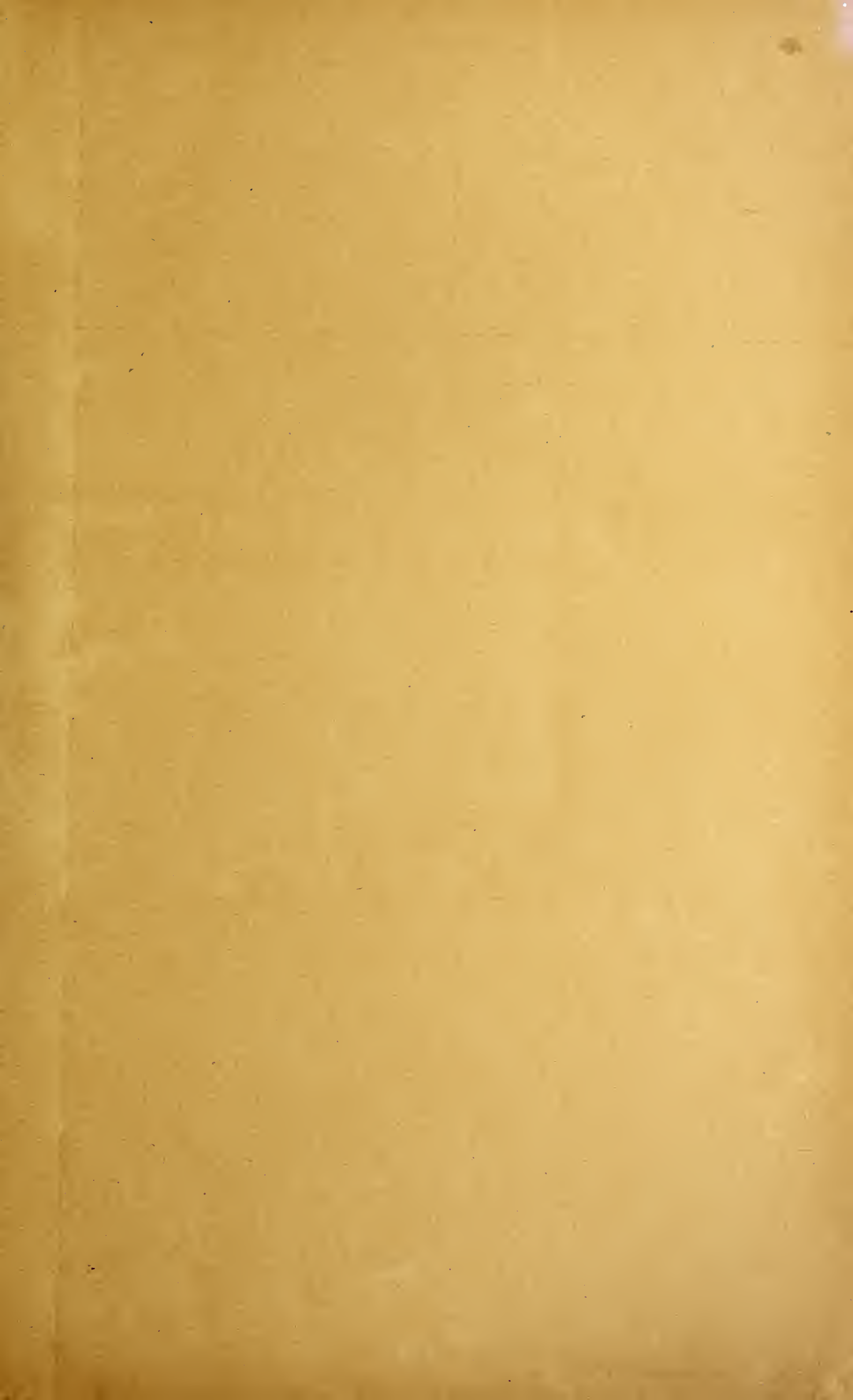


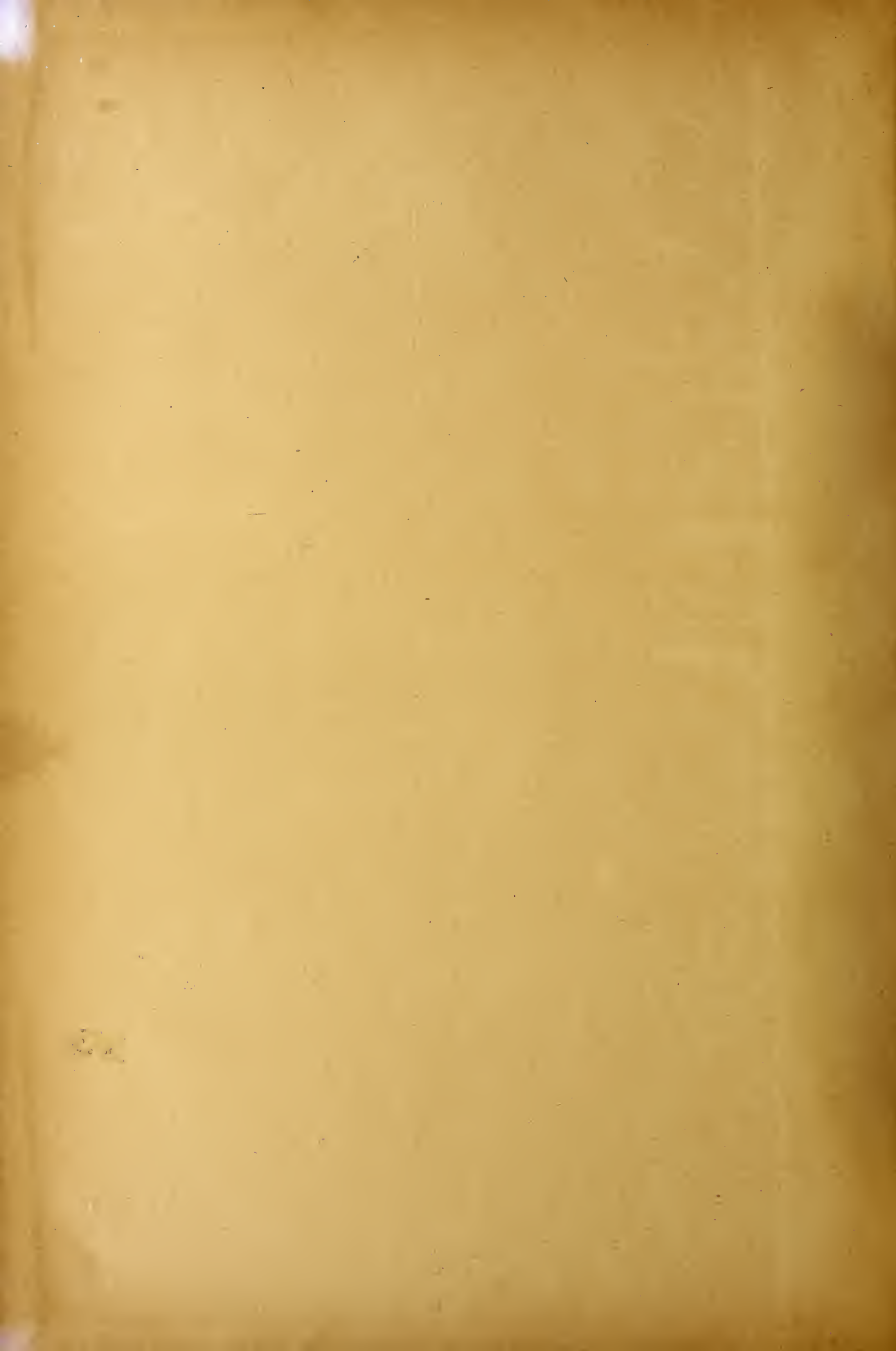


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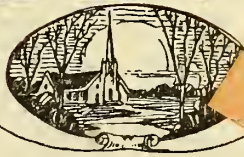
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PRESBYTERIAN STANDARD

A Religious Newspaper for the Family



Representing the Presbyterian Church in the U.S.

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CHARLOTTE, N. C., JANU. 1929

Dr. Dobyns To Be In Gastonia

Birmingham Pastor Will Conduct Meetings This Month in North Carolina

Dr. W. R. Dobyns, the pastor of South Highlands Church, Birmingham, Ala., is scheduled to lead a series of meetings in the First Church, Gastonia, N. C., of which Dr. J. H. Henderlite is the pastor. Preparations are being made for the meetings which begin January 21 and continue for ten days.

Dr. Dobyns will deliver a Bible lecture each day and preach an evangelistic sermon at night.

Dr. Dobyns has won for himself a fine reputation as both preacher and Bible teacher. He is popular at Montreal and other summer conferences. Not only Gastonia, but surrounding towns and the vicinity in general will welcome this man of God, and will rejoice in his work as well as in the preacher personally.

Dr. Henderlite, who will act as commander in chief of the meetings, has a great church, well organized and functioning in all its departments. With the co-operation of his people and officers, a great meeting is hoped for.

University Church Calls Pastor

Dr. Petrie Resigns at Charlottesville, Va., and Church Calls Rev. D. M. Chalmers of Greensboro, N. C.

Dr. George L. Petrie, the veteran pastor of the University Church at Charlottesville, Va., has resigned his charge on account of age and infirmities incident thereto, and the Church has called Rev. Dwight M. Chalmers, of Greensboro, N. C. We give the account of the call as reported in the Greensboro News:

The Rev. Dwight Chalmers, for the past two years pastor of the Presbyterian Church by the Side of the Road, who has resigned to accept a call to the Presbyterian Church at Charlottesville, Va., will not leave Greensboro until about March or April, according to announcement today.

Mr. Chalmers' resignation was announced from the pulpit yesterday. Several months ago he rejected a call from the Charlottesville Church, but later, after long deliberation, he decided to accept. In arriving at a decision Mr. Chalmers discussed the matter at a conference of the 16 elders and members of his church here. "The call to Charlottesville is the call of God," he said, on deciding to go to the Virginia city.

At Charlottesville, Mr. Chalmers will succeed Dr. George L. Petrie as pastor of the only Presbyterian Church in that city. Dr. Petrie who is leaving the active ministry has served for 50 years as pastor of the Charlottesville church. The Charlottesville Church has a large membership including many students of the University of Virginia.

The Church by the Side of the Road the first congregation served by Mr. Chalmers. He assumed the pastorate immediately after leaving the Union Theological Seminary in Richmond, Va., in 1926. He is one of the most popular of the young ministers in the city.

Mr. Chalmers is a native of Charlotte and a graduate of Davidson College.

His father, the late Dr. John T. Chalmers, was one of the state's most scholarly ministers.

A Heathen Chief Indites England

Potentate of the Gold Coast Charges Great Britain With Evil of the Drink Trade in Africa

For reasons of state, Great Britain has recently been entertaining with considerable ceremony the Paramount Chief of the Akim Abuakwa in the Gold Coast, Sir Ofori Atta. It may require a good geography to show the territory over which this chieftain reigns, but the administrators of England's African empire know full well where it is, and they have seen to it that Sir Ofori Atta's progress about the British isles has been attended with all the pomp and publicity that would be accorded any important potentate. The less prepared, therefore, were they for the speech which the African chief made before the Liverpool chamber of commerce just before he sailed for home. For the chief, finding himself in such a place, seemed to feel it natural to speak of the form of commerce that was most on his mind. And that turned out to be the white man's importation of liquor into the Gold Coast. No less than 1,300,000 gallons of spirits were sent from Great Britain to the Gold Coast last year! The chief minced no words in his description of the traffic. He told what it was doing to the people of the Gold Coast—of the physical and social misery that followed in its train. He told of the way in which it militated against the success of legitimate trade, since the people who had been infected with a craving for drink soon had no money left wherewith to buy useful articles. He appealed for help from the west—the Christian west!—in protecting his people against the west's own greed. —Christian Century.

A Happy Occasion on 50th Anniversary

Celebration of the Semi-Centennial of the Organization of the Maxton Presbyterian Church Was Observed Dec. 16

Sunday, December 16, being the nearest Sunday to the 50th anniversary of the organization of this Church, was chosen by the session as the time for the special anniversary exercises. All members and former members of the Church, now living elsewhere, were invited to make this a Home Coming Day, and quite a good many took advantage of the opportunity. Four of the living charter members were present and occupied a front seat during the morning exercises, Mr. and Mrs. W. J. Currie, Mrs. Dougald Leach and Mrs. McLeod. Only one of the original signers of the petition for organization was present, Mr. J. A. McLean. Two of the sons of the church, who are now preachers of the Gospel, were present and took part in the service, Rev. S. B. McLean, of Charlotte, and Rev. John Allen McLean, of Richmond, Virginia.

Rev. Alexander Martin, D.D., pastor the Oakland Avenue Presbyterian Church, Rock Hill, S. C., son of Rev. Roger Martin, first pastor of the Church, preached the sermon at the morning hour. His subject, as shown by the program, was "The Year of Jubilee." He spoke of the ancient law which required the children of Israel to observe and hallow the 50th year, letting the land rest, cancelling all debts and restoring all property to the original owners, liberating all slaves and beginning life over again. He applied these ancient principles to the Gospel of Christ and to modern life.

(Continued on Page Two)

Plans For Merging Two Churches

Joint Committee Recommends Union of Congregational and Christian Denominations

Complete merger of the Congregational and Christian denominations was forecast in the recommendations of a joint committee representing the two churches, announced last month in New York, in a joint statement by the Rev. Dr. Frank Knight Sanders, of Rockport, Mass., and the Rev. Dr. Frank G. Coffin, of Columbus, Ohio, chairmen, respectively, of the Congregational and Christian commissions.

"A new united national denominational organization, the general council of the Congregational - Christian churches, will be formed, it is proposed, in October, 1929," the announcement said. "The merger if consummated, will be the largest union of distinct denominations in the United States. The Congregational churches number 5,548 with 928,558 members. The Christian churches number 950 with 114,136 members."

Dr. Sanders and Dr. Coffin believe that the plan of union "points the way to genuine Christian unity among the Protestant churches of America."—Associated Press.

Goodwill Congress In New York

Gathering Under Auspices of World Alliance for International Friendship

On November 11, 12, and 13 an International Goodwill Congress was held in the Metropolitan Opera House, New York, under the auspices of The World Alliance for International Friendship through the Churches. The following account is disseminated by the publicity manager, Rev. Charles Stelzle:

The Congress began on Sunday afternoon, November 11, at the Metropolitan Opera House. It presented a beautiful spectacle. The golden horseshoe with its accompanying tiers and the main floor was crowded with an eager audience. Two hundred representative leaders in civic and national life supported Major General Henry T. Allen on the platform. An exquisite setting, a mighty audience. It was a fine beginning.

Following an invocation by Bishop William T. Manning of New York and an address by Rabbi Louis Wolsey, of Philadelphia, the Hon. Frank B. Kellogg, Secretary of State, spoke on "The Pact of Paris," with which his name is indelibly associated. It was a dramatic moment when the white-haired statesman entered and waited for the ovation to subside. All felt they were listening to one who had made peace history. He traced the history and outlined the implications of the treaty. It was natural that right through the Congress interest should be focused on the Pact. Mr. Kellogg's lucid explanation of its function and hope was a great help in subsequent discussions. Never will one forget the closing sentences of the address: "France and the United States pointed out to other nations a hopeful pathway to world peace. The other nations have gladly joined France and the United States and have agreed to follow that path with us. Whether or not we reach our common goal depends not so much upon governments as upon the peoples from whom their power flows. I believe in the people. I have confidence in mankind and I am happy that I have been privileged to participate in the conclusion of a treaty which should make it easier for men and women to realize their long cherished idea of peace on earth."

Dr. Lapsley Remains At Columbia

Pastor of First Church at South Carolina Capital Declines Call to Chattanooga

We clip the following from the Columbia, S. C., State, and congratulate both the church and the city on Dr. Lapsley's decision.

"The Rev. R. A. Lapsley, Jr., D.D., announced to his congregation at the First Presbyterian Church on Sunday morning, December 23, that he had declined a call to the First Presbyterian Church of Chattanooga.

Dr. Lapsley's statement delighted his congregation and the entire city will be pleased to hear that he is going to continue his work in Columbia. He came here almost seven years ago from Tarboro, N. C. Prior to that he had served two smaller pastorates in North Carolina. He has been a minister about 20 years. He was graduated at Washington and Lee with his A. B., and from Union Theological Seminary, Richmond, with his B. D. He was given a D. D. by Washington and Lee a few years ago. While he was brought up in the Valley of Virginia, Dr. Lapsley is really a South Carolinian, having been born at Charleston.

When Dr. Lapsley completed his announcement saying that he had declined the Chattanooga call, T. Hal Dick, a ruling elder, arose from his seat and suggested that the choir lead the congregation in singing "Praise God From Whom All Blessings Flow." The congregation arose without further word and joined heartily in the singing. After the service hundreds shook hands with Dr. Lapsley and expressed pleasure that he had decided to stay in Columbia.

The church to which Dr. Lapsley was called is an inviting field, being like the church here, large and influential. It has a very strong home missionary program, a part of the church work Dr. Lapsley stresses. Incidentally, the pastorate at Chattanooga would have paid about 50 per cent more than Dr. Lapsley receives now, and will receive, at the Columbia Church.

Dr. Frederick W. Norwood of the City Temple, of London, the special guest of the Alliance in America, immediately followed the Secretary of State. This distinguished minister whose fervor on this subject was born of experience in France, alternately thrilled and solemnized his hearers with burning passionate words. "The war system," he declared, "is already defeated because it can never again recapture the faith of intelligent people in its efficacy." Turning to Mr. Kellogg, he said in his last words. "Mr. Secretary, I have no right to voice it, I voice it in the name of the dead, I thank you for what you have done and pray God that your name may go down to the farthest confines of time, bound up with the only really noble thing left for humanity—the triumph over a blatant evil by intelligence, morality and the fear of God."

The next two evenings were given to a banquet and a public gathering in Carnegie Hall. Mr. Owen D. Young presided over an attendance of nine hundred in the grand ballroom of the Waldorf-Astoria. His address was notable for particular charm of thought and language.

Rev. Father John A. Ryan, Dr. F. W. Norwood and Dr. S. Parkes Cadman, introduced by the chairman as the advisor of mankind, made a strong program. A charming episode was introduced by Mr. Harry Edmonds of International House. The representatives of sixty-five nations in national costume.

(Continued on Page Two)

**CONTINUATIONS
FROM PAGE ONE**

**A HAPPY OCCASION ON
50TH ANNIVERSARY**

speaking eloquently and forcefully of the forgiveness of sin, the restoration of sonship in the family of God and the deliverance from bondage—the grievous bondage of sin secured to God's children by the sacrifice of Jesus Christ. Then, in conclusion he showed how this law of the Jubilee typifies the rest that remains for the people of God, and the abundant provision for all their spiritual needs made by their Savior for all who love and trust Him.

Dr. W. B. McIlwaine, the only living ex-pastor of the Church preached most acceptably at the evening hour, choosing as his subject: "Jesus Christ, the same yesterday, today and forever." Referring to the many changes in this community since he lived and labored here, he drew a striking contrast between the things that change and the eternal things which do not change, and exhorted his hearers to live more for these eternal things and deserve the unchanging Christ, as being the only life worth living.

The music, furnished by the choir, was exceptionally good and much enjoyed by the large congregations which assembled both morning and night. In the morning the Centre congregation—the mother church—worshipped with us, and in the evening the members of the other churches in town were with us in a union service. Both services were uplifting and inspiring and the Church enters upon the last half of the century with bright prospects and high hopes for future usefulness in the community. We hope that many who were present and enjoyed the services of the Jubilee celebration may be permitted to celebrate the centennial exercises after the lapse of another half century, although we are quite sure that many of us will not. But if we continue

faithful in the Master's service until he calls us from the scene of our present duties, there will be given to us a crown of life, and we shall rejoice in a higher and more blessed service throughout eternity.

E. L. Siler.

GOODWILL CONGRESS IN NEW YORK

tume lighted in succession a candle from their nearest neighbor's light and repeated, in their own language, "As light begets light, so love begets love."

The gatherings of the day were at the Waldorf-Astoria. On Monday morning the secretaries of the Alliance made their reports on work definitely done during the year. Dr. Atkinson outlined the achievements of the Alliance in Europe and Asia. Then came the always keenly anticipated presidential address of Dr. William P. Merrill. "The World Alliance," he said, "is based on a single and simple conviction; that the religious forces of the world, just as they are, with all their divisions and varieties, ought to be among the chief agencies, in all nations, for promoting goodwill and peaceful relations among the nations."

The clergymen's luncheon at the Mc-Alpin Hotel was attended by three hundred and sixty-three clergymen. Mr. Miles H. Krumbine introduced the speakers, Dr. Norwood and his immediate predecessor in London, Dr. J. Fort Newton of Philadelphia. It was an interesting combination delivering its soul on the inescapable opportunity of the Christian Church.

The luncheon for business and professional men and women at the Bankers Club, presided over by Mr. Robert Fulton Cutting, was addressed by Mr. Roger Babson, of Boston, on "The Economic Implications of War." The progress in a ten years' crusade for a warless world was discussed with telling effect by Chaplain Gill Robb Wilson, National Chaplain of the American Legion, Rabbi Stephen S. Wise and Mrs. Carrie Chapman Catt. Professor Shotwell read a memorial message

written by Colonel Edward M. House, entitled, "Armistice Day—Then—November 11, 1918—Now, November 11, 1928."

For six months a commission, under Dr. Ralph C. McAfee, of Detroit, has been considering community service. Its report was debated and discussed and finally adopted. It aims to help a community in developing an International Goodwill program and after printing will be circulated. "The Unfinished Tasks of the Crusade" were developed and emphasized by the Hon. Chester H. Roswell, of San Francisco, Dr. Paul Sherer, of New York and President Robert R. Moton, of Tuskegee.

The value of the Round Table discussion at St. Louis led to similar groups being arranged this year. Mrs. Edgerton Parsons and her committee provided a splendid choice in the following topics, and each room was filled and the thought guided by expert leadership:

"The Paris Peace Pact," Mr. Charles P. Howland.

"Reduction and Limitation of Armament," Maj. Gen. John F. O'Ryan, Mr. Linley V. Gordon.

"The Universal Religious Peace Conference," Dr. Henry A. Atkinson.

"The Monroe Doctrine," Prof. Philip C. Jessup, Prof. Clyde Eagleton.

The presentation of the report of the Committee on Message and Recommendation, by the chairman, Dr. D. J. Cowling, of Carleton College, Minnesota, led to an animated debate. The point at issue was the projected Naval Bill of fifteen ships and the fact that to oppose it might jeopardize the passing of the Paris Pact. Many points of view were voiced and finally the following addition to the report was inserted: "Any considerable increase in armaments at this time, on the part of any nation, will be interpreted by all the other nations as a denial of the Pact of Paris."

Great credit is due Dr. Cowling for the committee report to the preparation of which he gave much time; careful study of this report is made possible

by its inclusion in this pamphlet.

The breadth of the Alliance platform was indicated by the speakers invited to participate in the sessions. Practically all groups were represented. The Rev. Reinhold Niebuhr, of Detroit, Bishop W. F. McDowell, of Washington, D. C., and Dr. Frederick W. Norwood on "Europe Looks to America," brought the Tuesday's day program to a conclusion.

The Hon. Chester H. Roswell presided at the Carnegie Hall mass meeting. It was a fitting climax. The hall was filled from the orchestra to the last seat in the top gallery. Dr. Harry Emerson Fosdick was at his best. There is never any doubt about the position occupied by this fearless champion of all noble causes. War is antagonistic to the spirit and teaching of Christ and the Naval Bill now coming before the Senate cuts across the avowed objective of the Paris Pact.

Senator Borah spoke with the obvious responsibility of piloting the Pact through the Senate. Emphatically he declared he would do his utmost for speedy ratification. He regarded the Pact as more than a step. It marked an epoch in the cause of peace.

The Congress closed with this ringing sentence from the Senator. It surely summed up the overwhelming sentiment of those present. "Let those of us who believe in this treaty and who are anxious to see it become a law among the nations of the world and thereby 'initiate a new era,' as the Premier of Britain has said, direct our attention to one practical fact and that is, to seeing that it is ratified in the Senate of the United States."

Through the courtesy of Stations WJZ and WOR the addresses reached an immense audience and many messages of appreciation have reached the office from all parts of the country.

The New York Congress challenged attention, uncovered facts, stimulated thought and laid out a policy for the Alliance which it faces with new courage, made possible by this inspiring event in our peace crusading.

DEVOTIONAL

A PASTORAL LETTER

My Dear People:

Again I am sending to you a pastoral letter with the request that you read it carefully and consider very seriously some matters of great importance that relate to your spiritual life and growth.

Our age is tremendously vital and so full of complex and absorbing interests that we often do not realize how we are being swept along by the current and carried away from our spiritual reflections and practices. It is important that we shall pause and reflect seriously upon the responsibilities and obligations of our religious life.

We need especially to take a deeper interest in our own spiritual life. We need to give more time to the cultivation of spiritual things and to remember that "to be spiritually minded is life and peace."

It is absolutely necessary to our spiritual life that we devote certain portions of each week to worship and prayer. We cannot survive spiritually without worship. Therefore we should attend regularly the services of the Church. Here is where we shall find strength and courage for our daily lives. Make it a firm resolve to attend faithfully the worship in the house of God during the coming year.

We owe a very great obligation to the young people. The Sunday School is doing excellent work in religious instruction but the Sunday School cannot possibly do all that is necessary. The home should be the place of religious instruction. No influence is more potent in the life of a boy or girl than the Christian instruction and example of the home. In every home there should be a family altar around which the family may gather every day for worship and prayer. You cannot afford to neglect this custom of family worship.

Your support and presence in the work of the Sunday School will contribute much toward the success of the school. Come to the Sunday School and bring some one with you. Let your example stimulate others.

Parents are urged to attend the Church services with their children. Families should be present with their children in order that the children may be taught the regularity of Church attendance. Do not go home after the Sunday School exercises are over.

Read your Bible constantly. Let your reading be regular and careful. Your meditation on the Word of God will strengthen your faith and increase your loyalty.

Let prayer be a daily spiritual exercise. Do not neglect the habit of prayer. Your spiritual life will become insipid and dull if you fail to find time for your daily private devotions.

Remember to observe the Lord's Day with due respect and reverence. It is the day of worship. Do not use the day for merely selfish purposes.

Be present at the Communion of the Lord's Supper regularly. Our Communion is observed on the first Sunday in February, April, June, August, October and December. Let nothing interfere with your attendance upon the Communion. The observance of the Lord's Supper is a blessed occasion.

Remember also to reverence the Lord's house. "The Lord is in his holy temple." Let us strive always to keep it as a house of prayer.

In the support of the work of the Church in every department let your gifts be prompt and liberal. Often our giving is very irregular and subject to personal convenience and we allow the work of the Kingdom of God to suffer. We should always be willing to make sacrifices for Christ. Let the tithe be the minimum basis of giving. Contribute through the regular channels of the Church you: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him," I Corinthians 16:2. Let your giving be individual, proportionate and regular.

Take some active part in the work of the Church. "Be ye doers of the word and not hearers only." Do not be content to be a spectator. Your part is your own responsibility.

Be loyal to Christ, to the Church and to the Bible. Stand firm and do not compromise. Christianity has always been assailed and always will be, but the gates of hell shall not prevail against it.

Do not be present in places where Christ and the Church are made fun of or sneered at. Do not read books or papers that seek to destroy faith or goodness. Have nothing to do with those who endeavor to make light of truth and honor and righteousness. Today Christ is the most dominant personality in the world; His teachings are the most powerful to combat every form of sin and His Cross is the most radiant and penetrating light to dispel the darkness and to make plain to every man the way of eternal life.

May God give you grace and power to be a true and loyal witness and a devoted follower of Jesus Christ.

Faithfully yours,

JAMES H. TAYLOR,

Pastor of Central Presbyterian Church.

Washington, D. C.

THE BIRTH OF CHRIST

Long before the birth of Christ, the Egyptians had had a festival celebrating the birth of Horus, the son of Isis, the queen of heaven. He was supposed to have been born about the 22nd of December, at the winter solstice, when the longest night of the year has passed, and the sun begins to rise a little earlier each day. The festival had been associated with much rejoicing and with the giving of gifts. So when Constantine was converted and made Christianity popular with the masses, it was an easy thing to change the heathen celebration into a Christian feast, and this was done. Much of our celebration at

this time is inherited from that heathen festival from ancient Egypt and Babylon.

But this is not the real reason why we celebrate December 25th as the birthday of our Lord and Saviour. It lies deeper than that; but is not well understood.

Jesus was not born on December 25th. Shepherds do not feed their flocks in the open at that time of the year nor do they watch them out in the open fields in a climate that is cold and on fields that are often snow-covered at that time, in a hill country where the altitude is like it is at Asheville, N. C. Nor do men travel at that time of the year if they can avoid it. The Roman Emperor would not have ordered travel at that time, but would have chosen a time when men are traveling any way, thus adopting the course of least resistance in obeying an order that would have been naturally very irritating to a subject people.

Jesus was born in Bethlehem of Judaea on September 29th, B. C. 4. At that time all of the circumstances connected with His birth would have been possible and probable. But there is a deeper reason than this. The 29th of September B. C. 4 was the fifteenth day of Tisri, the seventh month of the Jewish year and the first day of the Feast of Tabernacles! Everybody who could travel was on the march at that time, going to Jerusalem to celebrate that feast, which recalled the fact that God had not only delivered His people from Egypt but had kept them safely all through the wilderness period and had brought them into the land of Promise.

Now the remarkable thing about this is that this date is exactly 280 days after December 25th B. C. 5, and that is exactly the period of gestation! December 25th was the day the Angel appeared to the Virgin Mary in her home and announced to her that in her womb was conceived that Holy child who was the Son of the Highest. On December 25th B. C. 5 Jesus was begotten in the womb of the Virgin by the Holy Ghost; and 280 days later, on September 29th B. C. 4, He was brought forth in a stable in Bethlehem of Judaea, according to prophecy—brought forth to tabernacle among us, full of grace and truth, on the first day of the feast of Tabernacles. And then He was circumcised on the last day of that feast, the eighth day of the seventh month.

John, the beloved apostle, under the inspiration of the Holy Ghost, tells us the fact, but we have long overlooked it. In Jno. 1:14 we read, "And the Word became flesh;"—(that was on December 25th)—"and tabernacle among us"—(that was on September 29th, 280 days later on the first day of the feast of Tabernacles). Yes, the unborn child was just as truly alive from the first day He was conceived until He was brought forth and began His independent existence nine months later. He became God's gift to the world from the moment that the Angel announced His coming—that was on December 25th. Let us therefore think of Him today, as He lived, even before He was brought forth, in His weakness and helplessness, and yet full of grace and truth. And December 25th will have a new meaning to us entirely.—North Avenue Calendar, Atlanta.

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EDITORIAL

THE OLD AND NEW

We should respect the old, but we can never rave over their physical beauty.

There is in fact nothing to appeal to the esthetic sense. It is true that frequently attempts are made to disguise the ravages of time, but generally it is in vain.

Under the glamour there is decay and death. There is no beauty in an old tree with its decayed limbs, gnarled branches and twisted trunks.

The old house may appeal to the imagination with silent voices and abandoned hopes; but the peeling paint with faded colors, sagging floors, falling hearth and general air of desolation, rub off the appeal of sentiment and present it in all of its crude ugliness. We may picture the playing children and the parents building aircastles in the future when their ear ones will be grown; but when we turn from fancy to fact, we see only the native ugliness.

The hoary head may be a crown of glory, according to Scripture, but we who are in the here and yellow leaf know too well that an old man's body is not a thing of beauty nor a joy to be seen.

We regret that it is so and we who are peering the bottom of the hill may long to renew our youth and beauty, if we ever had any; but time has left its mark that we can never rub out.

Old men, old trees and old houses all belong together, and all point to decay and death.

By all the laws of analogy, the same should be true of the old year, but it is not.

There is something in the old year that appeals to our sense of the beautiful.

It is the only thing that age does not mar. It is the only thing to which death adds beauty.

The year is really a series of four moving pictures, each more beautiful than the preceding, till finally the scene closes in a climax of beauty.

It seems only yesterday when 1928 stepped on the scene, all aglow with life and youthful beauty. Now it is about to depart, to join the stars that have "become portions and parcels of the dreadful past"; yet its taking off is invested with a dignity and grandeur that its children never knew.

It has been a great year for State and Church. In the State great things have been done. The people have risen and asserted their rights, and proclaimed that there is a force more powerful than partisanship.

As His children trying to establish His kingdom, we have passed another mile-stone and advanced that much nearer the end.

In the glowing East we see another year rising over the horizon. 1929 is yet young.

We know not what manner of child he is to be. Our times are in His hands before Whose eyes the past, present and future are all one. He will work out His plans and send into the life what is best.

Let us pray that before 1929 grows old and is ready to leave us, not only shall we be holier and more meet for our inheritance, but that our Church may be more fit to be His Bride, our Home work more extended and our Foreign work crowned with success. To the fathers and mothers in Israel, to the young men and maidens, and above all, to our hundreds of little readers, the Standard wishes a "Happy New Year" and Tiny Tim's benison, "God bless us every one."

THE FEDERAL COUNCIL AND ORGANIC UNION

As our readers may know, we have never been very much in favor of the Federal Council. The basic idea is no doubt a good one, the unity of the visible body of Christ—but unfortunately it is an idea that is not workable, owing to human nature that persists in manifesting itself in a variety of methods and beliefs.

The chief objection to the Council has been the danger of trying to justify its existence by attempting to do something to rectify apparent wrongs.

When representatives of 28 denominations get together in council, they feel that they must do something to justify their appointment, and on the principle that "Satan finds some mischief still for idle hands to do," they are apt to do something that is really not demanded.

Such has been the history of this organization, and this has been the cause of much of the persistent opposition to the Council on the part of so many Presbyteries of the Southern Presbyterian Church.

At every meeting of the General Assembly there are always overtures asking for the withdrawal of our Church from the Council, yet these overtures are generally refused, though whenever they are granted and we withdraw, we always return, like erring children, as the feeling that we should co-operate with other Churches outweighs the strong conviction that we should not fellowship with a body that constantly violates the principal reason for the existence of our Church—that the State and the Church should be kept distinct, and that one should not encroach upon the other. This inclination to meddle with the affairs of the State the Council seems unable to resist, and each year we have examples of this propensity.

The Organic Union fever is another disease that breaks out now and then among the Churches of the land, especially our brethren of the North. Whether this is due to the promptings of Christian fellowship, or a desire for bigness, no one can tell. At any rate it has found expression in the Northern Church in the appointment of a committee, to advance Union with all Churches.

Of course this proposal for a General Union of Churches found its way to the Federal Council.

As it was in harmony with the idea from which the Council sprung, we expected that it would have clear sailing there.

To our surprise the Council adopted the report of the committee as follows:

"Union of all churches, into one body with a central organization and control, is not considered practicable at present."

This report is the sanest thing that as yet has come from the Council. Of all the wild dreams that of a Union of all Churches is the wildest, as long as human nature is what it is.

Our minds differ in our view of any question. You can never secure uniformity of thought till all men are made in the same mould.

Though men may differ in their view of doctrinal truth, they can nevertheless be one in their love of the Lord.

We are glad that the Federal Council took the action they did, because we have been forced often to differ from them.

While they were pleasing us we wish that they had gone further, and put in the office of

President one whose reputation for soundness of doctrine was more generally believed.

Dr. Cadman whose term as President has just expired is one of the most attractive preachers and speakers we have ever heard. When we examine his doctrinal views, we are shocked, though we are aware that he is fully abreast of the advanced thinkers of his age.

We could fill a column with his utterances which he sends forth weekly by radio. When he was asked whether Genesis' account of Creation gives the only account which can be accepted by a Christian, among other things he said the account of Creation in Genesis is "no more historic or scientific than Milton's 'Paradise Lost,' or Shakespeare's 'Hamlet.' What a Christian thinks about Genesis has no more to do with his Christianity than the color of his hair."

Bishop McConnell, who succeeds him as President, according to The Southern Methodist, is a liberal of the same order. Yet the Southern Presbyterian Church, despite all its boast of orthodoxy, is contributing to this Council.

They seem to fear the charge of narrowness more than that of unsoundness.

A PLEA FOR THE OLD PREACHER

Our secretaries can only reach the attention of the people by the use of the printed page. They run counter, however, to that psychological truth that repeated appeals lose their force, and familiarity breeds contempt.

If the waste baskets of our pastors could be examined, we fear that they would reveal that much of this literature of the Executive Committees finds its way into these receptacles. The result is that every cause has suffered, and yet no one seems concerned.

The Church press is their great hope, because now and then the needs mentioned may catch the eye of an interested reader and the cause may receive help.

Among the causes, all of which appeal to us, the cause of the infirm preacher appeals to us most strongly.

There is something pathetic about these old soldiers of the cross who, worn out in their Church's service, are now laid aside, with little or no visible means of support, waiting with patience their final summons. They remind one of a faithful old horse turned out on the commons to die.

This apparent indifference to the welfare of the old minister does not mean that the Church has no gratitude, but that it does not realize their condition.

Here are some of the facts to face:

There are 165 ministers, 251 needy widows, 51 infirm orphans from 38 ministers' homes, whose fathers and mothers both are dead. In 458 homes are more than 70 little fatherless children under the age of 14 years. To whom must these needy ones look, unless to the Church?

The Committee of Christian Education and Ministerial Relief has, as its work, the care of these helpless ones, and they depend upon the contributions of the Church for means with which to relieve their wants. They are forbidden by the Assembly to spend beyond their financial means, so they are in a quandary.

Their hearts ache for the needy, yet what to do they know not.

Let our prayers go up in their behalf—that the Lord will place this burden upon the hearts of our people, so that they may realize the pressing needs and by their increased giving bring into the treasury of the Church greater offerings.

If we could see what their lives are, we would no longer think of luxuries for ourselves and show so little concern for them.

Let us beware lest there come a time, when we, like Dives, call upon Father Abraham, his reply may be, "Remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented."

CONTRIBUTED

THE POWER OF THE PREACHER'S MESSAGE

S. B. Lyerly

(A paper read at the Mecklenburg Presbyterian Ministers' Association, and published at their request.—Ed.)

Whether the preacher's message has power with God to uplift and save man depends upon what we mean by his message. If by that term we mean politics, economics, science, ethics, sociology, and many other such topics that are discussed in many pulpits today, we can safely say that it has not such power. But if by his message we mean the fall and ruin of man by sin, God's infinite love for lost man, His remedy for sin which is redemption thru the shed blood of Christ on the cross, made available to man thru faith in Him; if by his message we mean the gospel of Jesus Christ, then it should have such power.

The gospel was intended to have that power and was divinely endowed with power to save. It is said to be "the power of God unto salvation to every one that believeth". God claims for His Word that it is "able to make us wise unto salvation." It is said again that "the Word of God is quick and powerful." James writes, "Receive with meekness the engrafted Word which is able to save your souls." The gospel was given for the purpose of saving lost men.

And it has had such power in the past. Paul writes of the gospel which he had preached to the Corinthians, "By which ye are saved." He writes to the Ephesians of "the gospel of your salvation." Philip went to the city of Samaria and preached Christ to the people there, "and the people with one accord gave heed unto those things which Philip spake . . . and there was great joy in that city." The preachings of Jesus in Sychar had such power that "many believed on Him because of His word."

We have a notable example of power of the preached gospel on the day of Pentecost when three thousand men were converted, and again a little later when it seems that five thousand were converted at once thru the influence of the gospel preached by Peter. And on down thru the history of the Christian church the gospel has had the power to save as we know from the vast army of Christ's followers today.

There may be a difference of opinion among us as to whether the gospel is holding its own today or whether its power is waning. Some people see a decided loss in its power within the last few decades. They see a weakening of the preacher's authority due to certain modern movements in scientific and critical thought. Much of the so-called modern scholarship is discarding the "thus saith the Lord" thereby discrediting the Bible with many people who are willing to follow them. They degrade the Scriptures to the product of mere men who were misled and deceived in many instances, with the result that the Bible is no longer considered by them the infallible Word of God and the only rule of faith and practice. Many people in positions of leadership and influence do not hesitate to throw aside the Bible in favor of unsupported theories of scientists. The time once was when the preacher's appeal to Scripture was final. The world was all but unanimous in agreeing that the last court of appeal had been reached. The question was settled. But that is not so much true of the world today.

Another Gospel

In the case of many preachers there seems to be a consciousness of decline in the power of their message—at least in their hold on the people. This is evinced by their almost frantic efforts to get a hearing. We have all observed their schemes to get people to church. They are preaching or rather lecturing, on the various topics which they think will interest the public. Instead of preaching the simple gospel they are catering to the itching ears of the world for entertainment and for discussions of scientific, political, and ethical questions. Some preachers are doing almost everything conceivable except preach the gospel to get a hold on the public and win popularity.

In an article longer than this paper which was published in a religious magazine a few months ago the popular pastor of a large church in a big city gave his reasons for staying in the ministry. He gave as one of these reasons the fact that the ministry offers the broadest field of service that he knows anything about. Said he, "My regular work as a pastor includes Boy Scout activities, Camp Fire Girls' Work, business administration and organization, finance, advertising, job-hunting, social service, public service on commissions and committees, court visitation, vocational guidance, political reform, athletics, editorial work, public addresses, and platform work entirely outside my pulpit, besides radio broadcasting, music, art, dramatics and pageantry, educational work, research, travel, conference organization and supervision, etc. . . . I have saved homes from the divorce courts, helped fathers find work, assisted boys and girls through college, counselled with mothers about their difficulties, acted as an amateur detective to find lost girls, served on state and municipal commissions, organized campaigns to defeat undesirable political candidates, acted on committees and boards for the Chamber of Commerce, worked on crime commissions, unemployment commissions, moving picture censor boards, and then did all the regular work of an ordinary pastor . . . I write a daily editorial for a syndicate of newspapers which circulate at the rate of nearly three million per day . . . The minister deals with the most real things of life. Bankers handle the people's money. Mechanics repair their cars. Druggists and doctors patch up their bodies, but I am dealing with their hopes, dreams, ambitions, ideals, purposes, convictions." We all have to deal with some of the problems which this minister mentions, but the thing that struck me in

reading the article is that not once does he mention the gospel, nor does the word "God" occur in it. The name of Jesus is found only twice when he speaks of "Jesus' ideal" and "the teachings of Jesus." Such words as "sin", "salvation", "Savior" are not found in the articles. Practically all the service he mentions could be rendered by almost any intelligent and able layman even tho he is not professing Christian or member of the church. His hold on the public is maintained not by the gospel which he preaches. No one, in fact, would suppose that he preaches the gospel at all.

A writer in the Homiletic Review of a couple months ago gives the substance of his preaching in an article entitled "What I Preach." He says "The heart of my message, so far as I am able to look into my own ministry and my own soul is to preach 'The Abundant Life.'" He then shows what he means by the term. "It means," he says "the abundant life which comes thru health. I try to keep informed on the scientific theories about health, and to practice what I preach . . . I want my people to know about vitalic breathing, to learn thru my message what it means to breathe well, to get fresh air by day and by night. I want them also to learn thru me the value of exercise. . . I would have them know that it is good to walk, to swim, to hunt, to play golf and baseball and tennis. . . I want my people to know about eugenics, insulin, the violet ray, the harm of an exclusive meat diet; the general laws of health in so far as they have been scientifically established. I want them to know about such books as 'Eat Your Way to Health', 'Diet and Health'.

"I teach 'abundant life' which will come through an understanding of the powers of the subconscious mind. I try to bring my people to 'the abundant life' of the arts. To that end I carry on my book ministry. Side by side with this book ministry goes a ministry of music, art and general culture.

"I want my people to know what is going on in the world of chemistry, physics, astronomy, invention; therefore I try to bring to them the new discoveries in all these fields and in others.

"I want my people to love and to understand the revelations of God in nature. I want them to have a new understanding of the beauties of sunsets, clouds, stars, and green grass.

"I want to inspire my people to travel, for that also brings to them 'the abundant life' which Jesus came to bring.

"Thru the laws of psychology, which is the science of human conduct, human relationships, and human happiness, I have tried to teach people the scientific basis for happiness in personal and domestic life, and in social intercourse.

"I believe that it is a part of the abundant life to see to it that your people have as good an economic status as possible.

"The heart of 'abundant life' to my way of thinking is the awakening power of a personal experience with Jesus Christ."

If he had said that the heart of the abundant life is a personal experience with Jesus Christ, or better still, a personal knowledge of Jesus Christ, I think he would have it right. This man evidently doesn't have much time left, after preaching all this other stuff for the gospel.

Sensational Preachers

That other ministers who really preach the gospel seem to realize that their hold on the people is slipping is evident from the new measures adopted to get a hearing for the gospel. There is the new use of humor, sensationalism as to topics and treatment, the various kinds of bait to lure and catch an uninterested public. They are preaching "automobile sermons", "baseball sermons", and so on. They find it necessary to interweave with the gospel matters that have little or no connection with it. I am not criticizing their method of reaching the people with the gospel but mention this to show that many preachers seem to feel that the pure gospel is losing its attraction for the world generally, and believe that it is necessary for them to add spice of their own to make it palatable.

The Power of the Old Gospel

If it be true that the gospel has not the power that it should have where is the trouble? Certainly not with the gospel itself. There is but one gospel, and when we preach it we are preaching what God wants proclaimed and what He has commanded us to preach. Nor do I believe the trouble is altogether in the presentation of the gospel or the way it is preached today. The trouble cannot be laid at God's door, for He is as anxious to bless the truth now to the salvation of man as He ever was. We must look elsewhere for the trouble.

I have found a study of the situation at Pentecost an interesting one. Let us see what took place there in Jerusalem on that occasion when the gospel was so signally blessed of God in the salvation of men. The precious gift of the Holy Spirit is the secret of the marvellous effects of the gospel at that time; and whenever the gospel is attended with success today it is due to the same power. The Savior knew that without His Spirit these disciples could accomplish nothing worth while. Tho there were millions of His and their own people living in sin and dying without God, without Christ, aliens from the commonwealth of Israel and strangers from the covenants promise and having no hope of salvation in the life to come, yet when He last talked with these disciples on Olivet just before His ascension, He commanded them that they should not depart from Jerusalem until they had received the gift of the Holy Spirit. He said unto them, "Ye shall receive power after that the Holy Spirit is come upon you." These men were already Christians. They had native ability such as intelligence, eloquence, and this natural ability had been vastly supplemented and augmented by excellent training under the world's Master Teacher. Yet Jesus said to them in substance. You are not yet prepared for the work that I have for you to do, and you need not attempt it yet. A very necessary part of your preparation is yet to come, and that is the presence in you and the power thru you of the Spirit of God.

There were two things the Holy Spirit accomplished on this occasion. He gave boldness to the witnesses and conviction to the hearers.

When Jesus was arrested in Gethsemane the disciples forsook Him and fled. Peter and John, when they saw that it was Jesus whom the mob wanted and when they were convinced that they were in no particular danger, did command courage enough to follow Him to the palace of the high priest. Peter stopped at the door on the outside, and when approached by a servant girl and accused of being one of Jesus' disciples he denied with an oath that he even knew the Master. Seven weeks later, however, when filled with the Holy Spirit, this same man, faced a crowd of thousands of Jews and preached to them this Christ whom he had denied. He declared to them that this Jesus whom they had crucified was the Christ, the Son of God; and remember that it was for making this claim for Himself that the Jews had condemned Jesus to death. Peter accused them to their face of being murderers guilty of the death of the Son of God. He preached salvation from sin thru this crucified and risen Christ. No doubt many of these Jews were of them who had cried out to Pilate. "Crucify Him, crucify Him." So bold has Peter become thru the Holy Spirit that he is willing to risk his life for the sake of Christ. The Spirit took cowards and made brave men of them.

The Spirit also gave power to the gospel preached on that day so that it carried conviction to the hearts of three thousand men. They came forward with tears of penitence trickling down their cheeks, and in an agony of conviction cried out, "Men and brethren, what shall we do?" They repented of sin, were baptized and received into the church.

We preach the same gospel from Sunday to Sunday to people who are unsaved, and we preach it with all the earnestness of our souls. Occasionally one is converted, and as a proof of his conversion makes a profession of faith in Christ and unites with the church. Usually, however, they appear to be untouched by any appeal we make and go away with dry eyes, no nearer the Savior than they were when they came. Many of these have been listening to this gospel for years. I suppose the gospel has never had the power it should have. Why does it not carry conviction to the lost? It is not due to the absence of the Spirit in us who preach it and in the Christian people who constitute the church and make up a very large part of our congregations? Remember that at Pentecost the Spirit was given not only to the disciples but to each of the one hundred and twenty Christians who were present. We may deplore this lack of power in the gospel today. We may attempt to account for it in any way we please. I for one am convinced that the trouble is that we, preachers and laity, have not yielded ourselves completely to God's Spirit and have not given Him complete control of our lives. The Spirit is no dwelling in all His fullness and power to us.

Wouldn't it be a fine thing, and wouldn't it cause great rejoicing in heaven, if at the close of our services numbers of people would come forward to confess Christ? Wouldn't it make our hearts rejoice to see many people meet the sessions of our churches, every time we meet to unite with the church? Why does this not happen? Because we haven't God's Spirit dwelling in all His power in us.

I am not drawing upon my imagination when I say that should be the normal condition in all our churches. Referring again to Pentecost and its marvels, we are told that following this outpouring of the Spirit, "the Lord added to the church daily such as were being saved. Every day people were confessing Christ and knocking at the door of the church to be received into its fold. These Christians admitted the Spirit into their hearts; they opened the doors of the church to the Savior, and the people came too. If we preachers and other Christians were filled with God's Spirit the gospel would have the power God intends that it should have, and we would not have to beg people to accept Christ and come into the Church as we do today. No power on earth or hell could keep them away. If the gospel has lost a part of the power it once had, or if it has never had the power it should have, the fault is ours, not God's. If Christian people would all yield themselves completely to God so that He could fill them with His Spirit, then could claim His promise that His Word shall not return unto Him void, and we would see the fulfillment of that promise in our ministry. Charlotte, N. C.

MY PURPOSE FOR THE NEW YEAR

- To be a little kinder with the passing of each day,
- To leave but happy memories as I go along the way
- To use possessions that are mine in service full and free,
- To sacrifice trivial things for larger good to be;
- To give of love in lavish way that friendship true may live,
- To be less quick to criticise, more ready to forgive
- To use such talents as I have that happiness may grow,
- To take the bitter with the sweet, assured 'tis best so;
- To be quite free from self-intent whate'er the result I do,
- To help the world's faith stronger grow in all that good and true;
- To keep my faith in God and right no matter what things run,
- To work and play and pray and trust until my journey's done;
- God grant to me the strength of heart, of mind and of will,
- To do my part, and falter not, this purpose to fulfil.

—Exchange

A pulpit is not essential to preaching the gospel peace.

Department of Synod's Work SYNOD OF NORTH CAROLINA

CONDUCTED UNDER THE AUSPICES OF THE
COMMITTEE OF 27 APPOINTED BY SYNOD
TO PROMOTE ITS ACTIVITIES.

REV. A. D. P. GILMOUR, D.D. *General Chairman*
Wilmington, N. C.
REV. E. E. GILLESPIE, D.D. *Executive Secretary*
P. O. Box 1124. Greensboro, N. C.

COMMITTEE ON MEN'S WORK IN CONFERENCE

The sub-committee on Men's Work met at Greensboro, December 17, and made plans for aggressive steps in connection with the local and presbyterial organizations of men in the churches of the Synod.

Besides plans for the general work among the men, a recommendation looking to a sweeping program of consolidation to be effected among the small churches throughout the bounds of the synod was adopted as one of the outstanding developments of the conference.

The committee on men's work is proceeding under the general direction of the synod's committee on work. Present as members of the sub-committee were Rev. John L. Fairley, D.D., of Wilmington, chairman; Dr. H. B. Arbuckle of Davidson college; Rev. H. N. McDairmid of Shelby, and F. B. Johnson of Clinton. Dr. E. E. Gillespie of Greensboro, attended the conference as executive secretary of the North Carolina Synod's work committee and a member of the sub-committee.

The following were present:

Dr. H. B. Arbuckle, Sub-Committee on Men's Work of Synod's Work Committee; Mr. F. B. Johnson, Sub-Committee on Men's Work of Synod's Work Committee; Mr. F. L. Jackson, Chairman of Committee on Men's Work in Concord Presbytery; Rev. H. N. McDairmid, Sub-Committee on Men's Work of Synod's Work Committee, and Chairman of Committee on Men's Work in Kings Mountain Presbytery; Dr. L. R. Walker, Chairman of Committee on Men's Work in Mecklenburg Presbytery; Rev. W. E. Harrop, Chairman of Committee on Men's Work in Orange Presbytery; Rev. R. L. Berry, Chairman of Committee on Men's Work in Winston-Salem Presbytery; Dr. J. L. Fairley, Chairman of Sub-Committee on Men's Work of Synod's Work Committee, and Chairman of Committee on Men's Work in Wilmington Presbytery; Dr. E. E. Gillespie, Executive Secretary of Synod's Work Committee.

In addition to the members present from the Synod of North Carolina, there were also present:

Mr. J. A. Naff, Field Man of Department of Men's Work of the General Assembly; Mr. F. L. Temple, Chairman of Committee on Men's Work in Synod of Virginia; Dr. G. A. Wilson, Chairman of Committee on Men's Work in Synod of Appalachia; Rev. H. G. Bedinger, Chairman of Committee on Men's Work in Synod of South Carolina.

The meeting was called to order by the Chairman, Dr. J. L. Fairly, and prayer was offered by Rev. H. N. McDairmid.

The minutes of the meeting of the Sub-Committee on Men's Work on November 19th was read.

The chairman of the meeting read the recommendations which were outlined by the Sub-Committee on Men's Work, and explained the object of the joint meeting. The following recommendations were adopted:

First: We recommend that for promotional reasons we request each Presbytery to elect for Chairman of Committee on Men's Work a minister who is vitally and sacrificially interested in promoting the work. This does not mean that a layman cannot be appointed if one can be found who will attend Presbytery and will keep constantly before that body. We suggest one other minister and three laymen to work with the chairman as the committee.

Second: We recommend that the Committee on Men's Work in each Presbytery meet jointly with the Council of the Men-of-the-Presbytery in that Presbytery as soon as possible to plan the year's work and the promotion of organizations in each Presbytery. We feel the difficulty of this task. A real and vital interest must be created among the men for an organization; a great deal of educational work must be done to prepare for the organization; and then the organization must be effected and nurtured until it is self-sustaining. To do this we make the following suggestions:

1. For the creation of interest—
a. A survey of the field by this joint committee. This should be done by writing letters to each church asking if they did not wish the organization, and if they would be glad to have the help of the committee in effecting Work could be done then on those churches which fully desire it.

b. Men from churches without organizations could be invited to churches having organizations. In this way they would not only see the possibilities of organization, but also see an organization in action.

c. Delegations could be sent from churches with organizations into churches without organizations and put one of the monthly programs. After the program, a conference could be held in which questions could be asked and answered.

d. A key or field man could be secured to go into those churches desiring organizations and talk the situation over. In this way difficulties could be overcome and problems solved.

e. Live district meetings could be held in every Presbytery. It might be that these could be held in connection with the District Stewardship Conferences this year. This method has been used very effectively in Virginia. If you will write to Dr. J. L. Fairly, Chair-

man of the Sub-Committee on Men's Work, he will be glad to help secure a field man for these conferences.

f. A live meeting on Men's Work could be held at Presbytery, either Spring or Fall.

g. A live meeting on Men's Work could be held at Synod. This, of course, will be under the direction of the Sub-Committee on Men's Work of Synod's Work Committee.

h. A live annual meeting of the Men-of-the-Presbytery could and should be held in each Presbytery. The dates for these meetings are to be arranged by the Sub-Committee on Men's Work of Synod's Work Committee. If possible, a field man is to be secured as one of the speakers, but the rest of the program is to be arranged by the Committee on Men's Work in the Presbytery, jointly with the Council of the Men-of-the-Presbytery.

2. For educational preparation:
a. Select a group for study. Secure material from Rev. J. E. Purcell, Executive Secretary of Men's Work, Henry Grady Building, Atlanta, Georgia, and study carefully this literature. It will be sufficient.

3. For organization:
a. Secure the approval of the Session.
b. Appoint a time for meeting.
c. Organize according to the Constitution.

Third: We recommend that a definite effort be made to organize the small churches, by the Committee on Men's Work in each Presbytery and the Council of the Men-of-the-Presbytery acting jointly, feeling that the work will never progress as it should until we enlist these churches. Realizing the difficulty of organizing the men of these churches into effective organizations, we make the following suggestions:

1. That small churches having one pastor be organized in one organization with one group in each church, and hold monthly or quarterly meetings.

2. That where this plan is not feasible, that the churches be organized on the basis of county lines or other geographical divisions.

3. The time of these group meetings would have to be worked out by the group itself, but Sunday afternoon seems to be most widely used.

4. Each group should work out a monthly service objective if a quarterly meeting is held. This service task should appeal to the whole group, and should enlist the service of as many men as possible of the churches co-operating.

Fourth: We recommend that we pledge our support to the Stewardship Committee in making the Every Member Canvass a success, and assure them of our willingness to endeavor to carry out the plans which they submit to us.

Fifth: We recommend that we ask Dr. J. E. Purcell, Executive Secretary of Men's Work, to aid us in putting on at least one training class in each Presbytery. This may be held in connection with the Standard Schools of Methods of Sunday School teachers, or separately. The selection of time and place is left to the Committee on Men's Work in the Presbytery, and the Council of the Men-of-the-Presbytery.

Sixth: We recommend that for a time at least, the organization of the Men-of-the-Presbytery be simplified by having only three officers and no departmental chairmen.

Seventh: We pledge our support to the Men's Conference at Montreat which is to be held during the summer of 1929, and we urge that the Committee on Men's Work in the Presbytery, and the Council of the Men-of-the-Presbytery secure as many delegates as possible to this Conference.

Eighth: We request that Rev. J. E. Purcell, Executive Secretary of Men's Work, publish the chart or diagram of Men's Work which was devised by Mr. F. L. Temple of Roanoke, Virginia, and which is used by him in his addresses on Men's Work.

This joint committee held two sessions. The first was from three to six o'clock, and the second from seven-thirty to nine o'clock. The afternoon session was closed with prayer by Dr. H. B. Arbuckle. The minutes of the meeting were read by the Secretary and approved. Permission was given to the Chairman and the Secretary to write up the minutes, clarifying all doubtful points. Dr. Gillespie consented to mimeograph the action of the Committee, and to send copies to each man present.

F. B. Johnson, Secretary.
J. L. Fairly, Chairman.

STEWARDSHIP SECRETARIES HOLD MEETING

Plans Are Laid for the Every Member Canvass
March 10

A conference of stewardship secretaries from the nine presbyteries in the North Carolina synod Presbyterian church was held at Greensboro, December 18, to devise ways and means by which the synod's benevolence fund of \$900,000 for the year may be raised.

By approval of the General Assembly, of the Synod meeting at Maxton and of the nine presbyteries, the date for the every-member canvass is set for March 10. At this time the Synod's goal of \$900,000 will be met and the individual churches will also ask for \$1,000,000 or more which they require for the year.

Measures to aid in the ready subscription of the fund were planned. To this end the conference urged the meeting of the presbyteries at some date between January 7 to 21 for a day of prayer for the cause. Stewardship conferences are to be held between January 22 and February 28. Wide distribution of literature from the Atlanta office was urged by Dr. R. C. Long, the assembly's secretary of Stewardship. A thorough program of publicity by advertisements in church papers and in daily and weekly newspapers was approved.

Co-operation of every organization in the church is to be sought in special meetings at which every such man's and woman's organization will be represented. A week of prayer is to be observed in each church from March 4 through March 8, with prayer for foreign mission support on Monday, home missions on Tuesday, the budget

on Wednesday, ministerial relief, colleges, seminaries and orphanages on Thursday and personal consecration to the task of raising the fund, on Friday. The final step will be the every-member canvass on Sunday, March 10.

A recent survey has shown the Presbyterians the most liberal denomination in North America as far as per capita giving is concerned. For the fiscal year 1927-28 the synod of North Carolina raised \$800,000 and a \$100,000 increase is expected to be met by the church on March 10.

Dr. W. M. Fairley, Raeford, presided. Rev. A. S. Venable, of the Albermarle presbytery was the only stewardship secretary absent. Those present were: Rev. Eugene Alexander, of the Concord presbytery; Rev. D. L. Jones, Fayetteville presbytery; Rev. J. H. Gruver, Granville, Secretary; Rev. W. J. Roach, Kings Mountain presbytery; Rev. S. B. McLean, Mecklenburg; Rev. R. C. Clontz, Wilmington and Rev. J. R. McGregor, Winston-Salem presbytery.

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

For November, 1928

	1927-28	1928-29	Inc.	Dec.
Churches	\$ 9,457.67	\$ 10,895.99	\$ 1,438.32	
S. S.	169.72	189.02	19.30	
Societies	1,586.22	1,897.00	310.78	
Individuals	1,130.60	1,495.68	365.08	
Miscellaneous	62.50			\$62.50

TOTAL LIVING DONORS	\$12,406.71	\$14,477.69	\$ 2,133.48	\$62.50
NET INCREASE	\$ 2,070.98			

For Eight Months, April 1, 1928-November 30, 1928

	1927-28	1928-29	Inc.	Dec.
Churches	\$67,099.29	\$64,696.16		\$2,403.13
S. S.	1,481.53	2,580.74	1,099.21	
Societies	10,212.91	10,893.43	680.52	
Individuals	7,716.43	5,931.23		1,785.20
Miscellaneous	1,714.92	486.85		1,228.07

TOTAL LIVING DONORS	\$88,225.08	\$84,588.41	\$ 1,779.73	\$5,416.40
NET DECREASE	\$3,636.67			

410 Urban Building
Louisville, Ky.

JOHN STITES, Treasurer.

RECEIPTS FOR ASSEMBLY'S HOME MISSIONS

	1928	1927	Dec.
Churches,	\$167,151.56	\$167,543.15	\$ 391.59
Sunday Schools,	484.92	2,546.21	2,061.29
Auxiliaries,	21,196.43	25,771.88	4,575.45
Individuals,	7,540.91	7,951.90	410.99
	\$196,373.82	\$203,813.14	\$7,439.32

Total designated items	22,408.25		
Woman's Auxiliary Birthday Offering			\$40,500.00
Amount received to November 31st			
Home Mission Week Offering (included in above total)		\$12,209.68	
Amount apportioned by the General Assembly for Assembly's Home Missions for 1928-29			\$763,668.00
Total Receipts for eight months to November 30, 1928			218,782.00

(Signed) A. N. SHARP,
Treasurer.

COMPARATIVE STATEMENT FOREIGN MISSION RECEIPTS

Receipts Applicable to Regular Appropriations:—

	1928	1927
Churches	\$ 51,805.87	\$ 50,843.08
Sunday Schools	599.51	2,378.37
Sunday Schools Objective	703.97	565.35
Societies	13,496.84	14,478.50
Societies Objective	67.00	104.50
Individuals	8,232.40	6,142.15

Legacies	\$ 74,905.59	\$ 74,511.95
	310.	6.65

Total	\$ 74,908.69	\$ 74,518.60
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Eight Months, April 1, 1928 to November 30, 1928, inclusive:—		
Churches	\$326,708.26	\$357,418.94
Sunday Schools	10,699.06	11,644.23
Sunday Schools Objective	14,718.21	15,672.73
Societies	63,632.06	74,028.03
Societies Objective	881.53	1,023.98
Individuals	29,821.98	24,713.71

Legacies	446,461.10	484,501.62
	121.43	143.87

Total	\$446,582.53	\$484,645.49
Cost Year 1927-28		\$1,263,035.19

Initial Appropriation 1928-29	\$1,240,028.90	
Deficit March 31, 1928	\$131,898.40	

Less Gifts for same	9,909.30	121,989.10
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\$1,362,018.00
EDWIN F. WILLIS,
Treasurer.

Nashville, Tenn.
November 30, 1928.

BANNER WINNING SCHOOLS FOR 1928

A keen interest and a friendly spirit of rivalry marked the Rally Day Contest for the Presbyterian Banners for 1928. The award is made to the schools making the largest per capita gift for the cause of Sunday School Extension, and all contributors have the joy which comes from helping the under-privileged children of the South.

For these children we express grateful thanks for every gift received and we congratulate the winners of banners whose names appear below:

R. E. MAGILL, Secretary.

Schools Winning the Presbyterian Banner

North Carolina—Albemarle, Mitchener Memorial; Concord, Newton; Fayetteville, Bunnlevel; Granville, Smithfield; Kings Mountain, Lowell; Mecklenburg, Central Steele Creek; Orange, Mebane; Wilmington, Chadburn; Winston-Salem, Reynolda.

South Carolina Synod—Bethel, Liberty Hill; Charleston, Orangeburg; Congaree, Trenton; Enoree, Nazareth; Harmony, Central (Kingstree); Pee Dee, Clio; Piedmont, Mt. Pleasant; South Carolina, Old Fields.

Alabama Synod—Birmingham, Jasper; East Alabama, Roanoke; Mobile, Jackson; North Alabama, Decatur First; Tuscaloosa, Marion.

Appalachia Synod—Abington, Dublin; Asheville, Franklin; Holston, Gray's Chapel; Knoxville, Jellico.

Arkansas Synod—Arkansas, Paragould First; Ouachita, Stamba; Pine Bluff, Eudora First; Washburn, Prairie Grove.

Florida Synod—Florida, Marianna; St. Johns, Dune-din; Suwanee, Lake City.

Georgia Synod—Athens, Elberton; Atlanta, Jackson; Augusta, Monticello; Cherokee, Chicamauga; Macon, Eastman; Savannah, McRae; South West Georgia, Cairo.

Kentucky Synod—Ebenezer, Washington; Guerrant, Hazard; Louisville, Elizabethton; Muhlenburg, Greenville First; Transylvania, Paint Lick; West Lexington, Versailles.

Oklahoma Synod—Durant, Mahota, Memorial; Indian, Old Bennington; Mangum, Cordell.

Snedecor Memorial—Central Alabama, Montgomery First; Central Louisiana, Good Hope; Ethel, Alexander Memorial.

Tennessee Synod—Columbia, Petersburg; Memphis, Mason First; Nashville, Cripple Creek.

Texas Synod—Brazos, Calvert; Brownwood, Coleman; Central Texas, Corsicana First; Dallas, Waxahachie First; East Texas, Palestine Second; El Paso, Toyah Fort Worth, Broadway; Paris, Henderson First; Texas-Mexican, Del Rio (Mexican); West Texas, Lockhart.

Virginia Synod—East Hanover, Union (Charlie Hope) Lexington, Crabbottom; Montgomery, Liberty; Norfolk, Norfolk Second; Potomac, Leesburg; Roanoke, Union (Halifax); West Hanover, New Store; Winchester, Woodstock.

West Virginia Synod—Bluestone, Montgomery; Greenbrier, Old Fort Spring; Kanawha, Milton.

THE STEWARDSHIP OF THE GOSPEL

Egbert W. Smith

An article on this subject is requested of me by the Plans and Programs Committee. A steward, as we all know, is a person who is entrusted with something for a definite purpose. The conviction that thrilled Paul and inspired his tireless activity was the sense of his "stewardship of the gospel." God's commitment to him of the good news for proclamation to the nations. The same solemn trust was what the Saviour had committed to His disciples in the Great Commission.

In the discharge of this trust our Southern Presbyterian Church deliberately and by formal action accepted responsibility for certain sections of Africa, Brazil, China, Japan, Korea, and Mexico. By agreement among the denominations, to prevent overlapping of effort and expenditure, these territories are set aside to us. In the sight of God and our sister Churches they have become our peculiar province and responsibility. A more heart-reaching, conscience-stirring stewardship it is impossible to conceive.

The awakening of our Church as a whole, and every individual member in it, to the awful responsibility involved in the possession of the knowledge of God, should engage the thoughts, the prayers, the efforts of every true lover of the Kingdom. There is one history and one teacher in which and by whom this responsibility is supremely taught. The history is that of the Jews. The teacher is God Himself.

What was it that exalted the Jews above all the other nations of the earth? It was the fact that to them was given the knowledge of God. The long effort of God with that people was to train and fit them for certain offices which they were to render to mankind: as God said to Abraham: "In thee and thy seed shall all the families of the earth be blessed."

Scripture speaks of "election," but that does not mean God's taking one nation to his heart to be petted and pampered and made a favorite of to the exclusion of all others, but rather God's choosing one of his nations and training it that it might be capable of transmitting Him and His blessing to all the rest. That is what divine privilege means. If God elected you to spiritual life and light, be sure He was thinking of you not as a terminal but as a channel, not as an absorbent but as a radiator, not as a favorite but as a steward.

The tragedy of Jewish history is this, that the distinguishing privilege granted this favored race bred in them such a spirit of selfishness that when Jonas found that God was about to have mercy on people who were not Jews, he was grieved to the heart; when Christ at Nazareth preached God's love to foreigners, His hearers sought to kill Him; when the Jews at Jerusalem heard

Paul say that God had commanded him to go unto the Gentiles, they cast dust into the air and cried: "Away with such a fellow from the earth!" The most sacred trust ever committed to human keeping, the knowledge of God, they held as a piece of private property, they converted into a personal luxury. And the history of the Jews ever since, the most tragic history of blood and tears of which the race holds record, reads like the judgment of God, writ large for all the world to see, on the sin of the unfaithful steward. Ancient history, you say? Nay. All about us at this moment are Judaismisms of intellectual culture, Judaism of social privilege, and, worst and commonest of all, Judaism of religious light.

Here is a church member, excellent in many respects and highly privileged. His lot is cast in a land of Bibles and churches. His home is bright with Christian faith and love and purity. His future is glorified with an immortal hope. The graves of his loved ones are rainbowed with the prospect of reunion in the Father's House. Thrice happy man! But when you tell him of the nations that still sit in darkness, waiting, dumbly waiting, while the slow centuries pass, for "that light whose dawning maketh all things new," he listens with a deadly apathy. Poor little Jew. The most sacred trust on earth, the trust of religious light, he has turned into a personal luxury. "Provided I have the light," he says, "and my little circle, I care not who is in the dark."

What that little Jew needs above all else is what that other Jew, of Tarsus, needed—a vision of Christ. When Paul caught a view of Him who loved and who died for all men, in the blaze of that ineffable, all-embracing love the old Jewish selfishness withered and vanished, and in its place was born a new sense which became the motive power of Paul's life, the sense of a trust. "I am put in trust with the gospel." Because God gave him the precious knowledge of Christ, he owes that knowledge to the whole world. "I am debtor," he cries, "both to the Greeks and to the barbarians, both to the wise and to the unwise."

Not till we have learned the spirit of stewardship; not till we can say with Paul, "I am debtor," have we passed from Judaismism into Christianity.

In the terrible Irish famine of 1845 men and women were lying dead on their cabin floors. Babies were starving on the withered breasts of their dead mothers. Many lay dead in the fields, often with blades of grass between their white teeth. When the cry of famishing Ireland reached America, instantly a great ship was filled with provisions and sent speeding across the Atlantic. Suppose the crew of that ship, instead of going to Ireland, had gone off on a pleasure cruise, visiting distant and delightful countries, feasting for weeks and months on the provisions stored in the ship, while the poor Irish were stretching out their fast-thinning fingers and were praying and pining and starving for the bread that never came,—what would have been the sin of that crew?

The Church's Enterprise

In Africa
Brazil
China
Japan
Korea
Mexico

BEFORE MARCH 31

The Foreign Mission Work of our Church will need to pay for the year's work

\$1,240,028.90

This is the amount which after careful administration of the work the Foreign Missionaries have found to be **absolutely necessary.**

Is The Measure Of Its Love

Week of Prayer and Self Denial for Foreign Missions - January 27 - February 3

Simply this, the turning of a sacred trust into a personal luxury, the sin for which many a reputable church member will find a fearful indictment awaiting him at the bar of God. For which is the greater sin, to spend on self what is entrusted us for men's bodies, or to absorb on ourselves what is entrusted us for the infinitely deeper needs of men's souls?

HISTORY OF MAXTON PRESBYTERIAN CHURCH

The First Presbyterian Church of Maxton, N. C., was organized Dec. 19th, 1878, with the following 26 charter members, who were dismissed from Centre Church to enter the new organization at "Shoe Heel", as this town was then called: Angus M. McLean, O. J. Jackson, W. D. Baldwin, J. D. Croom, Jno. C. McCaskill, Celestia Patterson, Miss Charlotte L. Patterson, Mrs. Anstress Burns, Mrs. Mary A. McLean, Miss Lizzie N. McNair, Miss Mary A. McNair, D. M. Currie, H. W. McArn, W. J. Currie, Mrs. Kate E. Currie, Mrs. Margaret McLean, Miss Carrie McLean, J. C. McLean, Mrs. S. H. Morrison, Miss Katie Morrison, A. McL Morrison, Mrs. Catherine A. Currie, R. McCaskill, R. M. McNair, D. S. Morrison and C. E. McQueen. Of these charter members, the following are still living: Miss Lizzie N. McNair (now Mrs. Dougald Leach), Miss Mary A. McNair (now Mrs. Truss Currie), Mr. W. J. Currie, Mrs. Kate E. Currie (Mrs. W. J.) and Miss Katie Morrison (now Mrs. Kate McLeod). The others have joined the General Assembly and Church of the first born, whose names are written in heaven.

Three of our members, now living, who signed the petition for the organization of the church are: Miss Minnie McQueen, Mr. John Allen McLean and Mrs. Jno. C. McCaskill.

The organization was completed by the election and installation of the following Ruling Elders and Deacons: Ruling Elders: R. McCaskill, W. J. Currie and D. S. Morrison. Deacons: J. C. McCaskill, J. C. McLean and J. D. Croom. One of the first Ruling Elders, Mr. W. J. Currie, is still an active Elder and a regular attendant at Sunday School and Church. In point of service he is one of the oldest Ruling Elders in the Southern Presbyterian Church. When quite a young man he was ordained as a Ruling Elder in old Sandy Grove church, and has been an active Elder for over 60 years. He represented Fayetteville Presbytery in the General Assembly at San Antonio, Texas, in May 1924.

As an evidence that the new organization was alive and working, the Session received on profession of faith Mrs. Hallie E. McCormac and Miss Minnie McQueen, May 10th, 1879.

The first statistical report we find made by the church was in the Spring of 1881, when it was less than three years old. Thinking the statistics will be of interest to many, we give them a place in this brief history, as follows. Members 34. Contributions as follows:

Sustentation	\$ 26.12
Evangelistic	21.59
Foreign Missions	117.25
Invalid Fund	23.11
Education	11.06
Publication	18.37
Colored Evangelization	4.17
Presbyterial Fund	10.00
Pastor's Salary	400.00
Congregational Expenses	314.26
Miscellaneous	52.55
Total	\$998.48

Soon after the organization of the Church, about April 1879, the Church called as its pastor, jointly with Centre, the Rev. Roger Martin. For several years he labored faithfully and well, and was largely instrumental in driving the saloons out of Shoe Heel and Robeson county—the first county in the State to vote "dry." The first pastor of this Church will long be remembered for his sterling integrity and his fearlessness in preaching the truth.

In October 1886 these two Churches called as pastor Rev. H. G. Hill, D.D., who served them for 37 years, until his death, Jan. 15, 1924, in the 93rd year of his age. He came to this field after an 18 year's pastorate in the First Presbyterian Church of Fayetteville, and if ever a minister left his impression on a community, Dr. Hill



Maxton Presbyterian Church, Built in 1907

did on this one.

During this long and fruitful pastorate the present Church building was erected, about 1907. A few years later the commodious and comfortable manse was built. His influence in the community still lives, and many rise up and call him blessed. He was one of the greatest men of this or any other State. As an educator, minister and Presbyterian he was faithful and efficient. He was the only man we have ever known who maintained his physical and mental vitality to such a marked degree of old age. Like Moses, his natural force seemed almost unabated, and while old in years he kept young in spirit and always abreast of the times. Dr. Hill was born in Raleigh, Nov. 20, 1851. He graduated from Hampden-Sidney College in 1857, taking the full course in three years. Entering Union Seminary about the beginning of the civil war, in 1861 his course of preparation for the ministry was interrupted by the war, and in 1862 he was licensed to preach by Orange Presbytery and became chaplain of the 13th N. C. regiment. He filled many official positions within the gift of the Church. He was a member of the Board of Trustees of Union Seminary for more than 50 years, a member of the Board of Regents of the Orphan's Home at Barium Springs, a member of Synod's Home Mission Committee, and Chairman of the Home Mission Committee of Fayetteville Presbytery from 1869 until his death. Seven times he represented this Presbytery in the General Assembly, and was Moderator of the Assembly at Chattanooga in 1889. Besides moderating the meetings of Fayetteville Presbytery several times, he was Moderator of the Synod of N. C., at Salisbury in 1881.

Rev. W. B. McIlwaine, D. D., the only living ex-pastor of this church—became Co-Pastor with Dr. Hill in February 1912, serving in this capacity for about four years. In 1916 Bro. McIlwaine was called to a church in Richmond, Va., and left for this wider field of usefulness. Dr. McIlwaine made hosts of warm friends and did faithful work both in this and Centre congregations. He is now the popular and efficient pastor of the Westminster Presbyterian Church in Charlotte, N. C.

In May 1917, Rev. E. L. Siler began his work as Co-Pastor with Dr. Hill, and was installed in both churches (Maxton and Centre) June 10, 1917. For seven years he did all he could to feed both flocks and lighten the burdens of his friend and Co-Pastor, and the relationship between them was like that of father and son. They labored together without a single thing to mar their friendship and brotherly love.

After the death of Dr. Hill, the two churches mutually agreed to dissolve the long and pleasant relationship

which had existed between them. Maxton calling Rev. E. L. Siler for all his time, and Centre calling a pastor of their own.

The membership of the Maxton Church is now 350, and the Sunday School, Woman's Auxiliary, Men of the Church and two Christian Endeavor Societies (Senior and Junior) are all alive and doing a fine work. Since the organization of the Church, fifty years ago, there have been 879 additions to the Church, and the following sons of the Church have gone out from her to preach the glorious Gospel of the blessed God: Wm. Black, S. B. McLean, John Allen McLean, R. L. McLeod, Jr., and Murdock McLeod. One member is a Missionary in Korea, and she has recently written the pastor that she is having the time of her life and is delighted to be back in her chosen field of labor. We feel that we have a splendid and consecrated representative on the foreign field in the person of Miss Lillian Austin.

The first Trustees of the Church were as follows: Dr. J. D. Croom, W. D. Baldwin, E. L. McCormac, R. M. McNair and D. M. McCormac. Of this number, Mr. E. L. McCormac is still living.

This historical sketch would not be complete without giving the roll of splendid men who have served the Church as officers since its organization. The Elders follow: Roderick McCaskill, W. J. Currie, Daniel S. Morrison, (first Clerk of Session), Dr. David McBryde, Elijah Fuller McRae, John C. McCaskill, Wm. Black, Archibald A. McLean, John D. Austin, Gilbert B. Patterson, L. L. McGirt, John B. McCallum, Sylvester B. McLean, J. Plummer Wiggins, J. Lacy McLean, R. D. Croom, J. S. McRae, A. H. Currie, McKay McKinnon, J. E. Morrison, D. A. Patterson and Rory McNair.

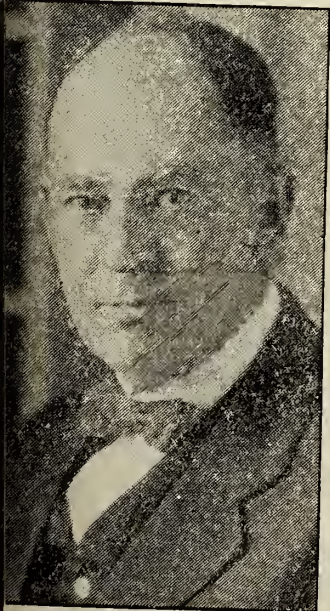
The Deacons—John C. McCaskill, James C. McLean, Dr. J. D. Croom, (elected Elder in 1913, but never installed on account of illness), W. D. Baldwin, J. A. Patterson, A. McL Morrison, R. M. McNair, J. S. McRae, M. McNair, A. H. Currie, D. A. Patterson, H. C. Alford, H. C. McNair, R. D. Croom, A. C. McKinnon, McKay McKinnon, R. M. Williams, J. D. Medlin, J. E. Morrison, M. A. McQueen, D. C. McIver, B. W. Gentry, E. E. Chandler, R. F. Morris and Daniel Martin.

Good music is one of the greatest helps and blessings to a Church and adds very much to the worship, helping to prepare the minds and hearts of both minister and congregation for the preaching and hearing of the Word of God. The following organists and musicians have had charge of the music during these fifty years, and have done a large service for the Church: Mrs. M. E. McNair was organist from organization until her death in 1892, Mrs. J. B. McNatt, Miss Mary Patterson, Miss Cammie McCaskill, Miss Hallie Austin, Mrs. R. M. Williams, Mrs. D. C. McIver, Mrs. E. L. Siler, Director of the Choir and Mr. J. S. McRae, Assistant Director.

This Church has always laid great stress on the Sunday School, and none of our members ever seem to consider themselves too old to attend and study the Word of God. The success and value of the Sunday School during this half century has been largely promoted by the faithful and efficient Superintendents, and we wish to record in this history of the Church the names of these men who have done so much to promote the work of the Sunday School. Their names, in the order of their service, are as follows: W. J. Currie, Wm. Black, G. B. Patterson, Col. E. F. McRae, J. D. Austin, J. S. McRae, H. C. McNair, Dr. A. B. Croom, L. L. McGirt, R. D. Croom, J. P. Wiggins, McKay McKinnon, John B. McCallum, Jr., and Henry Cottingham.

We bring this history to a close by making honorable mention, last but not least, of the work of our noble and consecrated women in the Missionary Societies and, of late years, in the Woman's Auxiliary. The Woman's Missionary Society was organized in January 1886, and met at first under the gallery of the old church, on Sunday mornings. Afterwards it met in Miss Hattie McBryde's school house, and frequently in the homes of different members. The first President of this Society was Mrs. Anstress Burns, she was succeeded by Mrs. J. A. McLean, and she in turn by Mrs. Emma McRae. Later on the name of the Society was changed to the H. G. Hill Missionary Society, and the Presidents, in the order of their service, were: Mrs. M. B. Alford, Mrs. L. R. Kirkpatrick, Miss Lizzie Patterson and Mrs. J. O.

(Continued on Page Eighteen)



REV. ALEX. MARTIN, D.D.
First Pastor at Maxton



REV. W. B. McILWAINE, D.D.
Co-Pastor at Maxton, 1912-1916



REV. E. L. SILER, D.D.
At Present Pastor at Maxton

Men-of-the-Church

Presbyterian Church in the United States

REV. J. E. PURCELL, D.D., Executive Secretary
HENRY GRADY BUILDING
ATLANTA, GEORGIA

REV. JOHN L. FAIRLY, D.D., Wilmington, N. C.,
Editor in Charge of Men-of-the-Church Department

MATERIAL FOR JANUARY PROGRAM

(Continued from last week)

Is Our Church Getting a Profitable Return on its Foreign Mission Investment?

As in the case of the first question, if we are to judge fairly, we must remember that the missionary's task concerns itself with the most immovable elements of life. His work is not merely the pruning or trimming of the leaves and twigs, but the transplanting bodily of a tree that has set its roots deep, having entwined them around the deep laid rocks of conservatism and being completely overgrown with the moss of centuries of tradition. We must bear in mind that the Foreign Mission work of the Southern Presbyterian Church is just sixty-one years old, and that for the greater part of the time we have had in the field a bare fraction of the force that only within the past decade has reached its present strength. Our first missionaries went to China in 1867, and two years later we began work in Brazil. In all our fields the work is less than fifty years old. In your men's group studying this program there are probably some who have outlived the entire period of our church's participation in Foreign Missions.

A—What Has Been Accomplished?

Our records for the past year show that in the churches and chapels under our missionaries there are 44,278 living communicants. Other thousands have passed on. This constitutes a Christian community larger than any of our Synods of the Southern Presbyterian Church except Virginian and North Carolina. Moreover, the above figure does not include other thousands, the direct fruit of our work, who are now in churches that no longer have any dependence on the missions, and the statistics for which appear in the records of their own church organizations. We have a Christian constituency including baptized infants, inquirers and probationers, of 95,050, and there are 70,104 pupils in our Sunday Schools. Here are a few examples from our fields of work has been accomplished.

1—Africa

Our missionaries are the only Christian workers in a large area of the Belgian Congo embracing almost a million people. Forty years ago not a man, woman, or child in this whole area could read or write his own language—there was no written language.

Since that time our missionaries, pioneered by Dr. Morrison, have reduced their language to writing; schools to the number of 450 have been built there; the natives taught to read and write; thousands of pages of printed literature have been broadcast; and between 55,000 and 60,000 have been given rudimentary education. For forty years we have controlled the entire literature of a people and they have had nothing to read except what is in line and in keeping with the principles and teachings of Christ.

Luebo is the largest town in our African Field. Eleven thousand of its 20,000 inhabitants are today professing Christians, and according to a recent statement of one of our missionaries, Christianity is already the dominant spiritual influence of the district. The largest congregation meeting under the banner of the Southern Presbyterian Church anywhere in all the world is in Luebo.

During the last year the translation of the entire Bible into the Baluba-Lulua language has been completed by Dr. T. C. Vinson, one of our missionaries, and it has been published by the American Bible Society.

When Bishop W. H. Lambuth of the Methodist Church, South, visited Luebo in 1912 he wrote home "A mere handful of white and colored Southern Presbyterian missionaries have gathered about them 8,000 earnest Christians, and out of this number 300 teachers and evangelists, who, while they themselves are under training, have daily under instruction thousands of children and grown people. Do you wonder that my soul is stirred when I think of this being carried on for a nine days' journey on foot in almost every direction from Luebo as the base or center, and by LAYMEN? Not one ordained preacher as yet, and 200 of the force of 300 self-supporting."

2—Brazil

When our missionaries began the work at Oliveira, Brazil, a few years ago, they were met by intense opposition and persecution. Bibles distributed by them were confiscated by the priests of Romanism and were burned in a great demonstration on the public square. Today this prejudice and opposition have largely disappeared and places of meeting have been established in the city and on nearby farms. The meetings are well attended and a strong apostolic Church is in the making.

Our West Brazil Mission, our six ordained missionaries, during last year received 264 new converts on profession, or an average of forty-four to each missionary; and the contribution of the Brazilian Christians for the year was \$14,924, or an average of \$10.00 per member—a remarkable record for people who "have lately come out of idolatry and are mostly poor."

The work at Barroto was begun three years ago. There are already fourteen preaching points, eight Sunday Schools with 266 pupils, and last year fifty-six persons made profession of faith.

3—China

Despite banditry, revolutions, and war, and the withdrawal of many of our missionaries, the work in China has gone on, proving in countless instances the zeal of

the Chinese Christians and their faith in God in the face of persecution and ridicule.

In spite of interrupted communications, eighty-seven commissioners, some from the farthest bounds of the Republic, gathered in Shanghai on October 1, 1927 and organized the United Church of China with 120,000 communicants representing the fruitage of our own and several other missionary societies.

4—Japan

Our work in the great city of Kobe, Japan, was begun less than forty years ago. Today there are seven Presbyterian churches in the city that are completely self-supporting, and six of these are the direct result of our Southern Presbyterian work. Besides paying pastors' salaries and current expenses in full, these churches are contributing to the benevolent program of the Japanese Presbyterian Church with a growing home and foreign mission work.

The Golden Castle College, in Nagoya, Japan, is next to Davidson College, the largest institution conducted anywhere by the Southern Presbyterian Church. This school with more than 600 pupils has a budget of about \$35,000 a year, of which, exclusive of the salaries of the missionaries connected with the school, the Southern Presbyterian Church pays only about \$3,000 per year, the remainder being supplied through tuition fees. It is notable that Japanese friends have actually contributed more toward the material equipment of this school than the Southern Presbyterian Church.

During the past year ten of our mission churches in Japan have been turned over to the native Presbyterian with a declining subsidy from the mission which in seven years will cease altogether, thus showing the progress being made toward native self-support.

5—Korea

The work in Kwangju, Korea, was begun less than 30 years ago. Today there are four churches (Presbyterian) in this city with a combined membership of about twelve hundred, and an average aggregate attendance of more than 2,000 a Sunday. Each church is completely self-supporting, with a building of its own, paying its pastor's salary in full, meeting all of its current expense, and contributing in addition to the benevolent program of the native Korean Church. There is no subsidy from the Mission for any one of these four churches.

6—MEXICO

The educational work of our missionaries in Mexico has received the cordial approval and endorsement of the Mexican State Department of Education. The young men and women trained in our mission schools have a wonderful field for Christian service in the repeated offers they receive to take charge of government schools in town and country.

In addition to the above definite results of our work there have been notable by-products. Conspicuous among these are some of the reform movements that have been initiated largely through our missionaries and their associates. Dr. Morrison of Africa exposed the Belgian atrocities in the Congo; Dubose of China was one of the leading spirits in ridding China of opium; and Kagawa of Japan is the outstanding figure in social and industrial reform in his country.

The Following Summary of a Year's Work Will Be of Interest

The regular cost of the foreign mission work of the Southern Presbyterian Church for a year is about \$1,300,000. With this money last year you supported 484 missionaries, paid their salaries, furnished them homes in which to live, helped to educate their children, and provided for all the expenses of our work.

You supported 3,099 native workers, doctors, teachers, evangelists, and helpers, furnished them homes in which to live, helped to educate their children and provided for all the expenses of their work.

You maintained 966 schools in which 33,000 pupils were trained at an average cost to our church of \$161 per school per year.

You maintained 19 hospitals in which 272,000 patients received treatment and 8,000 operations were performed at an average cost to our Church of sixteen cents per patient per year.

Last year there were 3,619 added on profession of faith to our mission churches by our Southern Presbyterian missionaries.

B—How Much Have We Paid for These Results?

The average per capita gift of the Southern Presbyterian Church membership last year, the biggest year of our history, was \$3.87.

A little more than a year ago, 150,000 people gathered in the city of Chicago and paid more in one night to see a prize fight than the entire Southern Presbyterian Church gave in that whole year for the salvation of the world outside our own country.

The athletic budget of Yale University for the past year lacks just 10 per cent of being as much as the Foreign Mission Budget of the entire Southern Presbyterian Church for the current year.

In view of the above facts, can we resist the conclusion that our foreign mission investment, whether we consider it from purely a business standpoint, or as a great humanitarian work, or a spiritual venture in the name of Christ, has proven itself the most profitable of all enterprises?

--Is Money all that the Foreign Mission enterprise demands of Men?

No—Here are some other means of assisting in this world-wide enterprise:

1—Give More!

We need a far higher conception of giving. We have too often given to foreign missions as one would contribute to a passing charity. Missions is not one of the charities, it is the very life and work of the church. It isn't a branch of the tree of benevolences, it is the trunk itself.

A "Subscriber" is one who contributes regularly and perhaps liberally to a cause without actually identifying himself with it. A "stockholder" is one who casts in his

lot with a cause and expects to stand or fall with it. We need more stockholders.

2—Pray!

Prayer is the very life of foreign missions. The enterprise was inaugurated in prayer; it must be continued in prayer. Neesima, the great Christian educator of Japan, said, "We must advance on our knees."

Prayer puts the infinite powers of the eternal God-head at the command of believers. Prayer is a sight draft on the resources of infinity. You can name your own figure. Your credit is already established if you have the endorsement of Christ. "Whatsoever ye shall ask in my name, that will I do." Why not draw a big draft today against these spiritual resources and make it payable to some far-off missionary, harassed and discouraged by the overwhelming odds against which he toils.

3—Be Intelligent!

Study missions. Don't be content merely to pay your way. A good citizen is not one who merely pays his taxes, and stays out of jail, but one who is intelligently informed on all civic matters and who can contribute advice, information, and guidance in matters of public concern. Citizens of Christ's kingdom must meet the same test.

Study missions and it will open up to you an immense field of knowledge and interest—trade, discovery, education, geography, adventure, history, international and inter-racial relations, world peace, social and economic and political reform as well as the moral and spiritual salvation of the world. You can't be an intelligent critic of history or of world events without a comprehensive knowledge of missions.

4—Boost!

Talk foreign missions. The most effective promotion that you can do for any cause is to show that you are wholeheartedly in sympathy with its aims. Why not gather a group of like-minded men about you and make it your business to keep foreign missions, her needs, opportunities, and conquests before the attention of your church.

5—Promote!

See that foreign missions has a place in the life and thought of your church organizations. Put missions into the Sunday School, Young People's Societies, Men's Organizations, and into your homes.

6—Co-operate!

Stand by your pastor or visiting speaker when he holds up before the church this great Christ-authorized task.

7—Initiate!

One outstanding need of the foreign mission enterprise today is for a man in each church, self-delegated, who will take the initiative in putting into motion the things that need to be done. Congregations, surcharged to the point of explosion with missionary enthusiasm, have settled back into complacency because there was no one to touch off the cap at the proper moment. One stammering voice raised at such a time would send its echoes around the world. Start something! Obey that impulse! Don't wait for the other fellow. He may be waiting for you.

8—Keep in Touch with the Field!

If your church is supporting a missionary, write to him once in a while. If not, write to Edward D. Grant, Box 330, Nashville, Tennessee, and get him to send you the names of several foreign missionaries. This personal direct touch with your missionary will greatly increase your interest and hearten him in his work. Share your intimate touch with the field with your friends and members of the congregation. Make your missionary an intimate acquaintance of the church.

9—Give Yourself!

During the war, when billions of dollars were being subscribed in this country to the various Liberty Loan word came from France, "We can't fight the enemy with money. Send us men." This is the cry of our mission fields. We want men, the finest men, with statesmanship to meet the complicated problems of the work; big-hearted, broad-minded men, who can see above and beyond the barriers of race and color, and who, above all, have a genuine experience of the grace of God in Christ. Give your sons and your daughters. Give yourself.

MATERIAL FOR FEBRUARY PROGRAM

First Speaker

I. How many indifferent men are there in our church? The most tremendous handicap to the progress of the Kingdom of God is the indifferent membership of the church. A nationally known speaker said some years ago that no church was ten percent efficient, and very few were over five. This indifferent group is like dead weight around the church—a veritable old man of the sea—and prevents any forward work. One of the sure evidences of the power of God is the fact that I can accomplish as much as He has accomplished through the church with such poor loyalty and careless support.

Very few church members realize what a large proportion of the church membership is standing with folded hands. If they did it would bring a blush of shame and new resolutions. The object of this meeting of Men-of-the-Church is to drive home this truth and start some honest heart searching on the subject. Should bring the men face to face with the problem. It is not an easy problem to solve and it should not be made easy, but should be presented in such a way that it would send men to their knees imploring forgiveness and mercy for past negligence.

GET FACTS

Facts alone will get the message across. Go to your pastor and get a roll of the church members. Check all the men. Divide the men into three sections—indifferent; semi-active and active. The indifferent are those who do not attend church at all, or very infrequently, who are not interested in any of the organizations of the church; the semi-active attend church with some regularity and make small contributions, but no more; active are those who carry the burdens of the church attendance, service and gifts. This work should be carefully done. Only as the speaker is sure of his facts

and sold on the proposition himself, will he be able to sell to others.

The Indifferent List

Having secured the facts they should be given to the men in a striking way. Take for instance, the men who are utterly indifferent—How many are there? What percentage of the church roll is it? If those men were enlisted what would it mean to church attendance? to the finances of the church? to the spiritual work of the church? Picture the church with all the indifferent members registering 100.

The Semi-Active List

Analyze then the semi-active list. What do they add to the church attendance? What do they add to the gifts of the church? What do they add to the spiritual work of the church? These can only be estimated. What would the church be if these could be changed from seat warmers to active members?

The Burden

The burden falls on a faithful few. This burden grows heavy at times. Would it not be a wise thing for the active men to make a real effort to enlist the indifferent and careless—wise both for the Kingdom and for themselves?

Your talk might be outlined as follows: (1) The number of indifferent and what their enlistment would mean to the church; (2) the number of semi-active and what their enlistment would mean to the church; (3) the burden of the indifferent; (4) the need to enlist both for the sake of the active members and for the Kingdom's sake.

Second Speaker

II. Why are they Indifferent?

The material for this talk should be secured by analyzing the indifferent members of your church roll. Be sure to hunt for the deeper things and not the surface things. We suspect that you will find that the following things enter:

1. United with church without change of heart and life.

There are many reasons for joining the church which are not spiritual. Men sometimes join because it is the correct thing to do,—if the name is on the church roll when the man is satisfied. Business reasons sometimes induce a man to join—it helps business to belong to certain churches and to be seen there occasionally. Social reasons are a very important factor. Some churches are to blame, for they use so much persuasion that the man is literally forced into the church—little wonder he shows no interest. Competition in certain cities is so keen between churches that men are received without much examination. These evils should not only be mentioned, but a way should be mentioned by which they can be stamped out.

2. Missed the church love and care.

The church treats a great many of its new members as if they were already grown in grace. The apostle calls them babes in Christ. A babe is not supposed to stand alone without support, nor to live even without constant care and nourishment from others. Nor should we expect more from new church members. Yet, if the truth be known, they were not visited in their homes, they were not looked up when first they missed, they were not sought after when they first went astray. The church let them shift for themselves. Consequently they drifted away completely and lost all interest. A little love and a little care might have saved them.

3. They neglected the means of God's grace. Inquire diligently from these indifferent folk as to their spiritual life and you will find every time that they have given up all the exercises of religion. How can a man expect to live close to God and never pray at all, yet has been the experience of one man that man after man will crawl in bed at night with never a prayer to his Maker. It would be impossible to explain the appalling ignorance of the Bible on any other grounds than that it is not read.

There is something in attendance at the services of the sanctuary which strengthens and builds the inner spiritual life. When these are missed, the Christian grows careless and indifferent. Yet, church going is a kind of bit. If a church service is missed one time, it is easier to miss the second time. This is true, too, of the Lord's Supper. Something vital is killed or weakened in a Christian's heart when he deliberately misses the Sacrament of the Lord's Supper. These are but a few of the things which cause the widespread indifference of the members of the church. It may be that you, the speaker, can do a worthwhile service to the church to study this problem at first hand by asking questions of indifferent people and find the actual causes which underlie the present day problem. There are many others which you will find. Sometime it is the fault of the church, and the members are not fed on the Bread of Life, and are not given the Water of Life to drink when they come. But there are reasons which the church should discover, and the church should find a remedy for the conditions. Your outline would be the list of causes as you find and check them off. Get the cause and think through until you get the results, and perhaps the remedy—although this comes in the talk of the last man.

What can we do to help the indifferent man?

Offer Christian Fellowship, Love and Care. Love is the greatest force in the world to overcome indifference. More men have been redeemed by love in this world than by any other. Jesus was supremely wise when he determined that love should be the weapon with which his disciples should go out to conquer and win the world. The love of the Master, shed abroad in the hearts of his followers, will do more than any other thing to call men back. Once convince any man that you love him and the victory is yours. From the rudest African to the most cultured American it always proves true. This love, however, is won by sacrifice. Men have a way of looking askance at any love which does not give and give and give. If you talk to the most hard hearted sinner in the world and make him feel that you love him enough to do anything for him then you have the entree into his heart.

We have lost a great many men by making them feel that the church does not care a snap of the fingers about them, and the only way to win them back is by proving by sacrificial service that you love them as the Lord loved. This love is shown by such simple things as visiting, letters, simple gifts, trips together, a cordial welcome, a handshake and so on.

2. Help them to develop the Christian graces.

Men should be encouraged in prayer, yet we never talk to a man about how he is enjoying his prayer life. We never tell him how much we get out of ours and some of the joys which we find. Those things are taboo in our conversation, and we never help each other in any way. Is it right? Heart to heart talks about reading God's Word and the Sacraments and other things of the Spirit are what men need. Yet they are not what we give to those who are young in Christ.

3. Live Simple, Earnest Christian Lives.

The most influential men in every community are the men whose character is unquestioned. Men in the last analysis follow character. We need not try to work for the Master if our lives are not in accord with His life. The scandal of the lives of some who profess to be leaders in the church has driven away many. This is no reason, for the church is not proud of such men, but men like that will never bring the wayfarer back. The men of the church must come clean before they can ever have the slightest influence on the indifferent man. But is it not worth it? Shouldn't we live that kind of life anyway?

The outline for the talk is contained in the book of programs. If the speaker has anything to add, and we feel sure that he will have many other things to add, he can add them to the ones suggested.

All of the talks should be prepared with the local church in mind. Why are these things in our church? What shall we do about it? If the program is made practical in this way it will be wonderfully helpful and wonderfully interesting.

SOME HAVE STOPPED DRINKING

Condensed from The Saturday Evening Post
(January 28, 1928)

Evangeline Booth

My father, General William Booth, started the Salvation Army standing on a soap box outside one of the blackest, most degraded saloons in the East End of London. His followers, in carrying on warfare against sin and poverty, always have found their frontier most clearly defined at the doors of saloons. What do they say of prohibition?

The New York Bowery is a good place to take surroundings. As the bony carcasses of dead creatures of the deep sink to the ocean floor, so the thwarted and spiritless men of New York finally sink to the Bowery. Before prohibition there were eight licensed saloons to be counted in every block of the Bowery, besides many unlicensed speak-easies, brothels, frightful dance halls, murderous dives of every variety. Shuffling along the pavements one encountered thousands of men who were a perpetual challenge to that slogan of the Salvation Army which insists that a man may be down, but he's never out.

Recently the Salvationist in command of that district, a man who had been familiar with it in the old days, made a count of the speak-easies and discovered that there were 15 within a mile, dingy places the customers of which pass into a stupor within half an hour after they begin to drink the chemical fluid that is poured into their glasses from white china pitchers kept under the bar. Practically all the customers, he reported, were old men who attempt to satisfy old cravings with these synthetic poisons.

"We seldom see a young drunkard among the homeless men on the Bowery. We do what we can for the old rummies, for the ones whose appetites took possession of their decent instincts before prohibition."

In 1913 this same officer was stationed in Jersey City, where there were 1,200 saloons, across the bars of which on a Saturday night 85,000 men would be squandering their week's wages. In doorways, on the sidewalks, in gutters, as the night wore on, were to be seen helpless men and women. These were not homeless people. They were American workers and the money they had squandered, we of the Salvation Army knew, was money needed for food, clothing and shelter of their poor families.

That officer conceived a plan for shielding the collapsed drunkards from the thieves who hunted them as mercilessly as wolves. He made stretchers and sent out men in pairs to pick up the drunkards. Some nights 25 or 30 such men and women were brought in. Hot coffee was given to them until they were sobered. For those who could not be sobered there were cots. How short are the memories people have! In what industrial center of America does anything of that sort occur today?

Let me ask you to step back in memory to those days when the doors of saloons swung wide. There were Boweries then in every city in the land. There was Whiskey Row in Packingtown, behind the Chicago stockyards. About 15 saloons of the old Whiskey Row have given place to the splendid Packingtown Day Nursery. Drug stores, barber shops and automobile salesrooms have entered into other vacated saloon quarters. Vice has not disappeared, I know; but it is not so bold as it was before prohibition.

It is sometimes argued on country-club porches and in drawing-rooms that women are drinking more than they did in former days. I do not think so. The Salvation Army in its Eastern division operates ten rescue homes for women—chiefly unmarried mothers—with a total capacity of 500. Before prohibition in each of those homes we were always trying to straighten out half a dozen or more drink cases, and if you can imagine anything more tragic than a newly born baby lying in the arms of a drink-soaked mother your imagination outstrips mine. Today, in all our rescue homes, there are no more than half a dozen inmates addicted to beer or whiskey.

I do not believe there is in all America today a hotel enterprise low enough to be called a flop house for women; yet I can remember when there were some in every large city. There was one in Cherry Street in New York. It was an unroofed yard in the rear of a frightful tenement. Nearly all the grocers in that region maintained drinking rooms in the rear of their stores. Women who entered to buy groceries, and then had a few drinks in the back room, often forgot that there were children at home who needed that food. Many of the customers of grocery drinking places were homeless women and when they were sleepy with beer they would go into that tenement to which I have referred and pay for the privilege of sleeping in one of the bunks that were built in tiers of three. If they had only five or ten cents they were permitted to go into the yard and sleep on the ground. In the summer, from one of the tenement flats overlooking that yard, you might look down and see 20 or more American women snoring there in hideous concert.

Most of those women were too old to get into worse places the proprietors of which were all too willing to welcome younger women stupefied by drink. Our workers in the tenement field today believe that most of the patrons of the flop houses for women are dead, and they know the type is not being recruited.

I wish all those who question whether any change for the better has been worked in America might observe the conditions in the slums abroad. One of our London homes shelters about 200 women, three-quarters of whom are so absolutely degraded by drink as to appear beyond the hope of redemption. They are in rags and tatters, bleary-eyed and indecent. Drinking is responsible for their condition and there is no use ascribing the cause to anything else. In Dundee, Edinburgh, Glasgow and other industrial cities the Salvation Army homes are trying to work some sort of regeneration in a type of womanhood so degraded that one shudders to think of their condition. You could not recruit such a lot of women in this land of prohibition if you tried. They are not here, although we used to have some bad ones.

There is some drinking among the poor in the United States, beyond question, and bootleg alcohol makes poverty quite as much potency as alcohol that is bottled in bond. But there is far less drinking than when liquor was to be had at every corner. The volume of drinking is amazingly, gloriously lessened.

There has been such a revolutionary change in the lower strata of American society during the past eight years that the Salvation Army has been required to make almost equally revolutionary changes in its machinery for relieving distress. We scrapped our ten and fifteen cent lodgings some time ago because there were no longer men to sleep in them. The men uncharitably called bums are disappearing. We have room and jobs for more worthy men in our industrial homes, because they are no longer besieged by a clamorous swarm of drunken wrecks.

Because we do not have to devote so much costly effort to parents, we have much more time to devote to helpless children. We have been able to expand our prison work. With all emphasis, I declare that there is less misery in the homes of the poor in America today because of the disappearance of saloons. Tens of thousands of homes have been re-established because—through prohibition—some Americans have stopped drinking.—The Reader's Digest.

THE GRAHAM BUILDING

Through the month of December, which is set apart for the study of Christian Education and Ministerial Relief, the needs of this Department of the Church were made known through the Presbyterian Survey and the Church papers. We have been amazed to receive a number of letters in which a statement like this is made: "We thought the Graham Building would forever take care of the aged and infirm ministers and needy widows and orphans of deceased ministers of our church."

We are glad that questions have been asked us about this matter. It was never thought for one moment that the Graham Building and the other endowment could possibly care of the growing class of annuitants. No statement of this kind ever went out from the Louisville office and we were wholly unaware that there was anyone in the church that had such an idea.

During the War the Heard National Bank in Jacksonville, Fla., failed. All of its property went into the hands of the United States Controller. The building was purchased in 1919 by the late Mr. C. E. Graham who paid \$700,000 for it. He agreed to turn it over to the Endowment Fund of Ministerial Relief if the church would contribute \$400,000 and the Executive Committee would invest \$100,000 of its funds in the building. This was done and Mr. Graham made his munificent gift of \$200,000 and transferred the investment to the Endowment Fund in January, 1921. The name of the building was changed to "The Graham Building." It is a fourteen story modern bank and office building, located in the heart of the financial district of Jacksonville, Fla., was erected in 1912 at a cost of \$900,000 and could not be replaced today for less than \$1,500,000, according to the testimony of competent architects and constructors.

Since the original investment we have been able to purchase the air and light rights on the south of the building, which frees the building of such encumbrances. This makes a total investment in the Graham Building of \$714,424. However, we have set aside a sinking fund of \$140,000 which reduces the investment to \$674,424. After meeting all of the cost of repairs, insurance, taxes and operating expenses and setting aside \$20,000 a year for the sinking fund, we have had from this investment an average of \$52,975 each year to go to these homes in need.

No one who has not given the matter serious thought can begin to understand how rapidly the cost of pensioning any growing group of annuitants becomes. Hundreds of pension schemes have been started in the United States which have either been modified or have been forced to cease operations. We are now working on a plan whereby the church and the minister will begin at once to lay by a sufficient amount of money to provide for the

minister and his family at the time of disability, on account of accident, sickness, old age or death.

The full benefits of this plan would not be apparent until the end of thirty-five years, but the Ministers Annuity Fund will prove to be a sane, sensible, Christian solution to one of the biggest problems now facing the churches and boards of missions throughout the world. Our plan is, in its essence, very much like that adopted by a large number of other denominations in the United States. Because we have a pension plan that must be modified or adapted to meet needs that were not recognized when other pension systems were formed, we will have a great advantage over many of the other churches.

Let no one think that the Endowment Fund has or can meet the needs of our ministers. Until the Minister's Annuity Fund is well established, there will always be a need for large contributions for the work of Ministerial Relief.

The General Assembly, in session in Atlanta, increased the amounts asked for Christian Education and Ministerial Relief, from 12 1-2 to 13 1-2 per cent. of the amounts requested for Assembly causes.

Henry H. Sweets.

Louisville, Ky.

CHURCH NEWS

REV. P. W. WILSON CALLED TO MEMPHIS

The Charlotte Observer of January 1, announces: Rev. Parks W. Wilson, pastor of the West Avenue Presbyterian Church here, yesterday was advised by wire of a unanimous call to the Second Presbyterian Church of Memphis, as associate pastor.

Mr. Wilson confirmed receipt of the telegram after announcement in Memphis by the church's pastor, Rev. A. B. Curry, that a call would be extended.

The invitation follows a visit made to Memphis by Mr. Wilson on December 16 at the request of the congregation there when he conducted both morning and evening services and was introduced to the membership.

Rev. P. W. Wilson is a native of Georgia and pursued his studies for the bachelor of divinity degree at Columbia Seminary, Columbia, S. C., during his last two years there conducted services in York county. Upon graduation he studied for a year at Princeton Seminary in New Jersey to obtain his master of theology degree and acted as pastor also at the Presbyterian Church in Ashland, N. J.

He came to the West Avenue Presbyterian Church in Charlotte in November, 1926, and has served continuously since that time.

WADE C. SMITH'S ENGAGEMENTS FOR 1929

January 13-20—First Presbyterian Church, Lubbock, Texas.

February 3-12—First Presbyterian Church, Abilene, Texas.

February 15-28—First Presbyterian Church, Graham, Texas.

March 3-12—First Presbyterian Church, Corsicana, Texas.

March 17-31—Westminster Presbyterian Church, Bluefield, W. Va.

June 12-20—West Virginia Young People's Conference, Lewisburg, W. Va.

July 20-28—United Presbyterian Missionary Conference, Tarkio, Mo.

August 2-9—United Presbyterian Missionary Conference, New Wilmington, Penn.

DEATH OF REV. J. B. HILLHOUSE

Rev. J. B. Hillhouse, of Bethune, S. C., died on Wednesday, December 26 at the Ellen Fitzgerald Hospital, Monroe, N. C. The death was due to kidney trouble. The body was taken to Calhoun, Ga., for interment.

Brother Hillhouse was pastor of a group of churches, including Bethune, Pinetree, and Turkey Creek, all in Congaree Presbytery.

ALBEMARLE PRESBYTERY—ADJOURNED MEETING

An adjourned meeting of Albemarle Presbytery is called to meet at First Presbyterian Church, Greenville, January 8, 1929, at 10 a. m.

J. T. Wildman, Moderator.

NORTH CAROLINA

Hopewell—The congregation gave their minister a pounding at Christmas.

Dr. E. W. Smith's "Desire of All Nations," Dr. Geo. F. Robertson's "King John and Only Nancy," and a life of "John G. Paton," are being circulated by the minister and recognition given for reading them.

More than a score readers of the "Pilgrim's Progress" were given wall texts for reading the classic, and an offering was taken for the American Tract Society for the John Bunyan 300th anniversary.

Charlotte—The North Charlotte Presbyterian Church, Thirty-first and Alexander streets, which was totally destroyed by fire Sunday morning, the blaze breaking out while the morning worship was in progress, was entirely protected by insurance, Rev. A. F. Doty, pastor, reports.

Insurance on the structure was carried by the Home Mission Board of the Mecklenburg Presbytery.

A meeting of the church's officers will be held shortly to work out plans for rebuilding. All services

in the meantime will likely be held in the community house in North Charlotte.

The piano and the pulpit are all that were saved from the flames.

Maxton—Last Sunday afternoon at 5 o'clock a very impressive White Gift Service was held at the Presbyterian Church. Besides the usual Christmas carols, the choir of 19 voices rendered most beautifully a Christmas cantata, "The Manger King," with Mrs. R. M. Williams at the organ and Mr. F. H. Ponish supporting with lovely violin obligato. Dr. Siler made a short talk on God's Great Gift to Us, and "The True Significance of Christmas." The offering for Christian Education and Ministerial Relief amounted to \$40.00. The cantata was under the direction of Mrs. E. L. Siler, and the whole service was directed by Mrs. Siler and Miss Louise McCallum. Eleven girls recited beautiful and appropriate verses foretelling the coming of Christ, while the decorations were arranged by Miss Gladys McEachin, Mrs. Baxter Morris and Mr. Henry Cottingham, Superintendent of the Sunday School. Mr. Cottingham led in the Scripture reading and prayer. The whole service was inspiring and uplifting and has been pronounced by many the best and most beautiful service of the kind we have ever had.

Red Springs—At Flora Macdonald College, Sunday night, December 16th, the annual White Gift Service was held in the college auditorium. An appropriate program prepared by the Flora Macdonald Christian Association, and the college chorus of eighty voices in a Christmas cantata, "The Hope of the World," by Schaecker, directed by Miss Elizabeth Caldwell, made up the impressive service.

The spirit of the legend, "White Gifts for the King," was symbolized by the gifts, promises and pledges written on rolls of white paper and tied on the Christmas tree. These were read and consisted of pledges of service and also of substance, various amounts given by Sunday School classes and different groups to the following causes: Mountain missions, foreign missions, and poor in the community. The sum was close to \$200.

Stanley—On December 16, 1928, the retiring pastor, Rev. Jos. T. Dendy, dedicated our new church building which is a splendid one of brick veneer, seven Sabbath school rooms and an auditorium that will seat about three hundred people. The building cost nearly \$7,000 and is all paid for except a few hundred dollars on the pews and this amount is covered in a note at the bank.

This congregation of seventy members deserves a great deal of credit for what it has accomplished during the past year. It has a live Sabbath School, a good Woman's Auxiliary and a bright future lies before this church.

Mr. Dendy will give all his time to Grover, beginning January 1, 1929, but the congregation is fortunate in securing Dr. Geo. F. Robertson, of Mt. Holly, to preach on the first Sabbath of the New Year and hopes to retain him as stated supply until the spring meeting of Presbytery, or until Stanley Creek is needed to form another grouping. Cor.

Sugaw Creek—Dr. H. W. McLaughlin, director of Country Church Work of the General Assembly, preached at this church, December 16. The congregation was greatly pleased with his sermon on the Strategic Importance of the Country Church. He also preached at Caldwell Memorial, Charlotte, at night.

Dr. McLaughlin was the guest of Mr. F. S. Neal, of Sugaw Creek, formerly a member of the Assembly's Committee on the Country Church Work.

Wilmore, Charlotte—On Sunday night, December 23rd, the sacred pageant, "Prisoners of Hope," was presented in this church under the leadership of Mrs. Durant Dean, one of its members who is especially qualified for work of this kind. Careful preparation had been made, beautiful scenery was arranged by another member of the church, Mr. B. H. Barefoot, a professional interior decorator, all the characters contemplated were represented and the effort was made to carry out fully the spirit and purpose of the program as sent out from the Department of Christian Education. There were two choirs, which sung antiphonally, both being concealed and one of them being stationed on the second floor. Several members of other churches very kindly assisted in the singing. The whole atmosphere was one of reverence and worship and the large congregation seemed deeply moved, and many expressions of approval and delight were afterwards heard. An offering was taken for the cause of Ministerial Relief.

SOUTH CAROLINA

Greenville—On the last Sabbath in November, Rev. E. P. Davis preached in the Third Church, and moderated a congregational meeting to call a pastor. The call was extended to Rev. J. H. Viser, D.D., of Norfolk, Va.

Enoree Presbytery met in the First Church, Spartanburg, S. C., in adjourned session on December 11, 1928, and adopted the budget for the year beginning April 1, 1929, recommended by the Stewardship Committee. The budget calls for \$66,000 for Assembly and Synod causes, and \$9,600 for its own work.

A call for the pastoral services of Rev. J. H. Viser, D.D., of Norfolk Presbytery was presented to Presbytery by the Greenville Third Church, and being found in order, the church was authorized to prosecute it before the Presbytery of which he is a member.

Being overtured by the Synod of South Carolina

in regard to the matter, the following action was taken:

"That the Presbytery express its readiness to transfer its rights in the Presbyterian College and in Chincora College to the Synod of South Carolina as soon as the matter is presented to the Presbytery in proper form for the formal and legal transfer of said rights." Stated Clerk.

APPALACHIA

Fassifern School, at Hendersonville, N. C., is meeting a real need in furnishing parents a safe and delightful place for their daughters to take their preparatory work. It is an accredited High School, doing work that admits its graduates to the best colleges of the north and south. While not under the care of Presbytery, it is strongly Christian in its influence. Removed from the distractions of the modern social life so often found in cities and small towns, a girl has every advantage in such a school as Fassifern. Many of those who have come from such conditions have their first experience of really studying and applying themselves. For the girl from the country where the high schools are not up to the standard, Fassifern offers a fine place to prepare for college or for life.

During the influenza epidemic which has swept over the country causing the closing of many schools, Fassifern by careful nursing succeeded in getting through without any serious results and without closing a single day of school. The girls who were compelled to be in the infirmary are being helped by their teachers to make up the work they lost.

The new brick gymnasium is nearing completion and when dedicated will add greatly to the pleasure and health of the girls. It is to be a modern gymnasium in every respect, with full sized basketball court as well as a large and well appointed stage.

Dr. Sevier, the President, reports that there are already several enrollments for after the holidays, with the prospects that the school will be full for the second semester which begins February 1st.

ALABAMA

Mobile—Under the leadership of Messrs. W. W. Middleton and Robert E. Gordon, superintendent and assistant superintendent of the Sabbath School of Central Church, Mobile, a special contribution was made for the home mission work of Mobile Presbytery. The goal set by the school authorities was \$250, but the people gave about \$370.

Foley—Rev. A. R. Cates of Acworth, Ga., has been called to be pastor of the Foley group of churches in Baldwin county the southernmost churches in Alabama.

Cuba—This church has just closed a series of evangelistic services in which the pastor, Rev. Perry H. Biddle, had the assistance of Rev. Daniel J. Currie, pastor of the Presbyterian Church of DeFuniak Springs, Fla. The preaching was thoroughly Scriptural, practical and forceful. Though a Presbyterian meeting, it early took the character of a union meeting, pastors and members of other churches soon becoming actively interested. It was pronounced the best evangelistic meeting ever held here. We feel that we have been greatly blessed by Mr. Currie's coming. We hope and believe that the spiritual life of our church has been quickened and enriched. Our newly organized Christian Endeavor Society is doing much to bring out the splendid talent of our fine young people.

DISTRICT OF COLUMBIA

Central Church of Washington—The annual Christmas Giving Service was held Friday night, December 14, in the lecture room, and in spite of a heavy rain the room was full. The money gifts have come to \$605; and the ladies who came the next morning to pack the presents given the night before, reported very generous giving, one gift being 15 pounds of coffee. These boxes have been sent to five different places. Sunday night at 7 a large congregation gathered to hear the pastor, Rev. Dr. Jas. H. Taylor, tell the young folks the Christmas story. A. H.

FLORIDA

DeFuniak Spring—During the last few weeks the session of this church has had the pleasure of receiving 19 new members, most of them by letter.

In the absence of the pastor, Rev. H. A. Love, president of Palmer College, favored the congregation with a splendid sermon on the second Sunday in December. Daniel J. Currie, Pastor.

KENTUCKY

The Presbytery of Muhlenburg held a called meeting at Henderson, Ky., December 17, 1928, and received the Rev. I. J. Heizer from the Presbytery of Memphis, and arranged for his installation on January 13 as pastor of the Central Church of Henderson, Kentucky.

The Presbytery also dissolved the pastoral relation of Rev. J. Tyler Davis and the Morganfield Church and dismissed him to the Presbytery of Transylvania that he may accept a call to the church at Lawrenceburg, Ky.

Guerrant—Scholarship Offers at Highland—Two good friends of Highland Institution have recently sent us \$25.00 to be used as might seem best. We have concluded to offer this money as prizes to the high school students who make the first and second highest grades in their studies. It is the conviction of our faculty that attainments in scholarship should

... given conspicuous recognition and our students made to feel that those who surpass in their studies in the approbation of the school. We are most anxious to stimulate the children in the grades by offering the same rewards. In addition to these cash prizes, we are offering a half-scholarship, worth \$50, for next session to the best all-round student in the first three years of high school, and another half-scholarship to the best all-round student in the eighth grade. This offer has been made on faith, as we have of the means in sight with which to make it good. We believe, however, that an effort to improve the all-round work of our students is sufficiently worthwhile for us to risk something on faith. Perhaps some friends of our mountain work would like to give these scholarships for the present session. Such generous donations would, we believe, be good investments. Guerrant, Ky.

Cary R. Blain, Superintendent.

Fulton—Mrs. Wade and I have practically completed the church canvass in this town of 8,000 inhabitants in western Kentucky. We have found many out of church and Sunday school. We have found frequently whole families having no sort of relation with the church.

We have found several Presbyterians, some whom we have already begun to worship with us, and are quite active. We have recently organized Sunday schools at Fulton, and Mt. Joy, a very needy community about thirty miles distant from Fulton, but near Columbus, Ky., another one of our preaching points. In Fulton specially, largely the result of the canvass, there has been an awakening that is genuinely encouraging. We entertained the Sunday school and church in our home the afternoon and evening of December 16.

J. T. Wade.

MISSISSIPPI

Starkville—The First Presbyterian Church, observed the Annual Church School of Home Missions, November 11-18. This school came to a close last Sunday evening—the final class period being held at 7:30 o'clock. The opening address was made on Sunday night, Nov. 11th by Miss Routh Clarke, synodical worker with Dr. O. G. Jones' committee.

Beginning Monday evening, November 12th, and continuing through each evening of the week, except Saturday, classes were held for men, women, young people and juniors, with the following teachers: Mr. M. H. Moore, teacher of the men, Leaders of the Circles for the Women, Miss Lutie Trent, teacher of the young people and Mrs. Paul Castles teacher of the Juniors. The first three named classes studied "Christ and the Country People" by Dr. H. W. McLaughlin. The Juniors studied "Our Next-Door Neighbors" by Margaret Applegarth.

A good school was held. The total enrollment was 158 with an average attendance of 72. Certificates were awarded 24 persons for perfect attendance. The class period lasted 45 minutes, followed by an inspirational and devotional period of 30 minutes by the pastor, Rev. R. S. Woodson. The first two nights the inspirational was centered around the theme, "Stewardship of Personality and Substance." Rev. Kelly Jinger gave an address on the leper work in Korea on Wednesday night. Thursday night a great deal of interest was created when Prof. F. D. Mellen and the pastor, Rev. R. S. Woodson met in a debate, "Resolved, That the prime emphasis of the Church should be on the country work." Friday night addresses were given on several phases of the country work: the country doctor, the country teacher and the country preacher.

An interesting feature of the school was the program on Sunday evening in the Young People's class when they had a radio program. The leader tuned in and they got the First Presbyterian Church of Richmond, Va. Rev. R. S. Woodson took the part of Dr. H. W. McLaughlin, author of the book studied, and challenged the young people to join the New Crusade to the rural districts. Several college students assisted in the program as noted speakers of the Southern Presbyterian Church. The announced then hooked up with local stations and the leader continued the discussion of the book.

The final class period on Sunday evening was followed by an inspirational address, in the Church auditorium, by Rev. R. W. Hardy, Superintendent of Home Missions of East Mississippi Presbytery. He illustrated his address with stereopticon slides. The total offering taken at this time amounted to \$120.00, which will go to Assembly's Home Missions.

TENNESSEE

McLemore Avenue Church, Memphis—This church as part of the simultaneous campaign that was put on in the city of Memphis through the month of October and the first part of November, 1928. October was Loyalty Month and during this month this church put on three special meetings, the first by the men of the Church, the second by the Women of the Church and the last by the Young People of the Church. These services were all preparatory to the special evangelistic services that began on the fourth of November and continued through the eighteenth of November.

Dr. S. H. Hay, of Morristown, Tenn., was with us at this meeting and preached twelve days for us. Dr. Hay's preaching was of a high order and was gladly received by the large congregations that were present.

We know of no man that is more satisfactory than Dr. Hay to have in a meeting like the one that we had. We love him very much. As a result of the special meetings there were from 100 to last, 40 additions to this church. The large part by profession of faith and baptism.

The meeting on the whole was a great success. There was nothing to mar or turn aside the minds of the people and many of the members showed the greatest loyalty to the meetings, especially the Young People and the leaders in the congregation.

All parts of the church are putting on new life and we confidently look for fruits in many days to come. John W. Orr, Pastor.

LOUISIANA

The Synod of Louisiana met in the First Church of Shreveport, November 20, 22—with 37 ministers and 27 elders present. Rev. Dr. B. C. Bell was elected moderator.

The Synod urged its members and educational institutions to face earnestly and prayerfully the facts contained in the Educational Survey of the Assembly's Committee. Rev. Dr. W. S. Lacy, of Southwestern, and Dr. T. E. Heinmuller of Silliman College addressed the Synod.

Synod accepted an invitation from the Theological Seminary of Austin, Texas, to affiliate with it in the control of said institution. A similar invitation had been presented by the Theological Seminary of Louisville, Ky., through its president, Rev. Dr. J. M. Vander Meulen. The vote of the Synod, after a long debate, resulted in a tie, the moderator casting the deciding vote in favor of Austin Seminary.

The trustees of the Louisiana Orphanage to be established at Minden, it the way be clear, were directed to negotiate with Palmer Orphanage at Columbus, Miss., and report at the next meeting.

Rev. Dr. H. W. McLaughlin addressed the Synod on The Country Church. A solemn memorial service was held for the three ministers who died during the year, Rev. Dr. Charles H. Maury on January 13, Rev. Dr. Geo. H. Cornelson on March 5, and Rev. Dr. B. L. Price on May 7.

The next meeting will be held in Baton Rouge. Louis Voss, S. C.

OKLAHOMA

Weatherford—Our church enjoyed a rare privilege November 18th in having with us Dr. Henry W. McLaughlin, director of Country Church Work. He spoke four times and succeeded in giving our people a very definite view of the possibilities for our church locally and as a whole by working the country districts. Oklahoma is a great farming state and the opportunities are unusual. Dr. McLaughlin will soon give the church some facts concerning this great state that will be a revelation to many people.

Our son Frederick has remarked that "If Dr. McLaughlin had stayed around here a few more days he would have made a country preacher out of me."

This is our first time since the organization of this church, four years ago on Armistice Day, to have a representative of any department of the Assembly's work, and we wish to express our sincere appreciation.

While Dr. McLaughlin is from the F. F. V. (First Family of Virginia) territory he knows the language of the West. He is no "old fogey," but a progressive, he is not a "high color Easterner," but a Cosmopolitan—a man with a message that can be understood in the four corners of our land.

The Doctor well told us that we will never build our church to good advantage till we invade the country districts. That fact is forcefully brought to our attention here in the local college by the fact that those churches which have done most in the country have the greatest number of students on the roll.

If there should be someone who would like to help in this country work send to our church treasurer, Mr. J. S. Dobyne, Weatherford, Okla. \$25.00 per month for the country work in this field. I will be glad to place in Mr. Dobyne's hands an itemized account of the expenditures, distance traveled, places visited, sermons preached, visits in homes made possible by the giver thus co-operating. Mr. Dobyne will send a copy of this itemized account to the donor. We should have "out-stations" in several directions. We should have exactly the same system here that is used in China, and there is no territory that lends to this plan better than this part of Oklahoma. We have roads on all section lines. When you receive directions to any place you are told to go so many miles this way and that way. For example—5 miles east, 7 miles south and 1 mile east.

During the summer I have preached eight days 15 miles southeast of Weatherford and will soon have a regular appointment at this place; and we are trying to arrange a meeting place and appointment 15 miles northwest. Strange that points should open up so far away when there are so many places nearer home, but we have had that experience many times in China.

We could increase the usefulness of the home missionaries several times over by furnishing them traveling expenses and other minor equipment. No business man would think of putting a force in the field with scarcely enough to pay monthly bills and nothing for operating expenses. We hope the Church at large will be on the "look out" and get the vision Dr. McLaughlin would like to have us all realize. We have recently received 12 people into the church and nine new families are represented.

C. Fred. Hancock.

Weatherford, Okla.

VIRGINIA

Lynchburg — The young people of Westminster, numbering about 100, met December 27 in auditorium of the church school annex for a holiday re-union and a banquet, the first of the sort ever held by them as a group. It was so happy that plans are being con-

sidered to make it an annual affair, specially as 18 of the group were college students. The feast part of the occasion was a turkey dinner with all the other usual things, and served under the direction of Mrs. John A. Anderson, assisted by a group of the women of the auxiliary of the church.

As a part of the social period talks were made by four of the group on separate phases of the theme. "Our Westminster." Miss Wortley Crowe, spoke on "Training at Massanetta Springs Assembly;" E. B. Hickson, on "Training in Christian Endeavor Society;" Miss Elizabeth Palmer on "Training in the Church School;" and Randolph Church on "Its Influence on College Life." Each developed the need for the training, its value to those affected and what should be given back.

The pastor, Rev. Robert Whitfield Miles, who presided, concluded with the expressions of satisfaction that so large a number had attended as many had been prevented by the flu though having sent in acceptances; that the speakers had voiced the high ideals and that the Jesus will fill all their lives and plans.

WEST VIRGINIA

Kanawha Presbytery convened in the First Presbyterian Church, Charleston, W. Va., Monday, December 24, 1928, at 2:30 p. m., to transact the following business, if the way be clear, viz.:

1. To receive candidates for the ministry under its care.

2. To amend recommendation (2) of Presbytery's Home Mission report (Page 23, 1928 Fall Minutes) so as to make it binding until the church building at Belle, W. Va., is paid for in full.

3. To transact any business growing out of either of the above items, or closely connected with same.

F. J. Brooke, Jr., Moderator.
J. B. M., Stated Clerk.
Charleston, W. Va.

Kanawha Presbytery—On the second Sunday in October, the 11th, a commission ordained and installed licentiate Frank S. Jones as pastor of the Clothier Church. Rev. J. E. Cousar, Jr., presided, preached the sermon and propounded the constitutional questions. Rev. C. R. Garrison, Superintendent of Home Missions, delivered the charge to the pastor, and Dr. J. B. Morton delivered the charge to the congregation. Ruling Elder A. T. McDonald, of the Clothier Church, was present as a member of the commission.

Mr. Jones is a graduate of Louisville Theological Seminary, class of 1928. He has been laboring at Clothier since early in the last summer. Since coming to this field he has been licensed and ordained.

The Church is located in the heart of the southern West Virginia coal field, and has a fine prospect before it. Since the time that Rev. E. L. Wilson was superintendent of Home Missions the Presbytery has had its heart set on having a Church with a pastor at Clothier. This desire was attained under the direction of Superintendent Garrison.

Montgomery—Rev. Edward S. Currie, who has for the past few months been serving this church will leave soon to return to his work in China. Mr. and Mrs. Currie will be greatly missed by their many friends in this church.

Rev. Locke White has accepted the call to become permanent pastor of the church. Mr. and Mrs. White, with their children, will arrive about January first.

A NEW STATUTE OF LIMITATIONS PROPOSED

Wm. P. McCorkle

Replying to Dr. Robertson's explanation of the proposed amendment to our Church Constitution which provides for the erection of a permanent judicial commission by the Assembly, which will practically make that commission and not the Assembly the Supreme Court of the Church, permit me to say:

I see no valid objection to the reduction of the number who are to be appointed on the permanent commission. The present rule requiring a quorum of the court to be appointed is without sanctity other than that of usage. Obviously, much more depends on the character of the judges than on their number. The proposed amendment, so far as that matter, and so far as the permanency of the commission is concerned, is merely an effort to "evolve" our system of church courts into something more like our system of civil courts. Heretofore in ecclesiastical matters, every Presbytery has exercised functions analogous to those of both county commissioners and county court in civil matters; every Synod functions resembling those of both the State Legislature and the State Supreme Court, every General Assembly functions combining those of both Congress and the Supreme Court of the United States. Confusion and dissatisfaction have resulted from this combination of diverse functions in the same bodies. Further "evolution" was sadly needed. Let it come.

But the proposed amendment does not go far enough, and looks very much like an attempt to enact into law the revolutionary dictum of the Assembly's Judicial Committee in 1911. That opinion was adopted by the Assembly despite the significant warning of Dr. Cecil, and was to the effect that it was not competent for any General Assembly to review, revise or reverse the judicial decision of a private Assembly. That view, if it be considered law, which it is not, makes the Assembly a quasi infallible and utterly irresponsible body. Every Southern Presbyterian Church paper protested against this remarkable opinion at the time, and yet it was reaffirmed by two subsequent Assemblies, despite protests from every quarter.

(Continued on Page Eighteen)

SUNDAY SCHOOL

REV. ERNEST TRICE THOMPSON, D.D.

Lesson for January 6

OUR HEAVENLY FATHER

Ex. 34:4-7; Ps. 103:1-5; 10-14; Is. 40:27-31; Mt. 6:24-34;
John 3:3-6; 4:20-24; 8:40-47; Rom. 2:2-11;
8:14-17; I Jno. 4:7-16.

During the first quarter of the new year we are to be concerned with some of the great Christian teachings. We are to deal with such important subjects as our heavenly Father, Sin, Christ the Savior, the Holy Spirit, the Holy Scriptures, Repentance and Faith, Prayer, Christian Growth, the Christian Church, Baptism and the Lord's Supper, the Christian Sabbath, Stewardship and Missions, and the Future Life. The aim of the course as stated by the selecting committee is "to lead the pupil to an understanding of the essential teachings of the Christian faith." If faithfully followed it should prove to be one of the most valuable of all the courses of study that we have followed. It certainly deals with many of the vital and essential doctrines of the Christian faith, doctrines on which our young people certainly need to be instructed and over which we all need to ponder carefully and prayerfully. Naturally and inevitably such a course begins with a lesson on "Our Heavenly Father." It is impossible to bring together all the passages that deal with this tremendous theme, or even those that are essential for a complete and exhaustive study. Our lesson committee therefore has simply selected some of the outstanding passages that come to us from some of the great teachers of the Old and New Testament. And we must content ourselves with noting the aspects of the divine character that are emphasized in these passages. But let us not underrate the importance of even such a fragmentary study. We have in these selected passages the inspired insight of such men as Moses, and David, and Isaiah under the Old Covenant, and of Jesus, and Paul and John under the New.

We begin with

The Study of the Lesson

Read carefully the passages assigned with these two questions in mind: (1) What aspects, or characteristics of the divine nature are emphasized in this passage? (2) What are the practical consequences that follow for the Christian's life? Write your answers down, and then combine your results.

Make a special study of the printed text, Mt. 6:24-34. What is the theme of this passage? What reasons does Jesus give as to why we are not to be anxious?

I. God Is a Righteous God

One of the first truths that stands out in our study, and also in the Scriptures as a whole, is that God is a righteous God. What do we mean by the righteousness of God, or to put it in other words, how does the righteousness of God manifest itself? In two ways at least.

1. God demands righteousness on the part of all those who have fellowship with Him.

That truth appears clearly and unmistakably in the opening chapters of Genesis. God creates man in His own image, and enters into a Covenant of life with him, on condition of perfect obedience (Gen. 2:16-17). Man sins and is driven out of the garden, away from the presence of God.

The same truth is emphasized again in the passages culminating in our first Scripture text, Ex. 34:4-7. After Moses brought the children of Israel out from the land of bondage he led them to Sinai, and there he sought to bring them as a nation into covenant relationship with God. Speaking through Moses, God said unto the Children of Israel: "If ye will obey my voice indeed and keep my Covenant, then ye shall be mine own possession from among all peoples." (Ex. 19:5). The people agreed to accept the covenant on these conditions. God then laid down as the essential requirements of His will, and as the basis of His fellowship with them, the ten commandments (Ex. 20:1-17).

As time went on, and God continued to reveal Himself through the prophets, His requirements were deepened and broadened, the people saw more clearly what was involved in the righteousness of God. We haven't the space to follow this expanding revelation; we note however that the process of revelation reached its culmination in the words, and above all in the life of Jesus. He said that the first and great commandment is Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth and the prophets.

The first and fundamental lesson that the Bible teaches us about the nature of God then is that He is a righteous God, and that He demands righteousness on our part if we would hold fellowship with Him. That was at the root of Jesus' own fellowship with the Father. Cf. John 4:34; 5:30; 6:38; Mt. 26:42; Heb. 10:4-7. And he told his disciples, in words that should be scared on our hearts, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." Mt. 7:21.

2. But the righteousness of God manifests itself in another way. This manifestation is only the converse, however, of the first. If righteousness is essential for any real fellowship with God then inevitably sin brings separation from God. No lesson is

written more plainly through the Scriptures from the first page to the last than this, that God will punish sin. It stands out in that opening scene in the Garden; it is emphasized in God's revelation to Moses: "Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in loving kindness and truth; keeping loving kindness for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and fourth generation." It is illustrated in all of God's dealing with the children of Israel under the Old Covenant. Even Jesus the great revealer of the love of God pointed out that sin, unrepented of, had eternal consequences. And Paul in Romans 2:2-11 paints a tremendous picture of God seated on the judgment throne of the universe, dealing out to all men, with perfect justice, the fate that each deserves. He has 'no respect for persons,' and He renders 'to every man according to his works.'

If this were all the picture would be a hopeless one, for the words of Paul are confirmed by our own consciences: "all have sinned, and fall short of the glory of God." Rom. 3:23. We turn then to a second aspect of God revealed in the Scriptures.

II. God Is a Merciful God

This aspect of God's character stands out as clearly in the Bible as the first. It was a bit of inspired insight that came not only to Jesus and the Apostles; but also to the prophets and teachers before the coming of Jesus.

We think of Moses as the Lawgiver of Israel. It was he who at the beginning of Israel's history was himself impressed, and who impressed Israel, with the righteousness of God. After Israel had broken the Ten Commandments which lay at the basis of the Covenant by building a golden calf Moses dashed the tables of stone against the ground (Ex. 32:19). It was after that experience that there came to him his supreme vision of the Lord: "A God merciful and gracious, slow to anger, and abundant in lovingkindness and truth; keeping lovingkindness for thousands, forgiving iniquity and transgression and sin."

The Psalmist (Ps. 103) expands the theme. He gives us a leaf out of his own experience, and it meets the experience of thousands of God's children, for he tells us how God in His mercy has satisfied all of his needs. "Bless the Lord O my soul, and forget not all his benefits: who forgiveth all thine iniquities (not some, but all, of whatever character they may be); who healeth all thy diseases (the word need not be limited to bodily sickness, but may include all suffering); who redeemeth thy life from destruction (i. e. from the destruction of the grave); who crowneth thee with loving kindness and tender mercies; who satisfieth thy desire with good things (not rich things, says an ancient commentator, not many things, not everything I ask for, but good things), so that thy youth (i. e. thy strength, thy activity) is renewed like the eagle.

The great prophet dwells on the same subject in Is. 40:27-31. The nation is groaning under the Babylonian captivity. One generation has passed away, and the second generation has no longer any faith in God. They say in their utter dismay: Our way (that is our fate) is hid from Jehovah, i. e. escapes his notice, and the justice due us is passing away from our God. Isaiah points out that their human insight fails to comprehend the inscrutable wisdom with which Jehovah guides the destinies of His people (there is no searching of His understanding). He points out that God is eternal and unchangeable, of infinite power and discernment (v. 28), and an inexhaustible source of strength to those who have none in themselves (v. 29), if only they will wait on him in faith (v. 31).

But though this idea of the mercy of God runs through the whole Bible it comes to its complete and final expression only in the words and works of Jesus. He taught us that God is our Father, more ready to give good gifts to His children than any earthly father is to give good gifts to his children, a God who loves each one of us as though there were only one of us to love. He did not minimize the effects of sin; he pointed out that it alienated us from God and destroyed our fellowship with Him. Nonetheless he told us in perhaps the most touching of all his parables that God longs over the sinner as a Father longs after his prodigal son, and that as the highest type of father welcomes back his wandering boy so our heavenly Father welcomes the returning sinner.

If God is indeed our heavenly Father what follows? Two things at least. (1) We will not be anxious about the material things of life. That is a conclusion that Jesus himself draws in Mt. 6:24-34. Of course we do not need to point out that the 'take no thought' of the King James' version means 'be not anxious' as it is translated properly in the Revised Version. 'Take no thought' meant in the time that the King James version was translated 'take no anxious thought'; it is so used in Shakespeare. We would say today, Do not worry about your life, what ye shall eat, etc. Of course we must take intelligent forethought for the morrow, but there is no occasion to worry about it. Jesus gives five reasons why this is so: 1st: Undue anxiety about the physical necessities of life betrays the same worldliness as is seen in one who is a slave to Mammon 24-25. 2nd: It is unnecessary, God has provided, and will provide abundance for our real needs 25-30. 3rd: It is unavailing, worry never gets us anywhere, 27. 4th: It is unbecoming in one who is a Christian and knows that God is his Father to act as the Gentiles, 31-32. 5th: It adds tomorrow's ills to those of today, 34. Jesus' idea seems to be that we are to do our best day by day, and take intelligent forethought for the future, but that having done our best we are not to be unduly apprehensive about the outcome. It does not become one who trusts God as His Father.

(3) If God is our Father we will look to Him confidently for the spiritual goods of life. John says, e. g. "If we confess our sins he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness." I John 1:9. James says, "If any of you lacketh wisdom let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him." Paul says: "In nothing be anxious: but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding shall guard your hearts and your thoughts in Christ Jesus. . . I have learned in whatsoever state I am therein to be content. . . I can do all things in him that strengtheneth me. . . And my God shall supply every need of yours according to his riches in glory in Christ Jesus." Phil. 4:6-7, 11, 13, 19. Jesus says; "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. . . / If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him." (Lk. 11:9, 13). And Paul tells us that the fruits which we may expect the Holy Spirit to bear in our lives are joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self control (Gal. 5:22).

III. God Is a Spirit

We need to know more than that God is a God of righteousness, and a God of mercy. We want to know how we can come into contact with Him, how we can appropriate all of his benefits. We said above that if we really believe that God is our Father we will look to Him confidently for the spiritual goods of life. But how? The greatest lesson that Jesus ever gave on the true manner of worship he gave to the Samaritan woman by the well. He had offered to give her of the water of life which would satisfy all of her desires, and then to point the way had referred to her sin which first must be gotten out of the way. To change the subject which had begun to grow embarrassing she asked him a question which was bitterly disputed between the Jews and the Samaritans, as to whether God should be worshipped on Mt. Gerizim or in Jerusalem. Jesus replied that those who worship the Father must rise above distinctions of place, for a time is coming, is now at hand, when limitations of worship will disappear. God is a Spirit, said Jesus; it follows that they who worship Him must worship in spirit and in truth (John 4:24).

What does it mean to worship God in spirit? It means that we must approach him in that part of us which is spirit. The churches in which we worship, the postures which we assume, the hymns which we sing, the words which we utter, or to which we listen, the prayers which we offer do not of themselves bring us into touch with God. They are or should be means to an end. We worship God only when our spirits come in contact with His Spirit, or with Him who is Spirit, that is when our minds are set upon His truth, when our affections are stirred by His love, when our wills are subject to His will.

What does it mean to worship God in truth? In sincerity, in reality perhaps. Is our worship always genuine? But more, in harmony with the nature and will of God. In the sphere of intellect this means recognition of His presence, recognition of His righteousness and recognition of His mercy. In the sphere of action it means conformity with His absolute holiness. Dr. Plummer says "Worship in spirit and truth" implies prostration of the inmost soul before the Divine Perfection, submission of every thought and feeling to the Divine Will. The two words express two aspects of one truth."

But if we are to worship God in spirit and truth there is one further lesson that we must learn. That is

IV. God Is Love

The first epistle of John was written by that disciple who leaned on Jesus' bosom, and who by common consent entered more fully into His Master's thoughts than any other. It was written in his old age, when he had pondered long on the significance of Jesus' life and death, and when the other apostles had long since gone to their reward. It represents therefore the Apostles' last words to the Christian church, their deepest and maturest thought regarding the God who had revealed Himself in Jesus Christ. John sums it all up in a sentence: God is love. And the supreme manifestation of that love he finds in the life and death of Jesus (I John 4:10). This thought of John's really sums up everything else that we have learned about the nature of God. Because God is righteous He demands righteousness of us, and that righteousness is summed up in obedience to the law of love. We learn in the Scriptures and in experience that God is a God of mercy, but God's mercy is only an expression of His love. Jesus tells us that we must worship God in spirit and in truth, and surely this includes our recognition of, and our response to the Divine love.

But if God is love what follows? John (I John 4:7-16) insists on just one thing: We must love our fellowmen. He gives five reasons why this is true.

1. Because it is necessary for any real knowledge of God, 7-8. If love is God's most peculiar characteristic we certainly cannot hope to know God unless love is characteristic of our own lives.

2. Because of God's example, 9-11. "In the spiritual family also noblesse oblige. As children of God we must exhibit his nature, and we must follow His example, and we must love those whom He loves."

3. Because it is necessary for any real fellowship with God, 12-16. "I say we must love one another for by so doing we have proof of the presence of the invisible God. No amount of contemplation ever enabled anyone to detect God's presence. Let us love one another, and then we may be sure that He

not only with us, but in us, and not merely is, but abides."

4. Because it is necessary for the expression of our love to God, 17-20. "If a man say, I love God, and hate his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen."

5. Because it is the command of God Himself. This command have we from Him, that he who loveth God loves his brother also."

LESSON FOR JANUARY 13

SIN

Gen. 3:1-24; 6:5-8; Mk. 7:14-23; Rom. 1:18-32, 3:10-18
1 John 1:5-2:6. Print 1 John 1:5-2:6

We continue this week our study of some of the great Christian teachings. We began by looking at the Christian idea of God, our heavenly Father. We come this week to consider the Christian view of sin. Do you see any reason why a lesson on sin should follow a lesson on God? If not the reason will probably become plain as we proceed. Do you see any other reason why we should have a lesson on this topic? Is it a matter of practical importance? Having considered these introductory questions let us pass on to

The Study of the Lesson

Dr. Amos R. Wells in "A Daily Digest of the Sunday Schools Lessons" makes these suggestions: Read the six passages assigned for the lesson, noting what each adds to our conception of the nature and effects of sin. Add their light from the Bible on the question of sin. Answer honestly the question, "What need have I for a lesson of this sort?"

Some may prefer to base their study on the printed lesson. If so, read 1 John 1:1-4. What is John's great purpose in writing this epistle?

Now read 1 John 1:5-7. Be sure that you understand the meaning of every phrase. For example what does John mean when he says that God is light? "In Him is no darkness at all?" "If we walk in the darkness?" "If we walk in the light?" Put John's message here in your own words. We are especially interested in this lesson in what John has to say regarding sin. What does he have to say here regarding the consequences of sin?

Read 1:8-10. What difference is there in the statement in verse 8 and that in verse 10? What does John have to say in these two verses in regard to the extent of sin?

Read again 1:9, and then 2:1-6. What is John's purpose in writing this part of his letter? Is there any contradiction between 1:8, 10 and 2:1-6? What cure for sin does John here offer? What does the cure include?

Now read the supplementary passages included in this lesson. Make a mental note, better a written note, of any additional information regarding (1) the consequences of sin; (2) the universality of sin; (3) the cure for sin; or regarding any other point of special interest or importance.

The discussion that follows is based in general on this part of study.

I. The Consequences of Sin—1J. 1:5-7

We recall that the first epistle of John was written by a disciple whom Jesus loved, who by common consent entered more fully into his heart and mind than any other. It was written in his old age, when he had pondered long on the significance of Jesus' life and death, written after all the other apostles had passed on to their heavenly reward. It represents then the mature thoughts of the Apostle John, the last words directed by any of the apostles to the Church.

The purpose of the letter was two-fold: first, said John, that 'ye also may have fellowship with us.' And second that the readers might have fellowship with God, 'our fellowship,' said John, 'is with the Father, and with His Son Jesus Christ.'

It is in the light of this two-fold purpose that John considers the matter of sin. As he views it sin has two fundamental consequences: first, it destroys our fellowship with God; and second, it destroys our fellowship with man.

It destroys our fellowship with God. This follows inevitably because of the very nature of God. "This," says John, "is the message which we have heard from the Father, and announce unto you," i. e., this is the sum and substance of it, this is what it consists of, the message which we heard from the Lord Jesus Christ, "that God is light, and in Him is no darkness at all." No figure, says Dr. Plummer, borrowed from the material world would give the idea of perfection so clearly and fully as light. It suggests ubiquity, brightness, happiness, intelligence, truth, purity, holiness. It suggests excellence without limit and without taint; an excellence whose nature is to communicate itself and to pervade everything in which it is not of set purpose shut out." It is moral excellence however that John has chiefly in mind in this particular connection. There is in God no darkness of error, for He is perfectly holy. No darkness of error, for He is perfect wisdom. No darkness of deceit, for He is truth. No darkness of hatred, for He is all love. Verse 6 John draws the only possible inference. Light is light, utterly removed from all darkness; and therefore to be in darkness is to be cut off from Him. 'Walk,' is a figurative expression used to describe the ordinary course of life. It expresses not merely action, but habitual action. A life lived in moral darkness cannot have communion with God, than a life in a coal mine have communion with the sun. This is the deliberate conclusion of John, the aged, who had leaned on the bosom during the days of his flesh, and who had

continued and deepened his fellowship with the Father and with the Son after the crucifixion. We must attempt to see not only the logic of his words, but even more his ever deepening experience which enabled him to speak the words which the Spirit would have him utter. But sin has another consequence which John would remind us of.

2. It destroys our fellowship with our fellowman. Verse 7 John puts the thought the other way around, but this is the purport of what he has to say. If we walk in the light, that is, as explained by Dr. Wells, if we live all our lives, inner and outer, seen by men, and seen only by God, in the daylight of divine purity, truth, and love, as God Himself is in the light, then we have fellowship one with another. If we walk in the darkness, if we ignore the light that comes to us, it follows that that fellowship is more or less seriously marred.

These truths coming to us at the very end of the revelation recorded for us in the Holy Scriptures are illustrated by the experiences of the human race pictured for us in the opening chapters of Genesis. It makes no difference whether the story here is to be regarded as literal history or as a parable or as a mixture of the two, in any case it gives a complete and true account of the origin of sin (in the race, and also in the individual human heart), the nature of sin, and more important for our present purpose, the consequences of sin. God created man in His own image, He placed him in pleasing surroundings, well adapted to his needs, He created a helper most suitable to give him companionship and joy. He entered into a Covenant of life with him on the one condition that he be responsive to the Divine will. But man did not live up to his privileges, he disobeyed the Divine command. As a result there came into his life shame, humiliation, (Gen. 3:7) alienation from God. The story is naively told, but its purport is unmistakable: "They heard the voice of Jehovah God walking in the garden in the cool of the day; and the man and his wife hid themselves from the presence of Jehovah God amongst the trees of the Garden." The point is that their sin had come between them and God. They no longer found delight in His presence. And their experience is the race's experience. Then came the curse (Gen. 3:14-15). God said there would continue to be conflict between the serpent and the woman, between his seed and her seed, that is between Satan and all his evil brood, and the human race descending from the woman. Those words have been only too amply confirmed. In one sense the history of each one of us is the history of our struggle with sin; in a very true sense the history of mankind is the history of that inevitable conflict. God said moreover that man the seed of the woman, would suffer in that conflict (thou shalt bruise his heel), and he has, God knows, most of man's sufferings have come from that source. But there was also a word of hope, in the end man should triumph over sin (he, i. e. man, shall bruise thy head). And then man was driven from the Garden, away from the presence of God, away from his perfect environment. And then the subsequent chapters of Genesis tell us how sin grew in the human race, alienating him even further from God, setting his hand also against his brother's (Cain, 4:8, Lamech, 4:23-24), till the whole race of man became corrupt (6:5), and mankind was hopelessly divided (11:1-9).

We see then in the opening chapters of Genesis that sin brings suffering into the individual life, into the social life, that it destroys man's fellowship with God.

What the Bible has to say regarding the consequences of sin is abundantly confirmed in human experience. Dr. Fosdick says: "If a man, forgetting churches and sermons, seriously ponders human life as he knows it actually to be, if he gathers up in his imagination the deepest heartaches of the race, its worst diseases, its most hopeless miseries, its ruined childhood, its dissevered families, its fallen states, its devastated continents, he will soon see that the major cause for this can be spelled with three letters s-i-n. To make vivid this peril as the very crux of humanity's problem on the earth, one needs at times to leave behind the customary thoughts and phrases of religion and to seek testimony from sources that the church frequently forgets. When Governments try to build social states where equity and happiness shall reign, their prison systems, their criminal codes, their courts of law loudly advertise that their problem lies in sin. When jurists plan leagues of nations and sign covenants to make the world a more fraternal place, only to find greed, hate and cruelty demolishing their well laid schemes, their failure uncovers the crucial problem of man's sin. When philanthropists try to lift from man's bent back the burdens that oppress him, it becomes plain how infinitely their task would be lightened if it were not for sin. As for literature—where the seers, regardless of religious prejudices have tried to see into the human heart and truly report their insights—its witness is overwhelming as to what man's problem is. No great book of creative literature was ever written without sin at its center. Always the insight of the creative seers reports one inner peril of the race. Sin is no bogey erected by the theologians, no ghost imagined by minds grown morbid with the fear of God. Sin to ever seeing eye is the one most real and practical problem of mankind."

Think of how this is true, of how sin has brought shame, and humiliation and suffering into the lives of individuals who have sinned, your life and the lives of those you have known, of whom you have read. Think of how it destroys man's fellowship with his fellowman. of how it has brought and is now bringing in your community, in our country, and in the world, in the political sphere, the industrial sphere, the sphere of international relations, a burden of suffering upon the race including those who are innocent and helpless. Think finally of how it destroys one's fellowship with God, and recall that Jesus, John, Paul, suggests that this separation may be an eternal one. Thus the eternal punishment of which Paul writes in II Thes. 1:8 is "eternal destruction from the face of the Lord."

The consequences of sin are serious enough, from whatever angle we may approach the subject, but the matter becomes more serious when we consider the second point made by John.

II. The Universality of Sin

Some may say all that we have said and more is true. But it doesn't concern me. I am honest, clean, a good citizen, and do to others as I would be done by. But John says: If we say we have no sin, we deceive ourselves, and the truth is not in us. Another man may say, I admit that I am a sinner, and that my nature is sinful, but after all I have done nothing that is really wrong. John says: If we say that we have not sinned we make Him a liar, and his word is not in us.

This is a strong indictment of the human race, but John does not stand alone. Paul says in Rom. 3:10-18-23: "All have sinned, and fall short of the glory of God." He does not assert that there are not degrees of wickedness, and lower depths of guilt; he only declares with uncompromising assurance that all have come short of the divine standard.

Many of us do not like to admit that this is true. As Fosdick says again. "The hardest thing that any man can ever say is, I have sinned. We make mistakes, we have foibles of character and conduct, we even fall into error—but we do not often sin. By such devices we avoid the painful consciousness of our inward malady, and even the name of our disease is banished from decorous speech. But sin does not go into exile with its name. Sin has many aliases and can swiftly shift its guise to gain a welcome into any company. Sin in the slums is gross and terrible. It staggers down the streets, blasphemes with oaths that can be heard, wallows in vice unmentionable by modest lips. Then some day prosperity may visit it. It moves to a finer residence, seeks the suburbs, or finds domicile on a college campus. It changes all of its clothes. No longer is it indecent and obscene. Its speech is mild, its civility is irreproachable. It gathers a company of friends who minister to pleasure and respectability and the cry of the world's need dies unheard at its peaceful door. It presses its face continually through the pickets of social allowance, like a bad boy who wishes to trespass on forbidden ground but fears the consequences; its goodness is superficial seeming; at heart it is as bad as it dares to be. It has completely changed its garments, but it is the same sin-indulgent, selfish, and unclean." Some of us do not realize sufficiently our sinfulness because our standard of conduct is too low, we compare ourselves with our neighbors rather than the absolute standards of God. Or we underestimate the area of our accountability. We do not take into account for example sins of omission. We forget that Jesus condemned the man with the one talent because he did not use that one talent in the service of his Lord, that he condemned Dives because he took no thought of Lazarus who suffered before his door, that he said that men would perish eternally because they had not fed the hungry, clothed the naked, ministered to the helpless.

As we compare ourselves with God's standards our own hearts convict us. We know that we have sinned and come short of the divine story. But if that is true it follows that the sufferings which come upon the innocent because of men's sins are sufferings for which we all in greater or less degree are responsible; that the consequences to which the sinner renders himself liable are consequences which all of us must face. This thought leads us to consider

III. The Cure for Sin—1J. 1:9, 2:1-6

After what has been said this topic should be treated the most extensively of all. We deal with it summarily because our space is limited, and because we discuss the whole matter more fully next week, when we consider Christ the Savior. We note here very briefly that John agrees with the other New Testament writers in teaching that the cure for sin is three fold.

1. Repentance. Repentance for John takes the form of confession. "If we confess our sins," says John, "God is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness." The Greek word suggests that John has in mind the confession of our particular sins more difficult that the confession of a sinful nature in general. If we confess our sins God is faithful and righteous (1) to forgive us our sins, that is to absolve us from sin's punishment; (2) to cleanse us from all unrighteousness, that is to free us from sin's bondage. If we confess our sins God is willing to forgive us, and to admit us again into his fellowship which sin has obscured; He also enables us by His grace to overcome our sins.

2. Faith. Repentance leads to faith. "If any man sin we have an Advocate with the Father, Jesus Christ, the righteous, and He is the propitiation for our sins, and not for ours only, but also for the whole world." As a matter of actual fact it is faith in Jesus which more than anything else has brought us again into fellowship with God, and led us into fellowship with man, and given us a power which enables us to progress toward our highest ideals of life. Faith in Jesus means that we have faith in the Father's love, and the Father's purpose as they are supremely revealed in Jesus. And without such faith we cannot rise to the heights of moral achievement.

3. Obedience. Repentance and faith flower out into obedience. And obedience and obedience alone can prove the reality of our repentance, the reality of our faith. We overcome our sins then as we turn from them in sorrow and in shame, and as we have faith in Jesus, who bore our sins in his body upon the tree, and who is the supreme revelation of the Father's love and purpose, and as we submit ourselves to His will. As John says, "Hereby we know that we know Him, if we keep His commandments . . . He that saith he abideth in Him ought himself also to walk even as He walked."

CHILDREN

WEENTY'S NEW-YEAR IDEA

"Heigh-ho! Weenty!" With a thump Mr. Rabbit landed upon Weenty's bed as she lay quietly sleeping New Year's Eve night.

"Why it's you!" Weenty exclaimed, rubbing her eyes, "I'm so glad to see you, dear Mr. Rabbit!" And she put her arms about his white furry neck. "How cold your fur is!"

"Yes—it's a fine night out, however, and you've promised me a ride on your new Christmas sled!"

"That's so!" cried Weenty, clapping her hands—"and there's still enough snow. Just wait, I'll be ready in a jiffy!"

Soon she was dressed warmly in her fur wrap and ready to set out with her friend, Mr. Rabbit.

Outdoors the air was clear and cold and a bright moon lit up the snowy ground. Weenty got her sled from the back porch and in some magical way found it wasn't a bit too big for Mr. Rabbit to pull over the snow, while she rode in state! Away he scampered, until they came to the meadow, where there was quite a nice slope. The children had been sliding there all day, so it was fine and slippery.

"Let me help to pull it up," said Weenty, jumping off the sled.

"Oh, see!" Mr. Rabbit cried suddenly. "There are some of my nephews sliding and I see some of the Winter Elves! They have made sleds for the bunnies!"

Sure enough—Whiz! came the little sleds and toboggans, loaded with the excited little bunnies, and odd green Elves in front of each, steering!

When all had reached the bottom where Weenty and Mr. Rabbit stood and watched, they clustered about her and were introduced. She knew the bunnies very well, but hadn't met the Elves before, as they are very shy and only come out in the winter.

"How very nice of you to make these fine sleds for the children!" Mr. Rabbit exclaimed as he and Weenty examined the sleds, made of bark curiously curled up in front.

"Oh, it's such fun!" cried the little rabbits, "but do let us try your sled, Weenty!"

"And I must ride on-yours!" Weenty said, laughing gaily.

"We will be glad to have you!" replied one of the Elves. "We are having a New Year's Party and decided to take everyone out sledding—it's such a bright night!"

"So they started the climb up again to the top of the hill, the littlest bunnies riding on Weenty's sled, in great style. Then after all had piled on again, away they went, flying down the hill and far across the meadow. Over and over they climbed the hill and flew down again, until all were tired and hungry.

"Will you come with us to have a little supper?" the Elves asked Weenty and Mr. Rabbit. "It's just a little Party for the Bunnies but we want you so much!"

"We will be delighted," Weenty said, speaking for them both and Mr. Rabbit nodded his approval.

"Come on then everyone!" called one of the Elves. "Weenty, you ride with the babies and we will pull you!"

Weenty was glad to have another ride and so she climbed on her own sled and three little Bunnies nestled in her lap, then with everyone else pulling, the sled went rapidly over the snow!

The Elves' house was a crystal hung cave in the woods, that one could never find in the day time on account of the thick evergreen bushes that grew before it. Tonight it was all lighted up with torches that were reflected brightly by the icicles about the door.

"Come in, come in!" came a cheery hail and there at the door was a plump Mother Elf with some of the Bunnie Mothers and Fathers. Such a scrambling as all tumbled in. Weenty with the rest, where there was a great feast on a big low table. Apples and nuts and ices, besides Fairy delicacies that Weenty found very good.

Weenty sat between two Elves who helped her to all the goodies and told her about themselves and their work.

"We have a lot to do during the winter keeping things looking winter-ish!" one explained. "You know I think we ought to do something to-night as it is New Year's Day tomorrow, but with all the old snow left

A NEW-YEARS TALE



(To be colored with paints or crayons. Whenever you come to a word spelled in CAPITAL letters use that color.)

Susie May told the tale about this picture. She told it to her little brother Billy, when Mother went to a New Year's party and left Susie May and Billy alone.

The New Year had YELLOW hair, of course, and the light BLUE scarf about his neck. The scarf had big figures 1929 in RED on the end of it and was wrapped about the New Year to keep him warm. The tree was GRAY (use BLACK lightly) and the owl—he was the hero in Susie May's tale, for he gave the lost New Year a

lantern to find his way—the owl was BROWN on his wings and head and a light TAN (use BROWN and YELLOW mixed) color on his vest, cheeks and the underside of his wing. His eyes were bright YELLOW, so was his beak and his toes. The wonderful lantern was made all of GOLD (use YELLOW if your gold is gone) and it burned a bright RED inside.

The New Year's cheeks were PINK (use RED lightly) so were his fingers and toes for he didn't wear gloves and shoes like most of us. His lips were

RED and his eyes BLUE and Susie May said he did look like Billy quite a bit. But who ever heard of Billy sitting way up on a branch with miles and miles of dark BLUE sky all about and the RED chimneys and BROWN roofs of houses and towers looking up. There were GREEN trees too, looking up at the pair sitting up so high—anyway that is what Susie May said in her Tale of the New Year to Billy on New Year's Eve.

The border of this picture can be colored RED and the lettering GREEN.

from Christmas it looks pretty fair. Have you any ideas, Weenty?"

"I think the old snow is wearing pretty thin on the trees," said the other Elf. "Don't you Weenty? And several places are almost bare on the meadow!"

"Oh! I have an idea!" Weenty cried! after a moment's thought. "Why not touch it up a little—and make all those crystal trimmings on the trees you have sometimes!"

The Elves started up in delight. "What a fine plan!" they said. "We forgot about that! Just a pinch of snow and then a little rain and then a big hard freeze! Let's do it!"

They explained Weenty's idea for a New Year's Decoration and all the Elves were delighted, but the bunnies began to talk about going home before the rain!"

"Now, don't hurry anyone!" cried the Chief Elf. "We won't start things till after the party, because we want it all fresh when the sun rises! Now it's midnight! All drink a toast to the New Year!"

"Happy New Year!" cried Bunnies and all raising their acorn cups of honey dew—while faintly from the town, across the woods and fields came the sound of whistles and bells, proclaiming the beginning of the New Year. After the toasts were finished the guests began to depart and finally only Weenty and Mr. Rabbit were left with the Elves.

"Climb aboard, Weenty. We've got to run for it!" Mr. Rabbit said, when the Elves had bade them god-bye and began to take down their tools for decorating the world.

"A Happy New Year to you, Weenty!" they called as she and Mr. Rabbit sped away. "We'll have a beautiful New Year's Day for you!"

"Ah! ha! and who's been wishing you a Happy New Year before me!" said a familiar voice. Weenty looked

up and there was her Mother smiling in the bright wintry sunlight.

"Oh, let me see out the window!" Weenty cried, leaping out of bed. "Oh, it is beautiful, Mother!"

"Wonderful!" agreed her Mother, as they looked at the Fairy splendor of the ice-laden trees.

"The poorest twig on the elm tree 'Is ridged inch-deep with pearl!" quoted Mother.

And tho' some old, dull folk grumbled at the slippery steps and pavements, Weenty enjoyed every moment of the beautiful New Year Day her Elf friends had made for her!

JANUARY

It's frosty and cold and the rivers are ice—

They're some of the things that make January nice—

The ball's up for skating and the children flock thick

To the pond where you hear the skates' merry click.

And then there are snowmen to build by the fort,

Oh, this is the month for gay winter sport,

The first of the year, and so full of fun

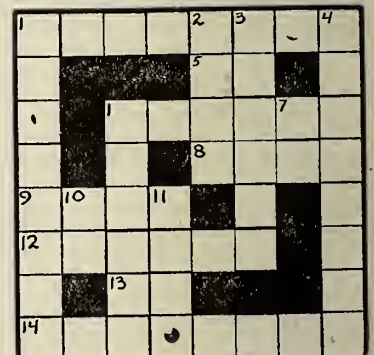
We always are glad a new year has begun.

PUZZLE CORNER

Criss Cross Puzzle

I am in Grant, but not in Coolidge.
I am in Coolidge, but not in Adams.
I am in Adams, but not in Monroe.
I am in Garfield, but not in Buchanan.
I am in Buchanan, but not in Taft.
I am in Taft, but not in Harding.
I am in Harding, but not in Jefferson.
I am in Jefferson, but not in Cleveland.
I am in Cleveland, but not in Polk.
My whole we are all making.

Junior Cross-Word Puzzle



- | Horizontal | Vertical |
|-----------------------------|-------------------------|
| 1—Soldier's barrage carrier | 1—Oil used for burning |
| 5—Musical note | 2—A deer |
| 6—Period of time | 3—Passageways |
| 8—Vale | 4—River in Maine |
| 9—Fine rock material | 6—Light slipper (abbr.) |
| 12—Seniors | 7—Old English (abbr.) |
| 13—Exist | 10—Man's name (short) |
| 14—Shaped like an ellipse | 11—Prefix. Half |

Drop Vowel Verse

* * m th* 1*tt! N*ew Y**r, H*1 H* H*r* * c*m* tr*pp*ng * *v*r t* sn*w

Sh*k*ng my b*lls w*th * m*r*ry d* S* *p*n th* d**r *nd !t m* *n.

SANTA CAME

I am a little girl seven years old I am in the second grade. My teacher's name is Miss Pearl Gallant. I love to go to Sunday School and Church every Sunday, and I am almost ready to recite my catchism. I am expecting Santa Claus to come to see me. I hope he will come to see you a

our children. Wishing you a merry Christmas. Your little friend, Sara K. Philhower. (This was received in December, but as we could not get it in the paper before Christmas, we want to tell Sara that he did come.—Ed.)

THE CEREMONY OF THE EGG

When the Pioneer Club of the Junior High School took in a new member, there was always the ceremony of the egg. Something mysterious hovered over this ceremony—like a heavy mist hangs over a vessel at sea—and every often when a candidate for admission was turned away right on the very night of the initiation, it would be rumored about that he had failed to go through with the egg initiation.

It was a character test—this business of the egg; and Bill Dennis—although he wasn't a member of the Pioneers—had heard from some source that if the candidate presented himself with the egg in a certain hard-boiled state, he would be disgraced and turned away.

One day his best friend, Ernie Collins, called him aside in the corridors of the Junior High School. Ernie was acting rather secretive and Bill wondered what was the matter. From out of his coat pocket, Ernie pulled a small pasteboard box with an elastic around it to keep the lid on.

"Guess what it is!" he whispered. "A birthday present or something?" hazarded Bill.

"No," answered his friend; then taking off the cover, he displayed a smooth oval object packed in with absorbent cotton.

"An egg!" cried Bill.

"I'm not supposed to show it," warned Ernie. "But I knew you wouldn't tell. Know what it's for?"

Bill knew what it was for all right. Swallowing a lump which kept trying to rise in his throat, he answered, quietly: "Yes, I know. It's a Pioneer egg."

"Right," confirmed Ernie. "They voted me in last week, and I'm going to be initiated next Wednesday. Gee, I wish you were coming in too."

"So do I," was the quiet reply.

"Here's the letter I got from the club—continued Ernie, handing over a type-written sheet. Bill read as follows:

"Dear Candidate:
"On Wednesday night at seven o'clock you are requested to report at the Pioneer Club for 1st degree initiation.

"Beginning at eight o'clock Monday morning, you will carry with you about your person at all times an egg, upon which must be drawn, in your best style pencil sketch of a Covered Wagon, the symbol of the Pioneer Club. This egg must be shown upon demand to any pioneer. It must be brought to the 1st degree initiation unbroken, and, as far as you are able to keep it so, in the same condition as when laid by the hen.

"Yours truly,
"WALTER MISHNER,
"Secretary."

Bill re-read the last few phrases—"as far as you are able to keep it so, in the same condition as when laid by the hen." He thought he understood to what they referred.

"I've got to bring it unbroken to the initiation," Ernie said. "And that's some job, even if I have got it in a padded box. All the Pioneers are doing their best to make me break it, but—" here Ernie looked around cautiously—"I'll fool them. I've got my egg hard-boiled!"

Bill gasped in surprise and astonishment.

"You shouldn't have done that!" he cried.

"Why not? It's an egg, just the same, isn't it? There goes the bell—I'll have to hop to my math class. See you later!"

Ernie left Bill standing almost transfixed in the corridor, undecided whether to chase after him and tell him all he knew, but the egg ceremony or to let him go in the way that he had chosen. Bill wasn't jealous of Ernie—they knew each other too well for that—but he was hurt because Ernie was being honored with attention from a Club which had never before looked in his direction. A difficult time went on in his mind. Days passed, and finally the Wednesday of the Pioneer initiation arrived.

That afternoon, Bill met Ernie after school.

"Say Ernie, let's see your egg again, will you? I want to look at the covered one."

"Sure," agreed Ernie. "I'm not proud of the drawing, but I guess it will pass right."

Taking the egg out of its packing, Bill held his back to his friend, presumably showing the pencil drawing into better

light. Then he suddenly packed the egg back again into the box, put on the lid, snapped the elastic, and said:

"I guess that'll be all right, Ernie. Good luck at the initiation tonight!"

"Thanks, Bill. See you tomorrow—I'll be a Pioneer then."

And with these assurances, the two friends parted—Bill to walk up and down nervously outside the Pioneer Club, and Ernie to go inside for the initiation.

The entire ceremony was centered about the egg. Holding it in his left hand, Ernie was led to the door. He was blindfolded—a guide directed his movements.

"You are now entering the 1st degree chamber of the Pioneer Club," intoned the guide. "You have nothing to fear. Within the chamber is no one who is not your friend. You are to do everything you are told—all will be well. Raise your right hand, and knock three times on the door."

Ernie did as he was told. A voice from inside called out:

"Who is there?"

"Ernest Collins," answered the guide, "who desires to become a member of the Pioneer Club."

"Has he the egg?"

"He has."

"Is it, in so far as he was able to keep it, in the same condition as when laid by the hen?"

"Is it?" asked the guide.

"I—I think so!" faltered Ernie.

"Is it?" demanded his questioner. "Yes or no?"

"Yes," answered Ernie, with a secret hope that he had given the right answer. But there was a sinking feeling in his heart, because he was realizing for the first time what the sentence about the hen meant. His egg was hard-boiled! He wondered whether it made any difference—Gosh! He wished he hadn't done it!

With uncertain steps, he entered into the first degree chamber of the Pioneer Club. They made such a fuss over the egg! Every episode of the initiation was built around it—they would surely find out that he had disobeyed instructions. Finally the test he had been dreading came. He was kneeling before a chair—his hood wink had been removed. Only the light of two candles illuminated the room. Before him was a cup.

"Break the egg into the cup," directed the Master of Ceremonies.

"Ernie's heart sank. There was a heavy feeling on his chest. Nevertheless, he picked up the egg, cracked it against the edge of the cup, and then looked up despairingly at the leader of the initiation. No surprise—no anger. Ernie felt something wet at his finger tips, looking down at the egg, saw, to his astonishment, that it was soft! Then he heard the yolk fall into the cup with a flop!

"Congratulations!" cried Walter Mishner, the secretary. "If the egg had been hard-boiled, you would not have been allowed to come into the club."

All the Pioneers crowded around, but Ernie refused to shake their hands.

"I'm not worth it," he said—and then in their astonished ears, he poured the story of his duplicity, and said that he was sorry, but he guessed he'd better go out like the other poor sports went out.

"But how do you account for your egg NOT being boiled?" demanded Mishner, surprised.

"Bill Dennis," sated Ernie—"friend of mine. Didn't want to see me thrown out in disgrace, I guess. He must have exchanged the eggs this afternoon."

So Ernie left the club, and next morning when he met Bill, he shook his head sadly and broke the news that he wasn't a Pioneer. He couldn't explain why, he said, because the initiation was confidential, and he didn't feel free to disclose it.

"Thank, just the same, Bill," he said. "For what you tried to do."

Two days later, both he and Bill got a letter signed by Secretary Walter Mishner. Both letters read:

"At a special meeting of the Pioneer Club held last night, William Dennis was elected and Ernest Collins was re-elected as a candidate for membership.

"Beginning at 8 o'clock Monday morning, you will carry with you at all times—"

"I know," said Billy, with a smile. "An egg!"

GRANNY'S GIFTS

Aunt Nell looked up from her sewing to see what it was that made her two little nieces and her nephew so quiet.

They were standing in a row by the window, watching the flurrying snowflakes as they came tumbling one after another down from the sky.

Then Aunt Nell got up and started to look around, as though she were

hunting for something.

"Have you lost something?" inquired Donald. "Tell us what it is and we will help you hunt it."

"You may all help me," answered Aunt Nell. "I can't find your smiles. They seem to have been misplaced."

"Our smiles!" echoed Janet. "How could we have lost them?"

Then they began to laugh.

"Why there they are. You have found them for me. Now let's see who can keep them the longest," said Aunt Nell.

"Well, it's pretty hard to smile today," replied Donald. "We wanted to go coasting this New Year's morning, and now we can't go."

"But just think how much better the coasting will be when it stops snowing. I don't think it will last much longer, so let's think of something nice to do indoors," comforted Aunt Nell. "Bring your chairs over here by me, while I put on my thinking-cap."

Pretty soon she exclaimed, "Oh, I know! We will give Granny Martin a birthday surprise. She told me last week that New Year's Day is her birthday. She never receives any presents, although she climbs the hill to her mail-box every birthday."

"Oh, goody! goody!" cried the children, clapping their hands. "But what shall the presents be?" asked Edith.

"Oh, I'm sure we can find something," answered Aunt Nell. "Donald, you bring me those boxes out of the top of my trunk. Janet, get me a pair of scissors, and Edith bring that tissue-paper and ribbon from my room while I see what I can find."

In a few minutes they were all back again.

"Now," said Aunt Nell, as she started cutting some gay paper, "let me show you how to wrap these oranges to make them pretty. Donald, you pack these pieces of candy neatly in a box while Edith wraps these handkerchiefs in pretty red paper. I will put this shawl in a box, and then you may wrap it, too."

"There!" exclaimed Edith, as they finished tying the ribbons, "aren't they lovely?"

"See! it has stopped snowing. Shall we take the packages out now and put them in Granny Martin's mail-box?" asked Donald. "We will let Janet sit on the sled and hold the packages, while Edith and I pull."

Soon they were trudging through the snow.

"Here we are," said Donald. "I guess I shall have to stand on the sled, for the box is pretty high. You girls can hand me the packages."

"Be careful of that loaf cake," warned Edith.

"Now let's run home and watch from our window," said Janet.

They had no sooner reached home than they saw Granny start slowly up the hill. Her eyes grew wide with surprise when she saw something in the box.

"Look!" said Aunt Nell. "She has found something else in the mail-box."

"What is it?" asked Janet. "I don't see anything."

"She has found the smiles that you put in the box for her," answered Aunt Nell.

"Oh, I never thought of that!" exclaimed Edith. "I'm going to see if I can't find some smiles for everyone I see all through this whole year." — Mary Ruth Clemens, in Exchange.

PHIL WEARS A HOBBLE-SKIRT

John Scott Douglas

Let's go on a picnic in the woods," suggested Phil. "Dick and I will carry the baskets if you and Anna will make some sandwiches and boil some eggs."

"That's nice of you," laughed Phillis. "We do all the work of making the lunch; and all you do is to carry it." "We don't care," said Anna; "we'll make the lunch, anyway."

The four of them started about an hour later. Dick, before long, was panting from the speed with which the others traveled.

"Not so fast," he said; "I'm not as tall as Phil and Phillis. Besides, none of you have so much weight to carry as I have."

Presently they reached a woody spot by the river. After eating their lunch, Phil cried:

"Let's play hide-and-go-seek."

"I'll be 'it,'" Anna said generously.

The other three scattered like rabbits before a fox. Phillis and Dick hid in the woods near where Anna was count-

ing. But Phil climbed the hill instead. He was a long way from Anna.

Suddenly a hollow log under a maple tree caught his eye.

"Here's just the spot to hide," he exclaimed. "They'll never find me here."

He started to crawl into the hollow, half-rotted log, feet-first. He was almost as big as the hole. It was hard work pushing himself into the small opening of the log. When he got as far into the log as his waist, he could go no farther. He was stuck!

"Och!" he cried to himself. "This is no fun! I'm going to get out of here before I get pinched to death."

He tried to pull himself out, but he was unable to move! In vain he tugged and wiggled and panted—but he was stuck tightly. A cold sweat broke over his forehead. This was serious. He was so far away from the others that they might not find him if he couldn't get out.

"Help! Help! Help!" he called.

His voice echoed and re-echoed throughout the valley.

"Somebody's yelling for help," shouted Dick.

"Maybe it's Phil," said Anna. Her voice was very faint in Phil's ears.

Again he shouted. But again his voice echoed and re-echoed. They would never be able to tell where the voice came from with that echo. For a time he heard them talking. Then their voices died away in the distance. They had gone looking for him in the wrong direction!

He struggled and struggled until his body was sore. But he could not get rid of that beastly log.

Finally he became desperate. He decided that his only chance was to roll the log down the hill. It was so rotten at the base that it might break open if it hit something. He pushed the ground on his left side, and the log started to roll over. He pushed it over several times.

Then it started down the hill. Phil's senses began to reel. His head was swimming with dizziness. Over and over rolled the log. And it finally hit a tree and broke into two pieces. It knocked all the breath out of Phil when it hit the tree. It was some time before he recovered.

Then he tried to wiggle out of the log once more. But he couldn't do it. However, he found that the log had broke about two feet from the top. He was able to stand up and walk with difficulty. But he had a wooden hoop-skirt hobbling his progress. It was slow work, but he managed to walk to town with the two feet of log still around his waist.

"I never saw you in a hobble-skirt before," laughed Dick.

Phil became so angry that he started home. Then Dick sobered up, and by dint of much effort he finally got Phil out of his wooden hoop-skirt. Phil was certainly glad to be rid of it!

PUZZLE ANSWERS

K	N	A	P	S	A	C	K
E		T	I				E
R	S	E	A	S	O	N	
O	A	G	L	E	N		
S	A	N	D	E		E	
F	L	D	E	R	S		B
N	A	M					
E	L	L	I	P	T	I	C

Drop Vowel Verse

I am the little New Year, Ho! Ho!
Here I come tripping in over the snow,
Shaking my bells with a merry din
So open the door and let me in.

Criss Cross Puzzle Resolution.

TOMMY'S ARITHMETIC

Hippity-hop, hippity-hop,
Down the street to the candy shop;
Striped sticks in a big glass jar,
Tommy Taylor's favorites are.
"Six for five," said the candy man.
Tommy to subtract began:
"Six for five and five for four,
Four for three," he counted o'er.
"Three for two, and two for one,
One for nothing"—the sum was done.
"Please, Mr. Candy Man," said he,
"You may give the 'one for nothing' to me!"

And so surprised was the candy man,
He gave it to Tommy, who turned and ran.

But should you try this trick, my dear,
It wouldn't work out that, I fear.

—Dora Marchant Conger, in Little Folks.

WOMANS AUXILIARY

The Woman's Auxiliary, Presbyterian Church, U. S.
270-277 Field Bldg., Saint, Louis, Missouri.

SYNODICAL PRESIDENTS OF THE WOMAN'S AUXILIARY

Alabama—Mrs. J. F. Hooper, 610 Mabry, St. Selma, Ala.
Appalachia—Mrs. F. B. Kegley, Wytheville, Va.
Arkansas—Mrs. Walter Wilson, Arkadelphia, Ark.
Florida—Mrs. W. G. Thompson, Jr., 3215 Obispo St., Palma
Ceia Park, Tampa, Fla.
Georgia—Mrs. E. G. Abbott, 1315 Eberhart Ave., Columbus, Ga.
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South Carolina—Mrs. W. O. Brownlee, Due West, S. C.
Tennessee—Mrs. Ross Woods, R. D. No. 4, Lewisburg, Tenn.
Texas—Mrs. J. W. Culver, Texas Military Academy, San An-
tonio, Texas.
Virginia—Mrs. C. R. Vaughan, 319 Mountain Ave., Roanoke, Va.
West Virginia—Mrs. J. McD. Lacy, Elkins, W. Va.

MRS. RUSSELL'S ENGAGEMENTS

The women of the Auxiliary will be glad to know that Mrs. E. L. Russell is once more in the field, and will rejoice with her that the sickness which visited her family has been overcome and she is eager to be about her "Father's business" again.

Already much of Mrs. Russell's time has been booked, but the period from March 24th to April 17th is open. If you are interested in securing Mrs. Russell for the whole or part of this time, write immediately to her at 166 South Ann St., Mobile, Ala. Act quickly if you desire her invaluable presence with you.

Department of Woman's Work.

QUARTERLY PRAYER PACKAGE

The prayer package which is issued quarterly by the office of the Department of Woman's Work is now ready.

The Secretary of Spiritual Life in the Auxiliary will be vitally interested in this package as it contains much material for her information and inspiration. At this season of the year her department of the work is especially active.

February has three seasons of prayer for the Auxiliary. The Foreign Mission season calls for the co-operation of the Secretary of Spiritual Life since "prayer changes things." The World Day of Prayer, at which time all the Christian women of the world are girdling the earth in a circle of prayer, claims her co-operation. The Season of Prayer for Youth in our Schools and Colleges, which occurs the latter part of February, is promoted by this officer in co-operation with the President and Secretary of Christian Education.

Leaflets regarding these three seasons are among those contained in the package. Send ten cents to the Department of Woman's Work, 270-77 Field Bldg., St. Louis, Mo., for these helpful suggestions on prayer.

OUR FOREIGN MISSION SEASON, JANUARY 1- FEBRUARY 3

The Foreign Mission season has come again with its call to study, prayer and self-denial. What new steps will we take in the Master's work? Last year saw the prevention of the cut—a great achievement, but it left our work at a standstill: it did not provide for growth, and that which is alive must grow, either weaker or stronger. Which, depends on us. Shall we not accept the challenge of our slogan, "Forward."

We will be planning first for the study of "The Desire of All Nations," a challenging book from Dr. Egbert Smith, which has provoked approval from the leaders of many denominations. It is a book of remarkable timeliness, brilliant diction, convincing reason and charming presentation. Everyone, whether man or woman, young or old, will miss much if they fail to study its pages.

Among the material available is "The Burden of the Unreached," a splendid inspirational leaflet by Dr. Egbert Smith. Then there are the self-denial envelopes for our sacrificial giving.

The climax of the season comes with the Week of Prayer and Self-Denial, January 29-February 3. Prayer topics in leaflet form for your use, are to serve for either guiding united prayer or individual devotion. Order what is needed from The Department of Woman's Work.

OUR FOREIGN MISSION STUDY CLASS

The textbook is "The Desire of All Nations," by Dr. Egbert W. Smith. Order books from Publication Committee, Box 1176, Richmond, Va.

Helps for Teaching the Textbook

"Suggestions to Leaders," by Mr. Edward D. Grant, a most valuable booklet, indispensable to leaders of classes. These "Suggestions" include vital facts concerning Mission Study class leadership, together with specific suggestions and definite program materials for teaching "The Desire of All Nations." It also contains material for Stewardship studies to be presented in connection with our Mission Study classes, according to the Assembly's plan of studying Stewardship this year. Order immediately from Educational Department, Box 330, Nashville, Tenn. Price 15c.

Further suggestions for studying and teaching "The Desire of All Nations" may be found in the Survey.

The Auxiliary department of the December, January and February numbers of the Survey contain pageant and demonstrations suggested for every chapter.

Requirements for Mission Study Class

"Five per cent is given for a Foreign Mission study class of not less than five periods of one hour each. A reading circle cannot be counted, neither the hurried review of a text book given in an hour or two at an all-day meeting of the Auxiliary. However, a one-day class of at least five periods of one hour each can be counted."—Standard for the Woman's Auxiliary.

Church School of Missions—The ideal Foreign Mission study plan today for every Southern Presbyterian Church is a School of Missions. Under this plan the whole Church studies Foreign Missions at the same time, the men having a class to themselves, the women having a class to themselves, the young people having their own class, and so on down even to the Beginners' Department. Copy of the leaflet outlining this plan can be obtained by writing the Educational Department, Box 330, Nashville, Tenn.

Mission Study Class—Where the Church School of Missions is not practical at this time, a Mission Study class of at least five periods, meeting once a week for five weeks or one hour daily for five days, should be organized. The Auxiliary may meet for this study as a whole or in smaller groups by Circles.

One-Day Class—Groups which find it impossible for geographic or other reasons to arrange for the series of study classes may plan a one-day class of at least five periods of one hour each. That this class may be most helpful, all members should be urged to read the textbook before the one-day study class.

Let Us Remember

Our Foreign Mission Study class is not being planned just for the purpose of meeting a requirement of "five hours of study" but with the Standard as our gauge, we should plan for that which will promote the study of the textbook for this year by the largest number of people in the most earnest way possible. None of us can truly study "The Desire of All Nations" without being led into new and richer consecration of life and so be ready to accept God's challenge to us.

"FORWARD."

SCRIPTURE STUDIES

Love—The First "Fruit of the Spirit"—Gal. 5:22

1. Leviticus 19:18.
2. Matthew 22:37-39; John 13:34, 35; John 15:17.
3. Romans 13:8-10.
4. How we attend to love, Romans 5:5. (Read whole chapter—Emphasize 8, 15, 16).
5. I John 2:9-11, Ch. 3; 10, 11; Ch. 4:7, 8, 11, 12; Ch. 5:2, 3 (having marked these passages, read the whole first Epistle of John).
6. "Unfeigned," I Peter 1:22—"Without dissimulation"—Romans 12:9.
7. "Love your enemies"—Matthew 5:44, 46 (read 39-48).
8. "Walk in love"—Ephesians 5:1, 2.
9. Ephesians 4:15—Very important.
10. Galatians 5:13, 14.
11. II Thessalonians 1:3.
12. I Corinthians 13th chapter. This chapter to be memorized by every earnest student of this lesson.
"He that loveth not knoweth not God; for God is love."

"The Fruit of the Spirit is JOY"

1. The right desire, Matthew 13:44.
2. The sweeping exhortation of Paul, Philippians 4:4 (well to read whole Epistle to Philippians).
3. Jesus' ideal for us, John 17:13.
4. Jesus' challenge to our prayer life—John 16:24.
5. The stability of spiritual joy—John 16:22.
6. If the kingdom is set up in our hearts—Romans 14:17; Romans 15:13; also I Peter 1:8.
7. The example of the angels—Luke 15:7, 10.
8. Jeremiah's source of Joy Jeremiah 15:16.
9. If we are soul winners—Philippians 4:1; I Thess. 2:19, 20.
10. Joy of the Lord—Neh. 8:10; Psalm 43:4.
11. Exhortation to remember on occasion—Jas. 1:2.
12. Quality and fullness of the Christian's joy—I Peter 1:8; I Peter 4:13; Jude 24; Rom. 15:13.

"The Fruit of the Spirit is PEACE"

1. A promise—Psalm 29:11.
2. The gift of Christ—John 14:27.
3. Having fulfilled—Phil. 4:6, the result, Phil. 4:7.
4. Psalm 119:165.
5. Isaiah 26:3.
6. Last promise of Christ before His intercessory prayer—John 16:33.
7. Roman's 15:17.
8. Contrast—Isaiah 57:21 and Isaiah 59:8.
9. Condition to be met—Isaiah 48:18.
10. "Being justified by faith"—Romans 5:1.
To arouse our souls to gratitude for justification, read, beginning at 24th vs. of 4th chapter through 5th and 6th chapters.
11. Benedictions and salutations—Meditate upon their beauty.
Romans 1:7; I Cor. 13:3; Gal. 1:3; Eph. 1:2; II Cor. 13:11—Col. 3:15.
12. Roman's 14:19.
Paul's prayerful wish—Romans 15:13.

"The Fruit of the Spirit is LONGSUFFERING"

1. Godliness—Exodus 34:6; Numbers 14:18; I Peter 3:20; II Peter 3:9.
2. I Timothy 1:16.
3. "Walk with"—Ephesians 4:2.
4. "Put on"—Colossians 3:12 (read 10-17).
5. Colossians 1:1 (read whole prayer 9-12).
6. "Approving ourselves by"—II Cor. 6:6 (read 1-10).

7. Paul's example—II Timothy 3:10 (read 1-12).
8. Longsuffering is the highest attainment in patience—finish lesson with teaching on patience. Hebrews 10:35, 36.
9. James 5:7, 8.
10. James 1:4.
11. I Timothy 6:11.
12. II Thess. 1:4, 5.
"Be patient toward all men"—I Thess. 5:14.

"The Fruit of the Spirit is GENTLENESS"

(Revised version Kindness) ----

1. If we would be God-like—Psalm 18:35; Psalm 31:21; Nehemiah 9:17.
2. Our Great Example—II Cor. 10:1.
3. Paul's example—I Thess. 2:7 (read 6-8), also II Cor. 6:6.
4. Example of the "virtuous woman"—Prov. 31:26.
5. James 3:17.
6. I Cor. 13:4—"and is kind."
7. Ephesians 4:32 (read 29-32).
8. Colossians 3:12—"Kindness" (read 12-17).
9. Galatians 6:10—Covering the whole ground.
10. II Timothy 2:24—"Gentle unto all men."
11. Titus 3:2.
12. II Peter 1:7 (read 5-15).
"Put them in mind—to be gentle unto all"—Titus 3:1, 2.
"And be ye kind one to another, tenderhearted."—Ephesians 4:32.

"The Fruit of the Spirit is GOODNESS"

1. Example of our Lord—Psalm 31:19.
2. Example of Christ—Isa. 53:4, 5; Acts 10:38; Matt. 15:32; Mark 6:31, 48, 50.
3. Example of Joseph—Gen. 45th chapter—Emphasize verses 5 and 24.
4. Example of Samuel—I Samuel 12:23.
5. Example of David—I Sam. 24th chapter.
6. Example of Paul—II Cor. 11:29.
7. Definite exhortations—Matt. 5:7, 39-48; Matt. 6:1-3.
8. Reiteration—Eph. 5:9; also Eph. 4:29-32.
9. Hebrews 13:16; Rom. 2:10.
10. Galatians 6:9, 10; I Tim. 6:17, 18.
11. I Thess. 5:14, 15.
12. The whole Epistle of James—Emphasis on Ch. 2:15-17; 3:17. Promise and assurance—II Cor. 9:8; I Peter 3:13.

"The Fruit of the Spirit is FAITH"

1. Necessity of faith—Heb. 11:6; Rom. 14:23, last clause.
2. Means to obtain faith—Rom. 10:17.
3. Measure of our achievement "according to"—Matt. 9:22, 29; Mark 9:23, 24.
4. Command of Christ—Mark 11:22.
5. Justified by faith—Rom. 5:1; John 3:36; Gal. 3:22-26.
6. God's value of faith—James 2:5.
7. Power of faith—I John 5:4.
8. One part of the "whole armor of God"—Eph. 6:16.
9. Purifying and sanctifying—Acts 15:9, Acts 26:18.
10. Roman's 1:17; II Cor. 5:7.
11. The great faith chapter, Heb. 11. The 33rd verse tells the exercise of faith which we may share with the heroes, "obtains promises."
12. Prayer of our lives—Luke 17:5.

"The Fruit of the Spirit is MEEKNESS"

1. The Great Example—Matt. 11:29; II Cor. 10:1.
2. Psalm 149:4.
3. Matthew 5:5.
This is perhaps the most needed study of them all.

4. James 1:21.
5. Psalms 25:9.
6. Jeremiah 9:23, 24—Isaiah 57:15, 16.
7. Ephesians 4:2.
8. Colossians 3:12.
9. II Timothy 2:25 (read 24, 25).
10. Titus 3:2 (read 2-4).
11. I Peter 5:5.
12. I Peter 3:4.

"The ornament of a meek and quiet spirit which is in the sight of God of great price."

"The Fruit of the Spirit is TEMPERANCE"

(Revised version Self-Control)

1. II Peter 1:4-9—Emphasis on 6th.
2. I Cor. 9:25-27.
3. Roman's 8:13.
4. Ephesians 4:26, 27.
5. Proverbs 16:32.
6. James 1:19.
7. I Cor. 8:13.
8. Example of Daniel, etc., as touching appetite—Dan. 1:8-15; Deut. 32; 28, 29; Prov. 23:2 (read whole chapter).
9. Proverbs 14:17, 29.
10. Matthew 5:29, 30.
11. Roman's 14:21, also 17.
12. Conclusion—Prov. 25:28; I Peter 4:7.
Exhortation—"Walk in the Spirit and ye shall not fulfill the lust of the flesh"—Gal. 5:16.
Wilmington, N. C.

Be interesting when you speak; look interested when others speak.

BOOKS

E. P. Dutton & Co., New York

"Count Billy"—By Greenville MacDonald.

This is a story for larger boys. A child is thrown ashore in a shipwreck, and reared by a Cornwall fish wife.

After adventure many and thrilling he is restored to own land of Spain, and finds that he is a count.

"LIFE'S EVENTIDE"

is a beautiful, poetic phrase. Sight of the hoary head or thought of the aged who walk in the way of righteousness touches the heart.

God does not forget the aged. His great promise through the Prophet Zechariah is, "At evening time it shall be light."

We all want to remember the servants of Christ and our Church who left the sources of worldly gain, have borne the burden of the day and the scorching heat and whose salaries were too meagre to lay by in store for the rainy day.

Every dictate of justice, of honor, of gratitude, of self-respect, of expediency, of religion and of obedience to the will of God urges the Church to help fulfill this promise and to brighten the hours they remain with us.

For twenty-five years we have held con-

stantly before the Church these impelling tasks: (1) Increase in the meagre salaries of the active ministers; (2) larger provision for the present needs of aged and disabled ministers and needy widows and orphans of deceased ministers; and (3) larger Endowment Funds to supplement the annual offerings of the churches. We are now ready for (4) adequate provision, through contributory pension scheme for a Ministers' Annuity Fund.

Great progress has been made. We still need your sympathy and prayers and financial help. Help raise the budget in your Church. Remember this work in your will. Ask about "Life Annuity Bonds" and "Memorials."

At the New Year Season and all through the year think of these and their rich spiritual service.



THE PRESBYTERIAN CHURCH IN THE UNITED STATES

Department of Christian Education and Ministerial Relief

HENRY H. SWEETS, Secretary

JOHN STITES, Treasurer

410 Urban Building, Louisville, Kentucky

YOUNG PEOPLE'S DEPT.

YOUNG PEOPLE'S TOPIC

Sunday, January 6—Making Christ's Kingdom Come
—Matt. 21:1-17; Luke 17:20, 21; Rev. 19:16

The Leader

We are beginning the New Year's work in our young people's society, and we should all be anxious to make this year a fine period for our society. We should each one determine to do his best to be regular in attendance, prompt and on time, and prepared to do the part assigned. We should resolve to give to Christ the service He desires from each one of his servants.

Our general subject for the year as chosen by our Council at Richmond is "Making Christ's Kingdom Come." By this we mean that as an organization and as individuals we are to bestow our efforts toward making Christ known in our community and in all the earth, and trying to persuade men everywhere to make Him king over their lives, and let His work and ways be the chief desire of every heart.

Let us study together today the passages of scripture chosen to present Christ as king and the way His kingdom is to be made to come. This is what we pray for in the Lord's prayer—Thy kingdom come, Thy will be done in earth, as it is done in heaven.

Christ's Triumphant Entry

The lesson in Matthew 21 tells about the triumphal entry of Jesus into Jerusalem on the Sunday before His death on the cross. He rode a small donkey on which no man had ever ridden, and the people spread their garments before Him, and threw palm branches along His path, and cried out, Hosanna to the Son of David. Blessed is he that cometh in the name of the Lord.

The people did not understand all this, but this entrance of Jesus was foretold in prophecy, and was symbolic of His entrance into His spiritual kingdom. Jerusalem was His holy city, and the Jews were His people. They rejected Him, and so when He rose from the dead, He became the Savior and king of all men. He is waiting now to come into our hearts, and begin His blessed rule over our lives.

Casting Out Sin

As soon as Jesus had entered Jerusalem, He went into the temple, and there He saw how the holy house of God was being desecrated by its use as a market place for making money. This made Him indignant with a holy wrath. He began at once to cleanse the temple by driving out the cattle and overturning the tables of the money-changers, as He cried, This house shall be called a house of prayer for all people, but ye have made it a den of thieves.

Before Christ can be king of any people or any man, sin and evil must be driven out of the heart and soul. As we let Jesus in, He will at once cast out sins that easily beset us, and that we have harbored in the precious dwelling place of God, even our hearts. The coming of Jesus into the world has driven out many evils from the world, such as slavery, oppression of the poor, neglect of children, injustice to womanhood, and so on.

Rebuking the Fruitless

In the passage suggested for our study, the story of Christ cursing the barren fig tree is told. This seemed a peculiar thing, but we must remember that this act of Christ was a parable. The fig tree was a figure of the Jews. As a nation they had been fruitless, although God had bestowed the greatest care on them. If a nation, or a person will not use the gifts of God, especially the blessings of His grace and truth, He will not only rebuke them for sin, but will cut them off.

Let us pray that we may be fruitful, and that the truth of the gospel may work in us a holy life and a useful service.

The Kingdom's Place in Our Hearts

In the passage in Luke 17, the Jews asked Jesus when the kingdom of God should come. He replied that the kingdom of God does not come so that it always has an outward show such that it can be observed. It comes into the hearts and changes the life. The kingdom of God is within you, said He.

We must remember that when Jesus comes into our lives, He changes our minds and thoughts, our attitudes toward duties and pleasures, He drives out envy, discontent, and selfishness, and works in us a wish to be true and kind, faithful and helpful, pure in heart and loving in soul. When we make Jesus King, he overrules our evil wills and makes them bend to His gentle sway of love and righteousness.

The King of Kings

We have a scripture passage in Revelation 19, which describes One who comes on a white horse whose name is Faithful and True. His eyes are like flames of fire, and many crowns are on his head. His garment was dipped in blood. Out of his mouth went a sharp sword, and his name is written on his clothing, King of Kings and Lord of Lords.

Of course we recognize in this picture Jesus our own King. He is the King of Kings, and some day He shall sit upon the throne, and all nations shall bow before Him and acknowledge Him Lord of all. Let us haste now to crown Him king of our own lives, and do our best to make Him king over all the earth.

YOUNG PEOPLE'S TOPIC

Sunday, January 13—Loving As Jesus Loved—(Stewardship)—Mt. 25:31-40; Phil. 2:1-11; IICor. 5:14.

This article was prepared by Dr. Raymond W. Adams, of Chapel Hill, N. C.

The Leader

This lesson is a lesson in Stewardship, showing how Jesus loved by his use of time, money, and life. He has set us an example to follow in his view of life. By copying his life we may advance his kingdom in the world.

The King of Love my Shepherd is
Whose goodness faileth never;
I nothing lack if I am his,
And he is mine forever.

Christ's Ideas of Wealth

Christ said various things about money. To one person whose money was a fetish he said, "Go, sell what thou hast and give to the poor." At another time he commended the making of much money, in fact commended most the man who doubled his ten talents, a strange sentiment to set alongside, "Lay not up for yourselves treasures on earth."

Fitting Giving to the Man

Christ simply seems to have had no financial program. He let the occasion determine his attitude and had a different ideal for each man because money to one man was a curse; to another, blessing.

Giving Life, Not Money

Christ himself did not go about putting pennies into poor men's hands. He never said, "I am come that you might have pennies," but "I am come that ye might have life." It was life that Christ gave. Men have his kind of life because he gave his life unstintedly. He was not concerned about a tithe; a widow's mite, because it was her all, looked bigger in his eyes than one-tenth of the millionaire's gold.

Christ's Stewardship

The difference between Christ's stewardship and the Christian's stewardship is that Christ measured his giving in terms of love and life and counted not his life his own, but "gave himself a ransom for all," whereas the Christian ordinarily measures his Christianity by the total he's credited with on the books of the church treasurer. He is apt to measure the Christianity of his civilization by the millions of dollars given to religion and charity, forgetting that a truly Christian civilization would need no charity. In a civilization in which men love as Jesus loved and exercise stewardship over life as he did instead of over money, in a civilization in which men give life they will find no need to give money.

Giving Means More Than Things

We are too concerned about things. The cross and the dollar sign have got tangled together. Christ lived above the level of things. He held his life to be not his, but fit only to be given for others. His was a stewardship of life, an outpouring of love. He did not see both a dollar sign and a cross. He saw only a cross upon which to give his life that all men might have life.

Manifesting Christ by Stewardship

Until we begin to exercise a little stewardship of life and give ourselves, it will profit the world nothing for us to give our dollar. Christ used a cross to show himself to the world. We cannot show him to our world with a dollar sign.

A NEW STATUTE OF LIMITATIONS

(Continued from page 11)

and in both instances as in the first, on the recommendation of a committee. The Committee on Judicial Business is merely a clerical body, appointed to "digest and arrange all the papers and to prescribe, under the direction of the court, the whole order of the proceedings" in a trial. (F. G., pa. 203). Through an unconscious usurpation of functions, these committees have for many years been in the habit of bringing in legal opinions for our church courts to adopt. It would be regarded as a very careless and reprehensible habit for a civil judge to allow his clerk to prepare legal opinions and bring them in for his adoption in open court. Yet this is exactly what our church courts are in the habit of doing.

Now, if I understand this new proposal, it is that our church law be amended so that the opinion adopted by the General Assembly of 1911 shall be indirectly enacted into law. The decision of the Judicial Commission shall be regarded as final unless it is set aside by the whole Assembly after *retrial before adjournment* or "*dissolution*" of the Assembly. Should any decision of a Judicial Commission be attacked at any time subsequent to the sessions of the General Assembly at which it was rendered, this new law will be pleaded in bar of retrial. Dr. Lumpkin had objected that the proposed law provided for a retrial by the same court. Dr. Robertson replies, No, not unless the court decides to give a new trial before it adjourns. The difference between these two wise men is, that one thinks it a thing inconceivable that the supreme court of the church should give a case two trials, and the other is willing to give a litigant another chance, provided he can bring forward sufficient reasons for a new trial before the court adjourned.

What is the General Assembly of a Presbyterian Church? Is it not the church itself, assembled as it were in committee of the whole, in the persons of representative commissioners? Is it not a permanent tribunal, having a continuous existence in its moderator, clerks, executive committees, and in the church of which it is the organ? Are not its decisions the decisions of the church? And shall we enact a law which will make it impossible for the church to correct its own errors in a judicial case? The United States in the persons of the judges of its Supreme Court has reserved the right to correct any errors of the nation committed by the nation as represented in that court. The State of North Carolina has reserved the same right in its supreme court. We have witnessed the assertion of the utter irresponsibility of a Presbyterian General Assembly, and now we are asked to sanction a new step in the direction of ecclesiastical tyranny by adopting a law which is a mere statute of limitations. It allows the General Assembly to retry a case just decided by a commission, but implicitly denies the right of any subsequent Assembly to redress any wrong that may have

been committed through haste, lack of information, or any other disqualification.

A singularly short-sighted notion has prevailed as to the duty of a General Assembly toward appellants or complainants. "If a decision of the highest court is not final," it is said, "what could be?" The reply is that in civilized countries even the highest courts do not regard their decisions as sacred or final if at any time they are advised and convinced that an error of law or fact has been committed that has defeated the ends of justice. Dreyfus, the despised Jew, whose military associates combined against him and procured his degradation from his office in the army and his banishment from France, was able to procure a new trial before the French "Court of Cassation," the supreme court of the republic, many years after his first appeal was denied. When the novelist, Zola, espoused his cause, the friends of Dreyfus were able to bring forward sufficient proofs of the perjuries committed to procure his degradation and banishment. Thereupon the court granted a new trial, and before it was concluded the chief conspirator committed suicide rather than face the certain disgrace which awaited him.

In its final decision in the famous Robinson case, our Assembly, without granting formally a new trial, acted on the time-honored legal assumption that for every wrong there is a remedy. Under the circumstances, the letter which called attention to the fact—viz., the anomalous position in which the Assembly's decision had left an appellant whose appeal it had granted, the position of an excommunicated church member who had not been restored to the communion, while yet, under the Assembly's judgment, he was a minister entitled to all his rights—on which the Judicial Committee based its recommendation, ought to have been considered a clear case of "memorial and error shown," and either the Assembly itself or a commission appointed for the purpose should have tried the issue thus presented. The trial would have occupied not more than ten minutes, and the whole proceeding would have been regular.

Our law, instead of being amended so as to provide for immortalizing the errors of our church supreme court, should be broadened with a view to guarding the rights of litigants. Every ground on which a new trial should be granted in an inferior court should, as with our civil courts, be considered a sufficient ground for a rehearing by the supreme court, as also every ground on which a litigant may appeal to a higher tribunal. Our law as it stands provides that a new trial may be had before "any court" (F. G., Par. 239), if "new testimony be discovered which the accused believes is important. "Any court" means "any, even the highest," else the highest would certainly have been excepted. Since the principle that an Assembly may grant a new trial in such a case is expressly laid down in our law, why not extend it so as to cover all other reasonable grounds, as is done by every State Supreme Court in our Union and by the Supreme Court of the United States?

HISTORY OF MAXTON CHURCH

(Continued from page 7)

McClelland. About 1917, the Woman's Auxiliary took the place of the Missionary Society and the Presidents who have served so faithfully and acceptably have been as follows: Miss Elizabeth McNair, Mrs. J. S. McRae, Mrs. R. M. Williams, Mrs. J. P. Wiggins, Miss Flora McKinnon, Mrs. Lacy McLean, Mrs. Lacy Williams, and Mrs. D. C. McIver, the present incumbent. During all these years our women have been active and exceedingly useful, and to them is largely due the degree of success which this Church has reached, and we look to them for even greater things in the future. Working alongside the Woman's Society, there was, for many years a Young Woman's Missionary Society, called first the Emma J. McRae Society, and later changed to the Lillian Austin Missionary Society. The young women wrought well and did much to stimulate Missionary interest in the congregation. The H. G. Hill Society and the Lillian Austin Society were merged in the Woman's Auxiliary, and all our women are now working together harmoniously and enthusiastically for all the great causes of the Church, and are accomplishing much for the glory of God.

It may be of interest to many to know that the first couple married in the old Church were Mr. and Mrs. J. D. Austin, and the first couple to wed in the new Church were Mr. and Mrs. Sylvester B. McLean.

Between the pastorate of Rev. Roger Martin and that of Rev. H. G. Hill, D.D., Rev. Mr. McIntyre, of Canada, supplied the Church, with great acceptance, for several months.

We could not if we would, we would not if we could, draw any distinctions between the noble men and women connected with this Church in the past; but pointing, with pride, to the arduous labors of those who worked so faithfully in the Master's vineyard, and have been called to higher service above, we pray that a double portion of their spirit may rest upon the younger generation, now bearing the burden and heat of the day, and that they, forgetting those things which are behind and reaching forth unto those things which are before, may "press toward the mark for the prize of the high calling of God in Christ Jesus."

E. L. Siler,
W. J. Currie,
McKay McKinnon, Committee.

DR. S. L. MORRIS' BOOK The Drama of Christianity

"Timely, thorough-going, sound, s a f i c , uplifting and convincing," certainly these are not too many adjectives to apply to this book. Dr. Morris is certainly not "stalking the latest theory" in his interpretation of Revelation; for it is a clear, cogent, consistent argument from beginning to end. It is wonderful how each book of the Bible, just as the Bible itself, holds together in an organic, historical unity when we accept and interpret it at its face value. And this Dr. Morris has done for us.

Little Rock, Ark. J. F. Lawson.

We call your attention in this issue to the advertising of the Wicker Tours. There is attractive travel in the Holy Land, Egypt and various parts of Europe. For more than 20 years the Wicker Tours have had a growing tourist business and patrons commend them in highest terms. If you are contemplating going to Bible Land or Europe—a De Luxe Tour or Student Travel—it will be to your advantage to write the Wicker Tours, Richmond, Virginia. They will be glad to send you itineraries.

"MY OLD MAN"

By Fred E. Weatherly
Author of "Nancy Lee"

He tells me that he's eighty,
This dear old man of mine,
But how can I believe it,
When I see his bright eyes shine;
Maybe his hair is whiter,
And the wrinkles deper grow,
But I don't believe he's eighty,
I can't believe he's eighty,
When he talks to me and tells me
What he told me long ago!

Still he vows that he is eighty,
But I say it cannot be,
When I see him striding gaily
Along the strets with me;
When I hear him talk and argue,
Telling stories by the score,
Oh, I don't believe he's eighty,
I can't believe he's eighty,
When he makes us laugh and chuckle,
Though we've heard them all before!

But when at eve we wander
In our garden on the hill,
When the noises of the busy world
Are growing hushed and still;
When he puts his arm around me,
And we watch the setting sun,
Oh, I can't believe he's eighty,
I won't believe he's eighty,
When he kisses me and loves me
Like a boy of twenty-one!
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FULWOOD TIFTON, GA.

of Canada, received a Christmas package of Moody Colportage Library books entitled "Good Tidings" emphasizing the Christmas message, together with a supply of the little "Pocket Treasury," consisting of selected Scripture portions, helps and gospel songs. This large shipment sent in one day, for about 15,000 prisoners was made possible by the Missionary Book Funds, administered by the Bible Institute Colportage Association of Chicago, founded by D. L. Moody in 1894.

MARRIAGE AND DEATH

MARRIED

Post-Queensberry—By Rev. E. T. Wellford, at Newport News (River-view), Va., October 6, 1928, Harry Coleman Post, and Hazel Lewis Queensberry.

Edwards-Graham—At Romney, W. Va., by Rev. Charles R. Bailey, on September 1, 1928, Mr. Benjamin Howard Edwards, of Slanesville, W. Va., and Miss Myrtle Graham, of Parsons, W. Va.

Rector-Erwin — Mr. Allen Rucker Rector, of McClung, Va., and Miss Ling Douglas Erwin, of Williamsville, Va., by the Rev. Wm. C. White, D.D., of Churchville, Va.

Steele-Koontz — On September 29, 1928, by Rev. Thomas Carrol, at his home, Martinsville, Va., Mr. W. D. Steele, of Leaksville, N. C., formerly of Indian Hook, York Co., S. C., and Miss Alma Koontz, daughter of Mr. and Mrs. B. W. Koontz, of Leaksville.

Thorn-Crites—On November 26, 1928, at the manse of the Presbyterian Church, Romney, W. Va., by the pastor, Rev. Charles R. Bailey, Mr. Jesse Edward Thorn of Petersburg, W. Va., and Miss Lula Crites, of Durgan, W. Va.

Sutton-Carr—In Rockfish Presbyterian Church, near Wallace, N. C., November 29, 1928, Mr. William Prentice Sutton and Miss Rachel Pauline Carr, Rev. W. P. M. Currie, pastor of the bride, officiating.

Patterson-McNair—December 5, 1928, in the Presbyterian Church, Maxton, N. C., Mr. J. M. Patterson, of Barnwell, S. C., and Miss Elizabeth McNair, of Maxton, N. C., Rev. E. L. Siler, D.D., officiating.

McNair-Chandler — December 27, 1928, in the Presbyterian Church, Maxton, N. C., Mr. Thomas Purcell McNair and Miss Irene Chandler. The groom, a former Maxton boy, is now living in Jacksonville, Fla., and Miss Chandler is one of our Maxton girls. Rev. E. L. Siler, D.D., was the officiating minister.

DIED

Bullock — At old Montpelier, near Williamsboro, Vance Co., N. C., on September 30, 1928, there passed from earth the sweet spirit of Mary Euphemia Bullock in the 54th year of her age. From childhood she has suffered much and often, but all affliction has been borne with Christian fortitude and patience. Of her it may be aptly written, "Blessed are the pure in heart for they shall see God."

Hall—Constance Witherspoon Hall, daughter of Rev. and Mrs. J. K. Hall, of Belmont, N. C., after a long illness borne with great patience, entered into rest November 18, 1928, aged 18 years.

Puckett—Wm. F. Puckett, aged 75, a life-long resident of Long Creek township, and a member of Hopewell Church, died at his home November 28, 1928. Five sons and fifteen grandchildren survive. He was one of the best men in Mecklenburg County.

McElroy — Mrs. Margaret Sample McElroy, relict of the late Samuel J. McElroy, fell asleep in Jesus, December 28, 1928, at her home, aged 83 years. A child of the Covenant and long a member of Hopewell Church, Mecklenburg County, she witnessed a good confession through years of suffering and blindness. Two sons and

four daughters survive. Six grandsons were her pallbearers.

Christ rose and she shall surely rise.

MRS. ALICE VANCE TADLOCK

Mrs. Alice Vance Tadlock, wife of the Rev. Alexander Doak Tadlock, D.D., died at the Guerrant Clinic Friday morning, December 7th. The funeral service was held at the residence of the Rev. E. V. Tadlock, on Maple Avenue, Winchester, Ky., on Saturday afternoon, December 8th, at two o'clock. The service was conducted by Rev. S. B. Lander, D.D., with Rev. J. W. Clotfelter assisting. Burial was in the Paris, Ky., cemetery.

Mrs. Tadlock was born at Kingsport, Tenn., the daughter of Dr. William Nicholas Vance and Sarah Netherland Vance. Her ancestors were among the earliest settlers of that state. A maternal ancestor purchased Long Island in Holston River from the Cherokee Indians. It was upon this island, according to Theodore Roosevelt, in his "Winning of the West," that the first two treaties between the settlers and the Cherokee Indians were effected. The family removed to Bristol, Tenn., immediately after the Civil War.

Surviving her are a brother, Dr. W. K. Vance, Sr.; three sisters, Mrs. Ida Caldwell, Mrs. F. A. Groseclose and Mrs. Charlotte Powers, all of Bristol, Tenn.; and two sons, Rev. E. V. Tadlock, of Winchester, Ky., and J. T. Tadlock, of Paris, Ky.

Mrs. Tadlock was a devoted member of the First Presbyterian Church, a woman of highest Christian character. Her loss will be mourned by many friends in the various communities in the state in which Dr. Tadlock has held pastorates.

The passing of Mrs. Tadlock occurred while her husband, Dr. Tadlock, lay at the point of death.

Winchester, Ky.

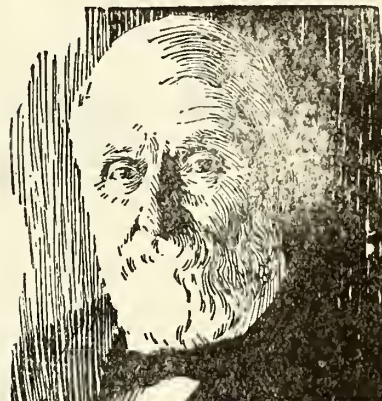
REV. ALEXANDER DOAK TADLOCK, D.D.

The Rev. Alexander Doak Tadlock, oldest member of the Synod of Kentucky, died at 11:25 o'clock Wednesday morning, December 19, 1928, after an illness of ten weeks.

Dr. Tadlock was born at Washington College, Tenn., May 27, 1951, the son of James Doak Tadlock, D.D., LL.D., and Susan McLin Tadlock. He was a graduate of King College and the Union Theological Seminary of Virginia, and was licensed to the Gospel ministry by Holston Presbytery in April, 1876. In September of the same year he married Miss Alice Vance, of Bristol, Tenn. A month later he was

ordained by Ebenezer Presbytery in the old Hopewell Church in Bourbon County, Ky.; and was installed pastor of the Bayless Memorial and Greenup Union churches, in Carter County, Ky., February, 1877.

Dr. Tadlock's active ministry consisted of five pastorates, covering a period of forty-two years. His first pastorate at Grayson, Ky., continued five years, during which the church was organized and a building erected. This was one of the first Presbyterian churches in the mountains of Kentucky. The funds were secured by



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Dr. Caldwell did not approve of drastic physics and purges. He did not believe they were good for anybody's system. In a practice of 47 years he never saw any reason for their use when Syrup Pepsin will empty the bowels just as promptly.

Do not let a day go by without a bowel movement. Do not sit and hope, but go to the nearest druggist and get one of the generous bottles of Dr. Caldwell's Syrup Pepsin, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle.

403 Cases Influenza

Central, S. C.—There were 403 cases of Influenza treated with Fluco by an eminent physician, several nurses and myself here at Isaqueena Mill during the 1918 Flu Epidemic without a single death or case of pneumonia.
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From any druggist, get 2½ ounces of Pinex, pour it into a pint bottle and fill the bottle with plain granulated sugar syrup or strained honey. Thus you make a full pint of better remedy than you could buy ready-made for three times the cost. It never spoils and tastes so good that even children like it.

Not only does this simple mixture soothe and heal the inflamed throat membranes with surprising ease, but also it is absorbed into the blood, and acts directly upon the bronchial tubes, thus aiding the whole system in throwing off the cough. It loosens the germ-laden phlegm and eases chest soreness in a way that is really astonishing.

Pinex is a highly concentrated compound of genuine Norway Pine, containing the active agent of creosote, in a refined, palatable form. Nothing known in medicine is more helpful in cases of severe coughs, chest colds and bronchial troubles. Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.



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personal canvas throughout the state, and much of the work was done with his own hands. The floor was made of lumber from the hull of a steam boat that had burned to the water level, and each piece of it he hand ripped. In nailing on the roof at a time when the Ohio river was frozen over Dr. Tadlock incurred frost bites that gave him inconvenience the rest of his life.

At a meeting held in Nicholasville in 1881, the Synod of Kentucky decided upon an intensive forward movement, and Dr. Tadlock was one of the several including the late E. O. Guerant, who were called to be evangelists. He was assigned to a group of churches in western Kentucky, including Franklin, New Ro, Old Salem, Auburn and Russellville. In a pastorate of eight years this field developed sufficiently to be divided and the church at Franklin was organized and a handsome building erected. Four years were spent as pastor of Richwood and Union churches in Boone county. The years 1893-1906 were ministered to the Clintonville and Hopewell churches in Bourbon county, during which the latter church erected a new building. His last pastorate was at the Sharon Church in Bracken county, which he relinquished in 1918, due to throat trouble. For the past twelve years he has made his home with his son, Rev. E. V. Tadlock, at 325 South Maple Street, Winchester.

On September 19th Dr. and Mrs. Tadlock celebrated their fifty-second anniversary. She preceded him in death by only twelve days.

Dr. Tadlock exemplified the highest ideals and graces of the ministry. His passing will be mourned by the many to whom he was a spiritual father.

Dr. Tadlock is survived by a brother, Robert McLin Tadlock, of Fort Worth, Texas, a sister, Mrs. Susan Tadlock Wallace, of Bristol, Tenn., and two sons, the Rev. E. V. Tadlock, of Winchester, and J. T. Tadlock, of Paris, Ky.

The funeral services were held in the First Presbyterian Church Thursday afternoon at two o'clock. Interment was in the Paris cemetery.

Winchester, Ky.

MISS FLORA McCORMAC

Whereas, God, in His all-wise providence has called his faithful servant Miss Flora McCormac from labor here to reward above, and be it resolved;

1. That we, members of Circle 5, of Ashpole Presbyterian Church feel that we have suffered a loss in the death of Miss Flora, a woman of culture and high ideals.

2. That we extend to the family our heartfelt sympathy.

3. That these resolutions be written in the minutes of the Ashpole Auxiliary and printed in the Standard, and a copy be sent to the family.

Mrs. Watson Butler.

Mrs. Jay Hammond.

Miss C. B. Leitch.

Rowland, N. C.

NEWTON D. TODD

Newton D. Todd was born June 19, 1863. He was seriously injured in an automobile accident October 25, 1928, and died about two hours later. He joined Paw Creek Presbyterian Church in 1881, and was a deacon in this church for about 29 years. He was a member of the men's Bible class from the time of its organization till his death.

Therefore be it resolved:

1. That the men's Bible class of Paw Creek Church record its appreciation of his sterling character, pleasant disposition, and interest in the class and Church.

2. That we humbly submit to God's will.

3. That we express to the family our sympathy in this sorrow.

4. That copy of these resolutions be sent to the family, and also to the Presbyterian Standard for publication.

Men's Bible Class of Paw Creek Presbyterian Church.
Paw Creek, N. C.

MRS. N. P. CONOLY

It is with deep sorrow that we record the passing on October 19, 1928, of one of our most faithful members, Mrs. N. P. Conoly.

Her whole life was that of devotion to her home and family. She was of a quiet and modest disposition.

Faithfulness and devotion to duty

were outstanding qualities both of her nature and life work.

We, the members of the Woman's Auxiliary of Antioch Church desire to pay this tribute of love to her memory.

1. That we feel deeply the loss of this faithful member who gave herself so freely to her home and Church.

2. That we thank God for her life among us, her gentle, loving service in this cause, and pray that He will enable us to be as faithful.

3. That we extend to her family our heartfelt sympathy in their loss.

4. We ask that a copy of these resolutions be sent to the family, and one to the Presbyterian Standard for publication.

Mrs. J. C. Campbell.

Mrs. W. A. Hair.

Mrs. J. D. McLeod.

Red Springs, N. C.

MRS. FLORENCE WILLIAMS FAISON

It is with deep sorrow that we record the passing on August 30, 1928, of one of our most faithful members, Mrs. Florence Williams Faison. She gave gladly of her means and as much of her time and strength as her feeble health would allow, to the Master's cause.

Resolved:

1. That we feel deeply the loss of this faithful member who gave herself so freely to her home and Church.

2. That we thank God for her life among us, her gentle, loving service in this cause, and pray that He will enable us to be as faithful.

3. That we extend to her family our heartfelt sympathy in their loss.

4. That a copy of these resolutions be sent to the family, a copy written into our minutes and a copy sent to

the Presbyterian Standard for publication.

Mrs. H. L. Stevens.
Mrs. L. P. Best.
T. B. Pierce.

Mother!

Child's Best Laxative is
"California Fig Syrup"

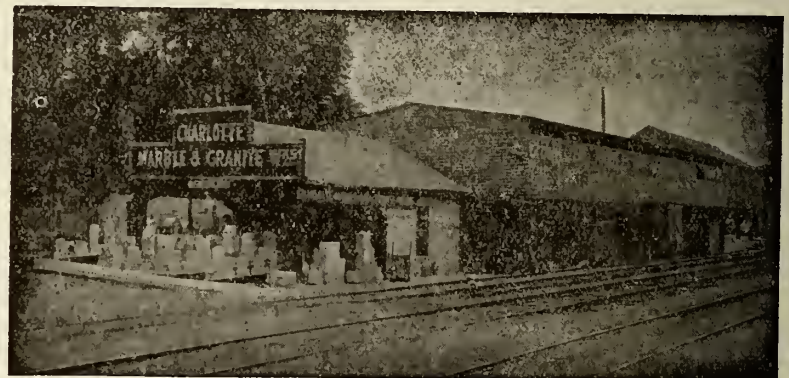


Tongue Shows if
Bilious, Constipated

Hurry Mother! Even a fretful peevish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

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If the increased yield of headed cabbage from our plants, compared with the yield from cheaper plants of same varieties sold by others, planted at the same time and grown under the same conditions, is not worth more than the difference in cost, we will refund the entire purchase price. There is over a half century's reputation of honest dealing behind this guarantee.

Prices by parcel post, postpaid. In lots of 100, 200, 300 or 400 plants, at 50 cts. per 100 plants; 500 plants for \$1.60; 1,000 or more at \$3.00 per 1,000 plants.

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Its Whiteness Denotes Its Purity

MOUNTAIN CITY MILL CO., CHATTANOOGA, TENN.

STORY

A JAPANESE STORY

As Told to Hana Abe, of Tokyo, When She Was a Little Girl

There was once, many years ago, a man by the name of Zengora, who kept a sake shop in Tokyo. He kept a great many servants to attend to the work, but he had one servant who came from a far-away country, whom he was very fond of. His name was Tomekichi. He was honest, faithful, and conscientious, and also economical. In two years' time, he was able to save fifty yen, equal to about forty dollars. This was a very large sum for a young man to save out of a servant's wages.

His mother was a widow and lived alone, in a province many miles away. She was dependent on her son for her support. One day he asked his master if he might go home and take her his earnings. His master gave his consent, and as he was about to set out on his perilous journey alone, he made him a present of a new sword. In those days

it was always necessary to have a strong weapon when any one traveled, to defend themselves from the attacks of wild animals and robbers. To save the expense of a Kago, or traveling chair, Tomekichi set out to walk. For two days all went well, but at the end of the third day he lost his way, and it was growing dark when he found himself on a large plain, and could see no living thing in any direction. But as darkness settled down about him he saw far off in the distance a faint light. He hastened toward it, and came to a small house. His knock brought a beautiful girl, about seventeen, to the door. She seemed very busily engaged in getting supper ready. He told her he had lost his way and was footsore and weary, and would pay her price if he might have food and lodging. The young girl, with a look of great pity, said, "This house is occupied by a band of robbers. They will soon be coming. If you stay here they will rob you of all you have, and perhaps take your life also." Tomekichi looked out into the black night. There seemed untold dangers there also. "Could you not hide me in some dark corner of the shed where you keep the rubbish? I

will be off before the day breaks, but I can go no farther tonight."

The tender-hearted girl could not resist this appeal, and hid him as safely as she could, and gave him food, but when the robbers came home the very first thing they said were the dreadful words, "We have a bird in our cage," and demanded she tell them where he was, and told her she could not deny it, the zori, or sandals, which in their haste they had forgotten to hide, stood by the door.

The chief began to beat her and threaten her life. Tomekichi, hearing, could not bear to have her suffer the unjust punishment, and came out, saying, "She is not to blame. I could go no farther, and insisted on staying." Without mercy or pity they stripped him of his clothes. Seeing the girdle in which he carried his money, they asked him what it was. He told them it was his wages he was carrying to his widowed mother. He begged them to let him keep at least a part, but they took it to the last yen, in spite of his pleading. Then they saw the sword. He told them it was a present from his master; would they not allow him to keep that? But no, it was their bus-

iness to rob and kill, and he should be thankful if they spared his life. So they took the sword also. They then gave him some old clothes, and told him they would decide in the morning about sparing his life.

In the morning they asked him what he would do if they let him go. He had not been able to sleep all the long night thinking about his situation and his poor mother, so he told them he must go back to Tokyo and earn more money for the support of his mother. They then said he might go, but they had a horrible design in their hearts. They had planned it the night before. They said, "We will let him go, but if he reaches Tokyo he will tell his master about us, and we will be arrested. We will see that he takes the road that leads around by the eagles' resort. They will eat him up, and he can make us no further trouble. So they told him there were two ways to return to Tokyo, a long and a short one, but the short way was the safer. He said he was anxious to return as quickly as possible, and would take the shorter way. As he was leaving the house he asked for a stick, or anything they would be willing to give him, to use in defending himself if he were attacked. One of the men brought out a bundle of old rusty swords, and told him he might have his choice of them. He took the largest, and sadly started back to Tokyo. When he came to the eagles' nest, for some reason, perhaps because he looked so poor and distressed, they did not even come down from their resort to molest him, and he went safely by.

When he finally reached Tokyo, and his master's house, no one recognized him, and thought him a miserable beggar. When he said, "I am Tomekichi," they laughed at him. But his master came to the door, and under all the rags and grime and bruises he recognized his faithful servant. He ordered the servants to prepare a hot bath, and to get good clothing and food for him, after which he asked him to tell all that had befallen him. And Tomekichi told all his sad adventure. His master told him he was very thankful his life had been spared, for, said he, "You can earn money again, but life can never come back."

Now Zengora was very fond of old swords. One day he noticed Tomekichi's old rusty sword standing in a corner. When he was told it was given to Tomekichi by the robbers, he examined it very carefully, and soon saw it was no ordinary sword. He had it polished, and the sword polisher recognized it was a Masamane blade, the finest ever made. Zengora told Tomekichi he would give him one hundred yen for it, and Tomekichi said, "I will be very glad to sell the sword for 100 yen, but only 50 of that sum is mine, as the robbers took only 50 from me. I will return them the 50 yen that does not belong to me."

His master was astonished. "The sword was given to you. The money is yours," he insisted. But Tomekichi made preparation to return the 50 yen to the robbers. When he reached the little house the robbers, thinking him dead, thought him a spirit, and were dreadfully afraid, but when he entered and told them about the sword, and offered them the money, they were amazed at his honesty. The chief recovered himself first, and shame and remorse took possession of him. He declared he would give up the evil life he was living and become an honest man also. He confessed he had kidnapped the young girl from a very wealthy family. He begged Tomekichi to return her to her parents. He addressed his followers, and advised them to choose the ways of honesty and integrity. The whole band were so impressed by their chief's actions and Tomekichi's singular honesty that they all left their lives of wickedness, and from that day led sober lives and worked for their living.

All this, from the influence of the life of Tomekichi, a poor Japanese servant, who had become a Christian in his youth and tried faithfully to live up to the teaching of Christ.—"Everyland."

Winnsboro Granite Monuments Maintain Memories

*"Thou turnest man to destruction * * * They are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down and withereth."*

How these words have been impressed upon us. There are some losses we will never forget; some memories we will always cherish.

Visits to the cemeteries where graves are marked reveal that many of the markers and monuments are also of few days, some discolored, others cracking and crumbling, as the ravages of time take their toll.

What a consolation to know that Mother's monument has been cut from a more lasting stone—genuine Winnsboro Granite. How the very rock itself brings back the tender memories of her. One can almost see a vision of childhood days in the stone itself.

OF ALL THE GRAY GRANITES, Winnsboro Granite "The Silk of the Trade"

stands preeminently the most lasting, the most beautiful and inscriptions on it most legible.

Be sure that "Winnsboro Granite" is specified in your contract for monuments. Like other high quality materials, there are many inferior substitutes, which resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty, because they contain more deleterious elements, such as water, lime and iron. These elements tend to disintegration and discoloration.



Have your monument dealer furnish you with a personal guarantee from the quarries that the monument you purchase is cut in genuine Winnsboro Granite.

The certificate of the quarries is signed by B. H. Heyward, Treas., and General Manager, whose signature insures genuine Winnsboro Granite. A facsimile of this signature is reproduced below. Write for free descriptive literature.

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Builders of Memorials That Please
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THE DADDY OF LOCOMOTIVES

The first locomotive built in the United States for actual railway service, the "Best Friend of Charleston," has been reproduced by the Southern Railway Company and will be displayed in the concourse of the Union Station at Washington, D. C., during the Christmas holidays, following a tour under its own steam over the Southern's lines in South Carolina.

Built at the West Point Foundry in New York City in 1830 for the South Carolina Canal and Railroad Company, now the Charleston division of the Southern, and brought to Charleston by ship, the original "Best Friend" made its first schedule trip on December 25, 1830. It rendered good service in regular passenger and freight service until June 17, 1831, when it came to an untimely end as the result of a

negro fireman's annoyance at the sound of escaping steam from the safety valve. This interfered with his dozing in the warm Carolina sun, so he screwed down the valve and an explosion which wrecked the boiler resulted.

Like its prototype, the "Best Friend" of 1928 weighs only approximately four tons and has an upright boiler resembling a bottle. It has four driving wheels, 56 inches in diameter but its two clinders are only six-inch bore and 16-inch stroke. The pistons work down inside the frame. The locomotive is only 13 feet 10 1-2 inches long but the tip of its smokestack is 14 feet 10 1-2 inches above the surface of the rail. Two toy-like coaches, 14 feet long, and the service car, forerunner of the modern engine tender, have also been reproduced, the entire train being only 54 feet 2 1-2 inches in length.

THE RADIO PROMISE AND PERIL

The National Broadcasting Company has recently made public an estimate to the effect that by the beginning of next year there will be 11,032,855 radio sets receiving in the United States and that four-fifths of them will be in operation any night when the static permits. It is further estimated that 41,453,496 people are embraced in the families that own such sets and that more than 30,000,000 listen in every day. On a special occasion all of the sets will likely be in use. When to those immediately embraced in the radio circle is added those who enjoy the privilege with them the always immense audience increases.

The blessings this arrangement makes possible it is not necessary to enumerate. All of us are aware of the fine programs that add to the enjoyment and culture of the home. The recent presidential campaign makes it concrete. Millions of people heard the candidates and their friends who would have been denied this privilege and the general public were better informed on the issues than any previous race. Great speeches, great musical programs, great religious services are delivered in our sitting rooms. It would be difficult to exaggerate the benefactions that the radio offers.

But on the contrary, it makes possible the broadcasting of much that will be hurtful; not merely not helpful but positively hurtful. It is doubtful if this danger can be entirely averted, but it ought to be reduced to the minimum. As far as possible the public ought to be protected from programs that coarsen, and certainly that defile.—Christian Advocate, Atlanta.

THE FAULTFINDING HABIT

The chronic faultfinder is but a step from the growler and the growler is headed toward cynicism. And the cynic is of no value to himself or any one else. The world has no place for him because his mind has become twisted and his heart has become sour. No greater tragedy can overtake a man than for his heart to become a vinegar jug.

It is the part of wisdom and safety to avoid the very beginning of all these by refusing to become a faultfinder. On the contrary, learn to think beautiful thoughts and to speak pleasant words. Carry sunshine in your soul and a smile upon your face. The end of such a man is happiness and peace.—N. C. Advocate.

SUBSTITUTE N. T. D. FOR T. N. T.

Let's make that T. N. T. a "Dud" and substitute for it—N. T. D. which stands for New Testament Decalogue.

1. Love is patient and kind.
2. Love is not envious.
3. Love is not boastful.
4. Is not concited.
5. Does not offend.
6. Is not self-seeking.
7. Is never enraged.
8. Does not resent wrong.
9. Does not delight in evil, but delights in the truth.
10. Love forgives all things, believes all things, hopes for all things, endures all things. (Kent's translation.)

We know of one person who has said that he often visualizes each of the above "Ten Words" upon an individual card, with a string attached, so that whenever he has the first or faintest inclination to transgress in the slightest degree, up comes that particular card right before his eyes as a warning. He has said that he has adopted as his daily slogan—"Love is patient and kind."

Truly, "Faith, hope, and love—these three are eternal, but the greatest of these is love."—Horace N. Pond, in Exchange.

TO HIM

Some day I hope that there will be
A house for you—including me:

With windows every kind and size,
And doors that move with mild surprise.

In unexpected places—nooks
With room enough for two—and books.

And rafters in the living-room
To lower it with friendly gloom.

And fireplaces large and wide
That kindly keep smoke inside.

A dining-room made modestly
And bright with informality.

And stairs where I can pause and sit
Whenever I just think of it.

A den for you—and you won't know—
I'll use it when I wish to sew.

And always in your fav'rite chairs
A haze of dog and kitten hairs.

A gate that hollyhocks will hide,
And only let our friends inside.

Some day I hope that there will be
A house for you—including me.

—Margaret L. Wharton in Household Magazine.

WHAT EVERY PASTOR KNOWS

By the Rev. Charles E. Jefferson
Pastor Broadway Tabernacle
New York City

Laymen, as a rule, do not realize the importance of church attendance. If they did they would not so often allow.

WHO MAY ENTER AGNES SCOTT?

2. Finances

In order to furnish the best in education, the College charges relatively high prices for Southern colleges; but it makes generous provision for many who need scholarship aid and loans. Applicants for aid should be well trained and should file application early.

For further information, address
PRESIDENT J. R. MCCAIN, Box S
Decatur, Georgia

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POLISHES, SOFTENS AND PRESERVES.

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A new treatment of the subject by Rev. H. F. Beaty.

Price 10c a copy; \$1.00 per dozen. Address Rev. H. F.

Beaty, Perry, Florida.

403 Cases Flu

Central, S. C.—There were 403 cases of Influenza treated with Fluco by an eminent physician, several nurses and myself here at Isaqueena Mill during the 1918 Flu Epidemic without a single death or case of pneumonia. C. F. TARRANT, Supt.

Colds and Flu quickly respond to

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Stress The Newer Way of Fur Coats

In these Coats are seen autumn's outstanding fashion notes—the cape—the use of curly flat furs—and the smartest of fur collars. Well cut and well tailored, they represent an interesting collection of sports and travel Coats of finest quality at modest prices. Misses' and Women's sizes.

\$16.50, \$24.75 to \$148.50

Belk Brothers Co.
Charlotte, N. C.



SACRED RADIO PROGRAM

Saturday, January 5

- 6:30 A. M. C. T.—Sacred Music — Muscatine, Iowa—KTNT.
12:15 P. M. C. T.—Organ Revital—Denver, Colo.—KOA.
6:30 P. M. C. T. Weekly Review of International Sunday School Lesson—Fort Worth, Texas—WBAP.
7:30 P. M. C. T.—“Fireside Philosophies” — Minneapolis, Minn — WCCO.
8:00 P. M. C. T.—University of Florida—Y. M. C. A.—Gainesville, Fla. —WRUF.
8:30 P. M. C. T.—Negro Spirituals — Gainesville, Fla.—WRUF.
9:00 P. M. C. T.—International Sunday School Lesson—Denver, Colo. —KOA.

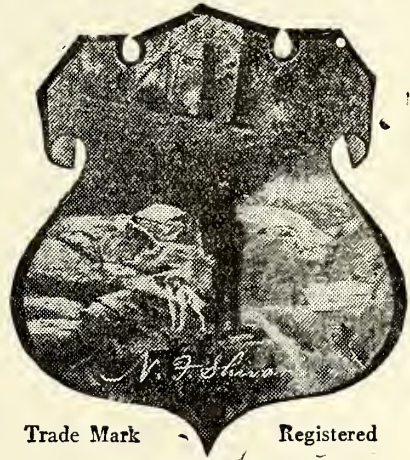
- 9:00 P. M. C. T.—Negro Spirituals — Gainesville, Fla.—WRUF.
9:29 P. M. C. T.—Sessions Westminster Chimes—Denver, Colo.—KOA.
11:15 P. M. C. T.—Gospel Songs—Nashville, Tenn.—WSM.
Sunday, January 6
6:30 A. M. C. T. — Sacred Music — catine, Iowa—KTNT.
7:30 A. M. C. T.—Devotional Service —Kansas City, Mo.—KMBC.
8:00 A. M. C. T. Bible Study—Kansas City, Mo.—KMBC.
9:00 A. M. C. T.—Watch Tower Program—Oklahoma City—KFJF.
C. T. — Sunday School Lesson — Toccoa, Ga.—WTFI.
10:00 A. M. E. T.—Watch Tower Hour —Charlotte, N. C.—WBT.
C. T.—“The Cathedral of the Air” —Chicago, Ill.—WJBT.
C. T.—Men’s Bible Class — Oklahoma City, Okla.—KFJF.
10:45 A. M. C. T.—Westminster Presbyterian Church — Hopkinsville, Ky.—WFIW.
10:50 A. M. C. T.—Morning Worship—Tampa, Fla.—WDAE.
M. T.—First Congregational Ch. — Denver, Colo.—KOA.
C. T. — Presbyterian Church of

- Covenant — Cincinnati, Ohio. — WLW.
10:55 A. M. E. T.—First Baptist Ch., Charlotte, N. C.—WBT.
11:00 A. M. C. T.—First Presbyterian Church, Atlanta, Ga.—WSB.
C. T.—Radio Question Box—Chicago, Ill.—WJBT.
E. T.—Second Presbyterian Church —Richmond, Va.—WRVA.
E. T.—Church Services—Raleigh, N. C.—WPTF.
C. T.—First Presbyterian Church —San Antonio, Texas—WOAL.
C. T.—Church Services—Denver, Col.—KOA.
E. T.—Church Services—Washington, D. C.—WJSV.
C. T.—Church Services—Jacksonville, Fla.—WJAX.
C. T.—First Presbyterian Church—Toccoa, Ga.—WTFI.
11:15 A. M. E. T.—First Presbyterian Church — Greensboro, N. C. —WNRC.
12:00 Noon C. T.—Sacred Programs—Muscatine, Iowa.—KTNT.
12:30 P. M. C. T.—Sunshine for Shut-Ins—Chicago, Ill.—WJBT.
1:00 P. M. E. T.—Religious Music—Raleigh, N. C.—WPTF.

- C. T. Organ Recital—Chicago, Ill. —WJBT.
1:40 P. M. C. T.—“Missionary Topics” —Chicago, Ill.—WJBT.
2:00 P. M. C. T.—“The Lighthouse”—Chicago, Ill.—WJBT.
C. T.—Religious Services — University of Florida—Gainesville, Fla. WRUF.
3:00 P. M. E. T.—Young People’s Conference—Dr. Daniel A. Poling — NBC system Station WJZ—New York; WLW—Cincinnati; KWK—St. Louis; WBT — Charlotte; WBAL—Baltimore; WREN—Kansas City; WSB—Atlanta; KPRC—Houston; WTMJ — Milwaukee; WBAL—Baltimore.
C. T. Cathedral Hour — Kansas City, Mo.—KMBC.
3:00 P. M. C. T. — Chicago, Gospel Tabernacle—Chicago, Ill.—WJBT.
C. T.—Sacred Concert—Oklahoma City, Okla.—KFJF.
3:15 P. M. C. T.—Chimes Concert—Ames, Iowa—WOI.
3:00 P. M. E. T.—Organ Recital — Schnecktady, N. Y.—WGY.
4:00 P. M. E. T.—Dr. S. Parkes Cadman—NBC system—WEAF—New York; WSM—Nashville; WHAS—Louisville; WBT—Charlotte; KOA —Denver; WLIT — Philadelphia; WSAI — Cincinnati; KVOO — Tulsa; WSB—Atlanta; WFAA — Dallas; WCAE — Pittsburgh and chain.
C. T.—Sacred Program by Male Quartet — Kansas City, Mo. — KMBC.
C. T.—Hymn Hour—Fort Worth, Texas—WBAP.
C. T.—Organ Recital—Cincinnati, Ohio—WLW.
4:30 P. M. C. T.—Evensong Choral Service—Louisville, Ky.—WHAS.
E. T.—Tenth Presbyterian Church of Philadelphia—KMBC.
E. T.—Music from Woman’s Club —Asheville, N. C.—WWNC.
5:00 P. M. C. T.—Vesper Services — C. T.—“Courier Castle”—Chicago, Ill.—WJBT.
5:30 P. M. E. T.—Vesper Hour Quartet—Charlotte, N. C.—WBT.
E. T.—10th Presbyterian Church of Philadelphia—Station WAIU Columbus, Ohio and Columbia chain.
E. T.—Rev. Harry Emerson Fosdick—NBC system—Station WJZ —New York; WBAL—Baltimore; WBZ — Springfield; WLW — Cincinnati; KWK—St. Louis; WREN—Kansas City; and chain.
C. T. — Vesper Organ Recital — Chicago, Ill.—WJBT.
6:00 P. M. C. T.—Sunday Vesper — Columbus, Ohio—WAIU.
C. T.—Old Familiar Hymns—Hot Springs, Ark.—KTHS.
C. T.—L. D. S. Radio Vespers — Kansas City, Mo.—KMBC.
6:15 P. M. C. T.—Religious Book Review—Chicago, Ill.—WJBT.
6:30 P. M. C. T. — Tabernacle Band Concert—Chicago, Ill.—WJBT.
7:00 P. M. C. T.—Gospel Tabernacle Song Service — Chicago, Ill. — WJBT.
7:15 P. M. C. T.—First Presbyterian Church—Cincinnati, Ohio—WLW.
C. T.—Unity Presbyterian Church —St. Paul, Minn.—WCCO.
7:30 P. M. C. T.—First Presbyterian Church—Nashville, Tenn.—WSM.
E. T.—Church Services—Asheville, N. C.—WWNC.
C. T.—Evangelistic Service—Toccoa, Ga.—WTFI.
E. T.—Ladies’ Choir of Fairfax, Va. —WJSV.
C. T.—First Presbyterian Church —Fort Worth, Tex.—WBAP.
7:45 P. M. C. T.—First Baptist Ch.—Shreveport, La.—KWKH.
8:00 P. M. C. T.—Riverside Christian Church—Jacksonville, Fla.—WJAX.
8:30 P. M. E. T.—Sermonette—Washington, D. C.—WJSV.
8:45 P. M. E. T.—Sacred Song Trio—Washington, D. C.—WJSV.
9:00 P. M. C. T.—Bible Question and Answer Hour—Shreveport, La. —KWKH.
9:05 P. M. E. T.—Old Hymns—Washington, D. C.—WJSV.
9:30 P. M. C. T.—Bible Drama—Chicago, Ill.—WJBT.
C. T.—Bible Lecture — Oklahoma City, Okla.—KFJF.
10:00 P. M. C. T.—L. D. S. Studio Service — Kansas City, Mo. — KMBC.
11:00 P. M. C. T.—Family Tree—Chicago, Ill.—WJBT.
11:30 P. M. C. T.—“Back Home” — Chicago, Ill.—WJBT.

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RHEUMATISM

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call “stubborn” and “chronic” for the reason that they persist in spite of drug treatment. We do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

INDIGESTION

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature’s remedy.

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

For this class of cases our best physicians and our big city specialists send their wealthy patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the poor man who has not the money or the busy man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration of health which Nature has provided? Read our answer in the coupon at the bottom of this page.

I feel it my duty to suffering humanity to make public announcements of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week’s trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

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

We have the utmost confidence in Shivar Mineral Spring Water for we have received tens of thousands of letters from our patrons reporting their great benefit or complete restoration to health. It has made us tens of thousands of friends in all parts of America whose faces we have never seen. Yet we count them our friends for the Shivar Spring Water has bound them to us by lasting gratitude.

DYSPEPSIA

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

BILIOUSNESS

For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

We ask you to read their letters, a few samples of which we publish below for your benefit, and if you find among them any encouragement as to your own health do not hesitate to accept our offer which has no limits or conditions except those shown on the coupon. If you would read the letters that come to us daily, numbering about ten thousand a day, and the vast majority of them similar to those printed below, you would not wonder that we make this offer displaying our absolute confidence in the restorative powers of Shivar Mineral Water.

Fill Out This Coupon and Mail It Today
Shivar Springs, Inc.
Box 3T, Shelton, S. C.
Gentlemen: I accept your offer and enclose herewith three dollars (\$3.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full, upon receipt of the two empty demijohns, which I agree to return within thirty days.
Name
P. O.
Express Office
Please write distinctly.

It is a great pleasure to tell you that your Water has been a great benefit. I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble

RENAL AND CYSTIC

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.
My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved, her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Spring Water credit for it all.

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Use the improved method, — two teaspoonfuls of Capudine in a little water. Being liquid, it acts almost instantly,—very much quicker than tablets or powders—saves a half hour of suffering.

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Billious Fever and Malaria.
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When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage

S P A R K L E S

The Home Library
James J. Montague, in the New York Herald-Tribune
In Ur, the antiquarians say,
The only books were made of clay,

And, baked in fires of reeds and sticks,
In course of time were turned to bricks;

And of these square and shiny tomes
The Urians built their happy homes.

And when he stayed at home at night
An Urian took a taper light

And with a ladder close at hand
Against the lettered wall to stand

Would, caterpillarlike, advance
And read his favorite romance.

And when at last he'd gone through all
The books composing every wall,

His mind more fully to improve,
His only recourse was to move

Around and 'round and 'round and 'round
Where other volumes might be found.

If I had lived in Ur, I'm sure
That when I'd read the literature

Upon the wall of house or flat
I should have let it go at that;

Of education I approve.
But, golly! How I hate to move!

Mr. Newlywed—"Darling, did you sew that button on my coat?"

Mrs. Newlywed—"No, sweetheart, I couldn't find a button, but it's all right now. I sewed up the buttonhole." — Exchange.

On the Other Hand

"I've no sympathy for the man who beats his wife," said a passenger in the smoker.

"Well," said another, a timid, under-sized fellow, "a man who can beat his wife doesn't need sympathy."

Experienced in Flying

Little Nellie's mother was entertaining a famous aviator. After he had finished a thrilling story, little daughter sighed deeply and said:

"I've clear forgot how it feels to sail through the air."

"Why, Nellie," said her mother in a shocked voice, "you were never in the air in your life."

"Gracious, mamma! Have you forgotten that the stork brought me?" — Exchange.

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A Religious Newspaper for the Family



Representing the Presbyterian Church in the U.S.A.

REV. J. R. BRIDGES, D.D., Editor-in-Chief
REV. J. M. WELLS, D.D., Co-Editor
MRS. MARY JASPER WILLIS, Contributing Editor

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No. 2

Presbyterian College Postpones Opening

South Carolina Institution at Clinton Defers Classes Till January 8 on Account of Flu

Acting upon the advice of the state health authorities, the officials of Presbyterian College of South Carolina at Clinton have postponed the opening of the college following the Christmas holidays until Tuesday morning, January 8. The influenza situation at the college has never been serious but the postponement was made on account of the desire of the college to cooperate with the state health authorities in curbing the influenza epidemic. It is confidently expected that full work will be resumed with the first class on Tuesday morning.—Columbia State.

Home Missions In Canada

The Bureau of Information of the United Church Makes a Report of Activities

Rev. R. J. Wilson, D.D., Secretary of the United Church of Canada, Bureau of Literature and Information in Toronto, issues the following statement as to Home Mission activities in that organization, which combined free denominations. This does not include the Presbyterian body which remains intact after the other Presbyterians withdrew and united with the movement; and is known as the Presbyterian Church in Canada. The statement of Dr. Wilson follows: In the United Church of Canada there are 1,571 fields on the Home Mission list—with 4,368 preaching places in them. This constitutes about 50 per cent of the preaching points in the whole Church.

Since the last General Council meeting in June, 1926, 375 fields have been taken off the list of aid receiving churches, having reached the status of self support.

Rearrangement of fields and amalgamations of former competitive Home Mission charges rendered possible by (Continued on Page Two)

New Radio Bible Courses

Moody Bible Institute of Chicago Announces New Plan for Students Who Wish to Take the Instruction From the Air

The Radio School of the Bible of the Moody Bible Institute is putting on new courses on the air, beginning January 11. The new allocation WMBI—277.6 meters, 1080 kilocycles and a cleared channel—is putting enthusiasm into the radio ministry of the Institute. Many commendations of the clear reception and extended range are being received.

The new courses are practical and carry much interest for Bible students. Dr. H. Framer Smith, whose "Bible Studies" course was keenly appreciated, will speak on the theme, "Through the Bible Book by Book," which may be heard each Friday afternoon at three o'clock. "Outlines of Testament History" will be given by Mrs. Ikelor McCord each Friday at 7 a. m. A new course in missions, especially suited to the needs of missionary study groups interested in the field will be presented by Rev. R. Riebe, who was for six years (Continued on Page Two)

Presbyterian Foundation Day Is January 13

Next Sunday Set Apart by the General Assembly for People to Consider Applying Their Money by Wills to the Causes of the Church

The General Assembly, meeting in Atlanta, designated January 13 as "Presbyterian Foundation Day."

The Presbyterian Foundation is the perpetuation of the old Board of Trustees of the Presbyterian Church in the U. S., with an enlargement of the scope, vision and representation on the Board. The legal title of the Foundation is, "The Trustees of the General Assembly of the Presbyterian Church in the United States, and the Presbyterian Foundation, incorporated." The board requests that this full name should be used just as written. All service of the members and officers of the Foundation is voluntary. Mr. R. A. Dunn, President of the Commercial National Bank, Charlotte, N. C., is President of the Foundation, and Mr. George M. Rose, Charlotte, N. C., is Secretary-Treasurer. All legal matters should be referred to Mr. H. N. Pharr, Charlotte, N. C.

The Stewardship Department of the Presbyterian Church, U. S., is the designated promotional headquarters for the Presbyterian Foundation. By writing to that Department at 305 Henry Grady Building, Atlanta, Ga., full information on the purpose and (Continued on Page Two)

Co-Operation in China of The Bible Basis

Plans to Affiliate Conservative Church Bodies of Presbyterians in China

The following has been received from Rev. Hugh W. White, D.D.:

The North China Synod of the Presbyterian Church met at Tsingtao, China, October 15, 1929. Two of the important actions taken are thus recorded on the minutes:

"It was moved and, after discussion, carried unanimously that the Synod appoint an organizing committee with instructions to issue a call for a meeting of the Presbyterian General Assembly; and to request the co-operation of Presbyteries not now enrolled in this Synod. The date of the meeting to be called was set for the last Wednesday of November, 1929, the 27th of the month, and the place was left to the discretion of the organizing committee.

"The Synod elected as chairman of this committee Dr. Chia Yu Ming and as members approved the following nominations from the nominating committee: Revs. Wu Hsin 'Chuen, Liu Fu 'Tien, Hwang Loa Tei, H. G. Romig, and Hugh W. White.

"It was moved and carried that a committee be appointed to take steps, looking to co-operation between the conservative elements of the several denominations.

"The following committee were elected, viz., Revs. White, Dodd, Wu Hsin 'Chuen, Liu Fu 'Tien, Chia Yu Ming, Ma Ching 'Tang, and the following were requested to co-operate on this committee, Revs. J. W. Lowrie, Jonathan Goforth, J. McCammon, W. C. McLaughlin, and Wang Heng Hsin."

It will thus be seen that in proposing co-operation, the disbanding of the denominations is not under consideration. The Synod believed that loyalty to denominational truth makes for loyalty to God, and that denominations or (Continued on Page Two)

Rev. W. M. Hunter Assumes New Office

Former Chairman of Schools and Colleges of N. C. Synod, Now Financial Promoter of Peace Institute

Rev. W. M. Hunter, formerly Chairman of Schools and Colleges of the Synod of North Carolina is now giving his time wholly to the promotion of Peace Institute at Raleigh, N. C. With his headquarters in Raleigh, his labors will take him all over the state. The trustees and officials of Peace are greatly pleased to make this announcement, and to have associated with them this faithful and efficient brother with whom Christian education has been a passion from the beginning of his ministry.

Dr. Vance Has Fine Series

Nashville Pastor Holds Week's Services at Plaza Church in Charlotte

Dr. James I Vance, of the First Presbyterian Church, Nashville, Tenn., conducted a week's meeting at the Plaza Church in Charlotte, beginning on Sunday, December 30 and continuing through the following Friday night. Dr. Vance was with Dr. I. E. Wallace, the pastor at Plaza, in token of old friendship, the two families, the Vances and the Wallaces being associated in the career of King College, Bristol, Tenn., for many years.

The meeting at the Plaza was under the auspices of the Builders' Bible Class, the men's organization which meets with the Sunday School each Sabbath, and which has grown from a dozen to 150 in membership in the last few months. Paul Jackson is president, and is pushing the interests of the class. He is heartily supported by the men.

While the flu epidemic hindered the attendance in a stubborn fashion, yet the crowds were fine, the church usually being comfortably filled. Dr. Vance expressed himself as greatly pleased with the co-operation of the congregation, and felt justified in taking this portion of his holiday season (Continued on Page Two)

New Year's Opening of Queens

Girls' College Begins Work After Holidays, Not Fearing the Flu Epidemic

On January 3 Queens College opened her doors for the continuation of work in the session of 1928-29. There were only a few students who were not present at the first class, these limited few being detained because of illness either of themselves or of members of their family.

Everything started off well, and the classes are being met regularly without any interference on account of sickness. There has not been a single case of flu in the institution so far, and the authorities are taking every precaution to prevent the spread of the disease. In case there should be any outbreak, it will be dealt with in a very scientific way, and no pains or means will be spared to stamp it out. The President of the College is in daily conference with the College physician who watches carefully every student with the slightest indisposition and makes a full report on her case. A trained nurse is in charge of the Infirmary, and other quarters have been provided for the isolation of contagious (Continued on Page Two)

Statesville Forms Evangelistic Club

The Stephens Campaign Results in a Follow-up Movement Among the Men

In order to carry on the evangelistic work which was started in the recent six weeks' campaign of the George T. Stephens evangelistic party, 200 men of Statesville, N. C., including business and professional men, mechanics and laborers, met at the First A. R. P. Church, and organized an evangelistic club on January 3.

J. B. Roach, mayor of Statesville, was the unanimous choice for president of the organization, which is interdenominational and is to be known as the George T. Stephens Evangelistic Club.

The other officers elected were: F. H. Wall, vice-president; Albert Cooper, secretary; H. L. Newbold, treasurer; C. H. Turner, chairman boys' and young men's work; A. J. Salley, chairman music committee; R. C. Bunch, chairman pocket Testament league; J. O. Lee, chairman shop work; Dallas Pitts, chairman business men's prayer meeting; J. G. Shelton, chairman spiritual growth department, and W. M. Moore, publicity.

Calling attention to the need for laymen organizing for evangelistic service, Mr. Stephens, who was present, asserted that 75 per cent of the manhood of America—over 20,000,000 men (Continued on Page Two)

Dr. Fosdick's New Church Burned

Riverside Baptist Church Ravaged by Flames December 21

The Riverside Baptist Church of New York was subjected to a disastrous fire on the night of December 22. The building is under construction, and was filled with scaffolding preparatory to the decoration of the interior of this magnificent building. The church with its lofty tower is built of stone and steel, but the scaffolding erected for the construction was ignited in some way, and the heat greatly marred the beautiful building, so that many of the costly arches, built of limestone will have to be replaced. The insurance will probably cover the loss. Eye witnesses were awed by the beautiful sight of the conflagration.

This church is being erected for the use of Dr. Harry Emerson Fosdick, (Continued on Page Two)

Los Angeles Bible Institute in Crisis

California School Asks Resignation of Dean.—Dr. Morgan Also Resigns

The Los Angeles papers and the Associated Press report that the majority of the Board of the Los Angeles Bible Institute have requested the resignation as dean of Dr. J. M. MacInnis, and the report also states that Dr. Campbell Morgan, Dr. Ralph Atkinson and Keith Brooks and four members of the board of the Institute follow this request with their resignations.

Dr. MacInnis last year published a book entitled, "Peter the Fisherman-Philosopher," which was immediately attacked by the extreme fundamentalists who charged that it leaned to modernism. Some went so far as to charge that it was infidel in its teachings. The book was submitted to a committee ap- (Continued on Page Two)

CONTINUATIONS FROM PAGE ONE

PRESBYTERIAN FOUNDATION DAY IS JANUARY 13

plans of the Foundation may be secured. All matters relating to the making of wills and negotiating matters of finance should be taken up with the President at Charlotte, N. C. Those who are interested in remembering the causes of our Church in their wills should investigate the Presbyterian Foundation.

There is not a cause in the Church that is not suffering for want of funds, and yet our people have what they want when they want it. The lack of support is disloyalty to Him. Last year we were short over a million dollars of the total minimum needs of our Causes. As the same time our people have the money and are spending it on themselves. Christ said: "Put the interests of the Kingdom first and all these things shall be added unto you."—Matt. 6:35. The wrong attitude towards property creates a spiritual vacuum and our age is suffering from it. What will be your answer to this appeal to heed the voice of your Lord?

LOS ANGELES BIBLE INSTITUTE IN CRISIS

pointed by the board of management which reported that there was no trace of anything of the kind charged and put on record their convictions that Dr. MacInnis was absolutely loyal to the fundamentals of the Christian faith. But because of the orthodoxy of Dr. MacInnis had been attacked, the board asked for his resignation in order to guard the school. This led Dr. Campbell Morgan to immediately offer his resignation. He will return to his former work of Bible addresses throughout the country.

The following statement has been issued for publication by Dr. Morgan. "I have handed in my resignation from the Faculty of the Bible Institute of Los Angeles, to take effect on December 31 of this year.

"My action has been caused by the fact that my friend, the Rev. John Murdock MacInnis, D.D., Dean of the Institute, has placed his resignation in the hands of the Board.

"The reason for his doing so is briefly as follows: Last year he published a book entitled 'Peter, the Fisherman Philosopher.' This book has been charged with infidelity to the evangelical doctrines of our Faith, and a tendency to what is called 'Modernism.' Those appointed to investigate this matter have declared that there is no trace of anything of the kind in the book, and have put on record their conviction that Dr. MacInnis is absolutely loyal to the fundamental things of the Faith.

"Notwithstanding this fact, by a majority vote they have taken the position that because the attack has cast suspicion upon the Institute it would be in the interest thereof that Dr. MacInnis' resignation should be accepted.

"Thus the Board virtually says: This man is not guilty, but because some people think he is, he must be sacrificed, in the supposed interest of an institution.

"Those who know me will know that I could not continue to work in relation with a Board capable of such an unjust and cruel practice of expediency.

"I return, therefore, to my work on independent lines, as I did it before coming to Los Angeles.

"G. Campbell Morgan."

Glendale, Calif.

Dr. Campbell Morgan will be taking the pulpit of Calvary Presbyterian Church, San Francisco, from February 1 to May 31, 1929, while the minister, Dr. Van Nuys, is taking an extended tour in the Far East.

STATESVILLE FORMS EVANGELISTIC CLUB

—are clean outside any church. There are 33,000 pastorless churches in the United States. "What are you going to do about it? The ministers can't do it. God has called you laymen to do it," said the evangelist, adding that the purpose and object of the proposed organization is to win men to the Lord Jesus Christ, and then enlist them in Christianity. Mr. Stephens mentioned Mr. Marshall Mott, of Winston-Salem, now engaged in evangelistic work

exclusively, who was led to embrace Christianity through the agency of a laymen's evangelistic organization.

Mr. Stephens explained that there are different departments of an evangelistic club, including (1) Gospel teams; (2) Spiritual growth—family prayer, tithing and Bible study; (3) Pocket Testament League department; and (4) Shop meeting department.

Following the evangelist's remarks, the meeting was thrown open for comments on the proposed organization, and there was unanimous opinion expressed that the club should be organized.

HOME MISSIONS IN CANADA

a Union of the churches are responsible for 65 charges reaching self support during the past year alone, while 32 additional charges have by normal growth and the prosperity of the country also gone off the Home Mission Fund.

Within the last two years 285 new fields have been opened by the Home Mission Board with an average of between three and four preaching points in each. It will be seen, therefore, that The United Church of Canada has occupied new Home Mission territory within two years at more than 1,000 points in Canada.

The Board of Home Missions expends more than one and one-quarter millions of dollars annually.

CO-OPERATION IN CHINA OF THE BIBLE BASIS

groupings which have borne testimony in the past, even with blood, will find the truest unity by strengthening the ties which have bound them together in the Lord, and bringing these loyal elements of believers into a federated movement on the basis of truths common to all who accept the whole Word.

A heart-felt longing for such unity has long been evident, and the harmony, enthusiasm, faith, of the delegates to this Synod, especially the Chinese, indicate that it is of the Lord.

But the Committee feel that we tread on holy ground, and would not go forward until the Lord shows us how to accomplish the first three days of the journey. "In studying the lines of co-operative work to be undertaken, the doctrinal basis for unity, the principles which should underlie the movement, the organizations, groups, or individuals, who should take part, the forming of an interdenominational committee, or committees, we feel that no steps should be taken until the mind of the Spirit is clearly recognized.

It is requested that all who are interested will lay this matter before the Lord in prayer meetings, in mission conferences, and in the closet. As a volume of united prayer goes up, we may expect the Divine to take the lead.

Yours in the Lord,
North China Synod Committee on
Co-operation.
Yencheng, Kiangsu, China.
November 27, 1928.

DR. FOSDICK'S NEW CHURCH BURNED

the noted Baptist pastor and professor of Union Seminary, New York. The building has been in process of erection for over a year, and it was hoped that it would be occupied in about six months. It cost about \$4,000,000, much of which sum was contributed by John D. Rockefeller, Jr., who is a member of the congregation, and a great admirer of Dr. Fosdick.

While the church is a tremendous structure, it is strictly a church, and not an institutional building such as the great Methodist Church being built by Dr. Christian Reisner in another section of New York.

NEW RADIO BIBLE COURSES

a missionary in tropical Africa. The subject will be "Studies of Africa," on the air each Wednesday at 3:00 p. m.

The public is invited to avail itself of the benefits of these addresses. To become a member of the Radio School of the Bible an enrollment fee of \$1.00 for each subject should be forwarded to the Chicago address, 153 Institute Place. Examinations are provided and credits allowed on completed courses. The courses will continue from January 11 to April 12.

DEVOTIONAL

MAKING PERMANENT INVESTMENTS

Our Church has more than a thousand of its choice men and women on the firing line in the home and foreign fields; people who have considered that the wisest investment they could make, that would be safe and enduring, was the investment of life. Consider Edgar Tufts, who invested his life at Banner Elk, N. C., and who, though dead, yet speaks through the permanent ministry established there of teaching, preaching and healing. Consider the Lapsleys, Morrison and Sheppard, and others who went out, not knowing whither they went, but believing that God needed their lives.

Consider George W. Watts, C. E. Graham, James Sprunt, John J. Eagan, and hundreds of others, who, believing that Kingdom promotion was a worthy investment during this life, have now gone to be in His presence and join the investment that they have laid up in heaven by leaving their money at work after death.

NEW YEAR'S OPENING OF QUEENS

cases, should they occur.

Queens College is very grateful to God for the kind providence which has been over it during the past few weeks of anxiety and interruption. She hopes to end this session which so far has been marked with success, as the most successful one in her history.

Founders Day will be observed on January 19, and a most interesting program has been prepared. The school will recess from work for the entire day, and both faculty and students will take part in the celebration of the founding of this Institution.

DR. VANCE HAS FINE SERIES

for this meeting. He declared his strong impression with the possibilities of the Plaza field, and was particularly pleased with the interest of the children who could go to church thus in the school holidays.

Nearly all the Presbyterian ministers of the city and community came to the services at least once, some often and those of other denominations also were often present. Also the people of all sections of the city of all the churches availed themselves of the privilege of hearing this distinguished and powerful preacher. All were profoundly interested in the pure gospel sermons, presented in the strong, yet appealing style. The Newells Church was represented by a large group one evening, and by request sang a special chorus number.

The music was under the charge of Mack Cathey, assisted by Miss Ruby Worrell, both workers in the Second Church of this city. There were also several solos and quartets by some of Charlotte's outstanding choir singers.

Dr. Vance not only preached the simple gospel, with no modernistic variations, just the plain New Testament truth, but made his appeal for decisions with weight and success. In presenting opportunities for decision, he used a card with the following questions on it, which were to be signed by the members of the audience as they felt led to do so:

1. Accepting Christ as my Savior, it is my purpose to strive to follow Him.
2. I was once a church member, but have lapsed. I want to renew my membership on reaffirmation.
3. As a member of the church, it is my earnest purpose henceforth to be more faithful to my Savior.
4. I want my Church Letter gotten from _____ Church, at _____ and placed in _____ Church.
5. I am concerned about my soul and ask for the prayers of Christ's people.

About 154 of these cards were signed. It is hoped that at least a dozen will unite with the church, as a result of the meeting, though the impetus given to the work, and the quickening of Christians in their faith and life will be an enduring feature. The pastor and his session feel grateful to God, and hereby express their appreciation to Dr. Vance for his services, and to all who made the meeting a success by their co-operation and prayers.

Look carefully into your own investment, remembering that you can set your treasure on ahead. Study the Presbyterian Foundation as a most constructive method of leaving behind a working capital that will continue to produce results for Kingdom promotion.

SETTING A GOAL

It is well that at the beginning of the period of renewed activity we set ourselves a definite aim, and that all of us strive to attain this aim.

"He who aims at nothing is apt to fail." The ship that has no definite port will waste and lose its energy. The same is true of the church. Let us set ourselves the following aim:

Our Aim: 100 per cent attendance the services and meetings of our church and its various organizations and 10 per cent. increase in the membership the church and all its societies.

If the individual church member would know and realize how much depends upon the individual member; what an important part each member has in the church that the success of the church and its societies rests entirely upon the regularity and promptness, loyalty and enthusiasm of the individual member, greater effort and sacrifices would be made for the church, by the individual member.

A body cannot function properly if each of the members of the body does not fulfill its entire duty and work in harmony with the other members of the body. The church cannot grow, outwardly in number and inwardly in the grace and spirit of God, if not all the members are conscious of their full duty and their obligations and are working in harmony with united efforts, ardor and enthusiasm.

God has placed open doors before us, is giving us wonderful opportunities. Are we grasping the same? Are we bringing in the sheaves? Let each and every member ask himself the question: Am I fulfilling my duties and obligations towards my Father in heaven and towards the church? We pray: Our Father work in heaven. Do we realize that calling God our Father, that we call ourselves His children? Are we children of God? Are we doing His will? If we are children of our Father in heaven we must do His will. His business must be our business. We must say as Jesus did: "Wist ye not, that I must be about my Father's business?"

—"The National Religious Pro"

HOLDING THE ROPES

The year 1929 is to be known as "Stewardship Year." Stewardship provides the basis for the operation of our great mission task here at home and beyond local bounds, enlisting life, time, money behind this great objective.

The responsibility of each one to carry his part of the work of this undertaking must never be forgotten. Whenever becomes necessary for any organized group of society to send any of its number on a difficult, strenuous or hazardous mission, the group takes the precaution to insure a sound rope, and to hold it steadily. Extra precaution is thrown around the miner, the air pilot and the deep sea diver. The Church of Christ in carrying out His World Program, finds it necessary to send out many of its number into the "dark spots" of the world. These missionaries of the Church are the Agents of the Church. They are under conditions that demand the best. This is true of our HOME as well as FOREIGN representatives.

It is hardly short of criminal neglect for any member of the group responsible for holding the rope, to treat lightly responsibility, or fail to do his full part. What would be said of the seamen who ignore the signals of the divers they are down? Suppose half the crew should quit work and refuse the call for help? Unthinkable! But the Church is guilty of this neglect towards its mission force at home and abroad. They are for help; they plead for better hospitals and working equipment. YOU a member of the Church! You are agents of yours, and you can ignore their signals, or leave it all to others. Last year there were distress for more than \$500,000 more than the Church gave for their support. What are you going to do about it?

PRESBYTERIAN STANDARD

FOUNDED 1858

Official Organ of the Synod of N. C. for 70 Years

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The Date on the mailing label shows the month and year to which the subscription is paid. Payment in advance is requested.

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News Matter and Business Communications Should be

Addressed to
PRESBYTERIAN STANDARD
Box 869
Charlotte, N. C.

EDITORIAL

SYNOD'S PUBLICITY COMMITTEE

As our readers doubtless know, the Synod of North Carolina at its recent meeting last fall, not only repeated its endorsement of the Presbyterian Standard as its official organ, but took steps to compensate the paper for the publicity it has given the work of Synod for many years.

The Synod's Work Committee appointed a sub-committee to consider the interests of the Standard in a practical way. That Committee consisted of Rev. R. A. White, D.D., Rev. C. R. Nisbet, D.D., Rev. E. E. Gillespie, D.D., ex officio; and elder W. H. Belk. They met in Charlotte, January 4 and devoted the morning to the interests of the paper. All were present, except Mr. Belk, who was absent from the city, but who is deeply interested in the Standard.

In November the Synod's Work Committee met in Greensboro and voted to underwrite an appropriation of \$3,600 to the paper.

This sub-committee took steps at this time to have in each issue a Synod's page and to send to each minister of the Synod a free copy.

This practical proof of its endorsement we greatly appreciate, and it will be our aim to give value for value received. That the paper has been of practical value to the Synod's work we have the testimony of workers in the home fields.

Rev. A. W. Crawford, when Superintendent of Home Missions, more than once on the floor of Synod said that whatever success he had had in his work was largely due to the support of the Standard, as he always had the right of way in its columns.

This Synod is the only Synod in the South that has its own Synodical organ, and this Synod has for years led the other Synods in its home Work.

This sub-committee calls upon the pastors to show their loyalty by sustaining them in their efforts to place this paper upon a sound basis in order that it may do even more effective work for the Synod.

In order to make this organ of more practical value to the Synod, it is necessary for pastors to seek to place it in every home, so that the workers in the field may reach every member of the churches of the Synod.

THE STATE PRISON AN ASSET

The word "penitentiary" carries with it the idea of repentance, though it seldom by its roots justifies its name.

No matter what the results may be, this should always be kept in mind, even if the present age seems not to run true to the idea of reform. Whatever be the cause we know of, but it is evident that the young of this day, by the opinion of optimists to the contrary notwithstanding, are worse than any preceding period, or else they are more open in their sins.

Experience has shown that whatever reformation the State is to expect, must be among

the youthful criminals, taken before they become confirmed in crime. The chief obstacle heretofore has been that the association in a prison with older men has neutralized any improvement begun.

Mr. George Pou, the present Superintendent of the State prison, seems to be working along formation of character. Instead of herding the young men with the hardened criminals, so that in time they may graduate in crime, he has improved upon the old methods. He has changed this practice, and now he is seeking to use the Polk farm near Raleigh, and has named it the Juvenile prison farm.

All white prisoners under 20 years of age will be sent to this farm, where every effort will be made to reshape their lives and make them an asset to the State instead of a liability. We have seen in the papers that Governor-elect Gardner is thinking of appointing a new man for this work.

We sincerely hope that he will reappoint Mr. Pou on the ground of merit. A man who can run the prison farm and show a profit, when other states are suffering a loss, deserves to be retained. Add to this record his efforts to salvage young criminals, then his reappointment would seem to be inevitable.

The Uplift, the able magazine of the Jackson Training School, in urging the reappointment of Mr. Pou, and discussing this plan of segregating the young criminals has this to say:

"With the youthful prisoners segregated and and these deteriorating influences removed some definite attempt at salvaging the human wreckage before it is entirely gone is possible. We are told that special class work and instruction will be given the young prisoners during hours which will not conflict with their work and that every effort will be made to straighten their lives and to fit them for earning an honest living after they are dismissed."

OUR PUBLICATION WORK—HOW FAR RESPONSIBLE?

The Church does not deal in cotton nor food stuffs, but every Church does have a publication work, because books are great aids to develop men and build up character, yet only such books are suitable as will help men.

This is the reason why Presbyteries watch so closely the character of the books sold by our Publication Committee. There is no more subtle way by which poison can be diffused through the Church than by means of its literature.

A few years ago, there were protests made by some of our Presbyteries against our Committee advertising the writings of Dr. Fosdick.

Many of his books are fine, written in an attractive style, but here and there are to be found sentences opposed to the Bible or subversive of the faith of our fathers.

There were two reasons for this protest, one being that we should not recognize him as the teacher of religious truth, thus placing our imprimatur on him as a teacher; and the other was that we could never know when he would spread his poison.

At that time there were some of our men who delight in getting as near the line of danger as possible protested against such narrowness, claiming that it presented the Presbyterian Church in the wrong light.

The Methodist Church is charged by some of its own members as being more tolerant of doctrinal error than any other denomination. Yet even they are becoming aroused to this danger from this charming writer.

Recently there was published in the Epworth Herald, the official organ of the Young People's organization, an article by Dr. Fosdick. The Methodist ministers of Philadelphia and vicinity passed a resolution protesting against the degree of approval of Dr. Fosdick as a writer for young people implied in the appearance of this articles. "Upon the article named," the resolution read:

"We have no personal animosity to Dr. Fosdick, but we are not only aware of our right, but are impressed with our solemn duty to protect the youth of our Church from the loss of their precious faith in Christ."

"We have no special criticism, but upon his

admission to the paper under any caption we have definite criticism."

This is good doctrine. Those who sell books in the name of our Church should exercise the same care that each Presbytery does on admitting men to the ministry. They are to teach our people and they must be teachers of sound views, else, notwithstanding the care of Presbyteries, our people may ignorantly imbibe the most dangerous doctrine, thus neutralizing the teaching of the soundest pulpits.

NEW BOOKS FROM OUR OWN MEN

Recently our ministers have come to the front in the writing of books.

Dr. Sam Glasgow who has been lecturing on the General Epistles at the various Young People's Conferences, has issued these lectures in the shape of a real volume.

Then Dr. Morris has published a new book on Revelation that we noticed in a recent issue of the Standard.

Dr. James I. Vance, a most prolific writer, if we may judge from the many volumes from his pen, has published another book, "This Dreamer."

We all know the charming style of which he is master. In this book he is at his best, and charms his readers by his brilliant fancies, musical sentences, and telling statements.

Dr. Wm. Dobyns also joins these "high brow" authors with his contribution, under the title, "The Book in the Light of its Books."

Dr. Henry Sweets has a charming introduction, which seems a work of supererogation, because Dr. Dobyns needs no introduction to a Presbyterian audience.

In reviewing anything from the pen of Dr. Dobyns we are always at a conscious disadvantage, being tempted to let our affection run away with our judgment.

We were together once co-editors of the St. Louis Presbyterian, when it was published in Columbia, Missouri. Since then we have loved each other, though he claims that we have more than once "skinned" him.

In view of our past relations, we fear to judge any of his writings, and we shall therefore not review this book, according to the regular custom of reviewers.

Probably it would be safer to follow the example of Sidney Smith, who said that he never read a book before reviewing it, lest his judgment might be biased.

On our general knowledge of the man, we would endorse and recommend anything from his pen, because there is no man we know who has a wider or more devout knowledge of the Bible than he, or who can expound it with more simplicity and unction.

Dr. Glasgow is a younger man, but he is a natural teacher of the Old Book, sound to the core, and "able to teach others also."

As "good wine needs no bush," so does Dr. Vance need no praise.

He is a past-master of the epigrammatic style, both in speaking and writing, and in this book he teaches great lessons in a most attractive manner.

We are proud to claim these three men as our own, and commend these books to our readers.

"RIVERSIDE"—A HISTORICAL SKETCH OF KIANGYIN STATION CHINA

This is the title of a very attractive booklet prepared by Rev. Dr. Lacy L. Little.

Ordinarily such sketches are read from a sense of duty to the cause. They are dry enough to cause spontaneous combustion, and consist of events in chronological order, after the style of a school girl's diary.

Our readers will find this sketch an exception—Dr. Little has arranged his material in a most attractive way.

We know from experience that few can begin the reading without finishing. It gives a picture of the beginning of the work and proves that true heroism is to be found in an obscure mission field as well as amid the booming of cannon or the shrieking of shells.

Dr. Egbert Smith has written a model introduction. We hope that this booklet may have many readers. Dr. Little may be addressed, 92 South Bay, Charleston, S. C.

CONTRIBUTED

BROKEN THINGS

A Sacramental Sermon

Rev. W. C. Alexander, D.D.

This is my body which is broken for you.—1 Cor. 11:24. These are touching words. They are a part of the Apostles' story of the institution of the Lord's Supper. They bring before us all the tragedy of the Cross, and we see the pierced hands and feet and the riven side of our Lord, and we think of the devoted young life thus broken and brought to an end. Of course, the broken bread in the Savior's hand as He utters these words, only represents the Lord's broken body. But apart from the great central truth of redemption embodied in these words, their pathos for us is in the fact that they are the symbol of the broken things of human life. For human life is so full of broken things.

One of childhood's first experiences is that of the broken toy. James Whitcomb Riley said all the tragedy of human life is a little girl's broken doll.

Then, as we grow older, here comes the breaking of our plans. It was the patriarch Job who cried in bitter disappointment, "My purposes are broken off!" How bitter our pain when our plans are shattered and our whole future seems dark!

Then often health is broken and weakness and suffering are our portion. Then comes bereavement, sad and unexpected and the home is darkened and the tenderest ties of life are broken. And then there come to us even deeper sorrows, unseen to other eyes, and beyond our telling, when the heart is broken.

Oh, how easily things are broken! And when once broken how hard it is to mend them! Broken things mended never seem quite the same again.

Then let us think for a little while about these broken things of life.

God Uses Broken Things

1. Let us notice first of all that, though broken things seem ruined and useless, God has a way of using broken things. We think at once of the broken pieces of food twice gathered by our Lord's command after the feeding of the multitudes. He Himself created all that food for those famishing folk, and yet He was careful that His disciples should gather and save the fragments. It makes us think of how the Lord in the economy of the universe is constantly using the broken things. The scientists tell us that in the vast work of Providence not a fractured fragment, not an atom of anything has ever been lost and that God with the utmost care uses every thing and so with the broken things of our lives; shall we be surprised to know that God uses them? He uses perfect gifts and perfect services no doubt, but it is a cheering thought that God puts a value on our broken things and that God uses our poor broken things. And that is what we should insure after all—to please Him, to glorify Him. And so when we are distressed because our things are broken, let us comfort ourselves with the thought that God uses broken things and that possibly He will use ours.

Some Things Never Used Until Broken

2. And then let us reflect that some things are never of real use until they are broken. "Bread corn is bruised"—that is, broken and ground in the mill—was an ancient proverb. It is not available for bread until it is crushed. This is true of the seed corn as well. For when the seed is sown in the earth the body of the grain is broken by the living germ within. And that is just what our Lord meant when He said "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit." It is the grain thus broken that yields fruit. It is thus of no use as seed until it is broken.

Or take the bread which came fresh, fragrant and perfect from our Lord's hands on Galilee; it could not be used for food by the multitude until it was broken and distributed. And so some of the most precious lives that have been like bread for the life of the world, had to be broken before they could fulfill the purpose of their Lord. There was Elizabeth Wallbridge. The world would never have had "The Dairyman's Daughter" if Elizabeth Wallbridge had not suffered and coughed her brief life away. And there was the Bedford Tinker whose three hundredth anniversary we this year celebrate. Think of his broken plans and broken family and broken life. With 12 years in Bedford jail, oh what a broken life was his! And yet it was the broken prison life of Bunyan which sent forth his immortal Pilgrim whose continual progress around the globe has been such a blessing.

And there was Elizabeth Payson Prentiss. What a ministry of comfort and cheer was hers; and yet it was her broken plans and broken family ties and broken health that followed her to tell perplexed and burdensome men and women about "Stepping Heavenward." And there was the broken life of David Brainerd, dying at 87 and that of Henry Martyn who was inspired to become a missionary by Brainerd's Invitation whose brief life ended on the lonely and unfriendly Euxine Sea—these broken lives inspired the great missionary movement of the Nineteenth Century, the mightiest enterprise of the Church of God. Thus, the bread corn must be broken if it is ever to satisfy the life of the world. Here then is a reason for so many broken things. They must be broken in order that they might become of use to the Lord.

The Sweetness is Often Revealed by Breaking

3. Then it is the breaking of some lives that reveals their sweetness. Some lives "like bruised herbs the sweetest are." As you walk through the meadows, and as you crush the unseen flowers underfoot, you are all at once aware of the fragrance that ascends like incense to refresh and to delight.

You never perceive the fragrance of the Citronalis until you crush it, or, it is like Mary's Alabaster Vase. The sweetness of its contents was never perceived until the box was broken. When it was broken, its fragrance filled

the whole house; yes, it has filled the whole world. And so, by the breaking of the plans and fortunes and lives of God's people, the aroma of their characters has been revtaled. There is Samuel Rutherford. His very name is a synonym of saintliness, and is like precious ointment poured forth. But we would never have learned of the tenderness and Christ likeness and passionate devotion of "this little fair man of God" as he was affectionately called, from his controversial writings.

His "Lex-Rex" for example in defence of the scriptural character of the Scottish Kirk, was very far from being an exhibition of sanctified character. He was the proud pastor of Saint Andrews then. But political aspects in Scotland suddenly changed and Rutherford is dispossessed of his great pastorate. Like the great apostle in bonds, he is thrown into a black prison in the north of Scotland and which he calls "Christ's Palace in Aberdeen." As he lay there broken in fortune and health, all the true sweetness of the man's piety, all his passionate love for Christ are revealed, and "Rutherford's Letters" sent forth from that prison, is one of the most precious books of devotion in all the world. We hear him saying, when we shall come home to our Brother's fair Kingdom and when we shall first feel the weight of the eternal crown of glory, then shall all our pains and tears seem but as a step from a dungeon to a throne, and our little span of time-suffering not worthy of our first night's welcome home to heaven." The language he uses in expressing his burning love for the Lord Jesus Christ would seem strange and unnatural if we did not know that it was the effort of a loving heart to express a devotion that could not be rendered in words. It was the breaking of the life that shed forth the fragrance of his piety.

Broken Things Can Express Devotion

4. Then, broken things can at least serve to express devotion. "Why was this waste of the ointment made?" said the captious critics of our Lord. But it was not wasted if it was the expression of true devotion, and that breaking of the Alabaster box was a sacrifice of a sweet savor unto the Lord. That broken box was the measure of Mary's heart's devotion and there is nothing more precious in the Lord's sight than this.

Human devotion often finds its finest expression in broken things. They tell us that a Highland Chieftain was once in great danger of his life, and that a devoted clansman thrust his arm into a door and allowed it to be crushed until the pursuers of his master were baffled and his master was thus enabled to escape. That mangled arm was the true measure of that servant's devotion.

When imprisoned Covenanters suffered their feet to be broken and crushed in the persecutor's cruel, iron boot and were thus maimed for life, their broken limbs were the measure of their devotion to the gospel and its Lord.

We come near home. We look at the memorial tablet to the right of the pulpit in our Glen Leven church and we see three names there of those gallant young men who made the supreme sacrifice in the line of their duty in the World War. I think of them again and again, and I have not ceased to grieve that in the splendor of youth, and health and hope, they went away from us forever. But their broken lives are but the true measure of their devotion to their country and the civilization of the world, and well have we inscribed upon that tablet: "GREATER LOVE HATH NO MAN THAN THIS"

Such heroism indeed may not be ours it is true, but in a less striking but still a very real way our broken things may express our devotion to our Lord. When we yield our broken purposes to the Lord, for His sake, our submission is the proof of our devotion. A grand friend and classmate of mine, a brilliant speaker and scholar, had devoted all his talents to the work of the Lord in the Foreign Field. But just at the close of his senior year in the Seminary, when he was ready with high hopes and noble resolve to go forth for the world's evangelization then suddenly appeared symptoms of a dread disease which effectually prevented him from carrying out his cherished purpose. Yielding to the will of the Lord, for a number of years as his strength permitted, he devoted himself to work of the Lord in a narrower sphere in America, but not for long. Soon he heard his Master's call. But that broken purpose which he accepted so submissively, and that broken life truly measured his devotion to his Lord. If we live "as near the Lord," as we endure these broken things for His sake, then our broken plans and hopes, our "broken things" of whatever kind, will be the true measure of our devotion to Him "whose we are and whom we serve."

We have thus been thinking of our broken things, but how small, how insignificant they seem in the presence of Him who says, "This is my body broken for you. Well has Bishop Howe sung,

"And every cross seems light beneath
The shadow, Lord, of Thine."

He shows us how broken things are used of God. He shows that the breaking of our treasures is essential to their being used—that unless the bread be broken it cannot be for the life of the world. He reveals the sweetness and the preciousness of His love by His broken life for us, and the measure of His devotion to His work for us in His Cross and if by a living faith in Him we appreciate His broken body for our very life, we do not at all forget His propitiation because we also regard Him as our pattern as we think of "the broken things" of our lives. May we receive hope and courage under the shadow of His Cross today and as we receive His broken body by faith for the life of our souls, may He accept our broken things as an expression of our submission to His will and of our love for Him. And may we have the comfort of one who has written:

"But broken pitchers hearing light
Yet Gideon's host triumphant sang,
And through the stillness of the camp
Their shout of victory rang."
"A shpwrecks and but broken spars
All tossed upon an angry main,
Yet one of these enabled Paul
Melita's coast to gain."

Men-of-the-Church

Presbyterian Church in the United States

REV. J. E. PURCELL, D.D., Executive Secretary
HENRY GRADY BUILDING
ATLANTA, GEORGIA

REV. JOHN L. FAIRLY, D.D., Wilmington, N. C.,
Editor in Charge of Men-of-the-Church Department

The Work Goes Forward

Men's Hour, West Hanover Presbytery
Roanoke, Virginia

West Hanover Presbytery met in Stonewall Presbyterian Church, five miles north of Concord in Appomattox County, Virginia, the 9th of October. This Presbytery is composed very largely of rural churches and, owing to the busy harvesting season, few besides ministers were present and the attendance was below normal.

On Wednesday the 10th, the first hour of the afternoon service was given to Men's Work under direction of Mr. F. L. Temple, the Synod's Chairman, and a program presented which was received with marked interest by those present. Following the close of the hour the Rev. Dr. Stribling, pastor of Orange Presbyterian Church moved to extend to Mr. Temple the sincere appreciation of the entire Presbytery for his most interesting presentation of Men's Work. Other members of the Presbytery also declared their interest, and there was an expression of more than usual eagerness to see something definite and aggressive done to present this work to the local churches throughout the Presbytery.

We had a full hour from two to three o'clock. The first five minutes were used for devotional service, after which Mr. Temple took thirty minutes to present Men's Work, first mentioning the demand and necessity for organization, then gave general outline of the Assembly Plan. Mr. Naff followed him for twenty-five minutes giving his observations of the progress of the work over the territory in which he worked, and several concrete examples of definite work and achievements by men. Mr. Naff's part went a long way towards putting the program across in splendid manner.

Several pastors expressed their desire to have Mr. Temple come to their help in setting up the organization in their own congregations. Up to the present time very little has been done in this Presbytery through organized effort on the part of the men. Indications apparent, following Mr. Temple's program, would certainly lead to the conclusion that new impetus will be given this great department of our church's work in the very near future. Two organizations have existed in the Presbytery for some time, and several other churches are seriously contemplating Men's Work. There is a very fine lot of men in this Presbytery and great things are expected when they have definitely considered the Assembly's Plan and Programs.

The day at Stonewall was a most happy one and will long be remembered.

A Going Re-Organization

For more than ten years a Men's Club has existed, with varied efficiency and interest in the First Presbyterian Church at Pine Bluff, Ark. Its aim has been largely social. About four years ago an attempt was made to initiate a group plan, but this failed, partially because the leadership was chosen on the wrong basis, and partially because no adequate program was presented to the organization.

During the past summer, the pastor, in consultation with Dr. Purcell and Mr. L. A. Coulter, of Dallas, determined upon another attempt to reorganize, using the Assembly Plan in full. To this end a week in October was set, which time Mr. Coulter came to assist in the re-organization. Every step was planned with the utmost care and with earnest prayer. A supper for all the men, which Mr. Coulter spoke and three general officers were elected was the beginning. Immediately after this three officers, with Mr. Coulter and the Pastor, met and selected the five department heads, or vice-presidents. At a noon luncheon the next day this group of ten selected the fifteen group leaders. At a special supper the following evening these leaders met with the other officials and divided the men of the church between the groups, receiving final and careful instructions at all points of the work.

The Re-organization is a success, showing that a former organization grown stale and ineffective, can be made over according to Assembly's Plan. We believe that the secret of success, humanly speaking, lay in the basis of the choice of leadership. We sought out new material from the President on through. Of the twenty-three men comprising the Council, only four or five had previously been in positions of special leadership in the Church. Twelve of the men have been received in the church during the present pastorate of six and one-half years. In view of the fact that every one of these entered heartily upon his duties, the freshness of the leadership means much to the church.

(Continued on Page Nine)

"A broken Body on a cross,
A wound whence blood and water flow,
And every fettered child of sin
Might full deliverance know."

"And in that feast of memory,
The broken bread, the poured out wine
In silent manner speak to us
About the love Divine."

"How dear to God are broken things,
What power in His hand they gain!
Then trust Him with your broken hopes,
And bodies racked with pain."
—Glen Leven Church, Nashville, Tenn.

DEPARTMENT OF SYNOD'S WORK

CONDUCTED UNDER THE AUSPICES OF THE COMMITTEE OF TWENTY-SEVEN APPOINTED BY SYNOD TO PROMOTE ITS ACTIVITIES

REV. A. D. P. GILMOUR, D.D. *General Chairman*
Wilmington, N. C.

Synod of North Carolina

REV. E. E. GILLESPIE, D.D. *Executive Secretary*
P. O. Box 1124. Greensboro, N. C.

WHAT THE COMMITTEE ON PUBLICITY IS DOING

This committee was appointed by the Synod's Work Committee to take charge of all matters of publicity through the Presbyterian Standard and to carry out all instructions of Synod relating to this organ of that body. It will be of interest to our church people to know something about what this committee is doing. The thing has especially on its hands just now is the effort to get the churches to do their part in meeting the expenses of publicity carried on through the Standard. The Synod must have a medium through which it can reach the people and keep before them plans for the great work they are doing from time to time projecting. The Standard has for a long time been doing this at a loss and now we turn to the churches for help. Not for a private enterprise but for the paper which is published in their interests. The Work Committee directed that \$3600.00 should be used to meet this expense for one year. We hope by that time to present some plan which will make unnecessary any further appeals for this kind of help. The appeals were first made to the churches through the pastors at a meeting of the committee last week a further appeal was planned by which the individual might be reached.

The committee also took up the question of consolidation of the Standard with the Presbyterian of the South. A committee from the Virginia Synod was appointed last fall for this purpose. Conference will be held with that committee at once to find out what proposals they may have to make. It may be deemed wise later on to bring out such a consolidation for the sake of economy and extension of the Lord's work.

At this time the committee completed arrangements for sending the Standard to every minister in the Synod under the charge. Each minister who is a subscriber will receive the paper free after the expiration of his subscription, there being of course no rebates. If the paper is to be the publicity organ of the Synod it is necessary for it to go to every minister of that body. The Standard in granting this in consideration of the financial help offered. Further, it has already opened a special column to be used by the Work Committee and that committee to have partial advisory control of the paper. Thus mutually helpful scheme is being worked out by which the usefulness both of the Synod and the paper may be greatly increased. In all of which we earnestly desire the co-operation of all our churches and people.

REPORT OF THE STEWARDSHIP COMMITTEE AT MAXTON, N. C.

The seventh annual report of the Stewardship Committee is hereby submitted to the Synod. Mr. J. B. Spillman, re-elected by Synod in Concord in 1928, tendered his resignation December 13, 1927, to take effect January 1, 1928. His resignation was accepted and Rev. E. E. Gillespie was elected by your Committee to fill out Mr. Spillman's unexpired term, when the action of Synod in appointing the office of Synodical Secretary of Stewardship with the office of Superintendent of Synodical Home Missions would automatically become effective April 1, 1928. The Chairman, by action of the Committee, sent a letter to Mr. Spillman expressing the Synod's deep appreciation of his faithful and efficient services as Stewardship Secretary. Endorsing the action of the Committee, God does hereby assure Mr. Spillman of its grateful recognition of his valuable work and of its recognition of his efficiency and fidelity in promoting the cause of Christian Stewardship during his term of office.

Assembly's Benevolences

It is gratifying to note that the sum of \$2,732,530 was contributed to the Assembly's causes by the church at large during the last church year, an increase of \$346,821 over the contributions of the previous year; but of this increase, \$329,288 was for Foreign Missions. There was an increase to Assembly's Home Missions of \$26,406 and to Training School of \$1,686. There were decreases of \$74 to Christian Education and Ministerial Relief, \$49 to Publication and S. S. Work and \$1,436 to the Bible Cause.

Synodical Benevolences

Of all Benevolent Causes our Synod contributed last year \$896,040. An increase over the previous year of \$91,091.

Our contributions to Assembly's causes, however show a decrease of \$12,498, and an increase to Synodical Causes of \$92,589.

The Synod contributed to local church support exclusive of miscellaneous gifts the sum of \$1,734,656, an increase of \$199,614 over the previous year. The grand total contributed for Benevolences and all other objects was \$2,715,514, an increase over the previous year of \$560,000. The per capita is \$37.57, as against a per capita of previous year of 35.07.

The Every Member Canvass

The efficient service rendered the Every Member Canvass by the Presbyterian Secretaries, Rev. W. A. Gamble, Albermarle, Rev. Eugent Alexander of Concord, Rev. A. McLaurin of Fayetteville, Rev. J. H. Gruver of Fayetteville, Rev. W. J. Roach of Kings Mountain, Rev. J. McLean of Mecklenburg, Rev. R. E. McClure of Kings Mountain, Rev. J. R. McGregor of Winston-Salem and Rev. R. C. Clontz of Wilmington, cannot be too highly commended. They did fine team work in cooperation with regional secretaries, and pastors and officers of the

several churches. Conferences for prayer and consecration were held in all Presbyteries prior to the Every Member Canvass. They were well attended. They were educational, inspirational, but most of all devotional and spiritual. The endeavor has been to place the whole task of raising the Budget upon a plane of worship.

The returns show the sum of \$725,280 pledged for benevolences on our Budget of \$824,219—an increase over the pledges of the previous year of \$8,258. A detail comparative statement over a period of five years accompanies this report, showing contributions to Assembly's Synodical and Presbyterian causes and gifts to all other objects; statistics of the Synod and of the Every Member Canvass.

The Budget for 1929-1930

In determining the Synodical Budget for the Church year beginning April 1, 1929, your Committee has been guided: (1) By the recommendations of the Assembly relative to making up the Budget, (2) By the repeated action of Synod endorsing the ratio of sixty—forty relative to Assembly's and Local causes respectively, and (3) By the increased apportionment handed down by the General Assembly to our Synod and the need of all Local causes for additional funds.

The relative strength of the Presbyteries was most carefully considered in the distribution of the Synod's Budget among the Presbyteries.

Financial Statement Synod's Stewardship Committee J. B. Spillman, Secretary

October 1, 1927 to January 20, 1928

RECEIPTS:

Synod's Home Mission Committee.....	\$297.60
Barium Springs Orphanage.....	318.68
Educational Institutions.....	333.60
Kings Mountain Presbytery.....	104.00
Mecklenburg Presbytery.....	361.64
Orange Presbytery.....	54.00
Cash Sale of Books, leaflets.....	200.68
Receipts from churches.....	985.98
Total Receipts.....	\$2,656.22

DISBURSEMENTS:

Salaries.....	\$1579.98
Rent.....	90.00
Travel Expense.....	202.50
Office Expense.....	407.09
Printing and Distribution.....	110.10
Books and Bibles.....	146.69
Committee and Sect. Expense.....	107.49
Check returned.....	2.07
Cash Bal. to Dr. Gillespie.....	10.30
Total Disbursements.....	\$2656.22

Total Disbursements ----- \$2656.22

Account Balanced ----- 0

Financial Statement Stewardship Committee E. E. Gillespie, Secretary

January 20, 1928 to October 1, 1928

RECEIPTS:

By cash from J. B. Spillman, Sect.....	\$ 10.30
Remittances from Churches.....	281.57
Synod's H. Mission Committee.....	223.23
Schools and colleges.....	166.80
Barium Springs Orphanage.....	239.01
Miscellaneous.....	6.60
J. B. Spillman, sale steel shelving.....	10.00
Presbyteries.....	138.59
Total receipts.....	\$1076.10

DISBURSEMENTS:

Stationery and postage.....	\$199.55
Office rent, help, and expense.....	414.09
Travel Expense Sect. and Comt.....	104.50
Total Disbursements.....	\$ 718.14
Balance on hand Oct. 1, 1928.....	\$ 357.96

Respectfully submitted
E. E. Gillespie, Sect., Oct. 1, 1928.

Recommendations

1. That we acknowledge with grateful appreciation God's most gracious blessing upon the work of our church during the past year.

2. That the Synod and Presbyteries heartily endorse and loyally support the Budget as the best method of financing the Church, and that they faithfully maintain the integrity of the Budget and seek to raise it in full.

3. That the Benevolent Askings of the Synod, including Presbyterian Home Missions, for the Church Year 1929-1930 be \$900,000, and that this amount be divided between the Assembly's and Local causes on the basis of sixty and forty percent. or \$540,000 and \$360,000 respectively.

4. That the Budget of \$900,000 be distributed among the causes as follows:

I. ASSEMBLY:		
Foreign Missions.....	31.8%	\$286,200
Assembly's H. Missions.....	16.8%	151,200
Ch. Ed. & Min. Relief.....	8.1%	72,900
Pub. and S. S. Work.....	2.1%	18,900
Ass. Training School.....	.6%	5,400
Bible Cause.....	.6%	5,400
Total Assembly.....	60. %	\$540,000
II. SYNODICAL		
Synod's H. Missions.....	10. %	90,000
Orphan's Home.....	7.5%	67,500
Schools and Colleges.....	8.7%	78,300
Union Theo. Seminary.....	1.3%	11,700

Presbytery's H. Missions.....	12.5%	112,500
Total Synodical.....	40. %	\$360,000

GRAND TOTAL.....100. % \$900,000

5. That in the future each Presbytery assume the responsibility of putting on the Every Member Canvass within its bounds and that we may have uniformity throughout the Synod, the following plan is suggested:

(a) That each Presbytery urge its churches to accept in full the benevolent askings sent down. (b) That each Presbytery secure the hearty co-operation of all church officers, Men-of-the-Church, Woman's Auxiliary, Young Peoples' Societies and Sunday Schools in making preparation for and putting on the E. M. C. MARCH 10, 1929. (c) That the week preceding the E. M. C. be devoted to prayer for God's blessing upon the campaign. That every church hold special services each night from Monday to Friday during this week. That a special program covering some particular part of our benevolent work be presented each night by some organization of the church and that every church make a special effort to accomplish three definite things:

1. A Subscription from EVERY MEMBER.
2. The Budget fully subscribed and paid.
3. Prompt Report to Presbyterian and Synodical Secretaries.

6. Since it is not by might nor by power nor by organization but by God's Holy Spirit that His work is accomplished, we would request the Moderator of each Presbytery to call a meeting of his Presbytery for the purpose of prayer for a deeper consecration of our selves and our possessions, and for God's guidance and blessing upon the E. M. C.

Respectfully submitted,
W. M. FAIRLY, Chairman.
E. E. GILLESPIE, Sect.

Oct. 9, 1928.

DISTRIBUTION AMONG THE PRESBYTERIES FOR THE YEAR 1929-1930

Albermarle Presbytery.....	\$ 30,000
Concord Presbytery.....	115,000
Fayetteville Presbytery.....	100,000
Granville Presbytery.....	80,000
Kings Mountain Presbytery.....	60,000
Mecklenburg Presbytery.....	220,000
Orange Presbytery.....	130,000
Wilmington Presbytery.....	105,000
Winston-Salem Presbytery.....	60,000
TOTAL.....	\$900,000

NEWS FROM KOREA

Early in September we came back from our summer cabin on the Mt. Chidi, and got the children, Robert, Judith and Laura off to Pyengyang to the Foreign School, where 100 missionary children from Korea and China are studying. That left only young Mildred with us in the home at Soonchun. We have missed the children very much but are thankful they have such a good school to attend. We will enjoy having them home at the Christmas holidays. Ten children of our station are in this school at Pyengyang; and five on furlough; and two, the Preston's children, in college in America.

The Wilsons moved from Kwangju, where they lived for 20 years, to Soonchun to care for the new and enlarged Soonchun Leper Colony with 800 lepers, now one of the greatest and most helpful missionary institutions in the world. It is in a beautiful location on the Korean inland set near the main-road leading to Soonchun and can be reached by auto in 30 minutes from Soonchun. Dr. Wilson and Mr. Unger have charge of this, though Mr. Unger is on furlough.

My wife and I went by our car to Seoul by way of Taiku and Kyengju. At Taiku, where the North Presbyterians have a station, we attended the Presbyterian General Assembly, where 300 Korean preachers and elders were gathered together and some 25 foreign missionaries. All of the business was transacted by the Koreans, who held all the offices; and missionaries worked only in committees and did not speak on the floor. Kyengju is the ancient capital of Scylla Kingdom of 3000 years ago. The ancient ruins of great stone buildings and some stone monuments still standing tell of a great civilization in the past. Some of their monuments are massive. A beautifully laid road has been constructed connecting Taiku and Kyengju 60 miles away.

This year we have been very busy getting Korean helpers moved to new fields, opening up villages before un-reached, starting new groups of Christians, and installing new Korean pastors. We are calling for two more ordained Korean pastors. This will make ten in our Soonchun Presbytery. We are holding now our first month's Bible class for women with 20 in attendance. This is very encouraging, when we remember the ignorance of Korean women in the past, and how they are kept to their homes by work and custom. Our month's class for men will be held in January at which we hope to have 100 men to study in our large new Bible school building.

We have just built our first Bible school dormitory, where the men can sleep and after the men have gone the women can use it in their class. We are much in-

(Continued on page 14)

CHURCH NEWS

THE FORGOTTEN MAN

Of late years much has been written and said under the title that is at the beginning of this little tale. And, it is possible that much of what has been written is quite in line with the facts, and many a pathetic story has been sent forth, and many more might have been sent forth, and many more might have been sent forth of the man who having given his life to the ministering of the church, has been left in his old age and infirmity to struggle with pinching poverty, it not indeed with actual want.

But we know one retired minister whose people, DID NOT FORGET. A few days before Christmas this retired minister and his wife sat talking of other times, particularly of the past twelve Christmases, spent in Lumberton, how each Christmas the members of the congregation had brought good cheer, and loving words to the manse.

But now another minister and his family occupy the manse, and have a claim on their care and consideration. Will the minister of the past twelve and a half years be forgotten or neglected this year? NOT SO. For many were the good words, and good things which came to the house of the retired minister during the Christmas season.

And then, in the evening of New Year's Day, a number of the congregation thought of the old minister and drove over the 30 miles of good paved roads to his little home, to wish him and his devoted wife a Happy New Year, and so that their good wishes might in some measure come true, they carried with them, loving hearts, cheering words of affection, for the retired manse people, and also many tangible proofs of their love and affection, so that the old minister and his wife will not be likely to hear the growling of the wolf at the door for some time to come. For these good people brought their arms and baskets well filled with generous offerings of affection and good will, and stocked the pantry with hams, fruits, canned goods, groceries and a profusion of good things. It means much to the retired minister and his wife, and rejoices their hearts to know their people still love them and care for their comfort.

The fellowship of these good people warmed and cheered the hearts of the minister and his wife. It is good to know that the affection and care of the people for their retired minister is so great. We want to assure our good friends, those who came and those who were hindered, that their fellowship and good will, and their abundant kindness has done us much good.

Dr. and Mrs. G. E. Moorehouse.

Laurinburg, N. C.

PERSONAL

Dr. George E. Moorehouse, former pastor at Lumberton, N. C., is now located at Laurinburg, N. C., having given up regular pastoral work on account of his age and health. He is still preaching as occasion opens the way and will be glad to supply churches in the proximity of his home, even going some distance for a Sabbath or a number of Sabbaths. Dr. Moorehouse is a fine preacher and vacant churches will do well to communicate with him.—Ed.

Dr. and Mrs. T. W. Lingle, of Davidson, N. C., will sail from New York at the end of January for Alexandria, to spend the rest of the winter and the spring in Egypt, Palestine, Syria, Mesopotamia, Turkey, and Greece. Mrs. Lingle may then return to this country, while Dr. Lingle will spend a month or two in Italy and Sicily. He is expecting to be back about the end of August.

The many friends of Dr. C. C. Carson will be sorry to hear that he was taken sick during his meeting in Asheville, N. C., and has been advised by his physician to take a complete rest until the beginning of the new year. It is the hope of all his friends that by that time his health will be restored and he will be ready to continue his work as general evangelist of our denomination.

The tragic death of Mason E. Moore took place in an automobile accident on Dec. 21. Mr. Moore was the son of our missionaries, Rev. Dr. and Mrs. J. Wallace Moore, of Japan.

Mason as a young man of fine character and great promise and we know that our whole Church will remember the bereaved parents and the other members of the family in their prayers. At the time of his death Mason was a student in the Greenbrier Military School, Lewisburg, West Virginia.

Egbert W. Smith.

NEW CHURCH AT SANFORD, N. C.

We clip the following from the Sanford Express: The members of the Sanford Presbyterian Church, together with many friends worshipped Sunday in their beautiful new church auditorium for the first time, although services had been held for several Sundays in the basement of the building. Rev. Robert Campbell Gilmore, D.D., pastor of the church, conducted the services, which included the administration of the Lord's supper. No formal opening services were held, but Dr. Gilmore spoke of the pleasure he and the congregation had in being able to use the pretty new edifice. The dedication with appropriate services will be held later. The new building is located on Hawkins Avenue on the site of the old one, which was destroyed by fire, December 23, 1927. The total cost including the organ, is

approximately \$55,000. L. M. Thompson, of this city, was the architect, and J. W. Stout and Company, of Sanford, were the contractors.

The church auditorium, which seats, including a rear gallery, 500 is most pleasing in appearance. The wood work, together with the pastor's desk and seats is of fumed oak. The walls are of English type art plaster, autumn color, and the side windows, stained English cathedral glass. Over the rear gallery is a large attractive rose window. In the rear of the rostrum, and elevated is the choir gallery with a panneling of solid fumed oak. Behind the church auditorium are the rooms for use of the Sunday School, which together with those in the basement number 22. This includes one large assembly room, and two smaller ones, and a kitchen thoroughly equipped.

The entire building is heated by steam and the lights are of the indirect type, which is pleasing in its effect. The pastor and congregation are receiving congratulations in being able to use the new building which is a handsome one and complete in every detail. The building committee was composed of W. H. Fitts, chairman; E. M. Underwood, J. R. Ingram, T. G. Gunn, R. E. Corbitt, and the finance committee was originally the late L. P. Wilkins, chairman; J. R. Jones, and Dr. L. M. McIver. Mr. Wilkins, who died October 9, did active and effective work in raising funds for the new building, and was deeply interested in the project. He was succeeded on the committee by his son, A. B. Wilkins.

A CORRECTION

Egbert W. Smith

In a recent leaflet on the Native Presbyterian Church in China, the statement was made that the United Church of Christ in China included all the 53 genuinely Chinese Presbyteries in China. Since this statement was printed I have learned that while there are 53 Presbyteries or District Associations in the United Church, there are four Presbyteries that still remain outside.

NORTH CAROLINA

Presbyterian Orphans' Home, Barium Springs

The pulpit of Little Joe's Church on Sunday morning, January 6, was filled by Rev. J. E. Flow, D.D., Superintendent of Home Missions in Concord Presbytery. Dr. Flow based his sermon on the 15th chapter of Luke, with special emphasis on the second verse. This was Dr. Flow's first visit to Barium and made a splendid impression upon both the old and the young. We are very fortunate during the sickness of our pastor, Rev. W. C. Brown, in having a number of our friends fill his pulpit, and we wish to take this opportunity to thank those who have served in this capacity, for their services. Mr. Brown continues to improve.

Maxton—Rev. B. F. Bedinger, D.D., assisted the

pastor in the quarterly communion service, preaching for him Friday night and Sunday morning, January 4 and 6. Our people were delighted with Dr. Bedinger's preaching.

The contributions of the Maxton Church for Barium Springs, at Thanksgiving amounted to \$129.09, and the contribution for Christian Education and Ministerial Relief at the Christmas White Gift Service was \$40.00.

We are putting on a School of Missions beginning next Wednesday night, and hope to have the whole Church, in all its organizations, studying Dr. Smith's book, "The Desire of All Nations."

Presbyterian Orphans' Home, Barium Springs

The pulpit at Little Joe's Church was filled by Rev. R. A. White, D.D., of Mooresville, the last Sunday in the old year. Dr. White took as his subject, "Life's Problems," using as a text James 1:5. It was pointed out that we all have our problems. In many ways these problems are same in each life, each one thinking his problems the hardest. But in all cases God gives the solution for our special problems. Dr. White is much loved by the Barium family and we are always glad to have him with us.

We are glad to report that Rev. W. C. Brown, who has been confined to his bed for some time, is now better and we hope will be out in a few days.

Sharon—Rev. W. T. Smith, of Cornelius, N. C., preached at Sharon from November 18 to 25. Mr. Smith's preaching was of a high order, winning the hearts of the people, resulting in many reconsecrations and seven uniting with the church on profession of faith and two by letter. The pastor, Rev. C. H. Little, began his sixteenth year of service to these people on December 2. The last week in November the congregation gave pastor and family a very liberal pounding. On January 19 the pastor will sail on the S. S. Laurentic for the Holy Land.

Charlotte—The Mecklenburg Presbyterian Ministers elected new officers last week. Rev. C. H. Rowan was chosen as president, and Rev. P. W. Wilson, vice-president. Rev. S. B. Lyerly was re-elected secretary. Revs. C. W. Sommerville, S. B. McLean and E. A. Dillard were appointed a program committee. The program will be announced for the year.

At the meeting on January 6, the ministers were addressed by Rev. J. Kelly Unger, missionary to Korea on the work among the lepers. Mr. Unger again spoke to the ladies at the Second Church, in the afternoon. Dr. W. B. McIlwaine gave the ministers an interesting account of a recent visit to New York in which he preached at the Bronxville Church.

The union communion service was conducted at the Second Church on Sunday afternoon, and Rev. S. B. Lyerly preached a very helpful sermon. A good collection was taken for Ministerial Relief. An audience

which comfortably filled the main auditorium attended this service representing the churches of the county.

Durham—Trinity Avenue Church raised \$9,000 as a Thanksgiving offering to pay on the church debt. The balance of the debt will be carried in the building and loan. On December 16, Mr. Edward Rondthaler, Jr., of Winston-Salem arranged and presented before a large congregation a musical program in keeping with the spirit of Christmas.

Henderson—The First Church of this city has made its plans to begin at once the erection of a new Sunday school building at a cost of about \$40,000. As soon as this structure is completed, so that it can be used for church purposes, it is planned to build at once a new church auditorium. The building committee consists of Mayor Irvine R. Watkins, J. C. Cooper, A. T. McNeny, R. C. Gary, Dr. T. S. Royster, Mrs. Goode Cheatham, Mrs. R. G. Kittrell and J. W. Back.

GEORGIA

Decatur—Columbia Theological Seminary—The students of Columbia Seminary returned to begin the work of the new year on the regular schedule, Wednesday, January 2. During the Holidays the Seminary suffered a great loss in the death of Mr. Seay Wildsmith, of the middle class, and of Mr. Hermon O. Marlowe, who would have been a member of the senior class, had he returned this year.

On Christmas Eve, while on the way to hold services in one of the schools of Birmingham, his home town, Mr. Wildsmith was struck by an automobile. His skull was fractured and he lay in an unconscious state until the following Thursday morning, when he passed away. Mr. Wildsmith was one of our choicest students. He won the esteem and love of every one on the campus at Columbia Seminary. Mr. Marlowe has been ill since the close of the session in the spring of 1928. He visited hospitals and specialists, seeking relief, and, after a lingering illness, his condition became serious and the family was notified some time ago that recovery was impossible. Mr. Marlowe passed away December 31st, and his remains were buried at his home, Conway, S. C., on the following day. Mr. Marlowe was a man of winning personality and was a popular favorite for two years on the campus. His loss is keenly felt by the members of his class who bear testimony to his many fine qualities as a man and as a friend.

The faculty set apart Tuesday, January 8th, for a special memorial service in the chapel. At this service, memorials of Miss Elizabeth A. Sweets, who passed away November 1st, and of these two young men, were read and appropriate memorial services held under direction of the faculty and student body.

Richard T. Gillespie, President.

KENTUCKY

Guerrant—We have enjoyed an unusually bountiful and happy Christmas at Highland Institution, in the mountains of Kentucky. Many churches, Auxiliaries, Christian Endeavor Societies, Sunday School classes and individual friends remembered us with donations of money, fruit, candy, nuts, toys and presents for the children and young people in our school and Home, and for our staff workers. On December 16, the pageant, "Prisoners of Hope," was presented in the school auditorium, and was both beautiful and effective. A Christmas tree with a treat, presents, and program of real merit, was given for the school just before the holidays, while on Christmas morning well filled stockings and a tree for the Home children and staff made the day a happy one for all. The only regret is that all who remembered us so generously could not have seen the radiant faces of our large family.

Our school opened on January 3, with a full attendance. New students applied for admission, but only two or three could be taken.

Cary R. Blain.

Guerrant, Ky.

TENNESSEE

Columbia—The First Church had a beautiful Christmas service on Sunday night, December 23. The pastor, Rev. J. Frank Ligon presided and the young people had entire charge of the program.

"The Old Minister's Christmas Candle" was impressively given by one young man acting the part of an old preacher and a young girl symbolizing his voice. The plea for the cause of "Ministerial Relief" was made by another young man, and four other took the collection which totaled \$330.

The spirit of Christmas was emphasized by the addresses, music, and artistic decorations.

Farner—The students and children of the Lynn Bachman Memorial School and the Jonathan Waverly Bachman Memorial Home enjoyed a most pleasurable Christmas. Through the liberality of friends, Sunday Schools, Woman's Auxiliaries and Church, a sufficient supply of fruits, candies and nuts and a beautifully wrapped gift was made possible for each child. The children and workers are most grateful to God for every blessing and gift bestowed, and gratefully acknowledge same to Him and their friends.

Due to influenza in a rather severe form among the children, students and workers the beginning of the school session following the Christmas holidays has been delayed a few days.

WEST VIRGINIA

Charleston, First Church—After a few days of illness Miss Annie Campbell, the Church's officiating

secretary, departed this life early Sunday morning December 9, 1928.

This news item is to call her death to the attention of her many friends throughout the bounds of the Southern Presbyterian Church. For she will be remembered by those who attended the 1922 Assembly at Charleston, W. Va., for the way she helped enter into that Assembly. And also she will be remembered by many ministers that have visited this Church on one errand and another, during her eight or more years as its secretary. This item would also express sympathy for Dr. Ernest Thompson and the members of the First Church by whom she was loved and to whom she was more than a mere secretary. For it will be a long time before her cheery welcome to those entering her office will be forgotten.

J. Blair Morton.

KENTUCKY

Bousseau—Mr. and Mrs. Wm. S. Smythe are now in charge of all work in connection with the Presbyterian Mission located here. All packages or communications should be addressed to them at this office.

VIRGINIA

East Hanover Presbytery, at a called meeting dissolved the pastoral relation between Rev. J. W. Lacy and the Emporia and Aberdour churches, and dismissed him to Granville Presbytery. It also dissolved the pastoral relation between Rev. W. S. Goltz and the Westminster Church of Richmond, and dismissed him to Fayetteville Presbytery. He takes charge of the church at Carthage, N. C. Presbytery gave Rev. Philip Nathans permission to accept a call from the Porter Street Church, Richmond, and arrangements were made for his installation as pastor.

Lucketts—On December 23, one member was received into Faith Chapel, as a part of the results of a meeting held here from December 9 to 19, in which Rev. J. A. Trostle, of Herndon did the preaching. His preaching was interesting and spiritual, and the congregations were good.

Mr. Trostle is now supplying the church at Charlottesville, and will continue doing so, until the coming of Rev. D. M. Chalmers, of Greensboro, N. C. The Sunday School at Faith Chapel held its Christmas entertainment on December 24, and it was large-attended. An excellent program was presented, and a collection of \$13 was taken for Ministerial Relief. The committee which arranged the program consists of Mrs. F. W. Osborn, wife of the pastor, and Mrs. W. Luckett.

Norfolk Presbytery will meet in adjourned session at Hampton, 10 a. m., January 14.

Cleveland—Dr. Tilden Sherer, President of King College, preached a week for this congregation. While there were no professions of faith the people enjoyed his message greatly and much good was accomplished.

APPALACHIA

Asheville (N. C.) First Church—In connection with the Leadership Training School one diploma was given and several other teachers have only one or more units to take and they too will be prepared to do this important work. It is interesting to know that the adult department of his Sunday School is now about as large as the whole school was eight years ago.

Ristol (Va.) First Church—Enlarging the church it has begun and not before it was needed. The young People's department of the Sunday School has been meeting in the Y. M. C. A. building and girls have to be brought in for the church service almost every Sunday at the morning hour.

Hendersonville, N. C.—This church has recently experienced a real revival under the preaching of Rev. McKendree R. Long, of Statesville, N. C. Hundreds reconverted themselves, about fifty were converted and 23 have joined the Presbyterian church.

Wytheville, Va.—Dr. John Lee Allison is doing fine work as supply pastor of this church. He is now working in the manse and the people are receiving his sermons gladly.

Ristol (Va.) Central Church—The ladies of the auxiliary gave their pastor and his wife a delightful dinner on their 25th wedding anniversary. Dr. and Mrs. McIver are greatly loved by their people.

Hanson City, Tenn.—The Woman's Auxiliary members have finished their study in the Home Mission book, "Christ and the Country People." An all-meeting with a delicious lunch and with special music between every three chapters gave rest and a needed refreshment.

Waynesville, N. C.—A Leadership Training class has an advanced step in the forward movement of this church. Rev. S. R. Crockett is the pastor and is doing a fine work among this loyal people.

Franklin, N. C.—The Rev. Vernon A. Crawford, efficient minister of the Brevard Church, recently held a splendid meeting in the Franklin Church. Mr. Crawford's scriptural searching sermons made a strong appeal to the church members and his spiritual and religious invitations moved four to accept Christ and unite with the church. There was an increasing

attendance and interest and the love and zeal of the membership were greatly increased.

Asheville (N. C.)—Ora Street—A well attended and inspiring meeting was conducted by Dr. Joseph R. Sevier, President of Fessenden College, Hendersonville, N. C. Mr. and Mrs. Roy Young led the music and the interest increased from day to day. Mr. Wilson, the new minister, has taken a splendid hold on the people and the work, and the friends of the church and the pastor are expecting a splendid growth.

Little Brick, Knoxville, Tenn.—This church, of which Rev. C. H. Lang is the successful pastor has given a splendid demonstration of brotherly co-operation. Rev. Carl Thomas, evangelist for the Holston M. E. South Conference did the preaching, Mr. Kenneth Dore, a member of a local Baptist Church led the singing and Miss Elma Abel was pianist and Miss Betty Pressly directed the junior choir. These last two were Presbyterians. It is not strange that a gracious revival followed and nineteen have already united with the church with more to follow.

Banner Elk, N. C.—Rev. John H. Grey, Jr., of Marion, Va., conducted a Life Work Conference for the students of Lees-McRae Institute the first of November. At the chapel service he spoke on the words, "I believe in Jesus Christ our Lord." At the evening hour the service was held in the church and the theme was, "For we are His workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them." Mr. Grey's visit was a delightful time of spiritual refreshing.

Leesburg and Providence, Tenn.—The Synod's representative had the pleasure of visiting these churches on the fourth Sunday in November. The Providence Church is one of the very old organizations and has had its ups and downs but it now seems to be steadily advancing under the efficient leadership of their esteemed pastor, Rev. W. C. Young. It was rather an unusual experience to be entertained in a home which has a bar in the sitting room. This house is an old tavern and was built in 1821, the bar was a part of the lobby and has been stone dry for many years.

FLORIDA

Sarasota—Rev. B. L. Bowman, after spending a year in Dr. White's Bible School, New York City, is now the pastor of the First Presbyterian Church here. This is a fine field for work and the many friends of Mr. Bowman trust that he is going to be greatly blessed in his efforts there.

Obituaries

WILLIAM BUTLER HARRISON

In the home-going of Rev. W. B. Harrison the Korean Mission has lost one of its most beloved pioneer members and our Church one of the most faithful and devoted of her foreign missionaries.

To Mr. and Mrs. W. A. Linton, the latter of whom as Charlotte Bell had known and loved Mr. Harrison in Korea from her childhood, we are indebted for the following sketch of his character and work:

"Rev. William Butler Harrison was born near Lebanon, Kentucky, September 13, 1866, of pious parents who dedicated him in his infancy to the Christian ministry.

"He was graduated from Central University in 1888. After teaching for two years he began his seminary work at Richmond, Kentucky, with a class that was at that time the beginning of Louisville Theological Seminary. The next two years he studied in Union Seminary at Hampden-Sidney, Virginia, and was graduated in 1894. He immediately applied and was appointed a missionary to China but was sent to Korea in 1896.

"He was married in 1898 to Miss Minnie Davis who died in 1903 of typhus fever contracted from a Korean woman whom she visited. In their home, under Mrs. Harrison's teaching, a young Korean servant was influenced to study for the ministry. This man is now one of the leading ministers in the Korean Church.

"In 1908 he was married to Miss Margaret Edmunds. They had two children, a daughter, Selina, who is a student at Flora MacDonald College and a son, Charles, who is at Davidson.

"Mr. Harrison's work was largely that of a pioneer. He had a part in buying property and putting up the first buildings in Chunju, Kunsan, and Mokpo. Before going as a missionary he took some medical training which he found useful in the early days when there were so few doctors.

"He was always interested in educational work. While they lived in Chunju he and Mrs. Harrison started a small school for boys. This school grew and is now the Consolidated High School for Boys in our Mission. At different times he had charge of the Boys' Schools in Mokpo and Kunsan.

"During 32 years Mr. Harrison served his Lord faithfully in Korea. To him his work was never arduous but a joy. Always he gave the best he had to the service of the Koreans. He saw the Korean Church in the territory allotted to our Mission grow from the actual opening of our work, when there was not a single church or church member, until today when twenty-two thousand Koreans gather each Sunday to worship God in over 500 meeting places. In this great work he had a full share.

"Some of Mr. Harrison's outstanding traits of character had a marked influence on the Korean Church. In a country where justice was never practiced or known,

his high sense of justice had a telling effect. In his dealings with the Korean people and with new believers in the churches, he was always fair and just. Men whom he taught when they were young often spoke of the lessons in justice they learned from him.

"Another characteristic that left a lasting impression on missionaries and Koreans alike was his conscientiousness. When he gave himself to the Lord, he gave all. There was never an appointment that was too hard. The country churches, even the very small ones in most out-of-the-way places, could be certain that he would visit them according to schedule. When serving as Chairman of the Mission, or Chairman of the Federal Council of Missions in Korea, he fulfilled every obligation to the minutest detail.

"Very careful and deliberate in forming his opinions, he changed only when he had overwhelming evidence that he was wrong. When convinced of the correctness of an opposite view, he always gave in with good grace and entered wholeheartedly into the new plan. Surely this was a trait that not only the Koreans but we, his fellow missionaries, might profitably emulate.

"His last hours were happy and serene. A very close friend who saw him wrote, 'I never saw a man more radiant with joy than he was when we talked so intimately together. He told me he believed that he was as happy a man as there was in all the world, that he had never experienced a more precious nearness to Christ than had come to him in the past few weeks.'

"Mr. Harrison left a host of very dear friends in Korea. When he started home this last summer many Koreans went some distance with him on the train feeling that they would never see him again in this life. The Korean Presbytery sent a representative a whole day's journey across Korea to where he took boat to Japan to express the love and appreciation of the Korean Church for his long years of faithful and painstaking ministry to the Korean people."

On September 22, 1928, in Louisville, Kentucky, at the age of 62, he heard his beloved Master's call to "Come up higher."

"Servant of God, well done!
Rest from thy loved employ:
The battle fought, the victory won,
Enter thy Master's joy."

CHARLES ARCHIBALD LEWIS

Resolutions adopted by the Session of the First Presbyterian Church, Henderson, N. C.:

Whereas, Ruling Elder C. A. Lewis, having finished the work God called him to do in this life, passed on to his eternal reward, October 25, 1928, in the 67th year of his life, we, the Session of the First Presbyterian Church, Henderson, N. C., desire to record our tribute of love and respect.

Therefore be it resolved:

That while we feel our deep sense of loss in his service and fellowship, we bow in reverence to this Providence of God and humbly submit to this ruling of His will in taking from us our honored brother and fellow elder.

That we bear witness to his sterling qualities as an esteemed and leading citizen, faithful elder, and loyal member of our church which he loved and served so long and faithfully as deacon, then elder, and also as Bible class teacher and Sabbath School Superintendent.

That we express to his bereaved family and loved ones our deep sympathy, sharing with them our mutual loss and praying the God of all comfort to comfort and sustain them in their hour of sorrow.

That a copy of these resolutions be incorporated in the minutes of the Session, a copy be given to the family, and a copy be published in the Henderson Daily Dispatch and the Church papers.

Adopted by the Session, November 11, 1928.
A. T. McNeny, J. T. Marrow, Committee.

Serene I fold my hands and wait
Nor care for wind, nor tide nor sea.
I rave no more 'gainst time or fate,
For lo, my own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.

Asleep, awake, by night or day
The friends I seek are seeking me;
No wind can drive my bark astray,
Nor change the tide of destiny.

What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap when it has sown,
And gather up its fruit of tears.

The stars come nightly to the sky,
The tidal wave comes to the sea;
Nor time, nor space, nor deep, nor high,
Can keep my own away from me.

The waters know their own and draw
The brooks and springs in yonder heights;
So flows the good with equal law
Into the soul of pure delights.

John Burroughs.

Lack of knowledge is a spur to a great mind, but a ball and chain to a small mind.

Religion is not a Sunday suit that we put on, but daily food that becomes a part of us.

The star of hope never sets for the man who sits in heavenly places with Christ Jesus.

We cannot get away from our sinful selves, but we can draw nearer to a sinless Christ.

SUNDAY SCHOOL

Rev. Ernest Trice Thompson, D.D.

Lesson for January 20

CHRIST THE SAVIOR

Luke 2:11, 30-32; 15:3-7; John 3:14-17; 10:9-11, 14-16, 27-28; Acts 3:1-18; Romans 5:1-11; Phil. 2:5-11; 2 Tim. 1:9-10

We continue this week our study of some of the great Christian teachings. We began by considering God who is presented in the Scriptures as our Heavenly Father. Then last week we took up the matter of sin, which reigns in the hearts of us all, separates us from God, and brings sorrow and suffering into the world. It is proper therefore that we should consider this week the Bible teaching about Jesus, who saves us from our sins and restores us to fellowship with the Father.

Before we begin our discussion read over the passages assigned by our lesson committee. Make a note of anything that interests you about Christ the Savior. There are three questions in particular that raise themselves in our minds, which we expect to discuss below, and which you can appreciate more fully if you will seek first to answer them for yourselves. (1) What reason have we to believe that Jesus is a Savior? Who are our witnesses? Make a list of those who appear in our Scripture lesson and add others that come to your mind. (2) What does He save us from? (3) How does He save us? Answer each of these questions as above.

I. Who Are Our Witnesses?

Perhaps this is the first questions that we ought to consider. What reason have we for thinking that Jesus was a Savior, that He is a Savior? Why should we put confidence in Him? It is manifestly impossible to cite all the witnesses, but we note that they fall into three classes:

1. We have the witness of the prophets. These prophecies begin in the opening pages of Scripture. After Adam and Eve sinned by eating the forbidden fruit, God told them of the consequences of their act. There would be a continual warfare between Satan and the human race, man would suffer, but finally triumph (Gen. 3:15). And as the Prophets entered ever more fully into the mind of God they portrayed for their contemporaries more and more clearly the figure of Him through whom the expected salvation was to come. See for example Micah 5:4; Isaiah 9:6-7; 11:1-5; 53:5; Zachariah 9:9; 13:1.

And when at last the time drew near that the promised Savior was to come, the angel said to Joseph: "Thou shalt call his name Jesus; for it is he that shall save his people from their sins." Mt. 1:21. The angels that appeared to the Shepherds on that first Christmas eve said "there is born to you this day in the city of David a Savior who is Christ the Lord." Lk. 2:11. And Simeon who had waited long for the consolation of Israel when he saw the babe said, "Now lettest thou thy servant depart Lord, according to thy word in peace, for mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples." Lk. 2:29-31. These prophecies are significant not only in that they predict Jesus' saving work, but in that they are reported by the generation that knew rescue as having been fulfilled in him.

2. We have the witness of Jesus Himself. Over and over again He stated that this was the real purpose of His mission. When for example the Pharisees complained because he sought out "publicans and sinners" and welcomed those that came unto him Jesus told them those three familiar little parables, the parable of the lost sheep the parable of the lost coin, the parable of the lost son. Lk. 15. On his way to Jerusalem He said plainly, I am come to seek and to save them that are lost. Lk. 19:10. And John tells us that he said: "I am the good shepherd . . . my sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish and no one shall snatch them out of my hand. (Jn. 10:11, 27-28). Then on the night before He was crucified He said, "This is my blood . . . which is poured out for many unto remission of sins." Mt. 26:28 and also 20:28.

3. We have the witnesses of Jesus' contemporaries. Even His enemies were forced to bear witness to His power. As He hung on the cross they said: "He saved others; himself He cannot save." Mt. 27; 42. But the best witnesses are those men who walked with Him and talked with Him in Galilee, and who later risked their lives to spread His message. They had found salvation for themselves, and urged men to believe the Gospel and to share in good news and their experience. "Save yourselves from this crooked generation," that was the burden of the great sermon of Peter which started the church on its triumphal career (Acts 2:40). Paul after a time of service for the Master wrote to Timothy about God "who saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before times eternal." 2 Tim. 1:8-9. And John after the first generation of Christians had gone on to their reward commented on His Master's words and drew on his own wide observation and experience when he said "For God so loved the world, that He gave His only begotten Son that whosoever believeth on Him should not perish but have eternal life."

4. We have the witness of all subsequent Christian generations. The number of Christians has grown from age to age. In every age there have been nominal Christians, who have no significant testimony to bear. But in every age too there have been Christians able to sing out of their own experience: "Amazing grace! How sweet the sound, That saved a wretch like me! I once was lost, but now am found,—was blind, but now I see." We have then abundant witnesses ready to testify that

Jesus is indeed a Savior, but that raises the further question:

II. From What Does Jesus Save Us?

In other words what does it mean to be saved? What would you say if a little child, your own boy or girl, would ask you to explain what Jesus meant when He said, "I am come to seek and to save them that are lost," or what Paul meant when he said, "By grace are ye saved through faith?" Does salvation take place in this life or in the next life? If it includes both, as I suppose most of us would agree, which did Jesus and the Apostles emphasize most, the salvation which is available now, or the salvation which will be enjoyed later. Just what do we mean by salvation which is available now? Salvation from what? Does it include salvation from sin? If so, salvation from what sins? Does it include salvation from the grosser sins of life, drunkenness, immorality, theft, murder? Can the man who yields to these sins habitually be said to be saved? Can the man who gives way to them occasionally be said to be saved? Does the salvation which is available now include salvation from the more subtle sins of life? Can the man who gives way habitually, or even occasionally to his temper be said to be saved? What about the woman who nags constantly at her husband or her children? Is a man saved if he puts his own interests above the interests of his neighbors, if he lives chiefly for money, or pleasure, or power? Dr. Garrison in his recent book "Affirmative Religion" says "A young preacher of limited training who was telling of his experiences in a church in a little Western town and particularly of a certain cantankerous deacon who was harsh to his family, niggardly with his money, tricky in a bargain, quarrelsome in the church and without public spirit in the community, ended by saying, 'Still I think he is a saved man.'" Was the young preacher right? Dr. Garrison concludes, It is that sort of shallow talk about salvation that brings the very word into disrepute as though it were a mere vice of cant. Do you agree with Dr. Garrison? Does the salvation which is available now mean only salvation from sin? Does it include salvation from sorrow and anxiety and fear? If a man is weighed down by grief, disturbed by constant anxieties, dominated by his fears, can that man be said to be saved? What does it mean to be saved?

We shall try to answer at least some of the questions that we have raised. To put it briefly it seems to us that Jesus and His immediate disciples put their chief emphasis on the salvation which is now available, though of course it is to receive its final consummation in the future life, that salvation as they conceived it was a very comprehensive blessing, including salvation from ignorance, fear, sorrow, sin, and death.

1. From ignorance. Simeon said: Mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples; a light for revelation to the Gentiles. Lk. 2:30. Jesus said, If ye abide in my word, then are ye truly my disciples; and ye shall know the truth and the truth shall make you free. Jn. 8:31. Of course Jesus does not free us from our ignorance about material things, or about all matters of intellectual concern. We shall always be dependent upon our scientists and our philosophers for many and varied regions of the truth. But he does bring us the spiritual truth that we need to know. Many can sympathize with that disciple who said to Jesus, Show us the Father and it sufficeth us. And Jesus' reply has met the deepest needs of our nature: He that hath seen me hath seen the Father. John 14:9.

2. From fear. Many lives are scourged by corroding anxieties and constant fears. But Jesus came to set us free. "Why are ye fearful?" He said to His disciples and to us, "O ye of little faith?" Mt. 8:26. Again, "Be not anxious for the morrow." Mt. 6:34. And on that night when He took final leave of them in the flesh: "Let not your heart be troubled: believe in God, believe also in me . . . Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you; let not your heart be troubled; neither let it be afraid." Jn. 14:1, 27. And the disciples did find the peace of which Jesus spoke. "Being justified by faith we have peace with God through our Lord Jesus Christ, through whom also we have had our access by faith into this grace wherein we stand, and we rejoice in hope of the glory of God (Rom. 5:1) . . . In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding shall guard your hearts and your thoughts in Christ Jesus." Phil. 4:6-7. Paul wrote those words out of his own experience, and so did John when he wrote: "There is no fear in love, but perfect love casteth out fear . . . and he that feareth is not made perfect in love." 1 Jn. 4:18.

3. From sorrow. Jesus spent much of His time in saving the bodies of men from their physical ailments. A recent writer points out that Jesus was most generous in the use of this divine power, and rejoiced at the waves of healing virtue that went out from Him, and relieved the suffering bodies and souls of men. He does not say that we may work the same works that Jesus did, for He was a unique personality. Yet He thinks that the healing ministry of the church may be revived. Not that means will be dispensed with; but that a larger use of prayer and psychical means will be employed. Whether or not Dr. Cairns is correct it is certain that we cannot expect Jesus today to relieve us of all of our physical suffering. He Himself went to the cross, and many of His followers from the very beginning have been notable sufferers. But they found in their suffering a power which raised them above their sufferings. "Blessed are they that mourn," said Jesus, "for they shall be comforted." Mt. 5: Cf. also Jn. 16:33 "We rejoice in our tribulations," said Paul (Rom. 5:3), and followers of Jesus who had entered into their full heritage understand what he means. Says Stanley Jones: "In the midst of writing these pages I was talking to an aged saint. She had spent her life in the service of Christ. She was going blind. But in referring to it she said with a smile: I am willing to bear it and rejoice in it, if it is God's will, though it would be a little inconvenient! A

little inconvenient . . . Again I ask what can you do with a religion like that? It overcomes life? Life belongs to it. But some of us belong to life. We knuckle under it, we echo it, we descend to its level, we belong to it. But those who belong to Christ, who is Life, find that life belongs to them. They conquer life, for they have been conquered by Christ."

4. From Sin. The church has been right in connecting the salvation which Jesus offers chiefly and predominantly with sin. For sin is the great enemy of the human race, and Jesus' chief mission was to seek and to save men and women lost in sin. But He used those words in connection with Zaccheus, referring not to some future life of blessedness that Zaccheus would enjoy, but to the fact that Zaccheus had turned away from his evil practices in this life and had promised to make amends, Lk. 19:1-10. Jesus saves us from our low ideals, from the dominance of worldly passions. The saved man, says Dr. Merrill, "is the man who is definitely enlisted in Christ's service, who has caught Christ's vision of the future of humanity, and has given his soul and his all to the realization of it, trusting in God for strength to make good . . . The meaning of 'being saved' is not the possession of a mystic experience, or a title deed to a mansion in the skies. Those are great possessions; they come most surely and fully to the Christian; indeed the Christian alone is sure of them; but the richest and deepest meaning of Christian salvation is fellowship with Christ in His mission, and the man who, whatever he believes about the doctrines of the Church, and whatever he expects when life is over, gives his life for Christ's sake to the organized enterprise of making the world over on Christ's plan is a saved man and a Christian in the best and truest sense." It is doubtful whether a man who is not saved in this sense here and now will ever be saved in a world still to come.

5. Finally Jesus saves us from death, physical death following the dissolution of the body, also spiritual death, the death of the soul, which is eternal separation from the presence of God. John 10:10, 28; Rom. 5:8-9 2 Tim. 1:10. There

All we have willed or hoped or dreamed of good shall exist;

Not its semblance but itself
The high that proved too high; the heroic for earth too hard,

The passion that left the ground to lose itself in the sky,

Are music sent up to God by the love and the bard;
Enough that He heard it once: we shall hear it by-and-by.

Salvation then as Jesus and His disciples conceived it is a salvation which begins now and which is consummated in heaven, it is deliverance from ignorance, anxiety, fear, suffering, sin and death. That raises the further question

III. How Does Jesus Save Us?

Jesus and the apostles agree that we are saved by faith. It is faith in God, faith in Jesus, faith in God through Jesus, that brings us a satisfactory knowledge of the Father, that delivers us from anxiety and fear that enables us to endure our sufferings and overcome our temptations, that enables us to live more and more in accordance with our ideals, that lifts us up out of petty and selfish vices of life, that brings us into that enduring fellowship with God which is the best guarantee of eternal life. Cf. J. 3:16; Rom. 5:1; 11 Tim. 1:8.

But what is faith? Suppose your little boy or girl, or your best friend, or a stranger on the streets would ask you what it means to believe on Jesus, or to have faith in Him? Does it mean that we must believe on Jesus or to have faith in Him? Does it mean that we must believe everything that the Bible says about Jesus in order to be saved, the virgin birth, the miracles, the atonement, the resurrection? Does it mean that we must believe in the inspiration of the Bible, its inerrancy? Is the man who has right ideas about Jesus saved, and the man who has wrong ideas about Jesus lost? Is the man who believes that Jesus is the Son of God and died for him on the cross, saved, if he persistently and deliberately lives an unchristian life? What did Jesus mean by faith?

One thing is certain, He did not demand that men have absolutely correct notions about His person. We do not minimize the importance of correct ideas about Jesus, and no doubt some of these ideas are essential. Nonetheless the faith which Jesus demanded during the days of His flesh, the faith which His apostles demanded, included a great deal more than belief in intellectual propositions, and many individuals came to share in His saving power who had false and inadequate notions about His person and work.

1. The Faith which Jesus demands includes trust in the love and mercy and grace of God, trust in His own willingness and power to save. It was this confidence in, this reliance upon God that He had in mind when he said, "Why are ye fearful? Have ye not yet faith?" Mk. 4:40. According to thy faith be it done unto thee. "If ye have faith as a grain of mustard seed ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you. Matt. 17:20. Let not your hearts be troubled. Believe in God, believe also in me. Jn. 14:1. Above all it means trust in God's redeeming love as revealed on the cross. And that is a good deal more than a mere intellectual assent to the fact that Jesus did bear our sins in his body upon the tree. We may believe in God's promise intellectually and yet not lay hold of it, nor trust ourselves to His grace.

2. The faith which Jesus demands includes obedience to His will or acceptance of his way of life. The first lesson which He gave His disciples on the cross was this: If any man would come after me let him deny himself and take up his cross and follow me. Mt. 16:2. And His apostles give us the same view of the matter. Compare for example Jn. 3:16 with 3:19; 2 Cor. 5:1, 17, 20; Heb. 11; 1 Peter 2:24; James 2:14. None of them knew anything of a faith that did not include acceptance of Jesus' way of living, a moral union with him, a de-

dication to His ideals, a consecration to the Father's will, a determination to seek first His Kingdom and His righteousness.

Jesus offers then to save us from the fears, the sorrows, the sins of life, to bring us into a satisfying and enduring relationship with the father. But if we are to have any share in this salvation we must have faith, i. e. we must trust God as our Father and Jesus as our Savior, we must accept His will for our lives.

MEN-OF-THE-CHURCH

(Continued from page 4)

An Encouraging Organization

Men-of-the-Waxahachie Presbyterian Church, Texas. *Do you have Regular Meetings? When?*

The third Thursday night of every other month, and the third Wednesday night of the other month. (We are trying this out). For supper, fellowship and carrying out program, we meet on the third Wednesday night at prayer meeting hour. Men-of-the-Church have charge and put on their regular program with the whole church invited.

Do you use working Groups? Yes. What are your methods of using them?

We try to stay as closely, as we understand it, to the plans outlined in the literature on Men's Work. We believe it gives a tried method and if we give it a faithful trial, we will stand the test. We shall make changes later if necessary. We are young, having had only one meeting. The second is to be on third Wednesday night, December 19th.

Do you use Monthly Programs? Yes. When? At each regular meeting.

Give two or three outstanding things men have done.

1. For December under Department I, Group No. 1 is helping to increase prayer meeting attendance. New faces of men and women appeared the first Wednesday night.
2. Under Department III, Group No. 3 is helping to increase number of church paper subscriptions, believing it is vital to our Men's Work.
3. Under Department V, Group No. 3 is helping in looking after sick and "shut-ins" in congregation, visiting them and seeing that none are overlooked at Christmas season.

What is your frank opinion of the organization?

Our first meeting was hurriedly planned but well executed. There were 35 men present. Ten men besides the pastor took part. Some parts were minor, but we got them on their feet before the "bunch" to address them in some form. No one was allowed to have the other fellow do what he was supposed to do. For instance, when goals for month, under service program, were announced, instead of having the Secretary or President announce them, the Chairman of the Department in-

volved announced his goal asking for the hearty cooperation of the Men-of-the-Church. For the first time since I, the Pastor have been here, an Elder in Session meeting asked the other Elders to come to prayer meeting. Why? Because he was Chairman of Department I, and it was his "job" to increase attendance. I believe in the Men-of-the-Church movement. For two years I have prayed over it, seeing if it were forced upon the men, it would start out a failure. But now after two years, the Session and Deacons voted unanimously to organize and they are behind it. It is their movement. But we are not out of the woods yet. The good thing about it is, others are praying about it, besides the pastor.

An Attractive Meeting, Second Church

Joining with the Woman's Auxiliary the Men-of-the-Church on Monday evening, November 19th, held one of the most successful of the series of fellowship supper meetings on this year's calendar of the Second Presbyterian Church of Roanoke, Va.

S. M. Cornett, President of the Men-of-the-Church, presided and introduced Carey Barker, lay evangelist, of Lynchburg, as the principal speaker on the program. Mr. Barker, basing his discourse on the words of Paul in the ninth, tenth and eleventh verses of the first chapter of Philippians, spoke of love as the most effective and efficient weapon of the church in making conquests. Men, he said, can be loved out of their sins when argument and force have failed. He stressed the obligation of Christians to be "actively good", to approve of things that are excellent, and to avoid the pitfall of becoming drifters.

With Dr. M. R. Faville as leader, the assemblage of 250 people joined in singing a number of hymns as a part of the inspirational program. Mrs. E. Lee Trinkle, violinist, and Mrs. Claude L. Guerrant, pianist, served as accompanists and also contributed two duets to the entertainment. Two vocal duets were also sung by Mr. and Mrs. Herman Larson. Mrs. M. W. Seawright, President of the Woman's Auxiliary, gave a scripture selection, reading the sixty-seventh Psalm. Dr. L. G. Pedigo offered the invocation and the benediction was pronounced by Dr. H. Spencer Edmunds, pastor of the church.

Attractive features of the entertainment were the clever and beautiful decorative schemes used on the tables. The ladies took special interest in arranging the tables. They represented the four seasons of the year with lovely decorations, and the guests were seated at the tables according to the season in which they were born. The table for the celebrities was lovely. It was decorated with cut flowers and had twelve people seated at it and twelve candles were burning on the table.

The "spring" table's centerpiece was a gay May pole with dainty dolls serving as dancers. The "summer" guests were seated at a table with decorations which re-

presented an outdoor scene. The "autumn" table depicted a fruit harvest, and the "winter" guests gathered about a table resplendent with a Christmas tree. The table for "celebrities", persons having birthdays coincident with those of famous persons, was in the center of the church house auditorium, where the affair was held.

The members of the Christian Endeavor Society were the guests of the Men-of-the-Church and were seated at a table near the center of the room, which has been specially provided for them. At the opening of the meeting the Christian Endeavor marched in to the strains of Onward, Christian Soldiers.

ZIONISTS AND NON-ZIONISTS UNITE THEIR EFFORTS

The conflict of purposes between Zionists and non-Zionists is at an end, if one may judge from the temper of a recent Jewish conference held in New York, and the comment which it has elicited from both parties. Between the two ideals of the future of Judaism there is a well defined though not necessarily irreconcilable contrast. The Zionist, with his plans for colonization of Palestine, its agricultural rehabilitation, and the upbuilding of a Jewish state which shall give to Jewry a local habitation as well as a name, tends to think in terms of nationalistic aggrandizement. The non-Zionist, stressing the contribution which Jewish culture can make to the world regardless of country and locality, insists that it is more important for Judaism to be an influence than for it to be a nation. The conference which has been mentioned was held under the auspices of non-Zionists, but it gave generous recognition to the value of the work of the Zionists and expressed approval for every effort to restore Palestine to fertility and prosperity. "If we can make (Palestine) a pride of the Jewish people and a help to humanity, if we can make it a spiritual treasure house of Jewish thought and culture and spirituality, nobody has any right to refrain from participating to that end." The Jewish Agency, which will be the co-ordinating organization through which the activities of both groups may be focused upon such purposes as they have in common, will promote both the economic development of Palestine and the preservation and extension of the cultural life of the race. Whatever political or nationalistic possibilities there may be for a truly Jewish state will be left for the Palestine Jews to develop, with such assistance as they can enlist from Zionists or others. It will be clear gain for all concerned if the forces of conflict between the two groups of earnest Jews can be turned in the direction of a unified effort to accomplish the ends in which they are alike interested, leaving the purely nationalistic and political ideal to be cultivated by those who think it is important.—Christian Century.

The Great Foreign Mission Enterprise

begun by Paul, continued through the ages by an unnumbered host including Carey, Livingston, Morrison, Paton, Mary Slessor, Moffat, Judson,

Still Calls On Us For Our Best

Our Executive Committee of Foreign Missions must have by March 31, \$1,240,029 to pay for this year's work.

God Expects Our Best; Our Church Needs Our Best

Let Us Not Withhold Our Best

CHILDREN

THE DIAMOND SMUGGLER

It was Jimmy Turner, who discovered the secret panel and found the vase, not me. But it was me who saw the detectives in the Captain's cabin and heard the Captain say that he knew nothing about the famous diamonds that were being smuggled into the country.

"Listen here," said one of the detectives: "Those diamonds are on board this ship and we're going to find them. You're the Captain and so we're going to hold you as our prisoner until we find them."

At the mention of prisoners, I shuddered and moved away from the suit of armor near which I was standing. It wasn't really a suit of armor. It was an instrument of torture, with spikes inside that could be screwed into the convict who was condemned to the "Iron Maiden" for punishment. It dated away back to the day of the English prison trade. So did the ship for that matter; but just at present she was a floating museum with everything fixed up horrible just as it was in the old days.

"Let's go down to the dock and watch her come in," Jimmy had said, never dreaming what would happen.

"All right," I agreed. "Maybe we'll get a chance to see something for nothing."

I was only joking at the time, but what I said came true. We saw the ex-convict ship sail up the harbor looking like Old Ironsides going into battle, and when she got close to the dock we helped the men throw the ropes over the bollards. Bollards are like hitching posts, only they are for ships and not for horses.

The Captain must have liked how we helped around, because he leaned over the side of the ship and called us on board.

"You look like two willing boys," he said: "How would you like a job for about three hours or so?"

We jumped at the chance, and it was down in what they call the "Rat's Hole" that Jimmy discovered the vase.

The Captain said: "This is where the old prison traders used to keep the men who were condemned to death. If these four walls could weep, they would run rivers of tears for the suffering they have seen. I want you to shine the brass name plates on the instruments of torture."

I took the rag and began rubbing the sign which told about the whipping post and how many lashes a prisoner used to get every day, while Jimmy started in on a salt water "bath tub." We hadn't been working more than ten minutes when I heard a sound like a folding door going easily into its place followed by a cry from Jimmie.

"Ral!"
"What's the matter?"
"A hole in the wall! A secret passage or something."

"How'd you do it?"
"I don't know. I must have pressed a hidden button by accident."

"Where did you have your hand?"
"Near the top of this chain."

I put my hand where he pointed and began feeling around. Soon one of my fingers hit a soft spot so I held it there and pressed. The panel slid back into place.

"It's a secret passage all right!" gasped Jimmie. "I wonder where it leads?"

"We'll find out," I said, pressing the wall again at the right spot. But we didn't find out after all, because when Jimmie stooped down to go in, he found out that it wasn't a passage at all, but just a cupboard. He put in his hand and pulled out this vase.

"Funnest vase I ever saw," he said. "Wonder what's inside?"

While Jimmy tried to get the lid off, I pressed the button again and closed up the hole in the wall; which was lucky, for a half-second later, a dark man whom I wouldn't trust with a nickel, came into the "Rat's Hole" and snatched the vase out of Jimmie's hand.

He spoke to us angrily.
"You two boys shine the brass like the Captain told you to do, and don't touch things that belong to somebody else."

Jimmie felt badly and so did I. We apologized and started to work again. The man frowned at us for a minute or so, and then left the room, taking the vase with him.

In about twenty minutes, we had finished all the brass plates in the "Rat's Hole," and so Jimmy sent me to look for the Captain and find out what else we had to do. That was how I happened to be in the cabin while he was being cross-questioned by the two detectives.

"There is a secret closet on this ship somewhere," said the first detective, "and we have a tip that it is full of contraband

MAKING A SNOWMAN



(To be colored with paints or crayons. Whenever you come to a word spelled in CAPITAL letters use that color.)

COME BILLY!" cried YELLOW-haired Susie May to BROWN-haired Billy. "Put on your RED toboggan cap and your heavy dark BLUE coat and your high RED boots with the YELLOW tassels in front and your RED mittens, too, for let us make a snowman!"

Susie May put on her GREEN coat and long YELLOW leggings and RED mittens and cap. Her rubbers were

BLACK. Susie May took a long REDish YELLOW (mix the colors) carrot for the nose of the snowman. And Billy brought two BLACK coals for the snowman's eyes.

They made the snowman right near the tall BROWN fence with snow on the top. And they took their sleds with them. Susie May had a GREEN and YELLOW sled and Billy had a RED

and YELLOW sled.

Paint the sky above the fence BLUE and the shaded places on the snowman a very light BLUE. Both children have PINK cheeks (use RED lightly) and RED lips. Billy is making another arm for the snowman.

The lettering of this picture can be YELLOW and the border can be GREEN.

jewels from India. Do you know of any such closet?"

"No," replied the Captain. "I don't." Then I spoke up and told them what I knew. I told them about the button and the sliding panel and about the man who had taken the vase, and I had no sooner finished when the chief of the detectives began to give orders:

"Jack, I want you to stay here and guard the Captain. Don't let him move from this room. We've got two men at the gangway, so the smuggler can't escape that way. I'll go with this boy to the "Rat's Hole" and examine this secret panel."

But when we got to the door of the room where we had been working, it was locked!

I yelled for Jimmie but got no answer. We shook the door, pounded on it, demanded to be let in. Then the chief found an ax and broke it down.

There was Jimmie strapped against the whipping post, with irons wrapped around his feet, and a gag in his mouth! As soon as he was freed, he told us what had happened.

"The man who took the vase came back, slammed the door, locked it and put the key into his pocket. Then he gagged me and tied me to this post. If you tell them where I've gone, I'll kill you," he said. Then he pressed the button, opened the secret panel and disappeared.

"But he couldn't disappear," said Chief Rowllins, looking into the hole. "This is only a cupboard. A man could scarcely get his body in here."

He stooped down and stepped over the ledge of the low closet. Then he gave a cry of surprise and alarm. He clutched at the ledge in an effort to save himself, but he was too late. We saw him go down through the floor of the cupboard, and a moment later heard an ominous splash as he fell into the water.

"It's a shute!" cried Jimmie. "It dropped him over the side!"

"Come on!" I yelled. "He's a de-

tective and he's looking for the man who tied you up!"

We ran out on deck and threw over a lifebuoy to the Chief. Then I went to get the two men who were guarding the gangway. They helped us to rescue the Chief and then we all got in a small motor boat and began to search the bay for the smuggler, whom we were sure was in the water somewhere.

We were right. After looking for about half an hour, we found him underneath the dock about a mile away from the ex-convict ship. In the pockets of his pants, the detectives found handfuls of rough, unpolished diamonds, which he was trying to bring into the United States without paying duty on them.

"Worth about half a million dollars, I guess," commented Chief Rowllins. "It is the biggest haul that we've ever made. And I guess we've got these two young boys to thank for helping us to get our man."

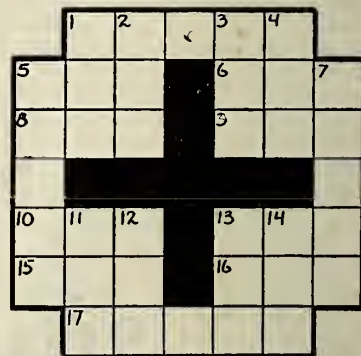
Both Jimmie and I laughed and said we were proud to help Uncle Sam catch anybody who was breaking the laws.

"That's the right spirit. Now anytime you two boys want any advice or anything done in the detective line, come over to headquarters and I'll do what I can for you."

"Thanks, Mr. Rowllins," answered Jimmie. "Someday I'll be around looking for a job. I've always wanted to be a detective."

And so that is what Jimmie and I have to look forward to. In the meantime, though, we're working on the ex-convict ship showing people around. We've got blue uniforms and everything, and every time we take people down into the "Rat Hole" we tell them the story of the diamonds, and when they don't believe it, we press the button and show them the shute leading down into the water. That proves everything and we got along fine until one day a man with thick glasses who didn't hear very well asked us why we needed such a big hole for so small an animal like a rat!

PUZZLE CORNER Junior Cross-Word Puzzle



- | Horizontal | Vertical |
|------------------------|----------------------|
| 1-To move over ice | 1-Ocean |
| 5-Insect | 2-Low coral island |
| 6-Part of body | 3-To strike lightly |
| 8-Narrow beam of light | 4-Period of time |
| 9-Spend | 5-Part of automobile |
| 10-Young goat | 7-Fairy tales |
| 13-Tree | 11-Anger |
| 15-Before | 12-Lair |
| 16-Pronoun | 13-Point |
| 17-Foe | 14-Pig pen |

Musical Synonyms to be Found on Page of Music

- To ascend.
- Man's singing voice.
- Prostrate.
- Acute.
- Remainder.
- To strengthen.
- The legal profession.
- A duplex apartment.

Floral Chops

- Use the first 3 letters of a flower for the first of a 5-letter word meaning distasteful.
- Use the first 3 letters of a flower for the first of a 7-letter word meaning vehement.
- Use the first 3 letters of a flower

WOMANS AUXILIARY

The Woman's Auxiliary, Presbyterian Church, U. S.
270-277 Field Bldg., Saint, Louis, Missouri.

SYNODICAL PRESIDENTS OF THE WOMAN'S AUXILIARY

- Alabama—Mrs. J. F. Hooper, 610 Mabry St., Selma, Ala.
- Appalachia—Mrs. F. B. Kegley, Wytheville, Va.
- Arkansas—Mrs. Walter Wilson, Arkadelphia, Ark.
- Florida—Mrs. W. G. Thompson, Jr., 3215 Obispo St., Palma Ceia Park, Tampa, Fla.
- Georgia—Mrs. E. G. Abbutt, 1315 Eberhart Ave., Columbus, Ga.
- Kentucky—Mrs. H. P. Cooper, Lebanon, Ky.
- Louisiana—Mrs. Charles L. Bodin, 1422 Ryan St., Lake Charles, Louisiana.
- Mississippi—Mrs. J. S. Hicks, Holly Springs, Miss.
- Missouri—Mrs. Walter Craven, 223 Frances St., Excelsior Springs, Mo.
- North Carolina—Mrs. G. V. Patterson, Gastonia, N. C.
- Oklahoma—Mrs. L. Fountain, care O. P. C., Durant, Okla.
- South Carolina—Mrs. W. O. Brownlee, Due West, S. C.
- Tennessee—Mrs. Ross Woods, R. D. No. 4, Lewisburg, Tenn.
- Texas—Mrs. J. W. Culver, Texas Military Academy, San Antonio, Texas.
- Virginia—Mrs. C. R. Vaughan, 319 Mountain Ave., Roanoke, Va.
- Vest Virginia—Mrs. J. McD. Lacy, Elkins, W. Va.

planning to study it with zeal and interest. Order from the Presbyterian Committee of Publication.

Suggestions to Leaders," price 15 cents, by Mr. Edward D. Grant, is indispensable to leaders of classes. It also contains material for Stewardship studies by Janie W. McGaughey. Order from the Foreign Mission Office.

The Auxiliary department of the "Survey" for December, January, and February contains a pageant and demonstration suggestions for each chapter.

"The Burden of the Unreached," free by Dr. Egbert W. Smith, is a stirring message to "Come over and help us."

The Foreign Mission Program is prepared by the Department of Woman's Work and is sent out free on order.

PRAYER:

Use the prayer calendar faithfully during the Foreign Mission season and lay the burdens of the missionaries heavily upon the hearts of every Auxiliary member in the Church.

GIFTS:

If an impression of prayer on Foreign Missions is made, there will be an expression in gifts. Order just as many Self-Denial Offering Envelopes as there are members in the Auxiliary.

The material suggested above may be ordered from the Department of Woman's Work, 270-277 Field Building, Saint Louis, Mo.

sion at Rolling Fork. There were 53 women present, representing the Auxiliaries of Shaw, Greenville, Leland, Glenn Allen, Hollandale and Rolling Fork.

The meeting was opened by the chairman, Mrs. G. B. Walker of Leland Auxiliary. She used a gavel brought from the Holy Land by Mrs. Robert Lumly and presented, by her, to Rolling Fork Auxiliary. Mrs. Walker read the latter part of the second chapter of Luke, emphasizing the words of Jesus in the 49th verse, "I must be about my Father's business," and urging that we too make that thought the controlling force in our work. This was followed by prayer by Mrs. Gilbert, of Shaw.

Mrs. Gibbon, of Rolling Fork, in a gracious manner welcomed the members of the conference and to this welcome Mrs. Henry Starting, of Greenville, responded with her usual sincerity and poise.

Mrs. Walker then called upon the presidents of the Auxiliaries represented to say a word as to responsibilities of a president. Mrs. Lake, of Greenville, led, being followed by Mrs. Stephens, of Shaw, and Mrs. Gibbons, of Rolling Fork. These women showed by their remarks a deep sense of responsibility as well as a real joy in their work.

The Bible hour was then turned over to Mrs. Iry G. Hill, of Cleveland, whose subject was Palestine. Mrs. Hill has spent many months in Palestine and always brings to her talks an earnestness as well as a knowledge of her subject, which is inspiring. By Scripture quotation she showed in a most interesting way that the customs of Palestine differ little from what they were in the time of Abraham. Mrs. Hill is giving much information by her unselfish effort in making these delightful talks.

Mrs. E. D. Davis, of Greenville, who is vice-president of the Presbyterial, talked on the year's work and the new standard. She had attended the conference at Montreat and had gathered quite a bit of information concerning all phases of the year's work. Her challenge was to win souls and make disciples.

Then followed reports of last year's presidents recounting the work accomplished, the report of each Auxiliary was most interesting, showing earnest and faithful service.

The conference was complimented upon having three Synodical officers present. Mrs. Gilbert, of Shaw, vice-president, Mrs. Gamble, of Greenville, treasurer and Mrs. Hopkins, of Greenville, secretary of Foreign Missions. Mrs. Hopkins was called upon for a talk, which she made in her usual able manner. The meeting was then turned over to Mrs. Turpin, secretary of Foreign Missions in the Presbyterial.

"THE DESIRE OF ALL NATIONS"

An Appreciation

"The Desire of All Nations" is the challenging title of the book written for our study by Dr. Egbert W. Smith, our beloved Secretary of Foreign Missions. Any volume from the pen of Dr. Smith would be welcomed by the Church because of the remarkable grasp of Foreign Mission work which Dr. Smith possesses from his long and brilliant direction of that branch of the Church's work. But in "The Desire of All Nations" we have a book of remarkable timeliness, brilliant diction, convincing reason and charming presentation. Already it has become a "best seller" among the books of the year and a great chorus of appreciation and approval has been voiced from leaders of the other denominations, from missionaries around the world and from others attracted by its every qualities of good English and facile expression. No one who studies this delightful and timely book will ever again wonder if "the non-christian religions are best suited for their adherents."

St. Louis, Mo. Mrs. W. C. Winsborough.

THE FOREIGN MISSION STUDY CLASS

Our Foreign Mission Study Book is, "The Desire of All Nations," by Dr. Egbert Smith, a charming book. Begin planning for your class now. Get your books, select your leader and round up your pupils. "The Desire of All Nations" is well worth a place on the shelf in your library. It is an intellectual treat, it will spur a class to action. Be sure and teach the book in connection with the pamphlet, "Suggestions to Leaders Using the Desire of All Nations," by Mr. E. D. Grant, may be ordered from the Executive Committee of Foreign Missions, Box 330, Nashville, Tenn., price 15c. If possible have an up to date School of Missions. For full instruction see the leaflet, "The Church School of Missions," by Mr. E. D. Grant.

May we try to make mission study a reality, not only for ourselves, but also for those whose lives touch ours by the providence of God.

(Mrs. Willis) Sara Wooten Johnston, Secretary Foreign Missions, N. C. Synodical.

MEETING OF GREENVILLE GROUP

On November 1 the Greenville, Miss., Group Conference of Central Presbyterial held its annual ses-

for the first of a 6-letter word meaning something choice or delicious.

4. Use the first 3 letters of a flower for the first of a 7-letter word meaning real.

5. Use the first 3 letters of flower for the first of a 4-letter word meaning a sudden pain.

6. Use the first 3 letters of a flower for the first of a 6-letter tree.

SAILING ON OUR FIRST RAILROAD

Some time ago this newspaper noted that before the arrival in South Carolina of "The Best Friend," the first locomotive ever operated regularly in the United States, the coaches were completed and delivered in Charleston in 1830, and that William Schirmer, one of the directors of the South Carolina Railroad and Canay Company, according to his unpublished journal, attached sails to the coaches and sailed with a party of friends from Charleston to Summerville before the breeze, returning that night when the wind shifted in the opposite direction.

A similar incident was described in the Charleston Courier, March 20, 1830:

"A sail was set on a car on our railroad yesterday afternoon in the presence of a large concourse of spectators. Fifteen gentlemen got on board and flew off at the rate of 12 to 15 miles an hour. Thirteen persons and three tons of iron were hastily gotten up, and of course, were not the best kind, but owing to this circumstance the experiment afforded high sport. The wind blew fresh from the northeast, which as a sailor would say, was 'abeam' and would drive the car either way with equal speed. When going at the rate of about 12 miles an hour, and loaded with 15 passengers, the mast went by the board with the sail and rigging attached, carrying with them several of the crew. The wreck was described by several friendly shipmasters who kindly rendered assistance in rigging a jury mast, and the car was again soon put under way. During the afternoon the wind changed, so as to bring it nearly ahead when going in one direction, but this did not stop the sport, as it was ascertained

that the car would sail within four points of the wind. We understand that it was intended by some of our seamen to rig a car properly, and shortly to exhibit their skill in managing a vessel on land."

The slight casualty described must have been one of the first railroad accidents in the history of the United States.—Columbia, S. C., State.

THE JUNIOR COOK

Brussels Sprouts

Wash carefully one quart of brussels sprouts.

Cut off the stem end and remove defective leaves.

Let stand for 20 minutes in cold water to loosen grit and wash thoroughly again.

Bring a quart of water to a boil.

Drop in the sprouts a few at a time so that the water continues boiling.

Cover very tightly and boil for 18 minutes. Count the time from the minute that the boiling becomes brisk, after all sprouts have been put in the water.

At the end of 15 minutes add 3-4 teaspoonful salt to the water.

Drain the sprouts and place in a hot dish.

Pour over them 1-4 cupful melted butter and serve at once.

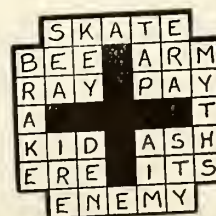
PUZZLE ANSWERS

Musical Synonyms

- 1. Scale. 2. Bass. 3. Flat. 4. Sharp.
- 5. Rest. 6. Brace. 7. Bar. 8. Double Flat.

Floral Chops

- 1. Nasturtiumnasty. 2. Violent-violent.
- 3. Daisy-dainty. 4. Gentian-Genuine. 5. Pansy-Pang. 6. Poppy-Poplar.



Next Sunday Is Presbyterian Foundation Day

The last General Assembly, meeting in Atlanta, Georgia, designated January 13th as "Presbyterian Foundation Day." It is the day upon which all churches, through their leaders, are expected to present information concerning the Foundation.

The Presbyterian Foundation is the perpetuation of the former Board of Trustees of the Presbyterian Church in the U. S., with an enlargement of the scope, vision and representation of the Board. The legal title of the Board is, "The Trustees of the General Assembly of the Presbyterian Church in the United States, and the Presbyterian Foundation, Incorporated." The Board requests that its full name should be used just as written. All services of the members and officers of the Foundation are voluntary. Mr. R. A. Dunn, President of the Commercial National Bank, Charlotte, N. C., is President of the Foundation, and Mr. George M. Rose, Charlotte, N. C., is Secretary-Treasurer. The Stewardship Department, 305 Henry Grady Building, Atlanta, Georgia, is the designated promotional headquarters for the Foundation.

All matters relating to the making of will and negotiating matters of finance should be taken up with President Dunn at Charlotte, N. C. Leaflet literature setting forth the history and purpose of the Foundation may be secured by writing the Stewardship Department at the above named address.

IF YOU ARE INTERESTED IN INVESTING YOUR PRESBYTERIAN DOLLARS AROUND THE WORLD AND LAYING UP TREASURES IN HEAVEN, INVESTIGATE THE PRESBYTERIAN FOUNDATION BEFORE MAKING YOUR WILL.

STORY

THE GOLDEN SCARF

Jane Trumbull

Jacintha Winston looked down at the armful of books that she was carrying and sighed. How relieved she would be when this week was over! She was so tired of tests. Geometry and history bothered her most. She glanced again at the heavy, dull-looking volumes. Both contained subjects that she disliked.

This was her second year at high school, and she was beginning to tire of it; at least, she told herself that that

was the cause of her discontent that afternoon.

She would not own even to herself that the cause had nothing at all to do with her studies, because she had said to Phyllis, "I certainly shan't let it bother me," and she was doing her best to live up to her remark.

Phyllis Deane was Jacintha's cousin. They had lived in the same house for six years. Jacintha recalled how pleased she had been when Phyllis had come to live with them. She had always longed for a sister her own age, and this ten-year-old cousin had filled the place.

Together they had enjoyed every girlish pleasure, attended school and Sunday School, read books, and shared the same friends. But lately the friendship had changed somehow. Although they still lived together their interests were not exactly the same. Jacintha had a hard time with her school work. To Phyllis studies had always been accomplished very easily. She had taken up music, also and had made many new friends in high school. Often Jacintha felt that Phyllis was neglecting her for other girls, but this was their first real quarrel, and it seemed as if it would also be their last, for Jacintha and her cousin had hardly spoken to each other for five days.

Once Jacintha had tried to begin a conversation, but Phyllis had given no encouragement; so when Phyllis spoke to Jacintha that morning, Jacintha acted as if she were quite deaf.

"I shall never apologize. That's final," said Jacintha, as she mounted the flight of stone steps that led up the high terrace on which their pretty green-and-white cottage stood. "If only mother were at home!"

She had spoken aloud just exactly as if there were some one there to hear her. Prince, the brown-and-white collie, had danced out from the back of the house to welcome her, but she hardly noticed him.

"It was entirely her fault. She admits that it was her evening to go to Aunt Jane's, and why should"—

Jacintha had stopped talking very suddenly. Prince felt that he was expected to say something in reply; so he gave a joyous bark, which went unnoticed.

A package between the screen door and the front door had caused Jacintha to break off in the middle of her sentence. Jacintha stooped to pick it up, and as she straightened again there was a different expression upon her face.

"Miss J. Winston," she read. "Hm! For me? I wonder what it is." Her curiosity was aroused and she shook the package by the side of her ear, but it made no sound. However, Jacintha smiled broadly, and there was a gleam in her eyes as she opened the front door and hurried to her room.

The heavy, uninteresting books were dropped on to the bed without another thought, and her fingers untied the knotted string that held the wrappings in place.

"Oh, how interesting it looks; I wonder what it can be," she said, as she took off the first layer of brown paper and found a box carefully wrapped in tissue paper and tied with pink ribbon. This she loosened, and found a pretty, rainbow-tinted box.

"It must be something nice," she murmured to herself. Her fingers were pulling off the lid and her eyes were wide with anticipation.

When the lid was off at last, more tissue concealed the contents, and then she saw the gleam of gold and yellow. In the paper lay the prettiest scarf that Jacintha had ever seen.

Her first thought was that it was just what she wanted to wear with the pretty dress her mother had made for her before she had gone away. Then she wondered who had sent the box, and a search among the crumpled papers revealed a pretty card:

I've come to brighten up your day.
I hope I'll make you smile,
For if I do this thing for you
I'll know that I'm worth while.

Jacintha read the verse twice, and then looked again at the package wrapping to be sure that it had been addressed to her. She threw the pretty scarf over her shoulders and stood before the mirror in admiration.

"It is beautiful, and so is Phyllis. Of course she bought it for me as a peace offering, but I shan't keep it. It wouldn't be fair. Phyl has spent entirely to much of her savings for this. She always does such extravagant

things. No, I can't take it from her, but I love her for sending it, and I'll show her that I do."

Quickly she wrapped the package in its white tissue and ribbon, and then put on her gingham dress.

"I'm going to cook everything that Phyllis likes best for supper, and have it all ready, so that she won't have to help," Jacintha told her image in the mirror, and before she went toward the kitchen she carried the package into her cousin's room.

Everything was bright again. Jacintha sang as she beat eggs for the raisin gingerbread that was her cousin's favorite cake. Her feet danced from stove to refrigerator, to sink, to table.

What a pretty scarf that was! How she wished she could keep it, and could afford to buy Phyl one just like it in crimson! Phyl looked so pretty in that color.

But Jacintha knew that she should not spend her savings on such extravagances any more than Phyl should. Mother had told them before she went away for her long visit to grandmother that they must not only take care of themselves and of dad, but also that they must be sure to keep up their savings accounts.

Jacintha gave a little sigh as she thought of her mother. She had been away almost six weeks. She knew this quarrel would never have occurred

if mother had been there. Dad was not with them enough to know that they were speaking to each other only when they must, but mother would have known on the very first day.

Well, it was over now, and the gingerbread was in the oven with the scalloped potatoes. What else was it that Phyl liked best? Oh, yes; mayonnaise. Jacintha consulted the cook-book quickly and collected the ingredients. Swish, swish went the egg beater, and so it was no wonder that Jacintha did not hear the front door open and close very quietly.

When Phyllis entered she smelled gingerbread, and she liked the spicy odor. She knew that her cousin was enjoying herself in the kitchen. She did not go toward the kitchen, however. She knew that Jac enjoyed cooking, and was glad that her cousin had chosen to make her favorite dessert, but she did not intend to speak to her again. She had done her part, and anyway the quarrel was not her fault. She supposed that it would last forever and ever. She had been telling herself such things as she walked home from her music lesson.

The trouble as she saw it was all with Jacintha. Lately Jac had been difficult to understand. "She's so slow with her school work, and seems to think that I should be slow with mine. She doesn't like to have me go with other girls. I suppose that she feels

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left out." Such thoughts had been running through Phyl's mind.

Phyllis acknowledged that it had been her night to stay with Aunt Jane. She and Jacintha had promised to take turns staying with her whenever she asked them, for Aunt Jane had not been well. She had telephoned for one of the girls to come over that evening, and it was Phyl's time, but she had accepted an invitation to play the piano and attend a party. The guests were of a crowd that she had met recently at school, and she was eager to cultivate their acquaintance.

Jacintha had not been invited and could not have gone if she had been, for she had studying to do. Tests were coming thick and fast, and although she could study just as well at Aunt Jane's house, she did not want to go. It was not her turn, she said. But in the end she had gone, and Aunt Jane had not known that she did it unwillingly.

Phyllis had promised to make it up to Jac, but she never had. They had quarreled. Phyl had not enjoyed the party, Jacintha had been cross because she had not been invited, and no one had been the least pleased except Aunt Jane. She believed that she had the two dearest girls for nieces that any aunt could wish to have.

As soon as Phyllis reached her room she shut the door.

"I suppose she is making gingerbread to taunt me. I like it, but I can't eat what she makes when we don't even speak."

As she finished her sentence she spied the pretty pink-and-white package on the table.

"That must be for me. I wonder what it is." She soon had the box open and the beautiful scarf spread out wide before her.

"What a gorgeous color!" She wound it about her shoulders, making a striking contrast over her green dress. Her black eyes shone and the coloring of her skin seemed more vivid.

"I believe I like it as well as red" she read the little verse and her smile roadened.

"Indeed you are worth while, you pretty thing," she said, as she ran her

fingers down the gleaming folds and her eyes danced with pleasure.

Of course, she supposed that Jac had given it to her. "A peace offering. What a dear she is! I shouldn't take it, though, for I was in the wrong. But I do want it."

At that moment the doorbell rang. Quickly Phyllis placed the golden scarf in the box and hurried to answer the ring. As she opened the bedroom door she almost ran into Jacintha. Both girls smiled as they walked into each other's arms. Then without a word they went together toward the insistent ringing of the bell.

The boy who stood outside was dressed in a gray uniform and held a bill in his hand.

"Is this where Miss Winston lives?" he asked. They nodded.

"I left a package here by mistake this morning. Had to come and get it. Did you find it?" he asked.

Jacintha Winston managed to choke out a reply as she hurried toward her cousin's room.

A moment later she was putting the pretty scarf into the wrappings, and then she took it to her own room, where she added the brown paper and string.

She read again the address. How could the boy have made such a foolish mistake? But was it so foolish after all? If Phyl had not bought the scarf for her, then why had she taken her into her arms in that understanding way?

The boy had taken the package and was hurrying away on his bicycle. Jacintha stood watching him and wondering. It was all such a puzzle. But there was a smell of scorching gingerbread and she ran toward the kitchen.

"Just in time," she said as she took the pan from the oven. Only one corner was scorched. "I hope Phyl won't mind."

But Phyllis didn't smell the burning cake at all. She was preoccupied with her own thoughts.

"Of all things! Of course I shouldn't have taken it, but if she didn't get it for me then why was it here on my table, and why did she put her arms about me? I can't understand her actions."

And just then the doorbell rang again. This time both girls ran toward it. Surely the boy had come to bring the scarf back again.

But no. Instead, Aunt Jane entered. A visit from her was so unexpected that no one spoke at first. Seldom a day passed without either one or both of the girls going to their aunt's house, but she rarely came to see them.

"This is my first day out," Aunt Jane hurried to explain, "and I wanted to see my willing nurses." She had been holding her gray-silk sewing bag in her hand, and as she sat down she opened it carefully.

"I came to bring two packages to the two best girls I know. I intended to come earlier, but the shop made a mistake in delivering my packages. First they sent me only one, although I had telephoned that I wanted two. It seems that they made some mistake on the address of the second package, and I had to wait until both came. I hope I have chosen something you both like."

Jacintha knew exactly what she would find in her package, for it was the same that she had given back to the gray-uniformed errand boy ten minutes before, but she did not spoil Aunt Jane's pleasure by telling her that. Phyllis was quite evidently delighted when she opened her package and took a crimson scarf from its tissue folds.

"I'm sure that we don't deserve them, Aunt Jane, but they add the final touch to a day that has turned out to be very happy," said Phyl. "We were so disagreeable to each other in the beginning that we really oughtn't to accept any presents even for good behavior in the past."

But Aunt Jane did not agree. She said they both deserved even more.

"We couldn't wish for more," said Jacintha, and the look that passed between the two girls said volumes. — Queens Gardens.

For moonlight gleam and starlight glow,
For Springtime shower and Winter snow,
For sunshine coming after rain,
For harvests of the golden grain,
We thank Thee, Lord, we thank Thee.

For home and friends to cheer and bless,
For baby fingers' soft caress,
For strength and health in generous share,

And for Thy gracious, guiding care,
We thank Thee, Lord, we thank Thee.
For every battle we have won,
For every duty nobly done,
For giving us each daily task,
For hearing every prayer we ask,
We thank Thee, Lord, we thank Thee.
—Exchange.

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Mary Davis Reed

O Lord, we bow before Thy throne,
And all Thy wondrous mercies own;
For every season of the year,
Which brings in turn its store of cheer,
We thank Thee, Lord, we thank Thee.

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YOUNG PEOPLES DEPT.

EDITOR'S LOOKOUT

Rev. W. A. Gamble, Pinetops, N. C.

We had the privilege last week of attending the Seventh All-South Christian Endeavor Convention at Chattanooga. Though the influenza epidemic cut heavily into the registration of nearly twelve hundred, a large amount of real fine work was done.

From time to time we will try to tell of some of the features of the convention. The addresses were excellent, practically without exception. The mid-winter meeting of the officers and executive committee members of the International Society of Christian Endeavor was called for Chattanooga, and those present for this meeting helped to make the program an outstanding one.

Leaders from our own Church included Dr. Henry H. Sweets, Dr. Egbert W. Smith, Dr. R. C. Long, Miss Anne Woodrow Van deVanter, Mr. Edward D. Grant, with a good number of our ministers.

Plans put into effect in executive sessions of convention leaders give promise of making the coming days the best that Christian Endeavor has ever known in the Southern states. Of outstanding importance was the setting up of an advisory committee composed of ministers and laymen in the half dozen or more denominations of the Southern states which have C. E. Societies. This committee will serve as a promotional committee and will help to develop the Endeavorers in carrying on the work of their respective denominations.

Representatives from our own Church took steps to advance the C. E. movement in the Southern Presbyterian Church, where Christian Endeavor makes up some eighty to eighty-five percent of the young people's society work. At a denominational luncheon our young people adopted a resolution stating that "it is the sense of this denominational meeting that all Southern Presbyterian rallies at our state and other C. E. conventions give careful consideration to the distinctively Christian Endeavor objectives of our various Executive Committees."

In the convention resolution, thanks were extended and then two positions recorded:

1. We would record our conviction that upon returning home the delegates and the local organizations they represent, should endeavor to promote the Crusade with Christ and the other causes presented by the speakers; and in particular, take such steps as approved by their church authorities to urge governmental support of practical peace measures such as the Treaty of Paris.

2. We would express to the leadership of our respective denominations our desire to be used more and more largely in carrying forward our denominational programs, and earnestly request their fullest co-operation in helping us to do our proper share of the work and reap our proper share of the benefits of the God-inspired and God-directed international and interdenominational Christian Endeavor Movement which lies so near our hearts.

JUNIOR C. E. TOPIC HELPS

Daily Verses

Jan. 7—A Bible-lover—Luke 2:46.

Jan. 8—Obedient—Luke 2:51.

Jan. 9—A Worker—Mark 6:3.

Jan. 10—Loved by All—Luke 2:51.

Jan. 11—Growing—Luke 2:51.

Jan. 12—In danger—Matt. 2:1-10.

Jan. 13—Topic: A Jewish Boy in Nazareth—Luke 4:16-21.

TALKS FOR JUNIORS:

1. The Birth of Jesus.

2. Jesus in the Temple at twelve years of age.

3. Jesus, an example to boys and girls. He was so good and kind. We see that Jesus had been taught to go to the Synagogue every Sabbath day at Nazareth and He has set an example for boys and girls to go to God's House on Sunday.

Suggested Hymns:—"Love Lifted Me," "I Would Be Like Jesus," "I Love to Tell the Story."

JUNIOR C. E. TOPIC HELPS

Daily Verses

For January 20, 1929

Jan. 14—The birth of Jesus—Matt. 2:1-10.

Jan. 16—A Child of the poor—Matt. 13:55.

Jan. 15—Angels serve Him—Luke 2:2-14.

Jan. 17—No Visible Glory—Phil 2:6-8.

Jan. 18—Born to a great task—John 18:37.

Jan. 19—Follow Jesus—Eph. 5:1

Jan. 20—Topic: "Fairest Lord Jesus;" "The Child Christ."—Luke 2:41-52.

Picture Meeting—"The Child Christ"—Hofmann.

This is Hofmann's famous picture of Jesus as a boy. Notice how natural He is. He looked just like other boys—brighter, perhaps, more earnest, and happier.

Fairest Lord Jesus

So sweetly through that humble home
The rippling laughter went
That Mary felt the world's blue dome
Too small for her content.

At Work Beside His Father's Bench

At work beside His father's bench,
At play when work was done;
In quiet Galilee He lived—
The friend of everyone.

And in the little flat-roofed house,
He served with willing hands;
His mother's daily burdens bore,
Her joys and pleasures planned.

And as He grew to be a man

He wandered far and wide,
To be a Friend to everyone
Throughout the country-side.

Through hardships and through dangers too,
Undaunted, tireless, brave,
For troubled, sick and weary friends,
His daily life He gave.

And when He left His faithful friends,
To do His work and will
He promised then, He'd be unseen,
Their faithful comrade still.

And careful Joseph, while he held
The boy in grave caress,
Wist not what tender thrill dispelled
His workday weariness.

The crown set softly, only rings
Of baby hair agleam
With lustrous dropt from Angels' wings
And starlight down a dream.

The thorn-tree was a seedling still,
And with laughter's frolic chime
The Christ-child did his father's will,
As when, of elder time.

A ruddy lad in Bethlehem
Was keeping sheep and played
Blithe music on His harp to them
Before the psalms were made.

PICTURE:

The Holy Family

Murillo

Did you ever wonder what the Baby Jesus did all the time He was growing up? Here is a picture painted by a man who thought He played about the house just as boys and girls do everyday—See, here He is at the knee of Joseph, the carpenter, who was such a kind father to Him. On the other side is His mother, Mary, looking up from the little spinning wheel to watch the baby.

Baby Jesus has a bird in His hand held safe above the reach of the little dog. The little dog thinks the Boy Jesus is just playing with him, puppies, of course, do not know any better than to hurt birds; so little Jesus is trying to say, No, you cannot have the bird."

Of course you know how kind and helpful Jesus was to everyone in trouble when He grew up, and as it is not strange that He should help the poor little bird, tho He was only a small boy. Little folk can be kind just as well as grown-ups.

Little Lord Jesus, who used to play
With the children of Nazareth every day,
You used to be laughing and cheerful too;
So make me a happy child, Lord, like you.

TALK I.

Lord Jesus was fairest of all in His birth.
A—Birth foretold by Angels—Matt. 1:21.
B—Birth announced by Angels—Luke 2:9-14.
C—Worshipped by Shepherds—Luke 2:20.
D—Worshipped by Wise men who brought gifts—Matt. 2:11.

TALK II.

Lord Jesus was fairest of all in His life.
A—Was the Son of God.
1. Proclaimed so by Holy Spirit at Baptism—Mark 1:10-11.
2. John Baptist testified to it—John 1:34.
3. Words and works proved it.
(a) Teaching and Parables.
(b) Miracles.

TALK III.

A—Gave His life to save us—Mark 10:45.
B—All who believe in Him are saved—John 3:16.
C—Because He arose we shall live—John 14:19.

QUESTIONS:

1. Did Jesus love the children?
2. Where in the Bible does it show that Jesus loved the children? Mark 10:13-16.
3. Was Jesus obedient to His parents? When?
4. How may we be like Jesus?

PICTURE—"Jesus in The Temple"—Hofmann.

Jesus was Fairest in His death.
Here we find the Boy Jesus, who was just twelve years old, straight and fine and tall, standing among the teachers of the people, "both hearing them and asking them questions."

Look at the faces of the teachers and tell what you think each one might say to the boy.

Why do you think Jesus liked to be here rather than out in the noisy street with the crowds of people? Perhaps He said to Himself, "Here is the place where I can learn the things my Father wants Me to know. This is my Father's house, and I must be about my Father's business."

SUGGESTED HYMNS:

"O, Worship the King." "In the Garden."
"Fairest Lord Jesus." "My Jesus, I Love Thee."

YOUNG PEOPLES' TOPIC

Article Prepared by Mrs. R. W. Adams

Sunday, January 20—Seeking the Good of Men Everywhere—Isa. 55:1-5; Acts 10:24, 25.

A Selfish World

Suppose that you were in a world where every one was for himself; where one's whole concern was in getting things for one's self and in trying to satisfy that self; where the strongest always was victorious; where might was right. You say that such a world would be no better than a world of beasts and that civilization could not exist with such creatures to hold it together. Civilization needs more than brute force to enforce law. Laws do not make civilization. In ancient times empire after empire tried to stand with only laws to hold it together—and failed. Just at the time when the world was held together with laws and force, Christ came to show us the better way.

What Christ Taught

He told us to love our neighbors as we love ourselves. He taught us to pray "Forgive us our debts as we forgive our debtors"—He taught us that God is our Father and that we are His children. He showed us by His example of patience with us how to be patient with others. And He told us that our souls were much more important than our bodies, much more important than worldly possessions and power. But above all He taught us to love one another. He said "A new commandment I give unto you, that ye love one another, as I have loved you."

Christ Rebukes Pride

If we love people we are glad when we can help them. It is our joy to do things for them. We forgive them readily when they hurt us. We want others to love them as we do. Since Christ loves all of us we can understand how He would want us to love each other. Christ made no difference in his love for different races. The Jews hated the Samaritans and looked on them as a race much below themselves. But Christ preached one of His most noted sermons to a Samaritan woman, and in one of His parables He made a Samaritan the hero. When the Syro-Phenician woman came to Him and asked Him to heal her daughter, he just tested her faith, but he healed her daughter.

America's Gift

We Americans are inclined to feel that we are God's chosen people. We forget that we have been given a great trust, and that we are to share with others the gifts that God has given to us. We forget that all men are brothers. The God that made the world and all things therein . . . made of one blood every nation of men for to dwell on all the face of the earth," said Paul in his sermon to the Athenians. It is not because we are so much better than other people that we know about Christ and enjoy the benefits of Christian civilization. It is a gift. Let us thank God for the gift and seek to share it with all men.

How We Can Share Our Gift

How can we share the gift that God has given us? How can we be friends and brothers to all nations? Perhaps we shall never see representatives of all the nations, but how do we treat those representatives that we do know? How do you treat the Italian that keeps a fruit stand? Or the Chinese that runs the laundry? How do you treat the negro that is always in our midst? Do you try to cheat him? Do you short-change him? Are you rude to him? Does he know that you are a Christian? Have you ever tried to tell him about Christ?

In social relations too, we can seek the good of other by not being snobbish, by not being in a social set that excludes others, by giving the stranger a welcome smile "A new Commandment I give unto you, that ye love one another as I have loved you."

YOUNG PEOPLES' SOCIETIES AND OUR OWN CHURCH

We have mentioned the topics prepared by our Richmond committee for the prayermeetings in our young people's societies for 1929. These topics have been prepared so that the list contains both Christian Endeavor topics and those referring to our own denominational objectives. The trend of sentiment in our church now is toward a complete denominational organization of Young People's work, and leaders are looking for light.

The problem is, Shall we do as the Methodists and Baptists have done and cut loose entirely from interdenominational affiliations, or keep the Christian Endeavor as it has been in the church for 45 years? Is it possible to do our denominational work among the young in the Sunday School, or shall we have a distinct organization? And can we guide the distinct organization into the denominational program?

There can be no question that the annual Synodical Conferences are very popular with the young folks, and that a denominational loyalty is being generated among them that never existed before even with all the emphasis the Christian Endeavor sought to lay on loyalty to one's own church. And yet the benefits and training derived from Christian Endeavor, in the local churches, and the wide fellowship it affords with other young people outside our own denomination, together with the splendid help it provides for meetings, have produced an attachment to the old organization many young people feel with great force.

There is no desire at this time to suggest a solution to the problems which have been here named. What we would like to say is this: That we wish our young people would use our own topics, and stress our own denominational program. If they would do this, they would probably soon solve the problem for the leaders, as to whether their church had a Young People's program that is worth while or whether it would be best to cling to the old organization. —J. G. G.

NEWS FROM KOREA

(Continued from page 5)

debted to the Durham First church for the Bible school and Mrs. Cameron Morrison, of Charlotte, for the Bible School Dormitory, and other buildings which we have erected. We are preparing to erect our new boys' school industrial building, and one for the girls likewise in January. We have 35 boys working their way in the self-help department of the boys school making brass articles and 50 girls in the girls' school self-help department making good silk and cotton cloth on hand-made looms.

We hope many of our friends at home will encourage them by supplementing with aid their well-directed efforts. I am hurrying off this letter and hope it will reach you in time for Christmas. It brings love and greetings from the Coit Family. You have kindly thought of far away. May our heavenly Father bless you each richly. Soonchun, Korea.

R. T. COIT



SATURDAY, JAN. 12

Note: E. T. indicates Eastern Time; C. T. Central Time; M. T. Mountain Time; Eastern Time is one hour later than Central Time; Central Time is one hour later than Mountain Time. 6:30 p. m. C. T. Weekly Review of International Sunday School Lesson—Fort Worth, Texas—WBAP. 7:30 p. m. C. T. "Fireside Philosophies"—Minneapolis, Minn.—WCCO. 8:30 p. m. C. T. Negro Spirituals—Gainesville, Fla.—WRUF. 9:00 p. m. C. T. International Sunday School Lesson—Denver, Colo.—KOA. Negro Spirituals—Gainesville, Fla.—WRUF. 9:29 p. m. M. T. Sessions Westminster Chimes—Denver, Colo.—KOA. 11:15 p. m. C. T. Gospel Songs—Nashville, Tenn.—WSM.

SUNDAY, JAN. 13

8:30 a. m. C. T. Childrens Sacred Program—Kansas City, Mo.—KMBC. 9:00 a. m. C. T. Watch Tower Program—Oklahoma City, Okla.—KFJF. E. T. Sunday School Lesson—Toccoa, Ga.—WTFI. 10:00 a. m. E. T. Watch Tower Hour—Charlotte, N. C.—W. B. T. C. T. "The Cathedral of the Air"—Chicago, Ill.—WJBT. 10:30 a. m. C. T. "Family Worship"—Chicago, Ill.—WJBT. 10:50 a. m. C. T. Morning Worship—Tampa, Fla.—WDAE. C. T. Presbyterian Church of Covenant—Cincinnati, Ohio—WLW. 10:55 a. m. E. T. First Baptist Church—Charlotte, N. C.—WBT. 11:00 a. m. C. T. First Presbyterian Church—Nashville, Tenn.—WSM; C. T. Radio Question Box—Chicago, Ill.—WJBT; E. T. Second Presbyterian Church—Richmond, Va.—WRVA; E. T. Church Services—Raleigh, N. C.—WPTF; C. T., First Presbyterian Ch.

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D. FULWOOD TIFTON, GA.

—San Antonio, Texas—WOAI. 11:15 a. m. E. T. First Presbyterian Ch.—Greensboro, N. C.—WNRC. 12:00 Noon, C. T. Sacred Programs—Muscatine, Iowa—KTNT; C. T. National Radio Ensemble—Chicago, Ill.—WJBT. 12:30 p. m., C. T. Sunshine for Shut-Ins—Chicago, Ill.—WJBT. 1:00 p. m., E. T. Religious Music—Raleigh, N. C.—WPTF; C. T. Organ Recital—Chicago, Ill.—WJBT. 1:40 p. m. C. T. "Missionary Topics"—Chicago, Ill.—WJBT. 2:00 p. m. C. T. "The Lighthouse"—Chicago, Ill.—WJBT. 3:00 p. m. E. T. Young People Conference—Dr. Daniel A. Poling on "Holy to Hear"—NBC system. Station WJZ, —New York; WLW—Cincinnati; KWK—St. Louis; WBT—Charlotte; WBAL—Baltimore; WREN—Kansas City; WSB—Atlanta; KPRC—Houston; WTMJ—Milwaukee; KSTP—St. Paul. C. T. Chicago, Gospel Tabernacle—Chicago, Ill.—WJBT. C. T. Sacred Concert—Oklahoma City, Okla.—KFJF. 3:15 p. m. C. T. Chimes Concert—Ames, Iowa—WOL. 3:30 p. m. E. T. Organ Recital—Schenectady, N. Y.—WGY. 4:00 p. m. E. T. Dr. S. Parkes Cadman on "Life Loyalties"—NBC system—WEAF, N. Y., WSM—Nashville; WHAS—Louisville; WBT—Charlotte; KOA—Denver; WLIT—Philadelphia; WSAI—Cincinnati; KVOO—Tulsa; WSB—Atlanta; WFAA—Dallas; WCAE—Pittsburgh; and chain. C. T. Sacred Program by Male Quartet—Kansas City, Mo.—KMBC. C. T. Organ Recital—Cincinnati, Ohio—WLW. 4:30 p. m. E. T. 10 Presbyterian Ch., of Philadelphia—KMBC. 5:00 p. m. C. T. Vesper Services—Fort Worth, Tex.—WBAP. C. T. "Courier Castle"—Chicago, Ill.—WJBT. 5:30 p. m. E. T. Vesper Hour Quartet—Charlotte, N. C.—WBT. 6:00 p. m. C. T., Sunday Vesper—Columbus, Ohio—WAIU. C. T. Old Familiar Hymns—Hot Springs, Ark.—KTHS. 6:15 p. m. C. T. Religious Book Review—Chicago, Ill.—WJBT. 6:30 p. m. C. T. Tabernacle Band Concert—Chicago, Ill.—WJBT. 7:15 p. m. C. T. First Presbyterian Church—Cincinnati, Ohio—WLW. 7:30 p. m. E. T. Church Services—Asheville, N. C.—WWNC. E. T. Evangelistic Service—Toccoa, Ga.—WTFI. E. T. Every 3rd Sunday, West Market M. E. Church—Greensboro, N. C.—WNRC. C. T. First Presbyterian Church—Nashville, Tenn.—WSM. E. T. First Baptist Church—Charlotte, N. C.—WBT. E. T. Ladies Choir of Fairfax, Va.—WJSV. 7:45 p. m. C. T. First Baptist Church—Shreveport, La.—KWKH. E. T. Every 1st and 4th Sunday, Presbyterian Church of Covenant, Greensboro, N. C.—WNRC. 8:00 p. m. E. T. Every 2nd Sunday, First Presbyterian Church—Greensboro, N. C.—WNRC. 8:30 p. m. E. T. Sermonette—Washington, D. C.—WJSV. 8:45 p. m. E. T. Sacred Song—Washington, D. C.—WJSV. 9:00 p. m. C. T. Bible Question and Answer Hour—Shreveport, La.—KWKH. 9:05 p. m. E. T. Old Hymns—Washington, D. C.—WISV. 9:30 p. m. C. T. Bible Drama—Chicago, Ill.—WJBT. C. T. Bible Lecture—Oklahoma City Okla.—KFJF. 10:00 p. m. C. T. L. D. S. Studio Service—Kansas City, Mo.—KMBC. 11:00 p. m. C. T. Family Tree—Chicago, Ill.—WJBT. 11:30 p. m. C. T. "Back Home"—Chicago, Ill.—WJBT.

ON FIRST SEEING ONE'S STUFF IN PRINT

There is not an author who does not remember with pleasure the astonishing thrill of seeing himself for the first time in print. It is an experience like none other in the world. He will stare at the thing, in secret of course, and wonder how a bit of himself has come to be there on the page. He will read and reread it until the words mean nothing at all, and then will be suddenly afraid lest somebody should discover what he is doing and laugh at him for his enormous conceit. Dick-

ens, as a reporter, was well accustomed to find in the newspaper printed work for which he had been responsible, but when he learned that the Monthly Magazine for December was to contain something of his which had nothing to do with his professional duties, something, it is true, unheralded and unsigned, but wholly his own, he experienced an entirely novel sensation, and behaved, I am glad to say, in the usual way. He bought a copy of this magazine, casually, at a bookshop in the Strand, and no doubt wondered what the man who sold it to him would have said had he divulged the authorship of the only contributor of any importance. — From "Charles Dickens, A Biography from New Sources," by Ralph Straus.

LAUGH RATHER THAN GROAN

B. B. Slaughter

Selection of jokes by one who believes in the following creed: "Take a smile and go on your way with less of care." Henry Ward Beecher said, "Laughing is as divine as crying." It requires sixty-four muscles of the face to make a frown, and only thirteen to make a smile. Many of us work overtime. "One laugh is worth a hundred groans in any market."—Ex.

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Gene Tunney

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S P A R K L E S

Stop and let the train go by; It hardly takes a minute. Your car starts off again intact, And better still—you're in it.
—Boston Transcript.

He Got His

Too much of the uplift in this country is confined to noses.—Eric Times.

Bossy's Epitaph

A farmer was trying to fill out a railway company claim sheet for a cow that had been killed on the track. He came down to the last item: "Disposition of the carcass." After puzzling over the question for some time, he wrote: "Kind and gentle." —Tawney Kat.

Picked the Wrong Sport

Convict (reading newspaper) — "Dere's justice for yer! A football player breaks two men's jaws and another man's leg and is de lion of de hour, while I gets ten years for only stunnin' an old guy wid a blackjack." —Boston Transcript.

It Often Happens So

He—"Aren't rosy cheeks a sign of good health?"
She—"I should say they are."
He—"Well, you're a lot healthier on one side than the other." —Everybody's Weekly.

No Parking Problem for Him

"All right, Jeems," said the officer optimist airily, as he alighted from his street-car with a good-bye wave to the conductor. "Have the car along here about 5:15, will you?"

Gets Back at Mother

"Bertie," said mother sorrowfully, "every time you are naughty I get another gray hair."
"My word!" replied Bertie, "you must have been a terror. Look at grandpa!" —Tit-Bits.

Emily had been to school for the first time.

"Well, darling, and what did you learn?" asked her mother, on Emily's return.

"Nuffin'," sighed Emily, hopelessly. "I've got to go back tomorrow." —Tit-Bits.



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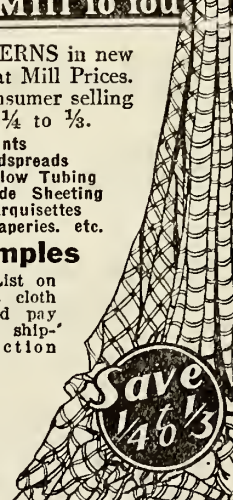
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MRS. MARY JASPER WILLIS, Contributing Editor

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REV. J. G. GANLEY, and News Editor
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Vol. LXX

CHARLOTTE, N. C., JANUARY 16, 1929

No. 3

Dr. Landrith To Visit Charlotte

Prominent Officials of Christian Endeavor Will Make Addresses at County Union Meeting Feb. 7

Plans for the monthly meeting of the Mecklenburg County Christian Endeavor Union are announced for Thursday evening, February 7. The main meeting is to be held at the Second Presbyterian Church at 8 o'clock, when the business of the organization will be conducted and two addresses will be delivered, one by Rev. A. P. Landrith, D.D., of Chicago, and the other by Roy Breg, Southern Secretary of C. E. with headquarters at Chattanooga, Tenn.

Dr. Landrith is Citizenship Superintendent of the International Christian Endeavor Union and is a noted preacher of the Northern Presbyterian Church, well known for his platform ability. He was a speaker on the program of the National Convention at Chattanooga, December 28-30.

There will be a banquet at 6 o'clock the same evening, which all are so wish may attend. The plates will cost 75 cents each. There will be an entertaining program of music and refreshments at the banquet.

After the banquet the crowd will return to the church for the evening program and to hear the addresses of Dr. Landrith and Mr. Breg. Societies giving the leading attendance at the meeting at the church will be given awards in the shape of a banner and subscription to the Christian Endeavor World.

Dr. Landrith and Mr. Breg are making a tour of the Southern States in interest of Christian Endeavor, following the convention at Chattanooga. The following has been their itinerary: Cleveland, Miss.; Shreveport, Baton Rouge, La.

(Continued on Page Two)

Junior College Makes Progress at Maxton

Board of Directors of Synod's New School for Boys Met January 10 and Made Plans for Opening Next Fall

The Board of Directors for the North Carolina Synod's Junior College Men met in Maxton, N. C., last week, on January 10, and made several decisions which will be of widespread interest throughout the Synod. The minutes of the Board, E. H. Evans, of Winburg, presided.

The Board decided to postpone for the present a campaign for the permanent endowment of the school so as to give the right of way to our present schools and colleges and their financial conditions that are now in progress. A maintenance fund for the Junior College will be created at once so that the school may open at the designated time next fall. This fund will place the Junior College in easy financial circumstances for three years. During the period the endowment will be accumulated, which will adequately sustain the college.

General plans for the opening of the college were made, and it is expected that a president and faculty will soon be selected. The Board is very desirous of receiving nominations for the faculty of the Junior College, and a member of Synod is requested to write to J. P. Wiggins, secretary of the Synod, for nominations for this office.

The Board expects to meet again in February and elect the president, and with their help they will choose a faculty. Complete announcements will be made at the next meeting.

(Continued on Page Two)

Columbia Preparing For Dr. Ellis

The Seminary Will Entertain Visitors Who Attend Smyth Lectures

Dr. Wm. T. Ellis, of Swathmore, Pa., will deliver the annual lectures on the Thomas Smyth Foundation, at Columbia Theological Seminary, Decatur, Ga., January 21-26, inclusive. The faculty and students are looking forward to this visit by Dr. Ellis as one of the conspicuous events of the year. Dr. Ellis is known throughout the whole country as an instructive and interesting speaker and a man of unusual personal charm.

The Seminary is prepared to take care of twenty to twenty-five guests during this period and is looking forward to having on our campus a number of our former students and friends who will come to hear this distinguished lecturer.

The Smyth Foundation was established by the Rev. Thomas Smyth, D.D., of Charleston, S. C. The first lectures were delivered by Dr. Francis Landley Patton, D.D., LL.D., of Princeton, in 1911. During the nineteen years since Dr. Patton's visit, many distinguished educators and ministers have visited the Seminary to deliver the Smyth lectures. This Foundation has, through two decades, proven to be a source of instruction to the Seminary and her friends.

Richard T. Gillespie,
President.

Board of Bible Society In Annual Meeting

Budget of \$1,295,849 Was Adopted—Memorial to Robert Lansing, LL.D., Placed in Minutes

The eighth stated meeting of the Board of Managers in its one hundred and thirteenth year was held at the Bible House, Astor Place, New York, on Thursday, December 6, 1928, at 3:30 o'clock p. m., President E. Francis Hyde in the chair.

Devotional exercises were conducted by the Rev. George William Brown.

The minutes of the seventh stated meeting of the Board of Managers were presented and approved.

A memorial minute on Robert Lansing, LL.D., a former Vice-President, was adopted by rising vote.

The minutes of the various standing committees were presented and approved.

The minutes of the Budget Committee were presented, together with the recommended appropriations which had the unanimous support of the Advisory Council. Adjustments had been made by the General Reference Committee at the request of the Budget Committee.

The budget for 1929 was adopted, totaling \$1,295,849.

The minutes of the Advisory Council were presented and their actions recorded.

On the recommendation of the General Reference Committee the Board reduced its special price on embossed Bibles for the blind to 50 cents a volume.

The Treasurer reported the following consignments to the Society's Foreign Agencies during the month of October, 1928; Brazil, 3,721 volumes, valued at \$451.76; Caribbean, 2,042 volumes, valued at \$1,064.70; Japan 150 volumes, valued at \$175.56; La Plata, 2,525 volumes, valued at \$704.75; Mexico, 2,135 volumes, valued at \$289.29; Siam, 62 volumes, valued at \$15.90; Upper Andes, 12 volumes, valued at \$15.90.

(Continued on Page Two)

Christian Endeavorers Meet in Chattanooga

Seventh Annual Convention Gathered in Tennessee December 28-30

Attended by over 1,200 delegates, the seventh annual all-south Christian Endeavor convention met December 28-30 in Memorial Auditorium, Chattanooga, Tenn. The convention incorporated throughout the session the three main phases of "The Crusade With Christ," evangelism, Christian citizenship and world peace. Delegates came from 11 southern states, Tennessee, Virginia, Arkansas, Mississippi, Alabama, Georgia, Kentucky, North Carolina, South Carolina, Texas and Florida.

A specially invited group of pastors and Endeavor leaders had luncheon with the officers of the International Christian Endeavor Society in the grill room of the Hotel Patten on Friday. Besides the officers and executive committee members of the international society, those present were Dr. J. P. McCallie, of the McCallie School; the Rev. R. C. Long, D.D., of Atlanta, stewardship secretary of the Southern Presbyterian Church; the Rev. D. W. McIver, pastor of the Missionary Ridge Presbyterian Church; the Rev. A. Ray Howland, of Atlanta, pastor of the Ormond Park Presbyterian Church and president of the Atlanta Christian Endeavor Union; Stokes S. Rawlings, of Greensboro, N. C., president of the North Carolina State Christian Endeavor Union; the R. C. Wilson, of Cartersville, Ga., pastor of the Cartersville Presbyterian Church; Miss Mamie Gene Cole, former Dixie Junior field secretary and now director of religious education in the First Presbyterian Church of Fort Smith, Ark., and the Rev. W. Arnett Gamble, pastor of the Pinetops, N. C., Presbyterian Church, and editor of the young people's department of the Presbyterian Standard, of Charlotte, N. C.

Several brief testimonies were given with regard to the value of the Christian Endeavor Society work in the lives of those who were present and in the work of which they are interested in various parts of the South. All who spoke were enthusiastic in their expressions of the value of the work in developing Christian character and leading the way to definite Christian service on the part of the church worker and the Christian Endeavor worker.

Executive Committee Meets

The executive committee of the international society met at the Hotel Patten on Friday, discussing a great many matters of importance to the internal workings of the organization. The committeemen voted to suggest to the young people of all churches that they sponsor a vigorous campaign of evangelism in the months immediately preceding Easter Sunday. No program was brought forth for this campaign, but the young people were urged to place themselves at the service of their pastors, who would decide upon the best method for promoting the movement in each separate community.

A campaign to augment church attendance throughout the south was proposed to the young people, who were asked to lend their efforts to securing church attendance upon the part of their friends. It was decided that a campaign of education in world friendship and peace will be promoted among the various Christian Endeavor unions during April and May. This will include correspondence between the young people of America and the young people of foreign lands.

An increased support of the missionaries, churches' missionaries and benevolent enterprises by the young folk

(Continued on Page Two)

Bible Society Council Meets

The Annual Meeting of the Advisory Council Takes Place Dec. 4,

As the meeting of the Advisory Council on Tuesday, December 4, was its tenth annual gathering, in New York, our readers will be glad to be informed of the status enjoyed by this body, which for a decade has been demonstrating increasingly its value to the Society.

The Advisory Council meets annually in accordance with Article XIX of the By-laws of the Board of Managers, which states:

There shall be an Advisory Council formed of representatives appointed by the evangelical Christian bodies in the United States whose general organizations endorse the work of the American Bible Society and request or require their churches to contribute to the work of the Society. This Council shall cooperate with the Board of Managers in interesting the churches which they represent, in the work of the Society, and shall advise the Board as to its purposes and plans. It shall be invited to the Annual Meeting of the Society, and shall be called together at the expense of the Society to meet with the Board and its Budget Committee at that period of the year when the budget of the Society shall be under consideration.

At the first meeting of the Advisory Council, held in 1919, there were nine denominations which appointed representatives. This year 27 denominations named members to represent them.

This year's session was solemnized by the absence of General Secretary Haven, who in previous years had contributed so happily and constructively to the discharge of business, and of whose death suitable and affectionate remembrance was made.

(Continued on Page Two)

January In Our Church Schedule

The Cause of Foreign Missions Has the Right of Way for the First Month of the Year

The month of January holds a strong place in the program of our Southern Presbyterian Church. On January 13, which was last Sunday, the attention of the church was called to the Presbyterian Foundation, which has its headquarters in Charlotte, with Dr. R. A. Dunn as the president of the Foundation and the Assembly's Trustees.

This Foundation is growing as a vital unit of the church, in calling attention to the opportunity of all who wish to make the church in some form of its work, a beneficiary of their wills. Suitable literature on this matter may be secured from Dr. R. C. Long, 305 Henry Grady Building, Atlanta, Ga.

The whole month of January is assigned to the consideration of our Foreign Mission program. All three of our church papers are issuing a special edition this week in which articles are offered containing facts from the field, illustrated with pictures of the fields and their operations. Other articles present reasons and exhortations about our Foreign Mission work from our central office in Nashville.

On January 27 our Sunday Schools are asked to have a special program so that the members of the schools may study and give to this cause of Foreign Missions. Suitable programs and suggestions may be obtained by writing Mr. E. D. Grant, Box 330, Nashville, Tenn. Mr. Grant is Educational Secretary for our Executive Committee.

The week of January 27 to February 2, 1929, is the week of the

(Continued on Page Two)

CONTINUATIONS FROM PAGE ONE

DR. LANDRITH TO VISIT CHARLOTTE

Rouge, New Orleans, Columbus, Miss.; Birmingham, Little Rock, Lebanon, Tenn.; Nashville, Memphis; Paducah, Ky.; Bowling Green, Ky.; Lexington, Ky.; Ashland, Ky.; Louisville, Covington, Ky.; Richmond, Va.; Newport News, Norfolk, Lynchburg, Roanoke, Bristol, Knoxville, Gadsden, Ala.; Atlanta, Macon, Savannah, Charleston, S. C.; Kingstree, S. C.; Columbia, S. C.; Concord, N. C.; Charlotte, Winston-Salem, Greensboro, Sanford, Fayetteville, Southern Pines, N. C., and Augusta, Ga.

BOARD OF BIBLE SOCIETY IN ANNUAL MEETING

\$18.40; total volumes, 10,647; total value, \$2,720.37.

The issues from the Bible House during October were 608,901 volumes. The meeting was adjourned.

JUNIOR COLLEGE MAKES PROGRESS AT MAXTON

as to the opening date and all the information necessary to prospective student and patrons.

Great satisfaction was mutually expressed by the members of the Board of the Junior College, and the manifest interest in the prospective school by the people of the Maxton section greatly pleased all the Board. The project seems in a fair way to reach a successful fruition, and it is hoped that full announcements can be made in the near future.

JANUARY IN OUR CHURCH SCHEDULE

3 is Self-Denial Week for Foreign Missions. At this time, the churches, the women's and men's organizations, and the young people are asked to give themselves to meditation and prayer for the cause of Foreign Missions, and to set aside gifts outside the budget for this cause.

BIBLE SOCIETY COUNCIL MEETS

recognition was taken.

The devotional service, beginning at ten o'clock, included a participation in it by General Secretaries North and Brown, both of whom assumed their present positions on May 1. Before taking up the agenda, a stimulating brief address on the contribution to the Christian religion by the Society through its promotion of transactions was made by the Rev. Francis J. McConnell, D.D., resident Methodist Episcopal bishop in New York, and recently elected a ministerial member of the Board of Managers. Bishop McConnell is the new president of the Federal Council.

The forenoon was devoted to a consideration of items, an outline of which each representative had received several days in advance. The question of local churches becoming effective centers for the distribution of the Scriptures elicited numerous suggestions, the sense of the Council being that individual churches would co-operate to widen Scripture distribution if workable methods were more available. It was recommended by the Council "that during the coming year an experiment be made among a limited number of churches, placing with them Scriptures for sale, the plan to be worked out by officers in consultation with the Committee on Home Agencies."

Three matters of major importance were then introduced and thoughtfully considered. The item of a "pension plan" receiving the sympathetic attention of the Council, endorsement was given to the working out of a pension program. The special need for Scripture distribution existing in Latin America was amplified, as was also the desirability of the erection of a Bible House at Rio de Janeiro.

Considerable discussion centered in the consideration of ways whereby the Society may ensure more intelligent and better support of its work on the part of local churches and denominations. The Council endorsed with gratifying approval the methods now in use and urged their continuance. The idea was advanced that attention

might well be given to the students of theological seminaries with a view to enlisting the interest of prospective ministers. Action was taken urging approach be made to the denominations through state organizations, where that method would be convenient.

The discussions of the above subjects were carried on with the sort of freedom desired by the officers, and resulted in bringing to the home office the type of idea and suggestion necessary for an intelligent co-operation between the supporting denominations and the Society.

Following the lunch hour, the Council met with the Budget Committee, and considered the budget for 1929. Prior to the meeting of the Council, the officers, having made a diligent study of the financial needs of their departments, had presented them to the various committees in charge, which had approved them. It was found that the estimated expenditures which seemed imperative for the ensuing twelve months, exceeded the anticipated income. Accordingly the budget of estimated expense was reduced by approximately \$80,000, in order that the estimated income and the anticipated expenditures might balance.

The Council, after considering patiently and in detail every item of the reduced budget, totaling \$1,295,849, approved it, reaffirming the resolutions of the Council of a year ago, which, among other significant items, included this statement:

The budget of the American Bible Society for 1929 unanimously approved by the Advisory Council does not begin to cover the opportunity open to the Society.

With this feeling of responsibility toward a need inadequately met, but determined to render every possible assistance individually and denominationally, the Council adjourned, concluding in prayer the discussions and actions of a day certain to be productive.

The denominations officially represented are as follows:

Church of the Brethren, Rev. Ross D. Murphy.

Christian Church, Rev. H. M. Hainer. Congregational Church, Mr. F. H. Warner.

Disciples of Christ, Rev. S. G. Inman, Ph.D.

Society of Friends, Mr. Arlando Marine.

Norwegian Lutheran of America, Rev. Martin Anderson, D.D.

Lutheran Augustana Synod of North America, Rev. J. Elkholt, Ph.D.

United Lutheran Church in America, Prof. H. C. Alleman, D.D., Ph.D., LL.D.

Methodist Protestant Church, Rev. C. S. Kidd.

Moravian Church, Rev. Paul de Schweinitz, D.D.

Presbyterian Church in U. S. A., Rev. Minot C. Morgan, D.D.

Cumberland Presbyterian Church, Rev. D. W. Fooks.

United Presbyterian Church of North America, Rev. James H. Parker, Ph.D.

Protestant Episcopal Church, Bishop James H. Darlington, D.D., LL.D.

Christian Reformed Church in America, Rev. John Beebe.

Reformed Church in America, Rev. E. J. Blekkink, D.D.

Reformed Church in the United States, Rev. Titus A. Alspach, D.D.

United Brethren in Christ, Rev. S. C. Enck, D.D.

The following denominations were without representation due to the inability of their representatives to be present:

Evangelical Church, Bishop S. C. Breyfogel, D.D.

Evangelical Synod of North America, Rev. John Baltzer, D.D.

Methodist Episcopal Church, South, Bishop Collins Denny, D.D., LL.D.

African Methodist Episcopal Zion Church, Bishop J. S. Caldwell, D.D.

Colored Methodist Episcopal Church, R. S. Williams, D.D.

Presbyterian Ch. in United States, Rev. Walter L. Lingle, D.D.

Reformed Presbyterian Church of North America (Covenant), Rev. P. J. McDonald.

—Bible Society Record.

CHRISTIAN ENDEAVORERS MEET IN CHATTANOOGA

of each denomination was discussed at the committee meeting. It was agreed that only through their own service and contribution to the expenses and work of this movement could success be attained.

I. A. Martin, of Knoxville, chairman of the all-south extension committee, presided at the evening session of the convention, which was held at the Memorial auditorium, and marked the official opening of the convention. Percy S. Foster, of Washington, internationally-famous musical director, led the opening song service.

While the president of the World's Christian Endeavor Union, Dr. Daniel Poling, was not able to be at the convention, many others of the international and national officers were there. Among them were E. P. Gates, General Secretary, A. J. Shartle, treasurer, C. C. Hamilton, manager of C. E. World, H. N. Holmes, secretary for World Peace, Ira Landrith, superintendent of Citizenship, Stanley B. Vandersall, vocational superintendent.

Among the prominent visitors invited to speak on the program were Dr. E. W. Smith, Dr. H. H. Sweets, Dr. R. C. Long, E. D. Grant, Miss Anne Vandevanter.

Denominational luncheons were put on on Saturday, and these representatives of our own church spoke also at the gathering of the Southern Presbyterians.

It was decided at a meeting of the all-south extension committee Saturday afternoon that the committee virtually will be replaced by a new and larger group, which probably will be known as the all-south advisory committee.

Dr. Edward P. Gates, of Boston, general secretary of the international society, stated that the action was taken because the business of the society has grown so greatly in the past year that larger and better facilities for promoting the work are required. He pointed out that there are five times as many Christian Endeavor societies in the south today as there were ten years ago, and affirmed that this number is increasing rapidly and steadily.

"Our problem," Dr. Gates continued, "has arisen because our business has been augmented by the great increase in numbers, societies and unions during the immediate past. This increase is nation wide, yes, even world wide, in scope, but it is especially noticeable in Dixie, where the southern denominations are swinging behind the Christian Endeavor movement with a marvelous support that never before has been accorded our enterprise."

The present extension committee comprises the presidents of the various state unions in Tennessee, Kentucky, Virginia, North Carolina, South Carolina, Florida, Arkansas, Texas, Mississippi, Alabama and Georgia, several departmental secretaries and one or two workers who do not hold other official capacities. I. A. Martin, of Knoxville, has been chairman of the committee for the past several years.

The work of the enlarged committee will be in securing more hearty co-operation of the Endeavorers throughout the south in lending their support to their pastors, societies and unions. It is the aim of the committee to form an organization where every member of each individual society will arrange his time and services as will benefit his own local society the most.

Dr. Gates introduced the executive committee members who were present at the auditorium and gave interesting statistics regarding Christian Endeavor work throughout the world. He stated that there are 4,000,000 Christian Endeavor workers as well as 15,000 officials in the United States alone, giving their time and service to the promotion of the principles of the society. He also presented the regrets of Dr. Daniel R. Poling, of New York, president of the international society, who was to be a speaker at the convention, but was unable to be present.

Besides Dr. Gates, addresses were delivered by Drs. E. W. Smith, H. H. Sweets, Ira P. Landrith, E. B. Quick, William Hiram Foulks, C. M. Sherwood, S. B. Vandersall, E. D. Grant, and W. Roy Breg. Space does not permit any account of their speeches.

Besides the numerous banquets, the young people were given a sightseeing tour, and visited Lookout Mountain, Chicamauga Park, Missionary Ridge, Fort Oglethorpe and other historic places.

The convention adjourned on Sunday night.

DEVOTIONAL

A QUESTION

By Theodore E. Simmang

A few years ago, when the Oberamergau Players were in New York City Anton Lang passed along Broadway Rector, Wall and other streets unheeded and unnoticed. His face was lit up with the pleasant smile and he showed kindly countenance which Christians are taught was worn by their Savior. The flowing locks of hair and the light beard have been too often pictured not to have attracted immediate attention. But he mingled with crowds, crossed the busy highways of traffic, looked into the show windows, and none noticed him.

Somewhat later, and illustrative of the same point, there appeared in the same great metropolis other players who came from Europe to film the Life of Christ. Among them was one who, we are told, resembled the Savior, and was cast in that role. When this actor was read to have the scene of the Crucifixion begin, it was found that someone had stolen the cross upon which that immortal event was to have been represented. Not only that, but the donkey that was to be used had also been taken. It was seemingly a small affair, but delayed the making of the picture very greatly, and cost considerable trouble. Eventually the missing articles were replaced; and the picture proceeded.

One hears much about the heralded Second Coming; and (in that event) Christians might well contemplate, whether the Savior would receive at their hands the same consideration that Anton Lang and his prototype were shown.

We speak of this as being a "Commercial Age," when each looks out for Self. The speed of motor cars, and the desire to reach a destination, often make people forget the widow and the cripple trying to cross the highway. The age must jump with their crutches when the youth, often inflamed by alcohol, honk the horn.

Is it not a fair question to ask: will Jesus receive the tribute to which the Christian world claim Him entitled, He should come again?—Masonic Bulletin.

EVIL INSTINCTS CONQUERED

In Jack London's "Call of the Wild" he tells us of the magnificent St. Bernard dog, the pet of a wealthy family in California, that was stolen and sold to the Klondike freighter. In this new life the dog became a monster. The old instincts that long had laid dormant were aroused by the conditions. He fought and survived as wolves fight, and life "to the strongest." He learned to cut the bull loose from the herd and bring him down. When his owner died he went to the wolf pack and fought his way to mastery.

The splendid St. Bernard had gone bad and become the beast of prey. It was because there was something in the dog that responded to the howl of the wolf. The old nature was simply veneered over, and under certain conditions the veneer was scraped off.

That is what we have most to fear in our fight for character, in our endeavor to build Christian manhood and womanhood. The old wolf instincts are in the response to evil, the reply to temptation.

But, thank God, the Saving One within us is mightier than all evil instincts. He can quell them. "Greater is He than in you than he that is in the world." The Lord who mastered us can master the uprising sins for us.—Exchange.

MORNING PRAYER

Edgar G. Gammon

As I start anew the day
With its oft uncertain way,
May I seek Thy hand to guide,
Lest I wander from Thy side.

Burdens that I need not bear
Help me lay aside in prayer,
That to others I may be
Full of strength and sympathy.

May I in this day of strife
Of the war that we call Life,
Sacrifice all selfish aims
In the aid of others' gains.
Charlotte, N. C.

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EDITORIAL

LAW-MAKERS—LAW-BREAKERS

We have all heard the old saying, "Shoemakers' children go barefooted."

We see a similar condition of affairs when we look into the civil life at Washington City. Here our laws are made with which this country is to be governed, and yet we see the strange contradiction, because nowhere in the United States is law more flagrantly violated. On the first day of the week, all over our land, stores are closed, houses of amusement are closed, yet in the capital city of the nation they are opened, and business goes on as on any week-day.

The inhabitants can do any business on the Sabbath that can be done on any week-day.

Of the 48 states of the Union all have laws to protect the Sabbath, but the District of Columbia has no such law.

Hon. William C. Hamner, of North Carolina, was shocked to find that such was the case. He said, "I have always lived under Sabbath observance, and never saw a Continental Sabbath till I came to Washington."

Real estate dealers ply their trade, and one contractor gave evidence before a Congressional Committee that he represented men to build 4,000 houses and 4,300 apartment houses each year." He further said that a Sabbath law would be disastrous to their trade, because more people went out to see houses on Sunday than would go for two months on week-days.

The operator of Earl Theater of Washington, whose name ends in "Sky," testified that 1000 visitors from without come to Washington on Sunday to attend the shows.

A Sabbath law is more necessary in Washington than any other city because in the first place, that city represents to people from other parts of America is, and then 60,000 government employees from every section of our land live there, and when they return home they take with them the idea of broken laws which nothing done; an impression that must be felt in the remotest hamlet of the land.

What a strange picture we must present to representatives of heathen lands who come to this so-called Christian land!

They find that Congress enacts strict laws to the observance of the Sabbath, laws that close all stores and places of amusement in every State of the Union, and fixes strict penalties for their violation, yet these same lawmakers allow this one city where they meet, to exempt from these laws and its citizens ply their trades, buy and sell, and cater to the amusement of the people.

There is a bill before Congress dealing with this matter.

Write to your representative and let him know that you are interested in its passage.

PRESBYTERIAN FOUNDATION DAY

Sometimes complaint is made that our lower courts are becoming independent of the higher ones, and fail to recognize the obligation to obey its orders.

This of course has its effect upon the membership of the Church, with the result that they

obey the orders of higher courts, or not, as it suits them.

The result of this course of action is that we are drifting away from Presbyterianism into Congregationalism. Each Church becomes an entity, and does what seems best in its own eyes, as the Israelites did in the time of the Judges.

Pastors and elders should remember that it is their duty to carry out the order of the lower courts. The General Assembly, meeting in Atlanta, last May, designated January 13, 1929, as "Presbyterian Foundation Day."

It will be the duty of pastors to instruct their people in the nature of this Foundation, showing them that it is not a new cause in our Church, but it is a perpetuation of the Old Board of Trustees of the Presbyterian Church in the United States, with an enlargement of its scope. It carries with its duties, as members, no expense, but all service is voluntary.

R. A. Dunn, of Charlotte, is president and George M. Rose, Charlotte, is secretary treasurer. It has the same functions as a Trust Company among banking institutions.

"It will act as Executor or Trustee for any one desiring to make a direct gift while living, or by will, to the Institutions, Executive Committees, Board or other agencies of the Presbyterian Church. The purpose of the Foundation is: To keep before the people of the Presbyterian Church the need for remembering their Church in their wills; to accept any reasonable trust and execute it according to the terms of the donor; to write annuity bonds where a sum is intended for division among several causes; to encourage members to take out insurance for the Causes of the Church; to protect the smaller institutions of the Church, such as Mission Schools and Orphanages by making the Presbyterian Foundation the Trustee for any sum left to them by will. It affords the easiest, least expensive and surest way of dividing a gift or bequest, either small or large, among a number of causes."

NORTH CAROLINA SYNOD'S OPPORTUNITY IN PUBLICITY

The Synod of North Carolina has come to a new valuation of its publicity opportunity in the official organ of the Synod, the Presbyterian Standard. Through its Committee of Synod's Work it has definitely accepted the paper as its main instrument for getting the information as to its work over to the churches.

The Synod's Committee has now a page all its own in each issue of the Standard. It is named, "The Department of Synod's Work", headed with a streamer which runs across the page. Reports of committees, not only those which find a place in Synod's Minutes, but news stories of ad interim meetings, the appeals of chairmen of Synod and of each Presbytery, and stories of the work of any of Synod's agencies and schools will be given the right of way on this page.

This ought to be of great service to any Presbyterian chairman who wishes his appeal to reach his own pastors, for the paper now goes to every preacher in the Synod, because all have been put on the complimentary list, and it comes free to them just as the Presbyterian Survey goes to every minister in the Southern Church. And of course, it goes to several thousand members of the churches.

The Synod's Committee of Publicity is anxious that our ministers shall avail themselves of this opportunity to publish the news of the churches. They ask that every pastor shall cooperate with them in sending the items of news from their fields. Such items will find an early publication on the news pages of the Standard.

Every Presbytery ought to appoint one of its members as publicity agent, so that items may be sent which might be overlooked. General movements take place which no special person will feel responsible for, and yet these things are interesting and stimulating to other parts of the church. A Presbyterial agent will send in such news. It is hoped that the Presbyteries will appoint these men at an early date.

Brethren, let's work together, and use the printing press for the glory of God and the progress of Christ's Kingdom among us.

—J. G. G.

THE WEEK OF SELF-DENIAL FOR FOREIGN MISSIONS

The General Assembly has set aside January 27 to February 3 as a Week of Prayer and Self-Denial for Foreign Missions. All the pastors and sessions are asked to urge their congregations and all the factors and units of the church to observe this week as a period of prayer for all our missionaries and all their operations, for the members of our churches in foreign lands, and for the growth of Christianity among the heathen.

A season spent thus in prayer and thought for the advancement of Christ's work in the nations of the world which are not yet evangelized will have large benefits to all who join in this movement. Some time ought to be used to study the word of God in its exhortations to the Church to carry the message of eternal life to the ends of the earth. The Bible is a missionary book, and Jesus and his apostles make it plain that the Good News is meant for all men, and is not to be kept for our own exclusive use. The enlargement of our own souls is bound to accrue to us when we scatter the gospel blessings.

Again, we ought to obtain some useful and informing books and papers which will give us the facts about the achievements of the church in foreign lands. The timely appearance of "The Desire of All Nations," the current Foreign Mission Study book written by the facile hand and in the vivid style of Dr. Egbert W. Smith, our Executive Secretary of Foreign Missions, gives us the very book we need for this time. A copy may be obtained for fifty cents from E. D. Grant, Box 330, Nashville, Tenn. It will stir your heart as well as inform your mind.

A week thus spent in prayer and study ought to be concluded with as large an offering as we can give to this cause. We may give through the church treasurer, or through the Woman's Auxiliary, or the Men's Organization, or the Young People. Last year our Foreign Mission Committee was in great distress, for a tremendous deficit faced them as they neared the end of the year. All will remember the ringing cry of distress that went out over the church, when the General Assembly called for a cut of \$120,000 on our Foreign Mission Budget. Not only our own church, but the whole of American Christendom was aroused by the situation, and many friends outside the church lifted up their voices in protest, and opened their purses to prevent the cut. The Southern Presbyterians sprang into the breach, and by the time the Presbyteries were meeting, not only was the cut avoided, but the old deficit of \$290,000 was reduced by one half. We fear some of the other causes suffered by this special appeal, but it shows what can be done, when a church is aroused.

With this recent history still throbbing in our memories, let us make this Week of Self-Denial which we are approaching so effective that no such appeal will be necessary this year.

—J. G. G.

PRACTICAL CHURCH PROBLEMS

There are always Church problems to be solved, and to their credit we can place many sleepless nights, when the minister tries to solve them.

The above title is that of a book of 46 pages issued by Massanetta Springs Management. We opened this book to obtain an idea of its scope but, though other matters were pressing, we found our interest deepening, and we enjoyed the hard-sense solution of these problems by men who were not simply thinking, but who worked successfully their theories.

The topics discussed were:

How to secure an attendance at the Sunday night service.

The Church reaching the masses.

How to secure an attendance at the Prayer meeting.

Soul Winning—Type of Evangelism needed.

How to enlist and train the young people.

Country church problems and how to solve them.

This little pamphlet is just what many a pastor needs to get him out of the rut into which he has fallen.

This pamphlet can be obtained from Rev W. E. Hudson, Staunton, Va., at the price of 35 cents.

We advise our pastors to secure it.

CONTRIBUTED

TWO COMMON OBJECTIONS TO FOREIGN MISSIONS

C. Darby Fulton

During a journey from Cincinnati to Nashville on the train about a year ago I had the pleasure of talking to two men, men of the world we would call them, who looked at foreign missions from a somewhat different angle from my own. I was much interested in their viewpoints.

In the course of my conversation with the first of these two men, who proved to be a doctor, some casual mention was made of the fact that I had for several years been a missionary in Japan, whereupon my companion turned to me and said, "You know, there has always been one question that I have wanted to ask about this foreign mission business. I wonder if you would mind if I asked you with perfect frankness something that has been on my mind and heart for a long time?" "Why, no," I replied, "go ahead and I will do the best I can to answer it."

Why Should Christianity Compete With Old Religions?

"Well," he said, "it has always seemed to me to be highly presumptuous for a people of a young civilization like our own to go over there to China, and Korea, and India, and Japan, nations whose civilizations were thousands of years old before our was even born, and presume to tell them what they are to believe concerning God and religion; especially when we all concede the fact these people have a genius for religion, and that every great religious system under the sun of which we have any knowledge, has come to us from the East. I have a nurse working for me in my hospital in Louisville, who has traveled somewhat extensively in the Orient, and she shares with me the views that I have just expressed. What do you think about it?"

"Well," I said, "before I make definite reply, may I beg the privilege of asking you a question?"

"Certainly," he replied, "what is it?"

"Doctor," I said, "it has been a common custom until very recently in many oriental countries, and one that still persists in some, whenever a person was suffering from certain diseases, to take a long needle, perhaps eight or ten inches in length, and plunge it into the body at various places, with the idea that the whole cause of the trouble was demon-possession, and that the only way to get rid of it was to make it so uncomfortable for the evil spirit that he would have to get out!" "Now, Doctor," I said, "they have been practicing these methods of cure for thousands of years—long before what we call scientific medicine was ever known in this country. Now, the question I want to task you is this, 'Would you count it presumptuous in you yourself to leave your home and your friends and every traditional tie and go across the ocean to these far away lands, at your own expense, at no cost whatever to the people whom you go to serve; to spend your life in exile, so to speak, among a strange people, binding up their wounds, comforting their hearts, and suggesting to them that there are more effective, less painful, ways of treating simple human maladies than by means of these drastic methods that they employ? Would you count that presumption, or would you consider it a kindness?'"

The Doctor replied, "I believe I see your point."

Let's Convert Our Heathen at Home First

A little later I was talking to the second of the two men to whom reference has been made. In the course of our conversation he turned to me rather suddenly, and said, "What's your line?"

"I travel for the Presbyterian Church in the U. S.," I said. "My business is to go from church to church and see if I can keep our people interested and informed about foreign missions."

"Foreign missions, did you say?" the man inquired with an incredulous inflection.

"Yes," I said, "foreign missions."

He turned to me and said, "You know I have never been exactly sold on this foreign mission business."

"Well," I asked, "what's the matter with it?"

"It has always seemed to me," he replied, "to be an inexcusable waste of the church's money to send missionaries all the way across the Pacific or the Atlantic ocean to Africa or China or Japan, as the case may be; to set them up in housekeeping over there, and give them schools, hospitals and chapels, and all the other equipment they need for their work at an enormous cost to the church, when we still have hundreds of thousands and millions of heathen right here at our own door. Why don't we finish the job here first and make every man in this country a Christian; then there will be time enough for us to consider those nations across the sea. Frankly, I would like to know what you think of that."

"That's a fair question," I answered, "and I am going to do the best I can to answer it, but first let me ask, 'What's your line?'"

"I sell cigarettes," he said. "My business is to go from town to town and introduce our brand of cigarettes into the market."

"That's very interesting to me," I replied. "Have you sold your brand of cigarettes to every living American?" "By no means," he said. "There are millions in our country who don't smoke at all, and millions more who don't smoke our brand."

"Why is it then," I asked, "that when on your own admission there are still millions here at your own door who do not smoke your brand, your firm insists on sending her salesmen all the way across the Pacific ocean to China putting up expensive posters all over that enormous country, sending her representatives to the most far off places, where even missionaries have seldom gone, and giving away hundreds of thousands of free packages of cigarettes each year in an effort to induce the Chinese people to smoke? Why don't you put a cigarette between

the lips of every living American first, then there will be time enough for you to consider those nations beyond the sea?"

"You don't understand business," he replied.

"Well, I will admit that," I agreed. "But, what's the matter with my argument?"

"Well, you see, we are looking for business expansion," he explained. "The markets in this country have been well worked over. Every man who walks the streets finds advertisements of a dozen different brands of cigarettes flaunted in his face every day of his life. But over there in China is the biggest undeveloped market in all the world, four hundred millions of people as yet scarcely touched, and we want to get in on the ground floor before the competition becomes too keen."

"Friend," I said, "in my opinion, that is an unanswerable argument; and by reason of that same argument, we who are interested in the expansion of the Kingdom of Christ can never rest so long as there are whole areas of human life where not even one hint has ever gone that a Savior came and bled and died that man might be saved."

"I believe I see your point," he said.

WHAT IS THE CHURCH WAITING FOR?

Egbert W. Smith

Last year's great effort was to prevent a cut, to avoid a retreat, to simply hold our own. For several years this has been all our Church has had the faith and courage to attempt. When the army of the Lord is thus content to dig itself in, to cease advancing, to disregard its Great Commander's "Go," it is already in retreat. Four years ago our Church's missionary force was 516. Today it is 464. If receipts continue to decline as they have done since April 1, the figure will drop lower still. What is our Church waiting for?

For More Missionary Recruits?

We have a list of waiting and eager candidates that for lack of funds we cannot send. Scores of others would offer but for their awareness that our Church is not increasing, but is reducing, its missionary force.

For More Native Evangelists?

We could train and send forth double and treble the number we now have, to carry Christ into tens of thousands of unreached villages, but for lack of funds.

For the Native Churches to do Their Part?

They are doing their part nobly, but as yet and for a long time to come, they are but tiny oases amid vast Saharas of destitution. In China, for example, the evangelical church members are but one in 1,000 of the population, in Brazil one in 800 while in our Southern states they are one in three. Should not the strong help the weak and so fulfill the law of Christ?

For the Doors to Open Wider?

The doors of opportunity in all our six foreign fields are already wide open. Our missionaries are rapidly returning to China. In that country and in Mexico they see in the clearing political situation the dawning of the brightest day of opportunity they have ever known.

For the Appeal of a Greater Need?

What need can be greater than that of the 34,000,000 for whose evangelization our Church has solemnly and definitely assumed responsibility and of whom a large part are in total darkness? For example, Rev. J. W. Vinson recently wrote me that in his Haichow field with its population of 1,750,000, "nine-tenths of the people have never even heard the gospel or read a religious tract." Substantially the same is true of the seven other Stations in our North Kiangsu field of 14,000,000. Mr. Vinson mentioned several towns of from 1,500 to 6,000 population "From all of these the call, 'Come over and help us,' has come time and again but is still unanswered. Many in these towns have died since the call first came, but, alas, because of our neglect none of these has 'died in faith.'"

For More Money?

We are the richest nation that is or ever has been on the earth. Of this unparalleled wealth our Southern Presbyterian Church has its full share. Shall our material comforts and luxuries be swift witnesses against us at the bar of God in proof of what we might have done for our poor brothers and sisters groping out yonder in the dark?

What the Week of Prayer and Self-Denial is For

The week of Prayer and Self-Denial is for confession, in our pulpits and prayer closets, that we have no valid reason for waiting, not one reason that we can honestly present either to God or to our own consciences. As a Church we have spent on ourselves, on our own comforts and luxuries, our own ease and self-indulgence, those funds that God gave us in trust for carrying the gospel to the unreached. Every pastor knows this is true and should summon His people to repentance and to bring forth fruits meet for repentance. Every auxiliary president knows this is true. Every church officer knows it is true. Let this be our prayer, voiced in every pulpit and prayer closet in our Church, "Search us, O God; show us our failure; show us our duty to Thee and to the unreached; and baptize us, pastors and people, with the sacrificial spirit of Him who 'came not to be ministered unto but to minister and to give His life a ransom for many.'"

MACEDONIAN CRIES

J. W. Vinson, China

I was in the city of Fangshan, a town of 7,500 inhabitants, twenty-five miles south west of Haichow, one day some years ago. Two of the city elders called on me in the inn where I was stopping.

"We have heard something of the religion which you Americans are preaching," said they. "Can't you open a chapel and a day school here in our city? We shall be glad to let you have the use of one of our old temples for a preaching place. We know that you have no superstitious fear of the idol that is in this temple, so when you wish to conduct your service you may just move the god out of your way until you finish."



Wreck of Primary Class Room, James Sprunt Academy, Kyangyin, China. See desks and furniture taken out and destroyed by soldiers. Doors and windows burned as fuel.

They seemed thoroughly interested and in earnest, but just at that time we had expanded the work in other places to the limit of our resources so our sorrowful answer had to be, "We are sorry but we cannot do so NOW." As with Felix the "convenient season" for the church to heed this CALL has NEVER come. Fangshan is as destitute today as it was twelve years ago when this golden opportunity first presented itself.

At the close of a warm sultry day near the end of May, 1916, an old Chinese gentleman—68 years of age with gray hair and an unusually long, white, patriarchal beard, was ushered by the gate keeper into my study at Haichow. He was dusty and travel-stained—he had walked 30 miles purposely to see me, but he had one of the kindest, noblest faces I have ever looked upon.

"My name is Chang," he said as he sipped his cup of tea. "Ten years ago while in Harbin I heard the gospel. I bought a Bible and have been reading it ever since. My home is in Haitou, 30 miles away. I do not know a great deal about the WAY and would like to know more and learn it more perfectly. There are more than 3,000 people in the village where I live, all more ignorant than I. Our children are growing up without there are no schools in our town. I have come to beg you to open a chapel and a school in Haitou and send a man to teach us the "Way to Life."

I visited him several times in his home. Gave him a number of books and gospel tracts. He had the hunger of those who "hunger after righteousness" as my friendship with this old man is one of the sweetest memories of my life in China. The following September he visited us again in Haichow bringing two of his grandsons to put them in our school. He never got the school nor the chapel he came 30 miles seeking for. THE FUNDS were insufficient. I always add his name to the list of those in Hebrews who "all died in the faith not having received the promises."

What shall I say more? Time would fail me to tell of Kan-yu, Dabudzi, Anchuen, Chihlushu—one a city of 6,000 the other, large market towns of 1,500 to 2,500 inhabitants. From all of these the CALL "Come over and help us," has come time and time again but is UNANSWERED. Many in these towns have died since the Call first came, but alas, because of OUR NEGLECT none of these have "died in faith."

The Inarticulate Cry

There are 1,750,000 people in the Haichow field. Over ten percent have ever heard the gospel or read a religious tract. The other NINE-TENTHS like those Nineveh—in THINGS SPIRITUAL—"cannot discern between their right hand and their left." They are starving, searching, seeking, longing, but FOR WHAT they know not. Oh, the appeal of this inarticulate cry their SPIRITUAL IGNORANCE.

Letters have just come from the field relating how a band of young men had recently entered the temple of the "city god", tied ropes around this tutelary deity the city and pulled him from his pedestal. After dragging him through the streets of the city, they pounded him with pieces, throwing the pieces in the refuse heap outside the gates.

Their own gods are insufficient. What a challenge give to them the LIVING CHRIST to take the place of these dumb, lifeless idols—the work of their own hands.

CHURCH PAPER PUBLICITY

An Appreciation

Dear Dr. Bridges:

I have just read that wonderfully fine editorial page 3 of the Presbyterian Standard. There are one or two little indications to my mind that this came from your pen. I am writing to tell you how much I enjoyed reading it and how greatly I appreciate the help you have given us in our work.

There was just a little doubt in my mind as to whether this came from your pen, because the dig at the Secretary was so exceedingly mild. I am sure you would have enjoyed writing a little bit more if you might have flayed us just a little, but I know this message from your pen is going to be of great help to us.

With all your faults I love you still!

I know you are right in what you say about the publicity we can receive through the church papers. We profess to believe that these papers are essential to growth and development of the church and I am surprised to see how little material proof we have given to men of our appreciation. I think all of our Communion ought to be spending, three or four times as much in advertisements as they are, in order that papers may have a fuller life.

With kindest regards, I am,

Your grateful friend,
Louisville, Ky. Henry H. Sweets.

DEPARTMENT OF SYNOD'S WORK

CONDUCTED UNDER THE AUSPICES OF THE COMMITTEE OF TWENTY-SEVEN APPOINTED BY SYNOD TO PROMOTE ITS ACTIVITIES

REV. A. D. P. GILMOUR, D.D. *General Chairman*
Wilmington, N. C.

Synod of North Carolina

REV. E. E. GILLESPIE, D.D. *Executive Secretary*
P. O. Box 1124. Greensboro, N. C.

SUNDAY SCHOOL FOREIGN MISSION PROGRAM FOR JANUARY 27

Edward D. Grant

In accordance with its policy for improvement of all Foreign Mission educational materials, the Educational Department of the Foreign Mission Committee in Nashville has prepared three very fine Sunday School programs are comparatively short and need not displace any to all those who call for them. These special programs are comparatively short and need not displace at all the regular Sunday School lesson for that Sunday.

The Program entitled "Christ the Hope of the World" is a general program to be used in Sunday Schools which are in the habit of having all the Sunday School together in one room on special occasions. This provided for special participation in the program of the various ages in the Sunday School. Where the whole Sunday School cannot come together for this program, with very slight modifications it can be used very profitably by Intermediate, Senior, Young People and Adult Departments or any combination of these.

For Junior Departments a special program under the title "Going to School in Africa" has been prepared. This is a very brief but interesting presentation of mission school work and the results of this work in Africa. By this program Juniors will be brought very much closer to the missionaries in Africa through the eyes of the African boy and girl of Junior age.

The special program for Beginner and Primary Departments is entitled "Let the Little Ones Come." It is so arranged as to appeal very definitely to the imagination and the hearts of the little children in the Sunday School.

All of the special Sunday School programs named here are free and will be sent to any Sunday School that sends to the Educational Department, Box 330, Nashville, Tennessee, for them. Order what you need, and make January 27 not only a Foreign Mission day in your Sunday School but also a good beginning for the Week of Prayer and Self-Denial for Foreign Missions in your church.

THE CHURCH SCHOOL OF MISSIONS

Edward D. Grant

For several years Schools of Missions have been held in our Southern Presbyterian churches with increasingly greater success and interest. In January and early in February this year indications are that more Schools of Missions studying the approved Foreign Mission Study books will be held than any year thus far.

Four years ago nearly every School of Missions was held under the auspices of the Women's Auxiliary of the local church. Today, however, quite a change is coming about. The women are even more interested than they were previously, this being due largely to the fact that Mrs. Winsborough and the Woman's Auxiliary have so heartily endorsed the whole School of Missions movement. Yet, remarkably enough, the ministers of our church seem to be taking the lead more and more in conducting these Schools of Missions, and these Schools are for the most part being held with the full endorsement of the Church Session. This in itself indicates that the School of Missions is a going enterprise, and that these Schools are accomplishing things worth while in the churches that try them.

Although the Foreign Mission Season did not open until last January 1 of this year, a School of Missions studying Foreign Missions was held last fall in the Old Stone Church of Lexington Presbytery, Virginia, under the direction of the pastor and session. Of this School, one of the leading women of that church makes the following report:

"Our pastor, Mr. McBryde, will send you the facts and figures about our School of Missions, but I want to send 'hallelujah' letter privately. We just had the best school ever—more interest—more people studying and praying, more people praying, for Foreign Missions. My class of young people—five received credits for missing a meeting."

The Educational Department of the Foreign Mission Committee in Nashville is ready and willing to help any church to get started in a School of Missions. All of the printed instructions, enrollment blanks, attendance certificates, and other helps are free. All that a church has to do is just to write for them. Special "teaching aids" have been prepared for the teachers of classes that no school may drag through uninterestingly due to lack of sufficient teacher's material. All ages from Beginners through the Adults are taken care of in the School of Missions.

If your church has made no announcement yet as to whether you will have a Church School of Missions this winter ask about it. Perhaps your pastor and session are merely waiting a word from you to find out whether you really want a Church School of Missions before they take the lead.

APPEAL FOR FOREIGN MISSIONS

All Pastors in Mecklenburg Presbytery, Dear Friends:—As chairman of the Presbytery's Committee on Foreign Missions, I have received a letter from Dr. Egbert Smith asking me to get the entire presbytery active for this

cause during this month. In view of the fact that with this week's issue the "Standard" goes to every minister in the Synod of North Carolina. I am taking advantage of the editor's kind offer to remind you of Dr. Smith's work.

Last year by the hardest sort of effort the proposed cut in the money for missions was avoided. However, this accomplishment did not allow even the thought of any advance step toward reaching the millions yet untouched. It is for this unhappy throng that Dr. Smith is appealing especially.

Every pastor knows the position he occupies with his people. Your attitude to any cause largely determines what your people will do. Will you not make a most earnest effort to see that the self-denial envelopes are placed into the hands of your people and encourage them to go the second mile for this great cause?

Cordially yours,
Edgar G. Gammon,

Presbytery's Chairman of Foreign Missions.
Charfotte, N. C.

FIELDS WHITE TO THE HARVEST

Lucy Hall Morton

The town of Fructal is included in the large Barretos field but is difficult to reach because it is off the railroad and the journey is an expensive one for the great Rio Grande river must be crossed by ferry, thus entering another state (Minas Geraes). So it rarely got a visit from the overworked pastor or one of his helpers. The "Macedonian cry" reached me, however, and I kept thinking about the place until I decided, or was "led" to go there and spend a while. I knew few people there as I had never been to the place but I took with me a little necessary furniture and went in November of last year. I stored my furniture and stayed in the home of a government school teacher for ten days while looking for a suitable place to live and do my work.

I arrived in Fructal on a Wednesday and the teacher permitted me to begin the Scripture and prayer services and the Sabbath school in her house at once. A young man of twenty years, Senor Alexandre Mello dos Santos, who belongs to one of the best families of the place, and had recently married a niece of the teacher in whose house I was staying, called on me the day I arrived. I told him what I had come to do and he who was a Roman Catholic, volunteered to help in any way and every way. He remarked "God has, at last, remembered our city." He not only attended all the meetings and the Sabbath school himself, but brought his friends, and being very highly thought of and respected in the place, that meant a great deal to me and to the Cause for which I was there. He paid strict attention to all the reading and explaining of the Word of God, studied it himself and told the leading men of the town what we were doing

and the message the Lord was sending them through us. I often told him that he must prepare himself to direct these meetings for I was doing a man's job and there was no man to do it but himself.

Soon after that I left Fructal for my health was shaken and I had decided to come to the United States to see my daughter who was ill. I had spent only three months in Fructal and during that time through the Daily Vacation Bible School, Sabbath school, Wednesday and Sunday night services, visiting from house to house, and especially through this young man, Senor Alexandre Mello dos Santos, the message had been given all over the town. In September, Senor Alexandre made the public profession of his faith in Christ and was received into the church by Mr. Daffin and is now preaching, directing the Sunday School and scattering the Bible high and low. I will quote from a very recent letter from Mrs. Daffin: "The progress of the Gospel in Fructal is wonderful! Fifteen persons are asking to profess their faith. Senor Alexandre preaches, visits the sick, sells Bible, and evangelizes all the time and writes to Mr. Daffin every week.

There are hundreds of towns in the big states of Sao Paulo, Minas, Goyaz, and Matto Grosso that are sending forth the "Macedonian Cry," if only there were enough servants of the Lord with ears attuned to catch it, with lives to give and means to spend in the great and blessed work of "reaching the unreached."

Brazil.



MAXWELL HOME

A meeting of the Presbyterial at Aguas Virtuosas, Brazil, August, 1928. The automobile speeds up the work of the Church. About 60 people who could not have come but for this transportation.

SYNOD OF NORTH CAROLINA Comparative Summary for Five Years

	1924	1925	1926	1927	1928
Ministers	288	292	305	321	334
Candidates	96	109	109	107	97
Churches	520	530	536	537	540
Conversions	3,979	4,037	3,698	3,304	3,107
Communicants	70,837	73,213	73,624	70,935	72,171
S. S. Enrollment	53,528	64,567	63,165	66,590	66,157
Family Altars	3,446	4,031	3,689	3,996	4,105
Tithers	7,092	7,749	7,374	6,920	6,919
Contributions					
Foreign Missions	\$270,480	\$261,287	\$262,535	\$276,516	\$276,524
Ass. Home Missions	81,237	83,343	82,040	98,888	93,367
Church Ed. Mission Relief	42,744	40,433	43,193	51,698	43,606
Pub. & S. S. Work	14,826	14,201	14,600	15,598	15,533
Ass. Tr. School				3,925	4,563
Bible Cause	4,049	3,676	3,847	4,171	4,705
Assembly's Causes	413,336	402,742	406,215	450,796	438,298
Synod's Home Missions	57,792	53,135	56,694	59,824	58,348
Orphan's Home	117,420	105,082	103,803	118,084	120,970
Ed. Institutions	118,188	148,653	87,053	100,763	189,837
Pres. H. Missions	71,738	71,194	91,180	86,482	88,587
Synod's Presbytery's Causes	365,138	378,064	338,732	365,153	457,742
DENOMINATIONAL					
Benevolences	778,474	781,006	744,947	815,949	896,040
Pastor's Salaries	424,152	442,994	460,164	466,369	487,656
Current Expenses	803,180	951,704	769,995	509,629	508,574
Cong. Missions	46,965	42,054	35,827	36,793	33,760
Building Expenses				522,251	704,666
Local Church	1,274,297	1,436,752	1,265,986	1,535,042	1,734,656
Miscellaneous	139,310	84,690	87,671	136,963	84,818
GRAND TOTAL	2,202,081	2,302,448	2,098,604	2,487,954	2,715,514
Per Capita	\$31.08	\$31.44	\$28.50	\$35.07	\$37.57
Every Member Canvass					
Benev. Askings	\$785,213	\$761,290	\$764,255	\$769,004	\$753,154
Amount Subscribed to Benevolence	616,985	642,684	631,546	654,865	717,022
Amount Subscribed to Current Expense	651,680	802,105	851,595	886,481	882,414
Total	1,268,665	1,444,789	1,483,141	1,541,346	1,599,436
No. Subscriptions to Benevolence	27,318	32,770	34,077	34,377	34,657
No. Subscriptions to Current Expense	29,699	37,336	38,792	39,166	38,977
Total	57,170	70,106	72,869	73,495	73,634
Every Member Canvass for 1929					
Benevolent Askings	\$ 824,219	No Subscriptions to Benevolences	31,088		
Amount Subscribed to Benevolences	725,280	No. Subscriptions to Current Expenses	36,427		
Amount Subscribed to Current Expenses	871,359	Total	67,515		

CHURCH NEWS

A PASTOR GOES TO JAPAN Brevard, N. C., Adopts Resolutions

WHEREAS:—

The Reverend V. A. Crawford, who has been the beloved pastor of the Presbyterian Church of Brevard, North Carolina, since the 8th day of May, 1925, and his wife, Mrs. Martha Susan Wofford Crawford, whom he married soon after becoming pastor of the church, have been appointed Missionaries to the Empire of Japan by the Executive Committee of Foreign Missions, and,

WHEREAS:—
The Reverend Mr. Crawford has tendered his resignation to the Brevard Church, Be It Resolved:

FIRST:
That the congregation of the Brevard Church accept the resignation of Mr. Crawford with deep regret at the severance of relations which have been of such great mutual pleasure, benefit and blessing, but also with sincere felicitations to him and Mrs. Crawford, and to those to whom they are going to minister in the Kingdom of God, that such a noble privilege and high honor should be conferred upon them.

SECOND:
That the congregation of the Church wishes to express to Mr. Crawford their sincere appreciation of his consecrated efforts in his ministry; of his high character, his rare spiritual gifts, of his power in the pulpit, and of his devoted and energetic attention to the duties and responsibilities of his charge.

THIRD:
That the Congregation equally wishes to record their gratitude to Mrs. Crawford for her labors as a teacher in the Sunday School, a leader in the young people's work, a member of the Choir, and a member and President of the Ladies Auxiliary, and an active and zealous promoter of every good work in which it was possible for her to engage in the Church and in the Community.

FOURTH:
That the Congregation in wishing for both of them a pleasant and successful voyage to their destination, desires to invoke on their behalf the protection and guidance of our heavenly Father, the continued accompaniment of His Spirit, and the sustaining power of our Lord and Savior, Jesus Christ: that they may be blessed in their labor among the people of Japan, and that they may be made the instrumentality of the redemption of many souls and the enlargement of God's Kingdom.

That these resolutions shall be made in five copies, one each for Mr. and Mrs. Crawford, one for the Church papers, one for the Committee of Foreign Missions, and one for the Session of this Church with the recommendation that they be spread upon the minutes of Session.

CALL FOR CONCORD PRESBYTERY

The constitutional requirements having been met, I hereby call Concord Presbytery to meet at the First Presbyterian Church, Statesville, N. C., January 14th, 1929, at the First Presbyterian Church, Statesville, N. C., January 14th, 1929, at 10:30 A. M. to transact the following business:

- To dissolve the pastoral relationship between Rev. H. W. Roth and the Second Presbyterian Church of Mooresville, N. C.
- To dismiss Rev. H. W. Roth to the Presbytery of Cherokee, Georgia.
- To dismiss Rev. W. L. Baker to West Hanover Presbytery.
- To receive Rev. E. C. Coleman from Keokuk Presbytery, U. P. Church.
- To receive candidates for the ministry.
- To observe a season of intercessory prayer in the interest of Christian Stewardship and the Every Member Canvass.
- To transact any business growing out of the above.

R. S. Arrowood,
Moderator.

Concord, N. C.

This Call was overlooked last week.—Ed.

PROCLAMATION OF RED RIVER PRESBYTERY

The Presbytery of Red River in session Monday, adopted the following proclamation to all the Presbyterians and their friends located throughout North Louisiana. There are 28 ministers and 42 churches in this Presbytery, and her members are found in every part of our territory, many of them in places where we have no local organization. This proclamation will also be of interest to all who are concerned with the general growth of the Church of whatsoever denomination or faith they may be called. Following is the proclamation as adopted by the Presbytery and ordered read in all the churches on the first Sunday of the New Year.

1929—THE YEAR OF JUBILEE

"Then Shalt Thou Cause the Trumpet of the Jubilee to Sound."—Lev. 25:9.

To the Presbyterians of Red River Presbytery, Their Friends and Neighbors:

Greetings:
The Presbytery of Red River was organized at Minden, La., February 10th, 1854. Through these seventy-five years of our life we have come with the good hand of our God upon us. It is eminently fitting now that we make mention of His goodness, recount His many blessings, review the history, and take stock of our resources. It is a time to consider again our stand and mission in the world; and then turning our faces to the future, it is a time to dedicate ourselves anew to our mission and gird ourselves again to our task.

Therefore, the Presbytery of Red River in called session at Shreveport, La., December 31st, 1928, hereby takes the following action, viz:

- That we proclaim the year of our Lord 1929 as

our Diamond Jubilee.

2. That we resolve as a Presbytery and call upon all our subordinate organizations, constituent churches, and all our people, to observe this whole year as a year of special consecration and endeavor, especially that they shall observe it with appropriate celebrations in every church and convention.

3. That we call the attention of our churches to the essential spirit of Jubilee—It is freedom from restraints and liberty for action. The Presbytery, therefore, calls upon all our churches to make an earnest and determined effort to set this spirit free in their midst.

(1) If there is debt binding down any of our churches, rise and break these shackles.

(2) If there is lack of equipment hindering any of our work, rise and provide it.

(3) If there is indifference and lack of consecration impeding our work, rise and catch the heavenly Gleam.

(4) And if there is lack of cooperation any where, rise and follow our Divine Leader.

4. That the direction and carrying out of these resolutions, so far as they relate to the general organization and work of Presbytery has been committed to a special committee composed of Rev. U. B. Currie, Rev. Jasper K. Smith, Rev. B. C. Bell, Rev. W. F. O'Kelley, Rev. R. M. McGehee, Mr. W. E. Glassell, and Mr. F. P. Stubbs.

So far as these resolutions relate to the individual churches, the proper observance and practical use of them are commended to our Pastors and sessions, assisted by all the local church organizations.

"The Spirit of the Lord is upon me,
To proclaim the acceptable year of the Lord."—Isaiah 61:2.

Signed:

C. L. Power, Moderator.
R. M. Power, Stated Clerk.
B. C. Bell, Special Agent.

Please announce:

The Jubilee Convention of the Laymen of Red River Presbytery will meet in Minden, La., on Tuesday, February 19th, 1929. This is the Eleventh Annual Convention and plans are made for a great convention.

HOME MISSIONS IN BIRMINGHAM

One year and a half ago about fifteen men, women and children gathered on Sunday morning under the trees at Fairfield Highlands and organized a Sunday School. No building of any kind could be secured for its home. About two months later a cottage was rented. In November a church was organized with ten members. In July of this year a small church was erected by the congregation and entered August 1. The church now has 43 members, a Sunday School of 80, a Woman's Auxiliary and a Christian Endeavor Society. Dr. W. H. Hopper preaches there each Sunday afternoon. You ask of the fruitage of Presbytery's Home Missions? Here is one sample.

A Sunday School was organized December 1, in Jonesboro, looking towards the organization of a church in the near future in that growing section of the City of Bessemer.

Forty years ago on the corner of 6th Avenue and 19th Street, Bessemer, a little church was organized with 18 members. A frame church was built for its work on a lot donated by the Bessemer Land Co. Twenty-one years later the present brick church, which is now the home of the First Presbyterian Church of Bessemer was erected at the corner of 3rd Avenue and 18th Street. When organized it was assisted and nourished by the Home Mission Committee of North Alabama Presbytery until it became strong enough to support its own work. Bessemer First is now the second largest church in Birmingham Presbytery in membership and gives \$1,000 each year to the Home Missions Committee to help sustain our smaller churches and organize new work in communities without gospel privileges and \$3,000 more for other benevolences.

Was the Home Mission Committee's work worth while forty years ago?

NEW CASH CONTRIBUTIONS TO ASSEMBLY INN, MONTREAT, N. C.

From December 7, 1928 to January 9, 1929

First Presbyterian Church, Charleston, S. C. \$100.00
Presbyterian Sunday School, Eutaw, Alabama 20.00
Woman's Auxiliary, Brevard, N. C. 50.00

A Friend, Asheville, N. C.	100.00
Friends, Asheville, N. C.	100.00
A Friend, Dublin, Virginia	100.00
Two Friends, Wilmington, N. C.	100.00
A Friend, Asheville, N. C.	50.00
A Friend, Burlington, N. C.	30.00
A Friend, Charlotte, N. C.	25.00
A Friend, Vicksburg, Miss.	25.00
A Friend, Orange, N. J.	25.00
A Friend, Dallas, Texas	25.00
A Friend, Waynesville, N. C.	25.00
A Friend, Fort Smith, Arkansas	25.00
A Friend, Faison, N. C.	10.00
A Friend, Atlanta, Ga.	10.00
A Friend, Covington, Va.	10.00
A Friend, Concord, N. C.	10.00
A Friend, Florence, S. C.	10.00
A Friend, Bishopville, S. C.	5.00
A Friend, Matthews, N. C.	5.00

\$816.00

Cash for Furnishing Rooms in Assembly Inn

Asheville Presbyterial	\$ 350.00
Georgia Synodical	350.00
Mrs. R. C. Anderson, Montreat, N. C.	350.00
Mrs. W. S. Morton, Richmond, Virginia	350.00

\$1,400.00

Some receipts in part payment for furnishing room have not been listed but will be listed when the full amount of \$350.00 is paid.

In behalf of the Mountain Retreat Association and the church at large we thank most heartily the donors of the above listed gifts.

Every effort is being put forth to have Assembly Inn ready for the meeting of the General Assembly at Montreat in May, but at no time has the progress of the work been more hampered for the lack of funds as at present. It is evident that one of three things must happen in the very near future.

Larger and more contributions must be made promptly for the completion and furnishing of Assembly Inn or about \$50,000 will have to be borrowed or the Assembly will find the building unfinished and unfurnished.

In light of the service this institution is rendering the church, the many appeals that the Assembly has made for funds for the completion of Assembly Inn and the great values we are getting for so low a cost, at least a dollar's worth for every fifty cents spent, it seems strange that it should be necessary to make further appeal for this building.

If the building should remain unfinished or if money has to be borrowed and the building mortgaged for its completion the church will have only itself to blame and still have to bear the loss of the consequences.

The kitchen has to be finished and furnished at a cost of about \$4,000.00. Furnishings for the dining room should cost nearly as much. There are about eighty bedrooms yet to be furnished at a cost of about \$350.00 per room. Our churches, auxiliaries and individuals might promptly furnish these, having the rooms to bear the names selected by the donors. Furnishings for five rooms has already been provided for.

A liberal cooperation on the part of the churches at Montreat friends would easily finish the task begun and would be of immense value to the whole church.

Please send all checks and subscriptions to the Mountain Retreat Association, Montreat, N. C., marked for "Assembly Inn."

R. C. Anderson, President.

January 10, 1929.

NORTH CAROLINA

Charlotte—Two Charlotte, N. C., boys, Esley Anderson and Robert Ferguson have won the scholastic honor of being placed on the honor roll this winter the McCallie School for boys at Chattanooga, Tenn.

The McCallie honor roll contains the names of students who have made an average of 90 percent or above. It is compiled at the end of each school month, all subjects being taken into consideration in determining a student's average for the month. Esley Anderson's average of 92.2 percent and Robert Ferguson's average of 90 percent are significant when it is considered that on 20 percent of the student body wins the honor roll distinction.

The McCallie school observes a strict moral and religious discipline as well as gives a fine physical and mental training.

CALLED MEETING OF MECKLENBURG PRESBYTERY

The Constitutional requirements having been met, I hereby call Mecklenburg Presbytery to meet in called session for the following business:

- To act on the request of Rev. Parks W. Wilson for the dissolution of the pastorate at West Avenue Church, Charlotte, N. C.
- To dismiss Mr. Wilson to the Presbytery of Memphis if the way is clear.
- To take action on any business arising out of the above.

Time and place of called meeting, First Presbyterian Church, Charlotte, N. C., Friday, January 25, at 11:30 a. m.

ADJOURNED MEETING

Mecklenburg Presbytery will meet in adjourned session on Monday, February 4, at 10:00 a. m., for the purpose of engaging in a season of intercession for the divine blessing on the Church at large, and on this Presbytery, for its work, and especially with regard to the Every Member Canvass on March 10.

S. B. LYERLY, Moderator.

J. G. GARTH, Stated Clerk.
Charlotte, January 15, 1929.

Presbyterian Orphans' Home, Barium Springs—In a recent Sunday morning, services were conducted at Little Joe's Church by a deputation from Davidson College Y. M. C. A., composed of R. E. Kell and E. B. Peterson. Mr. Peterson brought a message in song and Mr. Kell preached, using as his subject "Love, the fundamental Principle of the Christian Religion," the most helpful message. The young men made a splendid impression, and we hope they will be frequent visitors to Barium. Our pastor, Rev. W. C. Brown, is still confined to his bed, though at this writing we think there is slight improvement.

SOUTH CAROLINA

Rock Hill—The First and Oakland Churches have had a two weeks' Bible study conducted by Arthur Smith, of Long Island, N. Y. Mr. Smith specializes in talks on the subject of prayer. The meetings here were well attended and great interest was taken in the study and messages. Mr. Smith is open for other engagements of this kind, and may be addressed 153 Onslow Place, Kew Gardens, L. I. His campaigns are styled, Turn-Top Campaigns.

Ebenezer—Ruling Elder J. B. Neely and his wife, Susan Matthews-Neely celebrated their golden wedding on December 26, at their home in Ebenezer, Rock Hill, S. C. The anniversary was on December 17, but the celebration was held on the 26th in order that all of the children might be present. They have nine children and eighteen grandchildren. There has not occurred a death in all these years, and all of them were present except one grandson who was ill in bed. Two other couples in the Ebenezer community and church have already passed their golden anniversary, viz.: Rev. and Mrs. J. B. Mann, and Mr. and Mrs. J. J. Matthews.

VIRGINIA

Newport News—Fourteen new members were welcomed by the First Church, Dr. Wellford, pastor, at January communion service. They came from various families, over half of which were new to the congregation.

Winter Park Presbyterian Church, Richmond—Features of the Christmas program of this church included a Christmas tree for small children; banquet in honor of college boys and girls; and a "Christmas party" for all adults. At the "White Gift" service on Sunday preceding Christmas, there was an offering of \$360.74, for the Lynchburg Orphanage. On the same Sunday, nine persons were received into the membership of the church. Shortly before their departure for the holidays, the Glee Club of the Training School gave a Christmas cantata, in Schauffler hall.

Vestminster Church, Richmond—On December 31 Rev. W. S. Golden ended his pastorate of more than ten years in this church, and moved to take up his pastorate of the church at Carthage, N. C. The congregational meeting held on December 9 concurred with a regret in the pastor's request to Presbytery for dissolutions of the pastoral relation, and adopted resolutions expressing its appreciation and affection for him and his family. On the night of December 10 the ladies' Bible class in a body, about thirty in number, came to give Mrs. Golden a surprise party. This was a very beautiful expression of their regard for her. A member of the business women's circle, of which Mrs. Golden has been chairman, on behalf of the circle, presented her with a handsome pocket-knife. The Woman's Auxiliary, which has always remembered the Pastor's family at Christmas time, presented a handsome occasional chair and mahogany table.

The closing services on December 30 were such as to leave a deep impression upon all present. The pastor preached on "The Things Which Abide," the text being "Now abideth faith, hope and love." Immediately after the sermon, Col. John W. Williams, member of the Session, stepped forward and asked the privilege of making a few remarks. In a most timely and beautiful speech he thanked Mr. Golden for his labors and for his influence in the city and church, and presented him, on behalf of the members of the church with a bag containing \$125.00 in cash. Before the pastor could begin to speak his remarks, the choir was softly singing "God Be With Us 'Til We Meet Again." The best wishes of the Vestminster attend the Golden's in their new home.

Portsmouth First—A Christmas shop, conducted by the Auxiliary for two days in early December, was a lightful social occasion and netted the organization a neat sum. The Home Mission study in the fall, sponsored by the Auxiliary, was conducted by the pastor at the Wednesday evening prayer services for several evenings. They study of Stewardship, sponsored by the Auxiliary and the men's club, was conducted in the same way later. The meeting of the Elizabeth City district of Young People's work in Norfolk Presbytery met in our new Sunday School building in December, and was largely attended. The men's club furnished a team to put on a typical program at the fall meeting of Presbytery, and also at the conference for the men of the Presbytery in December. The Sunday school had a White Gift service during Christmas week. The new building is proving a great convenience to the school in its departmental work. At the Christmas season the pastor and his family were kindly remembered by numerous gifts from individuals, groups and organizations in the congregation including good things for the table, per-

WOMANS AUXILIARY

The Woman's Auxiliary, Presbyterian Church, U. S.
270-277 Field Bldg., Saint, Louis, Missouri.

SYNODICAL PRESIDENTS OF THE WOMAN'S AUXILIARY

- Alabama—Mrs. J. F. Hooper, 610 Mabry St., Selma, Ala.
- Appalachia—Mrs. F. B. Kegley, Wytheville, Va.
- Arkansas—Mrs. Walter Wilson, Arkadelphia, Ark.
- Florida—Mrs. W. G. Thompson, Jr., 3215 Obispo St., Palma Ceia Park, Tampa, Fla.
- Georgia—Mrs. E. G. Abbott, 1315 Eberhart Ave., Columbus, Ga.
- Kentucky—Mrs. H. P. Cooper, Lebanon, Ky.
- Louisiana—Mrs. Charles L. Bodin, 1422 Ryan St., Lake Charles, Louisiana.
- Mississippi—Mrs. J. S. Hicks, Holly Springs, Miss.
- Missouri—Mrs. Walter Craven, 223 Frances St., Excelsior Springs, Mo.
- North Carolina—Mrs. G. V. Patterson, Gastonia, N. C.
- Oklahoma—Mrs. L. Fountain, care O. P. C. Durant, Okla.
- South Carolina—Mrs. W. O. Brownlee, Due West, S. C.
- Tennessee—Mrs. Ross Woods, R. D. No. 4, Lewisburg, Tenn.
- Texas—Mrs. J. W. Culver, Texas Military Academy, San Antonio, Texas.
- Virginia—Mrs. C. R. Vaughan, 319 Mountain Ave., Roanoke, Va.
- West Virginia—Mrs. J. McD. Lacy, Elkins, W. Va.

THE CHALLENGE OF THE FOREIGN MISSION SEASON

"Every onward purpose was generated in prayer and carried forward by prayer." To our Church now there comes the challenge to "go forward" to reach the unreached populations who know not Christ. We must advance on our knees. We must be about our Father's business, and in earnest prayer laying hold on Him who is our all-sufficient Resource. "Let us besiege the Throne of Grace for an outpouring upon our Church of the Spirit of prayer and sacrifice that shall mean a forward movement along our whole firing line."

"Pray with ceasing."
"Continue steadfastly in prayer."

The following topics for prayer are suggested especially for use during the Week of Prayer for Foreign Missions, January 27-February 3, but they may be used in personal or united prayer during the entire Foreign Mission season. They may be adopted by some as suggestions for their continual intercession for this great cause of advancing Christ's Kingdom in foreign lands. As prayer

sonal gifts, and a purse of gold. During the year 1928 twenty-seven were added to the membership of the church, 12 of these on profession.

APPALACHIA

Asheville, N. C.—Rev. P. N. Gresham, pastor of West Asheville Church, has accepted a call to the First Church, Savannah, Ga. The church, the community and the Presbytery deeply regret to see him leave. He has served this church well and acceptably for ten years. It has grown rapidly and is in good condition for making even greater progress.

ARKANSAS

Fort Smith—The Sulphur Springs Church is a mission of the First Church of this city, and the pastor of this church is Rev. R. B. Cotton. The State Evangelist, Rev. E. L. Wilson, and the Evangelistic Singer, Rev. J. B. Green, held a meeting in this church recently and more than 125 persons reconsecrated their lives to the Lord Jesus Christ. The Booster Band was most interesting and successful. There were three or four additions to the church during the meeting and the prospects were that several others would join by letter and by profession of faith. Being a mission church, the financial obligations were assumed in most part by the Synod's Committee, but the church gave at least \$65 to meet the expenses of the meeting. This church is located in a rapidly growing section of Fort Smith, and has a very bright future.

Heber Spring—This church was destroyed by the great cyclone that passed over Arkansas over a year ago and the membership were left in bad plight. Not only was their church completely demolished, but many of them had their homes and stores blown away, and they decided that they would disband and not attempt to rebuild. But the Superintendent of Synodical Home Missions, Rev. W. M. Scott, went to them and assured them that they would get help from the home mission funds and that the Southern Presbyterians would stand by them. They then determined to rebuild and, by getting aid from Synodical Church Erection Fund and the Assembly Home Mission Fund and what they could do themselves, a very substantial building was erected and, during the closing of the old year, Dr. Scott held protracted services, assisted by Mrs. Scott, who entertained the children with her beautiful stories. The people had a new heart and the crowds came out and the building was filled to overflowing several times. Seven valuable members were received and the church and town face the future with hope and cheer.

MISSISSIPPI

Clarksdale—The First Church of this city put on an interesting Christmas program on Sunday, December 23, in the Sunday school under the leadership of Mrs. H. P. Mobley and Mr. J. F. Brown, at the regular Sunday school hour. An offering of around \$70 was taken for Palmer Orphanage. Around Christmas time the women's and men's organizations of the church gave the sum of \$175 to Ministerial Relief as a free-will offering. All of the departments of this church are in a flourishing condition. Rev. C. V. Crabb is pastor.

is offered up to each of the six mission fields, make your petitions definite, according to the work and problems of that field as you know them. Make special mention of the missionaries supported by your church or Auxiliary. "The effectual fervent prayer of a righteous man availeth much."

"Pray Ye Therefore"

1. Spiritual awakening in our own hearts. That God will open our eyes to see the need as He sees it and touch our hearts to feel for the world the compassion He felt.

That we may submit our wills to God to be used in the ministry of special intercession and sacrificial giving at this time, that through us all nations may be blest.

2. Blessings upon all our missionaries. That God will grant wisdom and guidance to these noble servants of His.

That they may be given physical strength, material provision for needs and ever-increasing trust in Him whom they serve.

Pray for our mission work in the Orient (China, Japan, Korea).

3. A renewed sense of Christian Stewardship within our Church.

That all Christians might be faithful stewards of the information received in the mission study book, and be true to their trust of the Gospel message.

That the Church might present a united front in accepting the challenge to "go forward" in the task of reaching the unreached.

4. Continued faithfulness and increased courage in the native Christians.

That those who are won to Christ in the foreign lands might faithfully and boldly witness for Him.

That God will richly bless and enlarge the great work of training the native evangelists, doctors and teachers. Pray for the work in Africa.

5. Divine guidance and wisdom to be given to all Christian leaders.

For all those appointed to direct the work of the Church, especially all Secretaries and Assembly's Work Committee.

For Pastors and all officers in the local churches.

For all Auxiliary officers.

For every member, whether leader or follower.

6. God's rich blessing and use of every missionary agency in the foreign fields.

That souls might be brought to Christ, trained up in Christ and set to work for Christ through—

- The Evangelistic work.
- The Educational work.
- The Medical work.

Pray for the work in Latin America (Mexico and Brazil).

7. A definite forward movement in the work of extending Christ's Kingdom to "the uttermost part of the earth."

That Christians may realize that efforts of last year meant only averting the cut, thus leaving the work stationary.

That every Christian might accept God's call to advance and with a world loving heart go forward to new missionary obedience.

OUR CHURCH CALENDAR OF PRAYER FOR 1929

The 1929 Church Calendar of Prayer is a most attractive little volume, full of inspiration, information and guidance for our intercession. You cannot afford to be without a copy, and after purchasing this little book, you cannot afford to miss the blessing of using it daily.

This booklet represents the beneficent work of the Presbyterian Church, U. S., and by following the suggestions for prayer given within its pages, you will become more and more familiar, not only with the Causes of our Church and its program of work, but also with the workers in the Homeland and on the Foreign Field who are heroically carrying forward the Master's Work and who are counting on us for our prayers. The Prayer Calendar is unique, presenting as it does, the work of all four Executive Committees and the two promotional Agencies. It is published by the Presbyterian Committee of Publication, Richmond, Virginia, and may be ordered from them, price 15c. If we have allowed these first two weeks of January to slip by without getting the book, let us not fail to order copies of these immediately.

Janie W. McGaughey.

ENGAGEMENTS FOR MRS. MARGARET T. RUSSELL

Mrs. Margaret T. Russell, as you know, is a member of the staff of Extension Bible Teachers of the Assembly's Training School. She is so well-known and so much beloved throughout the church, that the following list of her engagements will be of interest to many people, auxiliaries and churches.

- Jan. 6-18—Macogdoches, Texas.
- Jan. 20-Feb. 1—Wharton and Mackay, Texas.
- Feb. 3-15—San Antonio, Texas.
- Feb. 17-22—Ennis, Texas.
- Feb. 24-Mar 1—Fort Worth, Texas.
- Mar. 3-8—Texarkana, Texas.
- Mar. 11-16—Mobile, Ala.
- Mar. 18-22—Norfolk, Va.
- Mar. 24-Apr. 16—Open.
- Apr. 17-May 12—Virginia Presbyterians.

Mrs. Russell has not made engagements for the period Mar. 24-April 16. If you are interested in securing her for a week of Bible study during the open period, write to Rev. O. E. Buchholz, D.D., Director of the Extension Dept., Assembly's Training School, 3400 Brook Road, Richmond, Va.

SUNDAY SCHOOL

Rev. Ernest Trice Thompson, D.D.

Lesson for January 27

THE HOLY SPIRIT

Joel 2:28-29; Lk. 11:9-13; John 3:5-8; 14:16, 17, 26; 15:26-27; 16:7-15; Acts 2:1-21, 32-33; Rom. 8:1-17, 26-27; 1 Cor. 12:1-13; Eph. 1:13-14; 3:14-21; 4:1-6, 30.

We have studied so far this quarter some of the Bible teachings about God who is our Father in heaven; some of the Bible teachings about sin, which dogs the steps of us all, and destroys our fellowship with the Father; some of the Bible teachings about Jesus, who saves us from our sins, and renews our fellowship with God. We continue our course this week by studying some of the Bible teachings about the Holy Spirit, through whom Jesus carries on his work in our hearts. If we have not thought about the matter before we will be surprised to discover how large a part the Holy Spirit plays in the pages of the Bible. Before he was crucified Jesus said: "It is expedient for you that I go away; for if I go not away, the Comforter (i. e. the Holy Spirit) will not come unto you; but if I go I will send him unto you." Jn. 16:7. The life which the disciples lived according to their own deepest convictions was a life in the Spirit. "Hereby we know that we abide in him," wrote John "because He hath given us of His Spirit;" (1 Jn. 4:13) "If any man hath not the Spirit of Christ, he is none of his," agreed Paul. And the experience of the Church has endorsed these statements of the apostles. We have all of us been baptized into the name of the Father and the Son and the Holy Spirit. In the Apostles' Creed, the most revered creed of the Western church, we declare, "I believe in God the Father Almighty, and in Jesus Christ his only begotten Son our Lord . . . and in the Holy Ghost." We are all familiar with the catechism statement: "There are three persons in the Godhead: the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory." There are a multitude of familiar hymns that we sing, the one for example that begins: "Holy Spirit, Faithful guide, ever near the Christian's side." But who is the Holy Spirit? What does the Holy Spirit do? How may we make sure that we have the Holy Spirit for our own lives? These are the questions that come naturally to our minds as we think about the matter. Think these questions through for yourself (or if you are teaching a class let the class discuss them before you begin your explanation). Then read the assigned passages with these questions in mind. Jot down any information that comes to you on any of these three questions, or any other point that has special interest for you. Then think through the whole question again for yourself, and consider particularly the message for your own life. We shall consider the questions in order:

I. Who Is the Holy Spirit?

The expression Spirit, or Spirit of God, or Holy Spirit (translated Holy Ghost in the A. V.) is found in the great majority of the books of the Bible. In the O. T. the Hebrew word uniformly employed for the Spirit as referring to God's Spirit means breath, or 'wind,' or 'breeze.' An analogous word is used in the N. T.

1. As originally used the word signified the energy or power of God, and this continues to be an essential element in its meaning throughout. As Dr. Davidson says: "Spirit is power, or has power. This seems everywhere in the O. T. the idea attached to spirit." Very plainly also that is the meaning many times in the N. T. In Lk. 1:35 for example the angel says to Mary: "The Holy Spirit shall come upon thee and the power of the Most High shall overshadow thee. Here the Holy Spirit is equivalent to the power of the Most High. Later Jesus is baptized and the Holy Spirit descends upon Him in the form of a dove. As we continue the story we see that the Spirit is the divine energy which enables him to accomplish His work. The Holy Spirit then is the divine power, the divine energy which is available for man.

2. But this idea does not exhaust the meaning of Spirit. As we continue our study we see that Spirit is used of God Himself, but always of God in action, God exerting power, sometimes God exerting power in nature (Gen. 1:2), but more often God exerting power in man. As Dr. Mullins says: "The Spirit was God in action, particularly when the action was specific, with a view to accomplishing some particular end or purpose of God. The Spirit came upon individuals for special purposes. The Spirit was thus God immanent in man and in the world." We may say then that the Holy Spirit is God Himself as He works out His purposes in nature and above all in man.

3. But we have not ended our study yet. Even in the O. T. God as Spirit seems to be distinguished at times from God as the Sovereign of the universe. As Dr. Mullins says: "As the angel of the Lord, or angel of the Covenant in certain passages, represents both Jehovah Himself and one sent by Jehovah, so in like manner the Spirit of Jehovah was both Jehovah within or upon man, and at the same time one sent by Jehovah to man." In the N. T. what is indicated in the O. T. becomes more plain. The Holy Spirit has a distinct personality of His own. This becomes most manifest in Jn. 14-16. There are several notes here suggesting the distinct personality of the Holy Spirit. The designation another Comforter, taken in connection with the description of His work is one. The fact that He was sent or given is another. And another is seen in the specific work which the Spirit is to do. Another is the

masculine pronoun employed to describe the Spirit; the pronoun is 'He' instead of 'It.' The personality of the Spirit appears also in Paul. The benediction in 2 Cor. 13:14 distinguishes clearly Father, Son, and Spirit (cf also Eph. 4:4). In many connections the Spirit is distinguished from the Son and Father, and the work of the Spirit is set forth in personal terms.

It is these facts which have led the Church in its creeds and in its hymns to speak of the Holy Spirit as one of the three persons in the Trinity: "There are three persons in the Godhead: the Father, the Son, and the Holy Ghost." But this does not mean that we believe in three Gods, or in one God who is at the same time three. We believe in one God, the Father over all, who is also incarnate in our Lord Jesus Christ, and who is at the same time immanent in nature and above all in the hearts and lives of believers as the Spirit of Holiness. The significant thing for our moral and spiritual lives is this, that not only the Scripture, but also the total experience of the Church compels us to believe in God who is the Sovereign ruler of the universe, a God who has revealed Himself in Jesus Christ, a God who is now at work in nature and in our own lives. In the voice of conscience, in our loftiest aspirations after Holiness we have to do not with a divine influence merely, but with God Himself.

This brings us to our second question.

II. What Does the Holy Spirit Do?

As we have already indicated the Spirit is at work both in nature and in man.

A. In Nature. "And the Spirit of God moved upon the face of the waters" (Gen. 1:2). The figure is that of a brooding or hovering bird. Here the Spirit brings order and beauty out of the primeval chaos and conducts the cosmic forces toward the goal of an ordered universe. Again in Ps. 104:28-30 God sends forth His Spirit, and visible things are called into being: "Thou sendest forth thy Spirit, they are created; and thou renewest the face of the ground." In Job 26:13 the beauty of the heavens is ascribed to the Spirit: "By His Spirit the heavens are garnished." In Is. 32:15 the wilderness becomes a fruitful field as the result of the outpourings of the Spirit. The Biblical writers scarcely took into their thinking the idea of second causes, certainly not in the modern scientific sense. They regarded the phenomena of Nature as the result of God's direct action through His Spirit." Our modern scientists make a great deal of secondary causes, the so-called laws of nature, as is right, but if it should be ascertained that the universe has come into being through a process of gradual evolution we should still be assured that in and through the process the Divine Spirit was and is still at work.

B. In man. We are more concerned in this particular lesson with the work of the Holy Spirit in man. Leaving out much that is of interest we note that in general the Bible indicates that the work of the Spirit is threefold:

1. The Spirit imparts powers always for service. These powers may be of many kinds, but almost always they have to do with gifts and powers conferred for service in the ongoing of the kingdom of God. In the O. T. this is the most prominent function of the Spirit.

(1) The Spirit conferred powers upon judges and warriors. Thus the children of Israel cried unto Jehovah and He raised up a Savior for them, Othniel, the son of Kenaz: "And the Spirit of Jehovah came upon him and he judged Israel." So with Gideon, Jephthah, Samson, and a host of others.

(2) The Spirit bestowed wisdom and skill of craftsmanship. Bezaleel is filled with the Spirit of God in wisdom and in understanding to work in gold and silver and brass, etc., in the building of the tabernacle (Ex. 31:2-4; 35:31). So also one of the builders of Solomon's temple (1K7:14). In these cases there seems to be a combination of the thought of natural talents and skill to which is superadded a special endowment of the Spirit.

(3) The most distinctive and important manifestation of the Spirit's activity in the O. T. however was in the sphere of prophecy. As Peter writes in the N. T. "No prophecy ever came by the will of man; but men spake from God being moved by the Holy Spirit." 2 Pet. 1:21.

(4) Coming to the N. T. we note that the Spirit endowed Jesus with power for the endurance of temptation, for teaching, for casting out demons, and healing the sick, for His sufferings and death, for His resurrection and ascension. He did His work in the power of the Spirit. He Himself said in Nazareth, "The Spirit of the Lord is upon me," and followed that announcement with His Messianic programme (Lk. 4:18). Peter summed up His life after the crucifixion by saying: "God anointed Him with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed with the devil; for God was with Him." Acts 10:38.

(5) After Jesus' death the disciples carried on the work of the Kingdom, and the Book of the Acts leaves us no doubt about the fact that it was the Spirit which gave them power and wisdom for their work.

(6) Paul in particular enumerates a long list of spiritual gifts which the Spirit bestows upon believers in order that they may carry on the work of the Kingdom, eg. prophecy (Thes. 5:19f) tongues (1 Cor. 12-14); wisdom (2:6f); knowledge (12:8); power to work miracles, (12:9f); boldness in Christian testimony (2 Cor. 3:17f) etc. But he sums it all up when he says that the Spirit bestows a great diversity of gifts, all of which can be used for the extension of God's kingdom here on earth, that all of us possess these gifts in greater or less measure, and that we are to use them for the good of the whole body of Christ. Cf especially 1 Cor. 12:4-11; Eph. 4:7-13.

Consider before passing what some of these gifts are? In the light of our discussion can we say that skill in craftsmanship, professional talent, business ability, gifts of personality are gifts of the Spirit? Can we say that such gifts are given to men for the extension of the

Kingdom? What happens if a man fails to use such gifts for such an end?

2. The Spirit imparts moral and spiritual character. It is for this reason that the Spirit is called the Holy Spirit. He is a Spirit of Holiness. The O. T. recognizes the Holy Spirit in numerous ways as the source of inward moral purity, but the thought is more fully developed in the N. T. The writer of Hebrews says of Jesus that it was through the eternal Spirit that he offered himself without blemish to God. 9:14. Paul in particular regarded the Christian life from beginning to end as under the power of the Holy Spirit. The Holy Spirit in the beginnings of the Christian life is set forth in many forms of statement (Eg Rom. 5:2; 8:2, 9, 15-16 Gal. 3:2; 3:3, 14; 1 Cor. 16:11; Eph. 2:18). But in fact he holds that the religious and moral life of the Christian is at every point under the guidance and sustaining energy of the Holy Spirit. If we live after the flesh we die; if after the Spirit we live (Rom. 8:6). The Spirit helps the Christian to pray (Rom. 8:26f). The Kingdom of God is Righteousness and peace and joy in the Holy Spirit (Rom. 14:17). "The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." Gal. 5:22. The Corinthian preferred the showy gifts, gifts which won them the applause of their fellowmen. But Paul reminded them that the greatest gift of the Spirit was love (1 Cor. 13). John agrees with Paul. He says (1 Jn. 4:12-13): "No man hath beheld God at any time; if we love one another God abideth in us, and His love is perfected in us; hereby we know that we abide in him and He in us because He hath given us of His Spirit."

The Holy Spirit then is the unseen friend, the spiritual presence that calls us in ideals, warns us in remorse, comforts us with His pardon, renews us with His power. He is the Spirit of righteousness within the human heart allied with whom we have solid hopes of moral gain. He is the One who holds indeed the far stars in His hands, and yet in fellowship with whom each humble son of man may find strength to do and to endure with constancy, and fortitude, and deathless hope. God is on our side as we struggle to live up to our highest ideals; we cannot hope to make our greatest moral and spiritual progress without His help; if we give Him full sway in our lives the fruits of the Spirit shall appear.

What difference does it make, this view of the Spirit?

3. The Spirit reveals to us moral and spiritual truth. Jesus emphasizes this point over and over again in his farewell discourse (Jn. 14-16). He says "I will pray the Father and He shall give you another Comforter that he may be with you forever, even the Spirit of Truth . . . I have yet many things to say unto you, but yet cannot bear them now. Howbeit when He the Spirit of Truth is come he shall guide you into all the truth." Cf. 14:16-17-26; 16:7-15. Paul tells us that without the Holy Spirit we cannot indeed discern the things of God. 1 Cor. 2:10-16. He prays that we may be strengthened with power through the Spirit that we may know the love of Christ which passeth knowledge. Eph. 3:14-19. It is the Spirit then which enables us to understand the moral and spiritual truth. What practical difference does this make to us? How does the Spirit lead us into a fuller knowledge of the truth? What is necessary on our part? All of this leads us to our third and final question:

III. How Can We Obtain the Holy Spirit for Our Lives?

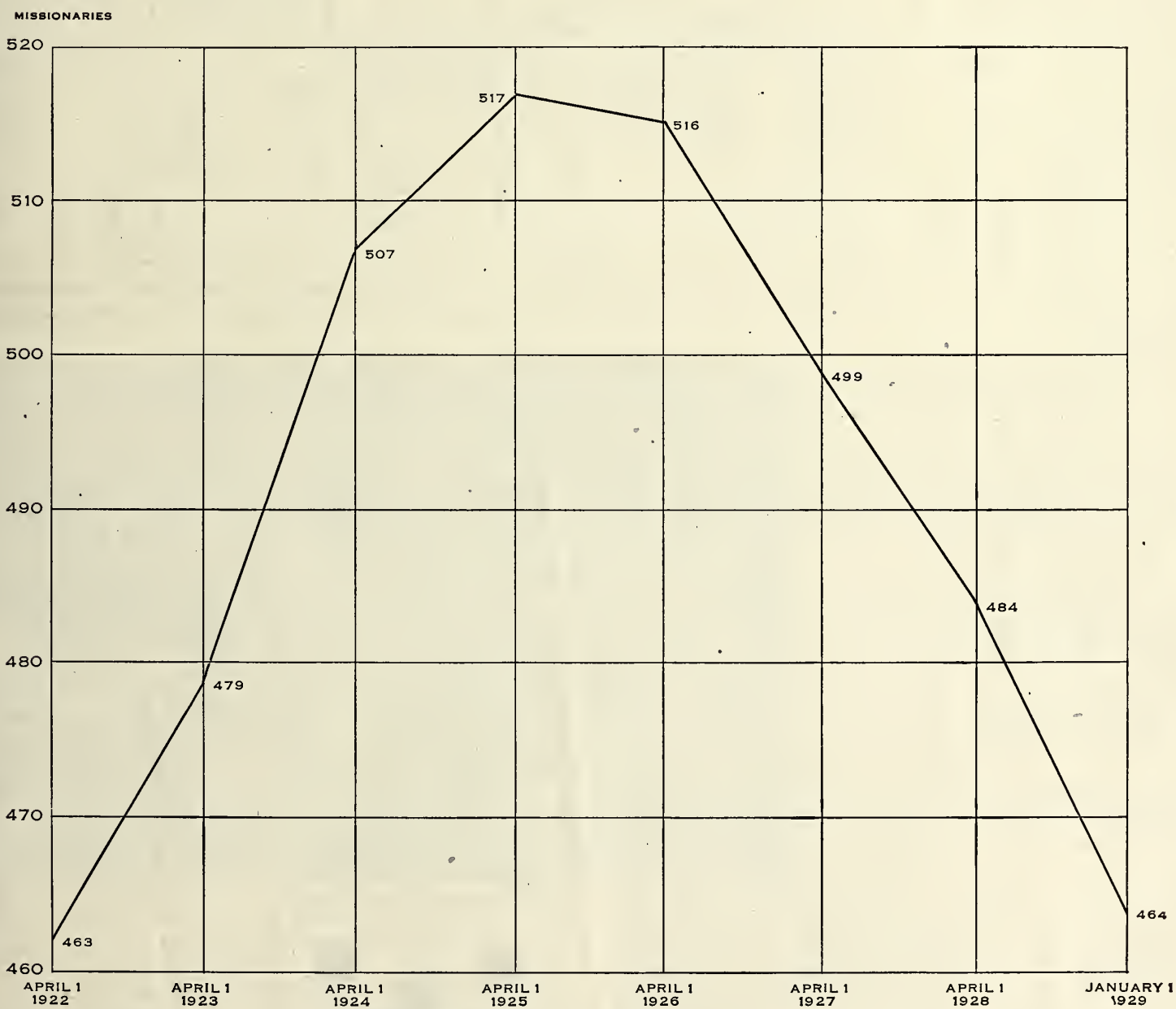
In the O. T. it seems that certain men were endowed with the Holy Spirit to accomplish certain specific ends. Toward the end of the O. T. dispensation, however, the need began to be felt for a universal diffusion of the Spirit, and predictions began to be made to that effect. Cf. Is. 44:3; 59:20-21. The most notable of these predictions however was that of Joel (2:28,29), who prophesied that the time would come when God would pour out His Spirit on all flesh: "your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." John the Baptist said that the time had come. "I indeed baptize you in water . . . but he that cometh after me shall baptize you in the Holy Spirit and in fire." Jesus before He was crucified said: "It is expedient for you that I go away; for if I go not away the Comforter (i. e. the Spirit) will not come unto you, but if I go I will send him unto you. His last words to his disciples before his ascension (Acts 1:8) were "Ye shall receive power when the Holy Spirit is come upon you." Ten days later the Holy Spirit came upon the awaiting disciples. From that forth the apostles proclaimed that the gift of the Spirit was the privilege of every believer. Peter for example said: "Repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." Acts 2:38. Paul said, No man can say, Jesus is Lord, but in the Holy Spirit. It follows then that everyone who acknowledges Jesus as Lord has the Spirit already in his life.

"Speak to Him thou, for He hears, and Spirit will spirit can meet — Closer is He than breathing, and nearer than hands and feet."

And Jesus said that God was always ready to give the Spirit to them who asked (Lk. 11:13). The real question then is what shall we do with the Spirit, rather what shall we allow the Spirit to do unto us. We may grieve the Spirit (Eph. 4:30), we may quench the Spirit (1 Thes. 5:19), we may allow Him to have free sway in our lives. Remember that the Spirit speaks us in the voice of conscience, He reveals Himself in our aspirations, our yearnings after the good, the beautiful, the true, our longing after God. And then consider how we may grieve the Holy Spirit, how we may quench the Spirit in ourselves and others, how we do grieve the Spirit, how we do quench the Spirit, how we may allow Him to have His way in our lives.

Face These Foreign Mission Facts

The Chart below indicates the **TREND** in the Number of Missionaries on the Foreign Fields of Our Church from April 1, 1922, to January 1, 1929



SHALL THIS TENDENCY CONTINUE?

This Year's Contributions Will Help to Decide

THE EXECUTIVE COMMITTEE OF FOREIGN MISSIONS, NASHVILLE, TENNESSEE

Must have on March 31, 1929, \$1,240,029.00 to pay for this year's work in Full. Utilize the *Foreign Mission Week of Prayer and Self-Denial*, January 27 to February 3, in every church in our Assembly for accomplishing this.

CHILDREN

ELIZABETH'S BLUE HAT

Minerva Hunter

"W-o-o, W-o-o," came the boat whistle far down the river. "Mother is coming!" Elizabeth called to her two small brothers and the three raced down to the wharf to see the boat.

"How I wish I could go some where," Elizabeth mused. "I have been so lonesome here all winter and spring without my sister Sophia. I wish I had been old enough to go away to school. I wonder what Sophia's school is like.

The big boat drew nearer and nearer and they could see the people on board. Elizabeth was first to spy her mother and waved to her. Elizabeth's father came from his store and a number of other people gathered on the wharf, for the weekly coming of the boat was a great event in the neighborhood.

"George," Elizabeth's mother said as soon as the boat landed, "I met Cousin Blanche Green in Johnsonville and she is going to Daleville to see her sister graduate. She offered to take Elizabeth if we could get her ready by the time this boat comes back. I asked the captain and he says he will be up the river about an hour and a half and will stop for Elizabeth if we decide to let her go. Don't you think the trip will be fine for both girls," the father said.

"I do not mind rushing," Elizabeth's mother laughed.

The next hour and a half were the busiest Elizabeth had ever known. Bathing, shampooing, sewing on buttons, packing, kept the whole family moving.

"I bought you a beautiful hat," her mother told her. "It is still down at the wharf. Do not forget to get it when you are ready to get on the boat. It matches your new blue dress exactly."

Just then, as the last strap on the suit case was being fastened, the boat's whistle blew and all ran down to the wharf to see Elizabeth off.

As Elizabeth stepped upon the gang-plank she remembered the new hat. "Where is my hat, mother," she asked and her mother took a striped band box from a heap of parcels on the wharf and handed it to her.

When the boat rounded the bend in the river and Elizabeth could no longer wave to those left behind, she decided to look at the new hat, but just then the captain called her to come to lunch.

She had barely finished eating her ice cream when the boat stopped to load calves. Elizabeth knew a good deal about calves, for she had two of her own at home. At the next stop hogs were loaded and still farther down the river great barrels called hogsheads, filled with tobacco were brought on board.

How glad Sophia and Elizabeth were to see each other! They talked and talked as Sophia showed her the wonderful buildings and the great green campus of the school.

At last Sophia said, "Mother sent me the dearest pink hat last week! She wrote me in her letter that she had bought you one very much like it, except yours is blue."

"Oh," exclaimed Elizabeth, "I have not looked at my hat. Let's go to your room now and see both of them."

Away they went to Sophia's room, and while Elizabeth struggled with the string on the band box, Sophia brought out the most adorable pink hat that Elizabeth had ever seen.

"It is beautiful!" exclaimed Elizabeth. "That hat in blue is just the thing I should like to have. Blue is my color."

She began lifting the tissue paper from the band box and the dark spot in the box became darker and darker. "Sophia, come here and look!" Elizabeth said, with tragedy in her voice.

She and Sophia lifted the last piece of tissue paper together.

There in the box a quaint little bonnet of black straw trimmed in curling tips and black jet!

Sophia grabbed the band box top. "Mrs. George Dunn," she read. "That is mother's name all right."

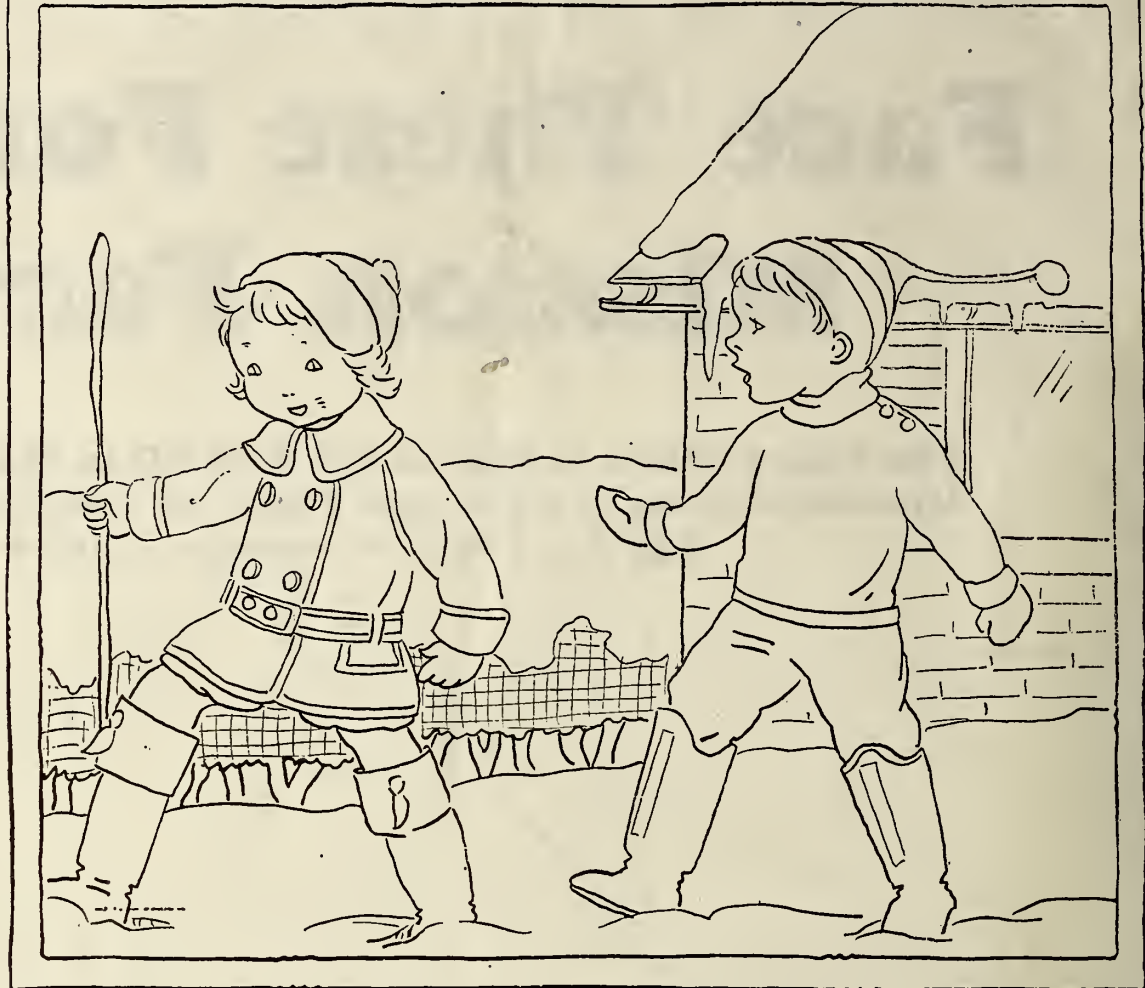
"What else does it say?" Elizabeth asked.

"Wallaceville," Sophia read.

"This is great-aunt Harriet's bonnet," Elizabeth announced. "Maybe the boxes were alike and as mother and great-aunt Harriet have the same name the boxes were put off the boat at the wrong landings."

"How do you suppose she will look

FOLLOW MY LEADER



(To be colored with paints or crayons. Whenever you come to a word spelled in CAPITAL letters use that color.)

"Oh let's play 'follow my leader'!" cried BROWN-haired Teddy to YELLOW-haired Susie May. "The snow is deep and new and you be 'my leader' first."

Susie May wore her warm RED coat and cap and her new long RED tasseled BLACK boots. She took a long BROWN pole to help her balance as she took big strides in the snow.

Teddy wore his light PURPLE sweat-

er and his ORANGE (use RED and YELLOW mixed) color cap and mittens. His cap was banded with PURPLE and had a ball of PURPLE at the top. Teddy wore BROWN trousers and high shiney BLACK boots.

Susie May led Teddy by the YELLOW cottage with the GREEN shutters and BROWN roof almost covered with White snow. And then down by the long

GREEN hedge—it was snow capped, too—but it had BROWN branches sticking above the snow.

Both children had PINK (use RED lightly) faces and RED cheeks and lips for it was a cold day. The sky was BLUE and cloudless and Susie May and Teddy had lots of fun.

Paint the border of this picture YELLOW and the lettering RED.

in that light blue hat of yours?" Sophia giggled.

"Every bit as well as I shall look in this old timey black bonnet," said Elizabeth, trying hard not to show how disappointed she felt.

Just then a maid knocked on the door. "A lady to see you," she announced, "and she wants to know if you have seen anything of her bonnet."

"That sounds just like great-aunt Harriet," Sophia laughed. "We shall go right down," she added, and helped Elizabeth put the bonnet back into the box.

"I ordered that bonnet by mail," great-aunt Harriet told the girls after greetings were said, "for I wanted to come here to see two of my great-nieces get their diplomas. When the box came and I found the hat addressed to your mother I called her up right away. She said Elizabeth must have my bonnet, so I brought Elizabeth's blue hat along. Here it is," she added, and got the other band box from the corner of the room. "The exchange makes everything right."

Great-aunt Harriet tied her beloved bonnet up in its box and left. Sophia and Elizabeth hastened back to Sophia's room to try on their new hats and to rejoice that the blue one arrived in time for the graduation exercises.—The Presbyterian.

2. Take 50 from part of a wheel and leave a chopping tool.

3. Take 1000 from odor and leave to dispose of for money.

4. Take 50 from simple and leave suffering.

5. Take 500 from a piece of wood and leave an animal.

6. Take 5 from to cut up and leave responsibility.

SURPRISE FOR SISTER

Dear Standard:

I am seven years old and am in the second grade at school. My teacher is Mrs. Frances Graham and I like her very much.

I have three brothers and two sisters I go to church at Back Creek every Sunday that I am well and my Sunday School teacher is Mrs. R. N. Johnston and love her very much.

Our pastor is Rev. J. E. Guthrie and he has two dear little girls, Jane, who is four years old and Helen, a dear little baby seven months old. Please print my letter, as I want to surprise my big sister, Sara, who is at Montreat Normal School.

Your Little Friend,
Nancy Sloop.

Mooreville, N. C.

PUZZLE ANSWERS

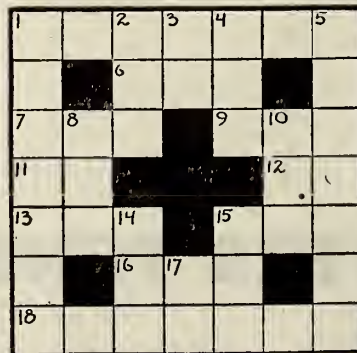
Diamond

F
PLF
PROUD
FLOWERS
FUELS
DRS
S

Number Deletions

1. Latch-Lath. 2. Axle-Axe. 3. Sme Sell. 4. Plain-Pain. 5. Board-Bo
6. Carve-Care.

Junior Cross-Word Puzzle



Horizontal

- 1-Between dawn and noon
- 6-Sun up
- 7-Move rapidly
- 9-Turkish name
- 11-Mountain (abbr.)
- 12-Suffix to form plural of nouns
- 13-Combining form. Air
- 15-Large tub
- 16-Japanese sash
- 18-Assert

Vertical

- 1-Fabled sea creature
- 2-Chased
- 3-North Central State (abbr.)
- 4-Girl's name
- 5-Cartilage
- 8-Tribe of Indians
- 10-Grassy meadow
- 14-Fabulous bird
- 15-By the way of
- 17-Barrel (abbr.)

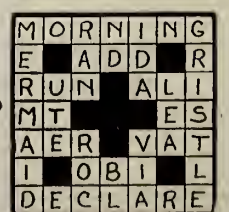
OUR PUZZLE CORNER

Diamond

Look for me in California
Abbreviate "plaintiff"
Haughty
Found in May
Combustibles
Doctors (abbr.)
I'm in Pennsylvania

Number Deletions

1. Take 100 from a lock and lave a thin board.



THE DAY OF OPPORTUNITY IN KOREA

Margaret H. Hopper

Now is our day of opportunity in Korea. Several months ago as I was going out my front gate, two well-dressed young men came up, introduced themselves and asked if I were a Jesus-believing person.

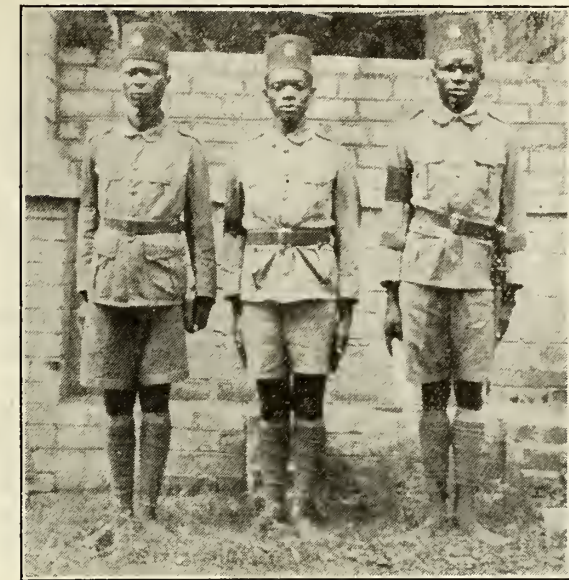
In going to and from our country churches I have passed village after village absolutely untouched by the Gospel. Recently a woman from the country came to our school for a sight see. After showing her over the building and trying to answer some of her questions I asked if she were a Christian.

An urgent need just now is for the opening up of a "water street" mission in Mokpo, that growing seaport city. On that water front boats of all kinds come and go constantly, carrying great numbers of people, and along that street are hundreds of merchants selling their wares.

The Methodist Church established such a mission in Mokpo under the direction of Mr. Stokes. I attended one of his services about a year after the work was begun and I learned that about eight hundred had accepted Christ up to that time.

I cannot keep from mentioning the need for expansion in our educational work. The girls' school at Mokpo, the largest in our Korea Mission having now the largest high school in its history is greatly handicapped by lack of equipment.

In addition to the call from the unevangelized territory, there is always the appeal from the native Christian for more teaching and more help in many ways.



Congo Christian Soldiers, Leubo, Africa

CONGO CHRISTIAN SOLDIERS

J. H. Longenecker

Some years ago a man sent a message to me at Lusambo, saying that he had been sent to be a soldier, and requesting that I ask the Government to release him, because he was a Christian.

better of it meanwhile, and come back to the Lord he has denied.

That case has always lingered in my memory, and so it came back with force some weeks ago, when a man from the barracks cross the river here at Luebo came to talk to me.

COMPARATIVE STATEMENT FOREIGN MISSION RECEIPTS

Table with columns for Receipts Applicable to Regular Appropriations, Legacies, and Total for December 1928 and 1927, and for the period from April 1, 1928 to December 31, 1928.

December 31, 1928. Nashville, Tennessee,

\$1,361,818.00 Edwin F. Willis, Treasurer.

The patience of God is almost limitless; he is always ready to give us another chance.

THE SIXTEENTH BIRTHDAY

She tells me I'll be very glad, some day, If I have kept my heart steadfastly clean; If even all the other girls should say, "You little Puritan! What do you mean?"

S. H.



Korea—Typical Group of Lepers on roadside begging for admission to the hospital.

T O R Y

THE MOCCASINS OF EAGLE FEATHER

Rev. John Rogers was putting on his shoes slowly by the kitchen stove in a two-room shack. He was thinking of his problems, and discouragement came from every line of his earnest face.

He paused to inspect the worn boots. The soles were thin, too thin for the forty miles of travel between him and the Indian settlement of Tecumseh, for which he was about to start on foot.

"I must go barefoot or in moccasins, like my congregation," he sighed sadly.

The "barrel" would bring a pair of shoes for him from the kind women of the Eastern Church, and after they

came some time must be allowed for the shoemaker at Mason City, forty miles to the westward, to alter one of them, for Rev. John Rogers had a peculiar distinction—one of his feet was larger than the other.

His young wife Ellen looked up from her work at the bent figure of her husband as he tied the last lacing.

"I wonder what the winter is like out here?"

"They say it is a hard one, but I don't believe we will have snow so early. That's why I am going to Tecumseh once more before the roads get bad."

"They are a hardened lot of Indians out there, aren't they?" sighed his wife. "I can't seem to reach them, though I am praying for them every time I think of them."

"You've been faithful, John." "Yes, but I fear I am not the right man for the place. I am hoping for a sign—yes, I am praying for a sign—from the Lord, and if it comes I'll stay and fight for their souls. It it doesn't, I'll go back to Chicago and tell them

I am not the one to teach these people." "Oh, John, that sounds rather superstitious. I wish you wouldn't put your faith in signs."

"Better men than I have done it, and when I am praying so earnestly to the Lord to show me the way, he will."

He took up the package of food Ellen had prepared and buttoned up his coat. He had no horse to take him the long twenty miles. Unless a wagon going his way would take him in, he would not arrive before sundown.

After he got there he could not expect white men's hospitality, for the Crees were not genial to young missionaries who were strange to their ways and language.

He kissed his wife and warned her to lock the shack and keep a lookout for him the following evening, for, though the roof of the roof of the nearest neighbor's house was just over the rise of the road, they both of them were timid of prairie life and the vast distances that spread out on every side.

That night found him in the school

house of Tecumseh with a gathering of twenty Indians and their squaws and children.

He talked with them simply and earnestly, looking into each face for a response to the Bible message he had been telling them for six months, but stolid and grim sat the braves, and a squaw giggled nervously once in awhile from the back seats.

The last song was sung—they did not like to sing—and Rev. John Rogers went among them seeking to find some one Indian who would be willing to be taught the good Word, so he could teach his own people in their language. But it was evident to the minister that his half-year's work was as seed thrown away on rocky soil. However, John kept up his winning smile and kindly word in spite of his inward disappointment.

Where was the sign he had prayed so earnestly for? Not here, unless the apathy of the people was the answer of the Lord that another man would be a better shepherd in his place.

He went to the frame house of Chief Eagle Feather and tossed uneasily all night on his bed of straw as the trials of his stay among the Indian settlements pressed down on his slumbers.

In the morning, when he started for home, Eagle Feather pointed at the clouds, red clouds that whirled up in battalions from the level horizon of the prairie.

Eagle Feather shook his head and spoke for the first time voluntarily to the minister.

"Winter come soon—snow—big snow—soon."

"I can get home before the blizzard, can't I?"

Eagle Feather considered the rushing clouds with a small, keen eye. He wrinkled up his withered cheeks doubtfully.

"Good man have warm clothes?" He felt of the minister's coat.

"Good man have strong shoes?" He looked at the minister's feet sharply.

"Good man get home—no freeze before snow."

John Rogers felt warm in his heart. It was the first time he had ever had a personal attention from this cold, suspicious chief.

Yet, when he went down the long, straight, level road, his heart again grew cold within him, for no hand waved to him from the shacks nor even a head nodded to him from the windows to bid him farewell on his long trip back to his shack.

It was useless for him to try any more. Some other man with different gifts must come to these heathen. He had been so happy and buoyant when he had started out for the work among the Indians six months ago. He had made a circuit of the settlement and tried to secure interest for a Sunday school among the Indian children, but they were simply dull and apathetic.

With his thoughts to keep him dark company, he trudged on the endless road, and not until the wind began to whip his face with sharp particles of ice did he realize that the first snow of the winter was upon him. He had been walking two hours and still had four to go. He stumbled over something under his feet, and, upon stooping down to discover what it might be, he found that the soles of both boots had given way, and his feet were dust-stained already where his socks had worn through.

"O Lord! what do boots amount to if I could have found one man who would have listened to the Word?"

His task began to hurt him and the snow chilled his feet, but there was nothing to do but keep on. The snow filled the air with a fine, stinging powder and the wind found the weak spots of the great coat. He had to bend his whole body against the storm, and the four hours lengthened out as he battled to keep his footing in the increasing drifts. Finally to even keep to the road was a task.

Once he lost it, but managed to

struggle back, for a figure of a tall man appeared in front of him and never seemed to lose the direction. Where the man came from puzzled Rogers' benumbed brain. He shouted to the stranger through the swirls of snow, but got no answer. Always fifty feet in front of him, the person kept on until, as darkness settled down, the slabs of his own shack, not ten feet away, hid the stranger from view.

That journey in the blizzard was too much for the slight physique of John Rogers, and he succumbed to exhaustion and fever.

After a week he opened his eyes and sought for his wife, who was watching by his bedside.

"I guess I have had my sign, Ellen," he whispered feebly. "I am a failure. I must try some new place where there are no Indians."

Ellen smiled cheerfully, though there was a quiver around her lips.

"You're better, John. Let's be thankful for that, and we have good neighbors. Some have come miles on horseback to help me nights. I am not a bit discouraged."

Just at that moment there was a knock at the door of the next room that served as a kitchen and living room. She went out to answer it, expecting a neighbor, but there stood before her a tall old Indian in a plaid, woolen coat and leather moccasins. His beady eyes peered inquiringly behind her into the kitchen.

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For nearly two hundred years our fathers and forefathers, particularly those along the coast, were accustomed to visit Glenn Springs for a few days' treatment each year to flush the system of its pent up impurities (particularly malaria) and to regulate and recondition their systems for greater activity and renewed health and vigor. Glenn Springs was ever popular even when early in the nineteenth century the Indians frequently camped at the Spring for convalescence or recuperation.

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In more recent years, after scientific analysis of the water, the public has become convinced more than ever that the pure sparkling water of Glenn Springs has medicinal qualities of unquestioned value. Many men and women today look to its curative powers to restore health and regular daily habits. Physicians generally know its value and frequently send their patients to Glenn Springs for convalescence or treatment.

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The refreshing effect of the liberal use of mineral water is generally regarded as beneficial, with none of the drastic, possibly damaging effects of concentrated medicines.

Glenn Springs Water, however, offers benefits far more specific and definite. Originally known as an excellent water for malarial debility, and successfully used to restore appetite, strength, and energy, it is now accepted as a very thorough, though mild treatment for chronic constipation, biliousness, indigestion, dyspepsia, auto-intoxication, rheumatism and kindred ills.

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Though endowed with valuable medicinal agents; it bubbles spontaneously from the heart of mother earth; is nature's own dilution of curative agents, with distinct therapeutic potency and untouched by mankind. Its principal medicinal agents are:

- SODIUM SULPHATE (Glaubers Salts)—Cathartic, Aperient and Diuretic.
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- CALCIUM CARBONATE—Sedative, Antacid.
- MAGNESIUM CARBONATE—Mildly Laxative and Antacid.
- POTASSIUM SULPHATE—Purgative.

Ask your physician about Glenn Springs Water for your case. If he desires, we will gladly mail copy of the analysis, together with literature.

Physicians generally agree that its content is of exceptional value in many chronic troubles which need system cleansing, regulation, and a rejuvenation of the organs of digestion and elimination.

Revives Regular Habits

The principal value of Glenn Springs Water as a laxative, however, lies in the fact that though potent and capable of thoroughness when used in proper quantities, it tends to so regulate the system as to restore normal functioning and a permanent return to regular habits. This in itself is one of the principal requisites of good health.

Drink It At Home

With Glenn Springs Water you may now restore your health in your own home. For busy men and women, we have arranged to ship the water by express in ten gallon quantities. You need not necessarily visit the Spring as hundreds of thousands of others have done, though of course you may do so if you desire. You can now restore your health at home just as though you were actually recuperating at the Spring, without the loss of time, the trouble or expense.

For your health's sake, use the coupon below and start right by daily flushing your system with goodly quantities of this sparkling restorative water, and you will soon be on the road to health.

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Glenn Springs, S. C.
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Address.....

Send literature and analysis []
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been benefitted my money will be cheerfully refunded.
The containers are loaned and I agree to return them
charges prepaid within 30 days.

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Central, S. C.—There were 403 cases of Influenza treated with Fluco by an eminent physician, several nurses and myself here at Isaqueena Mill during the 1918 Flu Epidemic without a single death or case of pneumonia. C. F. TARRANT, Supt.

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GALION CRYPTORIUM

THE UNDER-GROUND MAUSOLEUM



"Good man here? Me—old Chief Eagle Feather."

Ellen had seen plenty of Indians at the reservation chapels, but her husband's work had not brought one to her door before.

She stood aside and beckoned him in. "The minister has been very sick."

Eagle Feather nodded understandingly.

"Going to heaven?" he asked. "We hope not, but is very weak."

Eagle Feather's eyes roved around until he spied the half-open door of the chamber.

"Eagle Feather got something for Good Man," he said, looking at the door eagerly and pointing to it.

Ellen went before the Indian and said to her husband: "Here is the Indian, Eagle Feather."

The old Indian stood looking down at John Rogers a minute in silence, and then, thrusting his brown hand inside his plaid coat, he drew out two handsome moccasins made of heavy moose-skin and laid them on the bedside of John.

"For you—Good Man. One little—one big one."

John picked them in in surprise.

"Why, Eagle Feather, what a fine pair! I never had any before, and how did you know I had one little foot and one big one?"

"Eagle Feather make him like the one in the snow."

"Like the one in the snow?" asked John Rogers, puzzled by the Indian's guttural speech.

"Good man come to preach to bad Indian—go home in first snow. I go too. See he get home. Bad for Good Man not to know snow. Good man get lost. Eagle Feather go ahead. Good Man follow me here."

Eagle Feather turned to Ellen, who had been listening intently.

"You see?" he asked eagerly.

The tears stood in her eyes.

"Yes, I understand, Eagle Feather. He said some one led him home the night of the blizzard, but I thought it was the fever in his head."

John Rogers turned to his wife.

"But how could Eagle Feather get the moccasins to fit me?"

The Indian bent down to the floor and gesticulated.

"Eagle Feather go down in the snow to see how big foot of Good Man is, and find some blood. Poor Good Man—no good shoes—foot in snow. Then Eagle Feather go to next foot in the snow. She blood, too, but it is little foot. Eagle Feather try again, and say make moccasins like two feet, one little—one big. My squaw—she make 'em pretty."

John Rogers turned away his head to the wall. It would never do for Eagle Feather to see him with tears in his eyes.

"Good Man no like my gift?" asked Eagle Feather, anxiously.

"Oh, very, very much," said Ellen to the Indian, drawing him out of the room. "The minister is very weak and he cries with joy over your gift. He will wear them often, Eagle Feather."

Best Remedy for Obstinate Cough Made at Home

You'll never know how quickly a stubborn cough or chest cold can be conquered, until you try this famous recipe. It is used in millions of homes, because it gives more prompt, positive relief than anything else. It's no trouble at all to mix and costs but a trifle.

Into a pint bottle, pour 2½ ounces of Pinex; then add plain granulated sugar syrup or strained honey to make a full pint. This saves two-thirds of the money usually spent for cough medicines, and gives you a purer, better remedy. It never spoils, and tastes good—children like it.

You can actually feel its penetrating, soothing action on the inflamed throat membranes. It also promptly loosens the germ-laden phlegm, and at the same time, it is absorbed into the blood, where it acts directly on the bronchial tubes. This three-fold action explains why it brings such quick relief even in severe bronchial coughs and those dreaded coughs that usually follow the "flu".

Pinex is a highly concentrated compound of genuine Norway pine, containing the active agent of creosote, in a refined, palatable form, and known as one of the greatest healing agents for severe coughs, chest colds and bronchial troubles.

Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

Eagle Feather threw back his head vigorously.

"We be friends. Good Man bleed for him."

Whereupon the Indian went out into the snow to march his twenty miles to Tecumseh, and Ellen turned back into the bed-chamber.

John had the moccasins under his arm and his radiant face shone out from the pillow.

"You remember I asked for a sign, Ellen?"

His wife felt intuitively what was coming, but gazed at him inquiringly.

"I was too impatient. I've got the sign at last. I am going to stay," said Rev. John Rogers.—The Congregationalist.



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YOUNG PEOPLE'S DEPT.

SEVENTH ALL-SOUTH CHRISTIAN ENDEAVOR CONVENTION

Rev. W. Arnett Gamble, Jr., Pinetops, N. C.

"Not the notes taken, nor the songs sung, but the spark of inspiration generated by leaders and delegates, is what I'm taking home from the convention." Thus did one of the state presidents express in the closing session the spirit of the Seventh All-South C. E. Convention which was held in Chattanooga, Tenn., December 28-31, 1928.

Though the influenza epidemic, which made any sort of meeting difficult at this time, cut seriously into the attendance, those who were able to attend contributed the elements that will make any convention a success. Seldom has such a program been offered a sectional meeting, seldom has a local committee worked with such determination and success against great odds, and seldom have delegates been so earnest and faithful in getting the most out of a meeting.

The convention was formally opened Friday afternoon with a prayer service conducted by Dr. William Hiram Foulkes of Old First Presbyterian Church, Newark, N. J., on "Putting on the whole armor of God." Dr. Foulkes justified his title as one of the leading devotional leaders of America.

At the evening session "welcomes" were expressed by Mayor Ed Bass, President Frank C. Lewis, of the Chattanooga C. E. Union, and Rev. R. M. Stinson, of the Second Presbyterian Church, U. S. A. The response was by Dr. A. E. Cory, of the Disciples Church, Kinston, N. C. Dr. J. P. McCallie, of McCallie's School for Boys, Chattanooga, in what he appropriately styled "a bald-headed statement from a clear-headed man," extended greeted greetings to officers and executive committee members of the International Society of C. E.; after which General Secretary E. P. Gates, the "indefatigable dynamo" as someone described him, introduced his colleagues.

Supplying for Dr. Daniel A. Poling, whose plans were broken into just before the convention opened, Dr. Foulkes spoke on the Crusade With Christ, for Evangelism, Christian Citizenship, and World Peace, reminding those present that "Christ is waiting for a generation of young people who will take Him at His word and help Him make His dreams come true."

Hon. Frederick A. Wallis, former Commissioner of the Port of New York, sent as personal representative of Dr. Poling, recited some of his experiences and observations on crime and its correction. Significant among his statements were these: "The high chair in the home is worth a thousand electric chairs in Sing Sing prison;" "If we don't give boys and girls our best today, they will give us their worst tomorrow."

Saturday morning and afternoon were given to group discussions, the sessions being divided by denominational lunches in various Chattanooga churches. The group conferences covered: Winning and holding members, led by A. J. Shartle, Treasurer International Society of C. E.; Better prayer meetings, led by Rev. Lawrence Little, Secretary of Board of Christian Education, Methodist Protestant Church; The recreation program, led by Carroll M. Wright, Travel and Recreation Superintendent, International Society; Intermediate leaders, led by Herman A. Klahr, Executive Secretary, Ohio C. E. Union; Junior leaders, Miss Mamie Gene Cole, former Dixie Junior field secretary and now in religious education work at Ft. Smith, Ark.; C. E. in the Rural or Village Church, Mr. Little; C. E. in the Town or Small City Church, Mr. Shartle; Christian vocations, Stanley B. Vandersall, who handles this department of the International Society.

Two fine addresses marked the Saturday night session. Harry N. Holmes, Field Secretary of the World Alliance for International Friendship through the Churches, told how young people can help to promote world peace. Mr. Holmes represents what might be termed the conservative wing of the forces moving for world peace, but was none the less in earnest. Simply, but with evidence of clear vision and high thinking, he reminded the young people that "it takes a big man (or woman) to do a big job; it takes a good man (or woman) to do a good work in God's world; the Christian Church was made to do the thing the world says is impossible," and urged them to say, "Oh God, make me fine enough and good enough for the big work that lies ahead."

Dr. Henry H. Sweets, Executive Secretary of Christian Education and Ministerial Relief of the Presbyterian Church, U. S., closed with a heart-searching message on service as the price of greatness, humble service in imitation of Christ.

Miss Martha Moore, Griffin, Ga., won the Intermediate oratorical prize with a fine oration on "Christian Endeavor and World Peace."

Sunday opened with a prayer service at seven o'clock, led by Dr. Sweets. Sunday schools in Chattanooga churches were attended by delegates, then church worship services, at a number of which the convention leaders were the speakers.

In the afternoon Carlton M. Sherwood, Executive Secretary of the Citizens Committee of One Thousand for Law Enforcement, spoke on his work and the young people's relation to it. Dr. Ira Landrith spoke on "The Youth Movement for a Young Age," presenting Christian Endeavor as the movement to meet the needs of this age. He gave it as his observation that "When you say 'young people's movement' anywhere on earth, the first thing you think of is Christian Endeavor."

Miss Cole conducted a meeting for parents, with addresses by Mr. Little; Dr. R. C. Long, Stewardship Secretary of the Presbyterian Church, U. S.; Rev. Clark Williamson, Cumberland Presbyterian Church; and C. C. Hamilton, Publication Manager of the International Society.

(To be continued next week)

YOUNG PEOPLE'S TOPIC

Sunday, January 27—Serving the World Through Our Church—Acts 1:8; Acts 13:1-3; James 1:27.

Remarks of the Leader

Our topic today is very much in line with our general theme for the year, Making Christ's Kingdom Come. We are to study how to serve the world through our church. In thinking of our church we may consider our own church locally, and what it has done to serve the world. Then we may think of our denomination, and what it is doing for the world. We may also think of how to get ready to serve the world through the church. We should be prepared to serve by the blessing of the Holy Spirit and by our high Christian character. We should organize the church for its work. We should train future leaders. Our church may serve by giving money to the causes of the church. We must have world vision of the needs of men, and we should evangelize, or give the gospel to our own neighbors and send it to the nations who do not know Jesus Christ.

How Our Local Church Has Served

Appoint someone, perhaps an older person to give the history of your own local church. They might answer these questions:

1. How did it come to pass that a church was organized here?
2. Under what circumstances, and who took part in organizing this church?
3. Who was its first pastor, who were the first officers, elders and deacons?
4. When was the building erected and how?
5. What people have had a leading part in the work of this church?
6. Have any of our people gone to other places and helped in the work there?
7. Have any of our boys and girls become church workers, as preachers, missionaries, leaders in church work?

Some other questions may also be appropriate.

Prepared to Serve

When Jesus was about to leave his disciples and go back to his Father in heaven, where he was to sit on God's right hand and rule the world and guide the affairs of his church as its head, he promised them he was going to send them a helper who would prepare them for their work, and enable them to do the work of bringing the world to Christ. This helper was the Holy Spirit, the Third Person of the Trinity. The Spirit came on the day of Pentecost, and endued each disciple with divine power, and taught them the word of God.

If we would work, and if our church would serve the world, we must each one be filled with the Holy Spirit, who comes into every heart which asks for his presence. Only with his power can we carry on our church work.

To be servants of God through the Spirit, we must also live good lives and have good characters. God cannot use evil men and women who do not try to tell the truth, be honest, and pure, faithful and industrious, unselfish and kind. With good character and the endowment of the Holy Spirit we are prepared to serve the world through our church.

Organized for Service

For a church to serve the world aright, there must be organization. A Presbyterian Church must have a session and a board of deacons, the session to have oversight of the spiritual affairs of the church, while the deacons have charge of the financial and secular matters. Then there should be a Sunday School, fitted with proper equipment, and taught by faithful men and women. Then to do the best work, the three sections of the church, the men, the women, and the young people, ought to be organized each as a unit, so they can work with those they are most fitted to work with.

A church should have a pastor as the head of the church, and with all these units or organization thoroughly organized and fully understanding what they are to do, and trying to carry out each its part, the church will be ready to carry on its program, and do the work it is best fitted to do.

Training Future Workers

One of the most important things a church can do is to train the young people to be the future leaders and workers in the church. It is just as easy to guide the children and young men and women to become strong leaders as to let them drift into worldliness and sin.

Our homes give us a start, and the Sunday School helps along this great work of training the leaders. At Sunday School as little children, we get our first lessons in the worship of God, and learn the wonderful stories from the Bible. And as we pass through all the grades of the Sunday School, we develop active Christian workers. The young people's society also offers a fine opportunity for boys and girls to become self-reliant leaders. When thrown with each other there, they grow stronger in service, because of the friendly rivalry, the constant example of others, and the social impulses which are always pressing on the young people's hearts.

Young people's conferences help us to get ready to serve, as we come in contact with church leaders and with young people from other sections. The conferences being held by our own synods and presbyteries are a great aid to develop our Christian powers and activities.

Serving by the Budget

There are many ways our Church can serve the world. It can give the world a place to worship God. It can make a school to train leaders. It can send its money to places a person may not be able to go himself. Let us think of this last way of service.

In this day and time, a well organized church gives special attention to the way it raises money, and spends it for the Lord. The Church officers meet and decide what they think this church can raise for its work at home and abroad. They set down each item and sum them all up. They call this the budget. They present this budget to the church members, and get them to agree to raise the amount suggested.

The church then starts in for its year's work, determined to raise so much for missions, home and foreign, so much for educational work at home and outside, so much for helping the needy, the orphaned, the old ministers, so much to send the word of God in the printed page. They try to raise these sums regularly, and then help in special calls. Besides this they support the work of their own pastor and church with its local demands.

One of the finest ways a church can serve the world is by keeping its budget paid up steadily and fully, so that there is no deficit at the end of the year.

Serving By Evangelism

Church work is very interesting, and we are all glad to see the work well organized and prospering. We love to think of the many connections our Church may have by its leaders it has sent out to home and foreign fields, by the money it has raised and disbursed to the Church causes, and the many people it has helped with that money. But we must not forget that Christ demands that each one of us shall be a personal evangelist to lead individual souls to Christ.

If a Church fails to lead souls to Christ, if its children do not confess Him as their Savior, if sinners cannot find a Savior in that Church, it has failed in great measure to do its duty. Jesus said, Ye are my witnesses, and He calls each of us to do our part in bringing people into the knowledge of Jesus as personal savior. This is our greatest work and the finest way we may serve the world.

JUNIOR C. E. TOPIC HELPS Daily Verses

- Jan. 21—Love for the Church—Ps. 84:1-4.
Jan. 22—Attend It—Heb. 10:25.
Jan. 23—A Kindly Church—Jas. 2:1-5.
Jan. 24—A Preaching Church—I Thess. 1:1-10.
Jan. 25—A giving Church—II Cor. 8:1-5.
Jan. 26—A "Doing-Good" Church—Gal. 6:9, 10.

Jan. 27—Topic: My Church—Acts 20:24, 28—(Denominational Day).

Worship Service:

Piano Prelude.

Call to Worship:

I was glad when they said unto me,
Let us go into the house of the Lord.
Enter into his gates with thanksgiving,
And into his courts with praise.

Response:

The Lord is in His holy temple;
Let all the earth keep silence before Him!
Hymn: "The Church's One Foundation."

Scripture Lesson: Acts 20:24, 28.

Prayer: Sentence prayers.

Offertory Service:

All the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's. It is holy unto the Lord.

Of all that Thou shalt give us, we will give the tent to Thee.

Offertory—Music.

Hymns: "I'll Go Where You Want Me to Go."

Leader's Talk.

Story—Building the First Church. (From "Building a Christ Character," by Blanche Carrier and Ann Clowes.)

Talks by Juniors.

The Superintendent's message.

Hymn: "Faith of Our Fathers."

Benediction.

Questions for Discussion

1. Why do people go to church?
2. Why do we sing hymns?
3. What is the offering used for?
4. Why does the minister pray?
5. What is the sermon for?
6. What missionary work does our church do?
7. What can Juniors do for the Church?

A HOME MISSIONARY GOES HOME

Rev. Calvin J. Ralston, aged Missionary to the Indians died very suddenly on Monday morning of the 7th inst. at the home of his daughter in Oklahoma City, and was buried at Caney where he has lived for a number of years.

Mr. Ralston was about 80 years of age, a native Virginia and had been Missionary to the Indians for forty-three years. For the past few years, owing to failing health, he had not been in active service but continued to the very last to respond to any call of the Church for his services. He has been Trustee of O. C., for a quarter of a century and was always a prominent figure in Presbyteries and Synods and in the work of the Master.

He will be greatly missed by the Indians whom he loved as they relied upon him largely in all their church courts for advice and assistance. Doubtless he has gone to a blessed reward and we trust that his mantle will fall upon the shoulders of some worthy successor, will endure hardships and render faithful service to the Church which he loved.

S. L. Morris,

Executive Secretary



SATURDAY, JAN. 12

Note: E. T. indicates Eastern Time; C. T. Central Time; M. T. Mountain Time; Eastern Time is one hour later than Central Time; Central Time is one hour later than Mountain Time. 6:30 p. m. C. T. Weekly Review of International Sunday School Lesson—Fort Worth, Texas—WBAP. 7:30 p. m. C. T. "Fireside Philosophies"—Minneapolis, Minn.—WCCO. 8:30 p. m. C. T. Negro Spirituals—Gainesville, Fla.—WRUF. 9:00 p. m. C. T. International Sunday School Lesson—Denver, Colo.—KOA. Negro Spirituals—Gainesville, Fla.—WRUF. 9:29 p. m. M. T. Sessions Westminster Chimes—Denver, Colo.—KOA. 11:15 p. m. C. T. Gospel Songs—Nashville, Tenn.—WSM.

SUNDAY, JAN. 13

8:30 a. m. C. T. Childrens Sacred Program—Kansas City, Mo.—KMBC. 9:00 a. m. C. T. Watch Tower Program—Oklahoma City, Okla.—KFJF. E. T. Sunday School Lesson—Toccoa, Ga.—WTFI. 10:00 a. m. E. T. Watch Tower Hour—Charlotte, N. C.—W. B. T. C. T. "The Cathedral of the Air"—Chicago, Ill.—WJBT. 10:30 a. m. C. T. "Family Worship"—Chicago, Ill.—WJBT. 10:50 a. m. C. T. Morning Worship—Tampa, Fla.—WDAE. C. T. Presbyterian Church of Covenant—Cincinnati, Ohio—WLW. 11:00 a. m. E. T. First Baptist Church—Charlotte, N. C.—WBT. 1:00 a. m. C. T. First Presbyterian Church—Nashville, Tenn.—WSM; C. T. Radio Question Box—Chicago, Ill.—WJBT; E. T. Second Presbyterian Church—Richmond, Va.—WRVA; E. T. Church Services—Raleigh, N. C.—WPTF; C. T., First Presbyterian Ch.—San Antonio, Texas—WOAL.

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11:15 a. m. E. T. First Presbyterian Ch.—Greensboro, N. C.—WNRC. 12:00 Noon, C. T. Sacred Programs—Muscatine, Iowa—KTNT; C. T. National Radio Ensembl—Chicago, Ill.—WJBT. 12:30 p. m., C. T. Sunshine for Shut-Ins—Chicago, Ill.—WJBT. 1:00 p. m., E. T. Religious Music—Raleigh, N. C.—WPTF; C. T. Organ Recital—Chicago, Ill.—WJBT. 1:40 p. m. C. T. "Missionary Topics"—Chicago, Ill.—WJBT. 2:00 p. m. C. T. "The Lighthouse"—Chicago, Ill.—WJBT. 3:00 p. m. E. T. Young People Conference—Dr. Daniel A. Poling on "Holy to Hear"—NBC system. Station WJZ, New York; WLW—Cincinnati; KWK—St. Louis; WBT—Charlotte; WBAL—Baltimore; WREN—Kansas City; WSB—Atlanta; KPRC—Houston; WTMJ—Milwaukee; KSTP—St. Paul. C. T. Chicago, Gospel Tabernacle—Chicago, Ill.—WJBT. C. T. Sacred Concert—Oklahoma City, Okla.—KFJF. 3:15 p. m. C. T. Chimes Concert—Ames, Iowa—WOI. 3:30 p. m. E. T. Organ Recital—Schenectady, N. Y.—WGY. 4:00 p. m. E. T. Dr. S. Parkes Cadman on "Life Loyalties"—NBC system—WEAF, N. Y., WSM—Nashville; WHAS—Louisville; WBT—Charlotte; KOA—Denver; WLIT—Philadelphia; WSAI—Cincinnati; KVOO—Tulsa; WSB—Atlanta; WFAA—Dallas; WCAE—Pittsburgh; and chain. C. T. Sacred Program by Male Quartet—Kansas City, Mo.—KMBC. C. T. Organ Recital—Cincinnati, Ohio—WLW. 4:30 p. m. E. T. 10 Presbyterian Ch., of Philadelphia—KMBC. 5:00 p. m. C. T. Vesper Services—Fort Worth, Tex.—WBAP. C. T. "Courier Castle"—Chicago, Ill.—WJBT. 5:30 p. m. E. T. Vesper Hour Quartet—Charlotte, N. C.—WBT. E. T.—Rev. Harry Emerson Fosdick—BC system—Station WJZ—New York; WBAL—Baltimore; WBZ—Springfield; WLW—Cincinnati; KYW—Chicago, and chain. 6:00 p. m. C. T. Sunday Vesper—Columbus, Ohio—WAU. C. T. Old Familiar Hymns—Hot Springs, Ark.—KTHS. 6:15 p. m. C. T. Religious Book Review—Chicago, Ill.—WJBT. 6:30 p. m. C. T. Tabernacle Band Concert—Chicago, Ill.—WJBT. 7:15 p. m. C. T. First Presbyterian Church—Cincinnati, Ohio—WLW. 7:30 p. m. E. T. Church Services—Asheville, N. C.—WWNC. E. T. Evangelistic Service—Toccoa, Ga.—WTFI. E. T. Every 3rd Sunday, West Mar-

ket M. E. Church—Greensboro, N. C.—WNRC. C. T. First Presbyterian Church—Nashville, Tenn.—WSM. E. T. First Baptist Church—Charlotte N. C.—WBT. E. T. Ladies Choir of Fairfax, Va.—WJSV. 7:45 p. m. C. T. First Baptist Church—Shreveport, La.—KWKH. E. T. Every 1st and 4th Sunday, Presbyterian Church of Covenant, Greensboro, N. C.—WNRC. 8:00 p. m. E. T. Every 2nd Sunday, First Presbyterian Church—Greensboro, N. C.—WNRC. 8:30 p. m. E. T. Sermonette—Washington, D. C.—WJSV. 8:45 p. m. E. T. Sacred Song Trio—Washington, D. C.—WJSV. 9:00 p. m. C. T. Bible Question and Answer Hour—Shreveport, La.—KWKH. 9:05 p. m. E. T. Old Hymns—Washington, D. C.—WJSV. 9:30 p. m. C. T. Bible Drama—Chicago Ill.—WJBT. C. T. Bible Lecture—Oklahoma City Okla.—KFJF. 10:00 p. m. C. T. L. D. S. Studio Service—Kansas City, Mo.—KMBC. 11:00 p. m. C. T. Family Tree—Chicago Ill.—WJBT. 11:30 p. m. C. T. "Back Home"—Chicago, Ill.—WJBT.

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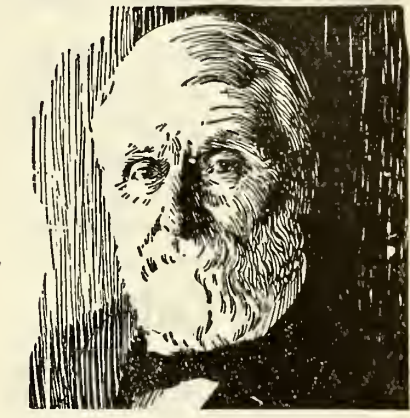
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S P A R K L E S

Little Edna—"What is leisure, Mamma?"

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Waiter (observing diner's dissatisfaction)—"Wasn't your egg cooked long enough, sir?"

Diner—"Yes, but it wasn't cooked soon enough."—The Pathfinder.

Often the difference between a successful man and a failure is that the former stands for something while the latter falls for something.—Pathfinder.

In zeal to run, forgetting how to fly, The Ostrich gained the Earth and lost the Sky. —Arthur Guiterman.

Small Boy (who has been sent upstairs to wash his face)—"Mummy, are your ears part of your face or part of your neck?"—Ex.

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Cross and Short-sighted Old Lady (in antique shop)—"And here, I suppose, is another of the horrible portraits you call 'art!'" "Excuse me, madam," said the shopkeeper, quietly, "but that's a mirror."—Ex.

An ancient car chugged painfully up to the gate at the races. The gatekeeper, demanding the usual fee for automobiles, called, "A dollar for the car." The owner looked up with a pathetic smile of relief and said, "Sold."—Ex.



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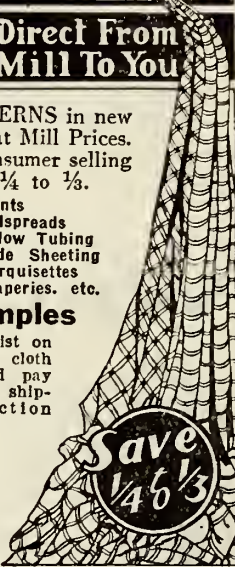
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J. G. GARTH, Treasurer and News Editor
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PRESBYTERIAN STANDARD PUBLISHING COMPANY

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CHARLOTTE, N. C., JANUARY 23, 1929

No. 4

Gen. Booth Demoted By Salvation Army

Council in England Votes Head of
Movement Unfit to Lead Council
Blocked by Injunction

At Sunbury-on-Thames, England, on January 16 General Bramwell Booth, commander in chief of the Salvation Army, was adjudicated unfit to continue in that office by the high council of the army. The vote was 55 to 8. One commissioner was absent and not voting because of illness. General Booth needed only 16 votes, twice the number he received, to defeat the motion. A general can only be removed because of unfitness by a three-quarters majority of the council. The council had sat 14 hours debating the momentous question, with adjournments only for meals. No official reports came from the strictly guarded premises of Sunbury Court as it was rumored that the argument times was heated.

It was midnight before the result was announced.

An official statement was issued saying: "The result is a complete vindication of the seven commissioners who requested the calling of the high council. Their action was absolutely unprecedented but under the circumstances with which they were confronted they felt that there was no alternative."

"Nevertheless they have been subjected to considerable abuse from unformed quarters where their action has been very unfairly criticized and misrepresented, although they are old tried officers with an average length of 44 years service in the army." After saying that the seven commissioners had taken a leading part in

(Continued on Page Two)

Dr. W. L. Lingle Federal Council Chairman

Widely Appointed Administrative Committee is Announced

Rev. Walter L. Lingle, D.D., of Richmond, Va., has accepted the Chairmanship of the Executive Committee of the Federal Council of the Churches of Christ in America, to which he was elected at its recent meeting held in New York City. Dr. Lingle has been prominently identified with the South-Presbyterian Church as pastor, professor in Union Theological Seminary, Richmond, Moderator of the General Assembly, and leader in general educational work. The Rev. W. I. Shart, of Pittsburgh, Mrs. Orrin R. Lord, of New York, and Bishop C. H. Mills, of Cleveland, were elected Co-Chairmen; and the Rev. Rivington D. Lord, Recording Secretary.

Members at large to serve on the Administrative Committee of the Federal Council were appointed, as follows: E. M. Bowman of New York; Rev. Homer McMillan of Atlanta; Hon. Carl E. Milliken and Rev. Daniel A. Poling, of New York City, representing the Association of Executive Secretaries of local Church organizations on the Administrative Committee, the following were elected: B. F. Lamb of Columbus, Rev. J. Price of Rochester, Rev. F. M. Don of Brooklyn, and Rev. C. R. Nisbet of Pittsburgh. And representing the Home Missions Council, Charles L. White, and Rev. John Dowell, of New York City, with W. R. King, and Rev. Ernest M. Day, of New York City, as alternates, were elected. The Ex-officio

(Continued on Page Two)

Revised Presbyterian Progressive Program

Special Committee Edits and Publishes
New Arrangement for Church
Schedule

The 1928 Assembly, in accepting the report of the Assembly's Work Committee, revised the Presbyterian Progressive Program and ordered that it be issued after being edited by the Plans and Programs Committee. This Committee met at Louisville, Ky., on December 12th, and at that time asked the Stewardship Department to proceed with the publishing of the revised program.

As it now stands, the Presbyterian Progressive Program as outlined by departments and months of emphasis is as follows: Spiritual Life and Evangelism—September, Foreign Missions—January, February, May, Home Missions—June, October, November, Christian Education and Ministerial Relief—April, December, Religious Education and Publication—July, October, Stewardship of Possessions—February, March, November, Christian Social Service—August.

A leaflet setting forth the manner of operation, and the various departments and the objective before each of these departments, has been issued by the Stewardship Department and may be secured free of charge by request, from the Stewardship Department, 305 Henry Grady Building, Atlanta, Ga.

Kellogg Peace Pact Passed by Senate

Paris Treaty Becomes Law of Land at
Signature of President Coolidge

On January 15, after a hard battle for the treaty signed by 15 nations in Paris last August, the United States Senate passed the Kellogg Peace Pact by a vote of 85 to one. The vote was taken amid a great throng of spectators in the galleries, mostly filled with women.

The measure was chiefly sponsored by Senator Borah. It was fought by several senators on the ground that it was virtually useless, and did not prevent war. It passed only after reservations were made that the treaty in no wise interfered with the freedom of the United States to defend herself and her colonies, and her rights recognized by the Monroe doctrine as touching the western hemisphere.

President Coolidge signed the treaty on the next day, amid great ceremony in the Blue Room of the White House, while moving pictures of the event were taken.

We give below the text of the Treaty.

Text of Kellogg Treaty

"Article 1.—The high contracting parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

"Article 2.—The high contracting parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

"Article 3.—The present treaty shall be ratified by the high contracting parties named in the preamble in accordance with their respective constitutional requirements, and shall take effect as between them as soon as all their several instruments of ratification shall have been deposited at Washington.

Founders' Day At Queens

Charlotte Girls' College observes 158th
Anniversary of Queens Museum

Another chapter in the history of Queens College, Charlotte, was completed January 19, when special exercises commemorating the 158th anniversary of the institution were held in the college auditorium in the presence of the student body and a large number of alumnae and friends.

Dr. James F. Hardie, pastor of the Second Presbyterian Church, and Dr. William H. Frazer, president of the college, delivered the principal addresses.

After a musical number by Dr. J. R. Ninniss, director of music at Queens, and a prayer by Dr. Gilbert R. Combs, of the Myers Park Methodist Church, greetings were brought by Rev. W. W. Akers, Lincolnton, vice-president of the board. Miss Lilly Long the aged honorary president of the Alumnae Association, and for many years dean of the college gave echoes of the old regime of the college. Messages were brought from Charlotte by Mayor F. M. Redd, and the Secretary of the Chamber of Commerce, Clarence O. Kuester, and from the Alumnae Association of today by Mrs. Onilee Brown, the present president of the association.

Mrs. C. C. Hook, one of the women members of the Board of Directors of the college, representing Mecklenburg Presbytery, spoke on the proposed endowment project which begins in April, a move to raise \$200,000.

Dr. J. R. Bridges, a former president of the college, introduced President W. H. Frazer, who recounted the history of Queens, tracing the school from Queens Museum, established by the Colonial Legislature in 1771. The North Carolina Legislature, in 1777, changed the name to Liberty Hall. The college in the meanwhile had been transferred to Winnsboro, S. C. Later it was brought from that place back to Charlotte. Robert and Margaret Anne Burwell came to Charlotte in 1857 and took charge of the school as the Charlotte Female Institution. In 1901 the institution came definitely under Presbyterian Church control, and was denominated the Presbyterian College for Women. In 1912 the present beautiful site was chosen and the handsome buildings erected, and the name was again changed to Queens College.

Dr. C. R. Nisbet, of Caldwell Memorial Church introduced Dr. Jas. F. Hardie, pastor of Second Church, Charlotte, who made the principal address of the morning, pleading for Christian Education and for the local support and loyalty of the community for this splendid college, with its prospects of becoming a great and outstanding institution for the training of Christian women for all the walks of life.

After the program, all the participants and alumnae enjoyed the fellowship of a lunch together in the beautiful Sarah Morrison dining hall, Queens' latest acquisition to her already splendid equipment.

"This treaty shall, when it has come into effect as prescribed in the preceding paragraph, remain open as long as may be necessary for adherence by the other powers of the world. Every instrument evidencing the adherence of a power shall be deposited at Washington and the treaty shall immediately upon such deposit become effective as prescribed in the preceding paragraph, remain open as long as may be necessary."

(Continued on Page Two)

South Carolina Colleges Resume Work

Presbyterian Schools in South Carolina
Open With Encouraging
Prospects After Holidays

Presbyterian College, at Clinton, began classes Tuesday, January 8, after an extended vacation on advice of the state health officer. Most of the students are back and are now preparing for examinations, which will begin Monday, January 21, and extend through the remainder of the week. The varsity basketball squad and the boxing team were called in several days before the opening of college for training.

The men were grieved on their return to learn of the serious illness of Prof. A. T. Fant professor of physics. Although his condition is now better than it was, it is expected that it will be some time before he can return to his work. His classes have been divided between Professors Grafton and Martin pending his recovery.

Tuesday, January 8, the students had the privilege of hearing Dr. S. S. McClure, editor of McClure's Magazine and at present engaged in the development of projects around Calhoun Falls. Doctor McClure, who is eminent as a scholar, publicist and author gave a most interesting lecture. He discussed the influence of England and America in the modern world and concluded with a brief sketch of his plans for the Calhoun Falls development.

The student body met Thursday, January 17, to elect a new staff for The Blue Stocking, weekly publication. As is the custom the staff changes in the middle of each year. The student body accepted the nominations of the

(Continued on Page Two)

Peace Reopens With Full School

Girls' Junior College at Raleigh enters
Spring Session With High Hopes—
Dr. Glasgow to Lead Series of
Meetings

Peace Institute, Raleigh, N. C., reopened after the holidays with but two students failing to return, though a few were late because of the flu epidemic.

Four new boarding students have entered school, and we shall probably have other registrations for the spring term, which will begin January 22nd.

Any alumna or any friend of Peace who failed to receive the booklet that was prepared for distribution at the time of the dedication of the New Buildings may obtain the booklet by writing to the Secretary of Peace for it.

Our catalogue for 1929-1930 will soon be ready for distribution and we should like to take this opportunity to remind our alumnae and friends that they can help us to get in touch with girls who would make desirable students for the coming year. We shall be glad to send catalogues and other literature to any girls that are recommended by our readers. Our goal for next year is the registration of a hundred new girls. With the help of our alumnae we can overreach this mark.

Our annual evangelistic services, which will be held from February 11-15, inclusively, will be conducted this year by Dr. Samuel McPheeters Glasgow, pastor of the First Presbyterian Church of Knoxville, Tenn. The fact that Dr. Glasgow's mother, Grace Woodson McPheeters, was a Peace alumna, and his wife, formerly Miss Mary Finley McIlwaine, is a Peace alumna, lends an added interest to the pleasure with which we are looking forward to Dr. Glasgow's visit.

CONTINUATIONS FROM PAGE ONE

KELLOGG PEACE PACT PASSED BY SENATE

sary for adherence by all the other powers of the world. Every instrument evidencing the adherence of a power shall be deposited at Washington and treaty shall immediately upon such deposit become effective as between the power thus adhering and the other powers parties hereto.

"It shall be the duty of the government of the United States to furnish each government named in the preamble and every government subsequently adhering to this treaty with a certified copy of the treaty and of every instrument of ratification or adherence. It shall also be the duty of the government of the United States telegraphically to notify such governments immediately upon the deposit with it of each instrument of ratification or adherence.

"In faith whereof the respective plenipotentiaries have signed this treaty in the French and the English languages both texts having equal force, and hereunto affirm their seals.

"Done at Paris, the twenty-seventh day of August in the year one thousand nine hundred and twenty-eight."

SOUTH CAROLINA COLLEGES RESUME WORK

outgoing staff, which which were as follows: C. W. Grafton, editor-in-chief; O. W. Chapin, managing editor; R. T. Gillespie, Jr., associate editor; L. R. Williamson, associate editor; B. H. Dickson, feature editor; B. R. Young, varsity sports; L. O. Jackson, freshman sports; G. W. Palmer, exchange; S. M. Sims, Jokes. J. S. Dendy was elected business manager but due to outside work was forced to resign. R. S. Crawford was elected in his place and will choose his assistants later. This is an efficient staff and it is expected that it will hold the publication up to its usual high level.

Chicora College at Columbia resumed work Monday, January 7, after the Christmas holidays. Practically all students and the entire faculty were present at the chapel exercises Tuesday morning. Many of the faculty spent the Christmas season in their homes, while others visited friends in Georgia, Tennessee, North Carolina and other states.

Converse College, at Spartanburg, resumed its activities Friday, January 4. Students rapidly adjusted themselves to the old routine, in preparation for the examinations now in progress. An atmosphere of unusual calm and quiet pervades the college, and studying holds full sway. The examination period will last about ten days.

Students of Converse have been under a partial quarantine since their return, to avoid a "flu" epidemic, such as so many colleges have undergone. There has been very little "flu" at the college, and every precaution is being taken to keep up this state of affairs. Students are not allowed to have visitors, to go out of town or to go to the movies, and they are required to go to bed at 11 o'clock every night.

Dr. A. D. P. Gilmour, pastor of the First Presbyterian Church, Wilmington, N. C., formerly pastor of the First Presbyterian Church of Spartanburg, made an inspirational talk to the members of the Y. W. C. A. at their vesper service Sunday evening.

The January meeting of the Spartanburg Alumnae club was held at the home of Mrs. Walter S. Montgomery on Pine Street, with Mrs. Montgomery and her daughter, Mrs. John Cart, Jr., as hostesses. Mrs. C. C. Kirby, president of the club, presided.

GEN. BOOTH DEMOTED BY SALVATION ARMY

the work of the council at Sunbury, the statement went on:

"Numerous legal and technical details to be dealt with both before and after calling the council and in these matters the seven commissioners have been guided by independent legal advice so as to insure that their actions were entirely in accord with the deeds of constitution signed by the founder and upon the terms of which the present general accepted office.

"These seven men also were foremost in the efforts to persuade the general to retire from office as nothing

was further from their thoughts than anything in the nature of an act of personal hostility toward the general with whom they had been associated for so many years and for whom they had constantly shown the most sympathetic concern.

"It is thought that examination of the names of those voting for the adjudication will reveal the fact that the requisitioning commissioners have been justified in their action by the support of every territorial commander, except the general's daughter, Colonel Mary Booth."

The eight opponents of the resolution were Mrs. Bramwell Booth, Catherine Booth, Mary Booth, Mrs. Booth-Helberg, and Commissioners Laurie, Kitchen, Cunningham and Smith.

Every member of the council was weeping, especially the aged members who had worked long years with the general. Commander Evangeline Booth broke into deep sobs as she signed the adjudication resolution. As each member's name was called by the president of the council he or she stepped to the desk and signed the document which voted the general unfit to continue office. It was not made known what the word unfit was intended to denote. The council adjourned.

Following this vote General Booth's adherents secured an injunction against the council's action. When the injunction was reported to the council, the shock caused the sudden death of one member, William Haines.

General William Bramwell Booth succeeded his father, General William Booth, the founder of the army, on his death in 1912. He had become an officer in 1874, and from 1900 until he was made general he was chief of staff.

DR. W. L. LINGLE FEDERAL COUNCIL CHAIRMAN

members of the Administrative Committee consists of former Presidents of the Federal Council—Dean Shailer Mathews, Dr. Frank Mason North, Dr. Robert E. Speer, and Dr. S. Parkes Cadman—and Bishop Francis J. McConnell, who was elected President at the Federal Council meeting in Rochester.

The denominational representatives appointed by the Executive Committee to serve on the Administrative Committee of the Federal Council during the quadrennium 1928-32 are the following: Northern Baptist, Rev. Albert G. Lawson, Rev. Robert A. Ashworth, and Rev. Peter C. Wright (alternate); National Baptist, Rev. I. A. Thomas, Rev. L. K. Williams, Rev. Thos. H. White (alternate), and Hon. Charles M. Robertson (alternate); Free Baptist—Rev. Rivington D. Lord; Christian Church—Rev. W. H. Hainer; Disciples of Christ—Rev. Finis S. Idleman and Rev. L. W. McCreary; Evangelical Church—Bishop M. T. Maze; Evangelical Synod—Rev. Reinhold Niebuhr.

Methodist Episcopal—Rev. John W. Langdale; Methodist Episcopal Church, South—Bishop James Cannon, Jr., and President R. E. Blackwell; Colored Methodist Episcopal—Rev. P. A. Bryson; Methodist Protestant—Rev. J. C. Broomfield; Moravian—Rev. H. E. Stocker; Presbyterian Church in the U. S. A.—President J. Ross Stevenson and Rev. John A. Marquis; Presbyterian Church in the U. S.—Rev. Geo. Summey and Rev. J. M. Wells (alternate); Reformed Church in the U. S.—Rev. Charles E. Schaeffer and Rev. Paul S. Leinbach (alternate); United Brethren in Christ—Rev. W. R. Funk; United Presbyterian Church—Rev. R. A. Hutchison. Members representing other denominations will be appointed later.

TO RECOGNIZE BAD BILLS

A young clerk entering upon his duties in a certain bank was anxious to know how he could distinguish any counterfeit bills which came his way. The president of the bank gave him the following good advice: "Get familiar with the good bills and you will recognize the bad bills at sight."

The banker's advice has a wider application. The best way to detect counterfeit character and conduct is to be thoroughly familiar with the good and genuine. There will then be an instinctive revulsion of feeling in the presence of that which is defective or worthless.—Kind words.

DEVOTIONAL

EVANGELISM IN THE CHURCH SCHOOL

Evangelism is our prime duty both in the pulpit and the parish, but most of all through the church school policy of educational evangelism, we should be able to teach and win every one who comes to us for Christian fellowship and instruction in God's Holy Word—men and women, and boys and girls.

"By educational evangelism we mean the bringing to bear upon the life of every pupil the early nurture and training of consecrated Christian parents, then the more systematic religious education in the home, also the continuation of religious education in the church school and the church, and the environing of the life with Christ-controlled experiences, so that as the child comes to the place of sufficient knowledge, of his own volition, having had his will trained, he may definitely personally, intelligently choose Jesus Christ as his Saviour and Lord.

"It is then for the church school to help this saved one to grow in grace and the knowledge of Jesus Christ, and be trained for cooperative service with and for Christ, to help Him to get His gracious will be done in the world. Is it not the shame of our Kingdom service to win children, youth and adults to Christ and the church and then let them drift away from active participation in Christian work? Saved, but lost to the church and Kingdom enterprises."

Let us be much in prayer that we may be used of the Holy Spirit to win many souls to follow Jesus in this year 1929.—Calendar Central Church, Atlanta.

HEAVENLY SALVAGING

We give from the Christian Advocate the account of a memorial service held in honor of a judge who through eighteen years had inspired defeated men and women to turn defeat into victory. The speaker was an old lawyer who could talk out of experience: "There came one day a girl with dark blue eyes and flaxen hair, and she looked impudently at the judge, who asked her if she were guilty or not guilty."

"Guilty," she replied and laughed with no blush of shame upon her girlish face.

"You know what that means?" asked the judge, pained to the heart.

"You tell it."

"The State's prison—a convict." "The girl with the blue eyes laughed again, a laugh without mirth. I felt the shivers creep up and down my spine, as at times when in the face of some great danger.

"You—a girl—don't want to go there?" His voice trembled with a shock.

"Why not? It's all in a life time."

"Won't you promise me to be good if I let you off?"

"I never saw the like of it. The judge pleading with the sinner. Yet she couldn't understand.

"No use judge," she gibed. "I'm bad—that's all there is to it. Send me over the road."

"She said that, this girl with a face as innocent as a child's. Not more than seventeen and yet headed down and didn't care. I thought of the man who had brought her to that pass and that if I could only—

"But never mind. The judge told the bailiff to take her back to jail. He hurried through the docket for the day and then walked the floor of his private office. Suddenly he picked up the telephone and called to one of the best women of that town—one of those women that God has made to do his work when all else has failed.

"She came and listened to what the judge had to say with glistening eyes. It was whispered around the court room next day that they—the judge and this good woman—knelt in prayer. Then she left and went over to the jail.

"The case was called in the morning—the State against Agnes—never mind the other name.

"They entered the room, the woman and the girl who didn't care, their arms entwined.

"The girl was weeping softly, her head on the woman's shoulder.

"This is Agnes, Judge," said the woman, "and she has come to tell you she will give you her promise to be a good girl from this time on as

God, may help her. Is it not so daughter?"

"Yes," sobbed the girl, "and tell him how I thank him for being so good to me."

"She would have knelt and kissed his hand, but the woman held her up. "Five years later she—the girl who didn't care—wrote to the judge and sent him the picture of her baby girl. She said she had gone West, found a good honest man and married him, and this was their child. 'And, Judge, we want you to know that we kneel at the bedside every night, my husband and me, and pray to the good God to bless you and love you and yours.'

"I saw the letter and the picture of the little girl."—Christain Advocate.

THE CHURCH

The Church is the noblest and best organization in the world. It furnishes the best examples of righteous living. It produces the finest specimens of character of which this world has any knowledge. It exercises the largest influence in the work of reform. It is one sure and steadfast promoter and supporter of reform. Whatever good is in the world has come through the avenues of the Church. Both directly and indirectly it promotes and safeguards public morals. It started the stir that there has been in China; It was the awakening power in India and Japan. It conserves the peace and happiness of the community. It promotes honest, progressive and beneficent government. It does the most to promote the sentiments of love, brotherly kindness and good neighborhood. It does the most to promote clean, strong, brave, self-sacrificing and efficient citizens and public servants.

It does the most to make and maintain the home as a place of virtue, love, righteousness, comfort and happiness. It sympathizes with the weak, the wronged and oppressed and pleads for social justice more than any other institution. It stands almost universally and uncompromisingly for the right and against the wrong. It brings to the classes and conditions of people the best and most comforting and hope-inspiring messages regarding their sorrows, their sufferings and what all may face—death. The aim of the Church is to proclaim the gospel throughout the whole world. Give the Church your best service. Christ loved the church and gave Himself for it. Live by the Church, stand by the Church and die by the Church.—Selected.

"A RESOLUTION"

To choose the best; to do my best; live;
Determined that I grow and do as I give;
Never to look behind me for an hour
To kneel in weakness and to walk in power;
And always facing forward to the light;
Now and forever standing for the right;
Though struck, defeated, fallen for the day,
Yet on, with the strength God gives
On in the way.

Often precious stones are put in the fire. The Oriental cornelian a Brazilian topaz change color in the burning, and the black spots of the amethyst and hyacinth can only be removed by heat. Thus God's jewels are purified; all that can stand the fire must pass through it, and in the fiercest heat of trial many a commonplace Christian begins to glow with hues of grace, at which men greatly wonder.—W. Y. Fullerton.

THE RACE

Edgar G. Gammon

Jesus, Saviour, Son of God,
Thou knowest well the way I trod,
Thou knowest what I daily face,
While toiling in the Christian race.

Jesus, Saviour, Son of Light,
Urge me onward into right;
Let my wavering eyes behold,
Thy crown of life, the Christian goal.

Jesus, Saviour, Son of Love,
Look down in pity from above;
Assure me of Thy strength to run
The Christian race that I've begun.
Charlotte, N. C.

PRESBYTERIAN STANDARD

FOUNDED 1858

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EDITORIAL

THE BROWN-EYED LADY WITH THE ALABASTER SKIN

Recently we noticed three books written by our ministers. They dealt with Scripture subjects, and will be of great use to the preachers who are at work.

This book, by Rev. J. B. Ficklin, is of an entirely different character, yet it will also develop the spiritual side of a man.

The young preachers especially will learn how to play the game. "Sans peur et sans reproche."

We began to read the little book, intending to read long enough to form an idea of the story, but we became so engrossed in it that we not only read it through, but found ourselves in love with "the brown-eyed lady with the alabaster skin."

Mr. Ficklin has written well and should be proud of his story. Someday we hope to meet his heroine.

We heartily commend this book as a charm-story, simply told.

GORDON L. ELLIS

On Tuesday, January 15, at 6:00 p. m., this faithful worker left us for a better world.

For 23 years he has been steadily at the notype machine preparing copy for the press.

A short time ago he was affected by a lesion in the brain, and notwithstanding the skill of his physicians, he passed away, after an operation.

He was fully conscious of the risk, attending the operation, but having made his peace with God, he willingly underwent it.

He leaves a devoted wife and four daughters to mourn his untimely death, and he leaves a vacancy in our working force that will be difficult to fill.

HE THAT HUMBLETH HIMSELF

Our Lord in His discourses abounded in parables. "He that findeth his life shall lose it," He said. Then again, "He that shall humble himself shall be exalted." "He that loveth his life shall lose it."

The truth of this saying was manifested in his life and death.

He died and was buried, and as far as men knew that was the end of Him

The corn of wheat fell into the ground and died, but it arose again, and has been bearing fruit ever since.

The corn of wheat can only grow by death, and what is true in nature is also true in the kingdom of God.

Men live in proportion as they die to the world and to self.

As the corn of wheat when thrown into the ground does not abide alone, but increases a

hundredfold, so when Christ died, and the tomb was sealed and a guard placed at the door of the sepulchre, He was alone. His dying agony was increased by the feeling of being alone, hence His cry upon the Cross, "My God, My God, why hast thou forsaken Me?"

He was not alone, but He has been increasing ever since.

Looking down from heaven, on Sabbath day, He can see vast myriads of every tribe and nation assembling to worship Him, and He sees the fulfillment of that promise, "And I, if I be lifted up, will draw all men unto me."

The working of this same law is seen in human life, in proportion as man effaces self, in the same proportion he is exalted.

This is notably true in the lives of many missionaries.

When Dr. Wilfred Greenfell went to Labrador as a medical missionary, his friends thought that he had buried himself where the world would never again hear of him.

To-day he is known everywhere, and men of all faiths recognize him as a great man whose deeds prove that the Gospel of Christ is for the healing of the nations.

He did bury himself in the wilds of Labrador, as his friends predicted, but as a result he has become one of the great men of the world. He was recently elected to the Lord Rectorship of the St. Andrews University.

The same fate was predicted for Henry Martyn, when he went to India, after a brilliant record at Oxford.

His example has inspired hundreds of men to give themselves to the same cause

So it is in the Christian's life. We live only as we die to the world and are buried in the death of the flesh.

THE FELLOWSHIP OF PRAYER FOR THE LENTEN SEASON

This booklet was prepared under the auspices of the Federal Council.

It provides a Bible reading, a text, a meditation, and a prayer for each day.

As a devotional book it can be used with real spiritual benefit at any season. Any pastor who will send his name and address to this Commission, 105 East 22nd Street, New York, will receive by return mail, postpaid, a copy free.

Address The Federal Council of the Churches of Christ in America, New York.

REPUTABLE THEOLOGICAL SCHOOLS

Our Seminaries, at least those of our own Church, pride themselves upon their orthodoxy, as well as keeping up with the progress of knowledge in general. From hints, gathered here and there, we are afraid that among the "Intellectuals" they are regarded as behind the times.

It seems that the New York Times recently had a special dispatch from London, sent as "News," in which dispatch the reading public was informed that "Some Bible stories are called 'Myths' by English Churchmen in a New Commentary on the Bible."

The Churchman, a periodical of the Episcopal Church in this country, takes The Times to task for labeling such an item as news.

The Churchman thinks that when such a journal as The Times labels this fact as "News," it is a sad commentary on the American pulpit in that it proves that the pulpit has failed in its duty of teaching such facts to the people.

It intimates that the pulpit should keep abreast of the discoveries of science and Biblical criticism. It says:

"Every theological seminary of any standing in this country has been teaching for a quarter of a century almost everything which, according to this Times story, is contained in the new commentary published under the editorship of Bishop Gore. Nearly twenty-five years ago, a popular magazine carried a series of articles called: "Blasting at the Rock of Ages." The author threw his readers into several varieties of spasms by his assertions that the Christian faith was being undermined in

colleges and seminaries. The devastation was being wrought by precisely the same conclusions of scholarship, with certain minor variations, which are incorporated in this apparently highly exciting commentary.

According to this English correspondent of The Times, "No reputable scholar now holds that Moses wrote the Pentateuch," and this New Commentary dismisses the Scriptural stories of Jonah and the whale, Noah's Ark, Belshazzar's feast and the Tower of Babel as "myths."

The Churchman further adds, "No modern-minded clergyman trained in any reputable theological school during the past quarter of a century will view such statements as news."

The writer does not claim to be "modern-minded," for which he thanks the Lord, but he does claim to have been "trained in a reputable theological school," under the ablest theological teacher of this country, and he regards such statements, not only as news, but very bad news—and he can not understand how such preachers can preach with any authority or confidence.

They have nothing to stand upon; no authority behind them, so that their message is only man's word that carries no weight beyond a mere surmise. It may be as our contemporary claims, that such beliefs are common in all churches—but, if such be the fact in the Southern Presbyterian Church, it is because such views are held in secret by men too cowardly to confess their views.

If any of them have changed their view since their ordination, they are in honor bound to make known that change.

TWO-FOLD DUTY OF THE MISSIONARY

In Paul's Epistles to Timothy the ministry finds its orders of life-work.

He writes: "Take heed unto thyself, and unto the doctrine."

This advice applies to the ministers everywhere, but especially to the ministers working in a foreign field.

He is a living exponent of the gospel he preaches, and his hearers form their conception of the truth by its effect upon his life. Then his life must be backed by the preaching of a pure truth. He must therefore take heed to his own life lest by his life he deny what he preaches.

As we follow Paul in his tours across the then known world, we find that he, not only preached salvation from sin, but lived a life that proved that he had been saved from sin.

Then in his letters to Timothy and Titus, he stresses the importance of pure doctrine. Notwithstanding the care he took, we find that error did creep into the churches he founded.

To-day we find that one of the duties devolving upon the missionary is the preaching of a pure gospel. He has to take heed to himself and live an earnest, consecrated life, but he also has to be careful that the doctrine he preaches is what he was commissioned to preach.

To us who are at a distance it is a sad sight to see divisions among these missionaries, when they ought to present a solid front to the foe, and impress the heathen world with the fact that they are strong to carry out the terms of their great commission. It may be that we draw wrong conclusions and side with the wrong parties; but it is evident that the divisions between different schools of thought in this country have not only been extended to heathen lands, but are pressed with more bitterness. It may be that they live in such a way that their nerves are on an edge, and they magnify their differences; but however, that may be, the effect upon the home Church is seen in decreasing interest and decreasing contributions.

It is evident that the great need at present, both at home and abroad, is a great baptism of the Spirit.

Our prayer is that the editors too may share that blessing when it comes.

CONTRIBUTED

THE MESSAGE FROM JERUSALEM

By Rev. D. W. Richardson, D.D., Professor of
Christian Missions, Union Theological Seminary,
Richmond, Virginia

One of the most significant meetings in the history of the modern missionary movement was that of the International Missionary Council which was held on the Mount of Olives, March 24 to April 8, 1928; and the full report of which has just been published. In former conferences of missionary leaders the representatives were practically all from the sending countries, only occasionally have a few delegates from the receiving countries been present. In the Jerusalem meeting Christians who were natives of Asia, Africa, and other mission fields met and deliberated on equal terms and in approximately equal numbers with those from Europe and America. There are isolated missionaries and missionary agencies which do not recognize the leadership of the International Missionary Council. A recent writer from China speaks of a meeting at one of the summer resorts where reports from the Jerusalem meeting were made, and she says: "We simply stayed away." But even though there are a few who conscientiously stay away, and are unwilling to admit that the International Missionary Council can speak and act for them, there can be no denial of the fact that this body constitutes the most powerful and influential group in the world today in determining the message and the methods of the Christian missionary movement. They make no effort to force their findings upon any of the missionary agents or agencies. They express, however, the consensus of present-day thinking on the problems which they consider; and their conclusions embody the results of prayerful, patient and painstaking study of all the mission fields, their present conditions and needs, their religions, and the methods of approach and points of contact which may guide the Christian forces of the world in their expansive movement.

Personnel of the Conference

The personnel of the Jerusalem Conference was made up of over two hundred men and women, coming from more than fifty countries; and represented more fully than any other meeting in the history of the Church the great world field which Christ had in view when He gave to His followers the Great Commission. These representatives of different races and communions, and schools of thought within the Protestant Church, met on a parity. In this meeting those from the younger churches on mission fields and those from the older churches in the West came to understand each other, to realize our mutual interdependence in the extension of the Kingdom of Christ, and to recognize the essential spiritual solidarity of the Christian world. These delegates, blending the different races of mankind, faced together the world program of the Christian Church with all of the problems and issues involved. Facing that program, they expressed anew the great Christian conviction of the absolute uniqueness and adequacy of the gospel of Jesus Christ. Certain great subjects had been selected for consideration; and on different phases of these subjects preliminary papers had been prepared to guide the thinking and discussion within the meeting. Some of these papers were disappointing in views expressed and in individual opinions advanced; and there was fear in the minds of many that the conclusions of the Council would be too deeply influenced by them. As we shall indicate below however, such fears were shown to be without substantial foundation.

Published Reports of Conference

The complete report of the Council's discussions, conclusions, and recommendations has just been issued from the press. It comprises light volumes—a volume being devoted to each of the subjects considered, and one containing addresses on general subjects. The limitation of space will not allow for more than the listing of these separate volumes. Their titles are indicative of their general contents but not of the wealth of material which they contain: Vol. I, The Christian Message; Vol. II, Religious Education; Vol. III, Younger and Older Churches; Vol. IV, Missions and Race Conflict; Vol. V, Missions and Industrialism; Vol. VI, Missions and Rural Problems; Vol. VII, International Missionary Cooperation; Vol. VIII, Addresses on General Subjects.

The Council and the Christian Message

Volume I on The Christian-life and Message in its relation to non-Christian systems of life and thought is of compelling interest. Many throughout the Christian world were deeply concerned in the days preceding the Jerusalem Council lest that meeting should sanction a weakening of faith in the uniqueness, the sufficiency, and the necessity for the Christian message. This volume of the Council's report makes it clear that in the minds of the vast majority there was no wavering of faith as to the validity and authority of the Gospel of Christ as the sufficient, final, and absolute Saviour of mankind. The Council's statement of the Christian message, which was unanimously adopted, is written not only against the background of the non-Christian religions; but also against the even darker background of the naturalistic and materialistic views of life which have captivated so large a part of the modern world. Their statement of the message of Christianity centers in the person and work of the Lord Jesus Christ. They agreed that the Christian religion is based upon a great body of facts which find rootage in history, facts which faith did not create and which unbelief cannot overthrow. The values and virtues of other religions were recognized, but at the same time the conviction was expressed that the followers of other faiths must come to God; and that they could come to Him "only if He come to them by the way of the atonement and resurrection of His Son." In the face of the movement for syncretism in religion which is so

potent in the minds of many today the Council affirmed that "evangelical missions are based upon the great and absolutely unique acts of God for the redemption of mankind, particularly the sending of His Son, His death on the cross for the atonement of the world, His resurrection as the beginning of a new God-given life for the redeemed race." Some of the views expressed in the preliminary papers which were distributed before the conference convened had given rise to fear as to the attitude which the Council might adopt with reference to the non-Christian religions. It has been reported, that a few of the delegates to the meeting went there with the purpose of advocating the surrender of Christianity's high exclusive claim, and the turning of the missionary enterprise into a movement for the sharing of cultures and the mutual quest for truth. The Director of the Finnish Missionary Society, M. Tarkkanen, felt it necessary to warn against speaking in any uncertain tone about the exclusiveness of Christianity. "We must not forget", he said, "that there is no salvation in Hinduism or Buddhism, but only in Christ. Christianity is not one of many religions, the highest and best, perhaps: it is something quite different from them all." The warnings against syncretism are very necessary these days. Under the influence of the Holy Spirit and the wise counsel of clear-thinking Christian leaders, under the spell of the sacred environment and associations, some of those who went to Jerusalem with doubts testified to a revival of faith in their own souls and to a clarification of their own confused thinking. The conception of Christianity as unique, universal and absolute was clearly set over against any syncretistic tendency to combine all religions into a composite system.

Atmosphere of Prayer at the Council

In the atmosphere of prayer and personal devotion which characterized the Jerusalem Meeting it was not possible to be ashamed of the Gospel of Christ—"as in the past, so also in the present", the Council declared. "The Gospel is the only way of salvation." "The Gospel is the answer to the world's greatest need,—not our discovery or achievements; it rests on an act of God. It announces glorious truth . . . Christ is our motive and Christ is our end. We must give nothing less and we can give nothing more." The whole message must be read to be fully appreciated. It is a twentieth century statement of the redemptive message of the Christian Church as accepted by the Jerusalem Council; and in the great essentials it holds fast to the faith once for all delivered unto the saints. It includes the incarnation, life, death, and resurrection of Christ; regeneration, forgiveness of sin and a new life following repentance and faith; the indwelling presence and power of the Holy Spirit, and the glorious hope for the establishment of the Kingdom of God. It declares that the gospel of Christ alone offers the supreme goal of life as well as the only way of escape from class animosities and race prejudices into "national well-being and international fellowship and peace."

Reports of Conference Source of Inspiration

Every volume of the report is full of material that is interesting, informative and inspiring, and ought to be in the library of every minister and moulder of Christian thought and activity. The volume on missions and race conflict will be found exceedingly well worth careful study by those who are interested in interracial relations here in America, especially in the South and on the Pacific Coast. Volume V reveals in a striking way the ever-widening apprehension of the implications of the Christian message which characterizes the missionary movement today; and points out the possibilities in fields of service to which the Christian Church cannot afford to be indifferent. The significance of the Council's discussions and conclusions on missions and rural problems (Vol. VI) is obvious when we reflect that two-thirds of the population of the world live and make their living on the land. All the great mission fields are from 75 percent to 85 percent rural; and the gospel is to be carried to people of whom approximately four out of every five are farmers. The large place which agricultural missions is coming to occupy in the missionary movement was a clear call for the special consideration of the problems involved, as well as the methods and objectives of this phase of the Christian enterprise. In this volume the papers on "Christianity and Rural Civilization," by K. L. Butterfield, President of Michigan State College; on "Examples of the Work of Christian Missions in Rural Areas", by W. J. McKee; and "Rural Korea", by Dr. E. S. Brunner are especially noteworthy. The latter is one of the most complete surveys on economic, social, and religious conditions among the rural population of Korea that we have seen. Dr. Brunner is Director of the Town and Country Studies of the Institute of Social and Religious Research; and in addition to his paper on Korea this volume also contains similar studies by him regarding the Christian church in rural China and rural India. One can appreciate the value of the information which he gives while not always agreeing with him in his religious interpretations and emphases.

Individual Regeneration and Social Reconstruction

In so large a group of Christian leaders, representing all the principal races and schools of thought, naturally some views were expressed with which many of us will not find ourselves in accord. The erroneous conceptions and unsatisfying convictions which were occasionally expressed by individuals do not vitiate the interest and value of the final conclusions of the Council. To some it may seem that too much emphasis was placed on the social implications and applications of the Christian Gospel. In its conclusions the Jerusalem Council finds place for both individual regeneration and social reconstruction. We are living in an age which places emphasis upon the wider application of the Christian mission; and the Jerusalem meeting faced the fact that the Christian Church cannot afford to ignore her responsibility for seeking to readjust social and national and international relationships. There is no separate social gospel. The one gospel of Jesus Christ makes it clear that society cannot be regenerated except by the birth of individual souls into the Kingdom of God, and also that the individual cannot exist apart from society and that his salvation involves

Men-of-the-Church

Presbyterian Church in the United States

REV. J. E. PURCELL, D.D., Executive Secretary
HENRY GRADY BUILDING
ATLANTA, GEORGIA

REV. JOHN L. FAIRLY, D.D., Wilmington, N. C.,
Editor in Charge of Men-of-the-Church Department

WHAT MEN ARE DOING In Abingdon Presbytery

One hundred and thirty-six men gathered in Abingdon, Virginia on the sixth of December at the call of Dr. G. A. Wilson, Jr., for a Conference on Men's Work. Dr. Wilson is Chairman of Men's Work in Abingdon Presbytery, and also in the Synod of Appalachia. The men present at this meeting represented 19 churches, four of them being churches in Holston Presbytery.

The meeting was called to order at 4:30 p. m., and after a brief devotional they entered into an "Interesting and Spirited" round-table discussion of the problems of organization. Among other fine things on the program the men heard a thirty minutes address on "The Man and His Church" from Mr. George Sells of Johnson City, Tennessee. This was followed by short talks from Mr. R. M. Richardson of Marion, Va., in a personal testimony on "His Own Development in Christian Work" a brought about through the organization of the men of his own church. The Big Stone Gap Church gave its testimony to the "Value of Organization in their church" the past year by two men, Messrs. Gordon and Miller. A description of Men's Work in their congregation was given by one or two of the men from the Kingsport, Tenn., church. Mr. Lacy Wilson of the First Presbyterian Church of Bristol, Tennessee, gave an address on "What the Organization has Meant to My Church and to Myself."

Other interesting features of the program embrace supper in the dining-hall at Stonewall Jackson College at seven o'clock, and an address by Dr. G. A. Wilson, Jr. on "Men-of-the-Church, what it is." Songs were led by Rev. C. L. Nisbet, pastor of the church at Norton, Virginia.

This is the second annual conference on Men's Work held in Abingdon Presbytery. The first was held in the Royal Oak Presbyterian Church at Marion, Va. in September of 1927. Many of these men drove more than 100 miles in the afternoon and back home after the close of the conference that night. This annual conference is looked upon as one of the outstanding features of Men's Work in this great old Presbytery. A large number of churches in the Presbytery have realized the value to be found in the Men-of-the-Church. Some have already set up the organization, and others are planning to do so as soon as they can be prepared for it.

In Rutherfordton, N. C.

The men of the Presbyterian Church at Rutherfordton, N. C., were organized last June. At the time of the organization they chose for two of their goals, first, enlarging church attendance, and second, enlarging the Sunday School enrollment.

A recent visit to this church reveals some very encouraging things. The pastor states that the effort of church attendance was blessed. Only one group of the entire six into which the men were divided made a special effort toward building Sunday School enrollment. This one group succeeded remarkably. The attendance at the Sunday School was just about doubled by one month's effort.

There have been several handicaps to the work of the organization. Just now they are getting a new grip on things, and doubtless other fine reports of work done by the men of this church will follow this very brief statement.

In Mooresville, N. C.

The First Church, Mooresville, N. C., was one of the first of our churches to organize. Things moved very slowly for a good while. We over-organized at the beginning. Then we cut out some things and started fresh. The simpler plan worked much better. We do not have a monthly meeting for all the men and group meetings in between. The group reports to the monthly meeting what they have done, and keep the whole body posted as to the needs of the church. The work of the group is mainly to look after the sick, needy, indifferent and unsaved. Interest is growing gradually though there is great enthusiasm.

The men are willing at any time to conduct prayer meetings for the pastor, and a large majority lead prayer. The night services are turned over to them occasionally, and they also do the singing at night when called upon. Vacant churches in the country and town about often call for help, and our men always respond and render good service. The organization is a great success.

(Continued from page 5)

his social relationships. The missionary who rebelled against the placing of emphasis upon the social applications of the Christian message is not only out of harmony with the clearest and most consecrated thinking of our age, he is also setting himself against the orderly advancement of the Kingdom of God. The reading of the book under review reassures us as to present tendencies in missionary thoughts, purpose, and program; and will emphasize in our own thinking the conviction of the world's need for the unique and effective message which the Church is commissioned to carry. The complete set of eight volumes may be obtained from the International Missionary Council, 419 Fourth Avenue, New York, at a cost of eight dollars plus twenty-five cents for postage.

DEPARTMENT OF SYNOD'S WORK

CONDUCTED UNDER THE AUSPICES OF THE COMMITTEE OF TWENTY-SEVEN APPOINTED BY SYNOD TO PROMOTE ITS ACTIVITIES

REV. A. D. P. GILMOUR, D.D. *General Chairman*
Wilmington, N. C.

Synod of North Carolina

REV. E. E. GILLESPIE, D.D. *Executive Secretary*
P. O. Box 1124. Greensboro, N. C.

THE CHALLENGE OF THE WEEK OF PRAYER

An Appeal for Foreign Missions

invite the attention of every Minister in the Synod North Carolina to the following facts which to my mind challenges attention especially as we approach the Week of Prayer for Foreign Missions.

First: The Southern Presbyterian Church is responsible for as many or more souls in 1929 as in 1925, but from April 1st, 1925 to January 1st, 1929 the number of Foreign Missionaries on the Foreign Fields decreased from 464 or 53—with an increased responsibility we have a greatly decreased working force for her assumed. During the period from August 1st, 1925 to April 1928 there was a net increase of 147 Ministers in Home Field. We are constantly told that the Minister is the key to the situation in our Foreign Work. Other Ministers, does this statement together with the fact that we have increased 147 at home and decreased abroad cause you any heart searching?

Second. America is now according to good authority, the richest Nation on earth, and we are staggered at the rate of progress of material development for the future, and yet the gifts to our Foreign Missions in 1927-28 was only \$302,952 over that in 1923-24, and this takes consideration the unprecedented gift in 1927-28 which was \$252,010 larger than any annual gift during the history of our Work. In the Synod of North Carolina the gifts to Foreign Missions in 1927-28 was only \$6044 over of 1923-24. For the same years the increase last year to Synod's Presbytery's Causes" alone was \$92,604. The "Pastor's Salaries" \$63,504. Fellow Ministers, our efficiency increasing with our increase in salary?

Third: The third fact that should drive us to our hearts is the alarming falling off in the contributions of the entire Church, to Foreign Missions. For the nine months, April 1st, 1928 to December 31st, 1928, the decrease amounted to \$47,645.03, leaving us the impossible task of raising in three months the sum of \$859,648.00 for one cause. Did I say impossible? Yes, impossible except by Faith. Fellow Ministers, have we the Faith?

Fourth: The fourth fact that challenges is that we have the necessity for curtailment in face of unprecedented and opportunity on the Foreign Field. As to the matter—Of the thirty-four millions for whose evangelization our Church has accepted responsibility, a large part is in total darkness. Rev. J. W. Vinson in a recent letter Dr. Egbert W. Smith wrote that in his Haichow with a population of 1,750,000, "nine-tenths of the people have never even heard the Gospel or read a religious tract." Substantially the same is true of the seven stations of this great North Kiangsu field of 14,000,000. The opportunity is voiced by all our missionaries write that the fields are white unto the harvest. A chief of an African tribe came one hundred miles for thirty native evangelists for his villages. Miseries are returning to China, and we may look for the best development here.

Fifth: The fifth fact that challenges is the bigness of Foreign Mission enterprise. Dr. Charles Erdman in his story; A Presbyterian Missionary on a voyage to a mission station met a wealthy business man from Francisco who asked him of his line of work. He said; "I represent a firm doing business around the world, as does your shipping firm. We have about \$225,000 invested in the Orient, we employ nearly 30,000 men, and our income last year was over \$30,000,000." "You must be with the Standard Oil Company," exclaimed the business man. "Oh, no, our company is older and larger than the Standard Oil." It is a fact for lighting the whole world." "I am a representative of the Christian Church going out to see the world, to give that light to the whole world. That is the biggest contract that ever was let." The business man looked puzzled for a moment and then said, "Are the figures true?" "Yes," was the reply. "You will find an article recently published by a business man in a popular monthly which summarizes the foreign missionary enterprise of the whole Christian Church at the figures which I have given you for the Protestant foreign missions."

Sixth: The sixth and last fact that challenges is our Command to Go—And never forget that His Command is to be with us "always even unto the end of the world." It is conditional upon our going: Are we obeying? Now Ministers, what a challenge comes to us in this Week of Prayer for Foreign Missions!

Charles R. Nisbet,

Synodical Chairman of Foreign Missions.

MECKLENBURG PRESBYTERIAN MINISTERS' ASSOCIATION

Program for 1929

Miscellany

January 7—Rev. A. S. Johnson, D.D., Present Day Intellectualism and the Ministers' Message.
January 21—Rev. C. H. Rowan, Rev. S. B. McLean, Rev. C. R. Nisbet, D.D.—Fellowship: This Association Past and Present: Its Possibilities for Larger Influences.
January 4—Mecklenburg Presbytery, Devotional and Inspirational Hour.

February 18—Rev. C. R. Nisbet, D.D., Palestine As I Saw It.

March 4—Rev. E. A. Dillard, The Minister and Money, His and Others'.

March 18—Rev. George F. Robertson, D.D., The Only Nancy—a reading.

April 1—Rev. E. G. Gammon, D.D., Proposals for More Attractive Meetings of Presbytery and Synod.

Rev. H. M. Moffatt, D.D., The Minister's Handicaps and Besetting Sins.

April 15—Rev. Parks W. Wilson, The Catechism: Can It Be Taught? How?

May 6—Rev. Lynn R. Walker, D.D., The Pastoral Visit: What It Is; What It Might Be.

May 20—Rev. H. E. Gurney, D.D., The Mecklenburg Declaration: May It Have Value for us Now!

June 3—Rev. J. F. Hardie, D.D., Funerals: Their History, Their Use, Their Abuse.

June 17—Rev. W. H. Frazer, D.D., Weddings, Divorce and Remarriage.

July 1—Rev. J. M. Walker, Exegesis of First Corinthians 3:9, and John 17:8, 11, 13.

July 15—Rev. C. H. Little, Palestine Today.

Omnes—Vacation Plans.

WAITING FOR THE MORNING

The Golden Spires of Day

September 2—Rev. B. F. Yandell, The Desire of All Nations—A Reading and Review.

Omnes—Said and Done While Away.

September 16—Rev. W. H. Johnston, Will the Church Ever Take Missions More Seriously? When? Why?

October 7—Rev. A. A. Walker, The Unfinished Tasks at Home.

October 21—Rev. H. M. Moffatt, D.D., The Unfinished Task Among the Nations.

November 4—Rev. Wm. B. McIlwaine, Jr., D.D., If I Had My Way What Would Be Done With the Whole Matter of Missions.

November 18—Rev. I. E. Wallace, D.D., The Jews, Zionism, and Messiah.

December 2—Rev. A. S. Johnson, D.D., Changing Foreign Missions.

December 16—Rev. S. B. Lyerly, Making the World Christian.

1930

January 6—Rev. J. F. Hardie, D.D., Making a Church Missionary.

January 20—Rev. W. H. Matheson, Missions the Plan of the Ages.

S. B. McLean,

E. A. Dillard,

C. W. Sommerville, Chairman,

Committee.

Adopted, January 7, 1929.

RECEIPTS FOR ASSEMBLY'S HOME MISSIONS

The following table gives a comparative statement of receipts of the ASSEMBLY'S HOME MISSIONS for nine months, ending December 31, 1928.

	1928	1927	Inc.	Dec.
Churches	205,501.15	200,640.60	4,851.55	
Sabbath Schools	484.92	3,398.94		2,861.96
Auxiliaries	42,838.15	45,700.11		2,914.02
Individuals	8,326.48	8,469.57		143.09
Total Living Donors	257,158.70	258,218.22		5,919.07

Net Decrease ----- \$1,069.52
Designated Items \$ 26,386.10

\$283,536.80

Woman's Auxiliary Birthday

Offering ----- \$40,500.00

Amount apportioned by the General Assembly for Assembly's Home

Missions ----- \$763,668.00

Total Receipts for nine months, ending Dec. 31, 1928----- 283,536.80

Signed: \$480,131.20

A. N. Sharp, Treasurer.

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

Comparative Statement of Receipts

For Nine Months April 1, 1928-December 31, 1928

	\$ 76,761.25	\$ 76,297.05	\$ 464.20
Churches	2,214.83	3,896.68	1,681.85
Societies	13,077.88	18,278.75	5,200.87
Individuals	10,002.42	13,992.87	3,990.45
Miscellaneous	1,742.67	608.70	1,133.97
Total Living			

Donors ----- \$103,799.05 \$113,074.05 \$10,873.17 \$1,598.17
Net Increase \$9,275.00

Amount requested and greatly needed for C. E. and M. R. for 1928-29 \$353,500. Amount yet to be raised in the last quarter January-March, \$240,476. During the last quarter of 1927-28 we received \$108,290. In order to reach the goal this year this amount must be more than doubled.

410 Urban Building, Louisville, Ky.

John Stites, Treasurer.

MEN-OF-THE-CHURCH

(Continued from page 4)

help, too, when the Every Member Canvass is to be put on. In all this work we find that the men get real joy out of it, and it proves a means of developing them spiritually. Our men have developed wonderfully since the Stephen's evangelistic meeting last summer. This gave us a real spiritual stimulus all along the line.

My judgment about this men's work is that it is well worth all the time and energy we put into it, and is going to result in larger good as time goes on. But we must not expect it to spring up like a mushroom. Patience and perseverance are necessary to accomplish what we wish. Above all we must pray without ceasing.

In Pensacola, Florida

At our monthly officers' meeting last week with all of the elders and deacons gathered together, the committee on Evangelism recommended that the members of the Council each resolve to do definite personal work for individuals. After a discussion, it was unanimously carried, The chairman of the Committee was ready. He read out the names of 47 men who were prospects for membership in the First Church. He gave two names to each officer present, the officers picking out the ones they wanted when the names were read. Each man is to make definite plans in his own way to win these men to Christ, and bring them into the church. The Committee has provided a questionnaire to be filled in by each worker, and a report has to be made on each individual on or before the next meeting.

The next morning after the meeting I went down through the business section before eleven o'clock. Three of the officers present the night before met me and told me they had already seen one of the men assigned to them.

"THE LAYMAN AND HIS LIBRARY"

By Edward Burns Martin
Pastor First Methodist Episcopal Church,
Kenosha, Wis.

All successful preachers read a good deal. Indeed, I do not know of a man of first-rate success in the craft who is not a book-man. To help the less competent or the financially embarrassed, there is now a movement on foot to add to the church budget a book fund of \$50.00 for the minister; and this is not a charity but a well-reasoned bit of business. The theory is, that every sermon should have at least a dollar's worth of new homiletic material in it! Methodist men generally will approve this ideal for the minister and will want to help it forward. But what will be their reaction to my proposition herewith, viz., that a similar fund be established for lay leaders. Or if not a fund, that such churchmen agree to read at least one good book a month of informative or inspirational value. What is acknowledged as a necessity for the one ought to be of specific helpfulness for the other.

Reading may be considered a luxury by many. To the churchman it will be accounted a necessity. Let me give you three out of my many reasons.

Three Good Reasons

1. The Church's business is to help establish the Kingdom of God in the minds and hearts and methods of men. It is a going, growing concern and only a going, growing man can hope to understand it. Books greatly help to that end.

2. Reading universalizes experience and delivers one from the narrowness and provincialism of common life. The Church of Jesus Christ needs big men—men who have a big way of looking at life and that kindliness of approach which characterizes such men.

3. The reading of good books makes one contemporary with the good and great of all ages. Against the historical background it enables one to judge of life's real values. In Browning's phrase, "The future I may face now, I have proved the past." This is no plea to resort constantly to the precedents of the fathers, but it is an assumption that such understanding will deliver any sensible man from resort to methods or beliefs however popular, which have shallow rootage in the past. Books are tests in this educational process. One is unwise to get on without them.

The grave danger of our day and of every day is that minister and layman shall use the perfect tense instead of the present one. They think of themselves as having been prepared for their work, whereas their preparation, their education, should be like life itself, a continuous and developing thing. When a man ceases to grow, he dies, and I take it the difficulty in many of our churches in both pulpit and pew is that there are too many dead ones! I am not asking for burial! I am pleading that this good agency that "wakes the dead" may have right of way with all.—Methodist Men.

WOMANS AUXILIARY

The Woman's Auxiliary, Presbyterian Church, U. S.
270-277 Field Bldg., Saint, Louis, Missouri.

SYNODICAL PRESIDENTS OF THE WOMAN'S AUXILIARY

Alabama—Mrs. J. F. Hooper, 610 Mabry St., Selma, Ala.
Appalachia—Mrs. F. B. Kegley, Wytheville, Va.
Arkansas—Mrs. Walter Wilson, Arkadelphia, Ark.
Florida—Mrs. W. G. Thompson, Jr., 3215 Obispo St., Palma
Ceia Park, Tampa, Fla.
Georgia—Mrs. E. G. Abbott, 1315 Eberhart Ave., Columbus, Ga.
Kentucky—Mrs. H. P. Cooper, Lebanon, Ky.
Louisiana—Mrs. Charles L. Bodin, 1422 Ryan St., Lake Charles,
Louisiana.
Mississippi—Mrs. J. S. Hicks, Holly Springs, Miss.
Missouri—Mrs. Walter Craven, 223 Frances St., Excelsior
Springs, Mo.
North Carolina—Mrs. G. V. Patterson, Gastonia, N. C.
Oklahoma—Mrs. L. Fountain, care O. P. C., Durant, Okla.
South Carolina—Mrs. W. O. Brownlee, Due West, S. C.
Tennessee—Mrs. Ross Woods, R. D. No. 4, Lewisburg, Tenn.
Texas—Mrs. J. W. Culver, Texas Military Academy, San An-
tonio, Texas.
Virginia—Mrs. C. R. Vaughan, 319 Mountain Ave., Roanoke, Va.
West Virginia—Mrs. J. McD. Lacy, Elkins, W. Va.

AMMUNITION

for the
Foreign Mission Season

Study Book—"The Desire of All Nations."
Leader's Helps including
Stewardship studies
Leaflet—"The Burden of the Unreached."
Leaflet—"Topics for Prayer."
Self Denial Envelopes
Special Program—"Forward."
Leaflet—"Go Forward in the Foreign Mission
Work."
Order from Department of Woman's Work,
270-77 Field Building, St. Louis, Mo.

"FORWARD"

Speak unto the children of Israel that they go forward" was the command given by God through His servant Moses, at a time when it hardly seemed possible to Israel to go forward. With their enemy in the rear and the barrier of the Red Sea ahead, how could such a command be obeyed? Only through faith in God and willingness to accept His challenge and "go forward" as He commanded:

Nor can we go forward in the great Foreign Mission enterprise except as we go with Him, submitting our wills to Him, our faith in Him and our substance for Him. The Week of Prayer and Self-Denial for Foreign Missions which is now before us (January 27—February 3) calls us to just this confession, submission and consecration.

Here are some echoes from the Foreign Mission Week of Prayer and Self Denial of last year, when God heard our prayers and honored our gifts, using them to prevent the cut which would have been so disastrous to His work. These testimonies received by the Auxiliary Office bear evidence of deep heart-searching and whole souled consecration and so challenged us to hear God's call today.

"I am praying for an outpouring of the spirit and that the urgent need of funds may be met."

"Our Auxiliary is very small but feel sure we will raise more than \$1.00 per member."

"I am sure if each of us will earnestly work and pray we may do a great work for this cause during the month."

"Our Auxiliary will do our utmost to aid Foreign Missions this month. We are putting into practice the material sent out by your office."

"To me it would seem fatal to the salvation of America for all the Foreign work to fall so far below what it should be."

"I trust our circle will feel their responsibility and in deep love for the blessed cause, heartily respond to the call at this crucial hour. Earnest, believing prayer will bring the victory. God grant in each a deeper consecration of life and self in His service."

"I am making every effort to make Self-Denial Week real in our Auxiliary."

"Our women are most heartily in favor of observing the Week of Self-Denial and Prayer. Although we are few—about six—we thought perhaps we might interest others in this worthy cause. God helping us we shall do all we can to prevent the catastrophe."

"I am arranging for special prayer meetings in my home during the Week of Prayer as I am crippled with an injured ankle and will be on crutches for weeks yet. I am going to pray very definitely that God will touch the hearts of our women."

"We want to do our part to the very best of our ability. Nothing is too hard for the Lord. His precious promises to us are so great and waiting for us to prove Him. 'If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.'"

Having read these let us resolve anew to do our share in making the week, January 27 to February 3, count definitely toward an extension of our Master's work in the Foreign Field. Everybody can pray. We can all give something. Let us pray earnestly and give sacrificially that His Work might Go Forward.

Statesville, N. C.

STATESVILLE AUXILIARY MEETING

The Woman's Auxiliary of the First Presbyterian Church at its January meeting Monday afternoon voted to extend an invitation to Concord Presbytery to hold its regular spring meeting with the First Presbyterian Church. This meeting will be on April 16th. Other matters coming to the attention of the Auxiliary were announcements in regard to the week of prayer and self-

"BEHIND THE SCENES"

Dr. S. H. Chester

This new book from the pen of Dr. S. H. Chester comes as a welcome addition to our missionary literature. It pictures for us phases of our great Foreign Mission enterprise which only one who has been in close and intimate touch with administrative work, would be able to understand. The writer has not only rendered to our Master and our Church many years of consecrated service, but now through this new volume he has given to us and to succeeding generations an invaluable record of the administrative history of the Foreign Mission work of our Presbyterian Church, U. S. Reading this record, we catch the brave spirit and earnest trust of those who served so nobly, and we are inspired to carry on more faithfully that which they have begun.

"Behind the Scene" is published in a most attractive manner and may be secured from the Presbyterian Committee Publication, Richmond, Virginia, or the Educational Dept. of Foreign Missions Committee, Box 330, Nashville, Tenn. (Price \$1.50 in full cloth). It is heartily recommended to our Auxiliary women, especially as parallel reading during his Foreign Mission Season.

Janie W. McGaughey.

denial for foreign missions, January 27 to February 3, plans for which are in the hands of the spiritual life secretary of the Auxiliary, Mrs. J. A. Scott, Sr.; and announcements in regard to the school of missions being organized in the church, under the auspices of the Woman's Auxiliary. Classes for the study of the foreign mission book, The Desire of All Nations, will be organized at the prayer meeting service Wednesday night, these classes to include all the men and women of the church. Arrangements for these classes are in charge of Mrs. B. L. Dellinger.

The Auxiliary will elect two new officers, a vice-president and a treasurer at the February meeting and a nominating committee composed of Mrs. D. M. Brown, Mrs. B. F. Long and Mrs. James Brady, was appointed to report at the next meeting.

A new gas stove for the church kitchen has been purchased by the Auxiliary as a cost of \$45.

Mrs. Z. V. Long, president, presided during the business session and the minutes of the December meeting were read by Mrs. C. M. Steele. Mrs. J. A. Scott, Sr., had charge of the Bible lesson, a study of the 18th chapter of Luke. Portions of the chapter were read by Mrs. James Brady, Mrs. Lathan Mills, Mrs. Gordon Scott, Mrs. O. W. Elam and Mrs. Gordon Scott, Mrs. O. W. Elam and Mrs. J. B. Roach, and discussed by the Auxiliary members under the leadership of Mrs. Scott.

The program on World Wide Brotherhood summed up the responsibilities of Christians toward those who have had little or no opportunity to embrace Christianity. Mrs. Z. V. Long was in charge of the program and was assisted by Mesdames W. A. Eliason, S. L. Cushing, C. E. Raynal, W. H. Morrison, J. A. Smith, C. E. Mills, O. L. Turner, E. W. Jones, D. S. Conway and Miss Ora Sharpe. Statesville, N. C.

TEACHING CHILDREN TO PLAY CARDS

We quote the following from the Wesleyan Methodist:

"In the recent issue of The Post-Standard of this city (Syracuse, New York), the following news is to be found on the editorial page:

"The board of public education in Cleveland is inaugurating community classes in the game of bridge.

"We hasten to add that we don't see why any board of public education should add bridge to the curriculum of subjects properly to be taught. Bridge is a game in which skill may be acquired through teaching and experience. But we should hesitate to say that through expertness in bridge one is any better qualified for work in science or language. Bridge does not add to the faculty of any student in geometry, in calculus, in French, or in the history of nations.

"Cleveland has gone to it. Twelve instructors have been hired, tables and cards will be provided, and 10,000 prospective bridge hounds are expected to attend the classes."

The Wesleyan Methodist adds: "What Christian parent could read this item without great concern and an increasing fear for the future. Think of it! In public school buildings, school teachers, and school children all engaging in getting the rudiments of gambling. As we understand it, bridge is a game of cards, including elements both of chance and skill, and offering all that belongs to the lure of gambling. It is a short road from cards for amusement to cards for gambling. We have long protested against the teaching of dancing in public schools, but who really cares? The tide is rising, and the youth of the land are being submerged. And now we hear that cards have arrived in the public schools of a great and progressive city. Every year the way grows more difficult for God-fearing parents to rear their children in Christian living and the Christian faith."

SCHOOL OF MISSIONS AT HOLLY SPRINGS

Instead of the all day Home Mission study class of several years previous, the Martha Davis Auxiliary, Holly Springs, Miss., in connection with the men of the church, and a few of the younger boys, observed the School of Missions during Home Mission and Self Denial Week.

In advance of it Dr. Henry McLaughlin's books

CHURCH NEWS

SOME SIMPLE PLANS

Rev. W. W. Sprouse, Staunton, Va.

The Third church began this year on second Sabbath of January a custom that it expects to make permanent. The morning service on that day was given over to a special service for the baptized children, non-communicating members, of the church and their parents. Of course it was a service for everybody who would come, but especially for those who had been dedicated to the Lord in their infancy and their parents who had given their children to the Lord in this way. The pastor, in addition to the pulpit announcements previously, also sent out personal letter to each family concerned. This being a young church, we have just eighteen baptized children on our non-communicating membership roll. There were 16 of them present for the service, and one of the two absent ones is away in an orphanage. Considering the prevalence of so much flu and other sickness, and this being the dead of winter time, we felt highly gratified over the attendance. All but two parents were also there.

We made the service very informal. The message chiefly consisted in taking the Book of church order and expounding the meaning of the sacrament, and the importance and blessing of the vows taken by the parents. We had much more time for that than we generally have when children are presented for baptism. Then during the exercises we had all the parents and children to come and stand before the pulpit while the pastor led in prayer for God's blessing upon them all. The pastor and his entire family being concerned, it was very touching for him. Some of the members spoke of how impressive and beautiful that scene before the pulpit was. We expect to make this our annual custom.

For several years the Third Church has been holding on each second Sunday in January, an "Evening Family Canvass," for family altars. So this morning service is good preparation for the family altar canvass in the afternoon, when the men of the church, every one having an altar in his home, visit all the homes of the congregation in the interest of family prayers. Something like half of our families sign up for the family altar.

A little plan our Sunday school has been using for some time is proving a great blessing, and we are glad to pass it on.

The teachers of each class take a count each Sabbath of how many Bible chapters were read by the pupils during the week preceding. These reports are given by the class secretaries along with the attendance and offering reports when the school assembles for its closing exercises. Then the school secretary reports the total number of chapters along with his other totals. It has become a regular and expected part of our work now, and we believe doing a great deal to send the people to the Bible regularly. Our school is not large. For the quarter preceding 1929, a total of 7,139 chapters were reported as having been read. For last Sunday, January 13, 1917 were reported for the preceding week. One week when the school was asked to make a special effort at reading the Bible, the following Sabbath 1,500 chapters were reported.

At the first of this year the pastor called for volunteers who would join him in reading the Bible through this year, after a plan recently published in the Christian Observer by Rev. Perry Wayland Sinks, S. T. D. The plan is to read in both Testaments each day, an average of three chapters a day for the week days, and five on Sunday. Eighty people volunteered. Not so many, but a good start for the first attempt. We typed copies of the reading schedule each day for each of the volunteers, with

"Christ and the Country Church" and the "New Call" were circulated and read by many. The beginning of the School of Missions was the inspirational and helpful message heard by Dr. Rolle Oklahoma Sunday evening, November the eleven followed by the organization of classes.

Mrs. Bitzer had charge of the auxiliary, which was well attended and all showing much interest. Dr. Bitzer leading the men and Miss Ruth Bitzer and Miss Majorie McCrosky the young boys. There were four evenings of study after the Sunday opening.

An hour was spent in each class room, all coming together then for half an hour of prayer and so on and a helpful talk on stewardship by our pastor Dr. Bitzer, except Wednesday evening when all were together in a round table discussion. Just before the close last evening, Vadah Cochran, Jr., oldest son of our auxiliary president, showed and explained an interesting way a Home Mission Poster, prepared by the young class and their teacher.

All who attended felt the School of Missions had been helpful, interesting and worthwhile. Hearing and meeting Dr. McLaughlin a few days later when he was visiting Mississippi Synodical College, was a source of much pleasure to Martha Davis Auxiliary. The Monday following the School of Missions the inspirational Home Mission meeting was held at the church consisting of an attractive Pageant, interesting Program interspersed with music and offering which amounted to eighty-two dollars and fifteen cents.

A prayer that should be on all our lips is that Home Mission fields may be liberally helped.

Secretary Literature,

Martha Davis Auxiliary

did not have the Observer. We plan to make this a permanent Bible Readers' League, and believe we will be able to increase the number of readers each year.

Any thing we can do to get our people to read the Bible regularly will bring blessing, and the two above mentioned plans give promise of much good to our people.

Beginning with the first of this year we have set about finding out and recording the birth days of all our members, and their children, and of all Sunday school members who are not members of our church, and we plan to begin the custom of sending a birthday card to each one as their birthday comes during the year.

For our record we have fitted up a desk filing drawer with a month-index and a separate card for each day of each month and type on the proper cards the names of the ones whose birth days fall on that day. This will make it easy to keep up with the list day by day; to remove or add cards from time to time as members leave or come.

From the reaction we have thus far gotten from this little plan of showing the pastor's interest in his people, we believe it is going to bind pastor and people closer together, and help to get people out to the services.

DR. C. C. CARSON IS ILL

Dr. Charles C. Carson, General Assembly's Evangelist, has been at St. Joseph's infirmary, Atlanta, since about December 1st, undergoing an operation on January 11th. Seemingly the operation was successful and he is getting along very well at the present time, and all sincerely hope that in the very near future he will be out of danger and on the road to recovery.

Cordially yours, S. M. Carson.

THE DEATH OF MRS. W. C. CUMMING

The death of Mrs. Cumming, wife of Rev. W. C. Cumming, pastor of our church, at Henderson, N. C., and former missionary to China, brought sorrow to many friends throughout the state.

As Maud Carson, she grew up in this city, and as student at Queens College, she was under the instruction of the writer. In his long experience as a teacher, he never had a pupil with a finer mind or sweeter disposition.

He in common with her many friends mourn her loss, and extend to her husband, mother, brothers and sisters deep sympathy. She spent several years in China, and only returned to this country till China could be again open for the work.

The writer feels a personal loss, and will long remember her as one of the choice spirits of this sin-world.

J. R. B.

Charlotte, N. C.

NORTH CAROLINA

Davidson—Officials of the Davidson College Y. M. C. A. announces that eight speakers had already been secured to appear before that body at the regular Sunday afternoon vesper services during the spring session. They added that invitations had been extended to other leading men for the few remaining vacant dates.

Included in the list are Dr. Albert S. Johnson, pastor of the First Presbyterian Church, Charlotte; Prof. Ernest A. Beaty, of the Davidson College faculty; Thomas P. Glasgow, of Charlotte; Dr. John S. Foster, pastor of the First Presbyterian Church, Winston-Salem; Bishop Edwin A. Penick, of the Episcopal Church, Charlotte; Dr. A. D. P. Gilmour, pastor of the First Presbyterian Church, Wilmington; Dr. Luth Little, pastor of the First Baptist Church, Charlotte, and Dr. Donald W. Richardson, of the Union Theological Seminary faculty, Richmond, Va.

The Y. M. C. A. has also arranged for special music programs on two occasions, one of which is at Easter time; mother's day will be observed with appropriate exercises, and the three upper classes at Davidson have been assigned Sundays on which they will be in charge of the program. Only four dates remain filled.

Statesville—A called meeting of Concord Presbytery was held in the First Presbyterian Church Monday afternoon, with 24 ministers and 11 elders in attendance.

Concord Presbytery ordered the dismissal of Rev. H. W. H. pastor of the Second Presbyterian Church, Statesville, to Cherokee Presbytery in Georgia, also dismissal of Rev. W. L. Baker, pastor of the Presbyterian Church of Harmony, to West Hanover Presbytery in Virginia. Mr. Baker becomes pastor of a church near Farmville, Va.

The Presbytery examined Mr. Roger Enloe, of Georgia, student at Davidson College who is a candidate for the ministry, and transferred him to the Presbytery of Atlanta, that he may be under the care of that Presbytery.

Rev. E. C. Coleman was received from the Presbytery of Keokuk, U. P. Church. A season of prayer and conference on Christian Stewardship followed the business session.

The spring meeting of Presbytery will be held in the First Presbyterian Church, Statesville, beginning on p. m., April 16.

E. D. Brown, Stated Clerk.

Lee Creek—The Band of Earnest Workers had their Annual Ingathering of missionary cotton Friday, November 30, 1928.

Rev. J. M. Walker, our pastor, led the devotional. The children had a splendid missionary program, prepared by Mrs. J. B. Watts, Jr. These programs are very impressive, as they represent the needs of the different mission fields.

Dr. C. R. Nisbet, of Caldwell Memorial Church, Charlotte, was with us and made a splendid address. The subject was "Thanksgiving." He told the boys and girls what they should be thankful for. Our conditions and advantages are so much greater than children in other parts of the world.

We only had one bale of cotton, as the crop was cut short. We feel a little discouraged when we get so little, but we should not be. We can not always have what we would like. We just hope for more next year. We don't want to give up our plan. Our cash collection was \$142.25. We gave cute mite boxes for the children to use in the winter, to be opened in March. So we try to keep their interest all the year. We believe that keeping children interested in the great work of missions is the best work we do.

We were glad to have Miss Rena Brown, one of our leaders with us again. She has been doing some good work in the mountains. We had a fine day, a good dinner and plenty of it. We would be glad to see more of our people attend these meetings. We look on it as one of our best meetings because it takes in the children.

Misses Maggie Whiteside and Rena Brown.

Davidson—Over \$750.00 has been pledged by Davidson College students toward the financial support of Dr. Frank W. Price, an alumnus of Davidson, in his work as medical missionary to China, according to an announcement made by M. C. O'Neal, general Y. M. C. secretary. The goal set by the "Y" organization was \$1,000.00, and the secretary optimistically expressed the belief that at the conclusion of the campaign this sum would be over-subscribed.

Each year the Davidson students contribute this amount to a cause of Christian education, or to the support of a foreign worker. For three years they were largely responsible in maintaining Warren M. Cox, a graduate of Davidson, in Hangchow College, in China, as a teacher of chemistry. Last year the student body gave this sum in the form of 50 scholarships which were given to maintain mountain boys and girls who attended Lees-McRae Institute, at Banner Elk, in western North Carolina. The "Y" cabinet decided upon the partial support of Dr. Price this year, and the students immediately accepted their decision.

Ernest Milton.

Lumberton, First Church—At a beautiful, interesting and sweetly solemn ceremony in the First Church here Sunday afternoon, December 16, 1928, at 3 o'clock, Rev. Carl S. Matthews, D.D., was installed pastor.

Rev. W. M. Fairley, D.D., of Raeford, a classmate at Davidson College, of Dr. Matthews, was moderator and delivered the charge to the pastor and people. Rev. W. L. Foley, pastor of the St. Pauls Church, preached the sermon from the text, Hebrews, 13:8, "Jesus Christ the same yesterday, today and forever." Mr. Foley brought us a beautiful message containing in very truth "the bread of life." Said the preacher, that while society, nature and everything we come in contact with undergoes change, and that life would be unbearable without this, the unchangeableness of Jesus Christ, always in His place, always ready to hear any who come to him, is the thing that makes him most attractive, all in all and above all.

Dr. Fairley spoke from the text from Ephesians: "And he gave gifts to men," etc., expressing three great purposes of the church and as being a definite plan whereby the pastor and the people could work in unity. The church has a distinct service to render in the community and, while pastors may come and go and the church membership changes, the important duty of this generation of worshippers is perpetuating the church as an institution so it, like its great originator, may be "the same, yesterday and forever."

Dr. Matthews comes to Lumberton from Shelbyville, Ky., where he has served in a most acceptable manner for the past seven years.

He has been honored by unusually large congregations since he began this pastorate November 18, 1928.

Special music for the installation occasion rendered by the choral club of the Woman's Club, with Miss Allie Byrd McKinnon at the organ, was especially fine.

Thyatira, and Back Creek, Concord Presbytery—

The past quarter has been one of encouraging activity in this pastorate. Beginning in October with Rally Day in the Sunday Schools when special offerings were made for Sunday School Extension, the program of the church has included special gifts to Assembly's Home Missions, Barium Springs Orphanage, Presbyterian Standard, and Christian Education and Ministerial Relief. The Back Creek congregation has very materially improved the appearance of their church by refinishing the interior of the building for which much credit is due to the Woman's Auxiliary. The Thyatira congregation has completed payments on the new manse which has been occupied only a year and is now turning its attention to doing some very necessary improvements on the church building.

During the Christmas holidays the Young People's League of Thyatira Church entertained at the manse and invited the young people of Back Creek. A very interesting fact in connection with these churches is that there are twenty-six young people in college or training schools. We wonder if another country pastorate of this size in the Assembly can beat this record.

Several new members have been added to those

church rolls, during the quarter, and others are expected to join soon.

A comprehensive reading program is being tried out in this field during the winter months. The pastor has distributed about 75 religious books to the various homes and each month he makes a round exchanging the books, so that each family will have access to five or six good books during the year. Very fortunately we have had no deaths in our congregations during the influenza epidemic and have not suspended our regular services.

The occupants of the manse have survived two genuine, old time poundings, the evidence of which will be with us yet many days. At Thanksgiving the Thyatira congregation loaded the pantry to capacity with substantial gifts and Back Creek came with a similar shower of good things at Christmas time. It is a constant joy to serve in so favored a bit of the Master's vineyard.

J. E. Guthrie, Pastor.

SOUTH CAROLINA

Conway—On December 31, 1928, Herman Oliver Marlow, a member of this year's senior class at the Columbia Theological Seminary, and a son of the Kingston Church, died at the hospital in Florence, S. C. This young man came from a home where the name of Christ is honored and in early life he became greatly interested in Christian work. Although facing a bright future in the business world, he was not satisfied because he felt that God was calling him into the ministry. After taking his preparatory work at the Presbyterian College of South Carolina, he entered Columbia Seminary and would have graduated in the class of 1929.

Herman Marlowe was a young man of fine Christian character. To know him was to love him. He had given himself unreservedly in the service of his Savior. After the close of his second year in the Seminary, he was stricken with a fatal disease. During his long illness, it was a benediction to see his great faith and courage. In all of his suffering, his Bible was his comfort and many times, when in pain, he was heard to say, "Though He slay me, yet will I trust Him."

There are many who mourn his going, but we are thankful that it was our privilege to know him and be a witness to his great faith. May his friends and his family take comfort in knowing that God doeth all things well.

Anderson First—The annual White Christmas service of this church was held Sunday evening, December 23, at five o'clock and proved to be a great success. The church was beautifully decorated in white and was filled to the utmost capacity, many being turned away. Members of the Sabbath School presented very effectively the pageant, "Prisoners of Hope." There was a generous offering for the Old Ministers' Fund and in addition to the offering of money, there was also a splendid offering of fruits and groceries for the poor. Two of the little girls of the Sunday School gave their hearts to Jesus. Following the pageant, the choir assisted by a ten piece orchestra presented a delightful program of Christmas music.

The work of the church has proceeded very satisfactorily during the fall. The Woman's Auxiliary gave a charming banquet, according to their annual custom, to the young people who were going away to college, and the following Sabbath the pastor preached an appropriate sermon.

One gratifying feature of Promotion Day in October, was the announcement that twenty-six of the school had perfect attendance and that two had recited the child's catechism. Later in October, a four unit Standard Training School was held in the church under the auspices of the Anderson County Presbyterian churches and quite a number of credits were awarded.

APPALACHIA

Knoxville Presbytery, Lafollette Church—The Rev. B. M. Larson, Superintendent of Home Missions, of Knoxville Presbytery supplied the pulpit of our church here on Sunday, January 13th. He conducted the sacrament of the Lord's Supper at the morning service and moderated a meeting of the Session which received one member on confession of faith.

During the interim the pulpit here is vacant, the Home Mission Committee is arranging to have our pulpit filled every Sunday with supply preachers.

CANADA

Perth, Ontario, St. Andrews Presbyterian Church, Rev. Bunyan McLeod, D.D., minister. St. Andrew's Church held its congregational meeting Monday, January 14th. Reports show that it closed one of the best years in its history. Added during year 63; resident membership 543. Amount raised for congregational purposes and Benevolences \$16,320.00. In addition the second unit of the beautiful church building was opened at a cost of over \$75,000.00.

VIRGINIA

Norfolk Presbytery met in adjourned session in Hampton Church, January 14, 1929.

Dismissed: Rev. W. T. Baker to Winston-Salem Presbytery.

Rev. J. H. Viser to Enoree, Rev. R. B. Eberly, to East Hanover.

Approved changes in Book of Church Order.

R. B. Grinnan, S. C.

SUNDAY SCHOOL

Rev. Ernest Trice Thompson, D. D.

Lesson for February 3rd

THE HOLY SCRIPTURES

Deut. 6:4-9; Joshua 1:8-9; 2 Kings 22:8-20; Neh. 8:1-8; Ps. 19:7-14; Lk. 24:25-32; Acts 17:10-12; 2 Tim. 3:14-17; Print Ps. 19:7-14; 2 Tim. 3:14-17.

We are thinking this quarter about some of the great Christian teachings. We thought first of God, who is our Father in heaven; then about sin, which reigns in our hearts, and separates us from God and also from our fellowmen; then about Jesus, who saves us from our sins; then about the Holy Spirit, who dwells in our hearts by faith, and continues and completes the work of Jesus Christ. We are to think this week of the Holy Scriptures, which more than other agency brings us into contact with the Holy Spirit.

Three questions come into our minds as we think of this topic and we shall consider them in order: (1) What is the Bible? (2) What does the Bible do? (3) What use should we make of the Bible? Think these questions through for yourselves—discuss them in your classes. They raise subordinate questions of course. Thus as we think of what the Bible is we may want to consider the origin of the Bible. How did we come to have a Bible? or we may want to consider the question of inspiration. What do we mean by inspiration? Does inspiration necessarily include inerrancy? Under number two, we want to consider what the Bible may legitimately be expected to accomplish. What will it do for our lives? Can it guarantee worldly success for example? Just why should we read the Bible? Then in the end we must consider the use we should make of the Bible. The Bible does not work magically, we understand that. What are we to do with the Bible then if it is to do its full work in our lives, in the life of the world? What is the best way to study the Bible? We cannot answer all of these questions adequately of course in the little space we have at our disposal, but we shall try to deal with them suggestively. It will help greatly, if you the reader, will first read the assigned passages through for yourself, with these and other questions that interest you in your mind, and then with Bible closed think the whole matter through again for yourself.

What Is the Bible?

This is the first question that we want to consider. We note at the outset that it is not one book, but a collection of books, sixty-six in all. These sixty-six books are grouped together in two subordinate collections, one called the Old Testament, the other the New Testament. What do we mean by the word "Testament?" It is a Latin word and really means Covenant. The Revised Version of the Scriptures seeks to bring this out by putting on the title page: "The New Covenant commonly called the New Testament of our Lord and Savior Jesus Christ." The first 39 books of the Bible then have to do with the Old Covenant; the last 27 are concerned with the New Covenant. The Old Covenant was made first with Abraham. God promised that He would bless him and his seed and that through them the whole world would be blessed. Gen. 12:1-3, 15:18, 17:9. Later it was renewed to Abraham's descendants, the children of Israel. God declared through Moses that the Israelites would be His own possession from among all the peoples if they would obey His voice and keep His covenant. Ex. 19:5-6; 24:1-8. This agreement which God made with His people, and which they made with Him, lies at the very heart of the first 39 books of the Bible; hence the name, the Old Testament or better the Old Covenant. But as time went on the Israelites did not fulfill their part of the agreement; as a result first the northern tribes, and then the Southern tribes were carried into captivity, and the nation was destroyed. But Jeremiah one of the greatest of the prophets said the time would come when God would make a New Covenant with His people, He would forgive their sins, and write the law this time on their hearts. Jer. 31:31-34. Jesus referred to this prediction when he said during the course of the Last Supper: "This cup is the New Covenant in my blood." Lk. 22:20. The last 27 books of the Bible are concerned with this New Covenant which God made with His people, through their faith in Jesus Christ. Hence the name New Testament, or the New Covenant.

The 39 books which deal with the Old Covenant we see very quickly were written by different men, at different periods in Israel's history. The first five books claim to be the words of Moses, who was the real founder of the nation, and who lived about 1500 years before Christ. Plainly Moses did not write every word in the Pentateuch (the story of his own death for example); but the nucleus at least goes back to him. Other books were written from time to time by priest and prophet. Some dealt with Israel's history as determined by the Covenant; others represent the distillation of Israel's piety (the Psalms eg, which were the hymn books of Israel) or of other Israel's wisdom (Proverbs for example). Perhaps the most valuable group of all summarizes the sermons or messages of the prophets. The last writing now represented in the O. T. was done probably in the Maccabean Period, several hundred years after the close of the history recorded in the O. T., and only 165 years before Christ.

These various writings were recognized as prophetic, i. e., ultimately from God, probably from the beginning, not indeed by the entire nation, but at least by the spiritually minded, whose minds were attuned to that of God Cf. Dt. 6:4f; Josh. 1:8-9; Ps. 1, 19 etc. But it was only gradually that they were collected together into any-

thing like a Bible. The first group to be accepted by the nation as an authoritative expression of God's will was that group of five books, now known as the Pentateuch or the Law. Most scholars think this was done in Ezra's day (Neh. 10:29) about 450 B. C. About 50 years later the historical books and the prophetic books were brought together (known collectively as the Prophets) and accepted by the nation as being also authoritative Scripture. About 160 B. C. the remaining books of the O. T. (known as the Writings) were added.

The New Testament books were all written shortly after the death of Jesus; first the letters of Paul, missionary letters written to missionary churches; then the Gospels, written to preserve the facts of Jesus' life; and in and between the other books and letters preserved for us in the N. T. These Gospels, Acts, and letters were all written for specific purposes, and were not at first regarded as Scripture to be placed alongside the O. T. It was felt, however, from the very beginning that the apostles were guided in what they said and wrote by the Spirit as Jesus had promised (Jn. 16:13). The Gospels and Epistles therefore were gradually circulated through the churches, and were everywhere accepted as authoritative, as soon as it was recognized that they came from the Apostles or from their representatives. About 130 A. D. various heresies began to creep into the church, claiming that they represented the true Christian doctrine. To protect themselves the churches began to collect together the apostolic writings, and to set them as authoritative alongside the O. T., and over against the spurious teachings of the Gnostics, as they were called. There was general agreement on the Gospels, Acts, and Pauline Epistles from the very beginning. The other writings—Hebrews on—were not so well known throughout the entire church, and it was several hundred years before all the churches were satisfied that they were all truly apostolic. But from 400 on there was no disagreement, and the Church had its N. T. together with its O. T.

The O. T. of course was written in Hebrew, the N. T. in Greek. They have now been translated into every language on the face of the globe. We have many English translations. The most popular is known as the King James version, translated in 1611. Most scholars however prefer the American Revised Version, translated in 1901. In recent years there have been a number of translations which attempt to reproduce the colloquial force of the original in our modern speech. The best known of these is that by Moffat.

The Church looks upon this Bible which has come down to us as being inspired. It speaks of it as the "Word of God." This confidence goes back to the first place to the writers themselves. The O. T. prophets for example felt that God was speaking through them; when they spoke they said, Thus saith the Lord. Their words were not always accepted by their contemporaries, but they approved themselves in the religious consciousness of the spiritually minded, and confirmed themselves in history. Jesus accepted the O. T. as the word of God, (also 2 Tim. 3:16; 2; P 1:21) and promised that the Holy Spirit would guide his disciples into all the truth. Jn. 16:13. The Apostles felt that they were inspired by the Spirit, and as we have seen their words were accepted by the Church as authoritative from the beginning. Our Confession of Faith says: "We may be moved and induced by the testimony of the Church to an high and reverent esteem of the Holy Scripture; and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding our full persuasion and assurance of the infallible truth, and divine authority thereof, is the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts." This is a good statement of the matter. We believe in the last analysis that the Bible is inspired because it commends itself as the Word of God to our moral and spiritual consciousness.

This does not mean that we must accept any particular theory of inspiration. The Bible claiming to be inspired does not give us any definition of inspiration. We certainly do not think that the writers were mere mechanical instruments played on by the Holy Spirit. We recognize that the human factor plays a part in the style, the language, the thought. Just how the human and the divine cooperated we cannot say with certainty. We do know that in the Holy Scriptures the Holy Spirit spoke, and still speaks to our hearts.

II. What Does the Bible Do?

Perhaps the best thing that we can do in the limited space that we have at our disposal is to consider what the Bible claims to do. Note.

1. Joshua 1:8-9. God promises Joshua that if he meditates on His word and obeys it, his way shall be prosperous and he shall have good success. This was a specific promise to Joshua. Is it a general promise to us all? If it means success in men's eyes, worldly success, we will have to say no. If a young man develops a Christian character we think he is more likely to win an honorable success in the eyes of the world than if he wastes his energies in dissipation. But one cannot win success of that sort simply by obeying the Bible precepts. In fact to do so may insure failure. For the Bible puts principle above popularity, and service to man above material gain. If our version means success in God's sight that is another thing. The Bible can assure that, and that we shall make the most part of what God has given us.

2. Ps. 1:3. The Psalmist says that the man who meditates on God's Law day and night shall be like a tree planted by the streams of water. That is a very suggestive figure. "As a tree is nourished by constant sup-

plies of water, without which under the burning eastern sun it would wither and die, so the life of the godly men is maintained by the supplies of grace drawn from constant communion with God through His revelation. That is true to all the experience of the saints of God.

3. Ps. 19:7-11. The law of the Lord is perfect, i. e. complete, flawless, without defect or error, a guide which can neither mislead nor fail,—not converting, but rather with the R. V. restoring the soul, i. e., refreshing an invigorating man's true self, like food to the hungry, like comfort to the sorrowful and afflicted. The testimony of the Lord is sure, not variable or uncertain, making wise the simple, that is, the man whose mind is open to the entrance of both good and evil. The statutes of the Lord are right, rejoicing the heart with the joy of more satisfaction. The commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, a contrasted with the immoralities of heathenism, enduring forever. The judgments of the Lord are true and righteous altogether. Such is the law in all its parts a treasure, like gold, to be coveted; the sweetest of enjoyments, like honey, when received into the heart. More over by them is thy servant warned; and in keeping of them there is great reward. (an eternal reward).

4. Lk. 24:25-32. Jesus tells the disciples on the road to Emmaus that the O. T. speaks of Him. It does indeed, and in him its teachings are fulfilled. The N. T. tells us of Jesus, his words, his works, his influence. Only in Jesus do we learn to know God satisfactorily, and only in the Bible do we learn to know Jesus.

5. 2 Tim. 3:15. Pauls tells Timothy that the Holy Scriptures are able to make him wise unto salvation through faith in Jesus Christ. Salvation means deliverance from fear, anxiety, sorrow, sin, and death. But the faith in Jesus which secures such salvation needs to be nourished on the Bible. Every portion of the Scripture is also profitable for teaching disciples in the Christian way, for convicting transgressors, for correcting false notions or evil habits, for guiding one in the paths of right conduct toward God and man. The divine purpose in providing such a means of grace in the Scriptures is very distinctly stated. It is that every disciple may become a man of full stature in Christ Jesus, a man of God, lacking in no gift or grace of the Spirit, but in every aspect of spiritual life, may be furnished completely for every form and his department of Christian service.

To sum it all up the Bible does not claim to give instruction in science or in philosophy; it does not claim to give us the secret of material success; it does offer us the food that we must have if we are to develop our moral and spiritual natures, if we are to have a character that is to triumph over the ills of life, the evil imponder in our inmost living, if we are to find salvation, deliverance full and free, if we are to know the joy of cooperating with God for the great purposes that He has at heart, if we are to enjoy the sort of fellowship with Him that shall endure through all eternity.

III. What Should We Do With the Bible?

If what we have said is true this is the question that we must inevitably face. The best answer that we can give in brief is the resolution of Ezra 7:10, which should be the resolution of us all, and which puts in another form the idea in Dt. 6:4-9.

1. First we must know the Bible. And that means we must read the Bible regularly, systematically. There are many methods of Bible study, some of which we have hoped to discuss. But we must refrain from lack of space. The simplest method is to read the Bible devotionally—not to rush through it as a matter of duty but to read and meditate—some suggest reading until there comes a verse or thought which takes hold of our hearts. Some prefer to study a character, a doctrine, a book. This can be done with or without help. Most young people, most older people, unless they have been trained, need help. These helps are abundant, and of a kind. One may take for example a book on meditation like that by Amos R. Wells, entitled "Think on the Things." For each day of the year there is a short Scripture passage, a meditation, a prayer. Or one may take a book like "Studies in O. T. Characters," by V. W. White, or "The Life of Christ," by Burton and Matthews. These books give suggestions for study and such explanations as is needed. Or one may take D. Turnbull's fine book studies published by our own Committee in Richmond. Or if one wishes a more thorough study still there are fine commentaries on every book of the Bible. Your pastor, any of our Seminary professors, the writer of these articles, our Publication Committee will be glad to suggest books on these and other lines.

2. We must act on our knowledge. Moses had the same idea in mind when he said the law should be fastened "a sign upon thine hand, and . . . for frontlets between thine eyes" etc. It must guide our personal conduct, and be taken into our business, our politics. We must seek to make its principles regnant in our nation, and in the world. There is no value in knowing the words of the Bible unless they are translated into life.

3. We must teach its precepts, its doctrines to our fellowmen. Not all of us like Ezra are called to be teachers in the technical sense. But we are all obliged to teach them diligently unto our children, we can inculcate the by our lives. We can aid the church in material ways as seeks to spread a knowledge of the Word throughout the world, and to win everywhere men's allegiance to its ideals.

Let us not close this study without thinking of our own personal program in regard to these three essential ends.

LIGHTS AND SHADOWS OF THE WORK IN KWANGJU, KOREA

One of the "necessary evils" of our work is the monthly station meeting. Every three months a report of each worker is supposed to be given, but this had gotten to be pretty much a dead letter, but we decided recently that we would "enforce the law" and so set apart our December meeting for an "All day" station meeting with reports to be given by the workers, either orally or written. We didn't have dinner on the ground but we had a supper which could well be called a dinner in any other than a southern mission, and this was a welcome to Miss Graham, a veteran missionary, who had returned the night before from furlough in America. When she left she was broken in health, now she seems well and strong, at least comparatively speaking. At this meeting some of the reports were read and some were "talked." They were not entirely optimistic nor extraordinarily sad.

True optimism is not that that ignores the difficulties, but that that expects to succeed in spite of difficulties, some of these difficulties were frankly stated, such as the change that has come over the national life of Korea. Women, men and children are discourteous "Korea is rushing to moral ruin," "Tremendous increase of drinking, gambling and impurity." It is twice as hard for Koreans to be Christians as it was ten years ago. There is a lethargy of helpers and Christians in the work, too much self pity and too little generosity, the tithe is not generally practiced, helpers are scarce, church members have moved away and left churches stranded, Seventh day Adventists have opposed and torn us, a disgruntled teacher and helper have almost broken up a church, but there has never been a greater opportunity than now to preach the gospel, the door is open, crowds attend and give attention, individuals here and there are sacrificing for Christ, churches are working, at least in certain places, and the Gospel is being spread.

One of the busy missionaries finds time to teach English in the government school in the city and a weekly class at her home, where The Gospel of John is studied, the girls in the school are happy and busy, in the industrial department, they are turning out first class work that they can sell and incidentally are helping themselves through school, prayer meeting is held every night in the dormitory for those who don't believe, I mean prayer made for them. Children are gotten into the Sunday schools where, in the village, children, many of them from unbelieving homes are gathered together and taught to pray and sing and to know something of the Bible. Special meetings have been held in various places, some in a tent and crowds have heard the Gospel, from the church and that church have come one and two to the Bible Institute for women for a month's intensive study of the Bible and the work has gone on.

Our station is fortunate in having as one of our families a missionary Y. M. C. A. family, I say this adedly, for Mr. Avison is the son of Dr. Avison known and loved throughout all Korea for his long and useful ministry in Severance Hospital and Mrs. Avison, a daughter of a missionary in India, both of them reared in the tent, which is much in their favor. The main purpose of the "Y" is to bring men into the Kingdom of God that was stated by the representative of that organization. Mr. Avison spends much time in the country and he likes to go out with one of the evangelists and combine his work in connection with better farming, and better poultry and hog raising and better living with the all important matter of preaching the gospel of Jesus Christ which appeals to those, who accept it, everlasting life.

The matter of great thanksgiving is the presence of Jesus Christ, fulfilling to us His promise, "Lo I am with you always even to the end of the world." May He be with us as He was with Moses and as He was with Joshua for, "Without Him we can do nothing," but in His presence "The people will fear us even as they feared Moses."

Jan. I. Paisley,

Kwangju, Korea.

A TORONTO DEBATE

(The Moody Bible Institute Monthly)

Dr. Oswald J. Smith, of Toronto, writes us that a leading professor from London announced as "England's rising evolutionist" and "the world's most learned" made his appearance in that city and challenged a fundamentalist minister to debate evolution. The minister declined, whereupon the Toronto Daily Star used a very head-line to gloat over the fact that no one could debate the professor.

Dr. Smith telegraphed Dr. W. B. Riley, of Minneapolis, so, who consented, and wired the challenge:—"Resolved that evolution is a fake and should no longer be taught in schools." The professor accepted the challenge, but the Star remained silent.

The debate was held in Massey Hall, seating 3,400 Mr. Smith acting as chairman. The hall was filled to the top gallery. The professor took the ground that evolution was an inference and tried to demonstrate that inference was sufficient. Dr. Riley proved that there had been a single incident of "the transmutation of species, but that the Bible pronouncement "after its kind" stood, and that evolution was nothing but a theory, a supposition, not "knowledge gained and verified" and therefore anything but a science.

When the vote was taken more than three-quarters of the people supported Dr. Riley, the audience spontaneously sang the Doxology and the professor walked away as has not been seen since.

Thus we see that the low temperature of the Dominion is more favorable to pseudo-science than the warmer climate of our Tennessee and Arkansas.

WHO SAYS WITHDRAW?

D. A. Swicord

There is an outspoken plea and a mental undercurrent today in the church at large, Mission Boards and Committees, among Ministers and Missionaries to gradually withdraw from the Foreign Mission enterprise!

You can hear everywhere such statements, as, "We have about accomplished our task of evangelizing so we must concentrate on the home base." "Our Foreign Mission task must be lightened." "Our church has too great a burden in its Foreign Mission endeavors." "Let the native churches have their own forms of Christianity and system of church government." "Let's work among our own where we are so much needed," etc.

Almost all Foreign Mission Boards and Committees hold up before the churches that their object is to turn over to the native churches all foreign work as soon as possible. This is nothing more than fair but when is it possible? Some feel that it is possible when the gospel has been preached or heralded. But this question is hard to answer with first hand information and a life experience.

It was once my duty to serve on a Committee for my stations to answer such question. The other two members of the Committee had given more than twenty years of their life for Christ in Korea. Our Committee after careful study of local conditions reported that we were turning over now as fast as the native church could assume the responsibility. This report was adopted by our Station and later became the report of our Mission in Korea to the Committee in Nashville.

Are We Losing Our Challenge to Youth?

Listen please, our young people have little or no encouragement to launch into the Foreign Mission endeavor in obedience to the Great Command. This command must have as much dynamic today as the first day it was spoken or else it never had any. So why don't our youth follow this living vital command? In the first place it has not much appeal because of the lessened chances of being sent. Every Committee has from one to five hundred and more that are not sent, many of them fully prepared. In the case of our own Committee we are using less than twenty per year and reducing our forces every year. We have reduced fifty full time workers within the past four years and seventeen of those from Korea.

In the second place, the idea that the task is about finished and it is only a short time until we will entirely withdraw is no challenge to any one, I believe this costing our churches in America their great zeal to "Go." In the third place, we hear a great deal about the shortcomings and methods of the Foreign Missions and Missionaries today, but little about the command "Go." Instead of holding this goal up before the volunteers, for instance, last year at Detroit the question was raised on every hand, "How long are we to send missionaries?" So we find ourselves as Christians not backing a going and growing concern with a vitalized Christian zeal. Yes, we give to missions, but with an idea that each year we must lighten up expecting that just around the corner we are to get out of Foreign Missions business. This leaves our church feeling that our work is nearing the end in Foreign Missions and we will just let some one else do what should be my task. And we go along developing ourselves in a splendid way. Our church does give more than ever but to what is it giving? The Foreign missionary forces have not been increased for ten years, and today fifty less than we had four years ago.

Yet all work of the home field is going forward in everything but church attendance and additions. This makes me ask who says withdraw? Does the great Captain of our salvation and head of the church say so? I see His "Go Ye" just as prominent today in my Bible as ever. Yes, and has the plan of God changed? Look at the world field that is white unto harvest. As long as there is an unsaved soul in the world the command holds good, "Go."

We know that work in the home land that is blessed of God by His bringing into His fold souls is not a signal to withdraw but encourages us to go to the unreached. So in the name of Jesus I say let's go. Who says stop? The command is Go!

Experience on the Field

On the mission field, I have had experience in withdrawing or retrenching, and in my opinion that is just saying to the enemy, Carry on!

With every missionary that I have discussed the question all agreed that it is better not to go into a section than to go and later have to withdraw. It has also been my bitter experience to try to revive about fifteen groups that were started some twenty-five years ago. I wish some of those who think it is time to withdraw could have had that job for a few weeks. Here is a fair question, should we withdraw from this field? I had in my charge in Korea (and now the absent treatment method is being tried) the fields of Dr. W. D. Reynolds and Rev. L. B. Tate. The field as now defined by our station has a population of 280 thousand souls. Missionary endeavor has been active there for more than thirty years. Today there are fifteen organized churches with ruling elders and ordained deacons. There are twenty unorganized churches with temporary officers, and some four or five other places of worship. Among these churches we operate ten schools. The church at home spends \$1,000 per year for a missionary and furnishes a house that is not furnished. They give fifty dollars a month for the support of the ten schools. (Only one-half of the teacher's salary is allowed from the mission). Then it costs sixty dollars a month for native helpers who have groups of churches under the Missionaries' charge. Also two hundred and twenty-five dollars a year for itinerating among these churches. The yearly expense for this field which has a population larger than the city of Atlanta, is \$2600.00. Our endeavor, with the exception of the Salvation Army being out there about one month a year, is the

only effort to capture this multitude for Him who said, "Go Ye."

Nineteen hundred are on roll, baptized and catechumen- ed members. You see that leaves in the field 268,000 souls out of Christ. Who could say this field has been taken for Christ? Why not say, let's go in and possess the land? When we have a fine work started or a good business established, do we leave it? Is our own nation christianized after about three hundred years and starting with almost entirely a Christian constituency? Today 54 per cent, of America is out of any church! How about stopping in a field after thirty five years and no Christian background with less than one percent. Christian? It has been pointed out that forty-six people in Korea live off 2.32 acres of rented land, paying more than fifty percent. for rent. This condition prevails generally today. So then let's be sane, if there is not work to do there and does not the Bible say the poor shall have the gospel preached to them. Now how can this be done when our force there has been reduced twenty-two full time workers within the past five years and only five replacements. How can the heathen have the gospel preached to them when there is no preacher?

Pray it over see what answer the Lord gives you. McDonough, Ga.

BOOK REVIEW Have You Read It?

Dr. Darby Fulton's timely array of information that proves beyond a peradventure that missionary work is "A Paying Investment." If you haven't seen it, write the Educational Department of our Foreign Mission Committee at Nashville and get it.

The little pamphlet contains a mass of information in a minimum space, and every bit of it is thrillingly interesting. The actual figures showing the almost unimaginable advance of the church in the century of missions; the testimony of unbiased witnesses to the marvelous efficiency of the missionary enterprise; the effects of missionary work on exploration and discovery, trade and commerce, and upon language and literature; the by-products on government, and civilization, on medicine and agriculture, or education and industrial reform; more wonderful than all, the spiritual results of foreign missions in demonstrating power of the name of Jesus over all classes and conditions of man of every color, and of every stage of spiritual destruction whether they be worldly wise or ignorant.

Then the immeasurable blessing upon the work of our own church in every field. Do you know the extent of your own investment among the 36,000,000 souls for whom we are solely responsible.

If these facts can be brought to the hearts of our people the money will come, and it is an infinitely surer way of getting it than by an annual spasm of crying, Debt Debt, Debt!

Good for Dr. Fulton, and you will say so when you read his masterful summing up of these things.

Wm. Ray Dobyns.

Birmingham, Ala.

DR. J. M. VANDER MEULEN ADDRESSES

First Presbyterian Church Club, Louisville, Ky.

Religion was termed the supreme adventure for man by Dr. John M. Vander Meulen, President of the Southern Presbyterian Theological Seminary at Louisville in an address before the Men's Club of the First Presbyterian Church Monday night.

Dr. Vander Meulen's subject was "The Adventure of Religion", but he touched incidentally on the question of "The Home God Intended." The love of adventure has been deeply implanted in the heart, Dr. Vander Meulen said, asserting that "God put it there and without it Life would be dull and colorless." Adventure actuates every human endeavor, he said, while contending that the adventure of the religion of Christ should have the primary place.

He spoke of the adventure of the religion of Christ first as an adventure of friendship, saying that to enter into the Christian religion is primarily entering into an intimate relationship with Christ. He also characterized the adventure of religion as an adventure of high service.

Commenting on the adventure of friendship with Christ, Dr. Vander Meulen emphasized the responsibility a father has in bringing his son to Christ. "It is your responsibility, if you know anything of the adventure of friendship with Christ, to let the world know it, and above all to let your children know it", said the speaker. Referring to the latter part of his assertion, he said: "This is the sort of home God intended."

Dr. Vander Meulen spoke touchingly of the relations and responsibilities of the home. "The adventure of parenthood is a great one", said he. "It requires self-denial and courage, more than some men have. God's solemn responsibility rests upon you that you introduce your sons and your daughters to Christ. There is no greater service you can render your children."

No matter how much success a man attains in his business or his profession, he is not a success unless he is a Christian, and he is not a success then, if he be a father, unless he has brought his child to Christ, or unless he has brought some one else to know of the intimate friendship with Christ, Dr. Vander Meulen said.

Charles C. Gilbert, President of the Club, presided. Dinner, served by a committee of women of the church, preceded the program. The dinner music was rendered by the Dickerson trio, and following Dr. Vander Meulen's address, Mrs. R. B. Bennett sang a group of songs, with Miss Lillian Watts as accompanist.

George Moulder gave a report of the activities of the Men's Club at the Martha O'Bryan Settlement. Mr. Gilbert announced that the January meeting would take the form of a father-and-son event.

CHILDREN

THE GOSPEL DOLL
Grace McElhannon

There was a new addition to the doll family, it came to Hilda printed and draped in flags which represented the nations of the world. Hilda thought this was the nicest doll in the family, Auntie thought he was the most interesting doll, at least, and she told Hilda what she could about his flags and the countries for which they stood. At her suggestion Hilda named him Patriot (and he was called the Patriot doll).

One day, while talking about Patriot's flags, they noticed the Chinese flag. "Oh, Jili, come here," cried Hilda, "and make your salute. This is your flag, makes you homesick, Bias Eyes, don't it?"

"He seems to be very well satisfied," smiled Auntie, "and I think he should be; he is much better off than many of the boys and girls in China." Then Auntie went on to tell how the missionaries were trying to teach the boys and girls in China the gospel of the Lord, Jesus Christ.

"Auntie, where is China?"

"On the other side of the world."

"How do you get there?"

"By ocean steamer—across the Pacific."

"Does the world turn around?"

"Yes, dear, it turns over."

"Well, if the world turns over, why couldn't anybody go up in an aeroplane wait 'till the earth turns and come down in China, like that man that visited our teacher said?"

"Now, my dear, we had better get our gourds for we are getting in deep water."

A few days later, Auntie had forgotten, but Hilda had not. "Auntie where does our creek go to?"

"It flows into the Mississippi River and the Mississippi goes to the gulf and the ocean."

"Oh, goody," cried Hilda and danced from the room.

Later in the day—"Oh, Auntie, won't you please do something 'portant for me?"

"Gladly, what may the important thing be?"

"I wish you to write the gospel on Jili. He is going to be a missionary and preach to the heathen. Write all the things our preacher says, like 'God is love,' you know." Auntie did not reply, but she took the Chinese doll and began printing verses of scripture on his yellow body.

"Just write the c'vertin' things, Auntie."

"Yes, dear, just the things most needful," and she did. She printed all verses such as "God so loved the world that he gave his only Son, that whosoever believes on Him shall have everlasting life," "Believe on the Lord Jesus Christ, and you shall be saved," "Repent, believe and be baptized and you shall be saved," "All things are possible to him that believes," "He that comes to Christ will in no wise be cast out," "Come unto Christ, all you ends of the earth and be saved," "Love one another," "Pray without ceasing," "Whatsoever you ask in prayer, believing, you shall receive," "He that overcometh shall inherit all things and I will be his God and he shall be my son," "Thou shalt have no other Gods before me," "Thou shalt not kill," "Thou shalt not steal," and all the other "shall nots."

"Blessed are the pure in heart," and all the other Beautitudes. "The Lord is my shepherd," and the rest of the 23rd Psalm; and so on until the doll's body was covered with the verses.

"Now bless him, Auntie."

"Bless you, Jilidoll," smiled Auntie, patting him on the head, "may you carry the message of salvation to the little girls and boys who play with you."

"Thank you with a kiss, Auntie, and bless you too," and again Hilda danced out of the room.

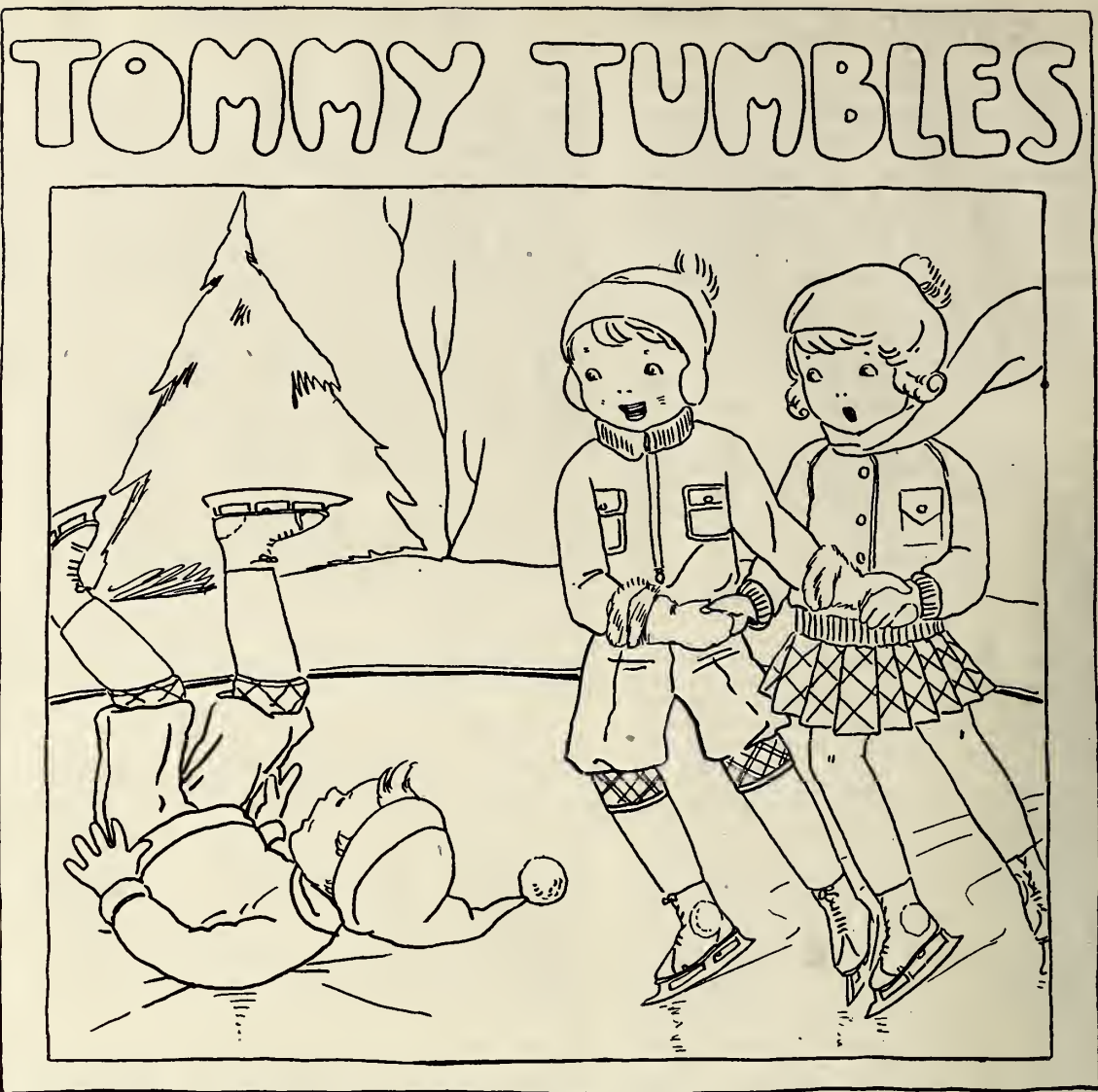
Next day the Gospel doll was missing. Auntie noticed it but she was too busy searching for her wash tub to hunt him up.

Several days later two men in a canoe were out in the Mississippi River. "Look how that little stream yonder comes pouring in," said one, "Just as muddy as it can be. It must have a swift current."

"Yes," said the other, "but look yonder, Bill! What is that odd-looking thing bobbing along among the drifts?"

"Appears to be a flag, Jim. 'Queer ain't it, let's see what it can be," and rowing over to the drift he drew the queer looking thing, which was a tub with hoisted flag. Inside the tub they found a wooden box, and on the lid of the box was written in a childish hand:

"Don't nobody bother Jillie, he is a gospel doll, goin' to be a missionary and



(To be colored with paints or crayons. Whenever you come to a word spelled in CAPITAL letters use that color.)

YELLOW-haired Susie May and BROWN-haired Teddy are skating together. Susie May wears a RED wind-breaker jacket and a RED and YELLOW plaid skirt. Her cap is RED and her scarf is YELLOW like her gloves. Teddy wears a bright GREEN wind-breaker and an ORANGE (use RED and YELLOW mixed) color cap and gloves. His trousers are BROWN and the plaid on his socks are GREEN and LELLOW. His socks are GREEN and his shoes are

BLACK like Susie May's. "Oh look Tommy!" cries Susie May. "He has fallen down on the ice!" Tommy wears a BLUE sweater and a RED cap with a White ball at the top. His trousers are TAN (use BROWN and YELLOW mixed), so are his socks, but the tops of his socks have BLUE and RED plaid cuffs. His shoes are BROWN so are his gloves. "Tommy ought to be named 'Tommy Tumbler,'" says Teddy. Tommy has YELLOW hair and his

face is very red. Paint Susie May and Tommy's cheeks PINK (use RED lightly) and their lips RED. The ice pond can be tinted light BLUE. GREEN (use the colors mixed) around the edge and around Tommy and Teddy and Susie May. You can color the shaded parts of the tree GREEN and paint the sky BLUE. All the skates should be steel GRAY (use BLACK lightly). Paint the border of this picture RED and the lettering BLUE.

preach to them heathens in Chiny. He is sailin under the United States flag."

"Well, I'll be blowed, Bill," said Jim, taking off the lid and lifting the Rev. Jili out. "Oh, har, har, har!" Jili did look funny with his tilted eyes and yellow complexion but Bill did not laugh, he was trying to read a letter which he found tied around the doll's neck: "Say, Jim, listen here—"

Dear Littell Heethen in Chiny: I luv you so muche I am sendin' my doll, Jillie, to teach you about our God. Tak gud kare ov Jillie and kiss him som-tims for Yure friend, Hilda Alden.

A week or more after Jili's disappearance, Auntie came down to the playhouse with a letter, "For you, Hilda," she said, "shall I read it?"

"Oh Auntie, it's from Jili! Wait! Oh, Mattie, bring Bella! Here, Mademoiselle! Irmine! Lady Beth! Patriot! Booker! Mammy. All you dolls—I want you to hear Jili's letter." And Auntie (entirely forgetful of her lost tub) read the letter Dear Hilda:

Your gospel doll, Jili, arrived safely here today. A gentleman who was out on the river found him in his tub boat among the drifts and brought him to me. I am president of the missionary society here and as we are sending a missionary barrel to China tomorrow, your doll will go with it. Trusting that Jili will help to Christianize the children who play with him, I am

Sincerely, your friend,
S. Mary Smythe.

But that was not all, two months later a letter came from a missionary in China. It read in part as follows: "Dear Hilda:

Arлу, a little girl who attends mission school, received your doll and wishes to thank you. She brings Jili to school and all the children play with him. They never tire of having me tell them what he says—what he has written on and over, and

they write them down in the Chinese language. I think Arлу knows the verses by heart. This is what she has written to you—

"Dear little American Girl: Arлу sends much thanks for Jili. We all love him and learn what he says about your God. He looks happy. Here are kisses—xxxxxxxX. The small ones are from Jili, the big one from me. Arлу much love American girl. Arлу."

As the letter ended, Hilda said happily, "Well, Jili is a real gospel doll, isn't he?" And her aunt readily agreed. —Advance.

Hidden States

1. Ask Ida how long she will be.
2. John cabled that Mary landed Paris yesterday at 2:30.
3. This cream is sour, I fear.
4. Frank and I agreed that Rio was the finest city in South America.
5. If your finger is still sore, go now to see Dr. Carr.
6. Herbert exasperated me dreadfully this morning.

Ten Four-Letter Words Found in Elephant

1. Part of your foot.
2. A strong like.
3. Healthy.
4. Tardy.
5. Row way.
6. Jump.
7. Warmth.
8. W.
9. Byway.
10. To cure. Can you find ten four-letter words.

Puzzle Answers on Page 15

A FINE RECORD

Dear Standard:

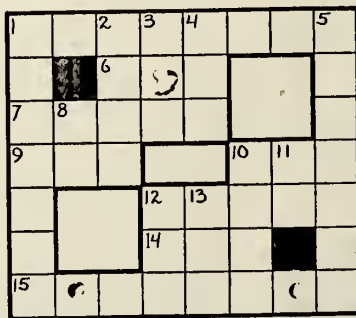
I am a little boy seven years old go to school every day. I have not missed a day from school since I started. I am in the second grade. Miss Leach is my teacher. I like her fine. I go to Sunday School when I can. My mother is my teacher. I love to color the picture in the Standard.

I also have two pet calves and a dog. Hope Mr. Waste Basket is at dinner when you will publish my letter.

Your little friend,
A. T. Lassiter

PUZZLE CORNER

Junior Cross-Word Puzzle



Horizontal

- 1-Flying machine
- 6-Western State (abbr.)
- 7-Having ears
- 9-Pity
- 10-Motor fuel
- 12-Impress
- 14-Part of head
- 15-An ocean

Vertical

- 1-A country
- 2-Scarce
- 3-Prefix. Before
- 4-A cover
- 5-Springy
- 8-Augustus (abbr.)
- 10-To gird
- 11-Article
- 12-Vegetable
- 13-Hastened.

YOUNG PEOPLE'S DEPT.

Rev. W. A. Gamble, Pinetops N. C.

EDITOR'S LOOKOUT

One of the most interesting of the "practical talks" at the recent All-South C. E. convention in Chattanooga, was that by Miss Anne Woodrow Van Devanter of our Church's Foreign Mission Committee, who presented plans for poster making. The strong and weak points of sample posters were pointed out. Miss Van Devanter's hobby, cut-paper posters, were shown, and suggestions given on how to make such posters.

One of the convention leaders said after the demonstration, "I thought I knew something about poster-making before you made your talk this morning, but I find I didn't know a thing."

Miss Van Devanter's new book on "Poster Making for Amateurs" is just off the press. The cost is one dollar, and it will be a dollar well spent for any who will get this book.

The Educational Department of our Foreign Mission Committee is sponsoring a poster contest in connection with the mission study of "The Desire of All Nations." The class may be held in January or February. The poster may be the work of one person or the joint work of several persons. There is a set of awards for members of young people's societies and a set for members of Women's Auxiliaries. Prizes of \$50.00, \$30.00, and \$15.00 are offered. Any number of posters may be submitted provided each poster has been exhibited before the mission study class in January or February 1929.

For information concerning the contest, and for help in poster making, including the new book on this subject, write to the Educational Department, P. O. Box 60, Nashville, Tenn.

YOUNG PEOPLE'S TOPIC

Mrs. Charlotte Garth Adams

Sunday, Feb. 3—The Need of All Nations—Acts 8-12; Acts 17:22-28; Ps. 115.

Leader

In the heart of every man there is a feeling that there is a God somewhere. This feeling has been called the religious instinct in man. No other animal has this so-called instinct. The highest order of apes does not feel that a sacrifice must be made to a Supreme Being when terms harass or when its children die. But in the lowest order of man there is this religious instinct, that acknowledges a Power beyond the ken of man. Religion takes different forms in different localities and among different nationalities. It will be well for us to look into a few of these religions and see how our Christian religion compares with them.

The African's Religion

Superstitions and fears best describe the religion of the African. He has no knowledge of a Creator, and there is no word for "sin" in his language, except in a few of the dialects; there is no mention of forgiveness or transgressions; the word for "love" does not occur in many dialects. One "loves" his breakfast with the same word with which he "loves" his wife. The witch-doctor is the connecting link between the known and the unknown to the African. The word of the witch-doctor is supreme, and he has power over all the lower orders of evil spirits. These spirits are responsible for disease, death, rain, drought, and all the common ills of life.

The African may arrange with the witch-doctor that his enemy's crops will be eaten by locusts or rains will fall everywhere save on his garden. The African fears his god enough to satisfy the sternest Calvinist, his god is no more lovable than death and no more desired than an earth-quake. The African has a religious nature that is in a state of active starvation, and is forced to subsist on superstition instead of upon the religion of the Cross of Christ, which he was intended to receive upon.

Buddhism

The importance of the study of Buddhism is evident from the fact that for over two thousand years it has swayed the destiny of millions of people. Buddhism started in India and from there has spread thru China, Japan, and other countries in Southern Asia. The founder of this religion was a man named Gautama. Gautama grew up in the midst of wealth and the pleasures of a palace, for he was a prince. He pondered, however, upon the ills and suffering of mankind for a long time, and finally decided to renounce the world and enter into a life of poverty, loneliness, and wandering. For a time he tried extreme physical severities, and mortified himself, until, as the story runs, he ate only one kernel of rice a day. But this, he decided, did not bring him relief, so he gave it up and sought a place of undisturbed solitude. He seated himself under a banyan tree and gave himself up to meditation for forty-nine days. He passed thru stages of temptation in which the temptress Mara sought to call him back to his old home and his former life. He withstood all these temptations and finally "blinding illusions of ignorance and error disappeared and the brilliant illumination of the Great Enlightenment filled his mind." He had become a Buddha, an Enlightened One. (Budh, means to know.) At this time he had a vision of Great Brahma which told him to rise up, go forth, and proclaim the doctrine, and to open the gates of Nirvana.

Buddha refused to discuss the eternity of the existence. There is no Creator, and man is soulless. Only hope Buddha offers is for the annihilation of soul as the result of successive re-births. To the Buddhist, sin is a thought or an act which brings suffering

to himself. Salvation means an escape from existence. The whole system is negative rather than positive in its results. It is a religion of the intellect only.

Mohammedanism

If you remember your Shorter Catechism, you will call to mind the answer to the question, "Are all sins equally heinous in the sight of God?" Answer: "Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others." Mohammedanism must be very near the bottom in the scale of religions. Mohammed himself gathered stories from the Jews of Medina and palmed them off as a new revelation from God. The creed is "There is no God but God, and Mohammed is the apostle of God." This creed is repeated more than any other creed in the world. It is related that the prophet said "whosoever recites this creed shall receive rewards equal to the emancipation of ten slaves and shall have 100 good deeds put to his account and 100 of his sins shall be blotted out, and the words shall be a protection from the devil." The defects of the teaching of this religion are many: it is full of historical errors; it contains monstrous fables; it is full of superstitions; it perpetuates slavery, polygamy, divorce, religious intolerance, the seclusion and degradation of women and it petrifies social life. Moslems (Mohammedans) believe in an everlasting life of physical joys for a heaven, or physical tortures for a hell. "To be carnally minded is death." The cross of Christ is the missing link in the Moslem's creed.

Judaism

Judaism today consists of two great sections, the Orthodox and the Reformed. The Reformed Jews are very similar to Unitarians in their beliefs, and are more and more conforming to the services of the Christian Church, having their services on the Christian's Sabbath and the organization is similar to that of the Christian Church. The Orthodox Jews are those who still hold to the teachings of Moses. All believers in Judaism agree on the following articles: that there is one God, who created heaven and earth and rules the world with perfect wisdom, with infinite justice, and everlasting love; that all men are children of God, endowed with an immortal spirit destined to share in the eternal happiness by following his ways of righteousness; that Israel is his Chosen Nation; and that God rules and judges all men and all nations in righteousness and love. The orthodox Jews believe that Moses received two revelations on Mt. Sinai—one which was handed down on the two tables of stone, and the other handed down by word of mouth from generation to generation. These legends were finally written down with comments and criticisms and are called the Talmud. The Talmud is considered divine as well as the law which was written on stone. Jesus said, "Well did Isaiah prophesy of you saying, 'This people honoreth me with their lips but their heart is far from me, but in vain do they worship me, teaching as their doctrine the precepts of men.'" The Bible is crowded out by the Talmud. Few Jews know anything about the Old Testament. Judaism omits teaching about sin and atonement. Isaac M. Wise says in his book "Judaism and Its Doctrines" "God being all-just and most merciful, provided a remedy for the sinner in bestowing on man the ability to stop sinning and return to the path of righteousness." The doctrine of human merit has been enthroned. Judaism is utterly selfish, salvation is for the Jews only. No helping hand should be given to idolaters, which term includes Christians. It degrades womanhood and makes women no better than slaves. Such conditions exist however only where the people are under the influence of the rabbis, and the influence of the traditions of the fathers, the Talmud.

The Needs of All Nations

Christ—love—sympathy. When we stop to think of our own religion after reading these samples of the religions of the people who do not know Him, our emotions are mixed. Pity sweeps over us, but how much more should we feel a love that compels us to try to win them! Think what Christ means to you and what Christianity has done for your community! God grant that we may go out and be Christians in the truest and finest sense of the word.

SEVENTH ALL-SOUTH C. E. CONVENTION

Rev. W. Arnett Gamble, Jr.

(Continued from Last Week)

Preceding the Sunday night session a series of C. E. prayer-meetings for the various grades of Endeavorers were held. Those in charge of these meetings reported good attendance and interest.

With Duncan B. Curry, first chairman of the All-South Missions, now a resident of Chattanooga, presiding, three interesting addresses were heard at the night meeting. Rev. Stanley B. Vandersall of the International Society spoke on "How C. E. Serves the Church." He presented five avenues of service. Christian Endeavor provides for the church a 'voice', of testimony, prayer, the leadership of meetings; 'hands', to do deeds of service; 'feet', these indicating that the young people are in motion, going somewhere; 'eyes', that see a vision of a world living in righteousness; and a 'heart', emphasizing the standards of the pledge, promoting the C. E. prayer-meeting and private devotions, and stressing evangelism.

Dr. Egbert W. Smith, Executive Secretary of Foreign Missions of the Southern Presbyterian Church, told of some things he has seen in four foreign-mission fields. He presented the Brazilians as warm-hearted, high-spirited and lovable, but restless without Christianity, one woman having lived in 10 towns in as many years. Japan is advanced in civilization, 96 per cent. of the school age children attending school; but education doesn't give moral control or ethical guidance. The voice of Japan is saying, "We are seeking God; can you show him to us?" In China the speaker saw the face of a woman longing for more of Christian truth, her face a prophecy of the com-

ing church in China. As in many other countries, so is it true in Africa that "the idea that God loves them has never entered the heathen mind." The heathen are waiting for Christians to send them the good news.

Dr. Ira Landrith followed his afternoon address with another of the same general type. This time he spoke on "Save the Leaders First."

Monday morning was given to further conferences on various subjects, the morning session following a union officers' breakfast at headquarters hotel, when methods of financing the work were discussed.

At the auditorium Mr. Vandersall led the quiet hour and also threw further light on the subject of Christian Vocations. Miss Cole spoke on methods of work for the Juniors. Mr. Klahr, on Intermediate work, spoke of the "contagious enthusiasm of a triumphant personality" and its vital importance in work for those in this age group. Mr. Breg reminded the delegates that provision is made for grading C. E. Societies in the way approved by religious education experts, just as Sunday school departments are graded, and urged a promotion service once a year—the last Sunday of September.

Mr. E. D. Grant, Educational Secretary of the Committee of Foreign Missions, Presbyterian Church U. S. made suggestions for the conduct of study classes. Miss Anne Van Devanter of the same Committee, gave an illustrated talk on poster making, particularly by the "cut-paper method." Mr. Percy Foster, song leader of the convention, gave instructions in song leadership. Dr. R. C. Long, Stewardship Secretary Presbyterian Church, U. S., spoke on the work he promotes. He pointed out that "the tithe is a principle to be instilled and not a plan to be installed."

Mr. Shartle spoke on the importance of supporting one's own local church and denomination. He said: "If you can attend only one service a Sunday, go to the preaching service not to C. E." "Every member of your church governing body is ex officio a member of your C. E. Society." "Our first duty is to our own church, not to the C. E. society as a separate organization. At intervals you ought to have meetings to discuss 'fundamentals of my denominational organization that I ought to know.'"

Rev. E. B. Quick of the Disciples Church spoke on the importance of the Quiet Hour observance each day of one's life. Some half dozen illustrations of the practices of prayer by prominent persons of history, and of the value of prayer, were given.

The Chattanooga Endeavors were hosts for sight-seeing tours Monday afternoon. Lookout Mountain, Signal Mountain, Missionary Ridge, Ft. Oglethorpe, and Chickamauga battlefield, were visited by the automobile parties.

Miss Cole and Mr. Klahr, supplying for Mr. Wright who had an attack of influenza, conducted a recreational hour to open the Monday night session. Mr. Foster had charge of a sixty-minute period of song instruction and demonstration. With Rev. Thos. C. Bryan, president of the South Carolina Union, in the chair, there were messages from leaders and state representatives, and resolutions contained two important provisions:

1. We would record our conviction that upon returning home the delegates and the local organizations they represent, should endeavor to promote the Crusade with Christ and the other causes presented by the speakers, and in particular, take such steps as approved by their church authorities to urge governmental support of practical peace measures such as the Treaty of Paris.

2. We would express to the leadership of our respective denominations our desire to be used more and more largely in carrying forward our denominational programs, and earnestly request their fullest co-operation in helping us to do our proper share of the work and reap our proper share of the benefits of the God-inspired and God-directed international and interdenominational Christian Endeavor Movement which lies so near our hearts.

Mr. Shartle conducted the Victory Hour, closing with the close of year, after which a great circle was made around the walls of the hall, the human circle joining in "Blest be the tie" and the Mizpah benediction and "Happy New Year."

The convention was rich in expressions of the value of Christian Endeavor in individual and church life.

Dr. Foulkes said, "The most helpful thing about the Old First Church of Newark is its organized young people's work. I have organized three additional societies in the past three years, and don't know what I would do without my Endeavor societies."

Mr. Wallis: "If I have attained anything in church or state or business, it is due to Christian Endeavor, where I began my religious work in Kentucky in C. E. As far as I am personally concerned, I put more value upon C. E., in the individual life and in the organization of young people in the church today than in all my 38 years of connection with the Endeavor work."

Dr. J. P. McCallie: "C. E. meant much to me in my youth. My religious work started in C. E. in the church where I am still a member and am now an elder. I believe with all my heart in what it is doing for the young people of our Church. (Presbyterian U. S.) Three boys from our school went into the ministry largely through the C. E. society."

Rev. Chas. Cureton, Presbyterian Church, U. S., Converse, S. C. "As a word of testimony, I will say that it was largely due to the Christian influence at McCallie's school that I am in the ministry today."

Rev. R. C. Wilson, Presbyterian Church, U. S., Cartersville, Ga.: "I feel C. E. has done most for me in the days of my 'old age.' I have seen what it can mean and what it can do, as a pastor. I do not feel that there is any organization for young people anywhere that is as fine as Christian Endeavor. I don't believe any denominational society can take the place of C. E."

Mr. Grant: "Christian Endeavor has had letters patent on all the vim, vigor, and vitality that any organization could want."

Mr. Holmes: "Christian Endeavor in Australia saved me when I went to the city as an inexperienced country boy."

403 Cases Flu

Central, S. C.—There were 403 cases of Influenza treated with Fluco by an eminent physician, several nurses and myself here at Isaqueena Mill during the 1918 Flu Epidemic without a single death or case of pneumonia. C. F. TARRANT, Supt.

Colds and Flu quickly respond to FLUCO

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Re-build Wasted Tissues With **Yerkes Palatable Extract God Liver Oil** At All Leading Druggists
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By Drinking Glenn Springs Mineral Water

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Whether recuperating from some illness or suffering with chronic troubles of the stomach, bowels, liver or kidneys, you will find in Glenn Springs water a remarkable aid in cleansing the system, reviving strength, energy and appetite, and regulating your organs to a system of regular functioning.

Thus it is that thousands from the time of our early forefathers have used it for chronic constipation, indigestion, dyspepsia, auto-intoxication, malarial debility, rheumatism and kindred ills. Use this coupon:

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Date.....

GLENN SPRINGS CORP.,
13 Milliken Drive,
Glenn Springs, S. C.
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Address.....

Send literature and analysis I understand that if after freely using it I have not been benefitted, my money will be cheerfully refunded. The containers are loaned and I agree to return them charges prepaid within 30 days.

Mother!

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When baby is constipated, has wind-colic, feverish breath, coated-tongue, or diarrhea, a half-teaspoonful of genuine "California Fig Syrup" promptly moves the poisons, gases, bile, souring food and waste right out. Never cramps or overacts. Babies love its delicious taste.

Ask your druggist for genuine "California Fig Syrup" which has full directions for infants in arms, and children of all ages, plainly printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

THE RELIGION OF KING GEORGE

When bulletins on the fight with death of the King of England grew in seriousness and the world watched the physician's reports with growing anxiety, there must have arisen in the minds of thousands of Christians the question, Is King George V a Christian? Such a fight, whether won or lost, means that sooner or later even the most magnificent of monarchs must be summoned to render homage at a throne compared with which an earthly throne is no more than a footstool, writes P. W. Wilson in the December 15th number of the Christian Herald.

At such a moment it is not by the standards of time alone that even the most illustrious of monarchs has to be tested. Immortality itself must be the measure of his greatness. King George is a Christian; but in what sense is he a Christian? Is he merely a formal "Protestant" as defined by Parliament, or is his religion a living, personal faith? "Can it be true," queries Mr. Wilson, "that amid the bewildering distractions and persistent routine of a glittering court this man of modest demeanor and average attainments has been able to sustain that inner flame of a personal piety which, as we say to ourselves, is impossible for us? If it be so, then it may be that this king will influence more lives by his example than he rules by his prerogative.

"That King George was well brought up goes without saying. Archbishops baptized him, confirmed him, married him, anointed him. Of course, he goes to church. Of course he risks his life by standing bareheaded before the cenotaph in Whitehall. As a mark of consideration for the many millions of his Roman Catholic subjects he has been received in audience by the Pope. With Queen Mary he is not less attentive to the Salvation Army.

"How can a king be sincere when his faith is imposed upon him? By his accession oath, King George has solemnly to swear that he is a 'faithful Protestant,' and until he swears he does not receive the crown. Indeed, the law does not end there. Separated by the River Tweed, England and Scotland have each an established Church. The law requires that north of the Tweed the King be officially a Presbyterian, while south of the Tweed he is officially an Episcopalian. His belief in bishops thus depends upon whether he happens to be residing at Windsor or Balmoral.

"For some years this quiet monarch was overshadowed, first by his father and then by his son. In their resistance to jazz, to bobbed hair, and to absurdities of dress, and in their rigid boycott of divorce and scandal, the King and Queen were unpopular with the smart set and a subject of smiles among others. It is said that Queen Mary had no conversation and that King George was under her tutelage. The Court was humdrum. It was the Prince of Wales and later the Duchess of York in whom the world was interested.

"But gradually a somewhat different estimate of the sovereigns began to pervade the nation and the world. The King was confronted by an extraordinary series of crises. Yet through all these difficulties and dangers, the King and Queen continued their reign, sympathetic, assiduous, tactful, and imperturbable. They began to be trusted and confidence developed into affection.

"Of the millions of words published about King George, I cannot pretend to have seen everything. Nor has anybody else. But I have a fairly full record of his career and I seem to find one positive hint alone, at any rate in print, of the clue of his immense personal influence. Some years ago he allowed it to be stated that, as a boy, he had promised his mother to read the Bible every day, and that he had kept the promise. That is the source of wisdom which has never failed him.

"If King George V had been a Bourbon, living at Versailles, every courtier would have witnessed these devotions. But in London there is a home within the palace which is as private as any other Englishman's castle. It is in that home where the King and Queen breakfast alone that the Bible is read. It is He who sees in secret that rewards openly.

"If King George V has retained his joy in service, his smile, his tenderness to children, and, in a word, his character, it is because day by day the world around him was excluded from a realm within him over which there has reigned Another than he."

What's become of the "Superfluous Woman?"

THESE were the women that the census taker used to put down as "Females without Occupation." You know. Women with grown-up families. And the familiar ailing relatives that had to be supported by some other member of the family.

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1. AS A PREVENTIVE

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2. IF A COLD STARTS

If possible, go home and go to bed. Take a laxative and a hot lemonade. Apply hot, wet towels over throat and chest until the skin is thoroughly reddened. Then rub vigorously with Vicks. Spread on thickly and cover with warm flannel. Leave the bed-covering loose, so that the vapors, released by the body-warmth, may be freely inhaled. At the same time, Vicks acts through the skin like a poultice.

Repeat this treatment every four hours, eat lightly, and stay in bed until the cold is broken. Complete rest helps the body throw off the cold more quickly.

3. AFTER A FLU ATTACK

Physicians advise that the chief danger in this epidemic is after influenza. Then, more than ever, colds, attacking the weakened system, may lead to bronchitis, sinus-trouble or pneumonia. This is especially true of children or old folks.

Heed even the slightest cold as a danger signal. Vicks is especially valuable here, because it is applied externally, and so can be used freely, as often as needed, without upsetting delicate digestions, as too much "dosing" is so apt to do.

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- Get the habit—of retiring early.
- Get the habit—of eating slowly.
- Get the habit—of being punctual.
- Get the habit—of being grateful.
- Get the habit—of fearing nothing.
- Get the habit—of speaking kindly.
- Get the habit—of radiating sunshine.
- Get the habit—of seeking the sunshine daily.
- Get the habit—of speaking correctly.
- Get the habit—of pronouncing correctly.
- Get the habit—of closing doors gently.
- Get the habit—of relying on self, always.
- Get the habit—of neatness in appearance.
- Get the habit—of a forgiving spirit.
- Get the habit—of being industrious.
- Get the habit—of apprehending no evil.
- Get the habit—of anticipating only good.
- Get the habit—of always paying as you go.
- Get the habit—of always being progressive.
- Get the habit—of promptness at meals.
- Get the habit—of a quiescent concentration.
- Get the habit—of daily physical exercise.
- Get the habit—of being accommodating.
- Get the habit—of being a good listener.
- Get the habit—of economy.—Nautilus.

THE GLORY OF THE KITCHEN

What tasks in life are menial and servile? Even in the holiday season we have heard complaints from folks who called their work a sort of degrading drudgery and apparently apologized for spending their hours in doing things essentially mean and petty—when as a matter of fact they were giving themselves to important ministries on which the health and happiness of others depended. One of the great hymns of the Church which we do well to study at the beginning of a New Year is that beautiful prayer of Geo. Herbert, "Teach Me, My God and King" (No. 501 in our Hymnal). Surely we need the lesson that no task can be so small that it does not draw greatness and worthy from our Lord, when it is done for His dear sake. It is eternally true that:

"If done to obey Thy laws,
E'en servile labors shine;
Hallowed is toil, if this the cause,
The meanest work, divine."

Isn't it queer, too that it is service in the home itself which is so often regarded as most "menial?" Working in store or factory has no stigma in the eyes of some who view "house-work" as beneath the notice of all but "hired domestics." We mark among the rarer souls those who glimpse the glory of the kitchen and sense the possibility of making house-work a fine art.

At one of his services last summer in Westminster Chapel, London, Dr. G. Campbell Morgan read the following beautiful lines, written by "M. K. H.," in The Westminster Record. This lovely "prayer hymn" is said to have been written by a 19-year-old servant girl, and we earnestly commend its message to all our readers. Maybe it will not only hearten many who render such service; we hope also, that it may cause others to value and dignify more highly both the gracious ministries of the home circle and the loving hearts which render them for love's sake.

"Lord of all pots and pans and things;
since I've not time to be
A saint by doing lovely things, or watching late with Thee,
Or dreaming in the dawnlight, or storming heaven's gates,
Make me a saint by getting meals and washing up the plates.

Although I must have Martha's hands, I have a Mary mind;
And when I black the boots and shoes,
Thy sandals, Lord, I find.
I think of how they trod the earth, what time I scrub the floor;
Accept this meditation, Lord, I haven't time for more.

Warm all the kitchen with Thy love, and light it with Thy peace;
Forgive me all my worrying, and make my grumbling cease.
Thou who didst love to give men food, in room or by the sea,
Accept this service that I do—I do it unto Thee."

—Reformed Church Messenger.

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STORY

ACCIDENTS WILL HAPPEN

Be careful, Tom,' warned his father. "Ice-boating is hazardous enough in the open lake, but when six boats are lined up for a race, it becomes a really dangerous sport."

"I'll be cautious, Dad," promised Tom. "Although I can't say I won't take any chances at all. I'd like to win first prize if I could."

Tom was one of the young sailors who were to drive their boats over the ice that day in the annual race for the Windham trophy. He was seated in the stern of his boat a great rugged craft that looked like a spider sprawled over the ice, with a sail that was already pulling at the lines, as if anxious to be on its way.

Lined up with him were five other boats, four of which were different from his. The fifth one, however, was exactly the same in every respect, and the boy who sat in the helmsman's seat was Bob Thatcher, a very good friend.

Tom turned and waved his hand. "Good luck, Bob, I hope if anyone beats me in, it'll be you."

"Thanks, Tom. People expect us to come in at the same time, I guess, seeing our boats are so much alike."

"They're good old boats," replied Tom, proudly. "Well, be careful, Bob."

"Be careful yourself," was the laughing retort.

A moment later and the race was on. "Fall off into the wind!" shouted Tom's father. "They're getting a start on you!"

It was true. At the last second or two, a slight confusion in the rigging had made it impossible for Tom to clear away, and while the others were gaining speed and distance, Tom was still anchored to the starting line, trying to straighten out the ropes that were causing the trouble. At length they ran through the blocks as they should, and the trim ice boat was away—but fifty yards or more behind the leaders.

Something had also happened to Bob Thatcher. Instead of leading as Tom expected, the boat that was the twin of his own was well behind the field.

"This is a bad start for the both of us," he thought. "I wonder if there is still a chance?"

By this time the Elsig was swimming over the ice like a low-flying airplane, and although Tom could not notice it, she had already decreased the distance between herself and the boats in front. The Lulu, which was Bob's boat, did not seem to be so eager, and it was evident that while the Elsig gained on the others only one foot in a hundred, she gained fifty feet on the Lulu.

"There's a line caught in your rudder!" Tom shouted across the ice as he came abreast of the Lulu. "Don't try to pull it in. Cut it with a knife."

Bob saw the trouble at once, and he took care of it in the way Tom suggested. At the same time, the Lulu, freed from the drag that was holding her back, leapt ahead like a race horse at the sound of the starter's gun.

"I'm going to pass 'em!" shouted Bob, greatly encouraged by this burst of speed. "So am I!" was his chum's determined reply.

The Lulu, therefore, and the Elsig, twin boats in every respect, sped confidently ahead. In order that they might pass the other boats at the same time, Bob sheered off to the right and Tom to the left, so that in a short time they were on the wings of the line of racers, ready to cut ahead and take the lead for themselves. But as they began to walk away from the slower boats, a sudden change in the width of the course brought them face to face with danger.

There were two red flags to mark the narrow pass, and on each side of the pass there were excited men, who had stopped cutting ice to watch what would happen when two boats tried to get through the pass at the same time as these two leading boats were doing. Some of the men shouted. Other turned and ran. Tom swung the nose of the Elsig toward the very center of the course, and calmly calculated that he could beat Bob to the spot by the necessary inches to avoid a collision.

Bob, at the same time, did exactly the same thing, made exactly the same calculation in exactly the same manner; the only difference being that he thought the Lulu would get through first instead of the Elsig.

As a matter of fact, both boats arrived there at the same time.

The boy racers each saw their danger just in time. Tom threw his rudder hard down. The Elsig rose high in the air like a frightened steed and turned away from

the impending collision. Bob gave his tiller a powerful sweep in the opposite direction, which took the Lulu off the ice like a bird scared by the shot from a gun. When both boats crashed down again on the ice, in response to a movement of their tillers, the danger was avoided, the narrow pass was behind them, and the lake a clear field of ice ahead of them.

"Whew!" gasped Bob. "Be careful!" "Be careful yourself!" replied Tom, good-naturedly.

"I'll beat you to the turn," offered Bob. "You mean you'd like to."

Tom got there first, and began the turn cautiously, as one must in an iceboat, Bob cut in closer, tried to make a sharper turn, lifted up on one runner, skidded, and would have crashed into the Elsig sideways if Tom hadn't cleverly given her helm so that she turned up and skidded too.

"Easy, Bob, cautioned Tom, "You almost wrecked us that time!"

"Sorry Tom. Thought I could make it."

By this time, the two boats were away again on the home stretch, tacking against the wind. Tom missed a dead tree by a matter of inches, and Bob almost overturned while changing his tack, but in spite of the close accidents they had with each other and with the natural dangers of the course, both sped over the finish line safely and unhurt, one just a few yards behind the other.

Tom came in first. People said afterwards that he showed the better seamanship, but between him and Bob, who got the second prize, there was so little difference that it couldn't be measured.

The two boys put away their boats and started across a narrow neck of ice for home. They were talking so earnestly and laughing so loudly over the events of the race that they did not hear the warning shouts that followed them across the ice. Suddenly they heard a sound of thin ice breaking under too much weight, and just as suddenly they realized

that it was the ice directly under the own feet.

"Be careful!" shouted Tom, instinctively.

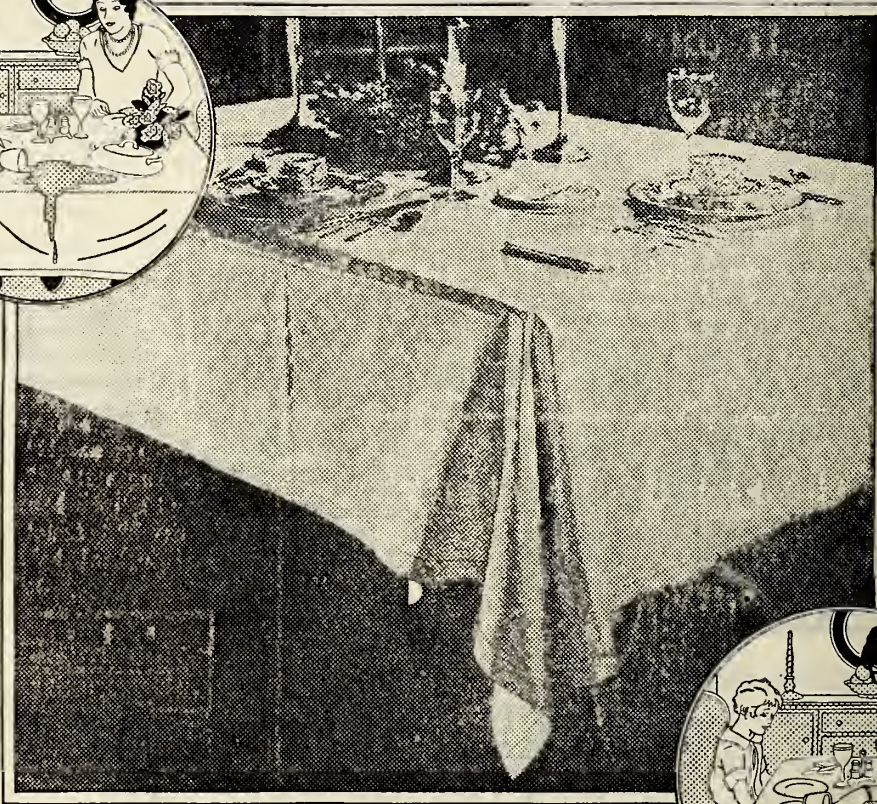
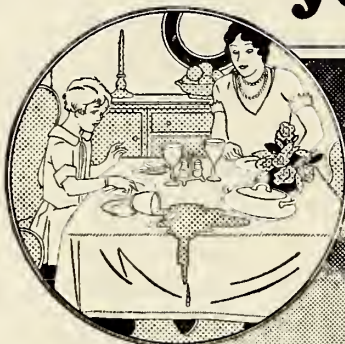
"Be careful yourself," retorted Bob as they both went in the water together. They sank to their knees and then touched bottom. For a moment they stood a grinned at each other. They both looked at the sign "DANGER—HOT WATER" and grinned some more.

"We're just lucky," commented Tom as they waded through the thin ice shore. "Accidents will happen, I know but imagine falling through ice in hot water!"

Bob laughed.

"Accidents will happen," he said jokingly. "And from what I've observed, believe there is one waiting to happen us. I'm going right home and go to bed."

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SACRED RADIO PROGRAM
Saturday, January 26.

Note: E. T. indicates Eastern Time; C. T., Central Time; M. T., Mountain Time. Eastern Time is one hour later than Central Time; Central Time is one hour later than Mountain Time.
6:30 A. M. C. T.—Sacred Music—Muscatine, Iowa—KTNT.
9:30 A. M. C. T.—Bible Lovers, Meditations—Columbus, Ohio—WAIU.
12:15 P. M. M. T.—Organ Recital—Denver, Colo.—KOA.
12:30 P. M. C. T. Bible Class—Hot Springs, Ark.—KTHS.
6:30 P. M. C. T.—Weekly Review of International Sunday School Lesson—Fort Worth, Texas—WBAP.
7:30 P. M. C. T. "Fireside Philosophies"—Minneapolis, Minn.—WCCO.
8:00 P. M. E. T.—University of Florida—Y. M. C. A.—Gainesville, Fla. WRUF.

Sunday, January 27.

6:30 A. M. C. T.—Sacred Music—Muscatine, Iowa—KTNT.
7:30 A. M. C. T. Devotional Service—Kansas City, Mo.—KMBC.
8:00 A. M. C. T. Bible Study—Kansas City, Mo.—KMBC.
9:30 A. M. C. T.—Sunday School—Cincinnati, Ohio—WLW.
9:30 A. M. C. T. Linwood Blvd. Christian Church—Kansas City, Mo.—KMBC.
9:45 A. M. C. T.—First Trinity Lutheran Church—Minneapolis, Minn.—WCCO.
9:45 A. M. C. T.—Men's Bible Class—Hopkinsville, Ky.—WFIW.
10:00 A. M. C. T.—Family Circle—Chicago, Ill.—WJBT.
10:00 A. M. C. T.—Men's Bible Class—Oklahoma City, Okla.—KFJF.
10:30 A. M. C. T.—Rabbi Jacob Tarshish—Columbus, Ohio—WAIU.
10:30 A. M. M. T.—Mountain Blvd. Presbyterian Church—Denver Col.—KOA.
10:30 A. M. C. T.—L. D. S. Community Church—Kansas City, Mo.—KMBC.
10:30 A. M. C. T.—Sacred Concert—Chicago, Ill.—WJBT.
10:30 A. M. E. T.—Emmanuel Baptist Church—Schenectady, N. Y.—WGY.
10:45 A. M. C. T.—Westminster Presbyterian Church—Hopkinsville, Ky.—WIFW.
10:45 A. M. C. T.—Chapel Service, Iowa State College—WOI.
10:50 A. M. C. T.—Plymouth Congregational Church—Minneapolis, Minn.—WCCO.
10:50 A. M. M. T.—First Congregational Church—Denver, Colo.—KOA.
10:55 A. M. E. T.—First Baptist Church—Charlotte, N. C.—WBT.
11:00 A. M. C. T.—First Lutheran Church—Oklahoma City, Okla.—WKY.
11:00 A. M. C. T.—Divine Worship Hour—Chicago, Ill.—WJBT.
11:00 A. M. C. T.—Central Methodist Church—Hot Springs, Ark.—KTHS.
11:00 A. M. M. T.—Church Services—Denver, Colo.—KOA.
11:00 A. M. E. T.—Church Services—Washington, D. C.—WJSV.
11:00 A. M. E. T.—Church Services—Jacksonville, Fla.—WJAX.
11:00 A. M. E. T.—First Baptist Church—Charlotte, N. C.—WBT.
11:00 A. M.—E. T.—First Presbyterian Church—Toccoa, Ga.—WTFI.
11:00 A. M. C. T.—First Baptist Church—Oklahoma City, Okla.—KFJF.
12:00 Noon, C. T.—Organ Recital—Chicago, Ill.—WJBT.
12:30 P. M. C. T.—Sermons from different churches—Muscatine, Iowa—KTNT.
1:00 P. M. C. T.—Tabernacle Ensemble—Chicago, Ill.—WJBT.
2:00 P. M. C. T.—Healing Hour—Chicago, Ill.—WJBT.
2:00 P. M. E. T.—Religious Services—University of Florida—Gainesville, Fla.—WRUF.
3:00 P. M. C. T.—Cathedral Hour—Kansas City, Mo.—KMBC.
3:00 P. M. E. T.—Rabbi Wise—NBC chain. York; WSAI—Cincinnati and System—Station WEAJ—New York.
3:00 P. M. C. T.—Gospel Hour—Oklahoma City, Okla.—WKY.
4:00 P. M. C. T.—Y. M. C. A. Hour—Ames, Iowa—WOI.

4:00 P. M. C. T.—Sacred Program by Male Quartette—Kansas City, Mo.—KMBC.
4:00 P. M. C. T.—Hymn Hour—Fort Worth, Texas—WBAP.
4:00 P. M. C. T.—Organ Recital—Cincinnati, Ohio—WLW.
4:10 P. M. C. T.—House of Hope Presbyterian Church—St. Paul Minn.—WCCO.
4:30 P. M.—C. T.—Evensong Choral Service—Louisville, Ky.—WHAS.
4:10 P. M. E. T.—10th Presbyterian Church of Philadelphia—KMBC.
4:10 P. M. E. T. Music from Woman's Club—Asheville, N. C.—WWNC.
4:45 P. M. C. T.—Instrumental Trio and Soprano—Cincinnati, Ohio—WLW.
5:40 P. M. C. T.—Vesper Organ Recital—Chicago, Ill.—WJBT.
6:00 P. M. C. T.—L. D. S. Radio Vespers—Kansas City, Missouri—KMBC.
7:30 P. M. E. T.—Evening Worship—Tampa, Fla.—WDAE.
7:30 P. M. C. T.—First Christian Church—Oklahoma City, Okla.—WKY.
7:30 P. M. E. T.—St. Marks Episcopal, Richmond, Va.—WRVA.
7:30 P. M. E. T.—Church Services—Raleigh, N. C.—WPTF.
7:30 P. M.—C. T.—First Presbyterian Church—Fort Worth, Texas—WBAP.
7:30 P. M. C. T.—First Baptist Church—Oklahoma City, Okla.—KFJF.
8:00 P. M. E. T.—Church Services—Jacksonville, Fla.—WJAX.
8:00 P. M. E. T.—Every Second Sunday, First Presbyterian Church—Greensboro, N. C.—WNRC.

PUZZLE ANSWERS

A	I	R	P	L	A	N	E
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BE ON TIME

Edward loved to take his ease. Most of us do. Slothful habits have a way of growing, and so Edward got up later and later in the morning and often he was late to school, and when the time came he was frequently late to business.

His family joked with him and nicknamed him "The late Mr. Edward." But Edward merely shrugged his shoulders and paid little heed even when his father and mother remonstrated with him on his disregard of time.

"Don't worry," Edward usually returned easily. "Remember the mayor of New York city for whom the President of the United States waited."

"But you are not the mayor of New York City," returned his father a bit sharply, "and, in my opinion, it would have been more to his credit to have been on time. I am afraid you will get a sharp lesson on this score some day."

That very night Edward came home and under his arm was a package and in his pocket was an envelope. It was not easy to reveal the contents of either. One was his discharge from a very promising position because of his persistent tardiness in meeting his appointments and not doing what he promised to do. The package contained an alarm clock, the parting gift of his office associates.

To Edward it was no joke, and telling the family about it was the hardest thing he had ever done.

His father and mother listened without a word until he had finished. Neither said: "I told you so," but his father did say: "Now comes the real test, Edward, as to what this experience will mean to you!"

And Edward, who knows he has a fight ahead, is gritting his teeth in preparation for a battle, and, if possible, victory over his pet weakness.—Boy Life.



SAME PRESCRIPTION HE WROTE IN 1892

When Dr. Caldwell started to practice medicine, back in 1875, the needs for a laxative were not as great as today. People lived normal lives, ate plain, wholesome food, and got plenty of fresh air. But even that early there were drastic physics and purges for the relief of constipation which Dr. Caldwell did not believe were good for human beings.

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S P A R K L E S

After terrific struggles, the freshman finally finished his examination paper, and then, at the end, wrote: "Dear Professor: If you sell any of my answers to the funny papers, I expect you to split fifty-fifty with me."—Life.

An elderly lady walked into a railroad ticket office in Toronto and asked for a ticket to New York. Do you wish to go by Buffalo?" asked the ticket agent. "Certainly not!" she replied; "by train, if you please!" Selected.

Honeymoon Salad

The newly married couple stopped for lunch at a hotel where the manager was rather assiduous in his attentions. For the tenth time he sailed up.

"And what can I do for you now, sir?"

"Some honeymoon salad, please."

"You have me there, sir," replied the manager. "May I ask what it consists of?"

"Just lettuce alone."—Ex.

Getting Acquainted

As the plumber entered the house he met B Jones and his wife in the hall. "Before we go downstairs," said the methodical B Jones to the plumber, "I wish to acquaint you with the trouble."

"I'm very pleased to meet you," said the plumber as he bowed to Mrs. B Jones.—Ex.

A minister named Jordan had a son attending college. This son was about to try his final examination and the father asked his son to let him know how he got on. One day the father received a telegram: "Hymn 254, verse 5, the last two lines." After puzzling awhile the father turned up the hymn, and this is what he found: "Sorrows vanquished, labors ended, Jordan passed."—Congregationalist.



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Vol. LXX

CHARLOTTE, N. C., JANUARY 30,

No. 5

Columbia to Hear Dr. Weir

Head of Men's Work of Northern Church to Address Students—The Seminary Invites Others to Enjoy the Opportunity With Them

The students of Columbia Theological Seminary, at Decatur, Ga., have a rare treat in store in the promise of Dr. William F. Weir, General Secretary of the Men's Work, Presbyterian Church, U. S. A., since 1916, to spend a week on the campus and to deliver a series of lectures on Men's Work in the Church.

These lectures will be delivered immediately following the examinations of the winter term. Dr. Weir will come to us March 11th, and will speak twice each day throughout the week. Dr. J. E. Purcell, Secretary of Men's Work, says of Dr. Weir, "I will say that I have met no man in America with so practical and spiritual a grasp." Dr. William C. Covert, General Secretary of Christian Education of the Presbyterian Church, U. S. A., says, "He has been a leading figure in that realm of service with growing influence ever since. (1906). As a student of the principles and technique of Christian work of modern church men, he has been recognized beyond his own denomination. I can commend the message of Dr. Weir to the students of Columbia Theological Seminary as the product of experience and wide accurate observation."

Columbia Seminary is in position to entertain twenty-four men who are especially interested in Men's Work, and would be glad to extend this privilege to Synodical and Presbyterial secretaries who would like to study for a week under Dr. Weir.

R. T. Gillespie, President.

King College Campaign Advances

Church School of Bristol, Tenn., Reports Encouraging Progress in Their Financial Plans

An alumnus of King College made a conditional gift two years ago of \$100,000.00, to establish a total fund of \$750,000.00, and gave the college five years in which to meet his proposition. The home town of King College, Bristol, immediately responded by subscribing over \$100,000.00. Since that time a quiet canvass has been made under the leadership of Dr. Robert Yost, of the King College faculty, and of Mr. Sam R. Wells, of Johnson City, Tenn., chairman of the Synodical Campaign Committee.

Within the last few weeks an unconditional subscription of \$50,000.00 has been received from Mr. Clifford D. Caldwell, president of the By-Products Lumber Company, with headquarters in Chicago. Mr. Caldwell is the son of the late Rev. George A. Caldwell, one of the founders of King College and for a long time pastor of the First Presbyterian Church of Bristol. Mr. Caldwell's subscription will be added to the original "Caldwell Endowment Fund," established by the trustees of King College in 1875 as a memorial to Rev. George A. Caldwell.

Another most encouraging incident was the receipt of a check just after the first of the year for \$10,000.00, from an alumnus of the college who has been living for many years in California. These gifts bring the total of the subscriptions to date to approximately \$200,000.00.

By the conditions under which the campaign is being made, the first \$50,000.00 collected is to be placed in a per-

(Continued on Page Two)

Dr. Lingle Gives Sprunt Lectures

President of Training School Delivers Series at Union

We print below the account of the Sprunt lectures as delivered by Dr. W. L. Lingle, the president of the Assembly's Training School. The lectures were given at Union Seminary, Richmond, Va., during the week of January 11-20.

We are indebted to the Presbyterian of the South for the story:

Sprunt lectures, an annual occurrence at Union Seminary, are always looked forward to with pleasure, and never more so than this year. Among those who have delivered the lectures have been some of the ablest ministers and laymen of our own and other churches of this country, and from England and Scotland. But never, until this year, has one of these speakers been connected with one of the educational institutions of our Church.

The lecturer this year was Rev. Dr. Walter L. Lingle, the President of the Assembly's Training School, and who, before assuming that office was a professor in Union Theological Seminary.

Former speakers have discussed many interesting and important subjects, but none have been of more practical value than this last series of lectures. They showed much study and research and dealt with some of the great problems of the Church, but they were treated in such a sensible and practical way that there was in them very little that was technical.

They will be of great value to all who heard them, but especially to the students of the Seminary and the Training School. They will be helpful not only in the information given, but especially in showing the proper methods of dealing with such subjects.

Dr. Lingle took as his general subject, "The Bible and Social Problems." His first lecture was taken up with defining the principal terms to be discussed, such as sociology, socialism, individualism, communism and social service. In his second lecture he showed in a most forceful way from the Scriptures what is "God's Ideal for the World." This was followed by a discussion of "Jesus' Sermon on the Kingdom," or as more commonly called, "The Sermon on the Mount." He showed in a striking way the manner in which Jesus presented the great fundamental principles of the Kingdom.

His treatment of "The Bible and Money," "The Bible and Poverty," two difficult subjects to handle, was strong, suggestive and practical. In his lecture on "The Bible and the Family," he showed what a high place the Bible gives to the family in God's Kingdom and in its work. Parental responsibility and opportunity were shown to be the very greatest which God has given to man.

"The Bible and War" was the subject of discussion of a very difficult problem which is facing the world today. Dr. Lingle showed that God's ideal is a wireless world. But, he said, that it could not be maintained from Scripture that God condemns all war; for He has not only permitted many wars, as shown in the Old Testament. He urged all Christians to strive after God's ideal, a warless world.

The concluding lecture of the series was on "The Church and Social Reforms." He showed that the Church should teach the great principles involved in social reforms of the right kinds and should exert her influence to bring them about through the efforts of her members, and at times through the action and influence of her courts.

(Continued on Page Two)

Founder's Week at Chicago

Moody Bible Institute Will Hold a Week's Conference in February

A program of commanding strength is assured for the twenty-fourth annual Founder's Week Conference, to be held under the auspices of The Moody Bible Institute of Chicago, February 5 to 8, in its auditorium, corner of N. LaSalle Street and Chicago Avenue.

Among speakers already named are: Dr. Howard Agnew Johnston, author of "Scientific Faith" and "We Can Surely Believe;" Dr. P. W. Philpott, pastor, Moody Memorial Church and well-known evangelist; Dr. W. B. Riley, valiant protagonist for the Bible; Dr. W. L. Pettingill, Bible teacher and interpreter of Prophecy; and Dr. Leander S. Keyser, keen and challenging theologian, author of many books on Christian evidences. Dr. James M. Gray, president of the Institute, will preside, and speak on devotional themes at one period each day.

A group of qualified speakers insure interest for the Torrey Memorial service of Tuesday evening when the life and work of the late Dr. R. A. Torrey will be reviewed.

World Missions will command full attention on Friday, the last day of the conference. A group of missionaries whose lives have been interwoven with the evangelization of the distant continents and islands of the earth will recount the leadings and providences of God in other lands.

The Institute's trained choir and a number of special soloists, together with the usual measure of congregational praise, will give distinction to the musical program which has been an outstanding feature of former conferences.

Action of Kiangpei Presbytery

Chinese Presbytery Votes Against Union With United Church of China

In a recent letter sent through the Foreign Mission Committee at Nashville, Rev. Martin A. Hopkins gives us this interesting information:

"On October 4th the Kiangpei Presbytery, which embraces a large part of the organized work of our mission, met in Hsuehchowfu. This was the first meeting after an interval of two years, conditions last year being too unsettled to attempt a meeting. It was a fully attended meeting both by Chinese and missionary delegates. It was good to see each other again, especially after the long separation, made longer by the trying experiences through which we have passed. Here we were meeting in perfect peace in the city that had been one of the storm centers during the recent wars, and in a church that had been occupied by soldiers! On the first morning the clear balmy air and the song of birds outside the windows was typical of the spirit of radiant triumph that filled our Chinese brethren. They had weathered the storm and come through more than conquerors through Him that loved us. There was also manifested a most cordial feeling of fraternity that completely obliterated racial distinctions among the delegates. "Ah Lord Jehovah! behold . . . there is nothing too hard for Thee."

"One of the momentous issues that came before the Presbytery was whether to join the Church of Christ in China a union church movement which was organized a year ago or to remain with

(Continued on Page Two)

Memphis Church Calls Charlotte Pastor

Rev. Parks W. Wilson, is Dismissed by Mecklenburg Presbytery to Tennessee—Mr. Wilson Honor Guest at Ministers' Lunch

The Presbytery of Mecklenburg met in called session on Friday, January 25 and dissolved the pastorate of Rev. Parks W. Wilson at West Avenue Church, Charlotte, N. C., that he might accept a call as co-pastor of the Second Presbyterian Church, Memphis, Tenn., although under the strenuous protest of the congregation over which Mr. Wilson has presided for the past two years. The church declined to concur with him in the request for the dissolution of the pastorate, feeling the work of the minister had been so signally successful in that church and that section of the city, and was not completed. The testimonies of the representatives of the church were very warmly expressed as to Mr. Wilson's work as preacher, pastor, organizer and friend.

The minister, however, told the Presbytery that he had definite convictions of duty that he should accept the call to the co-pastorate of the Second Presbyterian Church, Memphis, Tenn., where the veteran minister, Dr. A. B. Curry, has been located for so many years, and on this representation of the sense of a call of God, the Presbytery voted to dissolve the relation and dismissed Mr. Wilson to Memphis Presbytery.

After the meeting of Presbytery, the ministers of the city of all denominations gathered at Ivey's and had a farewell lunch together, with Mr. Wilson and Rev. Joseph A. Gaines, of St. Johns Baptist Church, as honored guests. After the meal was served, Dr. C. R. Nisbet, president of the Charlotte Ministers' Association presided at the farewell toasts, when many addresses, complimentary and valedictory were delivered by the brethren of the different pastorates of the city. Resolutions were adopted expressing the feelings of the body toward these ministers who are leaving their old charges about the first of the month.

The Home Missions Council Meets

Inter-Church Body in Annual Session at Atlantic City

On January 9 and 10, 1920, in the Presbyterian Church at Atlantic City, the Home Missions Council and Council of Women for Home Missions held their annual meeting. This is the 20th anniversary, and the theme was: "The Strategy of Home Missions."

There were present from the Southern Presbyterian Church: Dr. S. L. Morris and Dr. Homer McMillan, Secretaries of Home Missions; Mr. R. E. Magill, Secretary of Religious Education; Dr. Henry W. McLaughlin, Country Church Director; Mrs. H. J. Williams, Editor of "The Presbyterian Survey," and Mrs. R. M. Pegram, of Louisville, Kentucky, representing the Committee on Woman's Work.

The Committee on Rural Work met all day Monday, and Tuesday morning. Dr. McLaughlin is a member of this Committee. The council adopted a resolution of the Rural Church Committee calling upon all the denominations to appoint a Country Church Day either on the fifth Sunday after Easter or some other Sunday convenient.

The Committee on Church Building met on Tuesday and Wednesday. Thirteen denominations have architectural departments. Mr. Magill represented

(Continued on Page Two)

CONTINUATIONS FROM PAGE ONE

KING COLLEGE CAMPAIGN ADVANCES

manent endowment fund. This will give the college an endowment of about \$650,000.00 which does not include about \$8,500.00 a year contributed regularly through the budget of churches of the Synod of Appalachia. Capitalized at 5 per cent this represents additional endowment of \$170,000.00, which will give King College the equivalent of an endowment fund of over \$800,000.00.

The remainder of the \$750,000.00 fund will be invested in buildings and equipment. The erection of the "E. W. King Administration Building" is the first building unit contemplated in this expansion program. This will be in honor of Mr. E. W. King, of Bristol, who has been, for about fifty years, the greatest benefactor of King College.

The student enrollment is the largest in the history of the college and taxes the capacity of the class rooms and the faculty under present conditions.

It is the policy of the Board of Trustees and of the Campaign Committee to proceed steadily with the financial campaign among the alumni and friends of the college and in the churches of the Synod of Appalachia. It is confidently believed that the final goal of \$750,000.00 can be reached well within the time limit established.

When this is done, it will place the college in a position to apply for membership in the Southern Association of Colleges with every expectation of being approved and accepted by that organization.

ACTION OF KIANGPEI

the North China Synod of the Presbyterian Church. The Presbytery decided not to join at this time, largely because the union church is composed of many diverse elements of various doctrinal shades, loosely strung together by a few missionaries on a very slender creedal thread, and so is not a vital organism which has developed naturally out of the indigenous church, but only another organization with headquarters in Shanghai. They also appointed delegates to visit the North China Synod at its recent meeting. The Hwaitung Presbytery, which is another section of our field, has decided definitely not to join the union church. With the North China Synod and these Presbyteries there is a good prospect for forming a strong, sound, evangelical church in this section of China, which will be the nucleus for a larger federation of churches in the future, based on a maximum instead of a minimum statement of Christian truth."

THE HOME MISSIONS COUNCIL MEETS

our Church in this matter. The architectural bureau of the committee of Religious Education, Box 1176, Richmond, Va., is prepared to render valuable service, and through co-operation with the Bureaus of other churches pamphlets are furnished without cost showing plans for building ranging in price from \$5,000 to \$750,000.

Home Missions Congress

The last annual meeting of the Council authorized the holding of a National Home Missions Congress, and invited the co-operation of the Federal Council and the Council of Women. Both these Councils heartily accepted the invitation. A Joint Committee of Arrangements was quickly appointed, consisting of five from each of the Councils. That Committee began at once to plan for the Congress. Four large Commissions have been appointed and are at work. They are as follows:

Commission I — The Task of Home Missions Today.

Commission II — Administration of Home Missions.

Commission III — Promotion of Home Missions.

Commission IV — Co-operation in Home Missions.

The Congress is to be held in Washington, D. C., November, 1930. The above Commissions all held meetings and did some constructive work looking forward to the Congress.

A number of able addresses were made at Atlantic City, notable among which were those by Dr. Charles L.

DEVOTIONAL

HOW TO FIND HIDDEN TREASURE.

A Sure Way; No Cheat.

H. H. Leach.

Through the good kindly offices of the editors of our church papers, I wish to offer to my fellow Christians, the readers, my discovery of a certain, sure and effective method of "searching" the Scriptures and finding the "hid treasure," (Prov. 2:45) God has so richly "hid" therein. As covering the whole Bible it far, far surpasses any and all books I am acquainted with at all. My first knowledge of it came from seeing it so strongly recommended by R. A. Torrey in his able little hand-book, "How To Study The Bible." I obtained a copy and tested it out some two years with most profitable results. My personal profit from its help is so great I feel constrained to tell of it to as many of my fellow-Christians as possible.

White, President of the Congress and Executive Secretary of Home Missions of the Northern Baptist Convention, and one by Dr. W. R. King, Secretary of the Council. Dr. King said that during the sixteen months that he has been Secretary he has been specially impressed with three things: First, the magnitude of the Home Missionary enterprise; Second, the growing interest in inter-denominational co-operation, particularly in the field of Home Missions; and Third, the possibilities of the Home Missions Council. He called attention to the fact that there are three great outstanding needs which this Council can do much to meet: (1) The need of better knowledge and understanding of each other. The workers of the different denominations represented in this Council do not know each other. Even those who live and work in the same Home Mission fields are only casually acquainted and in very many cases are total strangers. Two superintendents representing two leading denominations in the Council, who had been living in the same city ten years and supervising the work of their respective denominations in exactly the same territory, met for the first time in a conference Dr. King held in their city a few months ago. This accounts for much of our inter-denominational maladjustments. How can we expect to avoid competition, duplication, overlapping, and unwise administration of Home Missions when those who are responsible leaders do not know each other and are ignorant of each others' programs?

(2) The need of a better knowledge of the Home Mission task on the part of the leaders as well as the Church at large. This is no reflection upon the work or the workers of the past. They had their task in their day and generation and performed it with courage, consecration and ability. We are in a new day and generation. Everything has changed. Home Missions is a new thing. We need a better knowledge of the task today.

(3) The need of a better co-ordination of our forces in the performance of the task.

A good deal has been accomplished along this line, but it has been elementary and preparatory. We have not yet attained. Co-operation is yet in the first stages. A fuller co-ordination of denominational forces and resources in Home Missions is imperative.

We must develop an interdenominational knowledge of our common Protestant task in Home Missions. We must work out a finer co-ordination of our denominational forces and resources. We must cultivate the "we feeling" through a closer and more consistent fellowship.

DR. LINGLE GIVES SPRUNT LECTURES

No brief report can give any idea of the value of these lectures, but fortunately they will soon appear in book form, announcement of which will be made later. Every minister, every student of the Bible and every student of social problems ought to add this book to his library for constant reference.

The name is: "The Treasury of Scripture Knowledge."

In plan "The Treasury of Scripture Knowledge" is a book of references and parallel passages—one half a million!

These references are compiled from "Canne, Browne, Blaney, Scott and others." As to who compiled these references and put them in this handy form, the book nowhere tells. This does not detract the least particle from the value of the book; for the reader is given a reference to read, and to interpret for himself, which is for the reader infinitely better than to give him some man's interpretation—for after all, what he desires most is God's true meaning.

These references are indicated by book, chapter and verse; the text of the Bible is not given.

"The Treasury" conforms throughout to the Authorized (King James) Version, but is perfectly fitted to all editions of the Holy Scriptures.

1. Its method has to do with the Bible itself, not comments on the Bible, not anything outside the Bible. Probably eight Christians out of ten study about or concerning the Bible more than they study the Bible proper.

2. The reader is his own interpreter of what God says. These are many notes sprinkled over the pages, but as a rule, do not give interpretations, or if they do so, give the reader more references so that he may prove it out for himself. This frees the reader from "the doctrines of men." It is the best form of self-help; and self-help is the best help.

3. It is wonderfully helpful in explaining passages that is, it shows how God elsewhere explains Himself. As Dr. Torrey says in the introduction: "There is not a difficult passage in the Bible that is not made clear by other passages." But exceedingly few of us can find those "other passages" without help—and this book is just such a help.

4. As Dr. Torrey points out: "It also emphasizes the truth by bringing in a multitude of witnesses." For example: should you think God does not seriously take a Christian's conformity to the world (which Jesus says hates God), take up the "Treasury," and read very carefully and prayerfully, yea, "search" (as for hid treasure) the twenty-six references, and you will see how God emphasizes His own testimony against worldly conformity. And "to rightly divide the word of truth," guarding against a mere negative form of religion, "search" the thirty-one references on the positive side of the subject godly living, under "be ye transformed."

5. Use of the "Treasury" strengthens faith: (a) by leading the reader to see the unity of Scripture; without any effort of his, the reader is more and more deeply impressed with the fact one mind, and but one mind is speaking in the Scriptures. (b) by leading the reader to see that all the (42) writers in the Bible agree perfectly and all are working on the same one theme: John 3:16. (c) By enabling the reader really and truly to feed on the heavenly manna of the Word, in that he is led into a better understanding of it.

6. "The Treasury" utilizes strictly the rock-bottom principle that Scripture must be interpreted by Scripture. As said above, the student is not taken out of the Bible, but taught to look into it.

This book is the greatest help for detailed study. I judge it is far less help in outline work, plenty of other works for that. But if the Bible student will first do his outline work of book by book, then wishes to take up the passages more particularly and "bit by bit," as Dr. S. D. Gordon would say, "The Treasury of Scripture Knowledge," is, so far as I know unequalled, unsurpassed. Detail study of the World is an exceedingly profitable method. It is very similar to "feeding on the manna." No one can sit down to a large table and eat all that is on it. No one can "eat" all the truth in the Bible at once; God does not intend it so. We first select our portion; second, we appropriate our present need; third, we assimilate it. So with feeding on the Word. This detailed method followed by "The Treasury" enables the reader really and truly to feed on the Word.

If I were forced for the rest of my

life to keep only two books of my choosing, one would be an A. V. copy of the Scriptures, and the other "The Treasury of Scripture Knowledge."
Shenandoah Junction, W. Va.

THE POTTER'S WHEEL

Let us make no mistake about it. God's purpose for us is more beautiful and more wonderful than any dream we have ever dreamed for ourselves. "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for those who love him."

The wheel that shapes us is life itself. The circumstances upon which our characters are fashioned. The wheel is hard and merciless. It is no respecter of persons. Under its cruel tyranny men are beaten and broken. Under its pressure men are fashioned and made. It is morally neutral. It sends one to college and another to prison. It bestows upon one an intolerable handicap and upon another a priceless inheritance; and upon the wheel the vessel that the potter held in his hand was marred and broken; and yet it was upon that same wheel that the vessel was re-fashioned and formed into a vessel of honor.

We cannot escape the swift-turning process of the inexorable wheel, but upon this same wheel one life is fashioned into success and another into failure. I have just read Senator Beveridge's revealing life of Lincoln. The wheel upon which Abraham Lincoln was fashioned was more cruel and heartless and hard than I had even thought. The life out of which he came was narrow and restricted. He was handicapped by circumstances in which poverty and ignorance and vulgarity abounded and yet upon that wheel he was fashioned into the noblest character which America immortalizes in her hall of fame.

Side by side with this life of Lincoln, I would like to put John Morley's life of William E. Gladstone, who ranks among the immortals of British history. Gladstone's life was formed in kindlier circumstances. He administered wealth from youth to age. He possessed everything that the colleges and schools of England could contribute. And yet upon that wheel of fortune the character of Gladstone was fashioned into a vessel of honor, an example of integrity and sincerity which has been an ideal to multitudes of men who never met him. Circumstances are only plastic clay in the hands of character; and rich and poor, learned and unlearned, those born into handicaps and those born into an inheritance, may have their characters moulded and fashioned after the mode of the Master himself—Banner.

Did it never occur to you that if you do not hear God's answer to prayer, it may be not because he is dumb, but because you are deaf, not because he has no answer to give, but because you have not been listening for it that you might hear what that answer was? We are so busy with our service, so busy with our praying, that it does not occur to us to stop our own talking and listen if God has some answer to give us with "the still, small voice."—Lyman Abbott.

In the dim hours of sorrow and bereavement; in the hour of painful lassitude, when we hear "Time flowing through the middle of the night;" in the hour when, like an uncertain echo in the lonely corridors of some haunted house, we hear far off the monotonous footfall of approaching death; what is it that calms, and comforts, and soothes us then? Is it any discovery of science? Is it any scheme of philosophy? Is it even the sublime vision of Dante, or the lordly eloquence of Milton? Is it anything that orator has uttered and poet sung? Nay, when the melody of lyric songs has lost its charms, and the music of memory and her siren daughters has been brought low, we still listen—when we can listen to the beautitudes which Christ spake to the multitudes as they sat listening among the mountain lilies, or to those last words, more precious than archangels' utterance, which on the same night that he was betrayed he spake to his beloved ones, when the traitor had gone out and it was night.—Canon Farrar.

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EDITORIAL

THE SALVATION ARMY CRISIS

It may be premature to express opinions on the crisis which has appeared in that noble Army of men and women who are believed by the world to exhibit the most outstanding example of self-sacrifice for the service of Christ and humanity that can be found on the globe. But it may be well to speak of some things now, and wait for developments. We refer to the Salvation Army.

About two months ago Gen. Bramwell Booth, recognized head of the Salvation Army in England, became desperately ill, so that his life was despaired of. While the general lay unconscious at Suffolk, seven members of the high commission which governs the body of the Army, in operation a move to unseat the head of the Army, and at their insistence, the Council met, and voted Gen. Booth unfit to remain the head of the Salvation Army, not making any interpretation of the term, "unfit." All but eight of the twenty-seven members voted for the resolution. Of these eight, four are members of General Booth's family.

As soon as the decision of the Council was reached, the Booth family obtained a legal injunction against putting the resolution into effect. The Council is now seeking to dissolve the injunction in the courts. In the meanwhile, Gen. Booth rallied from his desperate illness, and bids fair to recover. He is an old man, having been in active service since 1874. He was made General to succeed his father Gen. William Booth in 1912.

The Salvation Army is an autocracy, and is led by the iron will of Bramwell Booth. It is his desire that the Booth family shall continue to lead it. It is this autocracy which has fired the other commissioners with a determination to break the situation. The question arises: Is it desirable to continue this autocracy, and let the Booth ideals still reign in the Army?

The world has grown to admire and love the Salvationists for their self-sacrificing work in every corner of the world, where human derelicts float in the tide of affairs. The Army came forth in the World War unscathed by criticism for its altruism, which could not be said of some other beneficent agencies. Men believe in the Army, and gladly support it because they think they are doing by proxy a work of charity and rescue of souls from sin and perdition. America annually responds to the annual campaigns for the Army's support. And of course Great Britain does also. Shall we witness a great movement break up and disappear because of inward factors?

There are two sides to this controversy. The one side believes in the creation of the Booth family, and they believe it will need the inspiration of the Booths as long as that soul force is possible. The other side believes in the dedication of men and women to this work can be traced to the example and magnetic power of William Booth, in the first place, and latterly, Bramwell Booth. On the other hand, an autocracy is impossible in our present times, either in business or religion. The Council sees this, and wants to end the Booth autocracy. Is this the way to end the Booth dynasty?

We are adding to this article some paragraphs taken from the British Weekly of January 3, which may throw some light on the problem. The article is captioned, "The Crisis in the Salvation Army," by One who knows. The clippings follow:

"Many people, perhaps, do not realize that this impressive organization, world-wide in its ramifications, is the creation of the man who lies so tragically stricken in a cottage on the Suffolk coast. William Booth, his father, was the creator of all that boundless enthusiasm which led to the formation of the Army, but Bramwell, working silently and ceaselessly in the shadow of that picturesque personality, was the organizer of victory. He it was who built up and consolidated the extraordinary structure which startled people from the first by its solidity, and he it was who quietly and persistently controlled the statesmanship of the organization when it was powerfully attacked by public men of great eminence and sensationally deserted by members of the General's own family. Bramwell Booth, it should be clearly known, is not merely the second General of the Salvation Army, but its original organizer, its only statesman, and in truth its first autocrat.

"But we are confronted by one definite danger to the organization of the Army which must, I think, have a far-reaching effect on the whole body. For many years the rich and powerful branch of the Army in America, with millions of capital, has been restive under the tutelage of England. Only the perfect tact and occasional submissiveness of Bramwell Booth have prevented that great body of the Army from declaring its independence and going its own way under the leadership of his sister Evangeline. For example, if Bramwell had ordered his sister to take command in India or Australia it is safe to say that the whole Army in America might have risen to defy his order and to break the link with England. That is to say, his autocracy never ventured to cross the Atlantic.

"The Army became a mighty thing because the English nation and then the whole world fell under the spell of William Booth's magnificent appearance and his obvious sincerity; it grew in wealth, power, and prestige because Bramwell Booth mastered and guided its enthusiasm, established a business-like intimacy with the rich and charitable, and maintained the Booth tradition. Let him go, let quarrelsomeness and fractiousness appear at headquarters, let America break away, and half the Army in England declare for the Booths and half for a new form of leadership, and the public, shocked and scandalized, will regretfully conclude that the Army is no longer that great body of devoted men and women who up to this moment have given their lives so single-mindedly to save the lost and to befriend the homeless.

"The only person who could save the Army from this calamitous end, if such a man may be found in its ranks, is one who by a real love of the old General and a real faith in the Booth tradition could stamp out the smouldering embers of mutiny and persuade the Army to continue its original autocracy until a more peaceful hour has arrived for reconsidering the whole question of leadership.

In the meantime I feel that the sympathy of the whole world will go out to the stricken General in his Suffolk cottage."

J. G. G.

RELIGIOUS EDUCATION IN CHURCHES

We do not refer to religious education in our Seminaries, because over these the Church is supposed to have full control, though at times it is a rash supposition, as in the case of the Northern Assembly and the Union Theological Seminary of New York. We refer to what is now known as "Church Schools," an innovation in Church work that is a recent invention.

Both in the North and South the idea of religious instruction for the young people of the Church seems to be spreading.

We have in our congregations, at times, a new worker who is known as the "Director of Religious Education," who is supposed to train our young in doctrinal truths.

It is a new work that has taken hold upon the

present generation, that is full of promise, yet it is full of latent danger unless directed by wisdom. Wise direction is especially needed now, when doctrinal error is abroad everywhere.

We carefully guard our pulpits by every precaution less error should be taught, yet we pay little attention to the views of those who teach the young in our Summer Conferences.

No man can teach our people from the pulpit unless he comes up to certain requirements of our Book of Church Order. He must be examined by Presbytery and subscribe to the doctrine of our Church, yet any Summer Conference can put anyone in charge and no questions are asked.

Our brethren of the Northern Church seem to be awakening to the danger we have mentioned. Their General Council, the governing body of their Church, has voted to recommend to the next General Assembly as a proposed constitutional rule to be transmitted to the Presbyteries for adoption as follows:

"Each person desiring to serve as a director of religious education or in any position the equivalent thereof in a particular church, shall first obtain a license to serve as such from the presbytery having jurisdiction over the particular church. The presbytery shall require of each applicant satisfactory evidence of being a communicant member of some evangelical church and a willingness, if not already such, to become, prior to such licensure, a communicant member of the particular church. The presbytery shall examine each applicant as to piety, knowledge of the Scriptures, the doctrine and polity of the Presbyterian Church, and ability to teach. Each applicant shall also be required (1) to produce a certificate of graduation from a theological seminary, with specialization in religious education; or (2) a diploma from some college or university, with specialization in religious education and in addition at least one year's specialization in religious education in a recognized institution or two years' experience in general education or religious education; or (3) the equivalent of either of the above. Said license shall be valid only within the presbytery and for one year, unless renewed, and may be withdrawn at any time at the pleasure of the presbytery to which each licensed director of religious education shall report at least once a year. Nothing in this rule is to be interpreted as applicable to ministers who are members of, or to men who have been licensed to preach by, a presbytery of this church."

EDUCATION IN MEXICO

We have just received and read a most interesting letter from Dr. W. A. Ross, one of the professors in the Evangelical Theological Seminary in the City of Mexico. It is mainly concerning progress in education in the Republic of Mexico.

With almost 80 per cent of illiteracy the task facing the authorities is a tremendous one. First President Calles and now President Gil have been nobly seeking to improve educational conditions in the Republic. They have established six great Agricultural schools in different parts of the Republic to train men to develop scientifically the great natural resources of the country. They have also founded a number of Regional Normal Schools to train the teachers for the host of primary and other schools that are necessary to overrun the curse of illiteracy.

Institutes for the teachers are being held everywhere, "Open Air Schools" being established, "Cultural Missions" are going from one end of the country to the other. The country is alive to education as it has never been in all its history.

The Evangelical Churches are not lagging behind in the movement. The Birthday Gift of the Woman's Auxiliary that is used to build two schools for Christian Education of Mexican young women, is coming at just the right time to enable them to meet the pressing need of present conditions.

They are also planning for a Secretary of Religious Education. When this letter was written they were facing the New Year with a feeling of confidence and expectation.

A vastly better day is dawning for Mexico.

J. M. W.



"THE GRACE OF GRATITUDE"

Rev. T. K. Mowbray

Luke 17:11-19

Our Lord was en route to Jerusalem to attend the last passover of his earthly life. Instead of taking the direct route through Samaria to Judea, he went by the route on the east side of the Jordan. While he was moving eastward along the boundary line between Galilee and Samaria, he was met just outside of a village by ten lepers.

As we know, leprosy was regarded and treated under the law of Moses as an emblem of evil. This scourge was quite prevalent in Palestine. Because of its ghastly nature and revolting accompaniments it served the purpose of teaching the horror of sin and its terrible effects.

This loathsome disease is minutely described in the book of Leviticus, and seems to have had its origin among the Israelites, while they were laboring among the dust and heat of the brick kilns of Egypt. At that time, so far as we know, no medicine was available with power to stay the ravages of this terrible disease, nor even to mitigate sensibly its tortures. The leper might recover, but he was not cured, for, as Dr. Thomson has said, "Leprosy has ever been regarded as a direct infliction from God, and absolutely incurable, except by the same divine power that sent it." Hence, the King of Israel, when the King of Syria sent Naaman to him, that he might be recovered of his leprosy, said, "Am I God to kill and to make alive, that this man doth send unto me to recover a man of his leprosy?"

Due to discoveries of modern science, victims of this terrible malady, if treated in time, have some chance of recovery in our enlightened age, for which we might well thank God.

Now, let us notice the

Appeal of These Lepers

"Jesus, Master, have mercy on us." There were ten of them. Misery had drawn them together in a common cause and had given them an interest in each other; furthermore, they had need of mutual assistance.

They all stood afar off, in accordance with Mosaic custom, and there was a unison of spirit in their common cry.

Our Lord saw them. He didn't say, "Come here, and I will heal you;" or "Come to see me tomorrow and I will try to help you," but, he said, "Go show yourselves unto the priests." This was a direct command. It was the custom, when a cure was thought to have been effected, to present one's self to a priest to receive a ticket of cleanliness. Lepers all over Palestine had heard of the power of the Saviour in curing this disease. The record now indicates that these men turned their faces toward home and started off to visit the priest in implicit obedience to this order. The result was that as they went they were cleansed. Obedience, as it usually does, brought the blessing.

They all realized that they were cleansed. But the thought of cure had now obscured everything else. Each leper thought immediately of his past associations and loved ones, no doubt, and hastened off eager to be restored once more to the society he had long craved, perhaps during months or years, but which had been denied him because of this terrible affliction. One can imagine these Jews, finding themselves cured, immediately separating themselves from their fellow of another race. Their old hate and aversion would manifest itself, all the more vividly because of their previous association as outcasts. They probably turned and said, "What have we to do with thee, thou Samaritan!" The man was too much overcome, we can surmise, to make retort. He is thinking of his past, but also of his future. He is grateful. "When he saw that he was healed, he turned back, and with a loud voice glorified God and fell down on his face at the feet of Jesus, giving him thanks." We assume that the other nine were Jews from a remark of our Lord. Perhaps the leprosy had eaten into the vocal organs of the man so that he could hardly speak above a whisper. But now, he expands his lungs, opens his mouth, and Praise God! his voice has returned. So he praises God. Not only does he show his gratitude in praise, but he fell on his face in adoration at the feet of the Saviour, giving him thanks.

But where are the thankless nine? In response to his gratitude, Jesus answering said, "Were not the ten cleansed? But the nine, where? Only one had returned, and he a Samaritan.

This Gentile probably did not anticipate much help from our Lord, when he first appeared, although he joined in the cry of his companions. He may have been reared in the niceties of the Mosaic institutions. But, as often occurs, we get most where least is expected. And when he did receive the same cure, as as that of his erstwhile companions, the reaction was so great that he was impelled to voice his gratitude for the redemption of his body. On the other hand, the nine Jews, probably expected more from the Saviour, as he was a member of their own race. They had the oracles of God. They were privileged. They probably felt that if the Master had power to heal them he owed it to them to effect a cure. But when they had been relieved, they departed each one to the priest, to secure a clean bill of health,

as soon as possible, forgetting—in base ingratitude the One who had effected their physical transformation.

Our Lord says, "There are not found that returned to give glory to God save this stranger." Yes, a stranger to the house of Israel and to God but not to remain a stranger long to God. Christ would emphasize in the presence of his disciples and the villagers, no doubt—many of whom probably knew the lepers, personally—that it was a singular thing indeed, that the Samaritan, alone, thanks God for his recovery. There is however, a

Completer Cure

than that of mere physical restoration. Jesus said to this Samaritan, "Arise, go thy way"—you may go on now to your home, but you will go a different man inside and out—"Thy faith hath made thee whole."

His gratitude for one blessing had secured for him the reception of another and greater—the salvation of his soul. "Thy faith hath saved thee" is the way the revised version puts it. "Thy faith hath saved thee," cannot refer to the cure of his leprosy. That was effected before his return to give thanks, for it called out this new blessing, from the lips of Christ. Moreover, the nine were healed as well as the Samaritan, and it is clear that the Lord designed to give to him something more than they had received. He had shown a faith which they had not manifested, and he was to get a salvation nobler than the cure which they had obtained. They were healed of their leprosy; he was saved, not from that only, but also from his sin." (Taylor)

What lessons might be drawn from this incident? The first that occurs to us is the

Amount of Ingratitude

in the world. Many persons assume that they are entitled to what they possess because of their superior knowledge, greater capacity for accumulation, or because they have inherited family names of distinction and cherish traditions of the past. Should they not inquire, "what have I that I did not receive?" Yet, they go on for days and months at a time and never take thought of God; never ask a blessing as they partake of the food which enables them to sustain life; never invoke the protection of God nor offer thanksgiving for countless dangers avoided. Coming from the crisis of a narrow escape, they exclaim, "Oh, that was just my good fortune!" They refuse to enter the house of God on the Sabbath day, although the Lord of all things has given them six days for themselves, and only asks for one day in which they might worship Him. How many people, recovering from dangerous operations or a long siege of illness, give God the thanks, rather than give it to the physician or nurse, who, no matter how skillful they may be, could do nothing without Divine guidance? Here we have a signal example of ingratitude in the nine lepers who went away and thought no more about it until it was too late to thank the Giver of every good and perfect gift.

Again, we have the

Baseness of Ingratitude

Quite often we read in the papers where persons driving cars on the highway, out of the kindness of their hearts, give rides to strangers. When secluded spots are reached, the ingrates blackjack their drivers, take watches, money, and often the cars, and leave their benefactors lying by the roadside, dead or badly injured. This is a sample of modern ingratitude, not infrequently heard of.

Or, we have a mother who toils, sacrifices and suffers to bear and rear her children, who, upon arriving at maturity, desert and malign her. "How sharper than a serpent's tooth to her a thankless child!"

How much more base, then, it is to be ungrateful to God, to take his name in vain, to cast aspersions upon his prophets and his people. A pertinent example of this is seen in some of our modern writers, whom God has endowed with talent to write, but who have debased their endowment by seeking to destroy the higher realities of life; the spiritual values, which they, "having eyes, see not."

What are some of the causes of this ingratitude? Pride might well head the list. It is more than fallen human nature wishes to concede to admit that the talents we possess are God-given. We should like to think that we inherited them through a long line of notable ancestry. Or we accumulate wealth by our craft, rather than through being gifted and blessed by Divine providence.

Again, we can't find anything in our philosophy to lead us to think that there is a personal God, and of course, one cannot be thankful to a "mere force!" Then, too, blessings are often in such indirect ways that we are not sure that God works in such a fashion. It was merely a fortuitous chain of circumstances which effected this happy state of affairs. However, the greatest cause of ingratitude is lack of

Faith in Christ

It was the Samaritan who had the glimmering faith in Christ who returned and was led into the noon day light by the Son of righteousness with healing in His beams. The nine Jews, who had no faith except a desire for physical restoration, went away and missed the pearl of great price, the inestimable blessing of spiritual life.

During the World War, when a company of French soldiers reoccupied a town they had been compelled to evacuate sometime before, they were received with great joy, and an officer said, "I am glad to help to save these people, but I don't see why they are so joyous." An old woman standing nearby replied, "You don't know what you have saved us from;

that is why you don't rejoice with us." The Samaritan rejoiced because he knew.

My brethren, let us learn from the grateful leper to glorify God for deliverance from affliction, to thank Him for mercies to us, but above all, to realize and be grateful that "without faith it is impossible to please him; for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek Him."—(Heb. 11:6).

Wardensville, W. Va.

THE FAIR DEAL

Of Christian Stewardship

A fair deal for yourself is what you want and what everyone needs most—and the best way to get it is always to give it.

A millionaire is seated in an easy chair. By him stands a poor man in supplicating attitude. "Very sorry, my young friend, that I can do nothing for you. But I can give you a word of good advice—economize!"

"But," says the poor man, "When a man has nothing to—"

"Nonsense!" interrupts the millionaire, "Under certain circumstances a man must know how to save."

A little later they chanced to meet again, this time under different circumstances. The millionaire was drowning in a lake; the poor man calmly regarding him from the shore. "Sorry, my friend," says the poor man, "I can do nothing for you. But I can give you a word of good advice—swim!"

Millionaire (choking)—"Bub-b-ub, but w-when a man can't swim—"

"Nonsense!" says the poor man, "Under certain circumstances a man must know how to swim."

Most men deep down in their soul of souls believe that it is more blessed to receive than to give. Yet I must say that, by some strange quirk of human nature, you are really inclined to feel more kindly toward the man from whom you do something than you do toward the fellow who has helped you.

Just pause here a moment and reflect upon some of the times in your life when you rendered service to someone and was it not true that you felt kinder toward him than he did toward you?

Remember the man who lost his way and stopped your home to inquire the right road? And after giving him the desired information, that satisfaction of feeling an interest in him that you had because of the service you rendered him?

"It is more blessed to give than to receive," is not impractical religious sentiment—it is the highest form of present-day efficiency teaching.

God gave to us long before we were able to give Him.

Men have been trying through all the ages, and in walks of life, to avoid giving an equivalent for what they receive, but they have always ended by paying the price with accrued interest and collection charges added.

The world may not see all the equivalents you get for what you give, but you will know every one of them.

You may pay out a thousand cents in the way of service and substance and apparently never receive any return. But suddenly one of those cents, which has been drawing compound interest, will come back as a two-dollar gold piece.

Your reward may not always come as soon as you expect, but keep on giving more service. This I know sometimes very discouraging. But nevertheless remember this, when payment is delayed interest accrues to your credit.

A business man of note makes this statement: "Give the fair deal liberally, unfailingly and without a shadow of doubt as to the outcome, and you will be given the deal, 'good measure, pressed down, shaken together, running over.'"

If you don't give the fair deal, this universal principle of equivalency will exact it from you, and it will charge a ruinously high fee for its services.

Have you given Christ a "fair deal?"

Are you giving the Church a "fair deal?"

The fair deal becomes effective in proportion to the real sacrifices we make, and is not a question of how much time or money we have to spare.

The things that we can ill spare carry part of ourselves and are alive.

Read God's Word earnestly and prayerfully and let Him show you what you should give as a fair deal. Then give it, and give it cheerfully, and you will be happy in so doing and will realize that you, also, are getting a fair deal.—H. J. Jepson, in United Presbyterian.

INDEBTEDNESS ON AUTOMOBILES

It seems that many are driving cars which they do not own. According to figures recently published 500,000,000.00 are owed on cars bought by the people of this country. That is a huge sum of money. Someone has figured it out that if this stupendous sum should be equally divided among the people for payment—figuring on a population of 118,000,000—each man, woman and child in the United States would be under obligation to pay a little over \$12.72. There are at present a total of 23,125,000 automobiles in use in this country. That makes one car for almost every five persons, which means that there are more cars than there are occupant-owned homes.

But there is a larger debt than this resting upon us which is to give the gospel of our Lord Jesus Christ to the world, and the deplorable thing about it is that we are making very little effort to pay it. You have paid, or will pay for your car, but what are you doing about this other debt?

DEPARTMENT OF SYNOD'S WORK

CONDUCTED UNDER THE AUSPICES OF THE COMMITTEE OF TWENTY-SEVEN APPOINTED BY SYNOD TO PROMOTE ITS ACTIVITIES

REV. A. D. P. GILMOUR, D.D. *General Chairman*
Wilmington, N. C.

Synod of North Carolina

REV. E. E. GILLESPIE, D.D. *Executive Secretary*
P. O. Box 1124. Greensboro, N. C.

PRESBYTERIAN CHURCHES, UNITED AND UNITED STATES

Rev. G. A. Wilson, D.D.

Through its 1926 Assembly the Southern Presbyterian Church invited the United Presbyterian Church to confer organic union. The invitation was accepted. In 1928 a proposed basis of union was submitted to the assemblies of the two denominations. Both deferred action, notifying their Presbyteries that suggestions would be welcome and calling upon their membership to pray for guidance. Certain data on these two denominations is herewith submitted in the hope that it may be helpful information and with no intent of arguing either for or against union. The information is derived from 1928 minutes of the two Assemblies.

are in Southern territory. The Southern Church occupies a solid block of states; the U. P. Church in its main strength occupies an immediately adjoining solid block of states, the combined church would occupy in force an extended solid block, New York to Texas, Florida to the Lakes, Virginia to Kansas, with respectable strength in New England and on the Pacific Coast and scattering forces in other states.

The seven states of largest membership in the Combined Church would be: Pennsylvania, 85,411; North Carolina, 73,389; Virginia, 62,417; Texas, 47,593; South Carolina, 30,583; Georgia, 29,217; and Ohio, 27,635. New York, next largest of northern states would have 12,451 and Louisiana, smallest of Southern states, 13,419.

The matter of overlapping warrants special analysis of nine states and District of Columbia where both denominations now have churches. Fortunately there is

Oklahoma is home mission territory for both churches. The U. P. churches are: Tulsa, 400 members; Guthrie, 92; Oklahoma City, 51; Roosevelt (2), 82 and 52. One Southern church, 294 members, is in Oklahoma City and one, 59 members, is in Tulsa. There are none in Guthrie or Roosevelt.

The four Texas U. P. churches are all small and are in Corsicana, Eureka and San Antonio.

The Missouri U. P. strength clusters about three centers: St. Louis in the east, Kansas City in the west and Tarkio in the northwest. St. Louis has four U. P. churches, 362,340,303, and 249 members; and five U. S. churches, 300,639, 64, 50, and 48 members. Kansas City, two U. P. churches, 301 and 48 members; five U. S. churches, 763, 506, 494, 300, and 150 members. Two U. P. churches are in Tarkio and one in St. Joseph; no U. S. church in Tarkio and four in St. Joseph. Across the lines in Illinois, Iowa and Kansas, are U. P. churches and U. S. churches are in Missouri adjacent to these centers. Satisfactory union would probably show more immediate benefits in Missouri than in any other state.

White Educational Institutions.

The United Church has two Theological Seminaries, Xenia, in St. Louis, and Pittsburgh, in Pittsburgh. Xenia with 134 years continuous service is the oldest seminary in America. The Southern Church has four Theological Seminaries, Union, in Virginia, Columbia, in Georgia, Austin, in Texas, and Louisville in Kentucky. Xenia reports 60 students, in Pittsburgh 86, Union 134, Columbia 73, Austin 44, Louisville 83.

The United Church has five colleges: Westminster in Pennsylvania, Muskingum in Ohio, Monmouth in Illinois, Tarkio in Missouri, and Sterling in Kansas. The Southern Church has 19 colleges, 12 junior colleges, 12 Secondary schools, and 13 Mountain schools. Missouri is the only state with institutions of both churches, Tarkio college U. P. and Westminster College U. S., being in that state. Davis and Elkins in northern West Virginia is close to U. P. territory and in the event of union might draw increased support from the Pittsburgh and Wheeling areas. The other Southern institutions would benefit but little from union—perhaps a strengthened appeal to some individual philanthropists and possibly some additional students. The Mountain School has a national appeal, tying these institutions up with the U. P. Church would very materially enlarge their field of support. The U. P. institutions would gain little or nothing in support from the South.

Negro American Work.

There is striking similarity in the Negro Work of the two denominations. Both are essentially altruistic, emphasizing the aim of ministering rather than of recruiting; both stress education; both conduct the work as a department under Home Missions; both segregate the negro churches into courts of their own, the U. P. in the Presbytery of Tennessee and the U. S. in the Synod of Snedecor Memorial. In the event of union the U. P. churches would probably be put into the Synod of Snedecor Memorial. The U. P. Negro Presbytery reports 14 churches and 1138 members; the U. S. Negro Synod reports 54 churches and 1,582 members.

The U. P. churches are located: In Virginia 3, Chase City, Jeffries, and Norfolk; North Carolina 2, Henderson and Townsville; Tennessee 3, Knoxville, Athens, Riceville; Alabama 5, all in Wilcox County. The U. S. churches are scattered over North and South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, and Texas.

All of the U. P. churches have grown out of schools maintained by the church. In some instances, notably Norfolk and Athens, the school work has been turned over to the state. In others elementary school work is still conducted by the Church, but with the intention of turning it over to the state as soon as practicable. Three church High schools will be permanently maintained at Chase City, Va., Henderson, N. C., and Camden, Ala. At Knoxville, Tenn., is a standard college, well equipped, endowed, manned by a strong faculty, and doing a splendid work.

The Southern Church at Tuscaloosa, Ala., a Theological or Religious Training School for Men, with industrial features, and a Religious Training School for Women.

The Combined Church would thus have a Negro Educational System consisting of a Theological and Religious Training School, a Standard College, three Standard High Schools. Union, if satisfactory, would very materially increase the strength of the Southern Church among the Negroes.

Foreign Work.

Both denominations have vigorous Foreign Missions in entirely distinct fields, the U. P. in India, Egypt, the Sudan, and Abyssinia; the U. S. in China, Japan, Korea, Congo, Mexico and Brazil. The U. P. Church reports 583 foreign workers, 2,240 native workers, 63,165 communicants. Total disbursements, U. P. \$1,357,367; U. S., \$1,529,729. The United Church organizes foreign Synods and Presbyteries affiliated with the American Church; the Southern Church encourages the development of native courts distinct from the American organization. This difference in policy may account in part for the smaller number of communicants reported by the Southern Church.

White American Strength

	Churches	Ministers	Members	Total Contributions
Pres. U. S.	3,542	2,297	443,975	\$15,811,309
United Pres.	885	900	173,937	5,788,443
Combined	4,427	3,197	627,912	\$20,599,752

Distribution by States	U. P.		U. S.		Combined	
	Churches	Members	Churches	Members	Churches	Members
Alabama	0	0	214	21,609	214	21,809
Arizona	0	0	0	0	0	0
Arkansas	0	0	116	14,682	116	14,682
California	26	5,013	0	0	26	5,013
Colorado	10	2,397	0	0	10	2,397
Connecticut	1	260	0	0	1	260
Delaware	1	105	0	0	1	105
Dist. of Columbia	1	726	2	1,070	3	1,796
Florida	0	0	136	21,221	136	21,221
Georgia	0	0	249	29,217	249	29,217
Iaho	5	668	0	0	5	668
Illinois	63	8,863	0	0	63	8,863
Indiana	22	2,450	0	0	22	2,450
Iowa	59	8,246	0	0	59	8,246
Kansas	34	4,782	0	0	34	4,782
Kentucky	3	261	169	21,916	169	21,916
Louisiana	0	0	111	13,419	111	13,419
Maine	0	0	0	0	0	0
Maryland	2	437	13	1,963	15	2,400
Massachusetts	12	3,022	0	0	12	3,022
Michigan	8	2,158	0	0	8	2,158
Minnesota	0	0	0	0	0	0
Mississippi	0	0	275	21,458	275	21,458
Missouri	11	2,268	139	17,232	150	19,500
Montana	0	0	0	0	0	0
Nebraska	13	2,336	0	0	13	2,336
Nevada	0	0	0	0	0	0
New Hampshire	0	0	0	0	0	0
New Jersey	11	1,764	0	0	11	1,764
New Mexico	0	0	3	145	3	145
New York	77	12,451	0	0	77	12,451
North Carolina	1	25	559	73,367	560	73,389
North Dakota	0	0	0	0	0	0
Ohio	155	27,635	0	0	155	27,635
Oklahoma	5	677	62	4,210	67	4,896
Oregon	10	1,599	0	0	10	1,599
Pennsylvania	335	85,396	1	50	336	85,419
Rhode Island	4	913	0	0	4	913
South Carolina	0	0	290	35,533	290	35,533
South Dakota	1	76	0	0	1	76
Tennessee	4	218	198	30,265	202	30,483
Texas	4	292	390	47,301	394	47,593
Vermont	0	0	0	0	0	0
Virginia	7	522	0	0	7	522
Washington	0	0	430	62,417	430	62,417
West Virginia	21	2,464	172	0	21	2,464
Wisconsin	6	1,236	171	21,703	177	22,939
Wyconsin	6	818	0	0	6	818
Wyoming	1	255	0	0	2	255

th denominations now have churches in nine states and the District of Columbia. The United Church has churches in 33 states and the Southern in 17 states. The United denomination would have churches in 40 states and the District of Columbia. Neither church is represented in eight states: Arizona, Maine, Minnesota, Montana, Nevada, New Hampshire, North Dakota and Utah. Where the representation is small, four having but one church each, Connecticut at Thompsonville, Delaware at Wilmington, South Dakota at Brooklines, and Wyoming at Worthington.

The New England churches are in two Presbyteries, and of New York: Boston having the congregations Massachusetts, Connecticut and Rhode Island, and Vermont having the congregations of Vermont. Total New England strength: 24 congregations, 4,717 members. In New Jersey's 11 churches, 1,764 members, are in the New York metropolitan area. New York City, proper, has churches, 303 members; Brooklyn 7, 1081; Philadelphia 21, 7,219; Pittsburgh, 32, 15,767.

The Pacific States have two Synods, California and Oregon, 63 churches, 10,050 members.

The bulk of the U. P. strength is in the solid tier of the north of and immediately adjoining Southern territory. Three states, Pennsylvania, Ohio, and New York, have 65 of the 173,937 members and 367 of the 885 churches. Four states on the border, Indiana, Illinois, Kansas, and Missouri, have more than half of the remaining churches and members, while 36 churches, 6,137 members

little if any competitive overlapping at present; probable future development of competition is worth thinking about. The present question is not so much competition as united front.

This phase is strikingly illustrated in the Washington, D. C. situation. That city has one U. P. church of 726 members, and two U. S. churches of 691 and 379 members. The U. P. church belongs to the Presbytery of Philadelphia, Synod of New York, and the U. S. churches to the Presbytery of Potomac, Synod of Virginia. Would it be better to have the three churches in one Presbytery, one Synod, and one Assembly?

Maryland has two U. P. churches in the city of Baltimore, 301 and 136 members, Presbytery of Philadelphia; and four U. S. churches in Baltimore, ranging from 725 to 116 members, and nine churches, U. S. outside the city, all in Potomac Presbytery. Combined the denomination would have six churches and 1657 members in Baltimore. Pennsylvania has one U. S. church, at Warfordsburg.

West Virginia has six U. P. churches, 1236 members, in the Wheeling Panhandle, a section of the state not reached by the Southern Church.

In Kentucky, Tennessee and North Carolina are U. P. Mountain Mission churches, located in the heart of Southern Mountain Mission territory. Combining these mission churches with those in Southern presbyteries, support coming from North and South, had obvious advantages.

CHURCH NEWS

PRESBYTERIAN ORPHANS' HOME. Weekly News Letter

Herewith is our weekly news letter from the Presbyterian Orphans' Home, Barium Springs. Our pulpit in Little Joe's Church has been supplied by our neighbors during the illness of our pastor, Rev. W. C. Brown. On Sunday morning of the 20th, Rev. J. H. Carter, of Taylorsville, preached a sermon on Samson. Mr. Carter's methods of handling his subject were most unique and interesting. So much so that instead of the congregation becoming sleepy, everybody seemed to be on tip toes to catch all that he said.

From the time the young lion made the mistake of roaring at Samson, to the final destruction of the Philistines' temple by the blind giant, we lived back in the time of the Judges.

Mr. Carter has promised to give us a series of lectures on the geography of the Old Testament and we are looking forward with much pleasure to the time of hearing him again.

Mr. C. T. Carr will conduct a teachers' training class in our Sunday School commencing the 27th. We know from past experience that this will be a very entertaining and profitable week.

January has been a very busy month in all the departments of the Orphanage. It is a time when we usually have our yearly check-up of the physical welfare of the children, but no account of the present multitude of flu patients this has been postponed to February.

Flu has stopped almost every activity except basketball. We still have enough well players to hold up our reputation. There has been an average of about forty sick with influenza since early in December. Right at the present time there is a larger proportion of grown folks sick than children. Four school teachers are at present off the job. This may be the reason why the children got well so quick.

With kindest regards,

Joseph B. Johnston.

SEASON OF PRAYER FOR MECKLENBURG PRESBYTERY

Mecklenburg Presbytery will meet in adjourned session at 10 o'clock A. M. on Monday, February 4th, 1929, at First Presbyterian Church, Charlotte, N. C., "for the purpose of prayer to God for His guidance and blessing upon the work of His Church at large and upon that committed to this Presbytery, and that He may lead us into a larger and more faithful service in every department of His work, including the preparation for and carrying out of the Every Member Canvass."

Rev. S. B. McLean, Presbyterial Secretary of Stewardship, was appointed by the Moderator to conduct the service and he has arranged for several short inspirational addresses on this occasion, which will be delivered between periods of intercession.

It is hoped that ministers of the Presbytery and representatives of Churches will attend this meeting. All others who may wish to attend will be welcome, ladies as well as men.

FIRE AT BLUE RIDGE ACADEMY

We, at Blue Ridge Academy, at The Hollow, Patrick County Va., are mourning the loss of the principal's cottage by fire, on January 23, 1929. Just as the morning periods were closing, some one came in and announced that "Mr. Fultz's home is burning." Everyone went in a hurry. But, when the only hope of water is one poor little well with a not very strong pump, you can surely realize how helpless we felt. Luckily there was not much wind. At first the wind was blowing towards the dormitory and every one centered their attention on it; but, the wind changed and the dormitory was not harmed. Thanks to the heroic work of our neighbors, our girls and our school boys, much of Mr. Fultz's stuff was saved. The school records, among the other things were carried into a room in the new building. The Fultz family are divided up among the neighbors, and we are all thankful that not one single person was hurt in any way. Now, the Fultz family lost practically all of their clothes, and a great many small things that they prize. Russel Inscore, the only boy in the boarding department, lost everything except the clothes he wore. He fought fire like a good fellow. Last night he said, "If I had a comb I could fix my hair." He was promptly furnished a comb, a brush and some other personal things, but just then his mother telephoned for him to come home for a few days. Oh! Friends, if you could know the helpless feeling that comes when a house that could have been saved, if we had had any way to get water to it, maybe you'd understand the situation. Our well furnishes water for at least six families. Yesterday afternoon we were compelled to send to the spring, which is at least 300 yards down hill, for water. Carrying water up hill for three hundred yards soon gets "old" as these people say.

Truly, somewhere there is some one who will help furnish some help toward getting some other means of supplying our school with water. Who will be the first to help; first: rebuild the principal's home? and then, to help get a water supply for the school?

It is raining this morning, another blessing, for fire left on the site of the "Manse," as we all called the building, was a menace to the other buildings.

Help is needed at B. R. A. We are more than grateful for all that has been done, but this is another call. A new need which arose only yesterday. May God

open your hearts and your pocket books.

The Hollow, Va. Margaret Ewing.

MEMORIAL OF DR. CRAIG

At Reidsville, N. C., on January 6th, before communion service was entered upon, a beautiful oil painting portrait of the late Rev. D. I. Craig, D. D., was presented to the congregation of this church by the children of Dr. Craig. Rev. M. S. Huske, in behalf of the children, made the presentation, and Ruling Elder, Francis Womack, in well chosen words, accepted the gift.

It was particularly appropriate that this painting should be placed in the session room of the church, which is a visible representation of Dr. Craig's spiritual ministry in this town. For 43 years he was active pastor and for four years pastor-emeritus, spending his whole ministerial lifetime in this community. It was his only pastorate.

HONORING REV. P. W. WILSON

Resolutions of Respect were adopted by the general association of Charlotte ministers, at the departure of Rev. Parks W. Wilson, who has given up his charge at West Avenue Church, Charlotte, N. C., and has gone to Memphis, Tenn., to be co-pastor with Dr. A. B. Curry, at the Second Presbyterian Church of Memphis.

Resolved by the Christian Ministers' Association of Charlotte and Mecklenburg County, on January 25, 1929, as follows:

1st. That this association feels deeply the departure from Charlotte, N. C., to Memphis, Tenn., of our friend and brother, Rev. Parks W. Wilson, who has been for a little more than two years the faithful and much beloved pastor of the West Avenue Presbyterian Church, of Charlotte, and who, in his short stay here, has made a lasting impress upon this congregation which he served so ably and well that they were unwilling to accept his resignation, making kind but earnest protest against it before the Presbytery, and not only were his influence and impress felt in this congregation but also by many others here with whom he came in contact, including members of this association who had come to know and appreciate him.

2nd. We regard Mr. Wilson as a young man of splendid natural gifts, which he delights to use in the service of his Master; clear in his thinking, happy and forceful in expression, of good presence, attractive in personality, with a wide vision of service, he is a preacher of much power, well qualified, in our opinion, to do a large work, and we believe that, in the providence of God, there lies ahead of him a future of great promise and usefulness.

3rd. His presence and companionship among us will be sorely missed but as he feels, and we believe, that God is leading him into a new field of endeavor, we bid him God-speed, the while cherishing memories of him both pleasant and inspiring, and we commend him to the full confidence and esteem of the congregation of the Second Presbyterian Church, of Memphis, Tenn., which he goes to serve, with every good wish for the highest and best success in the service of his Lord, and for the health and happiness of himself and his good wife.

4th. Copies of these resolutions will be furnished to Rev. Parks W. Wilson, the secretary of the association, the daily papers of Charlotte and the Presbyterian Standard and to the session of the Second Presbyterian Church of Memphis, Tenn.

S. B. McLean, Chairman.
D. G. Phillips, Committee.
G. R. Combs.

NORTH CAROLINA.

King's Mountain.—When our pastor, Dr. McElroy, preached our Christmas sermon he was assisted in the service by his two sons, Rev. W. P. McElroy and Rev. H. S. McElroy, Jr. One son also spoke to the men's Bible class that morning and the other son preached for his father at the evening service. We were glad to have the three McElroy preachers from the same family in our pulpit at the same time.

Last Sabbath a congregational meeting was held for the election of additional deacons. The following were elected: Carl Davidson, Joseph Neisler, John Ramseur and Charles Stowe.

Grover.—On December 23, 1928, the pageant, "The Prisoners of Hope," was presented at the evening service under the direction of Mrs. Frank Hambricht with Miss Elizabeth Dendy presiding at the piano. The program was well rendered and highly enjoyed by an appreciative audience. A liberal offering was received for ministerial relief. Friday night previous, the Woman's Auxiliary, served a supper for Mr. C. F. Harry, given for his employees and friends. There were more than 150 present to enjoy the feast of good things and the Auxiliary cleared more than \$125. After the banquet an enjoyable feature was the distribution of gifts to the employees. Each of the pastors present, Revs. J. T. Dendy and W. E. Firchorn and Dr. J. H. Henderlite (not present) received gifts also. The pastor of the church was presented with a handsome sum of money by the congregation. The following Sabbath the ladies of the Bible Class presented their teacher, Mrs. J. T. Dendy, with a large gold piece "as a small token of their appreciation of service rendered in classroom, C. E. and Auxiliary." On Monday afternoon, Santa Claus paid his usual visit to the Sabbath school and left all feeling good. On the following Thursday night, the Christian Endeavorers had a very enjoyable "old-time pound party."

VIRGINIA.

Hampden Sydney College—Among the recent privileges enjoyed by the members of our congregation have been messages by the Rev. Graham Gilmer of Lynchburg, Virginia, and the Rev. Dr. E. E. Lar of our mission work in Brazil. Both of these brethren brought interesting and helpful messages, and they are always warmly received on their visits to our people.

The work at Worsham Chapel has been greatly quickened by a series of services in which the pastor Dr. W. T. Williams, was assisted by the Rev. T. V. DeVane, pastor of Bethlehem and Douglas churches. Mr. DeVane preached most helpful sermons at there were a number of professions.

College church has installed a pipe organ. It was used in our worship for the first time on the third Sunday in January. The placing of the organ has been made possible largely by the generosity of a warm friend of College church. The students, as well as the congregation, are very enthusiastic over the help which the organ will afford to our service.

Our pastor, Dr. W. Twyman Williams, is scheduled for an address before the students of Princeton Theological Seminary the latter part of the month.

Owing to the indisposition of our pastor the pulpit was occupied on the third Sunday of January by the Rev. Dr. Asa D. Watkins, of the English department of Hampden Sydney College. Dr. Watkins is one of the strong, thoughtful, and interesting preachers of our assembly, and we are always grateful for his finished and stimulating messages.

Due to the generosity of one of the most esteemed trustees of the college, our church has been supplied with an ample number of copies of the new Hymn Book. This is greatly appreciated by all who attend College Church.

ALABAMA.

Perdue Hill—Information recently brought light through the Presbyterian Historical Society, Montreat, N. C., shows that the Perdue Hill church is nearing its 102nd birthday, March 8, 1929, as it was enrolled by Alabama Presbytery on that date, 1827. A historical sketch was prepared and a resurvey of it given at the morning hour of worship at Perdue Hill, January 20. This church is older than 4 churches in either Montgomery or Mobile and probably one of the half dozen in the state of Alabama first to be recognized as regularly organized. It began as "Claiborne" on the bluffs of the Alabama river, the location being changed to Perdue Hill about 1881 and the name changed in 1887.

Bell's Landing—Ruling elders elected in Bell's Landing church, December 16 were Mr. H. R. Schurt and Dr. Edmund R. Cannon. Deacons chosen at the same time were Messrs. Thomas Kennedy, Hunter McDuffie and Albert S. McCants.

Scotland.—On the fifth Sabbath in December, Charles H. McMillan and Mr. P. C. Fountain were elected elders of Scotland church, with Mr. Davids Smith as deacon. Rev. T. C. Delaney is pastor of both Bell's Landing and Scotland churches.

MISSOURI

Lee's Summit—The First Presbyterian Church of this place was much benefited by a special revival effort made recently. It was conducted by the pastor, Rev. H. L. Saunders, who sought the toning of the faith of the Church. It proved to be a meeting of deep spiritual import. There were ten confessions to the church. Three came on restatement of faith, one by letter, and six on confession and baptism. A fine spirit of fellowship and co-operation with other churches of the city gave impetus to the meeting.

OKLAHOMA

Idabel—This church, of which Rev. S. Addison McElroy is pastor, has just received a father and two sons on confession of their faith, the sons receiving the ordinance of baptism. A special meeting, to be held by Rev. Dr. T. A. M. Thomas, beginning on the sixth of this month, had to be called off on account of the prevalence of influenza in the town. Dr. McElroy was confined to the house for several weeks but has recovered.

WEST VIRGINIA

Lewisburg—Davis and Stuart Home and School announces another gift of one thousand dollars. It was made by Mr. S. A. Scott, of Macdonald, W. Va., and duplicating the gift of Mrs. Scott as announced last month. This will be applied to furnishing the cottage, and affords us a very great pleasure to know that this has been made possible by the gift of Mr. Scott. We have been greatly pleased in the attitude of our many friends, some of whom, living not away, repeated their former gifts at Thanksgiving sending in liberal donations of canned goods and other food supplies. One special feature which we appreciate and enjoyed was a "Drive-In" by the Auxiliary from Sinks Grove, Mt. Pleasant Church; Auxiliary of Clifton Church, at Maxwelton, and Hillsdale Church, at Pickaway. The Mt. Pleasant friends spent some hours here and served dinner all present in the Home, besides the ladies made a number of comforts for the children's cots, picked up reclaimed material for the purpose. The other friends came during the "flu" epidemic, and we were not able to entertain them, very much to our regret. Aside from these, we received a number of shipments and other donations sent in, which are of much importance and value in maintaining the Home. We only hope these kind friends may know how very much we appreciate these things, and especially the thoughtfulness prompting this kindness.

Benevolent Budget of North Carolina Synod

\$900,000 Synodical Benevolent Quota 1929-1930 **\$900,000**

EVERY MEMBER CANVASS MARCH TENTH

From now until March the tenth no more vital question can claim the attention of the Presbyterians of North Carolina than the campaign for the raising of NINE HUNDRED THOUSAND DOLLARS for the Benevolent causes of our beloved Church.

Distribution of the Budget Among the Causes

I. Assembly's Causes :

Foreign Missions	31.8%	\$286,200
Assembly's Home Missions	16.8%	151,200
Christian Education & Ministerial Relief	8.1%	72,900
Publicity & Sunday School Work	2.1%	18,900
Assembly's Training School6%	5,400
Bible Cause6%	5,400
Total Assembly	60. %	\$540,000

II. Synodical Causes :

Synod's Home Missions	10. %	\$ 90,000
Orphans' Home	7.5%	67,500
Schools and Colleges	8.7%	78,300
Union Theological Seminary	1.3%	11,700
Presbyterial Home Missions	12.5%	112,000
Total Synodical	40. %	\$360,000

GRAND TOTAL -----100% \$900,000

Synod Has Apportioned the \$900,000 Budget Among the Presbyteries as Follows:

Albemarle Presbytery	\$ 30,000	Kings Mountain Presbytery.....	\$ 60,000
Concord Presbytery	115,000	Mecklenburg Presbytery	220,000
Fayetteville Presbytery	100,000	Orange Presbytery	130,000
Granville Presbytery	80,000	Wilmington Presbytery	105,000
		Winston-Salem Presbytery	60,000

THIS IS OUR TASK THE LORD HAS GIVEN US THROUGH HIS CHURCH—HE CHALLENGES OUR NOBLEST ENDEAVOR IN THIS SERVICE

GEORGIA

Commerce—Rev. and Mrs. H. R. Foster arrived in Commerce Wednesday, January 9. They were delightfully surprised to find all of their furniture arranged in the manse and the pantry shelves full.

Our church has been vacant for several months and we are delighted to have someone to lead the work of our church again. The prospects for our church are very good and we are trusting for God's blessings in the coming years.

On Sunday morning we had our first service of the year. In spite of the cold day we had a good attendance. Special music was rendered by the choir. The pastor preached an interesting sermon, using as his text, "We are the Lord's," after which communion service was held.

In the evening the other churches in the city met with us in a welcome service. Special music was rendered by Mrs. W. B. Price and Mrs. Shankle and the quartet from the Baptist Church. Short talks of welcome were given by Dr. Wrighton, pastor of the Baptist Church and Mr. Marvin Shankle in behalf of the Methodist pastor and congregation, after which the pastor delivered an appropriate New Year's sermon.

Mr. and Mrs. Foster came to us from Birmingham, Ala. Mr. Foster is a graduate of the University of North Carolina and of Columbia Seminary, graduating from the seminary in the class of 1923. His first work was at Carrollton, Ala., for one year and a half. He is then pastor of the Marianna, Fla., Presbyterian church, serving that church two and one-half years, or early two years he acted as stated supply for airview and North Birmingham, before coming to the present field.

TEXAS

Waco—Trinity Presbyterian Church—A congregational meeting was held in this church on Sunday morning, January 13, of which Rev. D. B. Gregory, the present supply, was moderator. Twelve additional members were elected and arrangements made for their ordination and installation at an early date. This gives the church a diaconate of twenty splendid men and a session of ten solid and conservative men. Several new members have been received recently and others are expected to join at an early date.

Austin—Meeting of Synod of Texas—The Synod of Texas will meet in Austin First Church on adjourned session, Tues. Feb. 5th, at 9 a. m. Two matters of vital importance will come before this body at this meeting. One is the Educational policy of the Synod, on reports of the committee on survey, Dr. W. A. McLeod, Chairman. The other will be the evangelistic plans, upon report of the committee, headed by Rev. A. M. Mousol. These two committees will meet in Austin on the afternoon of Monday, February 11. The survey committee will meet in Annex, evangelistic committee at the seminary.

This meeting of the Synod will probably be brief, but from indications will be largely attended.

The University Presbyterian Church, through its pastor, Dr. L. H. Wharton, has invited the members of Synod to lunch at that church at noon on February 5th. We are very grateful for this splendid cooperation volunteered by this church.

Austin, First Church—Rev. Dr. S. M. Tenney, curator of the Historical Foundation of our Assembly, and located at Montreat, writing Mr. L. K. Smoot, in acknowledgement of a copy of Volume 10, Bulletin of this Church, among other things says: "We are grateful to you and the session of the First Presbyterian Church, South, of Austin, Texas, for copy of 'Bulletin of the First Presbyterian Church, Vol. 10, 1926-1928,' which has just been received. The volume has been listed, and will be duly catalogued. We now have all volumes of the Bulletin, and are very proud of them. In accepting this last volume, I beg through you to say to the First Presbyterian Church, they can hardly realize that they have done a splendid service not only in preserving these Bulletins but in putting them into this permanent form and filing them with us. So far as I have been able to ascertain your church took the initiative in this service. I have been unable to find one single church North or South that has been so thoughtful as to think that in these bulletins we are preserving the 'diary' of the church, as a church, and keeping for future students of the church a picture of the everyday life of the Church. We have led many organizations to follow the course of your church, among them that of Dr. R. F. Campbell, Asheville. Thank the Brethren."

Despite prevalent sickness, the Presbytery's Training School, this month, was successful. There were 114 enrolled; 33 of these being from the church.

TENNESSEE

Nashville, First Church—Dr. Vance welcomed 39 new members into the fellowship of the church at the communion service on Sunday morning, January 13th.

A school of missions is being held this month under the leadership of Rev. Lewis H. Lancaster, assistant pastor, with a splendid attendance. A number of missionaries at home on furlough have been secured as speakers at these meetings. The series will climax on February 3rd, when a special offering will be taken for the cause.

G. Pearcy, Secretary.

A Word to Those Who Use Our Radio Programs.

You have noticed the similarity of these programs. In view of this fact we shall publish two programs, interchangeably. Please preserve the copies of each so that you may have a complete list. We shall publish any changes as they occur, but for the sake of space may omit the programs so as to save space for other things. Just save your copies of the programs.



The Woman's Auxiliary, Presbyterian Church, U. S.
270-277 Field Bldg., Saint, Louis, Missouri.

SYNODICAL PRESIDENTS OF THE WOMAN'S AUXILIARY

- Alabama—Mrs. J. F. Hooper, 610 Mabry St., Selma, Ala.
- Appalachia—Mrs. F. B. Kegley, Wytheville, Va.
- Arkansas—Mrs. Walter Wilson, Arkadelphia, Ark.
- Florida—Mrs. W. G. Thompson, Jr., 3215 Obispo St., Palma Ceia Park, Tampa, Fla.
- Georgia—Mrs. E. G. Abott, 1315 Eberhart Ave., Columbus, Ga.
- Kentucky—Mrs. H. P. Cooper, Lebanon, Ky.
- Louisiana—Mrs. Charles L. Bodin, 1422 Ryan St., Lake Charles, Louisiana.
- Mississippi—Mrs. J. S. Hicks, Holly Springs, Miss.
- Missouri—Mrs. Walter Craven, 223 Frances St., Excelsior Springs, Mo.
- North Carolina—Mrs. G. V. Patterson, Gastonia, N. C.
- Oklahoma—Mrs. L. Fountain, care O. P. C., Durant, Okla.
- South Carolina—Mrs. W. O. Brownlee, Due West, S. C.
- Tennessee—Mrs. Ross Woods, R. D. No. 4, Lewisburg, Tenn.
- Texas—Mrs. J. W. Culver, Texas Military Academy, San Antonio, Texas.
- Virginia—Mrs. C. R. Vaughan, 319 Mountain Ave., Roanoke, Va.
- West Virginia—Mrs. J. McD. Lacy, Elkins, W. Va.

GROUP MEETING IN CENTERVILLE

A very interesting and helpful Auxiliary Group Conference was held in Centerville, Miss., November 20, with all the churches in the district represented except two.

The meeting was opened by singing of hymn, followed by prayer.

Mrs. C. L. Dewey, of Centerville, gave a very cordial welcome to those present. This was responded to by the chairman.

We were very fortunate in having Miss Marie Gilbert of Stanton, one of our Synodical workers for the Bible hour.

The study was from the book of Judges, and very splendid indeed. This was followed by "Why Should a Church Paper Be in Every Home?" by Mrs. Tait of Natchez. Mrs. A. J. Foster, our Presbyterial president, spoke on "The Country Church and the Auxiliary," and following that explained the auxiliary's new standard. We then adjourned with prayer by Mrs. Lea.

During the noon hour a delightful lunch was served by the hostess church, at the manse. The afternoon session was opened by the singing of a hymn, followed by prayer, by Mrs. C. G. Bruce, of Liberty. Mrs. T. G. Lea gave a very splendid talk on "Our White Cross Work."

Mrs. Foster continued the subject, with definite instructions, as to what to send and how, explaining also the duties of the Foreign Mission secretaries in the absence of Mrs. Fields who was ill.

The Presbyterial budget was discussed and news was gladly received that the girls' dormitory at French Camp was now completely paid for and that our Presbyterial quota would therefore be slightly reduced. A plea was made for rags for Rev. Kelly Unger for use in the leper hospital, where he is laboring.

The Auxiliary Birthday Party discussed and explained.

The Chairman gave information as to where the literature, for carrying out the programs on the various phases of our churches work, may be obtained. Meeting was closed by the singing of "Blest Be the Tie" and prayer by Mrs. Woodson of Centerville.

Bess H. Turnipseed,
District Chairman.

THROUGH OUR EFFORTS OF LAST YEAR—

We are indeed thankful that God heard our prayers, honored our special efforts and used our gifts to avert "the cut," thus keeping the work from going backward.

But let us remember that this secured no enlargement of the work on the foreign field. There are still unreached multitudes. The call for re-enforcements is urgent. Yet our gifts this year have decreased. What is your answer to God's command?

Forward!

Why? Christ's command: "Go ye", Our promise: "We will." At the Birmingham Assembly we promised God and man to assume the responsibility for the mission fields that are now ours.

Where? In six countries; China, Japan, Korea, Africa, Brazil, Mexico. We have not kept up with the increase of population. The number of people in our six fields is much larger than when we assumed the burden and it is increasing every year.

How? Going in person, a few can. Going through money, nearly everyone can. Going through prayer, everyone can.

When? Now! Why not now? What is our excuse? Why falter? We have expensive churches at home—not even chapels abroad.

What are we waiting for? Many young lives are waiting to be sent. There is no lack of recruits. We are the richest nation in the world, living in luxury—probably never will have more money.

Are we not putting ourselves first?

The Reward.

It is only to the "going" person or church that this promise is made.

"Go ye—and lo, I am with you always."

SUNDAY SCHOOL

Rev. Ernest Trice Thompson, D. D.

Lesson for February 10th.

REPENTANCE AND FAITH

Is. 1:10-20; Ezek. 18:20-23, 27-32; Mk. 2:1-12; Lk. 3:1-14; 15:11-24; Act 2:32-39; Heb. 11:1-10.
Print Lk. 15:11-24; Acts 2:32-39.

We have so far dealt in our present course with God, who is our heavenly Father; sin, which separates us from God; Jesus who offered to save men from their sins; the Holy Spirit which continues His work in our hearts; the Holy Scriptures which brings us into contact with the Spirit.

We begin now to deal with the Christian life itself, man's part in the salvation which God has offered through Jesus Christ, that salvation which is revealed in the Scriptures, and applied through the Holy Spirit. We have to do this week with the first two steps which man must take if he is to enjoy that salvation, repentance and faith.

Following the same general plan which we have followed in the other lessons of this course we will discuss four questions which come naturally, almost inevitably to our minds: (1) What is repentance? (2) Why should we repent? (3) What is faith? (4) Why is faith necessary? We urge you again to follow out the study first for yourselves, reading all the passages assigned and seeking to answers these and similar questions that come to your mind, before you read the exposition that follows. This may seem a waste of time to some of you, but what one reads is never as valuable as what one discovers himself, and to read some one else's discoveries first dries up one's own power of discovery.

I.—What Is Repentance?

What does the word mean to you? What did John the Baptist mean when he came preaching in the wilderness of Judea: Repent ye, for the kingdom of heaven is at hand (Mt. 3:1), and what did Jesus mean when He began His ministry with the same words (4:17)? If a man commits a crime and is punished for that crime and regrets the crime because of the punishment which it has brought is that repentance? If a boy off at school allows an evil habit to take hold of him, and feels the pangs of conscience every time he succumbs, but does not amend his life, is that repentance? What sort of repentance is it that the Bible has in mind?

If we turn to the O. T. we find that there are two words used to describe the experience. One word meant originally to pant, to sigh, to groan. Naturally it came to lament or to grieve. Job used this word when he said after God's great address to him: I abhor myself and repent in dust and ashes (Job. 42:6) We conclude then that in genuine repentance there will be sorrow for sin. We note however that this word is used very, very rarely to describe God's repentance, as in Gen. 6:6; Jonah 3:10.

The more common word in the O. T. is generally translated 'turn' or 'return'. "It is used extensively by the prophets, and makes prominent the idea of a radical change in one's attitude toward sin and God. It implies a conscious moral separation, and a personal decision to forsake sin and to enter into fellowship with God. It is employed extensively with reference to man's turning away from sin to righteousness (Dt. 4:30; Neh. 1:9; Ps. 7:12; Jer. 3:14). To repent then according to the O. T. means much more than to have even a genuine sorrow for sin. It means to turn from sin unto God. That was the sort of repentance which the O. T. prophets demanded of Israel.

Now we come to the N. T. we find that there are also two words there which describe the experience of repentance. The first word corresponds to the first word described above. It expresses the emotional aspect of repentance. It means literally to have a feeling of care, to have concern or regret. The feeling indicated by the word however may issue in genuine repentance or it may degenerate into mere remorse (Mt. 21: 29-32; 27:3) Judas we note repented only in the sense of regret, remorse, and not in the sense of the abandonment of sin. If this feeling of regret is all there is no genuine repentance in the N. T. sense.

The word commonly used in the N. T. for repentance signifies 'to have another mind,' to change the opinion or purpose with regard to sin. It is equivalent to the O. T. word—'turn.' This was the word employed by John the Baptist and by Jesus when they came with the cry: Repent ye, for the Kingdom of God is at hand. It was also the word used by the Apostles (Mt. 3:2; Mk. 1:15; Acts 2:38).

To sum it all we may say that repentance in the Bible sense includes three elements. 1st, an intellectual element. We must recognize the perfection of God's requirements, the awfulness of sin, the fact that we ourselves have fallen below God's standards. 2nd, an emotional element, there is a genuine sorrow for sin, not merely for the consequences of sin. 3rd, a volitional element, an actual turning from sin unto God. All three elements are present in any genuine repentance, but it is the last which is the most important.

Isaiah for example calls upon the people to repent, and explains what he means: "Wash you, make you clean, put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek justice; relieve the oppressed, judge the fatherless, plead for the widow." (1:16-17). We do well to note that Isaiah understands by turning away from sin unto God. He doesn't mean regular church atten-

dance, or the practice of daily devotions—as a matter of fact, he says that God is weary with the peoples' religious observance, he will not hear their prayers (1:11-15) because there has been no genuine reformation of life. He doesn't demand simply an improvement in one's personal moral life, the forsaking of vice, though of course that is included. He demands that men shall cease to be indifferent and selfish, that they shall seek justice (in the business realm, the social realm, the political realm), that they shall relieve the oppressed, judge the fatherless, plead for the widow.

John the Baptist also, insists that men bring forth the fruits of repentance (Mt. 3:8). The people asked him: What then must we do? John said, share your goods with those who are in need. The business men asked Him, Teacher what must we do? John said, Extort no more than that which is appointed you. And he gave similar appropriate directions to the soldiers.

What does it mean to repent? It means to turn away from sin, evil habits, impure living, ugliness of temper, selfishness of every form, indifference to the needs of others. It means it may be more consideration for our servants, more faithfulness in our work, more honesty in our business more fairness to our employees, more help for the needy, more effort to establish justice in all the relations between man and man. It means to turn away from sin unto God. This aspect of repentance has never been illustrated more beautifully than in Jesus' parable of the Prodigal Son. We repent when we turn away from our sin and say "I will arise and go unto my Father."

If Isaiah, or John the Baptist, or Jesus were to come again and call on men to repent; and students and housewives, and lawyers and doctors, and ministers, and business men, and politicians were to say: What then must I do, what would the answer be? What repentance do we need to make?

II.—Why is Repentance Necessary?

We have been thinking so far of the meaning of repentance. But some one may ask why we need to bother about repentance? Why should we turn away from our sins. We do not need to deal with this question at any great length.

1. There is the testimony of the great spiritual leaders of the race. The men of God who move through the pages of the Holy Scriptures, all the saints who have followed them through the ages agree on the importance of this step, that there can be no real peace of conscience, no enduring fellowship with God, no final salvation or deliverance from the eternal consequences of sin, unless there is repentance. Isaiah (1:10-20) said formal worship was of no avail, even prayer was of no avail, unless there was a genuine repentance. Ezekiel (18:20-23, 27-32) declared, the soul that sinneth it shall die. There is no possible escape from the consequences of sin, unless there is repentance. John came proclaiming the necessity of repentance for the enjoyment of the kingdom (Lk. 3:1-14) and Jesus took up the message (Mt. 4:17). Peter said, "Repent ye and be baptised in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit (Acts 2:38).

2. There is the logic of life. It is grounded in our very nature as free human beings that we can have no fellowship with God until we have turned from our sins unto Him. Hosea learned that lesson in his own bitter experience. He had a wife whom he loved, but she was unfaithful to him, Hosea found her at last in the slave market, he bought her back, and took her into his home, but he found that there could be no fellowship till his wife had a change of mind. And that was the case he pointed out between God and His people, the barrier was on the side of the people, and could be removed only by repentance. We see it illustrated again in the story of the Prodigal Son. The Father yearned over his son, but could do nothing till the son said, I will arise and go unto my father. So the Father yearns over us, but cannot receive us into His fellowship until we turn to Him. We must not think that God is angry and needs to be appeased. Paul tells us plainly that God is reconciled already, the barrier is on our part, we need to be reconciled unto Him (2 Cor. 5:14-21). Repentance is turning away from our sins unto God.

3. There are the results in experience. John tells us that if we confess our sins He is faithful and just to forgive us our sins (John 1:19). We cannot know all at once the eternal consequences of this forgiveness—but there is a peace, a joy that comes to all those who are willing to make this experiment now.

III.—Why Is Faith Necessary?

We have been dealing so far with repentance. We have spoken of its necessity and tried to understand its nature. Why must repentance be followed by faith?

1. We have the testimony of the great spiritual leaders of the race. Men of God in the Bible and out of the Bible agree that it is the second step, or rather that repentance and faith are the two sides of a single act. Repentance is a turning away from sin unto God, but faith is the new attitude that we have toward God. We hardly need to dwell upon this point. When Jesus first came into Gallilee, he said, Repent ye and believe in the Gospel (Mk. 1:15). The constant demand that he made of man was Faith. According to thy faith be it done unto thee, He said over and over again. Almost his last words were "Believe in God, believe also in Me." (John 14:1 R. V.). Paul's whole Gospel may almost be summed up in a phrase: "By grace are ye saved through Faith." Eph. 2:8-9.

2. There is the logic of life. Faith is necessary in almost all the processes of life. One cannot be successful as a business man, as a scientist, unless one

has faith. In personal relationships it is even more necessary. There can be no real friendship, no deep and abiding and satisfying love unless there is faith. And religion is essentially a personal relationship between God and man. We cannot reap its satisfactions, we cannot know its power unless we have faith.

3. There are the results in experience. Men have found joy, satisfaction, peace, and strength through faith in God, faith in Jesus. It is an experiment which has never failed. That brings us to our final question:

IV.—What Is Faith?

Does a man have to have faith if he believes certain things about Jesus? If so what things? Does a man have faith if he believes that Jesus was the Son of God and bore his sins on the cross if he is constantly fearful and apprehensive, if he is selfish or impure? We discussed this question in a previous lesson, and therefore can deal with it briefly here.

1. Faith includes belief. Belief in certain things about God. And it is important too that we should believe the right things about them both. Otherwise our faith is inadequate and we cannot reap its full benefits. In His farewell discourse Jesus said: "Believe in God, believe also in Me." And then He asked them to believe certain things about God and Himself. Believe—that I go to prepare a place for you. Believe me that I am in the Father, and the Father in Me, etc. And yet this is not the sole element, or the most important element in faith. Jesus nowhere insists that men must have correct notions about Him before they can have faith. Nor do the apostles. It is dangerous and unwise for men to insist that other men have absolutely correct notions about God—Jesus—the Scriptures—evolution, etc., before they can call themselves Christians. We may wish them to have correct notions. We may see the danger, the inadequacy of their false notions, and point it out to them in love, but we dare not make faith purely an intellectual matter, or identify it with particular propositions. We are bound to realize also that a man may have right notions, and yet have no faith at all in the spiritual sense. James said that even the demons had faith of a sort, intellectual belief, but it didn't save them. He said, Faith without works is dead, and that sort of faith cannot save any man. James 2:14-26.

2. Faith requires trust. In the O. T. it means trust in God. In the N. T. it means most often trust in the Lord Jesus Christ. In the O. T. it is chiefly belief in the power and willingness of God, as revealed in the pre-Christian period to bless, help, and save, and a corresponding trust and obedience. This for example was the faith of Abraham. Of Rom. 4:9, 11, 13, 19, 20. Heb. 11:8, 9, 17, and of other O. T. characters Heb. 4:2, 11:4, 5, 7, 11, 13, 20-29. This is the kind of faith which Jesus also enjoined upon his disciples. When for example they were frightened by the tempest on the lake. Mk. 4:40. Of also Mk 11:22; Mt. 17:20, 21:21; Lk. 17:5, 6; 18:1. During the days of his flesh the faith which Jesus demanded of men was a belief in His power and willingness to do a certain thing, heal the sick, deliver from peril, forgive sins, accompanied by a committal of one's self to him in reference to the matter in question. Of Mt. 9:28-29; 8:10, 9:2, 22; 15:28; Mk. 2:5; 4:40; 10:52. Lk. 5:20, 7:9, 50; 8:25, 48, 17:19, 18:42. After his death on the cross faith came to mean the acceptance of the Gospel message concerning Jesus Christ, and the committal of one's self for salvation to him or to God as revealed in Him. To the great leaders of the church faith has not meant simply believing that Jesus is the son of God and that He died for us on the cross. It has meant trusting Him for our salvation. Luther for example says that when a man has faith "His whole life is a trusting, depending, waiting, hoping in God." Faith is the apprehending of God in Christ and trust in God. So Calvin says that faith "is a firm and solid confidence of the heart by which we securely acquiesce in the mercy of God promised to us through the Gospel." When we say that faith is trusting God for our salvation through Jesus Christ we do not mean that it is trusting that God will save us at some future date, or in some future life, it is rather a trust, or a reliance upon God to save us now.

3. Faith also means union with Christ, i. e., moral union with him. Jesus expected his disciples to believe in him, to trust Him, but he also said, If any man would come after me, let him deny himself and take up his cross and follow Me. Paul uniformly conceived of faith in Christ as issuing in a vital fellowship of the believer with Christ, which Christ becomes the compelling and controlling force in the believer's moral life. Gal. 2:20; 5:6; Rom. 6:4-5. A recent writer on John Wesley, and Wesley was one of the greatest of all followers of Jesus, says: "The common understanding of salvation is that it is a prize to be awarded in a future life to those who have believed in certain unproved miracles (Is this true?) That was not at all Wesley's idea. Faith is his conception is salvation. The moment a man has faith he is freed from doubt and fear, from sin and vicious desires. The love of God fills his heart. Faith as Wesley meant it, is not belief in this or that fact—that Jesus rose from the dead; that He walked on the water; that he turned water into wine; but love of Jesus. It is in short that profound emotional activity which psychologists have designated by the word 'identification.'—'Identification' includes many of the phenomena generally grouped under the name of sympathy. The parent identifies himself with the child, lives its life, suffers and rejoices with it. The reader of a romance identifies himself with the hero, lives with him through a series of astonishing adventures, falls in love with the heroine, and is himself the hero who wins her. When Wesley spoke of faith he meant an identification of this sort. With

Men-of-the-Church

Presbyterian Church in the United States

REV. J. E. PURCELL, D.D., Executive Secretary
HENRY GRADY BUILDING
ATLANTA, GEORGIA

REV. JOHN L. FAIRLY, D.D., Wilmington, N. C.,
Editor in Charge of Men-of-the-Church Department

INTERDENOMINATIONAL COUNCIL

The minutes of the annual meeting of the Interdenominational Council of Men's Work, together with the Membership Roll and condensed reports of some of the addresses, have just been issued by the Secretary, Dr. John W. Elliott, Philadelphia, Pa.

The Council met in the Chicago Temple, Chicago, Ill., Tuesday, December 18th, 1928 at 10 a. m. The officers of the Council for the past year were Rev. J. E. Purcell D. D., Executive Secretary of Men's Work of the Presbyterian Church, U. S., President, and Dr. John W. Elliott, Director of Social Education of the Baptist Church, North, Secretary. Dr. Purcell presided over the meetings.

A number of men of national prominence spoke on various topics related to Men's Work. Rev. G. L. Morelock, Methodist Episcopal Church, South, Mr. Leon C. Palmer, General Secretary, Brotherhood of St. Andrews, Northwestern University, Rev. Fred T. Barnett, Methodist, Dr. John Timothy Stone, Prof. Norman E. Richardson, dist. Episcopal Church, South, and Dr. W. F. Weir, Presbyterian Church U. S. A., were the speakers. Each paper read was followed by a long period of discussion.

The address by Prof. Norman E. Richardson, Northwestern University, was very interesting and it was followed by a prolonged discussion. He pointed out three fallacies. First—that man uses up his educability as he

be from sea to sea, and from the river to the ends of the earth," (Zech. 9:10). "All the ends of the earth shall remember and turn unto Jehovah; and all the kindreds of the nations shall worship before Thee: for the kingdom is Jehovah's, and He is the ruler over the nations." (Ps. 22:27-28). "Ask of Me, and I will give thee the nations for thine inheritance and the uttermost parts of the earth for Thy possession." Ps. 2:8). "Fear not; for behold I bring you good tidings of great joy which shall be to all people." (Lk. 2:10). "God so loved the world that He gave his only begotten son, that whosoever." (Jno. 3:16). "Behold the Lamb of God which taketh away the sin of the world." (Jno. 1:29). "I am the Light of the world. (Jno. 8:12). "And I, if I be lifted up from the earth will draw all men unto Myself." (Jno. 12:32). "And if any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save it." (Jno. 12:47). "For the bread of God is He which cometh down from Heaven, and giveth life unto the world." Jno. 6:33). "This is indeed the Christ, the Savior of the world." (Jno. 4:42). "That the world may believe that Thou hast sent Me." (Jno. 17:21). "As Thou hast sent Me into the world, even so have I sent them into the world." (Jno. 17:18). "God was in Christ reconciling the world unto Himself." 2 Cor. 5:19). "And he is the propitiation for our sins and not for ours only, but also for the sins of the whole world." (1 John 2:2). "And we have seen and do testify that the Father sent the Son to be the Savior of the world." (1 Jno. 4:14). "Ye are the light of the world." (Mt. 5:14). "And the gospel of the Kingdom shall be preached in all the world for a witness to all the nations." (Mt. 24:14). "Go ye into all the world and preach the gospel to every creature." (Mk. 16:15. see Mt. 28:18-20 and Lk. 24:47). "And ye shall receive power after that the Holy Spirit is come upon you; and ye shall be witnesses unto Me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth." (Acts 1:8).

Dr. John Holt Rice and World Missions

It was because the Presbyterian Church believed these passages and the two great truths in them that the General Assembly of 1831 approved the overture of Dr. Rice (Founder of Union Theological Seminary), declaring: "The Church is a Missionary Society, the object of which is the conversion of the world."

Our First Assembly.

It was this same conviction that caused the first General Assembly of the Southern Presbyterian Church to declare in 1861 to the world: "The General Assembly desires distinctly and deliberately to inscribe on our Church's banner, as she now first unfurls it to the world, in the immediate connection with the Headship of our Lord, His last command, 'Go ye into all the world and preach the gospel to every creature.'"

We Sing World Missions.

It has been this same world vision which has inspired the hymn writers of every generation to give us so many universally loved mission hymns. The compilers of our new "Presbyterian Hymnal" have given "Missions" next to the largest number given to any subject, from 389-411, twenty-three in all. The Church shows its continuing adherence to its world mission by singing so frequently and wholeheartedly the following and many other beautiful hymns:

"Ye Christian heralds go proclaim
Salvation through Emmanuel's name;
To distant climes the tidings bear,
And plant the Rose of Sharon there.

"O Zion, haste, thy mission high fulfilling,
To tell to all the world that God is light;
That He who made all nations is not willing
One soul should perish, lost in shades of night."

"Jesus shall reign where'er the sun
Does his successive journey's run;
His Kingdom spread from shore to shore,
Till moons shall wax and wane no more."

reaches adulthood. Second—that the learning process in Childhood and youth is the same as in adult life. Third—that deductive logic ought to be used in teaching religion a high degree of educability at any period in life provided there is a keen interest. Second—that all teachers ought to take into account the law of individual differences. Chiefly the three types known as the motor-minded, the mystic and the traditionalists. Third—that there should be a comprehensive and balanced program.

Some of the other addresses in condensed form we plan to print on this page from time to time.

A great Laymen's Convention is to be held in connection with the Chicago Exposition in 1933 was proposed by Dr. Bert E. Smith, Methodist Episcopal Church, North. A special committee, the President, Dr. Smith, Dr. Weir and Dr. Streich, were appointed on this committee.

The Committee on Findings submitted the following report:

"The Findings Committee desires to express its conviction that these days of discussion and fellowship have contributed in a large way to the solution of the problems relating to manhood and the church. The spirit of cooperation among Christian denominations seems to be increasing, and this Council seeks to encourage the illustration of practical Brotherhood among men who claim membership in different denominational groups. The interest of laymen in this closer relationship between churches is indicated in the occasional movement to mass Protestant manhood through some independent agencies, self-created and self-perpetuated, and officially unrelated to the denominations involved. The judgment of this Council is that greater results may be secured in the interest of inter-denominational understanding and teamwork through the type of cooperation expressed in this Council. We consider the exchange of ideas and experiences to be most valuable training for leaders in men's work.

We recognize the significance of the movement for adult education and express the hope that the essential movement to organize manhood in support of the total program of the church be associated in the closest possible way with the training program of the church school.

We consider the Bible Class an essential in the training program for laymen, but inadequate as an agency through which to accomplish the service activities of the whole bunch."

Dr. Purcell extended an invitation from Atlanta, Georgia, for the 1929 Session of the Council. This was accepted and the tentative date for the meeting was set for December 13-15, 1929.

Men's Work In The Various Synods.

Some very interesting programs have been outlined recently in a number of the Synods of the Assembly for the Men-of-the-Church. The Men's Committee in the Synod of Texas met in Dallas on December 11th. Dr. W. M. Anderson, pastor of the First Presbyterian Church, Dallas, is Chairman of this Committee. The Committee on Men's Work of the Synod of Virginia met in Roanoke on December 14th. Mr. F. L. Temple, Roanoke, Virginia, is Chairman of this committee. The sub-committee on men's work of the Synod of North Carolina met in Greensboro, December 17th. Other Synodical committees are planning meetings in the near future. We hope from time to time to have interesting reports of the work of these committees.

Plans In Texas.

The following actions were taken by the committee: men's work in the Synod of Texas:

First meeting of Synod's committee, Men-of-the-Church.

The committee met December 11th at the First Church Dallas, at twelve o'clock, noon. Members present were: Messrs. Anderson, McCall, Coulter and Harris. By invitation of the committee, Messrs McCluskey, Tenney, Miller and H. J. Hoper were present.

The following actions were taken by the committee:

1. The committee voted to petition the Synod at its meeting in Austin in February to change the organization of this committee so as to make it consist of the Presbyterian Chairman, together with the following four members at large: W. M. Anderson, Pat Hooks, W. T. Harris, David Shepperson. W. M. Anderson to be the chairman of the committee.

2. The committee took action instructing the chairman to write a request to each Presbytery's committee on Men's Work, who would be interested especially in promoting the work, and other things being equal, who would be within easy reach of the center of the state.

3. The committee recommends that the new committee. (if constituted by the Synod) shall meet at Kerrville during the men's conference.

4. The present committee will meet only at the call of the chairman.

5. The committee voted to request Synod to set a special order from 3 to 4 o'clock on the afternoon of Wednesday of its session for a consideration of the work of the Men-of-the-Church.

6. A sub-committee consisting of Messrs. Coulter and Anderson was appointed to undertake to set up popular meetings in each Presbytery in the interest of men's work.

7. The committee voted to send letters to pastors of the larger churches which do not have the organization, expressing the committee's hope that the organization would be undertaken during the year 1929.

8. The committee requested the chairman to write a word of encouragement of the pastors of churches recently visited by Mr. Coulter.

9. The committee gave its hearty approval of Mr. Coulter's work and commends him to all the churches.

10. The committee expressed its approval of efforts to have conferences of the men in Fort Worth, Dallas, and Paris Presbyteries.

11. Plans for the Kerrville date and conference were referred to a sub-committee consisting of Messrs. Coulter, Harris, Anderson, but it was suggested that Purcell should be asked to arrange the program.

12. The Committee voted to request a definite appropriation for its work from the General Assembly's Committee on Men's Work, and instructed Messrs Coulter and Anderson to work out a budget.

OUR BIBLE IS A WORLD MISSIONS BOOK.

O. V. Armstrong.

To prove this may I first give a few testimonies from the widely known Bible students and leaders, and then show what the Bible says. I use "Missions" in its broad meaning to include both "Home" and "Foreign."

Dr. Smith Believes This.

The first chapter of Dr. Egbert W. Smith's book, "The Fire of All Nations" is: "The Bible and Missions." It begins with, "In thee all the families of the earth shall be blessed" (Gen. 12:3), he then gives fifteen proofs from the eight main divisions of the Bible and ends with, "A great multitude which no man can number of all nations and kindreds and peoples and tongues" (Rev. 7:9). If space had permitted, Dr. Smith could have given an hundred and more other Scripture passages to prove his conclusion, which is: "Thus the Bible starts to finish is inspired with a world vision, is organized with a world purpose, and marches to a world end." (By all means every one should get and read fully this incomparably splendid book by Dr. Smith. It can be had for 50c, the price of one movie ticket or gallons of gasoline!)

A Methodist Leader Affirms This.

Edmund F. Cook, a Secretary of the Methodist Episcopal Church, South, has written a book, "The Mystery message of the Bible." The entire 12 chapters of this fine book combine to show that the Bible is mystery from cover to cover. Here are two of Dr. Cook's comments: "We can fully appreciate the modern missionary movement only as we realize how missions runs through the whole Book, and through the thought of God's dealings with men in all ages." Again: "The Bible reveals love and Fatherhood in action. We see in this book on almost every page the outreach, the on-sweep of the redeeming love in the Father's heart."

A Baptist Writer Asserts This.

Wm. O. Carver of the Southern Baptist Seminary has written three very charming books upon this subject, "Missions in the plan of the Ages," "All the world in All the Word," and "The Bible a Missionary Message." All these three books show that the Bible is missionary from Genesis to Revelation. The following quotations are from the last of the three books: "The whole Bible just various forms of saying: 'So loved the world that He gave His only begotten son, that whosoever believeth on Him should not perish but have eternal life.'" Again: "Does not God love the world? Behold, My Servant, whom I uphold; My Chosen, in whom My soul delighteth; I have put My Spirit upon Him; He will bring forth justice to the nations?" (Isa. 42:1, 4). Again: "The stages of His revelation, God has been asserting His claim upon the whole human race; proclaiming His love to all mankind; urging His worshippers to declare His glory among the nations'" (Ps. 96:3).

A Student Leader Confirms This.

Hugh Martin of the "Student Christian Movement" has a book called, "The Kingdom Without Frontiers." His publishers state the purpose of this book as, "Witness of the Bible to the Missionary Purpose of the Church." Lack of space will allow only one quotation from this suggestive book: "The Bible is a missionary book not because it contains isolated texts with a missionary flavor, but because the main lines of argument run through all its volumes is the exposition, the teaching, and the gradual execution of a missionary purpose. The Bible is the Book of the world."

Great-Great Grandfather Defended This.

Certain Dr. Thos. Smyth of the Synod of South Carolina wrote and published a very unique book in 1856. It was written before the larger denominations had undertaken the work of missions on any wide scale. The title of the book is very striking both because of its content and its length. The title is: "By Whom the World to be Converted; or Christians are Christ's Agents and Agents for the Conversion of the World." The first two chapters are: "The Kingdom of God is Destined to Become Universal" and "This Unity of the Kingdom of Christ is to be brought about through the Instrumentality of Man." These two chapters, Dr. Smyth abundantly proved by many passages of Scripture. I give two of his characterizations: "Salvation for the world—has been the mission of God, from the very beginning of the world." "How can a man receive Christ, and not desire all men unto Him?"

The Bible Proves That

this paragraph out and paste it in your Bible for reference).

through the Bible, but more prominent in the Old Testament and New Testament, there runs an unbroken chain of passages plainly teaching that our world is a world missions book. I give below only a few of the many which are in the Bible. In the passage, notice how many that emphasize the two great truths responsible for all missions in all ages. First: Christianity is for the whole world and getting the whole world is the task of the Church. Second: "For from the rising of the sun even unto the going down of the same My name shall be great among the Gentiles." (Mal. 1:11). "His dominion shall

CHILDREN

LETT LINCOLN'S RIDE WITH THE AIR MAIL

"Airplane Lett!" called Mrs. Lincoln from the kitchen door. "Right over the barn."

Lett dropped his axe and came quickly to the barn door. Looking straight up into the air, he saw a large monoplane circling slowly over the fields.

"Why, mother!" cried Lett. "I believe it's going to land!"

It certainly appeared that way, and as the astonished boy watched the machine, it straightened out for a ground run and dropped neatly to the earth. By the time it had come to a standstill and its pilot had climbed out of the cockpit, Lett was on the spot to meet him.

"Young man," said the aviator. "I want you to take me as quickly as possible to Dr. Lincoln's house. It's around here somewhere, isn't it?"

"Dr. Lincoln?" repeated Lett, in surprise. "Why—he's my father, There is his house right there."

"Good," said Captain Lee, with great relief. "Then perhaps I can get the medicine back to Bancroft Field in time to save Jim's life."

He started off for the house, Lett half-running to keep up with his lengthy strides.

"Anything wrong?" asked Lett.

"Not with me," was the reply. "But last week an airmail plane was lost in the hills two hundred miles south of here. Yesterday the plane was discovered, and Jim Barnes, the pilot, is dying in a loney log cabin three miles from the Bancroft Airport. That is, he will die unless I can bring back to his bedside a certain medicine which they say was discovered by your father."

"I know," said Lett. "But my father isn't at home."

"He isn't at home?"

Captain Lee stopped short in dismay. "No. He's away to a doctor's meeting and we don't expect him back until tomorrow. But I can get you what you want."

"But they need the doctor too!" objected the aviator.

"Maybe I can go. I know how to give the medicine."

Captain Lee looked at the boy sharply.

"You're not afraid to fly?"

"I never have flown," Lett admitted. "But I'm not afraid."

"Another question," continued the aviator. "Can you ride horseback?"

"Ever since I was two feet high."

"Then I don't see why you can't do it. Let me talk with your mother."

While Captain Lee was explaining the situation to Mrs. Lincoln, Lett was putting on a sheepskin jacket and buttoning the collar way up over his ears. He jammed an old football helmet over his head and tied the strings under his chin. In his father's office he found the medicine that was needed, and wrapping it with absorbent cotton, stuffed it carefully into his pocket.

The telephone bell rang just as he was leaving the room.

"Long distance," was what he heard as he pushed his helmet aside to get the receiver to his ear. This is Bancroft Field calling Dr. Lincoln. Is Captain Lee there?"

"Yes," answered Lett. "What is the matter please."

He listened with amazement as the voice on the other end of the line gave its stirring message. Then he dropped the receiver and ran out into the yard.

"Captan Lee," he cried, excitedly. "Jim Barnes has two hours to live! Can we make it?"

"We've got to," replied Captain Lee. "Good-bye, Mrs. Lincoln, and don't worry."

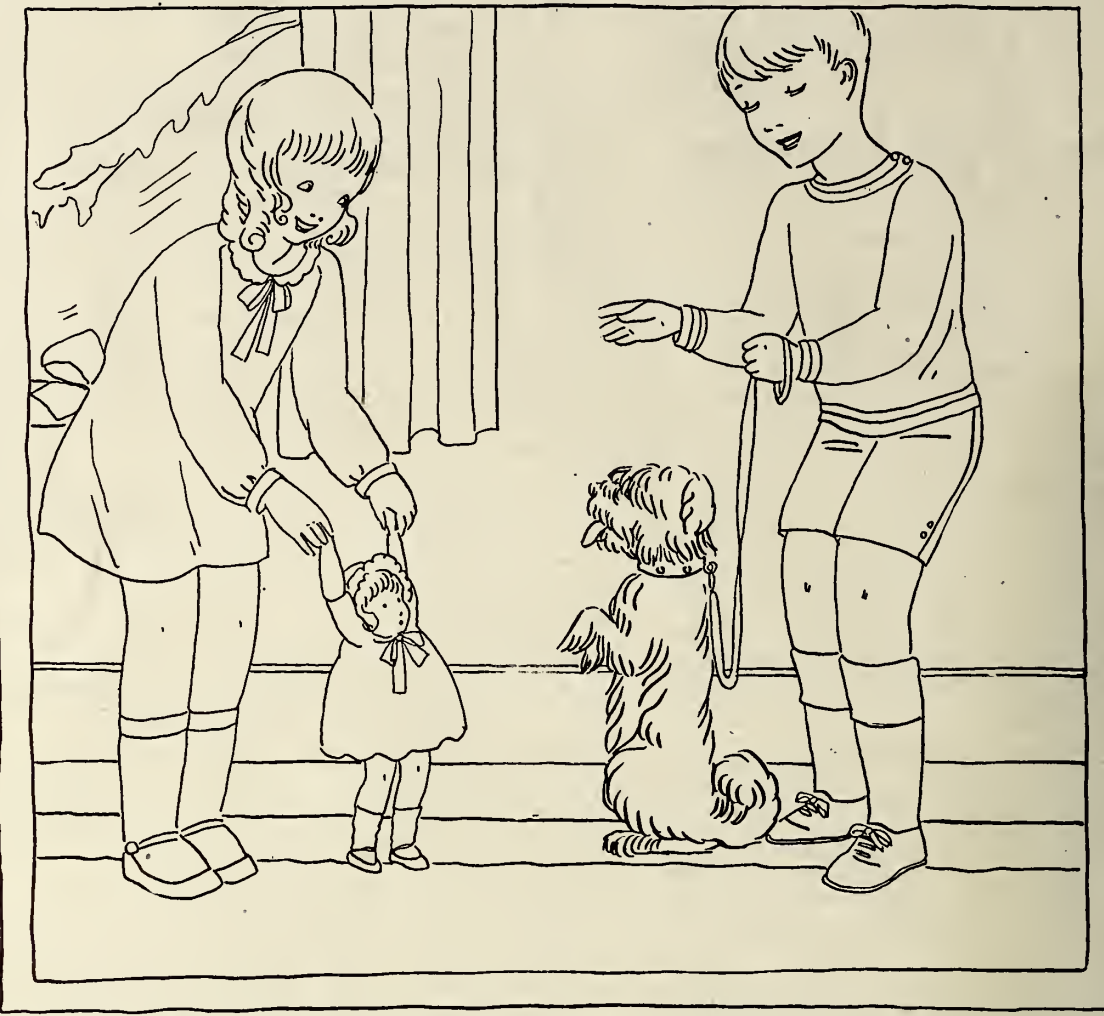
It was the work of but a moment for Lett to kiss his mother and then strap himself in the airplane. Captain Lee started the motor, then he too clambered into the cockpit and took his place at the controls.

"Now, hold on," directed the aviator, grimly. "We're going to ride like the wind!"

They did.

Lett's first airplane ride was a record-breaking race with death. The roar of the engine almost deafened him. He heard the wind howl through the rigging. He felt the plane collide with solid cushions of air, buffeted by them like a ship at sea is buffeted by

INTRODUCING DOLLY



(To be colored with paints or crayons. Whenever you come to a word spelled in CAPITAL letters use that color.)

YELLOW-haired Susie May and BROWN-haired Teddy have lots of fun playing indoors when the weather is too severe to play outside. Susie may play with her BROWN-haired Dolly and Teddy has his puppy Rags. Rags has light TAN (use BROWN and YELLOW lightly) hair and his tongue is PINK (use RED lightly). Teddy has a BROWN collar and leash for Rags.

Susie May wears a light GREEN dress with a BLACK velvet bow at her white lace collar. Her socks are GREEN, too, but her slippers are BLACK.

Dolly wears a BLUE frock and shoes to match. Her cap is BLUE with white lace about her face and BLUE ribbon to tie under her chin.

Teddy wears a GRAY (use BLACK lightly) sweater trimmed with bands of BLACK and RED about the collar,

waist and sleeves. His trousers are BLUE and his shoes are BROWN.

The wall is YELLOW and the floor is BROWN with a GREEN rug with a RED border on it.

Both children and Dolly, too, have PINK cheeks and RED lips.

There is a GREEN tree cover with white snow out of the window. The sky is BLUE.

Paint the border of this picture GRAY and the lettering RED.

waves. He sank with the plane into sickening pockets where there was no air—but through all the hazards of the sky, Captain Lee drove the machine at top speed.

Without speaking, Captain Lee pointed to a group of white-roofed buildings just ahead. Lett understood without being told that was the air port.

"We're going to make a drop landing," shouted the pilot. "It may jolt you a little, but it won't hurt."

The drop landing, however, was too hurried—was too much of a drop for the wheels and their rigging to stand the strain. The plane hit the ground heavily, bounced high into the air, then crashed down against the earth with a terrific thud.

"Get out of the wreckage," shouted Captain Lee. "Before it catches fire!"

Both the pilot and the passenger unbuckled their belts and crawled out of the smashed plane. Lett was badly shaken but not hurt. His first thought was for the serum, but by the same lucky chance that had kept the plane upright the bottle of precious fluid had not been broken.

"I think my leg is broken," moaned Captain Lee, as he tried to stand upright. "Don't lose a minute, Lett. Save Jim's life!"

Lett started off on a run toward the main buildings of the air port. At the door of the executive offices he found two horses and an anxious aviator.

"Have you got the serum?" was the demand.

"Yes," panted Lett. "And I'm here in the doctor's place."

"Then jump on the white horse and follow me. Barnes is three miles away on the side of Bleak Hill and there are no automobile roads leading to the cabin."

Lett jumped on the horse and away he went at a gallop. The path was rough and the riding hard, but up

there among the trees and the rocks a human life hung in the balance.

"Are we too late?"

Anxiously, Lett peered into the face of the man who had met them at the door of the log cabin.

"He still lives," was the answer. But I believe you are too late to save him."

"It is never too late to try," said Lett. "Now will you get me some hot water, and a clean rag. Bare his arm. I am going to stick a needle into his veins so that I can inject some of this serum."

Quickly, almost as expertly as his own father, the young boy pumped the life-giving fluid into the veins of Jim Barnes, air mail hero.

A change came over the patient almost at once. He seemed to breathe easier, to relax his taut muscles. The pain went out of his features and shortly afterwards he opened his eyes. "It is a miracle!" whispered the mountaineer, awe stricken.

"He will get well," said Lett, calmly. "His reaction has been all that it should be."

And Jim Barnes did get well. In two months' time he was again flying mail for the United States government. But he never passed Bancroft Field without going two hundred miles out of his way to wave at the boy who had saved his life and to drop from the sky a message of friendship!

4. Behead to get larger and let the whole, again behead and leave a certain measure.

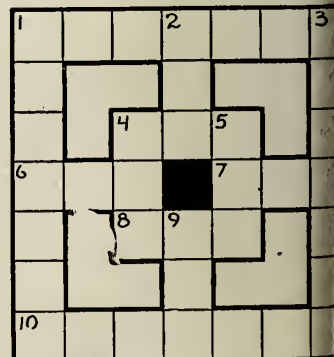
5. Behead to deposit and leave a filmy fabric, behead again and let an aviation expert.

6. Behead thin and leave to behead again and leave a part of verb "to be."

Diamond Puzzle, A Gem

1. A letter in Tuesday.
2. French word for "friend."
3. An open space.
4. A gem.
5. Silly.
6. A beverage.
7. A letter in Tuesday.

Junior Cross-Word Puzzle



- | | |
|-------------------|--------------------|
| Horizontal | Vertical |
| 1—Bird's feathers | 1—Have |
| 4—Constellation | 2—Spoil |
| 6—Male child | 3—Choice |
| 7—Piece of goods | 4—Insect |
| 8—A Cap | 5—Part of the body |
| 10—Snake | 9—Poisonous snake |

PUZZLE CORNER

Beheadments

1. Behead not fresh and leave a narrative, behead again and leave a beverage.
2. Behead to make cold and leave a high place, behead again and leave unwell.
3. Behead a map and leave an animal, behead again and leave skill!

(Continued on page 15)

YOUNG PEOPLE'S DEPT.

EDITOR'S LOOKOUT

W. A. Gamble, Pinetops, N. C.

Just a few days after this paper reaches you, Saturday the 2nd of February, comes the 48th birthday of Christian Endeavor. On February 2, 1881, in the Williston Congregational Church, Portland, Me., Rev. Francis E. Clark organized the first C. E. society. The movement, inspired and prospered by the Holy Spirit, has girdled the globe and has helped to train some twenty million young people "For Christ and the Church."

More than four score denominations, with nearly as many thousand societies, now have part in the mightiest movement of young people of all time. Some denominations have withdrawn to try to walk alone, but still there are more Endeavorers than members of all other similar societies. The organization is more alive today than ever before, and still brighter days are ahead.

How shall Endeavorers celebrate the anniversary? Perhaps the best way is to determine upon a more vigorous promotion of the present Crusade with Christ, for evangelism, Christian Citizenship, and World Peace. If you have not undertaken to participate in the Crusade of your society, decide on February 2nd (or on the following day, Sunday the 3rd). If you have decided to participate, lay out for your society and yourself a wider and a more vigorous effort to carry out some of the suggestions made under the three divisions of the Crusade. The four fundamentals of Endeavor are: 1. Confession of Christ. 2. Service for Christ. 3. Loyalty to Christ's Church. 4. Fellowship with Christ's people. Rev. Clark built these into the organization at the beginning. They are still of paramount importance. Let us keep them in mind as we celebrate the 48th birthday, and try to remember them through the year as we go forth to promote the work of the local society, local church, denominational program, and world-wide evangelistic forces.

YOUNG PEOPLE'S TOPIC

Charlotte Garth Adams

Sunday, February 10—Youth Facing the Need. — 1:9; Mt. 10:16-42; Acts 16:1-5.

The Call to Follow

When Christ was here in the world, he called certain ones to follow him—to be his disciples. He did not plead with them to follow him, he said, "Follow me," and they followed. He must have put so much love and daring into those two words that it was impossible not to follow him. He was, and still is, a most handsome person. Only a few instances are given of one following when he called. The rich young ruler was one who, when Jesus called, went away sorrowful. The others left their respective businesses and homes and followed him. He did not call them to an easy life—they walked from village to village with him, often they were tired and hungry—so hungry that they ate the grain when they passed through a field. Often a village would not let them come in and they had to go to another village even though it was late and they had been walking all day. A hard, wandering life was theirs. But still they followed.

Today Jesus says, "Follow Me," to each one of us. He does not call us to an easy life today any more than he called those first disciples to an effortless existence. It is a call to the best that is in us. Into those words he has love—and a challenge. It is a challenge to do great things.

The Call to Missions

Last week we studied a few of the religions of the world who do not know the Christ. In none of these religions is there any joy or peace or hope. There is only superstition, and fear, and a searching for peace. We who are young may receive the call to service for the Master in one of those fields. From the ranks of youth in places now occupied by others will be filled. "And I heard the voice of the Lord, saying, 'Whom shall I send and who will go for us?' Then I said, 'Here am I; send me.'"

Youth Needs Christ

The call to missions is very important, but we must give quite a while before we can answer that call, for it takes years of preparation to be a missionary. And of us cannot go to foreign fields. The most of us stay here in this country. Never think that it takes to be a Christian here than it does out where ignorance and heathen customs prevail. It may be a harder to serve here because we do not feel the necessity of keeping in touch with our Leader, we do not feel as dependent on Him, as those do who have gone out to foreign service. They know that they must stay close to Him because He is their source of inspiration and strength. They are trying to let Him speak through them. Here at home we go with people who go to the same church or school that we go to, and that do the same kind of work as we do. We feel that we do not have to live so close to the Master. Our temptations are more subtle and insidious. The crowd which we go does certain things that down in our heart of hearts we do not approve of doing. But they "get away with it." We think we should like to offer an objection, but we say to ourselves, "Wouldn't the crowd think I am a spoil-sport if I say anything about it? They might make me a prude—or a hypocrite." All of us like the approval of the crowd—all of us want to be good sports. Above all else, let us have the courage of our convictions—and if we do not approve of what the crowd does we can at least let it be known. If we are worth anything to the crowd, it will soon learn to respect our opinions. And being a Christian does not mean being a prude or hypocrite—a real Christian is red-blooded and bold. Christ needs Youth, and Youth needs Christ.

Youth Facing the Need

Youth with us—Life before us—Christ in us! What a glorious combination. "For this cause I bow my knees to the Father, from whom every family in heaven and on earth is named: that he would grant you, according to the riches of his glory, that ye may be strengthened with power through His Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to learn with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God."

JUNIOR C. E. TOPIC HELPS

Miss Hattie Mae Covington

Topic for February 3, 1929: "Juniors Around the World."—Gal. 3:26-29.

(Christian Endeavor Day)

For this meeting have an imaginary hook-up of radio circuits throughout the world, having each continent in turn broadcast from some central station the facts about juniors in their nations. Divide the room with screens so that each continent can be somewhat secluded, placing the names of the different screens, behind each of which the particular broadcaster for that continent are seated.

Announcer for North American Station: Station NACE speaking on the round-the-world hookup for Endeavor. The United States of America being the birthplace of Endeavor, the station at Boston, our national headquarters, will have the privilege of broadcasting first. Secretary Gates has requested the Junior society of — to broadcast on this occasion.

Dr. Poling, president of the International Society, cannot put into words how deeply he appreciates this opportunity for North America Endeavor and hereby sends most cordial greetings to all Juniors throughout the world. In opening this great program, let us first have our devotional service.

Hymn: "Light Up the World for Jesus."

Scripture reading: Gal 3:26-29. Other references: Matt. 28:19, 24:14. Mark 13:10, 16:15. Luke 24:27, 24:48.

Sentence prayers, stressing world work.

Announcer for North American Station: The first speaker on the NACE broadcast will be — who will give us a bit of the history of Christian Endeavor in America.

First Speaker: Gives short history of C. E. Established February 2, 1881, Williston Congregational Church, Portland, Maine, by Rev. Francis E. Clark. Tells about Endeavor groups in the South among the negroes. Also from the Western States work done by the Indian boys and girls. Then too about about the Juniors in the Philippine Islands.

Announcer for North American Station: Station NACE again. We have a boy from Canada here with us and we will now hear from him.

Second Speaker: (Boy from Canada): Canada sends greetings to the Juniors listening in around the world. We have 700 Junior Societies and are using very fine courses of Bible study, etc. I have been asked to bring greetings also from our little sister Christian Endeavor Union of Alaska. They are young in the work but have good leaders now and are anxious to be heard from on this great Junior broadcast.

Announcer for North American Station: We were very glad to hear from our sister unions in the north, and now it is our privilege to hear from our neighbor on the South, through our friend — from Mexico.

Third Speaker: (From Mexico): Tells about the Mexican Juniors. Also brings greetings from the Central American and Canal Zone countries.

Announcer for North American Station: This concludes the broadcast from NACE, the first station in the round-the-world hookup. You will now be transferred to the station SACE in Brazil and hear from the Juniors of South America.

Announcer for South American Station: SACE station SACE of Brazil. From here we send our greetings to all the Juniors throughout the world. South America is not as largely Protestant as North America, and Endeavor work has not progressed as far here as in its homeland; but we have a Christian Endeavor Union of about 200 societies, etc. We will now hear from our northern countries through — of Colombia.

Fourth Speaker: (From Colombia): Colombia sends greetings, as also does the Endeavor Union of Venezuela and the Island of Trinidad. (Tells something of the work of each).

Announcer for South American Station: SACE speaking again. We have with us a boy from the Argentine, whom you will now hear.

Fifth Speaker, (From Argentine): (Tells about the work). The people are largely Spanish and, of course, Roman Catholic—but those of us who are in the Endeavor work love it very much and are just as interested as where the members are more numerous.

Announcer for European Station: This is station EUCE cludes the broadcast from South America, except a song by (insert names of singers), after which you will be transferred to station EUCE at London.

Announcer for European Station: This is station EUCE broadcasting from London. The European Endeavor Unions greet the other unions of the world. Our first speaker will represent Dr. James E. Kelly, president of the British Endeavor Union. This message will be brought by — of London.

Sixth Speaker, (Of London): Dr. Kelly wishes me

to greet all Juniors from him and for British Endeavor. He was a Junior himself some years ago and attributes much of his success in leadership to that period of training in Scotland. (Tells about British Endeavor and tells about the work in Australia).

Announcer for European Station: Station EUCE again. You will now hear from Germany, and since they are a musical people, we will ask them to first give us a song.

Song: "Loyal Juniors."

Seventh Speaker, (Of Germany): Germany greets the Juniors round the world and would say that, especially since our present conditions of reconstruction, we appreciate the work with the youth and recognize the value of Junior training for Christian citizenship. Turkey and the Near East asked me to report also for them. (Gives report).

Announcer for European Station: You will now listen to — who will tell us about the Scandinavian countries.

Eighth Speaker, (Of Norway): It is the thrifty nations known as Scandinavia, that we find great religious zeal, etc.

Announcer for European Station: I have a telegram from a Russian society, asking for our prayers and for any help we can send them, as they are but lately started in this work. Also from Spain and Portugal. We have also had messages from Holland and France. Belgium is included in the Netherlands, etc. This concludes the European period, and you will now be transferred to station ASCE of Canton, China.

Announcer for Asiatic Station: This is station ASCE, broadcasting from Canton, China. The Christian Endeavorers of Asia greet you. In addition to Bible drills we must learn many things taught in the homes and schools of Western countries. Health habits, sanitary practices, etc. You will first hear from Miss — a Chinese girl of Peking.

Ninth Speaker, (From Peking, China): The Endeavorers of the United States have sent us great teachers, one of whom, Miss Francis Bement, has done much to make Endeavor in China what it is, etc. Our announcer has asked me to say something about our sister nations to the north. Siberia is too disorganized to give a report. But we know there are workers there, and where there are workers there will be Christian development.

In Korea our Junior work is progressing slowly. We are in need of money to carry it on. One dollar will start a society. If any Juniors in America are listening in, maybe they will help us.

Announcer for Asiatic Station: You will now hear from Japan in the person of —, a boy from Tokio.

Tenth Speaker, (Boy from Tokio): I am another of the yellow race, and will say that Christianity has grown amazingly in Japan, etc. We would like to organize more Junior societies and we are anxious to serve.

Announcer from Asiatic Station: We will now call on a brown brother of India, Mr. —.

Eleventh Speaker, (Brother from India): (Tells about work). Here is one of the things our Juniors did; each Junior saved a handful of rice from each meal, grew and sold vegetables, raised hens and ducks, cleaned our own churches, and sent the money to the needy ones. May some of you more fortunate brothers and sisters continue to assist us in our tremendous undertaking.

Announcer for Asiatic Station: This concludes our broadcast for Asia. We have failed to get reports from some countries, but hope at the next opportunity to have their greetings with the rest. You will next hear from station AFCE in Africa.

Announcer for African Station: Now we will add the voice of the black brother to that of the yellow, brown and white. White men and women have risked, and often lost their lives to bring the teaching of Jesus to us, etc. South Africa reports many fine societies, but has no representative here, while Egypt has a report to give at this time. You will now hear —, from Cairo.

Twelfth Speaker, (From Cairo): Endeavor spreads more easily in Egypt than in less civilized countries, and it is said that we have more Endeavor societies than any other African country.

Announcer for African Station: We have one more reporter from Africa and he belongs to the largest Endeavor society in the world. I will introduce Mr. —, of the Congo Mission.

Thirteenth Speaker, (Of the Congo Mission): We black youth from the heart of Africa greet you Endeavorers of the big world and thank you more than we can say for the great leaders you have sent us to teach us of Christ and heal us of our ills. I belong to a great Endeavor of over a thousand members in the Congo, where Dr. Dye and others have been working, etc.

Announcer from African Station: This is the last report from Africa available at this time. I believe the Juniors around the world would like to have our Africans Juniors sing us one song, after which we will repeat the pledge as though closing our meeting, and close with the Mizpah benediction. You will hear the song — after which, without announcing, the pledge and benediction will be repeated.

(Material for this meeting and additional items of interest can be found in "Christian Endeavor Around the World," also in Mother Clark's book on Junior Endeavor).

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STORY

THE DADE MASSACRE

Rev. E. B. McGill,

There have been three events in American history, when a detachment of United States soldiers were wiped out by the enemy. The first of these was Dade's Massacre, December 28, 1835. Of the 108 men in the command 106 were killed on the spot. The fall of the Alamo came second; Mar., 1836, less than three months after Dade's destruction, and of the 180 men in the command all were killed, by four thousand Mexicans. The third massacre occurred June 25, 1876 on the Little Big Horn river: General Custer and 264 men were slain by the Indians. Every school child in America is acquainted with the last two incidents. But of the former and the first in our history, few have any knowledge, except in army circles, and the state of Florida. Indeed it was not until the writer became a citizen of this community, that I had any acquaintance with these facts whatever. However the people of this section are giving attention to the publication of the facts. And in 1921 the story was printed by the order of the sixty-seventh congress.

Early in the nineteenth century, trouble arose between the whites and the Seminole Indians in Florida. A treaty was signed at Paynes Landing that obligated the Indians to leave the state and settle west of the Mississippi River. Some of the chiefs wanted to abide by the treaty, but they became divided, and a disturbed feeling arose in 1835. General Wiley Thompson represented the government, and was stationed at Fort King, near the present city of Ocala. He held several conferences with the Indians; and reported to the Washington officials that the Indians were unwilling to remove. He no doubt saw the danger threatened. Although the treaty in question had been made with the federal government, the Indians wanted to abide by a former treaty made at Camp Moultrie, near St. Augustine. It is said that many of the Indians who were transported to the Indian territory made their way back to Florida, and when asked why they returned, they replied that there were no pine knots in the west. The Indians used light-wood to hunt and roam about at night, and for ceremonial activities. And they could not get along without them.

The President's Message.

President Jackson in the meantime, insisted that the Indians live up to the treaty, leave Florida and go to the new country; and many of the chiefs were equally determined to stay. Hundreds of the Seminoles remain in Florida today. And it was not until May 1927 that the last one of them swore allegiance to the United States. So it is evident that a treaty was not sufficient to move them. February 16, 1835, President Jackson addressed a message to the Indians in these words: "You know me, and you know I would not deceive you nor advise you to do anything that was unjust or injurious. I tell you that you must go and that

you will go. You have sold all your country. You have not a place as large as a blanket to sit down upon." The Indians held councils at Fort King in March and April 1835. The message was given to them and the situation explained by Generals Thompson, Clinch and other officers. But little was accomplished, the Indians were just as determined to stay as the government was to move them west.

During the summer of 1835 few of the Indians came to Fort King. They became sulky, and no agreement could be reached. And it was decided to move them by force during the winter. And General Thompson asked that the small force at Fort King be reinforced. For even combining it with Fort Brook would not make it strong enough to carry out the government's orders. The general on numerous occasions had recommended the reinforcement of these posts especially Fort King. Orders were given for the First and Second Artillery and Fourth Infantry to move by boat from Key West to Fort Brook; a few miles west of the present city of Tampa, and then march on to Fort King. Major Francis L. Dade was commander of the army. The troops landed in Tampa Bay without trouble and late in December left Fort Brook and began the march to Fort King. These two posts were 101 miles apart and connected by an old Spanish and Indian trail commonly called the Fort King road. It crossed numerous small streams, but most of them were spanned by rude bridges. The trail led through hills, swamps, forests and tall grass. All of which added to the peril of the journey.

It was unfortunate that the army was ordered on a mission like this. And notwithstanding the local generals had warned the Washington authorities of impending danger, little heed was given, and the fate of Braddock was forgotten. The war department did not seem to think the Indians were of any considerable force. Whereas there were 1,400 trained warriors, many of them expert shots, most of them equipped with good rifles, and other arms, many of them mounted on good horses; were dextrous in riding and were led by bold and skillful chiefs. They also were large numbers of negro slaves. And they were well acquainted with the country. Furthermore they had warned the whites that they would not allow the troops to pass through their country without resistance. Dade and his men were apprehensive but obeyed like the charge of the Light Brigade. Dade was a brave and experienced veteran of the War of 1812, and being acquainted with conditions, took every precaution. Oxen were used as a means of transport, and the troop necessarily moved slowly. One cannon, a six-pounder, was the only piece of artillery and it was also drawn by oxen. A doubtful tradition is that a runaway slave betrayed the whites and told the Indians of their departure from Fort Brook.

First News of the Battle.

Dade and his command began the march December 23, 1835. A certain officer accompanied them the first day, and returned the next morning. Two of his friends gave him instructions about their wills in case they were lost; it seems that the command was in doubt about surviving. Nothing was

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heard from the army for about ten days. Then a private soldier, Daniel F. Clarke, crawled into Fort Brook. He had been wounded seven times, and was nearly dead from loss of blood and lack of food. He had crawled nearly all the way from the scene of battle; but recovered after proper treatment. He reported that the entire command had been wiped out. Later two other survivors arrived and corroborated his story. This was the first time in American history that an army of trained and hardened soldiers, had been wiped out by Indians, in a daylight attack.

Clarke, the survivor, said that Major Dade moved slowly and with caution. Scouts were sent ahead, flankers were sent out on each side, at night trees were cut for breast works, and every precaution taken until he crossed the Withlacoochee river. On the morning of the fifth day the Major assembled his men and addressed them, telling them that the danger zone was passed and that they would reach their destination before night. The night before they had pitched their camp near a small lake now known as Dade's Breakfast Lake. Here they ate their last breakfast. Indeed the commander's words, "This is the last day of our march," were well spoken. The journey was resumed and the command had gone four miles, when the attack was made. The flankers had been called in, and the advance guard reduced. The weather was cold and the soldiers were wearing their overcoats. Their ammunition boxes were under the buttoned overcoats, an unfortunate condition for an emergency. Major Dade and Captain Fraser were at the head of the column. The men followed in double file, it was about eight o'clock when the march ended. The road through the tall grass and many clumps of saw palmetto on the west, on the east was a small lake.

The Indians and a large number of negro slaves were concealed in the vegetation. The whites moved slowly, having little fear of an attack in the day time. For such was contrary to all Indian modes of warfare. Suddenly Chief Jumper gave a great war whoop, the shrillness of which disturbed the quiet, cool morn of Christmas week. This was followed by a single shot by Chief Micanopy; and which is thought to have killed Major Dade. Immediately a sheet of fire poured into the ranks of the soldiers ere they had unshouldered their rifles, and more than half of the command went down at the first volley. The Indian's aim was nearly perfect, the attack had been well planned, and no doubt Micanopy, commander of the Indians, and his assistant chiefs had planned every detail of the attack, and discussed it with the men.

Indian Chief Makes Report

A prominent chief with the Indians was Hallpater-Tustenuggee, commonly called Alligator. He was present and later told the story of the battle. It is generally accepted as being as near correct as an Indian could tell it. He said the few remaining officers rallied the soldiers after the first volley. The little cannon was brought into action and fired several times. But the Indians shot down the artillerymen and the gun was silenced. Alligator said one little officer was very brave and fought to the last. He drew his sword and swore at the Indians and tried to rally his men. This officer must have been Captain Fraser, second in command, as Major Dade had fallen in the first volley. He said the soldiers took refuge behind trees and fought to the last, exchanging shot for shot. After some considerable time the Indians retired to get a fresh supply of ammunition. And the whites immediately fell to work to erect a fort of logs. A warrior reported to the chiefs that a few whites were still alive and throwing up a fort of logs. The Indians returned with a troop of cavalry which had been kept in reserve; and with their new supply of ammunition, and fought until the soldiers' ammunition was exhausted and they were left to the mercy of those who had no mercy. After the whites became silent the Indians and their negro slaves came into the incomplete fort and found three men alive. After a conversation in English they were clubbed to death. According to Alligator, one soldier was very brave, he seized an Indian wrestled his gun away from him and dashed his brains out with one blow of his own gun. This gallant soldier then ran down the road—the only avenue of escape—but was pursued by several

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Indians on horse-back and quickly shot down. The Indians' victory was now complete.

Three Whites Escape.

This story was corroborated by Clarke, the first survivor to return. He had been badly wounded, and pretended to be dead, while the Indians and negroes were in the fort. A slave kicked him and said, "he is dead enough." He remained still all day among his dead comrades, and at nightfall crawled out of the bloody pen and started for Fort Brook, eighty miles away. The Indians had taken all the fire arms, and Clarke had to make the venture with out any means of defence. He met another soldier who had escaped, and they journeyed together hiding during the day and traveling at night. Soon they were shocked to learn that savage trackers were in pursuit of them. They divided and shortly afterwards Clarke heard a volley of shots, which snuffed out the life of his companion. Two other soldiers escaped the first volley and made their way back to Tampa.

The Indians seemed to realize the seriousness of the slaughter. They did not scalp the dead, or take their clothing; nor did they even take the money and jewelry of the dead officers. But all arms and ammunition were carried away. Alligator said the Indians left the Massacre hastily and returned to their abode in the swamp. Late that night they were joined by Osceola, and his band, who that morning had assassinated General Thompson and Lieutenant Smith at Fort King. These officers were ambushed as they strolled about the agency buildings. Chief Osceola then robbed the stores of the fort and carried off a quantity of liquor. He and his men were loaded down with loot when they reached Micanopy's troop. The two bands spent the night celebrating the victory, and most of the Indians were drunk on the stolen liquor. Osceola placed the scalp of General Thompson on a pole and the Indians made speeches to the spirit of the departed general.

Country Is Alarmed and Relief Sent

The bodies of the victims lay exposed to the elements and vultures for nearly two months. But we may be sure that Private Clarke's report caused alarm over the country. A sailing vessel was about to depart for Mobile; and cities along the coast were warned. The legislature of the territory of Florida was in session when the news reached Tallahassee; flags were lowered to half mast, and suitable resolutions adopted. This disaster awakened the war department in Washington, and the seriousness of the situation was realized.

In February, General Edmund P. Gaines, landed in Tampa Bay with a large force, and advanced along the Fort King trail, to the scene of the Massacre. He arrived at the above place February 20, 1836. Captain Ethan Allen Hitchcock, serving as inspector general of General Gaines' command, made a report to the War Department. He said it was a gruesome sight that awaited the relief army. The bodies of the dead soldiers were scattered along the way where each had fallen. The dead oxen still in their yokes, were lying where they had been shot down by the Indians, who did not care for them. The dead horses of the officers were lying among the men. The ground was literally covered with boxes and packages that had contained ammunition and supplies. So far as is known, the scene had not been visited by either whites or Indians, during these weeks. Why the latter did not revisit it may never be known. The small log inclosure, which was about 25x35x40 feet, and four feet high; contained the remains of about thirty soldiers. They were all lying parallel to each other, with arms extended and heads towards breast-works, which indicated that they died fighting.

The Dead Honored.

Other bodies were found along the way, showing the position of the men as they marched with the officers in front. Many of General Gaines' men were personally acquainted with the fallen heroes, and all of the bodies of the officers were identified. The relief command buried the officers in one trench, and the men in another, using the unfinished fort as a huge grave. The usual military honors were paid to the dead. In 1842 the bodies were removed to the National cemetery at St. Augustine. General Gaines and his men rescued the little six-pound cannon from a swamp, whither it

had been hurled by the enemy, and placed it at the head of the trench as a monument. It still remains there. And an eighty-acre park, owned by the state of Florida, is a third monument to Dade's command. The others are at St. Augustine, being erected by the officers of the Florida Indian Wars, and at West Point Military Academy. A history of the battle was sealed and deposited in the monument at West Point. The history is also found on page 289 in the "History of West Point" published 1864.

Dade Park.

Lieutenant Joseph E. Johnson, later a general of Confederate fame, made a map of the battle field some years after the incident. And in 1848 the United States Geological survey made a map of the Fort King trail. With these sketches as a guide, the exact spot of the massacre has been definitely located and the park established. One may walk through the open pine woods, mid the giant live oaks and by the clumps of palmettos and picture the Indians hiding there awaiting their enemy. The little lake on the east still covers about two acres. The entrance to the park is under a beautiful arch. Within the park small monuments mark the spot where the officers fell and a larger one commemorates the memory of all involved, and a bronze tablet on the side gives a complete roster of the dead and wounded. The rude fort has been reconstructed of concrete imitation logs and various poems and epitaphs adorn the place. Several buildings accommodate tourists, and campers frequent the park. But it is the forest primeval, the little squirrel darts out and in the long gray moss, and myriads of birds with their melody, tell the story of the heroic dead.

Time has passed and civilization has swept on. The community is now dotted with farms and villages. Nearby is Bushnell, the county seat of Sumter County, with one of the most beautiful court houses in the state, just a mile and a half northeast of Dade Park. A few hundred yards east is a rail and highway. Great trains plow by at the rate of sixty miles an hour, while every day thousands of motor cars glide along, and the daily aviator, from Tampa to Jacksonville, peers down from his position; while lines of telegraph and telephone combined with the wireless itself, form wings for words to all parts of the world, and tell the story of what happened nearly a century ago. Yet none of these things were ever dreamed of by the red man when he celebrated his victory over the race that has produced them.

Bushnell, Fla.

"LOST AND FOUND"

The Spectator has been conducting a true "Lost and Found Stories" contest. Some curious tales were told. One correspondent told the following: "Some twenty years ago, on an Atlantic liner, two days out from New York, eight gentlemen lingered over their coffee while one of their number, Sir Arthur P—, told the history of the latest addition to his famous coin collection. A brilliant speaker and an authority on coins, he made much of the tale, while the priceless bit of metal itself passed from hand to hand for examination. The story done, the coin was nowhere to be found. In vain the table and floor were searched; in vain napkins were shaken, cups examined, questions asked; in vain it was suggested that each man present should be searched: seven assented, but one, a Mr. S—, refused, politely, but firmly.

"Of course, after that, for the rest of the trip they cut him dead; the other passengers, too, except Sir Arthur, who generously acted as if nothing untoward had happened. The night after land was sighted, a steward, stooping to pick up a spoon, found the coin on end, between the carpet and wall. He laid it at once on the table in front of Sir Arthur, and, as the news flashed through the room, apologies were made to Mr. S— for unjust suspicions entertained toward him. 'I will tell you, now, why I refused to be searched,' he said, when the excitement died down. 'Like Sir Arthur, I have made a hobby of coin collecting for some years, and I should have confessed as much, the other night, if Sir Arthur's fascinating story had not ended so abruptly with the unfortunate disappearance of his coin. After that

I was reluctant to speak because,' he paused, smiling, then reached across the table and laid beside Sir Arthur's coin its exact duplicate,' 'because this was in my pocket at the time. 'Eve Sir Arthur,' he added, 'would have found it hard to believe that, with only two coins of the kind in existence, should have had the other, that evening, in my possession.'

And here is a story which Lady Caerew told: "From Chelsea I took a taxi at 9:30 p. m. to a nursing home at Fitzroy square to await result of operation to a relative, and I left my bag in the taxi. At 12:30 p. m. I left the home with a friend and walked into Euston road and we stood talking for quite a little time letting several cabs pass before I hailed one to return home to Chelsea. To my surprise I found it was the same I had come in. The driver said 'Yes, and a good thing, to-morrow, for you left your bag in my cab.' I asked where he had been. He said, 'Oh! half 'round London since put you down.'"

Another wrote this: "A young seaman who had sent home no word of his existence for some years, in a moment of idleness had cut his name on a piece of wood which dropped into the sea off Tampico. It was washed ashore the other side of the Atlantic and found by his mother below her cottage in the Hebrides, and some time after the lost one returned himself.

A nine year old girl was recently shipped by express to this country from Ecuador. She was tagged to go via steamer to New York, where she was received by an agent of the express company, who sent her on to the office of the company in Indianapolis. At that city she was delivered in turn to her mother.—Living Church.

I WAS WONDERING About the Future

- SUPPOSE AN angel SHOULD COME. * * *
- FROM HEAVEN. TO YOUR town. AND PROMISE to be AT THE town-hall. * * *
- AT 3 o'clock. * * *
- TOMORROW AFTERNOON. * * *
- TO REVEAL the future TO EVERY one who would COME. * * *
- I WAS WONDERING HOW MANY folks WOULD SHOW up. * * *
- I HAVE a "SNEAKING SUSPICION," ALLEGORICALLY SPEAKING. * * *
- THAT THE room would BE EMPTY. * * *
- AND THAT no one WOULD DARE know all HIS FUTURE. * * *
- IN THIS life. * * *
- THEY'D BE afraid of BAD NEWS. * * *
- IT'S BECAUSE they know THE FORTUNE-teller MAY BE wrong. * * *
- THAT THEY aren't AFRAID TO monkey with HER. * * *
- I WOULDN'T thank ANY ONE for telling ME. * * *
- MY FUTURE. * * *
- I'D BE too much of A COWARD. * * *
- TO-DAY'S ENOUGH for me. * * *
- I CAN'T hold ENOUGH GRACE. * * *
- TO MEET next YEAR'S DIFFICULTIES. * * *
- TO-DAY. * * *
- NEXT YEAR perhaps I'LL BE stronger. * * *

McAlpine, in C. E. World

Children's Colds Doubly Dangerous While Flu Lasts

Get Them Promptly But Be Careful Not to Upset Stomach With Too Much Dosing

PNEUMONIA CHIEF DANGER

Although the type of flu this year is so serious as in 1918, health authorities are urging everybody to treat the slightest cold at the start, to keep the resistance and to keep the body an easy prey to bronchitis or pneumonia.

Too much "dosing" especially in the case of children still further disturbs digestion, and should be avoided except on advice of a physician.

Vicks VapoRub is especially valuable because it is applied externally and so can be used freely at the first sign of a cold, with no risk of disturbing a delicate stomach.

Applied to the throat and chest at the same time, Vicks acts two ways at once to break the cold and avoid serious complications: (1) through the skin in a poultice (2) by means of its medicated vapors, released by body-heat and inhaled direct to the intended air-passages.

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Headache
 Neuritis
 Lumbago
 Rheumatism
 Toothache
 Neuralgia
 Pain, Pain

Unbroken "Bayer" package convenient directions. Handy boxes of tablets cost few cents. Drug stores sell bottles of 24 and 100.



6:00 P. M. C. T.—Dr. Hull's Sunday School Lesson — Atlanta, Ga. — WSB.

3:45 P. M. C. T.—Chimes Concert—Ames, Iowa—WOI.

4:00 P. M. C. T.—Chapel Address—Ames, Iowa—WOI.

E. T.—Community Recital—Atlantic City, N. J.—WVNC.

5:15 P. M. E. T.—Religious Service—Atlantic City, N. J.—WPG.

E. T.—Community Recital—Atlantic City, N. J.—WVNC.

Please look for the complete Radio Program next week. Save this paper as the program will not be fully repeated except once a month in the first issue.—Ed.

A WORD TO THOSE WHO USE OUR RADIO PROGRAMS

You have noticed the similarity of these programs. In view of this fact we shall publish two programs, interchangeable. Please preserve the copies of each so that you may have a complete list. We shall publish any changes as they occur, but for the sake of space may omit the programs so as to save space for other things. Just save your copies of the programs.

THE CATS OF ST. IVES

In no other town of its size in the world are there so many cats as in St. Ives, Cornwall. As soon as the visitor arrives at the station he is surrounded by friendly cats who rub up against his legs or mew and purr to attract attention.

Hundreds of cats are walking through the streets, sitting on the doorsteps cleaning their faces, or lying curled up in sunny corners of the picturesque old buildings; in fact, cats are everywhere.

The explanation of this enormous feline population is to be found in the fact that the inhabitants of St. Ives make their living by fishing, and the most valuable possessions of every family are the nets with which fishes are hauled from the sea. St. Ives is a very old town and there are many houses that have seen five hundred years or even more. In the rambling dwelling places of the fishermen there are very large numbers of rats. Local tradition says that the rats of St. Ives are the most wily in all the world, and that it is of no use setting traps to catch them. The cats must do it.

During the winter the precious nets are stored in the cellars of the houses. If it were not for the vigilance of the cats, there would be very little left of the nets when fishing-time came round again, for nothing seems to please a rat more than gnawing on a net. No wonder that St. Ives is a veritable paradise for pussies. The fisherfolk can not have too many.—Band of Mercy.

Business is Business

A priest offered twenty-five cents to the boy who could tell him who was the greatest man in history.

"Christopher Columbus," answered the Italian boy.

"George Washington," answered the American boy.

"St. Patrick," shouted the Jewish boy.

"The quarter is yours," said the priest. "but why did you say St. Patrick?"

"Right down in my heart I knew it was Moses," said the Jewish boy, "but business is business."

RECITED THE CATECHISM

Dear Standard:
I am ten years of age and am in the fifth grade at school, my teacher's name is Miss Mary Taylor. I like her fine. I go to Sunday School every Sunday I can. I have recited the Shorter Catechism and have secured my Bible. My pastor's name is Rev. J. E. Guthrie. I like him fine.

I have a brother who is a senior at Davidson College, one at Columbia Bible School, and a sister at Montreat Normal School. I have a pet kitten which I call Malta, because she is part Maltese.

I enjoy reading your stories, reading the letters, and painting your pictures.

Your friend,
Mt. Ulla, N. C. Margaret Sloop.

AFTERWARDS

'Twas a month after Christmas, and Santa Claus said:

'I am wakeful to-night and can't sleep in my bed,

So I'll take a short trip, as the moon's shining bright,

And see what the children are doing to-night.

I'm sure they're enjoying the presents I brought

Just a short month ago." And so quicker than thought

The reindeer were harnessed, and in the big sleigh,

All wrapped in his furs, Santa glided away.

So swiftly they flew through the still, frosty air,

And he looked into houses, now here and now there,

And saw how the children were treating their toys

And gifts he had brought for the girls and the boys.

Alas! I am sorry to tell what he found. A beautiful dolly lay flat on the ground;

All tangled and rough was her soft golden hair

And her rosy face broken that once was so fair.

The fine rocking horse for which Tommy had pled

Now lay on its side like a noble steed dead.

The train and the engine had broken the neck

Of the engineer, lying amidst a sad wreck.

And wherever he went was the same sort of sight—

Toys broken and cast aside; sad was their plight.

So Santa resolved as he took his way back:

"Next Christmas they won't get a thing from my pack."

But in one little home as he peeped thru the blind

He saw a bright picture that cheered up his mind;

For one little girl in the firelight's warm glow

Sat rocking her doll as she sang soft and low.

'Twas the very same dolly, as Santa Claus knew,

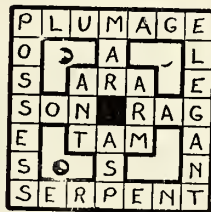
He had brought her at Christmas and still good as new.

"Who'd have thought it!" said Santa well pleased, and he smiled.

"I'll remember next Christmas the name of that child."

—J. L. Glover, in Our Little Ones.

PUZZLE ANSWERS



Beheadments

1. Stale-Tale-Ale. 2. Chill-Hill-Ill.
3. Chart-Hart-Art. 4. Swell-Well-Ell.
5. Place-Lace-Ace. 6. Spare-Pare-Are.

Diamond Puzzle, a Gem

E
 A M I
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 I N A N E
 A L E
 A

Men Past 40

MAKE THIS AMAZING TEST

Medical science claims that 65 per cent of all men past middle age are victims of prostate trouble, either in a mild or severe form. Loss of vitality, sciatica, bladder weakness, nervousness, aches in back, legs and feet, frequent urination and chronic constipation are a few of the more common symptoms oftentimes mistaken as attributes of old age. A new drugless gland stimulant, perfected by a well-known American scientist, now offers victims of this de-vitalizing ailment a wholly advanced method that has shown startling results in many of the 50,000 cases where it has been used. Test it on our Gilt Edge Agreement, that UNLESS YOU FEEL TEN YEARS YOUNGER IN ONE WEEK, YOU PAY NOTHING. This bonafide guaranty accompanies each treatment. Send today for the interesting booklet, "Why Many Men Are Old At Forty," written by the scientist who discovered this method. It contains information that every man should know and explains in a pleasantly, frank manner all about this common ailment which oftentimes makes a man old before his time. It is absolutely FREE. Send for it today. Simply address: The Electro Thermol Company, 2314 Morris Ave., Steubenville, Ohio.



SAME PRESCRIPTION

HE WROTE IN 1892

When Dr. Caldwell started to practice medicine, back in 1875, the needs for a laxative were not as great as today. People lived normal lives, ate plain, wholesome food, and got plenty of fresh air. But even that early there were drastic physics and purges for the relief of constipation which Dr. Caldwell did not believe were good for human beings.

The prescription for constipation that he used early in his practice, and which he put in drug stores in 1892 under the name of Dr. Caldwell's Syrup Pepsin, is a liquid vegetable remedy, intended for women, children and elderly people, and they need just such a mild, safe bowel stimulant.

This prescription has proven its worth and is now the largest selling liquid laxative. It has won the confidence of people who needed it to get relief from headaches, biliousness, flatulence, indigestion, loss of appetite and sleep, bad breath, dyspepsia, colds, fevers. At your druggist, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle

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S P A R K L E S

The wife of a famous English Bishop—whom we shall call John Smith—was recently very ill, and required a serious operation. As she recovered from the anaesthetic, she was heard to murmur: "Am I in heaven? Am I in heaven? No, there's John."—Christian Register.

Aunt: "And were you a very good little girl in church this morning. Sallie?"

Sallie: "Oh, yes, Aunt. A man offered me a big plate full of money, and I said, 'No thank you.'"—Legion Weekly.

Take a tip from nature. Man's ears aren't made to shut; his mouth is.—Publishers' Syndicate.

Little Emma was crossing the desert with her parents in their high-powered, well-equipped motor. She became unusually silent for a while, and then surprised them by saying: "Mother I never saw so much nothing in all my life."—Life.

"He was a man who had indeed suffered much," says a country paper, in a short obituary notice; "he had been a subscriber to this paper since its first number."—Christian Evangelist.

Contributor: "I hope you are carrying out those ideas I wrote you about." Editor: "Did you meet the office-boy with the wastepaper basket?" Contributor: "Yes." Editor: "Well—he was carrying out your ideas."—Putnam's Book News.

The worst thing about bein'a parent is havn' a little tired child come home from school ever' evenin' loaded down with algebras, histories, French text books, an' writin' pads, an' believin' we know enough t' help it if we would.—Abe Martin.

A negro passenger in the steerage, who was very seasick, was bantered by his friend as being a landlubber. "Dat's correct," said the mal-de-mer victim weakly. "Dey ain't no ahgyment dere. Ah's a landlubber and Ah's jes' findin' out how much I lubs it."—Boston Transcript.

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No. 6

Gen. Booth Still At Head of Army

Court Nullifies Adjudication of General on Technicality

The Associated Press reports that Gen. Bramwell Booth is still head of the Salvation Army, as a result of a summary court injunction decision January 30. Factions are back in the positions that they had held January 1 before the high council adjudicated Bramwell Booth unfit to continue in his office as general.

The high council was called to convene the next day at the international headquarters of the army in London. The councillors must start the adjudication proceedings all over again as their previous action was nullified by the court because General Booth's legal representatives were not allowed to plead his cause before the council voted against him.

While Bramwell Booth is again head of the Salvation Army, his nomination for a successor, contained in a sealed envelope, is invalid so long as the council is in existence.

Mexico Missionaries In Annual Session

Reports of Progress from all Stations Meeting of Northern Presbyterian Mission Held at same time

The annual meeting of 1928 took place at Cuernavaca, the capital of the state of Morelos, December 4-11, 1928. Cuernavaca lies immediately south of Mexico City, and by the railroad is but five hours from the city. But by automobile with the highway and air service it only takes half that time.

It is not a hard surface highway, but there are many compensations for such lack. From the Valley of Mexico the road climbs the mountains and the summit of the climb is a wind-swept plateau with pine trees on all sides. It is far from a tropic atmosphere as it crosses that divide. The views of the volcanoes are wonderful. Rarely have I seen them so free from mist or clouds as on the day I went from Mexico City to Cuernavaca. From the two sides rose the great snow-covered peaks against a sky that was surely as blue as that of Italy.

Cuernavaca is in another valley not nearly as high as that of Mexico City and consequently much warmer. It has been for many years a favorite resort easily reached from the City, and attractive to those who loved the picturesque beauty of the little city, its flowers and sunny skies, its warmth and cheer. It suffered greatly at the hands of Zapata as the many ruins can testify.

We held our meeting in the mission house. As we have no missionary now at this station the rooms could be hired, and all needed preparations were made by Mr. Shelby and Miss Wise, who came from Chilpancingo with all necessary things. So we were very comfortable.

Some of our number were on furlough and we missed them. But we know that they were remembering us as we remembered them. And one of our number, with us last year, Mrs. E. C. Murray, Jr., had been called to a higher service. And sadly as we missed her girlish presence and enthusiastic interest we could rejoice as we thought of that higher service in the Father's house.

From all stations came reports of opportunities and progress. The law requires that all services be held in a building used only for that purpose. (Continued on Page Two)

New Student Secretary of Christian Education

Dr. Sweets Announces Dr. John H. Powell, Jr., is Added to Staff at Louisville

The Department of Christian Education and Ministerial Relief take great pleasure in announcing the fact that Rev. John H. Powell, Jr., has been added to the staff as Student Secretary.

Dr. Powell brings fine training and experience to this work. He was raised in the Central Presbyterian Church of Kansas City, Mo. He secured his Bachelor of Arts Degree from the University of Illinois, his Bachelor of Divinity at Union Theological Seminary, his M.A. at Yale and his Ph.D. at the University of Edinburgh.

Dr. Powell has recently visited the colleges of Missouri and Kentucky. He will soon go into the other Synods, laying great stress for a while upon the work of our own churches at the seats of our colleges and the state and independent institutions of higher education.

We most cordially commend him to these churches and to the Church at large. He will be available for sermons and addresses, for conferences with individuals, sessions and educational authorities and will labor constantly to try to bring the influence of the church and of our religion on the lives of the students of the church. His address is 410 Urban Building, Louisville, Ky.

Duke Endowment Makes Large Gifts

Annual Report Shows 73 Hospitals and 42 Orphanages in the Carolinas Received Benefits of Fund

The Duke endowment reports for the orphan and hospital sections for 1927 were announced last week at Charlotte, N. C., by George G. Allen, chairman of the board of trustees in the third annual report. The report for the orphanage section was printed by the Presbyterian Standard Publishing Co.

Seventy-three hospitals and tuberculosis sanatoria in the two Carolinas were assisted by the hospital section on the basis of one dollar per free bed per day for 1927, an increase of 21 hospitals over the number aided in 1925. The report shows, forty-four of the institutions were in North Carolina and 29 in South Carolina.

The orphan section shows that at the end of 1927 there were 42 institutions in the Carolinas devoted to the care of dependent and neglected children, the same number as at the end of 1924. Twenty-nine of the institutions were in North Carolina and 13 in South Carolina.

Attention is called in the orphan section that the percentage of children in orphan homes in the Carolinas with both parents living is much smaller than in the United States as a whole, according to figures of the federal children's bureau.

The orphan institutions in the two states, though they did not increase in capacity from 5,774 to 6,185, a gain of 411. The capacity of South Carolina institutions decreased 50 but a gain of 461 in Tar Heel plants was recorded. During the three years the average number of children per day in the institutions increased 214. During the three years South Carolina lost two institutions and North Carolina gained two.

North Carolina's gains in orphan plants were greatest under the auspices of religious organizations. The Catholic (Continued on Page Two)

Annual Services At Southwestern

Baptist Preacher of St. Louis Holds Series for College Boys in Memphis

It is the custom at Southwestern, at Memphis, Tenn., to hold each year, shortly after the Christmas holidays, a week of evangelistic services, the preaching being done by some visiting minister.

This year the minister was Dr. Ryland Knight, who is an old friend of Southwestern, having been pastor of the Baptist Church at Clarksville, Tenn., before Southwestern's removal to Memphis. He was greatly beloved by both faculty and students in those days. He is now pastor of the Delmar Avenue Baptist Church of St. Louis. Dr. Knight had made careful preparation for the meetings. His discourses dealt with fundamental things, and they were scholarly, finished, vital messages. Both the faculty and students were genuinely interested. There was no emotionalism shown, but the meetings were thoroughly evangelical in spirit, and a lasting good has been accomplished.

Second Campaign For Queens College

Plans for Raising the Endowment to \$500,000 Laid Before Pastors of Mecklenburg and Kings Mountain Presbyteries

Queens College was host to a group of ministers January 31 at lunch when the Second Campaign for Endowment was broached to the pastors assembled. This campaign is being especially sponsored by the women interested in the college, under the approval of the Presbyteries. The Alumnae Association was represented by Mrs. Onilee Brown, the president of the association, and Mrs. Frank Flowers, vice-president, while Mrs. C. C. Hook, a trustee of the college and the director of this campaign presided at the after dinner speeches. About 20 ministers were present, representing the two Presbyteries of Mecklenburg and Kings Mountain.

The slogan adopted by the women for this campaign is "A Campaign for a fully endowed A grade college for women by women."

This gathering of ministers of Mecklenburg and Kings Mountain Presbyteries was held at the college on invitation of the Steering Committee of Queen's College Second Endowment campaign.

After the meal had been served the Director of the Campaign, Mrs. C. C. Hook, of Charlotte, stated the object of the meeting. The three Presbyteries of Mecklenburg, Kings Mountain and Granville have approved a campaign to increase the endowment of Queens College so that it may reach the figure which is required by the regional accredited agency in order that the institution may have the standard rating which is required of "A" grade colleges.

In accordance with the resolutions of the parent presbyteries, a steering committee has been formed which consists of Ivey W. Stewart, Frank Hovis, Mrs. Onilee Brown, Hunter Marshall, Dr. Charles R. Nisbet, all of Charlotte, and Dr. D. H. Scanlon, of Durham, and Mrs. Coit. M. Robinson, of Lowell. This committee has laid the following plans:

The object is to raise an additional \$200,000 to add to the present working \$132,000, which with what will be collected from the \$140,000 yet due on the first endowment campaign and the (Continued on Page Two)

Presbyterian College Has Prospective Gifts

South Carolina Synod's School is to Receive Large Donations

Col. Leroy Springs, of Charlotte, N. C., and formerly of Lancaster, S. C., well known textile manufacturer, has confirmed a report that he would make a gift of \$50,000 to Presbyterian College of South Carolina in the event that institution met certain unannounced conditions.

This benefaction follows a donation of \$100,000 made by Col. Springs several years ago to the college to aid in financing the erection of a gymnasium. When interviewed as to his gift, Mr. Springs is reported to have said:

"I had rather not outline the conditions I have proposed, but I understand that Presbyterian College already has fulfilled these provisions. In that case my donation is at their disposal.

"I also understand that John I. Woodside, of Greenville, S. C., has offered to give the college a similar gift of \$50,000 under the same conditions, although, of course I am speaking only for myself."

Presbyterian College is at Clinton, S. C.

Dr. Ellis Delivers Smyth Lectures

World Traveler Gives Series at Columbia Seminary

The annual lectures on the Thomas Smyth Foundation at Columbia Theological Seminary, Decatur, Ga., which were delivered during the week of January 20, by Dr. William T. Ellis, traveler, lecturer and dwriter of international reputation, have set a new high mark for popularity among the long list of subjects presented on this Foundation. Attendance by the students and by friends of the Seminary, from Decatur, Atlanta and other points, crowded the chapel to its capacity at every service. The general topic, "Explorations and Adventures in Bible Lands," was presented in six lectures, as follows:

- I. Bible Backgrounds, a New Apologetic for the Scriptures.
- II. The Bible, a Place Book.
- III. Over the World's Oldest Highways.
- IV. Where Israel Became a Nation.
- V. Where Christianity Became an Empire.
- VI. The Land of the Lord and the Lord of the Land.

The material embodied in these lectures has been published by D. Appleton & Co., in an attractive, beautifully illustrated volume, under the title "Bible Lands Today." The price is \$3.00 per volume. This book should be found in the library of every minister who is interested in an accurate first-hand description of the places mentioned in the Bible. The material is fresh and interesting. Most of the pictures are made from photographs taken by Dr. Ellis himself. The pictures alone are well worth the price of the volume. Dr. Ellis is the only person who has visited every place named in the Bible.

At the close of the lectures, Dr. Ellis left for Florida, where he will rest for six weeks before taking up his work again.

CONTINUATIONS FROM PAGE ONE

MEXICO MISSIONARIES IN ANNUAL SESSION

pose and that is the property of the government, has of course prevented the use of rented halls or the holding of services in private homes. But it has forced us to put chapels in as many places as we could. Not by any means have we been able to build as many as are needed. The gifts from friends have enabled us to build many. Dr. Kelly, the well-known and beloved surgeon, was one of these donors and Mrs. C. E. Graham, our friend of many years, is another.

An annual meeting means reports of all kinds, all work done during the year. It means the consideration of all departments of our work, evangelistic, educational and medical, the theological seminary in Mexico City, the boarding-schools, with all questions of students and teachers and the necessary curriculum, the keeping in line with the progress of the state schools, the evangelistic work in co-operation with the Presbytery and Synod, the opportunities and needs at the hospital, all these mean much consideration and conference. And the meeting means all plans for the new year, the adjustment of all funds to the needed causes.

There was much cause for thankfulness. We rejoice that the diploma of Dr. Coppedge of the Morelia hospital is at last officially recognized, which recognition means, as we hope and pray, years of usefulness for him in Mexico.

We rejoice over the outlook for our schools, and over the prospect of the birthday gift from the Woman's Auxiliary that will come to us, to the two girls' schools, next May. Only one who has seen those schools can realize what that gift will mean to them, and we are praying that our home workers may give generously.

Each day's devotional brought the same thought, the "all things" that we could do in Christ's strength.

The Northern Presbyterian Mission met also in Cuernavaca two days later. We had united devotionals and some hours of special conference. The counsel of some of these workers, known to some of us for many years, was very helpful.

We had the privilege of hearing of the proposed work among the Indians. Dr. Moffett, the Secretary of Indian work of the Northern Presbyterian Board.

Our joint communion service was a beautiful one, conducted by Dr. Wallace, one of the veterans of our sister mission. As a foreigner he had a special permit from the government for a period of time, I think, which enabled him to conduct this service. And Dr. Moffett gave us such a revelation of the love of Christ, its length and breadth, height and depth that some of us will never forget.

We had some very serious problems. And we gave much time to prayer. As a united mission, in groups and singly, we sought the Master's guidance. And all feel that those prayers were richly answered.

With thanksgiving for this guidance and a committal of all that had been done into our Lord's hands, our desire to bring into the Light the many in Mexico who, in this land of sunshine, are in spiritual darkness, we stood that last morning, an unbroken circle, hand in hand, and sang as always, "Blest be the tie that binds," and parted to meet again, God willing, in 1929.

Mrs. E. V. Lee.

Laredo, Texas.

SECOND CAMPAIGN FOR QUEENS COLLEGE STARTED

guaranteed annual gift of the Synod of North Carolina, will make an endowment adequate to meet the requirement of the accrediting agency.

Sunday, April 14, has been selected as the date on which the campaign will formally begin in all three of the presbyteries of Mecklenburg, Kings Mountain and Granville, at which time it is hoped that full organization will have been effected in all the churches of the presbyteries.

The campaign is to be especially sponsored by the women of the churches which will put on this simultaneous campaign. On that date, April 14, every pastor in these churches are asked to preach on religious edu-

cation, especially emphasizing Queens College as the present opportunity.

The campaign will be made a community affair in the city of Charlotte, while only the churches of the territory supporting the college outside of this city will be expected to make the canvass.

After Mrs. Hook's speech outlining the campaign, Dr. W. H. Frazer addressed the gathering appealing for the support of the ministers in the work being done at this church college. He was followed by others, among them Dr. I. S. McElroy of Kings Mountain Church, and Rev. W. J. Roach, of Lowell. All the ministers assured the leaders of the campaign of their cordial support and of their confidence that the churches would respond to this appeal which is expected to place Queens on the plane she has sought, and for which she is so well fitted as a church school.

It was announced that similar gatherings of ministers would be called in the territory of Kings Mountain Presbytery and Granville, the latter to take place at Durham in the near future.

DUKE ENDOWMENT MAKES LARGE GIFT

olic orphanage at Nazareth, the Alexander schools at Union Mills, The Children's home at Winston-Salem, the Appalachian school at Penland, the Christian orphanage at Elon College and the Thomasville Baptist orphanage accounted for practically the entire gain.

Cost for caring for each child averaged almost \$300 per year, an average per day of 82 cents. During 1927 children discharged from the institutions of the two states numbered 1,229, and they stayed at the homes an average of approximately four years each, costing an average of \$1,170 each or a total of approximately \$1,450,000. There were 785 persons constantly employed to take care of the children.

Churches or other religious organizations operate 24 of the 41 institutions which applied to the Duke endowment for aid and these institutions cared for two-thirds of the children. Ten institutions operated by community non-profit organizations cared for 15 per cent; three orphan homes operated by fraternal orders cared for 10 per cent, and four state, county or municipal homes cared for the remaining eight per cent. The 41 institutions represented an investment of almost \$10,000,000 and endowment or invested funds amounting to almost \$3,000,000 were reported by 24 of them. Total cost of operation was approximately \$1,650,000 in 1927.

The third annual hospital section report shows that the 73 hospitals aided received one dollar per day for 434,361 days. Of these free days of care, 240,203 were given by North Carolina hospitals and 194,158 days by South Carolina hospitals. This was almost 50 per cent of the total days of care in the institutions and the hospitals assisted had approximately 45 per cent of the beds in general hospitals and tuberculosis sanatoria in the two states.

2,500 Per Day

The hospitals applying for assistance averaged approximately 2,500 patients per day in 1927 and had about 4,300 beds for patients, 27 per cent of these being for negroes. In patients cared for during the year numbered 66,724 and of this number a fraction less than 50 per cent paid the full cost of their treatment. Approximately 25 per cent paid something, but less than the cost and the other 25 per cent paid the hospital nothing. In addition to the in-patients cared for, 52 of the institutions reported out-patients who used clinics, dispensaries or diagnostic facilities of the hospitals.

The institutions represented an investment of \$11,475,000 and 20 of them reported endowment or invested funds of \$1,700,000. Incomes amounted to \$4,864,000 with patients paying \$2,275,000 of this and donations or subsidiaries amounting to \$2,257,000. The average cost of caring for one patient one day was \$3.50 and the average patient paid only approximately \$2.50 per day.

The report shows that in the United States there is an average of one hospital bed for every 250 persons with North Carolina standing 41st in the list of states with only one bed to every 382 persons while South Carolina is at the bottom of the list with only

DEVOTIONAL

THE CHURCH AND A HEALING PROGRAM

By Dr. J. C. Rowan

(As Reported by Radio King)

In the twenty-third verse of the fourth chapter of "The Gospel According to St. Matthew" we find the following words, which I am going to use today as a text: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."

There words—and they are God's words and not mine—reveal to a remarkable degree Jesus' Galilean program, which, to a remarkable degree, was the program of His whole public career. That program was a program of teaching, and preaching, and healing.

I want to ask you today to do just two things. I want to ask you to look in the first place at the program of Jesus with the program of the Church. Our subject, then, for today, is, "The Program of Jesus Compared With the Program of the Church."

Program of Jesus

Let us look, then, in the first place at the program of Jesus.

The program of Jesus, in the first place, was a program of teaching. "And Jesus went about all Galilee, teaching in their synagogues." And what, let us ask, did Jesus really teach?"

Among other things, Jesus taught that there is something more important than hearing the word of God. You don't believe that? Jesus did not teach, let us mark, that hearing the word of God is not important; in fact, He taught just the opposite. He did teach, however, that there is something more important than hearing the word of God. Listen! "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these

one bed to every 652. The report says that North Carolina needs about twice as many beds as at present and South Carolina three times as many to bring them up to the national average. At the end of 1927 there were 44 out of the 100 counties in North Carolina without general hospital facilities and 20 of the 46 South Carolina counties.

General Assembly's Training School

The Assembly's Training School, at Richmond, Va., has been having some interesting visitors recently. First of all, Mr. Wade C. Smith, our own Extension Bible Teacher, paid us a flying visit. His address on personal work was soul-stirring and exceedingly suggestive. His "Little Jetts" charmed and edified students and faculty. From here Mr. Smith went to Texas to begin a long line of engagements with churches.

Our next visitor was Mr. E. D. Grant, Educational Secretary of Foreign Missions. He came on a real educational mission and for a week taught classes of Seminary students and of training School students in foreign missions. His teaching was of a very practical nature.

Last of all came Rev. Ira Landrith who spoke on Christian Endeavor and its work. This is a subject which always interests our students as the majority of them were brought up in churches where they had Christian Endeavor.

Home Mission superintendents are also beginning to pay their annual visits to the Training School, to secure members of the graduating class for their home mission fields. Presbyteries are also beginning to make inquiries of the Training School for summer Vacation Bible School teachers. Over thirty of our students were engaged in that kind of work last summer.

Registration of new students for next year has already begun. With our enlarged department of Religious Education the Training School will offer more advantages next year than ever.

sayings of mine and doeth them I shall be likened unto a foolish man which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it." Jesus taught, then, that doing the word of God is more important than hearing the word of God. Hearing the word of God is only order to the doing of that word.

Brotherly Love

Again, Jesus taught among other things, that there is something more important than public worship. Jesus did not teach, let us mark, that public worship is not important; in fact, He did teach, however, that there is something more important than public worship. Listen! "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath anything against thee; Leave there thy gift before the altar, and go thy way; first reconciled to thy brother, and then come and offer thy gift." Jesus taught, then, that being on right and friendly terms with your brethren is more important than public worship. Put worship is only in order to bring you on right and friendly terms with your brethren: for to be on right and friendly terms with your brethren to be at the same time on right and friendly terms with God.

Again, Jesus taught, among other things, that there is something more important than institutions or organizations. Jesus did not teach, let us mark, that institutions or organizations are not important; in fact, He did teach just the opposite. He did teach, however, that there is something more important than institutions, or organizations. Listen! "Moses said, Hear ye the voice of the Lord thy father and thy mother; and whoso curseth father or mother, let him die the death: But ye say, if a man shall say to his father or mother, I Corban, that is to say, a gift, by whichsoever thou mightest be profited me; he shall be free. And ye suffer him no more to do ought for his father or his mother; making the word of God of none effect through your tradition." Jesus taught, then, that practical helpfulness to humanity is more important than institutions, or organizations. Institutions, or organizations are only in order to practical and practicable helpfulness to humanity—at least ought to be only for that purpose.

Preaching Program

The program of Jesus, in the second place, was a program of preaching. "And Jesus went about all Galilee, preaching the gospel of the kingdom." What, let us ask, did Jesus really preach?

Among other things Jesus preached the immediateness of the kingdom of heaven. Listen! "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." Change your minds: for the kingdom of heaven, which is "righteousness, and peace and joy," is not far off and distant hope and dream but a blessed and present reality.

Again, Jesus preached among other things, the gospel, or good news of the kingdom. Listen! "And Jesus went of the kingdom." The word "gospel" means "good news"; and news has reference to that which has already taken place, and not to that which may happen in the future. Jesus preached the good news of the kingdom; and He had good news to preach, as we shall see as we consider our next sub-heading.

The program of Jesus, in the third place, was a program of healing. "And Jesus went about all Galilee, healing all manner of disease among the people." Whom, let us ask, did Jesus really heal?

Jesus healed all that came to Him to be healed. Listen! "And great multitudes followed Him, and He healed them all." There is no record in the New Testament of a single soul that ever came to Jesus to be healed and went away not healed for the lack of faith. There is a record of one who was not healed by Jesus' disciples for the lack of faith; but that lack of faith was a lack of faith on the part of the healers and not a lack of faith on the part of the sufferer. This I have said not because I want to strike at those who believe in healing by belief and petition alone, but to affirm that shall not be using the word "healing" in that sense when I use it in the remaining part of this sermon.

Let us, in the second place, today con-

(Continued on page 19)

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EDITORIAL

MOFFATT'S TRANSLATION

The writer has recently been doing a good deal of work using James Moffatt's "New Translation of the Holy Bible" as the text, and has just completed a fresh study of the Book of Acts. The more I use his translation, with all its faults, the more I admire it. His aim, he tells us, "has been to present the books in a fresh, effective, intelligible English." It is "a fresh translation of the original, not a revision of any previous version." "To the best of my ability I have tried to be exact and idiomatic." It is an attempt to represent the gains of recent scholarship and at the same time to be readable. I have honestly tried to make the New Testament, especially St. Paul's Epistles, as lucid and intelligible to a modern English reader as a translation that is not a paraphrase can well be made. After quoting from the neglected preface of King James' version, he says: "These words put nobly the end of reading the Bible, and the object of my version; it is to stir and sustain present in a living God who spoke and speaks." In my discussion of the translation I shall discuss some things, let the reader remember I bear admiring testimony to the ripe scholarship, marvelous erudition and painstaking care of Dr. Moffatt. His is not mere laborer's work. It is no mere revision of any of the great versions. It is a fine piece of creative and independent scholarship. In a close study of the Book of Acts, using Moffatt's translation and the texts of Westcott and Alford (I did not have that of von Tischendorf available) I have found the following defects which I shall mention before telling of the improvements and beauties that I found. The first defect is his willingness to base his translation on a mere conjecture as to what the text ought to be. In Acts 5:17, he follows, "Bless's brilliant conjecture" which has practically no manuscript authority. And in 27:17 he follows, "Bless's conjecture" in changing the text. His conjecture, so far as I can find, has no scriptural evidence to sustain it. He is guilty of the sin of transposing clauses and even verses, when it seems to give better sense, in many cases at a particle of textual authority. He has his own critical acumen, against all the best versions. In Acts 10:24 he transposes the latter part of verse 24 and places it between verses 27 and 28. In chapter 14 he transposes verse 3 from its original position between verses 1 and 2. He repeatedly disregards the best textual authority. Of what use is "research in textual criticism" if it is thrown aside at the critical whim of the translator. This he does in 7:3; 15:27; 16:30; 20:15 and many other places. He adds to the text where it suits him, without sufficient authority. When in 19:9 he says "and continued his argument every day from eleven to four" he does so on inadequate

—very inadequate textual authority. It is one of the cases where he gives undue weight to Codex Beza. In 16:30 his addition ("after securing the other prisoners") has insufficient textual support.

5. Certain of his translations seem to the writer very faulty. In 18:3, when he says, "They were workers in leather," we have such a case.

And in 18:2 his words do not translate the Greek text.

6. Many of his translations, while not perhaps faulty are certainly poor. In 11:18 he says: "So God has actually allowed the Gentiles to repent and live."

His version of 21:26 is quite awkward. In 25:4 his translation, while perhaps literal, does not make good sense.

In 26:20, "Acting up to their repentance," is poor.

7. He has made some translations that, to say the least, are lacking in dignity.

For instance, 12:18, "And off he went to another place."

14:10, "Up he jumped"; and 24:1, "Down came the high priest."

8. His rendering of other passages is decidedly lacking in beauty. In 8:23 he says: "For I see you are a bitter poison and a pack of evil."

In 10:40, "Hanging on a gibbet," take away the beauty without making any clearer to the reader, certainly in this country.

In 17:11, "More amenable," is less attractive and no more accurate.

(Continued next week)

IS THE BATTLE OVER?

According to Dr. Fosdick, the battle between Fundamentalism and Liberalism is over, and Liberalism has conquered, and all that remains is the shouting.

In a recent article in discussing the gains in American civilization, he refers to the controversy between the Fundamentalists and the Modernists, and claims that fundamentalism has received its death blow. He writes:

"One indication of this is the collapse of the late controversy between Fundamentalists and Modernists. It was obviously a rear-guard action. It largely concerned matters which were not even interesting to modern intelligence and which had really been settled long ago. Its immediate occasion was the correct apprehension on the part of the Conservatives that Liberalism was gaining and must be ejected from the Churches if the status quo was to be maintained. As a matter of fact, Liberalism has not been ejected from the Churches. It never was more sure of its standing-ground within them than it is now."

We must confess that, as we read our exchanges and thus get an insight into the affairs of our sister churches, we can see some grounds for his claim. We try not to be an alarmist, but we can see everywhere a toleration of loose doctrinal views and a boldness in expressing them, such as we have never seen before.

We have often wondered what John the Apostle would do if he were to come among us. He refused to remain in the same room with a heretic, and Paul urged the Corinthians to have no fellowship with the unfruitful words of darkness, but rather reprove them. Dr. Fosdick in the above quotation puts his finger on the remedy when he said that it was the correct apprehension on the part of Conservatives that the Churches must eject Liberalism if they were to be saved.

It is not often that we can agree with our liberal friend; but in this instance we do.

His plan is not only the one way, but it is the way evidently adopted by his followers. They evidently have found out that they can bore to a greater effect from within than from without, so they are gradually entrenching themselves within our churches and schools of instruction, knowing that they can thus spread their false views without causing undue alarm.

The sad part of the scheme is the apparent unconsciousness of danger on the part of the faithful.

It is a practical question though, who is to move in this matter? That the danger is everywhere, in all churches, and that its presence is realized is evident, but no one is willing to make the first move.

Peace in our borders is always a blessing; but we must remember that peace at any price is sometimes costly.

There are worse evils in God's Church than temporary strife. He came not to send peace on earth, but a sword—which should not be used till necessary; but when such necessity arises, it must be used without fear or favor.

RELIGIOUS LIBERTY, WHAT IT IS

During the recent presidential election this was a much discussed question, and in the discussion some able lawyer and others displayed a great ignorance of its nature.

In the Open Forum, conducted by many daily papers, there were many letters on this subject, but they abounded in what the logicians call "non sequitur." At that time, no matter how one's logical sense might be shocked, it could not be discussed in a Church paper, else the Church would be meddling with questions of State.

Now that the smoke of the battle has cleared away, perhaps it would be well to consider the question dispassionately.

The question is, How does religious liberty affect a man's vote?

Does it mean that a man running for office is the only one who has any liberty? Must voters be compelled to vote for a man who holds views on religion opposed to his against his own convictions?

Is this so-called liberty one-sided, affecting only the nominee?

The Constitution guarantees only that no man can be prevented from taking an office to which he has been duly elected because he is of a different religious faith from that of the majority of his fellow citizens.

My religious liberty permits me to vote for an atheist, and his religious liberty assures him the right to take any office to which he has been elected.

Because a Roman Catholic was defeated for office, and a majority of the citizens of this country refused to vote for him, it does not follow that the Constitution of the United States was violated as some have contended.

When the Professor of Church History of the Catholic University at Washington, D. C., made such a statement it was rather a reflection upon him as a teacher of Church History than a reflection upon the voters.

Listen to this teacher in a great university:

"The fact that the United States would not elect a Catholic as President is a denial in itself of the fundamental provisions of religious freedom and equality, guaranteed in the Constitution."

This statement was made in a public meeting in Washington, D. C., on November 20, two weeks after the defeat of Governor Smith.

Much of the same kind of stuff was found in other papers, of the State written by men of education and reputation. If this claim be true, then religious liberty, guaranteed in the Constitution can kill my political liberty. I must vote for the candidate of my party if by any means the question of his religious belief can be brought in.

In these press discussions we were impressed by the lamentable ignorance of Church History on the part, not only of the politician, but also of the learned and able men of the bar.

They may know law, but their knowledge of the history of the Church is deplorable.

All of us, no doubt, are liable to be swayed by our prejudices, but in nothing more than in the discussion of religious questions. It is easy to arouse such prejudices, even upon fallacious grounds.

In the last election this was repeatedly done. For example according to many newspapers, the whole South was in arms against the Catholics, because one was a candidate. Yet during the summer we met hundreds of voters who voiced freely their views either for or against the Democratic candidate, yet we can recall only one who confessed that he was opposed to him on account of his church connection, while hundreds based their opposition to his position on the 18th Amendment.

Our schools and colleges need to have a chair to teach Church History and the principles of logic.

We need also to remember that because we have personal liberty, it does not follow that we can encroach upon the liberty of our neighbor.



"HE HATH NOT DEALT SO WITH ANY NATION"—PSALM 147:20.

A THANKSGIVING SERMON.

W. McC. White.

Israel as a nation enjoyed the distinguished favor of God, being honored and exalted above other nations. God deals with nations as nations. He rewards nations, or punishes them. He exalts nations, or abases them. He blots out Amalek from under heaven. He casts out the seven nations of Canaan and plants Israel in their place. "For the kingdom is the Lord's, and He is governor among the nations.

This is a day for thanksgiving for our national blessings; Peace; this has been a year of profound peace, with no alarm of war in the land. To appreciate this, we have but to recall the dark days of ten years ago, when our boys were torn away from us and hurried overseas, while we waited with our hearts atremble for news from the front.

Plenty for the fields have yielded a supply of food sufficient. There has been hardship in some lines of business. Our farmers have suffered. There is unemployment. And bank failures have been followed by distress. Such things come every year. "The poor ye have with you always." But the country has not been visited by famine, as has been the case elsewhere, with thousands and even millions perishing for lack of bread. And we may well pause and give thanks, as we consider this.

Health has been ours. There is some sickness all the time. But the nation has not been visited by any general, universal pestilence. And to see how great a mercy this is, we have only to remember the influenza epidemic of 1918-1919; how doctors and nurses were worked beyond strength, and could not be had; how our school buildings were converted into hospitals and crowded with the sick and dying; how the long funeral processions went silently winding along our streets at all hours; how our railroad stations were piled high with caskets, and our trains loaded down with corpses; how crepe was to be seen everywhere, and tear-stained faces, and we spoke in whispers; "The mourners go about the streets."

We might enumerate other national blessings, as our material development, inventions and discoveries, the beneficent influence of education and religion, and so on.

Thanks For Our National Constitution.

The American Bar Association makes the suggestion that this year we give thanks especially for our National Constitution, remembering how, and by whom, it was formed and written out. In his proclamation of the first thanksgiving day in 1789, our first president reminded the nation to be thankful not only for mercies such as those we have mentioned above, but also "for the peaceable and rational manner in which we have been enabled to establish constitutions of government for our safety and happiness, and particularly for the national one now lately instituted; for the civil and religious liberty with which we are blessed, and the means we have for acquiring and diffusing knowledge."

They gave us a Constitution strong enough to stand the stress and strain of the years, yet elastic and flexible enough for frequent changes. While the whole British Empire stands with bated breath in apprehension of a possible change in the head of their government, the head of our government is changed every four years—and the nation goes right on. We have just passed through a heated presidential election, stirring the nation to its depths, but there was no violence on election day, and nothing like secession or rebellion following.

The Fathers Of Our Government.

The Bar Association reminds us of the men who made this constitution, and how they were providentially raised up for this very work. For in the kindly providence of God, there was given to this country at that time a generation of men peculiarly and singularly well qualified for the creation of a new constitution, a constitution different from anything hitherto known on earth. The minds of the men of that time ran on such subjects. They were exercised upon such problems. They seemed to have a bent and a taste for this task, and minds of a cast and calibre fitted for it. They were deeply versed in statecraft. They were well schooled in the lessons of history. They were political philosophers of the first rank. It is doubtful if there are among us today many, or any, minds of like mould, unless it be a Wilson, or a Bryan now gone. But that generation furnished a goodly number of men providentially well prepared to draw up a Constitution that would hold the nascent nation, and that would wear well through the years to come.

The Bar Association notes this particularly in its pamphlet, "First, came Washington, without whom the Revolution would have been a pitiful failure, an abortive rebellion, with defeat and bloody reprisals at the end—and without him 'as our first president, undoubtedly the new government would have failed; it required his strong, steady hand, his wise, sane judgment, his clear conception of the balance of power between the national and state governments.'" Then Benjamin Franklin, who "in the crisis of the Convention in 1787, when the Convention was about to split—saved the day by that compromise basing representation in the House of Representatives on population, and in the Senate, on individual states, two senators for each. This compromise saved the Constitution. Next came 'James Madison called the Father of the Constitution. He brought to the con-

stitutional convention the most profound and extensive knowledge of human government of any man alive. Thoroughly practical, yet ideally constructive, he presented the frame-work upon which the Constitution was modeled." (And Presbyterians will not forget that James Madison, as a student at Princeton, sat under Dr. Witherspoon and learned of him.)

With rare insight and knowledge of human character Washington selected as Secretary of the Treasury a 32 year-old lawyer. And Alexander Hamilton proved to be "one of the greatest finance ministers of any time. By wise fiscal measures he restored our credit, redeemed all the debts, both national and state, established a sound banking and currency system, and installed that fiscal policy, which the treasury has pursued ever since." But Hamilton's theory was the rule of a few over the many.

So, in a happy providence, Thomas Jefferson came after him. Jefferson was "so profound a believer in democracy that he feared any strong government. His influence at the outset would have been deadly; but his election in 1801 was a Godsend. The Federalist party, which had been in power for twelve years, was tending toward an oligarchy—but Jefferson brought the rule back to the people. But under his influence the pendulum would have swung too far toward states' rights, toward the degradation and belittling of the national government. His influence might have been dangerous to the last degree, except for—John Marshall. "Again Providence raised up the man for the hour, the third Chief Justice, who, believing in a strong national government, determined to establish it. During most of his 35 years as Chief Justice, the government was in the hands of a political party opposed to his ideas, but steadily, relentlessly pursuing his way in a series of judicial decisions unsurpassed in history, he furnished the firm and lasting cement for the weak and tottering new edifice of government."

"Looking back we perceive that lacking any one of these men, our government would have been a doubtful experiment, and in all probability a failure." So says the Bar Association, as in the quotations above.

Religious Liberty and Patrick Henry.

Now no feature in our country's Constitution is more unique and noteworthy than its provision for Religious Liberty, in the separation of church and state. That was something brand new under the sun, Solomon to the contrary notwithstanding. It had never before been tried on earth in any nation. It was an experiment for the first time in human history.

And strangely enough from that list of men, who influenced the formation of the Constitution, there is omitted the name of the one man, who, more than any other, had to do with the insertion of that principle in our Constitution; one man, who in that generation of giants, stood head and shoulders above most of them—"facile princeps principium." That man was Patrick Henry. Thomas Jefferson is usually lauded as the author of the provision of the Constitution guaranteeing religious freedom and tolerance. And he himself had this engraved on his tomb-stone as one of three things entitling him to everlasting remembrance. And he did indeed have much to do with it. But the careful student of those times will find, I think, that more credit is due to Patrick Henry than to Thomas Jefferson for the introduction of that precious principle into our organic law.

And along with Patrick Henry stands another man, whose name is almost unknown outside the annals of the Presbyterian Church, who had as much, or even more, to do with it than either Patrick Henry or Thomas Jefferson. And that was the Rev. Samuel Davies. He was the head and front of dissent in Virginia. He was a man of no mean ability. He met the attorney general in argument, and proved that the Act of Toleration, enacted in England, applied also to the colonies, allowing dissenters the right to worship in their own way. Patrick Henry said of him, "He was the greatest orator he ever heard."

It is hard for us to appreciate conditions then existing and the uphill fight the dissenters had to make. The Episcopal Church was the established church, and everybody had to support and attend it, or be dealt with by law. It would take too long to tell of the struggle that went on before the Revolution, when the Presbyterians led, being reinforced by the Baptists and Quakers, contending for the right to preach and worship in their own way.

Now Patrick Henry was a devout communicant of the Episcopal Church all his life long. But in his youth he sat under the ministry of Samuel Davies, and imbibed his ideas and views concerning religious liberty. Moreover, Patrick Henry's father, and his uncle, were Scotchmen; they taught the only school he ever went to, and they also taught him the Shorter Catechism. Mr. Jefferson used to marvel at his command of the English language, in view of his limited educational advantages. Had he known of the mastery of that Catechism, the finest piece of English pure and undefiled in literature, he need not have marveled. That accounted for some of the great orator's lucid eloquence.

It was Patrick Henry who espoused the cause of the people against the clergy of the established church in the famous trial known as the "Parson's Case." The clergymen were seeking to collect their salaries by law. The matter had been in court for a long time, and several times brought to an issue, with the "Parsons" victorious each time. The leading counsel for the people, advising their clients that theirs was a hopeless case, withdrew from the case. The people then turned to a young, unknown lawyer named Patrick Henry, and put their rather desperate case, already abandoned by eminent counsel, into his hands. And Patrick Henry's management of that case is one of the most amazing things in all court procedure. It beggars description and almost staggers belief. After his speech, the case was given to the jury, who in less than five minutes returned a "verdict for the plaintiffs one penny damages!"

When the convention met in Virginia in 1776, the first thing done was to declare in favor of independence. The

next thing was to prepare a government for themselves. And a committee was appointed to "prepare a Declaration of Rights, and such a plan of government as will be most likely to maintain peace and order in this colony, and secure substantial and equal liberty to the people." Patrick Henry was a member of that Committee; so were many others, Archibald Cary, Henry Lee, Edmund Randolph, Bland, Page, Carrington, Mason, Madison and others. Thomas Jefferson was a member of the committee and perhaps of the committee. It worked for nearly a month, from May 15th. to June 12th., then brought in a report. That was the famous Bill of Rights, and contains this immortal passage: "That religion, or the duty which we owe to the Creator, and the manner of discharging it, can be directed only by reason and conviction, and not by force or violence; and, therefore, that all men should enjoy the fullest toleration in the exercise of religion, according to the dictates of conscience, unpunished and unrestrained by the magistrate, unless, under color of religion, any may disturb the peace, the happiness, or the safety of society; and that it is the mutual duty of all to practice forbearance, love and charity towards each other." And for the first time on earth the entire separation of church and state was recommended for a place in the fundamental law of a nation. The principle afterward incorporated into the National Constitution, also inserted, substantially, or in the same words, into the various state constitutions.

The famous Declaration of Rights contained sixteen articles. "And it is not known," says Tyler in his Life of Patrick Henry, "that in the original draft fourteen of those articles were written by George Mason, and the last two by Patrick Henry." The last one, the sixteenth is the famous resolution as given above. And Patrick Henry was the author of it in the original draft of the Bill of Rights. Mr. Jefferson is commonly counted the author of the Bill of Rights, and so or rather the lineage of ancestry—of that resolution seems to have been this wise.

The language in which it is couched was first employed by the Independents in the Westminster Assembly of 1646, which framed the symbols and standards of the Presbyterian Church. (See Tyler again). On November 11th., 1774, two years before the Virginia convention in Williamsburg, the Presbytery of Hanover, the mother of all the Presbyteries in the South and West of the U. S., adopted and forwarded a memorial to the House of Burgesses, asking relief, and the sixteenth article of the bill or rights seems to be taken almost "verbatim" from that memorial. This venerable document lay concealed in the archives of the state until May 7th., 1888, when for the first time, it seems, it was printed by Mr. William Wirt Henry in the columns of the Central Presbyterian, in Richmond, Va. From that document it appears that the first formal movement for religious liberty in these U. S., which is now the glory of our land, was made by the members of the Presbytery of Hanover. (See Wm. S. White and His Times.)

So the original draft of that 16th article in the Bill of Rights was written by Patrick Henry—the man who was reared on the Shorter Catechism, who sat under the ministry of Samuel Davies, who spoke for the people in the "Parson's Case," and who either had access to the memorial from Hanover Presbytery, or else learned the sentiments from Samuel Davies, "the greatest orator ever heard."

It seems that somehow Mr. Jefferson put that bill in its final form, whether as a member and perhaps secretary of the committee or convention, perhaps introducing and reporting the action of the committee; but after punctuating and polishing and casting it into its present form, the Bill bears his name and to him is given the glory of it. But Patrick Henry was the real author of the provision, securing religious toleration and liberty to this country, the provision which has been incorporated in the National Constitution and embodied in every State Constitution in the land.

So much for the insertion of that principle into the Constitution, and the influences, so strongly Presbyterian, that had it done. Presbyterians can well afford to give thanks for our Constitution.

Southern Presbyterian History

Later on in the history of our country, the Southern Presbyterian Church is found pressing the principle of separation of church and state to an even greater extreme. The General Assembly of the undivided church met in an even greater extreme. The General Assembly met in Philadelphia in 1861. The atmosphere was charged with the war spirit. Certain resolutions were adopted, which resulted indirectly in outlawing some of our ministers and expelling some of our members, cause they did not vote the ticket of a particular political party. Dr. Hodge and fifty-seven other protested vigorously. Our southern men withdrew, and in December of the same year, in Augusta, Ga., organized the Southern Presbyterian Church, the same year, Augusta, Georgia, the Southern Presbyterian, declaring for "the non-secular character of the Church" (See Johnson's History of the Southern Presbyterian Church.) as its distinctive principle. And strictly spiritual mission of the church is the cornerstone on which our church is built. That is the reason for its political existence, and for its continued separation from the Northern Church. Political matters are to be introduced into our pulpits, or brought into church courts, even though great moral issues be involved. Slavery was a great moral issue. So is prohibition. Whenever a communication from the Anti-Saloon League comes addressed to one of the Presbyteries—how strongly we sympathize with the efforts of the league, the matter is usually dismissed—"side-stepped"—under a familiar formula of words. Our church hesitates about contributing to the Lord's Day Alliance—deeply sincerely as we sympathize with it—because it has its object Sunday legislation. The Seventh Day Adventists always have their representatives on hand at the capitol, whenever any Sunday legislation is under consideration. (Continued on Page Nine)

DEPARTMENT OF SYNOD'S WORK

CONDUCTED UNDER THE AUSPICES OF THE COMMITTEE OF TWENTY-SEVEN APPOINTED BY SYNOD TO PROMOTE ITS ACTIVITIES

REV. A. D. P. GILMOUR, D.D. *General Chairman*
Wilmington, N. C.

Synod of North Carolina

REV. E. E. GILLESPIE, D.D. *Executive Secretary*
P. O. Box 1124. Greensboro, N. C.


Benevolent Budget of N. C. Synod \$900,000 - Synod's Benevolent Quota 1929-30 - \$900,000

PRAY FERVENTLY PLAN WISELY WORK EARNESTLY

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:8.

SIX STEPS IN THE EVERY MEMBER CANVASS

"MONEY TALKS"
Hear what it says.



Use me on your selfish pleasures—and

I will make a slave of you. I will wither your soul like a blasting heat. I will create in you soul-thirsts which nothing can slake. I will rend your house with discords. In the end I will leave you utterly forsaken and desolate!

Use me wisely for God and your fellows—and

I will be your willing slave. I will transmute your love into multiplied blessing. I will feed the hungry, clothe the naked, relieve the sick, and publish abroad the saving grace of God. Then I will come back again to bless you with interest compounded. You are the Lord's creditor!

Prov. 19:17

1. PREPARE THE BUDGET. Make a careful survey of financial conditions in the Church. Consult organization leaders, study the needs, unify the appeals and prepare a well-balanced budget.
2. PRESENT THE FACTS. Inform the people of the great work of our Church in the local congregation, presbytery, synod, and General Assembly, and propose the askings to the people for their ratification.
3. PRODUCE THE CANVASSERS. Whether the volunteer or house-to-house method is used, enlist sufficient canvassers to inform the people of the object of the canvass; train the canvassers, organize them into teams and inspire them to action.
4. PRAY WITHOUT CEASING. Ask the canvassers to pray in the homes; insist on private and family prayer, public prayer, and pray in the organizations of the Church.
5. PROCEED TO THE TASK. Let no member of the Church, however young, be overlooked. Fix the time limit for final reports. Insist on each member personally subscribing, rather than by families.
6. PERSEVERE TO SUCCESS. It isn't fair to let anyone think that the Church is not dependent upon every member of the Church financially.

A TIME SCHEDULE

The following schedule has been suggested by our Stewardship Department as a method of procedure in the carrying through of the Canvass. Let us study it carefully that we may adapt it to our own local needs.

WEEK BEGINNING FEBRUARY 10. Full announcements of plans for Every Member Canvass and distribution of leaflet, "The Story of N. J."

WEEK BEGINNING FEBRUARY 17. Four-minute talks in organizations or before whole Church, and distribution of leaflet, "Every Member Can."

WEEK BEGINNING FEBRUARY 24. Public presentation of purpose of canvass and distribution of leaflet, "A Log Church Wedding and Three Resolutions."

WEEK BEGINNING MARCH 3. Sermon by the pastor on the subject, "Every Member Growing," and distribution of the leaflet by the same name to all church members.

MARCH 10. ANNUAL EVERY MEMBER CANVASS, with canvassers publicly set apart to their task, and sermon by pastor on the spiritual objective of the canvass.

WEEK BEGINNING MARCH 18. Full report of the canvass mailed to Presbytery's Secretary of Stewardship.

From now until March the tenth no more vital question can claim the attention of the Presbyterians North Carolina than the campaign for the raising of

NINE HUNDRED THOUSAND DOLLARS

for the Benevolent causes of our beloved Church.

Distribution of the Budget Among the Causes

Assembly's Causes:					
Foreign Missions -----	31.8%	\$286,200			
Assembly's Home Missions -----	16.8%	151,200			
Christian Education & Ministerial Relief -----	8.1%	72,900			
Publicity & Sunday School Work -----	2.1%	18,900			
Assembly's Training School -----	.6%	5,400			
Bible Cause -----	.6%	5,400			
Total Assembly -----	60. %	\$540,000			
			II. Synodical Causes:	----- 10. %	\$ 90,000
			Synod's Home Missions -----	7.5%	67,500
			Orphans' Home -----	8.7%	78,300
			Schools and Colleges -----	1.3%	11,700
			Union Theological Seminary -----	12.5%	112,000
			Presbyterial Home Missions -----	-----	-----
			Total Synodical -----	40. %	\$360,000
			GRAND TOTAL -----	100%	\$900,000

Synod Has Apportioned the \$900,000 Budget Among the Presbyteries as Follows:

Albemarle Presbytery -----	\$ 30,000	Kings Mountain Presbytery -----	\$ 60,000
Concord Presbytery -----	115,000	Mecklenburg Presbytery -----	220,000
Fayetteville Presbytery -----	100,000	Orange Presbytery -----	130,000
Granville Presbytery -----	80,000	Wilmington Presbytery -----	105,000
		Winston-Salem Presbytery -----	60,000

**THIS IS OUR TASK THE LORD HAS GIVEN US THROUGH HIS CHURCH—
HE CHALLENGES OUR NOBLEST ENDEAVOR IN THIS SERVICE**

YOUNG PEOPLE'S DEPT.

EDITOR'S LOOKOUT

W. A. Gamble, Pinetops, N. C.

The seventeenth annual convention of the Georgia Christian Endeavor Union will be held in the First Christian Church of Savannah, Friday, April 18th, through Sunday April 21st.

Invitations to hold the convention in the "City by the Sea" were received from Mayor Thomas M. Hoynes; George W. Tiedeman, Chairman of Chatham County Commissioners; Savannah Kiwanis Club; Exchange Club; Rotary Club; Junior Chamber of Commerce; Dr. Neal Anderson, pastor of Independent Presbyterian Church; Savannah Board of Trade; and various other organizations and individuals.

Rev. J. Randall Farris is pastor of the First Christian Church, where the convention will be held. He and his Endeavorers are issuing an urgent invitation to the Endeavorers of Georgia to attend the April meeting in large numbers, and the Savannah Endeavorers are making great preparations. The Savannah City Union has five Senior Societies, three Intermediate societies, and four Junior societies. The convention was held in this city nine years ago.

The convention registrar is Miss Helen Wyly, 808 East Henry Street, Savannah. The registration fee for Seniors is one dollar and for Intermediates fifty cents.

The officers of the Georgia Union are W. Edgar Raines, Augusta, President; Lawton G. Hatcher, Augusta, Vice-president; Miss Helen Stephens, Decatur, Secretary; Mrs. R. B. Acuff, Atlanta, Treasurer. Under these leaders and their assistants the work in Georgia seems to be increasing in vigor, and it is expected that the annual gathering will be an enthusiastic and worthwhile meeting.

YOUNG PEOPLE'S TOPIC

Charlotte Garth Adams

Sunday, Feb. 17—The Right Use of God's Gifts—

Luke 12:13-31; 2 Cor. 8:1-10; 2 Cor. 9:8-12.

Leader

This is a lesson on Stewardship, and as we are approaching the season of the Every-Member-Canvass which takes place March 10, we may think of God's Gifts to us as the measure of our stewardship. God holds us responsible for all we possess, our rights and privileges, our money, our personal powers, our opportunities, our health and strength, our place in society, and anything that we may dispose of ourselves, and for which we have an obligation. Let us consider some of these things, and all the time, let us remember we are stewards, and that we must render an account to God for what we do, and say.

Rights

Have you ever been to a zoo when it was feeding time for the animals? If so, you know how much animals need cages. How each one growls and snaps and snarls—even though there is no other animal in the cage with it and not a chance for its food to be taken from it. It seems to feel that some unseen hand is going to snatch its food away, and so it glowers and growls at the passersby. This experiment was tried with monkeys: two monkeys were placed in cages next to each other. The bars of the cages were far enough apart and the cages were close enough so that objects could be passed from one cage to the other. The monkeys were given no food at the regular feeding time so that they were both very hungry. Then one monkey was given a large quantity of bananas and the other monkey was given nothing. The monkey that had nothing screamed and begged its neighbor for bananas, but that monkey sat quietly in a corner and ate bananas until it could eat no more. Then it passed the other monkey a few. We feel contempt for such utter selfishness—and we say "What a beast!"

Of course we can't say that man is such a selfish creature as a caged animal. Society would not tolerate him. He would be an outcast. Man is selfish, but he cannot afford to be crudely selfish. Man says he has rights, and he must assert those rights in order to get a square deal. He would take his fellow-man by the throat and say, "Pay me what thou owest!" It is the "eye for an eye and tooth for a tooth" doctrine. You hit me and I hit you. We smile at the childishness of it. But just the same we want what is ours—our full share. Stop and think for this selfish attitude. And think of this: For ye know the grace of our Lord Jesus Christ, that though He was rich yet for your sakes He became poor, that ye through his poverty might become rich.

Riches

"Teacher, bid my brother divide the inheritance with me!" How did Jesus answer this demand? Did he call the brother and upbraid him for being so selfish? No. Here were two selfish men and selfishness in the one was just as bad as selfishness in the other. He said, "Take heed and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the food and drink—a gluttonous creature who was rich in things that he possesseth." Then He told the parable of the rich fool—the man who gave himself up to enjoying nothing but earthly things, the man who said, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry." But God said, "Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?" Being rich in things blinds us to our real poverty. We try to drug ourselves with food and drink so that we will not think of our real need. We think that everything can be bought; we see only the price tag. "How hardly shall they that trust in riches enter into the kingdom of God."

The Gift of Living

It has been said that civilized man spends two-thirds of his waking life in obtaining the means to make life possible, and that it is no wonder he makes a bungle of the third part that is left. But, we ask, what is living? We must work—is that not living? And there are a great many things that are called drudgeries. Do we not live when we drudge? Or is it then that we become a part of a machine? Living, if we will stop to think, is not so much in doing as in being. How do we look at a thing to be done? There is nothing virtuous about washing dishes or about chopping wood, it is all in the way we go about it. But work well done is the theme for many a poem. Living is more than eating and drinking, and being clothed and sheltered. These are necessities, to be sure, but we must make such things our servants and not become servants to them. "Be not anxious for your life what ye shall eat; nor yet for your body what ye shall put on. For the life is more than the food, and the body than the raiment—your Father knoweth that ye have need of these things. Yet seek ye first His Kingdom and these things shall be added unto you."

Blessings of Stewardship

The Bible teaches us that the faithful steward is sure to be blessed. Paul in Second Corinthians pointed out to the Christians that God did not expect more of anyone than each was able to give or do. What God wants is a willing mind, a mind that is ready to give what it can. While we cannot help comparing ourselves with others and what they do, yet each one must answer for himself to God.

God promises rich rewards to those who do the best they can. One reward is a clear conscience. We feel better when we do our duty. Another reward is a consciousness that our little help added to what others give will make a larger gift, and do what we alone could not do. After we have done our best, we often learn of the good which has been done, and we are made glad because somebody has been helped by our faithfulness.

Heavenly Rewards

We have just heard of the earthly rewards of faithful stewardship. The Bible tells us there are rewards awaiting us in heaven. Our deeds and gifts accumulate as time goes on, and the blessings we started are handed over to others, and finally, in heaven we meet many who have been made happy by our faithfulness in life. And then we hear Christ's approving words, Well done, good and faithful servant, thou hast been faithful in a few things.

I will make thee ruler over many things. Enter thou into the joy of Thy Lord.

JUNIOR C. E. TOPIC HELPS

Miss Hattie Mae Covington

Topic for Feb. 17, 1929—"A Bible Invitation—Come."—Matt. 11:28-30.

Bible References

Come for rest—Matt. 11:28.
Come to see—John 1:39.
Come for Safety—Gen. 7:1.
Come for salvation—John 6:37, 38.
Come for nourishment—Isa. 55:1.
Come for healing—Hosea 6:1.
Come for mercy and grace—Heb. 4:16.
Come for water of life—Rev. 22:17.

Worship Service

Call to Worship.
I was glad when they said unto me,
Let us go into the house of the Lord.
Enter into His gates with thanksgiving,
And into His courts with praise.

Response

The Lord is in His holy temple;
Let all the earth keep silence before Him!
A few minutes of silent prayer.
Hymn: "In the Beautiful Garden of Prayer."
Hymn: "Anywhere with Jesus."
Scripture Lesson: Matt. 11:28-30.
Response: Psalm 119:11-12.
Prayer: By the Leader.

Offertory Service

Of all that Thou shalt give us, we will give the tenth to Thee.

Offertory

Music.
Hymn: "In The Garden."
Leader's Talk.
Short talks by Juniors.
Questions:

Poems:
The Superintendent's message.
Hymn: "Open Your Heart To Jesus."
Benediction.

Questions

1. When should we go to Christ?
2. How can a burden be made easy?
3. What does taking Christ's yoke mean to you?
4. What is meant by "rest" in the scripture reading?
5. How can we let God know our wants?

Talks

1. Christ's invitation to the children—Mark 10:14.
2. The Story of Christ and Zacchaens—Luke 19:1-10.
3. Matthew is called by Jesus—Matt. 9:9.

POEMS

Come!

Come to the Saviour early,
Make Him your choice today,
Yield while the spirit calls you,
Hasten without delay.

Come in the gladsome springtime,
Quickly the seasons go,
Now is the time to trust Him,
Now is the time to sow.

Harvest will follow springtime,
Sheaves must be gathered in;
Then shall we reap God's harvest,
Or reap the fruits of sin.

Tender the love that woos you,
Hark to the Spirit's call;
Jesus once died to save you,
Make Him your all in all.

Come, come gladly to Jesus,
Turn not from Him away;
Come, come, gladly to Jesus,
Yield Him your heart today.

What God Hath Promised

God hath not promised
Skies always blue,
Flower-strewn pathways
All our lives through.

God hath not promised
Sun without rain,
Joy without sorrow
Peace without pain.

But God hath promised
Strength for the day,
Rest for the labor,
Light for the way.

Grace for the trials,
Help from above,
Unfailing sympathy,
Undying love.

JUNIOR C. E. TOPIC HELPS

Miss Hattie Mae Covington

Topic for February 10, 1929—"Our Bible Friend the Boy Who Gave His Lunch to Jesus."—John 6:1-13.

The Service of Worship

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

I will say of the Lord, He is my refuge and my fortress, my God; in Him will I trust.

Hymn: "More about Jesus."

Scripture Lesson: John 6:1-13 (Dramatize.)

Prayer: Sentence prayers.

Offertory Service:

What shall I render unto the Lord for all His benefits toward me?

I will take the cup of salvation and call upon the name of the Lord.

I will pay my vows unto the Lord, in the presence of all the people.

Offertory—Music.

Response:

We give Thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee—Amen.
Hymn: "Give of Your Best to the Master."
Leader's Talk:

Just as the little boy in our scripture lesson helped Jesus by giving up his lunch, Jesus wants us all to help Him. Every Junior is able to do something for Jesus. Whenever we do a good deed, we are helping Christ.

It does not matter how small the act. Maybe, it is great in the sight of God. The little boy in the lesson only had five barley loaves and two fishes, and yet Jesus was able to feed five thousand people with it, and after all the people were filled, twelve baskets of broken pieces remained over. This lesson teaches us that Jesus can accomplish great things from willing workers.

Object Lesson: (See below.)

Question: (See below.)

Poem: "Service" by Edgar A. Guest.

Bible Game: (See below.)

Hymn: "Jesus Is All the World to Me."

Questions

1. Does Jesus use boys and girls today as He did when He was upon the earth?
2. Where did the boy get his lunch?
3. Do you think his mother was anxious to have her son follow Jesus?
4. Do you think the boy was happy to give his lunch to Jesus?
5. What can we do for Jesus?
6. Have we all some talent? How does God expect us to use it?

Bible Game

A Junior describes a character in the Bible and another Junior to tell who it is. If he names the right character, he becomes the leader and describes some other person. If he gives the wrong name, another Junior is called upon. The games is to see which Junior guesses the most right names.

SERVICE

Edgar A. Guest

You never hear the robins brag about the sweetness of their song,
Nor do they stop their music gay whenever a poor bird comes along—
God taught them how to sing an' when they'd learned the art,

He sent them here
To use their talents day by day the dreary lives of
to cheer.
An' rich or poor, an' sad or gay, the ugly an' the
to see.

Can stop most anytime in June an' hear the robins' lody.

I stand an' watch them in the sun, usin' their gifts
day to day,

Swellin' their little throats with song, regardless of m
praise or joy:

bein' robins, nothing else, nor claiming greatness for their deeds, just content to gratify one of the big world's many needs, in' a lesson to us all to be ourselves and scatter cheer 'sin' every day the gifts God gave us when He sent us here.

OBJECT LESSON

Jesus Feeds the Hungry (Mark 6:35-44)
 a sand-board heap moist sand up so that it will sent a hillside. Stick some branches of trees around des and near the top of this. Have pebbles or sticks close together to represent the people. These almost cover the hillside. Near the foot of the lace a small cross to represent Christ.
 ve one of the committees to make twelve little bas-also bring some small pieces of bread to represent shes used by Christ in this miracle.
 w out all the incidents and facts regarding the ude of people who had followed Christ around ke. It had been a long, tiresome journey; and the e were weary and hungry. There was not sufficient in this section of the country, and Christ saw that He alone that could feed them; so He performed wonderful miracle, not only that they should have physical hunger satisfied, but that He might show ory of God and His divine power to this great multi- of people.

d the Juniors to make the application of the lesson ing them name the good things that God is always us. These may be written on the blackboard as

d the Juniors to see that as twelve basketfuls were ter feeding the multitude, so God always gives us han enough.

at shall we do with what is left over?
 y may we help to feed the hungry?
 ild we ever be wasteful?

we always depend on God to supply our needs?
 r the lesson is ended the twelve baskets may be with flowers and sent to the hospital, or be taken e and aged people.

—(On the Highway by Ella N. Wood.)

NIGHT CAMP CONFERENCE AT FORT SMITH, ARKANSAS

o'clock Friday afternoon, January 11th, 45 young and leaders of Washburn Presbytery in northwest as met in the Educational building of First Pres- Church in Fort Smith for an Over-night Camp nce for the purpose of re-organizing the Young s' League in the Presbytery. The program began pre-prayer service led by Rev. R. B. Cotton, pas- the Sulphur Springs Church. Following this two the tribe of Judah and the tribe of Benjamin, rganized. Miss Elizabeth Hamer of Alma, Ark., cted Chief of the tribe of Judah and Harry Robin- of Fort Smith was chosen chief of Benjamin. y rivalry between these tribes added much to the of the conference.

irst social event was the banquet at which Harry on, Jr., was toast-master. Rev. H. M. Bevel, pas- the Church at Charleston, Ark., gave the closing e at the banquet. His subject was "Ideals."

he evening meeting Miss Ruth Campbell, a graduate Assembly's Training School at Richmond, took ference on an imaginary trip to that institution. ng this Mr. W. K. Spilman, Director of Reli- Education for the Synod of Arkansas, gave a on lecture showing the work of the whole As- especially stressing the Synod of Arkansas and itutions. At 9 o'clock everybody retired to the hall for a party directed by Mr. and Mrs. Bernard

The party took the form of a class in recrea- all games used—and a number were used—were for large or small crowds, and for any age.

the good-night song at 10:30 the girls went to nd floor, where cots were arranged in the men's lass room and the Senior Assembly room in the stern side of the building; and the boys went to inners Assembly room in the southeastern corner rst floor for their dormitory. The tribe advisers ers. At 11:45 taps was played and in a very few everybody was perfectly quiet. The truth of er is that everybody had played so hard that they dy to rest.

le sounded at 5:45 and at 6:15 everybody was in yer Meeting room. This service was led by ank P. Anderson, pastor of the entertaining church rman of Religious Education for the Presbytery, ned the conference.

breakfast and inspection tribe meetings were d following this came the morning meeting. Miss ark, choir director at First Presbyterian, led the throughout the conference. Mr. Spilman led a on period on "The New Arkansas Program for eople." After this Rev. J. Frank Turner, pastor urch at Prairie Grove, Ark., led a discussion on s of the Small Church." At 10:30 Mrs. Barton ly Miss Emma Deitsch) began an hour of re- which proved to be real re-creation. After this mie Gene Cole, Director of Religious Education Smith, First Church, presented, with the help rmediates, a dramatization called, "Meet the a Presbyterian Church." Then the League was d, a constitution adopted and the following offi- ted:

sent, Harry Robinson, Jr., Fort Smith.
 e resident, Lucy Cummings, Prairie Grove.
 ary, Helen Wells, Alma.
 rner, Ralph Manville.

lunch Mr. Spillman led a discussion on "How to rship Programs." Elsie Benson, a pupil at Moun- est School, told about that institution which is d by the Synod.

o'clock Kathleen Mehl of the Fort Smith Senior led a model Christian Endeavor Prayer Meeting as one of the features of the Conference. She

WOMANS AUXILIARY

The Woman's Auxiliary, Presbyterian Church, U. S.
 270-277 Field Bldg., Saint, Louis, Missouri.

SYNODICAL PRESIDENTS OF THE WOMAN'S AUXILIARY

- Alabama—Mrs. J. F. Hooper, 610 Mabry St., Selma, Ala.
- Appalachia—Mrs. F. B. Kegley, Wytheville, Va.
- Arkansas—Mrs. Walter Wilson, Arkadelphia, Ark.
- Florida—Mrs. W. G. Thompson, Jr., 3215 Obispo St., Palma Ceja Park, Tampa, Fla.
- Georgia—Mrs. E. G. Abcott, 1315 Eberhart Ave., Columbus, Ga.
- Kentucky—Mrs. H. P. Cooper, Lebanon, Ky.
- Louisiana—Mrs. Charles L. Bodin, 1422 Ryan St., Lake Charles, Louisiana.
- Mississippi—Mrs. J. S. Hicks, Holly Springs, Miss.
- Missouri—Mrs. Walter Craven, 223 Frances St., Excelsior Springs, Mo.
- North Carolina—Mrs. G. V. Patterson, Gastonia, N. C.
- Oklahoma—Mrs. L. Fountain, care O. P. C., Durant, Okla.
- South Carolina—Mrs. W. O. Brownlee, Due West, S. C.
- Tennessee—Mrs. Ross Woods, R. D. No. 4, Lewisburg, Tenn.
- Texas—Mrs. J. W. Culver, Texas Military Academy, San Antonio, Texas.
- Virginia—Mrs. C. R. Vaughan, 319 Mountain Ave., Roanoke, Va.
- West Virginia—Mrs. J. McD. Lacy, Elkins, W. Va.

INTERDENOMINATIONAL ORGANIZATIONS

The Home Missions Council, with the cooperation of the Federal Council of Churches of Christ in America and the Council of Women or Home Missions is planning for an International, Interdenominational Home Missions Congress to be held in Washington, D. C., December 1930. Twenty-eight of the leading Protestant denominations of the United States and Canada are constituent members of the groups promoting this great Congress. The purpose of the Congress is to make a cooperative, interdenominational study of home missions and adopt a follow-up program of interdenominational cooperation in the great task of evangelizing America.

Three Commissions at Work

There are three large Commissions at work consisting of thirty to thirty-five men and women who are outstanding leaders of their denominations. These three Commissions are to give two years to a careful study of every phase of the home missionary enterprise. The findings will be brought to the Congress at Washington.

Our Contribution

Mrs. W. C. Winsborough is a member of Commission III, which deals with the subject, "Promotion of Home Missions." This Commission is divided into six-sub-committees. Mrs. Winsborough is a member of the sub-committee on "Missionary Education." We readily see how our beloved Secretary is prepared to bring to this study important contributions out of her years of rich experience and from the results of the splendid program of missionary education which has been promoted by the Woman's Work Department of our Church. It was the writer's privilege to be proxy for Mrs. Winsborough at the meetings of the Commissions and the Council of Women for Home Missions, held in Atlantic City, January 8-11, 1929, and she was impressed with the progress we have made as a denomination in Missionary Education. Although our Woman's Work Department

chose for her subject "Friendship." All the talks were original and practically everybody in the conference took part.

When the tribe points were compiled it was found that the Benjaminites were a few points in the lead, so they were presented with a "loving cup" made by two funnels filled with candy kisses. Individual awards were presented to sixteen young people who had perfect records. These awards were scissors given by the All-Steel Scissors Company of Fort Smith.

The consecration service was led by Dr. Charles Anderson of Dardanelles. This was a fitting climax for such a wonderful fellowship. The resolves that were made in this service will influence lives through eternity. The conference closed at 3:30 with a "Mizpah Circle."

In reviewing that day and night of information and inspiration several things were considered as outstanding:

1. No disciplining was necessary. As far as the leaders know, not a rule was broken. (Those who are criticising youth, are asked to note this).
2. Thirty-one young people and leaders stayed through the conference without leaving the building.. Four others left at 10:30 P. M., and returned at 8:30 A. M. And this happened while influenza was still raging.
3. Sixteen out of the thirty-one full-time delegates made perfect records; that is, attended all sessions on time; participated in all activities and kept the rules.
4. With but two exceptions, both of which were excusable, every adult leader connected with the Senior and Young People's departments (Sunday School and Christian Endeavor) of First Presbyterian Church, Fort Smith, attended at least a part of the Conference. (There are nine adult teachers and counsellors.)
5. The entire cost of the conference, including three meals and a cot, was seventy-five cents per delegate.
6. All ministers but one in the Presbytery came to the conference. All but one of those who came stayed through and participated in the conference.
7. All Churches but three in the Presbytery sent young people to the Conference.
8. The Secretary of Young People's Work for the Woman's Auxiliary of the entertaining church, Mrs. S. D. Graham, planned and directed the preparation of the meals, at a total charge of but fifty-cents (\$.50) per delegate. And there was no deficit!
9. The Counselors were among the finest in the Synod. They were Mr. Hurd Miller, Dr. Charles Anderson, Rev. and Mrs. R. B. Cotton, Mrs. R. M. Johnston.
10. The young people were so impressed by the Conference that they have asked that a similar one be held each year.

Mamie Gene Cole,
 Director of Religious Education, First
 Presbyterian Church, Fort Smith, Ark.

is a young organization, comparatively speaking, we are leading some which are more than twice our age. One of the leaders of another Church said, "The strength of the Women's Work of the Presbyterian Church, U. S. lay in her well trained volunteer workers." (Surely, the Auxiliary Circle Plan is responsible for this attainment.)

Our Presbyterian Church, U. S., is represented on the other Commissions by: Rev. S. L. Morris, D.D., Rev. Homer McMillan, D.D., Rev. James I. Vance, D.D.; Rev. H. W. McLaughlin, D.D.

Council of Women for Home Missions

Immediately following the close of the meeting of the Commissions, the Council of Women for Home Missions held its annual meeting. An informal "Get-Acquainted" for all delegates was held at Hotel Morton, January 9, at 5 p. m. This was followed by an informal dinner at which Mrs. May Leonard Woodruff, representing the Methodist Episcopal Church, gave some delightful reminiscences relating to the history of the Council. Miss Laura H. Parker, Secretary for Migrant Work, spoke of the work which the Council is doing for multitudes of migrant workers who are harvesting the crops of our land. There is a very real appeal in the story of these people—whole families who move from one section to another—working in the fields, canning factories and cranberry bogs. Perhaps, we as a denomination may some day have a share in ministering to the needs of our "Nomad Neighbors."

The first business session was held Thursday, January 10th at 9:00 a. m. The entire morning was given over to reports, and as one listened she became informed as to the many and varied activities of the Council: There is the Annual Home Missions Institute held at Chautauqua, N. Y., the Conference and Schools of Missions held each summer in different sections of our country; the ever-increasing Migrant work; the Student Work which strives to interest the students in our Colleges and Universities in the united home mission work carried on through the Council. The Committee on Study Courses gave an interesting report on the interdenominational mission study text-books for 1929-30. The Council of women for Home Missions works jointly with the Federation of Woman's Board of Foreign Missions in the promotion of the Annual World Day of Prayer. Nor do the Council activities end here, but there is a Committee on International Relations and one on Legislative Matters. Such questions as World Peace, Indian Welfare, Child Labor and Law Observance are considered by these Committees and recommendations brought to the Annual meeting.

Several joint sessions were held with the Home Missions Council at which time reports on joint work were given.

The Strategy of Home Missions

The theme for these annual meetings was "The Strategy of Home Missions." And with the opening note of the meeting of the Commissions, on through to the closing address on "The Present Situation in the American City," ever and anon we heard the challenge of the changing conditions. Again and again we were reminded of the seriousness of the task before the home mission forces.

A tremendous task challenges the Church of Christ in America. There are multitudes of neglected people living in the rural sections of our land; the cities present many complex problems, as some one has aptly said: "The banner mission field of the world today is the American city." Then we lift our eyes to the mountains we hear the cry, "Come over and help us." Then we must not be unmindful of those of other races who live among us and who know not our Saviour, millions in this fair land without a saving knowledge of Jesus Christ: Surely, such a task calls for the combined strength of all the Christian forces in America.

Mrs. R. M. Pegram.

Louisville, Ky.

DAY OF PRAYER FOR COLLEGES

To the Secretaries of Spiritual Life:
 Dear Friends:—

To us has been committed the sacred task of leading our Auxiliary out into "new discoveries in the experience of prayer and intercession by which means alone can be released the power which we need for the task and which God is waiting to give us." The month of February presents three definite opportunities for guided intercession for definite causes. Through our symphonizing in prayer, not only will the spiritual life of our women be deepened but the work of Christ's Kingdom will be advanced. The three special seasons are:

Week of Prayer for Foreign Missions

As February opens we shall be in the midst of this week. The zeal and earnestness of our intercession during this week will determine our share in the Forward movement for the extension of the Gospel among the yet unreached population of our mission fields. "Pray ye therefore." Recently you received from this office the leaflet "Topics for Prayer" which is for special use during this week.

The World Day, February 15

This is a call for Christian women and girls of every race and language, living in many lands, to unite in a great fellowship of intercession. The enclosed leaflet gives further information. The program and other material may be secured from the Federation of Women's Boards for Foreign Missions, 419 Fourth Ave., New York City. Plan to observe this day together with your friends of other denominations.

Week of Prayer for Schools, February 18-25

There is urgent need for this special call to prayer for our youth of today in whom lies the hope of our Church of tomorrow. Plan with your Secretary of C. E. and M. R. for a fitting observance of this important season. Enclosed you will find a suggestive program together with some valuable facts about Schools and Colleges. See also the February Survey.

Not only are we responsible for these seasons of united prayer but it is also our duty to emphasize constantly the

(Continued on Page Eighteen)

SUNDAY SCHOOL

REV. ERNEST TRICE THOMPSON, D.D.

Lesson for February 17

PRAYER

Gen. 18:23-33; Ex. 32:31-32; Neh. 1:4-11; Dan. 6:10; Mt. 6:5-15; Lk. 18:1-14; Jn. 17:1-26; I Thes. 5:17; I Jn. 5:14-15. Print Mt. 6:5-13; Lk. 18:9-14; I Jn. 5:14-15.

We began to consider last week some of the great Bible teachings about the Christian life. The first step we saw was repentance, a radical change of mind, a turning away from sin unto God. The second step we saw was faith, not only belief, but trust in God as our Father, in Jesus Christ as our Lord and Savior. But repentance and faith are not sufficient. There can be no real religious life unless there is also prayer. As Dr. Snowden says: "Prayer is a universal instinct and in every age and under every sky man has lifted his voice in prayer to God. It is a simple exercise in which the humblest soul can engage, and yet it is a high art, calling for the best teaching and example, study and effort." We all realize that this is true. We pray instinctively, and yet in our inmost soul we know that prayer does not mean to us what it should, what it has meant to some individuals in every age since men first began to call upon God. Let us stop here and think about the matter for a moment. Is our prayer life satisfactory? Are we getting everything out of prayer that we might? Have we given it the best chance? If not, how can we learn more about the secret of successful praying? Do we really know how to pray? Perhaps we will all agree that one of the best ways is to study the habits of successful prayers. Evidently our lesson committee thought so, for the passages which they have assigned for study give us an insight into the prayer life of Moses and Nehemiah and Daniel and Paul and John and Jesus. We are embarrassed by such a wealth of material. We can not deal with all these great prayers in the small space that we have at our disposal. Perhaps it will be best for us to confine our attention to the words of Jesus. Even here we must limit ourselves. We cannot begin to consider the passages in the Gospel that deal with Jesus and prayer. We shall consider in the main therefore only those passages assigned by the lesson committee.

Read first the following passages with the purpose of discovering what you can about Jesus' way of praying for yourself. Put down any hints that come to you regarding (1) the method; (2) the objects; (3) the results. The passages are Mt. 6:5-15; Lk. 11:1-13; 18:1-14; 22:39-46.

I. The Method. How Ought We to Pray?

1. Enter into thy inner chamber, and having shut thy door, pray to Thy Father who is in secret. What did Jesus mean by this admonition? Did he mean that we were never to pray in public? That we were never to pray unless we were alone in our bedchambers, say, with our door shut? We know that He did not mean that. For He Himself prayed on the mountain top and in the Garden of Gethsemane; He prayed when He healed the blind man and when He raised Lazarus from the dead, and when He was hanging on the Cross; He went habitually to the synagogue on the Sabbath day and joined in the prayers of the worshippers. What then did he mean? He meant first of all that we were not to pray simply to be seen of men. Some of the prayers that we offer in public may be beautiful and eloquent but if they be not sincerely offered to God they have no value. We may bow our heads every reverently in Sunday School, prayer-meeting, or church, but if we do not join in the prayer, making it our own, it has no value in the sight of God, more than that it has no value for our own spiritual life. He meant more positively that we must try to enter into real communion with God, who is our Father. Perhaps this is the first lesson that we need to learn about prayer. Prayer did not mean to Jesus that God would give Him everything for which he asked. When He prayed, he met Someone. He came in contact with God. As Dr. Fosdick has written: "Let any of the spiritual seers describe the innermost meaning of prayer to them, and always this habitual attitude of secret communication lies at the heart of the matter; they are seeking God, rather than His outward gifts. As Horace Bushnell says: "I fell into the habit of talking with God on every occasion. I talk myself asleep at night, and open the morning talking with Him;" and Jeremy Taylor describes his praying as 'making frequent colloquies and short discourses between God and his own soul.' And Sir Thomas Browne, the famous physician says: "I have resolved to pray more and to pray always, to pray in all places where quietness inviteth, in the house and on the highway, and on the street; and to know no street or passage in this city that may not witness that I have not forgotten God." Ask a monk like Brother Lawrence what praying means to him, and he answers: "That we should establish ourselves in a sense of God's presence, by continually conversing with Him;" and ask the question of so different a man as Carlyle, and the reply springs from the same idea, "Prayer is the aspiration of our poor, struggling, heavy-laden soul toward its eternal Father," And so with us. Prayer is not chiefly asking God for things. It is the loftiest experience within the reach of any soul, communion with God. What about our own prayers? Do we have time and place to seek God? Do we hastily breathe forth our petitions, as though prayer is a sort of charm? Or do we really try to enter into communion with the Father.

2. Use not vain repetitions. What does Jesus mean? Does he mean that we are not to repeat our prayers, that we are not to pray for the same thing over and over again? We know that he does not mean this, for he tells us over and over again that we are to be persist-

ent in our prayers. He tells us in this connection two stories that illustrate the persistence with which men and women seek material goods—one the story of the man who late at night goes to his neighbor's house and asks for bread. Lk. 11:5-8) the other story of a woman who hounded an unscrupulous judge till at last he gave her justice, (Lk. 18:1-7). We should have the same persistence he tells us in our search for the spiritual goods of life. "Ask, and it shall be given you; seek and ye shall find; knock and it shall be opened unto you." "And he spake a parable unto them to the end that they ought always to pray, and not to faint." Lk. 18:1. Perhaps the trouble with our prayers is just here. Perhaps we are not persistent enough in our prayers. Do we pray always? Or do we faint and grow weary? Do we ask and seek and knock with that same persistence with which that man went and called on his neighbor for bread?

But we must come back to the main question. Jesus said, Use not vain repetitions. If He did not mean that we were not to ask for the same thing over and over again, what did he mean? He meant that we were not to use vain repetitions. Or as Dr. Goodspeed renders it in his American translation of the New Testament, seeking to bring out the force of the original Greek, "Do not repeat empty phrases." Or as Moffat translates it, "Do not pray by idle rote like pagans, for they suppose they will be heard the more they say." Heathen think that prayer acts like magic. Roman Catholics think that there is some value in counting their beads, and in repeating so many Ave Marias. Protestants too, sometimes use meaningless forms, meaningless words, grace before meat, 'for Christ's sake,' we repeat certain phrases, certain petitions like a parrot, perhaps the usual prayer before retiring, and we think we are really praying.

Dr. Fosdick says in this connection: "Our prayers are often unreal because they do not represent what in our inward hearts we sincerely crave. We ask God for the 'greater gifts' which we do not 'desire earnestly.' For example we pray against some evil habit in our lives, while at the same time we refuse to give up the practices that make the habit easy, or the companionship in which the habit thrives. We go through the form of entreating God to save us from the sin, but we do not want the answer enough to burn the bridges across which the sin continually comes. Our petition is a lame and ineffective whim without driving power." (or again) "We go through the form of praying for our friends. It seems the right thing to do and it gives us at least a momentary glow of unselfishness. But the prayer does not so rise from a controlling desire for our friends' good, that we can be counted on all that day to be thoughtful about their needs, sensitive to their feelings, generous to their faults, glad of their success, and helpful to our utmost in their service. We often do not really care enough about our friends, so that our supplication for them has vital meaning for us and therefore for God." And so with regard to our prayers say for missions. "The plain fact often is that while we are offering prayers we are offering nothing else. We make supplication a substitute for devotion. We do not give to missions with any deep sense of stewardship, but rather treat the cause of the kingdom as a charity, to which an occasional dolc from our surplus is sufficient. In our inmost desires we are not devotedly set on the triumph of Christ's cause so that we seek information about missions, make as generous gifts as we can, and put personal service into strengthening the church as the 'home base.' In our petitions for the missionaries how often as Friar Lawrence phrases it, we are 'fooling ourselves with trivial devotions.'"

And so we might continue. But let us stop and consider our own prayers. Let us be perfectly honest with ourselves. Do our prayers really express the dominant desires of our lives and are they intelligently offered, or do they consist in large measure of 'empty phrases?' But there is a question that rises here. Jesus says, God knows what we have need of before we ask. Some people say then, why then should we pray at all? We reply that if anyone thinks that we pray simply to inform God of our needs, he has not learned the first lesson in prayer. God knows that we have need of food, but He expects us to work to obtain it, for physical labor is essential to man's perfect development. He knows that we have need of knowledge, but He expects us to study to obtain it, for mental exertion is necessary for man's perfect development. He knows that we have need of spiritual good which we cannot obtain by the labor of our hands, or by the effort of our minds, but He expects us to pray that we may receive it, for fellowship with God and conscious dependence upon Him is necessary for our perfect development along spiritual lines. There are some things which God cannot afford to give us until we have prepared our hearts to receive them by persistent prayer. As Plummer says: We are not moving God toward us; for of that there is no need; we are raising ourselves to Him. Or as Augustine said long ago: "Prayer cleans and purifies the heart, and makes it more capable of receiving the divine gifts. God is always ready to give us His light, but we are not always ready to receive it. By prayer we open channels through which blessings which are always ready may flow." And when we keep this in mind we understand more clearly why we must really enter into the presence of God, and why our prayers must be sincere expressions of our dominant desires, if they are to be effective. There are other lessons of Jesus that we might consider if we had the space, but perhaps these two are fundamental: "When you pray, go into your own room, and shut the door and pray to your Father who is unseen. . . And when you pray do not repeat empty phrases as the heathen do." We consider next.

II. The Objects. What May We Pray For?

When the disciples asked Jesus to teach them how to pray he taught them that familiar prayer which we call the Lord's Prayer. He repeated it also in the Sermon on the Mount, and told them to pray after this manner. We do not mean to suggest in the slightest degree that it was Jesus' idea that his disciples should pray only

for those objects mentioned in His model prayer. Himself went easily and naturally to the Father with everything that was on His heart, and so should we. And yet there is much that we can learn about the legitimate objects of prayer from a careful study of the petitions of the Lord's prayer.

We note to begin with that three of the six petitions the first three, refer to the things of God. We gather from this that we should pray for God's interests well as our own. Many of us pray only for our own needs, the needs of our family. Do we also pray for the needs of the Kingdom? We gather in the second place that we should put the interests of God first, our own interests second. This does not mean that we always mention the Divine interests first, though it may help to put us in the proper mood if we did so more often. But even when the petitions with which we voice are altogether for our own needs, the interests of God should be in mind. Even in the presence of life's tragedies we should pray as Jesus did in the Garden of Gethsemane, 'Nevertheless not my will, Thine be done.' Is it at all possible that our prayers have not meant to us what we would like because selfishly we have sought our own interests to the neglect of God's interest, because sublimely perhaps we have sought our own interests at the expense of the Divine interests? But what are the Divine interests?

1. Hallowed by Thy name. The name of God in the Bible always represents the character of God. To hallow means to make known as holy on the part of God to regard as holy on the part of man. Jesus taught us to pray that God would reveal to us more and more the holiness of His character, and that He would enable us and other men to recognize and reverence His character. As we offer this petition we pledge ourselves reverence and to lead men to reverence the name of God.

2. Thy Kingdom come. The Kingdom is God's in the heart of man, man as an individual, men as organized into society. When we offer this petition we pray that God's rule may be established in our hearts and the hearts of other men, and in the social, industrial, political life of our times, and we pledge ourselves work toward the accomplishment of that end. We pray for that glorious consummation of the Kingdom when Jesus shall come again in the glory of the Father.

3. Thy will be done. If the Kingdom is to come men must submit their wills to the will of God. We pray that men may carry out His will into all the details of life. We pledge ourselves that we will submit our own wills to His, and seek to bring about the acceptance of His will by other men.

The reverencing of God's character, the coming of God's Kingdom, the doing of God's will these are great ends toward which our prayers should be directed. Are they the burden of our prayers? But we have other needs, needs of a more personal character, that we should present unto God. So Jesus taught us to pray:

4. Give us this day our daily bread. We gather from this petition that it is proper for us to ask God for the material blessings that we need. Daily bread probably means the bread that is necessary for the support of our lives. Jesus does not encourage us to ask for superfluous things. The petition covers what is needed for culture and refinement, but it will not cover luxury and extravagance. Moreover it is a social prayer. Jesus teaches us to pray not only for ourselves, but for our fellowmen, 'our daily bread.' No man who sincerely prays this petition can take advantage of his fellowmen, or refuse to minister to his need. Do we pray for the necessities or the extravagances of life, for ourselves alone, or also for our fellowmen?

5. Forgive us our debts as we forgive our debtors. Jesus taught us in the previous petition to pray for our material needs (not our material wants), He comes to our spiritual needs. The first petition looks to the past, the second to the future. As we think of the past we realize that we have sinned against God. We pray that He may forgive us as we have forgiven our fellowmen. "The 'as' must not be pressed to mean that the forgiveness of the Father's forgiveness is to be measured by the forgiveness which we forgive our fellowmen. No such bargaining is to be understood. What is meant is that we ourselves must cultivate the spirit of forgiveness toward those who seem to have wronged us before we can venture to claim forgiveness for ourselves." And how often we pray, with hard feelings in our hearts toward our fellowmen, 'Forgive us our debts as we give our debtors.'

6. And bring us not into temptation, but deliver us from evil. This petition looks to the future. The man who prays realizes his weakness and his dependence on God. He prays that he may not be too often severely tried, and that when he is tried God will deliver him.

The words which usually follow were not a part of the original prayer, and are not contained in the Bible. They were added by the early church. They are, however, the reason why it is proper for us to pray. 'For thine is the Kingdom and the power and the glory forever. Amen.'

In looking back over this prayer we note that it puts the most emphasis first on the interests of God, next on man's spiritual needs, last on man's material needs. Some of us reverse the order of Jesus: We most earnestly for material blessings; less earnestly for spiritual blessings, least earnestly for the things of God.

III. The Results. What Does Prayer Accomplish?

We had hoped to discuss the results that Jesus taught, and that He expected us to obtain from prayer but we have already exceeded our space limits after all it is not so important. If we pray as Jesus taught us to pray, and for the things that He taught us to pray, we shall know in our own experience what He meant when he said, Ask and ye shall receive, seek ye shall find, knock and it shall be opened unto you. We shall know what Paul meant when he said, nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be known unto God. And the peace of God which is above all understanding shall guard your hearts and minds in Christ Jesus. Phil. 4:6-7.

A THANKSGIVING SERMON

(Continued from page 4)

Many of us would like to withdraw from Federal Council of Churches in America, because it maintains a lobby in Washington, claiming to speak for many millions of Protestants, and undertaking to instruct Congress and the President about everything national and international, and tell them what they shall do. And some of us don't think it is the duty of the church to control and instruct the government. One of our ablest church historians and theologians would not attend the Thanksgiving Day service, he said, the state had no right to suggest to the church how, or when, or for what purpose, it should worship. It was a violation of the complete separation of church and state, an invasion of the church's peculiar province by the state.

Abuse Of a Great Principle.

Whether our position is true and right, and our principle tenable, time will tell. Our forefathers did not adhere to that principle. Dr. Witherspoon, who did so much to do with the adoption of the Declaration of Independence, would today be called a "political paragon."

Before the Revolution, probably not a Presbyterian preacher in the land but preached on independence. As called, as you know, a "Presbyterian rebellion." Walpole said, "Cousin America has run away with Presbyterian parson." In Woodstock, Va., Muhlenburg preached his famous sermon on Ecc. 11:1-8; "To every man there is a season, and a time for every purpose under heaven; a time of war, and a time of peace." In his sermon, he threw off his clerical garb, revealing himself in the uniform of a Continental colonel, with a commission in his hand. And he led the men of his congregation to war. Just before the civil war, when the burning issue, my own grandfather in Woodstock, Va., so preached that men rose up and left church in anger.

Our fingers once well-burned by the action of the Philadelphia Assembly, we have ever since been exceedingly zealous for the entire separation of church and state. "A Burnt Child Dreads the Fire."

This great principle, obtained at so great a price, is abused. And it will be abused, if our educational system is taken over by any one party for the inculcation of peculiar religious doctrines, and utilized as a channel to convey its sectarian teachings to the multitude.

It lifts its voice in loud protest against special instruction in our schools as a propaganda for teaching false to them. The point seems to be well taken. And this, a law is even now proposed, in this very session of Congress, to circumscribe, in an indirect way, the freedom of the press and limit the freedom of speech.

What shall be said, when one religious denomination is utilizing the whole educational machinery of the state for the dissemination of its peculiar religious and sectarian teaching, its tenets, and doctrines? Today our entire educational system appears to be controlled from top to bottom, and saturated with the teaching of one particular church. And it is not the Presbyterian Church, nor the Methodist Church, nor the Baptist Church, nor the Episcopal Church, nor the Lutheran Church, nor the Roman Catholic Church, nor any one of the evangelical bodies. It is a church whose teachings at points with any and all of the great Christian churches of our country. Its main doctrine consists in a belief in God's existence—some God, somewhere—any of the doctrines distinctive of the gospel; and to which any Jew, or Mohammedan, or heathen, or average infidel might easily subscribe. Doctrines of an infallible Bible, the deity of Christ, or of Saviour's faith in a crucified Redeemer, are scoffed at in schoolrooms. And the doctrines of this sect, for which is, and a comparatively small sect at that—are inculcated in our schools from the university to the poorest country school house. They are leavening the minds of our children, and preparing the way for our apostasy from the faith of our fathers, under which has grown great. This objectionable doctrine, largely from one or two great universities, that most of our teachers and text-books, is slowly infiltrating the minds of the masses, through schools, and will in time swing our people away to a gospel, which is not another.

Among our people in their love and zeal for the principle embodied in its Constitution—by their own will stand for this, remains to be seen. When used to the situation and they see what is going on, they will speak.

It is that the state will have to pass some laws—reluctant we are to regulate such matters by compelling school teachers in their teaching, if they will not observe the proprieties of their position as teacher's chair. If they themselves will not respect the spirit of the Constitution, without any law they may have to be compelled by law. Or shall we go back to the position of the Catholic church—let it, and say it is for the church to supervise the instruction of the government, and tell it what shall not, be taught in our schools?

Or yet, the state school is about to crowd the school off the earth, unintentionally, of course. And with this pernicious sectarian doctrine, it is the same into the schools the church has founded for children. It is saying to the church, "You can't run schools of your own to teach what you want if you don't teach what we want taught, your school can't teach in the public school." And so a school, indeed, is wielded over their heads.

precisely the tyranny our forefathers revolted against. The state church once taxed dissenters for and compelled people to attend, and forbade them the privilege of having churches of their own to attend, even after paying tithes to the support of the church. And it may come to pass again, that the church and state, will have to press for the school and the state—if the school is

Men-of-the-Church

Presbyterian Church in the United States

REV. J. E. PURCELL, D.D., Executive Secretary
HENRY GRADY BUILDING
ATLANTA, GEORGIA

REV. JOHN L. FAIRLY, D.D., Wilmington, N. C.,
Editor in Charge of Men-of-the-Church Department

MEN OF THE SPRUCE PINE PRESBYTERIAN CHURCH

The Men-of-the-Church at Spruce Pine, N. C., were organized about nine months ago. The Assembly's plan of organization was thoroughly studied and adapted to local conditions. A recent report from this church shows that splendid results have come to them through the organization; the largest result, perhaps, being a fine growth of the men. The pastor says this has been wonderful. I am repeating below what he has to say about conditions.

"When the men of the Spruce Pine Church were organized, there were only 31 male members over 18 years of age in our church. Out of this number 15 were on the retired list. They are still there and will, in all probability, remain. Only five of them are possible and a miracle only will reach these. We had, therefore, 16 workable men, nine of whom were active and semi-active. Five were interested and ready to make it go. We went to work with the five and now have 19 active men, one of them being a new convert, God having used the Men-of-the-Church to win him."

"We are organized according to the Assembly's Plan, abbreviated, so that we might use four Department Chairmen only. These Department Chairmen were assigned one of each of the four groups formed at the time of organization, and each Chairman made responsible for the Leader of the Group until he could realize his own responsibility as a Group Leader. This, they are beginning to do by degrees. The Groups, however, have not functioned just as we had hoped, but we have found the reason and are beginning to remedy it."

"We have our Council Meetings regularly. This has really been the thing that has held us together. Each Council Meeting giving us new inspiration, ideals and plans which bring us nearer our goal. The last Council Meeting was wonderful."

"We have no regular monthly meetings for men alone. The Council Meetings serve both as spiritual and business meetings and all the leaders are usually present for them. At the beginning of next month, we are planning an extra meeting for the men alone. This will be devoted to worship, inspiration and social service."

"The Men-of-the-Church have had charge of the evening service on each first Sunday in the month, (the Monthly Programs have been put on at these services), and our fondest dreams have been exceeded at each of these services. Nine months ago, most of the men could hardly get on their feet; now practically all of them make talks on given subjects. Some still hesitate. Even these have been used. A quartet has been developed in the organization which sings not only for men's meetings, but for regular church services as well. The quartet composed partly of the men who have so far been unwilling to talk, and we are hoping soon to get them talking as well as singing, but will not rush them."

"We take only one objective at a time and concentrate on that. Our first one was the evening service. The congregations have been doubled, perhaps more than doubled, as a result. The next objective was the Men's Bible Class. We are working on it now and, if last Sunday's record can be made permanent, it has already doubled attendance. When we get this to going good, we will start something else. "One thing at a time," is our slogan."

"During my vacation last August I tried an interesting experiment with my men. I went away leaving no directions, no arrangements or plans whatever for the services. I did not even tell them that I expected them to carry on during my absence. Well, this worked. They not only took care of the services at the church at Spruce Pine, but at our outpost at Grassy Creek, also."

"One can almost stand off and see the spiritual growth and development of these men. They think about the church, talk about the church, pray about the church and work for the church and the beauty of it all is that they love it. Some of them are developing into soul winners."

"We hold out no inducement to the men except the spiritual benefit which they will derive from this work. The organization has had no outside speakers, no "feeds." Two suppers have been given since we organized. We are going to try suppers as an experiment, but will watch it closely. The men were asked recently if they would rather quit or go on. They answered, "Go on."

This is what the pastor says about the organization in his church:

1. "I love my men, I trust my men, I back my men, we work together in perfect harmony."

2. "The results of our organization have come from Him through prayer. My men are all praying men, practically everyone has learned to pray in public and I believe they all pray in private. Herein lies the secret of the success we have had."

3. "The organization will work with a few men as well as with many."

to be used as a propaganda for a particular form of religion, and that not a good form of religion, as a majority of our people think.

4. "Men have been enlisted, interested, and put to work, and they love it."
5. "Souls have been won to Christ."
6. "Church services have been greatly helped."
7. "The Church School has improved, especially the Men's Bible Class."
8. "Finances have not been mentioned in the organization except in Stewardship Program, and yet the finances of the church have been strengthened."
9. "The influence of our men is being felt throughout the whole community."

This is what the men themselves think of the organization. When asked recently for expressions, one man said, "It makes us all feel like brothers."

Another said, "It makes us all feel that we have a real part in the work of the church."

A third said, "It must be a good thing because man from the other churches of the community have expressed themselves to me as wishing they might have the same thing."

A fourth one said, "It helps to live better lives through the week since we feel more like practicing what we preach."

The fifth one said, "It gives us a broader outlook into the things of the Church and the Kingdom."

PRESBYTERIAN MEN DECIDE ON PROGRAM

Will Assume Responsibility for Entertainment of Annual Conference

In the meeting of the Men's Work Committee of the Virginia Presbyterian Synod, which was held here Saturday, the committee decided to assume the responsibility of the program and attendance for the annual Men's Conference which will be held at Massanetta Springs next August.

The committee, which is made up of the chairman of the eight Presbyteries of the Virginia Synod, held a round table discussion in their meeting yesterday, in which the various problems facing the workers in the different presbyteries were discussed, and methods of solving them.

The several chairmen agreed to begin a series of regional conferences, which will be held in each Presbytery early in 1929. The regional conferences will be held with representatives from each church in the Presbytery.

F. L. Temple of this city, who is chairman of the Men's Work Committee, called the conferences for the purpose of a general discussion of the problems of the Synod.

The morning session opened at ten o'clock with F. L. Temple presiding, and adjournment for luncheon was made at 12:45 o'clock. Officers of the local Y. M. C. A. took the visiting churchmen on a tour of the new Y. W. building just before luncheon was served them in the club room of the building.

Following the luncheon, the visitors made an automobile tour of the city, visiting the most of the outstanding points of interest. The afternoon session followed the drive over the city, and the conference was adjourned at 4 p. m.

F. L. Temple, accompanied by G. A. Wilson, chairman of the Appalachia Synod, will leave Roanoke Monday for Greensboro, where they will attend a similar conference of the North Carolina Synod.

The members of the committee in attendance at the meeting were: Dr. C. H. Cartledge, Baltimore; Rev. G. H. Rector of Berkeley Springs, West Va.; Prof. M. M. Edgar, of Staunton; Rev. Charles W. Reed, of Martinsville, Va.; Rev. F. M. Hawley, of Portsmouth; Rev. William Kyle Smith, of Charlottesville, and Dr. T. K. Young, of Roanoke. Among the visitors were Dr. H. S. Turner and Dr. W. E. Hudson of Staunton, and Dr. A. C. Bridgman, of Charlottesville.

Another Men's Article on Page 12

"WORKING FOR THE MASTER"

Dixon Memorial, Birmingham, Ala.

We have a membership, resident and non-resident, of seventy-nine souls, twenty-nine having joined in the last ten months, nine of whom on confession of faith, and of that number seven have been mature men. "The Men-of-the-Church have been responsible."

1. "From high-ways" means just what it says. Our men as a whole are trying to do the Master's will, and are seeking the lost, telling the story of "sorrow for sin—prayer for forgiveness—renunciation. And then witnessing for Christ. Shop, street-car, neighbors and strangers within the gate are our "prospects." A follow-up system is being used by us all, and the story is told by more than one when necessary.

2. In the trips the men make here and there they use their eyes and can see empty coal-bins, bare cupboards, children without shoes, etc, etc, and AS CHRISTIANS, and in the name of Christ, supply the want. At our last meeting funds were raised to put in a closet for cleaned and mended clothing, hats, shoes, etc., and in conjunction with the ladies of the church, those of the household of faith first cared for, and others as they need.

3. We have learned from the blue-print, each as he has been questioned, HOW MAN MAY BE SAVED, and knowing can tell it to another. The one man who did such splendid work referred to, in one of our early meetings made the remark that he "had been a church member many years, but a Christian only a few weeks."

We have two meetings a month, one with the program, the other given over to debate and round-table discussion. Thirty minutes is given over to companionable fellowship, thirty minutes to music and readings, and the balance of the time for the subject of the evening.

We are "good fellows", the evenings are most enjoyable, but it is ALL in the name of, and for the sake of Christ. A few of the "tares" known in the day of our Saviour on earth, WILL SPROUT, but we seek to sift the seed at planting time.

CHURCH NEWS

OUR MONTHLY 24-PAGE PAPER

We should like for our friends to observe that this issue contains more pages than usual, and that we shall usually publish such an edition in the first issue of each month. We do this to take care of matters which are crowded out of the regular weekly issues. We shall put obituaries in the first edition of each month. Also the Radio program. Extra copies will be sent to families of persons whose obituaries are printed. There is also other material we shall reserve for the first issue of the month.

We mention this so our friends may understand delays and be patient.—J. G. G.

CONCERNING THE OPTIONAL BOOKS OF FORMS

As is probably known to all the people of our Church, the General Assembly sometime ago appointed an Ad Interim Committee to prepare an Optional Book of Forms for the use of our ministers in the conduct of weddings and funerals and such other services.

The Committee has been working on this matter for sometime, but we feel that we would be greatly benefitted by concrete suggestions from the ministry and others in our Church.

Hence, we are hereby requesting our ministers kindly to send us a copy of the Forms which they are using themselves or to state to us in writing what particular Book of Forms they are now making use of. We should also like to have suggestions from any of the members of our Church who are interested in this important undertaking.

We hope that we shall have a speedy and ample response to this appeal of ours, as it is our sincere desire to produce just such a Book as will meet the needs of our constituency.

A. D. P. Gilmour, Chairman.

Wilmington, N. C.

JUDGE HOBSON'S ADDRESS ON STEWARDSHIP

Free Copies on Application for Them

The address which Judge J. P. Hobson delivered last summer at Montreat on "The Worship of God With That Which He Gives Us" has in substance been printed as a tract by our committee of publication with this notice on the cover:

"Twenty copies of this tract will be sent free of charge, postage paid, to any Pastor or Woman's Auxiliary for distribution. Address Rev. R. C. Long, 305 Henry Grady Building, Atlanta, Ga."

It is earnestly hoped that all our pastors and auxiliaries will accept this generous offer and give the tract a wide circulation, for we are assured that a better understanding of the subject by our people would be of great benefit at this time when all of our committees are faced with deficits. If additional copies are needed, they may be had from the committee at ten cents each.



REV. JOHN H. POWELL,

Ph.D., New Student Secretary of Christian Education, who visits our colleges, both Church and State schools, presenting the claims of Christ and the Church to the students, especially our Presbyterian boys and girls.

REV. W. S. HAMITER ILL

Rev. W. S. Hamiter, of Chester, S. C., formerly pastor of Pincville and Banks churches, Mecklenburg Presbytery, is at the Charlotte Ear, Eye and Throat Hospital. He has passed through an operation on one eye, and is getting on well, and seems to be generally improving. His friends will be glad to hear of his improvement. He will be glad to see any of them in his room at the hospital.

CHRISTIAN ENDEAVORERS, TAKE NOTICE!

Inasmuch as the topics for discussion among the young people's societies of Christian Endeavor during the month of April deal exclusively with the Bible, the American Bible Society is happy to announce that interesting and usable material related to the April topics may be secured free of charge from the society.

The topics, together with the available material, are as follows:

April 7—Using the Bible as a Daily Guide. Write for: "How to Use the Bible."

April 14—Bible Messages Needed Today. Write for: "Woodrow Wilson on the Bible;" "Wm. J. Bryan on the Bible;" "Theodore Roosevelt on the Bible."

April 21—The Wonder of the Bible. Write for: "Facts and Figures;" "Great Men on the Greatest Book;" "The Most Important Thing in My Life;" "The Arizona Cowboy."

April 28—The Triumphs of the Bible on the Mission Field. Write for: "Setting the Bible Loose in Africa;" "The What, Where and Why of the American Bible Society;" "If the Work Should Stop Tomorrow;" "An American Indian on a New Trail;" "Bread on the Waters;" "The Bible in the World."

Officers and members of Christian Endeavor Societies desiring any of the above material are asked to address: General Secretary George Wm. Brown, American Bible Society, Bible House, Astor Place, New York City.

THOMASVILLE ORPHANAGE CHANGES ITS NAME

"Charity and Children" gave the following statement concerning the new name for the Thomasville Baptist Orphanage at Thomasville, N. C.:

The General Manager in a brief but practical and pungent discussion of the Orphanage report before the convention on Wednesday of last week, suggested a change of name of the Orphanage from its present rather cumbersome name to "The Mills Home," as a fitting memorial to the late John H. Mills, the first General Manager of the Orphanage. Dr. Kesler said the word Orphanage ought to be left out. He referred to several State Institutions that had changed their names to those more appropriate and the new name proposed for the orphanage would hold in everlasting remembrance the name of the man who had done so much for the children of the State. A motion was made by Rev. M. A. Adams, of Rutherfordton, to change the name in accordance with the suggestion of Dr. Kesler, and the motion was passed without a dissenting vote. There will no doubt be some difference of opinion on the part of some of the brethren in the State but there was not a word of dissent at High Point on the motion to change the name. Several efforts have been made to erect a memorial to John H. Mills and one building was erected to honor his memory, but it was an inadequate and unsuitable memorial, and will soon be torn down and removed. But this action of the convention to call the whole institution by his honored name will put his stamp upon it and suitably memorialize the name of the great man who was one of the outstanding figures in the public life of North Carolina.

ANOTHER GOSPEL TRIUMPH

Egbert W. Smith

No doubt our home people know of the excellent work being done by Rev. W. F. Bull, our Korean missionary, with his revival tent and his band of workers and musicians. To his remarkable command of language Mr. Bull adds extraordinary evangelistic gifts. When I was with him in Korea several years ago I urged him to concentrate on this eminently fruitful form of Christian work. The blessing of God has richly attended his evangelistic services. In the following paragraphs taken from a recent letter he gives a thrilling account of the competition his revival tent and musicians had to suffer from a traveling show, and the victorious outcome.

"One of the churches in which we held meetings is located in a large town. We had our tent pitched in a lovely pine grove up on a hillside just on the edge of the town, and were having fine crowds and much interest every night. We had been running for several days when a traveling show came into the town and pitched their tent down in the market place. The local Christians and even our own band of workers were greatly distressed, fearing that this counter-attraction would prove so great that it would just about empty our tent and break up our meetings.

"Our band went out as usual to advertise our meetings in the town and surrounding villages. The traveling shows were even more vigorous in their advertising. After supper that evening, as the time came around for our meeting to begin, our band, as is their custom, went out to the tent and began playing, to attract the crowd. Ordinarily they play inside the tent while the crowds are assembling, but on this particular evening they went outside the tent, and such lusty playing I do not think I have ever heard. The show's band was holding forth down in the market place, beating gongs and raising a perfect din to draw the crowds to their tent. Early in the evening the crowd began coming up the hill and pouring into our tent, until soon it was filled with the largest crowd that we had at that place. I never saw a happier group of people than the local Christians and our band of workers as they saw our tent rapidly filling up and the fear of our meeting being broken up relieved.

"After our tent was full and I was ready to begin preaching one of my helpers whispered to me that the show had only been able to sell three tickets that night so they had called off their performance and that the whole troupe had come up to our meeting. He then pointed them out to me around on the outskirts of the crowd. There were quite a large number in their company so this gave me a fine opportunity to preach to a group that do not often come within range of the Gospel message. Korean shows are always very immoral affairs, so the Christians were radiantly happy that night that our meetings were not broken up as they had feared, but that the Gospel had triumphed over the powers of darkness."

NORTH CAROLINA

Greensboro, First—Woman's Auxiliary: The Woman's Auxiliary met Monday afternoon at 3:30. "The Critic and Missions," the last of the studies in our mission book was given by Mrs. J. E. Hardin and Mrs. J. Ralston Cargill.

Meeting of the Committee of Elders and Deacons:

A meeting of the elders and deacons who have been working on the pledges for the new church held in the Smith Memorial Building January 27th.

Prayer meeting: Those who heard Mr. Coons' on "Holiness" last Wednesday evening at our Prayer Service went away feeling that we were indeed fortunate in having Mr. Coons in our church family. We hope a large number of our people will hear Mr. Coons next Wednesday evening.

Our speaker January 27 was Dr. Fletcher L. Brockman who for years has been closely identified with Foreign Mission work. Dr. Brockman began his M. C. A. work in 1891 as a student secretary, went to Nanking, China, in 1898 and since that time has been connected with the foreign mission work of the Y. M. C. A. Dr. Brockman was secretary of the National Council for the Far East for nine years and since 1924 has been Associate General Secretary of the National Council of the Y. M. C. A. He has written a number of books on China and the Far East and is recognized as one of the leading authorities on missions. We feel very fortunate in having Dr. Brockman with us. Mrs. Brockman is the sister of our former pastor, Dr. Melton Clark.

A Prayer Band has been organized in our church with twelve charter members. The band has pledged itself to pray especially this month for Foreign Mission Causes, leaders of our Mission Study Book, Dr. Myers and the work of our Church. If there are others who would like to join this fine group, please call Mrs. J. E. Hardin or Mrs. E. E. Gillespie.

A mid-winter Y. W. C. A. Conference was held January 29-30 in the Y. W. C. A. Hut. The chief speaker was Mrs. John Hanna, National President of the Y. W. C. A.

Charlotte—Rev. McKendree Long is holding a series of meetings in the A. R. P. Church at Glenwood, a suburb of the city.

Mecklenburg Presbytery held an adjourned meeting on Monday, at the First Church, Charlotte. The meeting was devoted to a prayer service in the interest of Stewardship. The program was in charge of Rev. S. B. McLean, Presbytery's Secretary of Stewardship, and short addresses were made by Dr. Gillespie, Dr. Lacy L. Little, Rev. J. M. Walker and Rev. E. A. Dillard.

The Presbytery spent the morning in intercession at the McGee Church was granted the privilege of continuing Rev. A. H. Frazer as supply pastor, and it was well as given the same with reference to Dr. C. Sommerville.

The Sugaw Creek Church has called Mr. Leroy Burney, a senior at Columbia Seminary, Durham, N. C., who it is hoped will take up the work of a church on completion of his course this spring about June 1. Rev. J. G. Garth, news editor of the Presbyterian Standard has supplied this congregation since September, 1927, taking up the work after the resignation of Rev. M. E. Peabody.

The new church at Mulberry, Rev. J. C. Griener, is nearing completion, as is the church in Park, Dr. E. G. Gammon, pastor. North Carolina congregation is worshipping in the community building of the Highland Park mill section. Plans are being laid for a new structure. The pastor, Rev. Doty, feels optimistic about the work of this church and he is being strongly supported by his faithful people. The old church was burned Christmas

Gastonia—Rev. Wm. Ray Dobyns, D.D., of Birmingham, Ala., is holding services in the First Church this week.

Presbyterian Orphans' Home, Barium Springs—The last Sunday in January was a very full one for Barium. In fact all the days are full, but no more than the unusual happens. On this particular Sunday we had Sunday School as usual. At the eleven o'clock hour Dr. Mercer Blain, who has been a missionary in China for over thirty years, brought us an uninteresting message on the material, political and religious development of China. Sunday afternoon at three o'clock, Mr. C. T. Carr, director of Young People's Work in the Synod will continue through the week. Then again Sunday evening at seven o'clock Dr. Blain spoke in the church on the subject of "Faith and Self-Denial." This week is being observed by the Auxiliary.

We think there is a gradual improvement in the pastor, Rev. W. C. Brown, who has been confined to his bed for the past seven weeks. We feel sure his many friends throughout the Synod are rejoicing in their prayers.

Greensboro—On May 21, 1922, Mr. Charles Cox, our choir director, came to Greensboro to take of our music. In these seven years he has done a great deal for our music but he and his family have endeared themselves to the members of the church. In the moving of Mr. Troxell to Durham, N. C., we are not only losing a fine choir leader and a good tenor, but we will also miss his Miss Helena Troxell has been the pianist of the Men's Bible Class for several years, and is a church pianist, and both of the boys, Willie and Mark, have been singing in our choir or playing our orchestra. We will also miss Mrs. Troxell is a member of our Auxiliary and the power of the throne. Mr. Troxell leaves with the friendship and affection of all our people, and we wish him Godspeed as he takes up his duties and makes his home in Durham. We are glad to say that Mr. Cox will continue to direct our choir on Thursday until a new director is secured.—First Church

Maxton—The executive committee of the Presbyterian Junior College met January 24, in Maxton, further plan to nominate a man for president

stitution. Several names were presented and discussed. The committee hopes to be able to place before the trustees, at a special meeting of that body, the name of an acceptable man to lead off and serve as the first head of this new college.

The committee dealt with various matters pertaining to the opening of college next fall and it was announced that a nice start has been made toward the equipment and maintenance fund being raised to supplement the money which will be provided by the Synod of North Carolina. No attempt will be made at present to raise an endowment, but it is expected that special friends of the institution will contribute to this maintenance fund which will be used in lieu of the income from an endowment. Of course, an endowment will be raised later as soon as other schools of the church have completed their endowment drives. Ten men in this state who would subscribe \$1,000 a year each or five men \$1,000 each and ten men \$500 each would give this new institution the equivalent of a two hundred thousand dollar endowment.

The members of the executive committee which met here in the office of J. P. Wiggins, secretary of the board, were: E. H. Evans, chairman, Laurinburg; Rev. W. M. Fairley, D.D., Raeford; Rev. E. L. Miller, D.D., R. L. McLeod and J. P. Wiggins of Maxton.

Bluff Church, Fayetteville Presbytery—The daughter church of the "Old Bluff," which was organized in 1858 by the Rev. James Campbell, was destroyed by fire on December 9, 1928. The loss of this historic old church is deeply felt by the whole church. Plans are now being advanced, whereby funds may be secured to rebuild. Presbyterianism is growing rapidly in this section of the state. We cannot let the work fall behind in this immediately section. We would like to see the foundation for our new church laid by the first of June. In order to do this we will have to have help.

At present we are worshipping in an old store house, which one of our beloved elders was kind and generous enough to let us have.

Any one wishing to help replace our church will please send all contributions to Mr. R. S. Price, the treasurer. We assure you that anything sent will be gratefully appreciated.

Post office, Wade, N. C.

Harmony-Tabor-Shiloh—Dr. J. M. Clark, formerly superintendent of Home Missions in Concord Presbytery, has taken this group of churches to supply. Thus Dr. Clark keeps active in the Lord's service though he has laid aside the heavier duties of the superintendency.

Presbyterian Orphans' Home, Barium Springs—Little Joe's Church was fortunate on a recent Sunday morning to have as supply Mr. W. E. Hill, son of Mr. W. E. Hill, D.D., Richmond, Va. Young Mr. Hill is a senior at Davidson College. His subject was "Prayer." A very helpful message.

Very interesting exercises are being conducted every Sunday morning in the dining room by our pastor, Mr. Jos. B. Johnston. Sometime ago he asked different cottages to take charge of the program, suggest a subject for the morning exercise. These subjects were to be a phase of the home life here in which we are especially interested. There has been a hearty response on the part of the children, and the result has been very gratifying.

It might be interesting to our readers and friends to know that our large family here boasts of six pairs of twins. The latest arrivals are the Billings twins from Stony Point. Mr. Johnston says that he can only tell some of these youngsters apart by the shape of the eye, turn of the toe, or twist of the nose.

SOUTH CAROLINA

Person First—At the suggestion of the vice-president of the Auxiliary, Mrs. Frank Todd, this church adopted a unique plan for its School of Missions this year and it proved most satisfactory. Members of the Auxiliary gathered in the afternoon at three o'clock, and the first four chapters of the mission book, "The Desire of All Nations" were presented by appointed leaders.

A delicious supper was served at which, in addition to the ladies, a fine group of young people, juniors and some of our men were present, and as a season of fine fellowship. Then from seven o'clock the remaining chapters were presented by the adults, while the Young People and Juniors ministered in two other departments for their study. The entire program for the day was planned by Mrs. Bennett Townsend, and was most helpful. The attendance was 157, and generous offering was received.

Thornwell Orphanage—On Christmas day Dr. Wiggins received a telegram from the Central Presbyterian Church of Atlanta, stating that their Christmas offering for Thornwell was \$2,322.17 and that a check for that amount was being forwarded with the pastor's greetings to the big orphan family.

This large gift was made possible through the efforts of the Brotherhood Bible Class. They wrote some time ago saying that the class wanted to provide for the coming year of twelve children at \$100 each, or a total of \$1,200. The twelve children were selected and their picture made and sent over to Atlanta friends and some individual members of the class, or members jointly, selected a child to adopt. But the class did not stop at this set goal but gave a total of \$1,700. Gifts from other members of the school brought the total offering up to \$2,322.17. The Central Church has the record of

making the largest Christmas offering to the orphanage of any church in the three Synods. The Greenwood (S. C.) First Church comes second.

Twenty pupils of the Thornwell Orphanage presented "The Quest of the Holy Grail," a Christmas pageant in Greenwood, Sunday morning, December 3rd, at the First Presbyterian Church. For many years under the leadership of the school's Superintendent, Dr. S. C. Hodges, a special program has been arranged at the Christmas season and a special offering taken for the orphanage. The young people were guests for dinner in the homes of the congregation and each was presented with a lovely Christmas remembrance by the Greenwood friends.

A letter received from Dr. Hodges stated that the pageant was one of the most beautiful and enjoyable ever witnessed in Greenwood. He further stated that the collection taken by the school for orphanage totaled \$736.00.

There were many joys which came to us at the Christmas season. The reader had many of these in common with us. But there was one that was rather our very own. That was receiving cards of greetings from so many of the sons and daughters of Thornwell. And they came from near and far—as far as China and Japan.

In checking over we found 103 from the old boys and girls whose minds and hearts turned back to their childhood home at the Christmas season. Our best wishes go out to them and our prayers go up to the loving Father for them.

Enoree Presbytery met in Greenville, S. C., on January 22, 1929, and received Rev. J. H. Viser, D.D., from Norfolk Presbytery and appointed a commission to install him pastor of the Greenville Third Church on the first Sabbath night in February. It dismissed candidate Thomas C. Barr, at his own request, to the Presbytery of New York.

It received Mr. F. G. McHugh, Jr., a member of Union Church, under its care as a candidate for the ministry. He is in the Senior Class in the Presbyterian College of South Carolina. S. C.

APPALACHIA

Morristown, Tenn.—Our Church held a School of Mission Study the three last days of January, using Dr. Egbert Smith's book, "The Desire of All Nations." The school had three large classes divided into two periods each and a recess between the two periods with light refreshments furnished by different circles of the ladies auxiliary.

Our pastor, Dr. S. H. Hay, was promoter of the school and taught the adult class, assisted each evening by one of the men of the church. Mrs. George S. Hale taught the class of ages in the early teens and Miss Edith Scott had charge of the children under twelve. The book was enjoyed and the school a success.

We started a revival on Sunday, February 3rd which fittingly followed the interest in the mission school and plan to hold the meeting for two weeks. Our pastor doing the preaching, assisted in the singing by Prof. Colbert, music director of the Morristown High School.

ARKANSAS

Little Rock, Second—During the month of January 14 new members were received. A reception was given to the congregation by the pastor and his wife.

GEORGIA

Atlanta, Gordon Street—Rev. Harold Shields, pastor. At the mid-week service the pastor recently concluded a series of studies from Maj. James W. McClung's book on Stewardship, entitled, "Man's Obligation to His Maker." During the period of the studies, a Stewardship Reading Contest was put on by the Woman's Auxiliary. After the circles had made their reports it was found that 301 pieces of literature on the subject of Stewardship had been read by the people of the church. At a congregational meeting held on January 13th, the following men were elected to the bench of elders: F. W. Beacham, E. C. Latta, J. M. Ruff, E. H. Mitchell, Dr. T. F. Guffin, and J. E. Woodruff. And on January 20, the following men were elected to the board of deacons: J. N. Parker, C. B. Barber, T. G. Pendley, Duncan Peek, Alton A. Dobson, S. D. Snyder, L. S. Schillinger and W. G. Combe. The people of this congregation deeply sympathize with our pastor and his family in the home-going of Harold McQueen Shields, Jr., the five-year-old-son of the manse, which occurred on December the 12th.

Atlanta—Dr. Richard Orme Flinn, pastor of North Avenue Church, is conducting meetings in Miami, Fla., in the church of which Dr. P. W. Dubose is pastor, the Westminster Church.

Synod of Georgia and Presbyterian College—At the stated fall meeting of the Synod of Georgia in Brunswick, on October 17, Rev. G. G. Mayes, D.D., vice-president of the board of trustees of Presbyterian College, and President John McSween presented to the Synod the overture of the board of trustees to participate in the ownership, control and support of the college. These representatives were given a most cordial reception and the Synod of Georgia adopted the report of its Educational Committee, heartily accepted the proposition, conditioned upon the clear understanding that the Synod of Georgia assumes no obligation for past and present financial obligations of the college. It provided, however, for joint efforts in providing current support and aid in any other material developments which may be found necessary.

The Synod called upon the Presbyteries to adopt the Synodical unit plan for the support and control of educational institutions. The Synod's Work Committee was directed and authorized to carry out the proposed joint control and support and directed that the Presbyterian College be made the recipient of one half of one per cent of all benevolent funds.

Since the meeting of the Synod of Georgia, five Presbyteries adopted the resolution without reservation; two others acted favorably but postponed final action until the spring meeting. This action means that Presbyterian College is now the official Synodical college for men for South Carolina and Georgia which will necessitate a change of name. It also adds 25,000 Presbyterians to the constituency of the college.

In the student body of 220 there are this year 18 young men from the Synod of Georgia at Presbyterian College.

DISTRICT OF COLUMBIA

Washington Central—Rev. Dr. C. Darby Fulton, Field Secretary of Foreign Missions, preached for us Sunday morning, February 3, and assisted the pastor, Rev. Dr. Jas. H. Taylor, in the communion. From the Sunday School three children were received on profession, and two of them were baptized. One person was received on re-statement of his faith; and two by letter. At night Dr. Fulton made the address at the annual praise service. For those who have heard him it is needless to tell of the consecrated earnestness with which he pressed upon our hearts the mighty appeal this great cause should make to every Christian. The offering amounted to \$381.85, with more money likely to come.

A. H.

KENTUCKY

Blackey—A meeting of the Committee on Young People's Work in Guerrant Presbytery was held in Blackey on January 7, those present being Rev. W. Norman Cook, of Hazard, chairman, Miss Alma Harris, a Synodical worker laboring in this end of the territory, Rev. O. V. Caudill, of Whitesburg, Mrs. H. L. Cockerham, of Blackey and Mr. W. L. Cooper, Jr., of Stuart Robinson School. Among the different types of work discussed was Leadership Training Classes and it was decided to hold one of these in the near future at Whitesburg, Highland, Blackey and Stuart Robinson. These classes will be under the direction of Miss Harris, who is a graduate of the Assembly's Training School and well fitted to put on this work. Another type of work discussed was the Daily Vacation Bible School. It was definitely decided that three of these will be held in this end of the field, at Whitesburg, Blackey and Stuart Robinson. It is possible that there may be one at Dudley also. Arrangements were made and speakers and leaders chosen for the Young People's Conference to be held at Stuart Robinson July 9-17. A wonderful program is to be expected and it is hoped that many boys and girls in this section will take advantage of the opportunity of attending. An important move along progressive lines was the appointing of Mr. Cooper to take up with Mrs. E. V. Tadlock the matter of a Workers' Conference to be held at Stuart Robinson July 18-19, immediately following the Young People's Conference. Programs and notices of these conferences will be seen in the church papers from time to time.

FLORIDA

St. Petersburg—The 24 churches of this city hold an annual School of Missions. This year Bishop Oldham, of the Methodist Church, Dr. Ida Schudder of India, Mrs. Raymond Robbins, Mrs. Helen Barrett Montgomery, Dr. and Mrs. Howard Taylor of China, and Dr. C. F. Myers, of Greensboro, N. C., were the speakers. These services were held Sunday, January 27, with all the churches in St. Petersburg uniting. Dr. Myers preached twice a day for a week.

MISSISSIPPI

Learned—Rev. J. F. Naylor has accepted the call to this group of churches. Mr. Naylor was pastor of this group a number of years ago. He began his work with these churches on January 1st.

LOUISIANA

The Synod of Louisiana accepted an invitation at its recent meeting from the Theological Seminary of Austin, Texas, to affiliate in the control of that institution. A similar invitation had been presented by the Theological Seminary of Louisville, Ky., and after protracted debate the vote of the Synod resulted in a tie, the moderator casting the deciding vote in favor of Austin Seminary.

TENNESSEE

Memphis—The City Union of Christian Endeavor Societies had a prosperous year of 1928. Meetings were held the second Monday night in each month with interesting inspirational addresses, novelty meetings and music. More than 200 young people attended each meeting. Bill Satterfield of Highland Heights was president for his second year and carried the union along nicely with good officers to help him. Since he was elected president of the State C. E. Societies, succeeding Bill Miller of McLemore Church, his name was not presented for a third term.

The Union elected Hugh Allen of Grace Covenant as president and an able corps of officers who should carry the work on to even greater success.

One of the interesting features of the year was the (Continued on Page Eighteen)

THE AD INTERIM COMMITTEE ON SURVEY OF TERRITORY

Charles Haddon Nabers, D.D.

During January several articles have appeared in the newspapers of the South under a Philadelphia date line purporting to give the scope and work of the committee appointed last May by the General Assembly of the Presbyterian Church in the United States to survey the field occupied by the two branches of the Presbyterian church. These articles have linked the committee of the Southern Church to a committee appointed by the Northern Methodist church seeking organized union with the Northern Presbyterian Church in such a way as to indicate that such was the intent of our committee.

In view of the danger of possible misunderstanding the function of our Ad Interim Committee, it is well to go back to the records of the Atlanta Assembly to discover exactly what was done by our church.

Two overtures before the Atlanta Assembly were referred to the Standing Committee on Bills and Overtures as follows:

"(13) From the Presbytery of El Paso, asking the Assembly to open again the question of Closer Relations with the Presbyterian Church, U. S. A.

"(15) From the Presbytery of Western Texas, asking for the appointment of an Ad-Interim Committee to make a survey of the field occupied by the two branches of the Presbyterian Church, U. S. A., to appoint a similar committee."

The report of the Standing Committee on Bills and Overtures adopted by the Assembly contained this recommendation:

"We recommend that Overture No. 15 from the Presbytery of Western Texas, asking for the appointment of an Ad-Interim Committee to make a survey of the field occupied by the two branches of the Presbyterian Church, U. S. A., to appoint a similar committee, be answered in the affirmative. We consider that the action as to overture No. 15 fully covers the subject matter of Overture No. 13."

Later on the Moderator Dr. Harris E. Kirk, announced the appointment of the following ad-interim Committee on Survey of the fields occupied by the Presbyterian Church, U. S. and the Presbyterian Church, U. S. A., Rev. C. H. Nabers, D.D., Rev. H. M. Pitzer, D.D., Rev. A. A. Wallace, D.D., Rev. P. B. Hill, D. D., Rev. Homer McMillan, D.D., Ruling Elders: W. E. McRae, N. T. Gentry, P. M. McRoberts, D. A. Penick, Dr. Nabers, as convener, will call the committee together for organization."

Such is the complete record of the action of the Atlanta Assembly. One of the members of the Ad-Interim Committee, Dr. P. B. Hill, pastor of First Church, San Antonio, was the author of Overture No. 15 which led to this action on the part of our assembly.

Full details of this action were wired to the Assembly of the Presbyterian Church of the U. S. A., by our Stated Clerk, Dr. J. D. Leslie. The action of that assembly, as recorded in the Minutes of that body is as follows:

"Gratefully acknowledging the fraternal greetings of the Assembly of the Presbyterian Church in the United States, we have instructed our department of Church Co-operation and Union to join your committee of nine in making a survey of the field occupied by the two branches of the Presbyterian Church."

Immediately upon receipt of this information, the convener of the Ad Interim Committee began correspondence with the proper parties to locate a suitable date for a joint meeting.

The department of Church Co-operation and Union of the Office of the General Assembly to which this matter was referred is composed of the following men:

Chairman, Rev. J. Ross Stevenson, D.D., Princeton Seminary; Rev. Lewis S. Mudge, D.D.; Philadelphia; Rev. William H. Black, Marshall, Mo.; Rev. John A. Marquis, D. D., New York City; Rev. Joseph A. Vance, D.D.; Detroit; Rev. William P. Merrill, D.D., New York; Rev. Harlan G. Mendenhall, D. D., New York; Rev. William O. Thompson, D.D., Columbus, Ohio; Rev. Hugh K. Walker, Los Angeles; Dr. Robert E. Speer, New York; Dr. John M. T. Finney, Baltimore; Mr. Holmes Forsyth, Chicago; Mr. Thomas D. McCloskey, Pittsburgh, and Judge John D. DeWitt, Nashville.

After many attempts to secure a suitable time and place for a meeting, it has been arranged for a meeting in Richmond, Virginia, Friday, March 10th, 10 a. m., at which time practically every member of each committee has signified his intention of being present.

The Ad Interim Committee of the Presbyterian Church in the United States is called to meet a day earlier, Thursday, March 9th, 2 p. m., in the Ladies Parlor of Schaeffler Hall, Union Theological Seminary. Meeting at this time there will be an opportunity afforded for an afternoon and an evening session, should the members deem two sessions necessary, before meeting with the committee from the Presbyterian Church of the U. S. A.

As a member of the committee, I shall be glad to receive any information or suggestions which interested ministers and members of our church care to offer in behalf of this work. Should any be sent, I should like to receive them well in advance of the Richmond meeting so that copies can be forwarded to other members of the committee. Every member of the committee to which is entrusted this very important survey feels the need not only of the interest but also the earnest prayers of the whole church.

ONE RESPONSIBILITY OF THE CHRISTIANS OF THE UNITED STATES

Raymond M. Hudson

In a recent delightful article Dr. Walter L. Lingle, President of the General Assembly Training School in

Richmond, told of a letter from Rev. C. R. Stegall, a missionary in Africa in which Dr. Stegall described listening in on his radio to a World Series Baseball game broadcasted last fall from New York.

We assume it was not on the Sabbath, but it is possible that such a game will be broadcasted from Washington, our National Capitol of the world, on a Sabbath of next October. Who will be responsible for the divine services being held in the afternoon by Dr. Stegall and other Missionaries in Africa, China, Japan, Mexico and the Isles of the Sea being disturbed by the broadcasting of a game of baseball from Washington on the Sabbath?

The Christians in Washington cannot pass a law to prevent it, nor can they elect some one to pass such a law, as they have no vote. Such a law-forbidding Sabbath desecration can only be enacted by the Congress elected by the voters in the various states, or by the District Commissioners appointed by the President and confirmed by the Senate.

When our Missionaries undertake to teach respect for the Sabbath and its observance as taught by Christ, and they are met by the statement, as well as concrete voices through the "loud speakers," that by law we permit commercialized sports to dominate and destroy the sanctity of our Sabbaths in our National Capitol and many other cities, who is responsible? The lawmakers who fail to pass Sabbath observance laws, or the Christian voters who elect men who refuse to enact such statutes?

The radio can be made a greater force for good under our Christian civilization, than it will ever be for evil, but Christians must seize the opportunity and protect and help the missionaries with the radio.

Commercialized Sports on the Sabbath should be stopped in Washington and elsewhere, not only for our local and National good but as an aid to the Mission fields.

Should not all Christians in the United States organize to have the gospel broadcasted each Sabbath or oftener to the entire world—then it would reach millions of homes and institutions where the Missionaries are not admitted?

Washington, D. C.

THE STEWARDSHIP OF MONEY

Rev. B. K. Tenney

The year 1929 is "Stewardship Year" for the Presbyterian Church, U. S., and the month of February is designated as the time for emphasis on the "Stewardship of Money." I have been requested by the Stewardship Department to submit an article on this subject, and it is a real pleasure to comply with this request.

This phase of stewardship is one of the most important of the many relationships. Many who have given deep study to this matter hold that the right attitude toward money and the things represented in it is the key to the whole question.

Overlapping in Stewardship Divisions

In the division of the thought concerning stewardship, there is often overlapping. This does not necessarily mean that the thought concerning it is not clear, but usually that the division is made, not to exclude all else, but to focus attention on a particular phase. We speak of the stewardship of time, of talent and of life, when in reality the stewardship of time and talent is a part of the stewardship of life. The full use of every faculty or ability over a period of time is the stewardship of life. In a somewhat similar manner, the stewardship of money is a stewardship of life that has already been lived. Our plans for the stewardship of money yet to be earned must include converting of our ability and time into money. One may receive in return for his strength, skill, or thought, an amount of money which is an effort to represent all or a part of the value of his contribution to humanity. He may use this, which represents a part of his life, to give in exchange for a part of the life of another. This other person may teach his child in the school room, act as his representative in the courts of the land, serve as his agent in having in store ready for his use the product of factory or mill. Money is of value only as it can command the things desired by its possessor. The stewardship of money is a sacred thing, because it is the stewardship of stored up life, whether it be our own earnings or that which has come into our hands through the earnings of others.

Earning

The stewardship of money must necessarily include the earning of money. If money is stored up life, then the Father who looketh down from above, discerning the thoughts and intents of the heart, is able also to see the character of life that is stored up in the money. There seems to be a feeling on the part of many that our chosen work, our way of serving the world, is something apart from our service of God. We must remember that the world of material things of God's that we belong to God, and there must be a relationship between us and the world. That man should exercise dominion over the things of the earth was one of God's first commands, or rules for the direction of life, to the man He had created. That a man make diligent use of a fairly balanced portion of his time in earnestly applying himself to his chosen work, which is usually recognized in money values, is an essential part of stewardship. We are told of one of old who honored her Master by devoting to Him a box of costly precious ointment. Money is in a sense the box containing the life out of which we make our offering to our Saviour. May we not, then, be constant in guarding that the life offered to him through money should be well pleasing to Him. Money is life. As a stewardship, we must be diligent, in earning it, and the methods by which we earn it must in accordance with His will.

Use of Remainder

Stewardship of money includes the careful use of the money which remains to us after God's ownership has

been recognized and after we have expressed our love for Him in our gifts. If a man should give to his neighbor a gift of money, it would be very poor taste for the man receiving the gift to use it in erecting between his own home and that of his neighbor a fence so high as to make the continuation of their pleasant fellowship difficult, if not impossible. It is possible for us to bring to God our tithe or more and then use the remainder in such a way as to shut ourselves away from the sight of His face. As stewards under a most high God, it is our privilege and responsibility to build constructively, using every resource which He, the Owner, places at our disposal. If we waste thoughtlessly and carelessly as much of that which comes into our hands as we have given to our Lord, we are thereby placing just that value on our gift to Him.

Spiritual Values

Tremendous spiritual values grow out of a faithful discharge of our stewardship of money. Strength is a by-product of effort. Spiritual strength and power is a by-product of right relations to God. Nowhere is this more definitely apparent than in our faithfulness in our administering of material possessions. At many points throughout our nation, the railroads are replacing the rails which they have been using with heavier steel, that they may carry more, faster and heavier trains. God challenges us to strengthen the undergirding supports of our lives by a faithful stewardship, that we may be prepared to receive more of his blessings, that these benefits might flow more rapidly into our lives, and that we might receive them in larger volume than ever before. Thus may we lengthen our cords and strengthen our stakes, growing into a larger comprehensive stewardship.

Dallas, Texas.

A MESSAGE TO MEN FOR THE MONTH OF MARCH

Roswell C. Long

I appreciate this opportunity to express to the Men of-the-Church the sincere appreciation of the Stewardship Department for the splendid way that the men everywhere have responded in the matter of helping prepare for and put on the Annual Every Member Canvass.

I want to take this opportunity to send to every man of our church this personal, itemized message which takes the form of a catalogued request. Here are some of the things we would like to have the men do in the month of March.

1. Pray without ceasing for the success of the 1929 Every Member Canvass. We expect to have the best Canvass ever held in the Church; but the measure of our success will depend upon the closeness of our contact with God.

2. Become informed about the significance of the deeper spiritual meaning of the 1929 Canvass by reading four short leaflets, issued free, by the Stewardship Department: "The Story of N. J.," "Every Member Canvass," "Every Member Growing," "A Log Church Wedding."

3. Volunteer your services to the pastor to assist in preparing for and putting on the Canvass.

4. Volunteer your services to help put on the Canvass in a small church nearby. Our Assembly has 664 churches with less than 25 members. Help put on the Canvass in one of these churches.

5. Be sure your own subscription in the Canvass presents your ability to give,—and that throughout the year you shall give as the Lord has prospered you.

6. Help keep the 1929 Every-Member-Canvass idea in your heart and before your fellow-church member. This ideal is EVERY MEMBER GROWING IN THE GRACE OF THE REGULAR WORSHIP OF GIVING.

7. Be sure that the Every Member Canvass on March 10th, by reason of a close follow-up, shall result in the enlistment of every member in your church.

8. Practice stewardship as a principle to be instilled as a motive for sustained living and regular, systematic and proportionate giving not only in the month of March but throughout life.

9. Help keep before your church the fact that 1929 is Stewardship Year. The topic for March is "The Stewardship of the Collection Plate." Stewardship leaflets, acknowledgement cards, certificates, and practical and helpful leaflets on the promotion of stewardship and church finance are available, free of charge, by request from the Stewardship Department, 305 Hen Grady Building, Atlanta, Ga. Keep in touch with us. We want to help you, and we are sure you can be of great help to us.

THE NEW LEAF

"The most practical, beautiful and quotable New Year poem I know—and one which I use every year of my life in some manner." Dr. W. L. Stidger in "The Homiletic Review." The author is unknown.

He came to my desk with quivering lip.

The lesson was done.

"Have you a new leaf for me, dear Teacher?"

I have spoiled this one!"

I took his leaf, all soiled and blotted,

And gave him a new one, all unspotted,

Then into his tired heart I smiled:

"Do better now, my child!"

I went to the throne, with trembling heart.

The year was done.

"Have you a New Year for me, dear Master?"

I have spoiled this one!"

He took my year, all soiled and blotted,

And gave me a new one, all unspotted,

Then into my tired heart He smiled:

"Do better now, my child!"

Getting Ready For The 1929 Every Member Canvass

I. THE TIME:

March 10th, 1929.

II. THE OBJECTIVE:

“Every Member Growing in the Grace of the Regular Worship.”

III. THE GOAL:

Approximately \$15,500,000.00.
 1. Total Benevolences \$4,500,000.00.
 2. Local Church Expenses and Campaigns, etc., \$11,000,000.00.

IV. THE METHOD:

Use the method best adapted to the local church. Enlist every member in the weekly giving plan.

V. THE PREPARATION:

1. A balanced budget prepared and presented.
 2. Canvassers selected and instructed.
 3. Every member informed adequately.

VI. THE COOPERATION:

Every Organization represented on budget and canvass committees.
 Every Organization instructed.

VII. THE LITERATURE:

Seven essential pieces—1. Subscription card, 2. Budget blank. 3. Canvassers' lists. 4. “Story of N. J.” 5. “Every Member Can.” 6. “Log Church Wedding.” 7. “Every Member Growing.”
 Order today from Stewardship Department, 305 Henry Grady Building, Atlanta, Ga., according to your needs.

VIII. THE DAY OF PRAYER:

Sunday, March 3rd, 1929.

IX. THE PROGRAM IN SUNDAY SCHOOLS:

Sunday, March 3rd. A program prepared by the Stewardship Department and available for all Sunday Schools and Young People's Societies.

PRAY !

PREPARE !

PRESENT !

**ORDER YOUR LITERATURE TODAY
 THE STEWARDSHIP DEPARTMENT
 305 HENRY GRADY BUILDING
 ATLANTA, GEORGIA**

CHILDREN

THE TWINS GO INTO BUSINESS

I guess it wasn't such a good idea, after all," mourned Dick, looking around the boathouse that he and his twin sister had fitted up as a locker room for the boys and girls who used Long River for skating.

"The idea is all right," replied Dorothy. "But I think the boathouse is too far away from where the people want to skate."

"It is on the wrong side of the river, I'll admit," agreed Dick. "But the ice is just as good over here. I'll bet if they knew what we had ready for them in this old place, they'd come all right."

"Well, we advertised," reminded Dorothy. "But I guess people won't get out of the habit of skating where they want to skate just because we have opened up a boathouse."

"If they would only come near enough to see the sign!"

There were plenty of skaters on Long River that afternoon, but as Dorothy had pointed out and as both of the twins could see, they were all skating close to the opposite side. So far, only one man had seen the new sign "SKATER'S CLUB AND PAVILION," that had been put up over the door, and he was a man who had watched them move everything in the week before. So as far as business was concerned, he didn't count.

The twins stood in the doorway watching the great crowd of skaters as it moved up and down the river. Suddenly they noticed a small group dart away from the others and race toward the creek that led to the sawmill. Somebody had fallen in! There was a moment of excitement. The twins could see that they were pulling somebody out of the water; then they saw two men coming across the ice to where they were standing. These men were dragging a sled behind them, while on the sled was a bundle, wrapped in an overcoat.

"Whoever it is," cried Dick. "They're bringing him here. Quick, Dorothy, put a couple more pieces of wood on the fire, while I fix the cot and get out the blankets."

The twins hustled to get the boathouse ready for its first customer, and by the time the men had reached the spot, the cot was ready and the blankets were being warmed by the fire.

"It is a little girl," explained one of the rescuers. "She fell through the thin ice into the sawmill creek. We saw smoke coming out of your chimney and thought that this would be the best place to bring her."

They brought her in, dried her with one blanket and wrapped the other around her. She hadn't swallowed much water, but she was so cold that she was shivering. They dried her clothes by the fire, and while they were drying, Dick opened the faucet on the coffee percolator and filled up a cup for the girl, who by this time was feeling very much better.

Then one of the men said that he would see that she got home safely.

"I guess she should have died if you hadn't everything right here the way you did," he said. "By the way, what is this place, anyway?"

"It's a club room for skaters," replied Dick. "We've just opened it up, and we're trying to get people to skate on this side of the river. The ice is as good."

"It's better. Over on the other side there are bad spots that don't freeze over properly, and people are always falling in. I'm coming back here after I take this little girl home and I have some friends who would like to come too."

"Bring them along" invited Dorothy. "The more the merrier."

"By the way," spoke up the second man. "Do you sell that coffee?"

"Yes sir."

"I'll take a cup, What else have you got?"

"Hot dogs, sandwiches and pie."

"Give me a hot dog. Wait a minute."

He opened the door and shouted to some other people who were gathered in a group talking about the accident.

"It's not private," he called. "Come on in. It's a rest room. Hot coffee, sandwiches and everything."

"Oh, boy!" said one, as they all entered the boathouse. "And they've got a stove, too. This is great!"

"And are these lockers?" asked another.

"Yes, sir," answered Dick, looking

WANT YOUR FACE WASHED?



(To be colored with paints or crayons. Whenever you come to a word spelled in CAPITAL letters use that color.)

Yellow-haired Susie May and BROWN-haired Teddy are playing in the snow.

"Want your face washed?" cries Teddy, chasing Susie May with a big piece of snow. Teddy wears a dark GREEN suit with ORANGE (use RED and YELLOW mixed) color, collar, cuffs and belt band. His cap is ORANGE color, too, with a GREEN tassel at the point.

"Ho, ho!! You can't catch me!"

cries Susie May, racing off. Susie May wears a RED coat trimmed with GRAY (use BLACK lightly) curly fur. Her cap is RED with a GRAY pom-pom on the top. Her leggings are TAN (use BROWN and YELLOW mixed), and so are her shoes. Teddy wears BROWN shoes.

The house is YELLOW with

GREEN shutters and a RED chimney. The roof is covered with snow there is a thin whisp of GRAY snow. The sky is BLUE and the snow white.

Both children have PINK (use lightly) cheeks.

Teddy has GREEN gloves and Susie May wears RED mittens.

Paint the border of this picture and the lettering GREEN.

up from the counter where he was tending to the "hot dogs." "You can leave your shoes here while you are skating and leave your skates here when you go home. We keep them clean for you and sharpen them once a week or whenever they need it."

"How much does a fellow have to pay for all this?"

"Fifty cents a season."

"It's worth it. Do you know," he continued, warmly, "Whoever thought of this had a mighty good idea!"

Dick looked at Dorothy and Dorothy looked back at Dick. Neither of the two said anything; but as Dick dropped the first dime into the box they were using as a till, he figured that maybe the fellow who made the last remark was right.

COLORS THE PICTURES

Dear Standard:

I am a boy about ten years old and in the third grade. I like my teacher, her name is Mrs. R. A. Smoak. I like to go to Sunday School. My Sunday School teacher's name is Miss Emmaline Hanna. I go to Antioch Sunday school and school. I like to color your pretty pictures. Please print my letter. Your little friend, H. L. McMinis.

Red Springs, N. C.

OUR PUZZLE CORNER

Beheading Acrostic

Behead a boy's name and leave a color.

Behead Paradise and leave an animal's home.

Behead the staff of life and leave to enjoy a book.

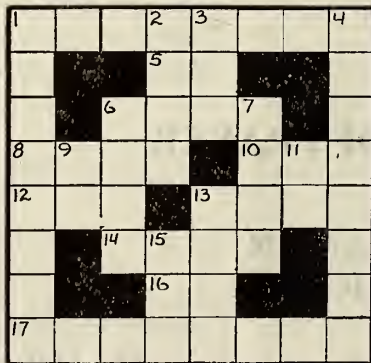
Behead part of a railroad and leave to be ill.

Behead purpose and leave the points of a compass.

Behead to alter and leave to repair. Behead to pull apart and leave finish. Behead to wish and leave to deserve. The letters placed in order form the name of a month.

Diamond

My first leads charity
My second is a definite article
My third is to gladden
My fourth is a slippery fish
My fifth is in eternity



Horizontal

- 1—A red bird (short)
- 5—Boy's name
- 6—Genuine
- 8—Close
- 10—To freeze
- 12—Writing fluid
- 13—Entrance
- 14—Paradise
- 16—Each (abbr.)
- 17—To set free

Vertical

- 1—A gay festival
- 2—A timid animal
- 3—Girl's name
- 4—To tear the flesh
- 6—A garden tool
- 7—A jungle animal
- 9—Printers' measure
- 11—Company (abbr.)
- 13—Precious
- 15—Mother Goose river

RHYMING FISH

Can you find fish to rhyme, with the last word of each first line?

The fish Tom gets, so goes his. Is quite as large as any—

When I go fishing with my rod, I quite expect to catch a —

Phone that fishman, Mr. Cass, To send at once 5 pounds of —

Here's an easy one now, Mike, Of course, this fish's name is —

Mother has a treat for Dad, For supper he will have broiled —

Lend me, Ted, your rod and reel, Maybe I can catch an —

RICHARD'S NOVEL VALENTINE

The weather-man had sent a rough snow-storm as his beautiful valentine to the world, and Richard awoke February morning to see all outdoors sparkling and glistening in the sun. Richard's first two thoughts were very jolly; not at all suited to a made for loving messages and greetings.

"If I only had a new sled!" he sighed, as he looked out toward the hill where the children coasted winter. "And I haven't a single valentine to give!" This was indeed a painful thought, for Richard was an selfish lad, and never once thought how many valentines he was going to receive. "If I only hadn't broken Grove's window with my football, sighed, regretfully, as he laced up stout, new boots.

Suddenly into his mind popped a little verse his teacher had written the board the day before:

I mean to be so good and gay
So kind and helpful every way
That folks will know it is a sign
I want to BE a Valentine.

But how under the sun and moon could anybody be a valentine? puzzling

Richard as he stumped into the cozy kitchen. Valentines meant beautiful messages made of paper lace, gilt arrows, ruby hearts, and pretty pictures, with loving lines to top them off.

"Why, of course, you can't go out looking like a poster," laughed his mother, when Richard confided his question. "But if you do something kind and thoughtful, that says as plain as could be that you're fond of people, doesn't it? That's being a real live valentine."

Richard stood looking out of the window toward Aunt Betty's brown cottage with the old picket fence around it. The snow was deeply drifted, and unbroken by even a dog's track. "Aunt Betty has been gone a long time," he said in a tone that showed how fond he was of his neighbor.

"She's coming home this morning," his mother assured him happily. "I know she is tired, for she has been nursing a sick sister."

Richard pondered this thoughtfully. How bad Aunt Betty had to come home red and wade through snow, for her walks and lilac bushes were covered deep. Why! Richard gave a little start. "Lucky it's Saturday!" he chuckled, as he went whistling outside with his shoveling shovel and began to be Aunt Betty's Valentine.

That little snow-shovel acted as if were alive and enjoying Richard's secret. It kicked and pranced about in the snow like a one-legged colt, and at no time at all Richard had cleared his own walks. He crawled through the gap in the old fence where he and Aunt Betty visited back and forth. Such a big mound of nice clean snow suggested first a taste, next a snowball, and last snowman.

"I'll stand him at her back door to say 'Hello!'" decided Richard, as he worked and piled and puffed busily. He had a surprise when he was shoveling the big mound of snow. Something hard and shiny dropped from its snowflake nest into Richard's shovel. "Oh, won't Aunt Betty be glad!" exclaimed Richard when he saw what it was. Then he did a little jig when it occurred to him how he might surprise his kind neighbor.

So when Aunt Betty came home, the walks were clean and dry; and as she turned the corner of the house, there stood a plump little snowman smiling good-day. "Dear me!" said Aunt Betty, forgetting how tired she was. "It must be a snow postman, for there's a letter sticking up in his straw hat." In a glance, then a delighted "And if it isn't for me! Sealed with a fine red heart, too."

Richard, hiding behind the old cotton-wood, laughed inside so hard it hurt. There was something hard and mysterious in the envelope, and when Aunt Betty opened it she exclaimed aloud, "Why, it's my gold thimble I lost last week!" To herself she added: "Richard must have found it, bless his heart! Couldn't have a nicer valentine, for this was mother's treasured thimble, and I could never replace it." Then she went inside, and she felt so much better she couldn't think of resting until she made a batch of valentines for her small neighbor. Richard found them waiting for him at lunch—heart-shaped cookies, edged with pink.—Ex.

THE ST. VALENTINE WIND

Ruth had quarreled with Rosalie for the first time since they had been playmates. And now St. Valentine's Day was coming, and she could not send her the valentine that she had bought joyfully a few days before.

"I don't care," Ruth said, as she put her other valentines into envelopes. But she knew that she did care a great deal. She sat and gazed at the valentine that had been intended for Rosalie. What should she do with it?

"I know what I'll do," she decided. "I'll just take it with me when I go out to carry the other valentines, and perhaps I shall think of some one to give it to."

She and Rosalie had always carried valentines round together, and she felt queer and lonesome now as she started off alone. It would not be nearly so much fun, she knew, to ring bells day by herself and then run and hide. She gave a deep sigh.

As she passed Rosalie's house she looked toward it out of the corner of her eye. Was Rosalie there, or was

she, too, going forlornly round alone, carrying valentines?

By the time Ruth had finished running up and down the village streets, slipping her valentines under doors and ringing bells, she was quite out of breath. There was only one valentine left—the one that had been intended for Rosalie.

"I suppose I might just as well take it home," Ruth said sorrowfully.

The second time she passed Rosalie's house she tried to go by, but somehow her feet lagged. What would happen if she ran up the walk and rang the bell? Would the door fly open, she wondered, and some one shout, "Valentine, I caught you!"

Ruth hesitated a moment, then, as she started to walk on again, something unexpected happened. The wind, which as night fell had been blowing harder and harder, came swirling suddenly round the corner of the house and snatched the envelope from her hand. Away it went, high into the air, whirling and circling. It flew straight over the fence and into the yard of Rosalie's house. Up into the air it went, then down again it fluttered and landed right at Rosalie's door!

Ruth was so astonished that she stood stock-still in surprise. Then she pushed the gates open quickly. She must get back that envelope, and in a hurry, too!

There it lay right on the doorstep. Somehow it seemed to be in just the right place, but it must not stay there.

As she stooped to snatch it up the door flew open. "Valentine!" a voice cried joyfully. "I caught you!" some one seized her and drew her into the hall. It was Rosalie.

"I saw you pass," Rosalie said, "and I hid behind the curtain and watched. How I hoped you had brought a valentine for me! Then when you came into the yard I knew you had."

"But I hadn't," Ruth said, though she did not want to say it. "That is, I had a valentine for you, but I wasn't going to give it to you. The wind snatched it out of my hand."

"There!" said Rosalie, laughing. "I had a valentine for you, too, and I couldn't make up my mind what to do with it. I'm glad the wind was blowing tonight."

The next minute Ruth was running home to ask if she might stay to supper at Rosalie's house. When she came back the wind was roaring down the chimney and rattling the windows.

"Blow, wind," said Ruth; "we don't mind."

"Yes, blow," echoed Rosalie. "You are just a St. Valentine wind—full of fun."—Ex.

THE ASSISTANT LIFESAVER

Blanche Elizabeth Wade

Once upon a time Robert was coming home from an errand late in the afternoon when he saw a large, black, curly-haired dog. The dog was so beautiful that Robert wanted to pat him, but his mother had told him never to pat a strange dog; so the boy remembered and obeyed her, though he wanted to hug the great fellow. Anyone could see the dog was an honest, friendly animal, not at all snappy. He looked as though he were smiling at Robert, and his eyes were so soft and joyful that it was all Robert could do to keep from hugging the noble fellow, then and there.

The dog must have felt that Robert loved him, or without any coaxing he followed the boy all the way home.

"Oh, Robert," said his mother when she saw the dog trotting up to the door, "haven't I told you never to pay any attention to dogs? What made you bring this one home with you?"

"I didn't try to, mother—honestly, I didn't!" cried he. "I didn't speak to him, nor pat him, nor anything! He just came anyway!"

"Well, he mustn't come in," mother replied firmly. "He's a beauty, but it won't do to let him in. He is someone's pet, and will find his way home. Come in quickly, and let us close the door. He'll go home as soon as he is alone."

But long after supper, when Robert opened the side door to put out the milk bottle, up trotted the dog, and before Robert could get inside the house, a great shaggy head squeezed in close to the boy, and it was impossible then to close the door.

"Oh, mother!" called Robert. "Come in a hurry! He's getting in! I did not know he was there at all!"

It was so funny a sight to see the dog's delight at finding himself partly inside that Robert's mother said, "Well, let him in! He has a collar on and I'll see if it has his owner's name."

But she had to tell him to "Lie down, sir!" many times before she could examine the collar, he pranced so with joy at being inside with friends—at least he felt they were friends. And she even had to give him a bit of sponge cake—he refused plain bread—before he would quiet down. But when finally he threw himself upon the rug close to Robert's chair, she found not only the name of the owner of the dog, but his address and telephone number, as well, and also the dog's name.

"Why!" she exclaimed. "We have for a visitor Rover himself! Rover is a good old-fashioned name. And he belongs to Mr. Harvey Dale, who bought the Avery house on the Green two years ago. I'll call him right up." And she did so.

Mr. Dale laughed and thanked her. He said Rover would come home by himself if she would put him out-of-doors. The dog made many friendly calls, but never failed to come back at bedtime.

It was hard to have to put the fine fellow out, for Rover was so contented; but the night was not cold, and Robert's mother coaxed him to the veranda by putting another bit of sponge cake there for him. And next morning when she called up the Dales to find out if Rover was safe, Mr. Dale said yes, and that Rover joined him in many thanks for the pleasure of the evening before. Rover hoped to meet his kind hosts again sometime, and Mr. Dale wished to thank them once more and hoped, himself, to meet those who had been so good to his wonderful dog.

Then a happy thing happened the next summer. Robert's family bought a summer home on the Sound, and one day Robert dashed into the living room exclaiming: "What do you think! Here's Rover Dale! I'm sure of it! He knows me, and mayn't I let him in?"

There was no doubt that it was Rover—they did not have to read his collar this time. He bounded up to Robert's mother as she opened the door. Of course he knew them!

The Dale's summer home was but a short distance down the beach; and as the new little summer colony became established and the members met often at tennis and other sports, Robert's family soon met the Dales, and had happy times at the families became better acquainted.

Dogs were not encouraged among the colonists but everyone, so loved Rover that he never was banished. Bathing for children was considered safer for them when Rover was there. The Life Guard had little to do, himself; for if Rover saw any child in danger, he reached the child as soon as the Life Guard—and, sometimes sooner.

Now it happened one day that Rover cut his foot badly. No one seemed to know how the accident had happened, and the beach was searched for any possible broken glass that might be dangerous. Nothing could be found on the shore or even out beyond the lowest tide mark, and as far as one could wade to carry on the search. The only thing they could think of was that perhaps Rover might have stepped upon something in the street when he accompanied the family back to town one day on errands. At any rate, he limped badly, and yet nothing could keep him from swimming out to the float when the children were there. The paddling was not easy for him, but Mr. Dale said the dog would be unhappy if chained up, and perhaps the salt water was the best thing for the sore foot, after all.

It was while the foot was still making Rover limp that the dog made a rescue when one of the children who could not swim waded so far out that an in-rolling wave made her lose her poise, and the undertow drew her out where she could not touch bottom. The Life Guard was out upon the raft. The wind was blowing the wrong way for him to hear her cry out at first, as she was not opposite the float, but further down.

But Rover knew in a moment. Limp or no limp, he made a dash from the spot where he was stretched out near her sand toys on the beach, and before the Life Guard reached her, the dog dragged up upon the dry sand, where her big brother soon had her in his arms,

none the worse for her bad few minutes.

A visitor came upon the scene just after the rescue, and heard the details from one of the children on the float. The visitor wanted to see Rover.

"There he is!" cried Robert. "He's still down the beach, 'cause they forgot to take in her toys. He's guarding them. He probably thinks she will be out soon, and he knows she will be safer if he is there. That's the only reason he isn't here with us. He knows we have the Life Guard, and she hasn't. When we're all out here he paddles out to keep his eye on us. But if any one of us is alone along the beach, Rover sticks to the lone one. Just you pretend to fall in and call out, and see what happens!"

The visitor did so. He even sank out of sight once, and acted as though unable to swim. And tired as he was from the rescue of the child, Rover never hesitated. He made a rush, and, as fast as his injured foot would let him, paddled out to where the Life Guard was pretending to have trouble getting to the shore.

"Good fellow!" exclaimed the supposedly drowning man, as he felt the dog's firm grip on one leg of his bathing suit.

The visitor was more than sorry when he learned about Rover's hurt foot, and said if he'd known of it nothing would have made him put the dog to that test.

But the newcomer examined the cut. He knew exactly what to do for it; so he was able to pay his debt to Rover by taking that injured foot in charge until the cut was properly healed.

If ever you should visit that place, you might notice the sign:

"The only dog allowed on this beach is Rover Dale, assistant life-saver."—Congregationist.

QUEER BABIES

Little cricket in the grass,
As I pass,
Loud you chirp your cheerful cry
Tell me why?
Have you babies hiding there,
Shivering in the autumn air?
Do you sing to them at night?
Tell me, cricket, am I right?

Little katydid so green,
Do you mean
Winter time will soon be here
That frost is near?
Are your babies cradled high,
On a leaf beneath the sky,
Listening to your endless song.
"Katy-katy," all night long?

Little frog down in the brook,
May I look?
At your babies fat and round?
Will they drown?
Yours are water babies true;
They can swim as well as you.
Do you sing them all to sleep,
With your croaking loud and deep?
—Clara M. Goodchild, in Child Garden.

PUZZLE ANSWERS

Grid with crossword puzzle answers: CARDINAL, REAL, NEAR, INK, VEDEN, LIBERATE.

Beheading Acrostic

F red, E den, B read, R ail, U se, A mend, R end, Y earn. FEBRUARY.

Diamond

C
T
H
E
C
H
E
E
R
E
E
L
R

TWO BIRDS—Parrot and Oriole.

Whale, Cod, Bass, Pike, Shad, Eel.

Obituaries

ALFRED MONROE SMYRE

"The path of the just man is as a shining light that shineth more and more unto the perfect day."

The passing of Alfred Monroe Smyre is a notable loss to his town and church. His place in the confidence and esteem of the town is indicated by the title bestowed upon him—"The Grand Old Man." Indeed, his life story is almost the history of Gastonia. He came to it when it was but a small village, and he has been vitally connected with all its subsequent growth and development in commercial, civic, industrial and religious life. In all these things he has been a prime mover and a vital factor for good.

Mr. Smyre was born in Catawba County, July 24, 1845. On November 30, 1870 he was happily married to Miss Sarah Ann Lewis, of Dallas, N. C. This marriage was a real union of hearts, and these two have lived together in unbroken happiness and peace for more than fifty-eight years. Their union was blessed by three children: Mrs. J. Lee Robinson, Mrs. D. M. Jones and Mr. F. L. Smyre, all now living in Gastonia and with their beloved Mother mourning the going of this honored and venerated father.

Mr. Smyre held a unique place in the First Presbyterian Church. At the time of his death he was one of its four surviving charter members; and was the last of the original ruling elders, having served in that capacity from the organization of the church.

He loved the Church, and throughout his long life he labored ceaselessly for its welfare. He was faithful in his attendance upon the services of the sanctuary and the Sabbath School. He was generous in the support of the Church and all the causes. As a ruling elder he was wise in counsel. And as a Christian he loved the brethren. Friendly and genial in spirit, sympathetic in heart, genuinely interested in the welfare of others, he held the confidence and esteem of all and was a real power for good.

This good man and servant of God died, like Abraham, in a good old age, an old man and full of years. The end came quietly and peacefully, as he lay in his own bed in the house of his daughter, and with his beloved wife, herself in frail health, just at hand. He had made all his preparations, and was ready to go whenever his Master might call for him. So quite peacefully he fell on sleep. His life was fruitful in good works, and his name will be held in remembrance.

It is not death to die,
To leave this weary road,
And midst the brotherhood on high
To be at home with God.

Jesus, Thou Prince of Life,
Thy chosen cannot die;
Like Thee, they conquer in the strife,
To reign with Thee on high.
Gastonia, N. C.

CHARLES NORMAN McDONALD

Charles Norman McDonald, of Carthage, N. C., was instantly killed, in the early evening of October, 30, 1928, when the automobile which he was driving left the highway and crashed into a telephone pole as he was returning from Star to his home.

He was born July 14, 1892, and joined the Carthage Presbyterian Church early in life and was a member of this church at the time of his death. He began work for the Norfolk Southern Railway in 1912 and was an engineer of the road at the time of his death. In May, 1918, he enlisted as a private locomotive engineer in the transportation corps of the United States army and sailed for France with his company soon after. His record was an excellent one and he was honorably discharged from the service in July, 1919. He had not been able to work for the past several months because of ill health but he hoped that his health would improve sufficiently to be able to return to his work.

Charlie, as he was affectionately known by all who knew him, made loyal friends wherever he went. He was normally of a very happy disposition and always generous to any who needed his help.

He is survived by his father and mother, Mr. and Mrs. J. H. McDonald,

three brothers, D. McL. McDonald, P. H. McDonald and his twin brother, A. K. McDonald and one sister Miss Flora McDonald.

MAUD CARSON CUMMING

On Saturday, January 19th, Mrs. Maud Carson Cumming, wife of Rev. William C. Cumming, pastor of the First Presbyterian Church of Henderson, N. C., died at the Maria Parham Hospital in Henderson, leaving an infant son. Her strength had been considerably impaired by an attack of influenza a short time previously, but the sad announcement of her passing came as a great shock to all her loved ones and numerous friends.

Mrs. Cumming was a native of Charlotte, N. C., a daughter of the late J. Edward Carson and Sallie McAlister Carson. After her years of elementary education in Charlotte, she attended Queens College, and graduated with the class of 1917, a leader in every branch of collegiate work. She also graduated at the University of North Carolina, receiving the degree of A.B., with first honor, and was elected permanent vice-president of the class of 1918. After two years of high school teaching in Winston-Salem, Miss Carson decided to devote her life to service on the Foreign Mission field of our church. In preparation for this she studied for two years in White's Biblical Seminary in New York City.

Miss Maud Carson's missionary service began in January, 1923, when she was sent out by the Foreign Mission Committee to Soochow, China, supported by her home church, the First Church, of Charlotte. After studying the language for two years she was appointed principal of the George C. Smith School for Girls at Soochow. Although this was a responsibility suited to maturer years, she was eminently fitted for the position, and carried on the work in a most admirable way. She was the youngest member of the board of education of our China Missions, but she fulfilled all the arduous duties connected with her work in a way that did much to advance the cause of Christ in Soochow and the Mid-China Mission. Forced from her school by the disturbances of the Chinese revolution, she refueged in Shanghai, and continued working there as much as was possible until she was sent back to this country of furlough in July, 1927.

On November 22, 1927, in the First Presbyterian Church of Charlotte, Miss Carson was married to Rev. Wm. C. Cumming, formerly of Wilmington, N. C., who had himself been serving as an educational missionary of the church at Kiangyin, China, until the evacuation of the mission forces there. Mr. and Mrs. Cumming made their home in Henderson, N. C., where the former was serving as pastor of the First Presbyterian Church, in view of the uncertainty of the Chinese situation. She immediately threw herself into the work in Henderson, and speedily became beloved of the whole community. She was in constant demand as a speaker in churches, auxiliaries and presbyterials. She spoke on China during the course of her year in Henderson in every white church of the town, and one colored church. Fluent and pleasing as a speaker, winsome and attractive as an acquaintance, warm-hearted and loving as a friend, soon won the love and admiration of all denominations. To the women of her own church, she was an inestimable benefit. At the time of her death she was President of the Woman's Auxiliary and a leader and inspiration in every enterprise. Her passing is a tremendous loss to her local church and to our whole denomination.

As a friend has well expressed it, her's was "A gentle spirit, a brilliant mind, and an unselfish life." In her home of sublime happiness and joy; in a place of abiding inspiration and service; in the heyday of earthly usefulness; "God's finger touched her, and she slept."

The funeral service, conducted by Rev. Albert Sidney Johnson, D. D., pastor, Rev. W. B. McIlwaine, D.D., pastor of the Westminster Presbyterian Church, was held in the First Presbyterian Church of Charlotte, January 21, 1929. The interment took place in the family plot in Elmwood Cemetery.

James Sprunt.

MRS. W. C. CUMMING

The following resolutions were adopted by the session of the First Presby-

terian Church, Henderson, N. C.

Whereas it has pleased Almighty God to call to her reward our esteemed friend and co-worker, Mrs. W. C. Cumming, a woman whose exceptional ability, unselfish energy, and beautiful Christian character endeared her to all; therefore be it resolved:

That we humbly bow to the will of God, whose we are, and whom we serve.

That we herewith express our appreciation of her labors in our midst.

That we record our deep sense of loss, both to the church and community.

That a copy of these resolutions be incorporated in the minutes of the session, and that copies be sent to members of the bereaved family, Henderson Daily Dispatch, and church papers.

Dr. Lacy Little, Moderator.
C. P. Sellers,
A. T. McNeny,
J. T. Marrow,
J. W. Beck, Committee.
J. R. Rankin, Clerk of Session.
Henderson, N. C.

MRS. W. C. CUMMING

Resolutions adopted by the Sabbath School of the First Presbyterian Church, Henderson, N. C., January 27, 1929:

Whereas God, in His infinite wisdom, has called Mrs. Maude Carson Cumming from this life to the glory of His presence; and

Whereas we feel deeply the loss of so faithful a leader and guide in our Sabbath School work—one whose sweet, helpful spirit will keep her memory alive in the hearts of all;

Therefore, be it resolved:

That we bow in submission to the will of God, and pray that he will bless the work she had begun.

That we believe that all things work together for good to them that love God, and that He will establish the work of her hands among us.

That we are thankful to God for the few months she was with us; for the inspiration of her happy devotion to duty, the example of her readiness to do any needful task, and the influence of her gracious personality upon the young people of our Sabbath School.

That we extend our sincere sympathy to the loved ones whom she has left behind, and pray that God will encircle them in the arms of his love and comfort them.

That copies of these resolutions be mailed to Rev. Wm. C. Cumming and Mrs. J. Edward Carson, published in the Daily Dispatch, the Christian Observer and the Presbyterian Standard, and that a copy be filed with the minutes of the Teachers' Council.

Bessie C. Withers.
H. W. Polston.
Cornelia L. Gary.
Mrs. D. H. Gerber.
Mrs. Chas. Stainback, Committee.

MRS. F. H. MAY

Mrs. F. H. May, a beloved member of the Woman's Auxiliary, Lenoir, N. C., Presbyterian Church, fell asleep in Jesus December 11, 1928. Gentle, refined and winsome, Mrs. May endeared herself to all who knew her. She was loyal to her Master and always ready to undertake willingly and gladly His work. She will be greatly missed as a friend, a faithful Sunday School teacher and Secretary of Literature for the Auxiliary. The blessed thought comes:

"God is love"—A thought like this
Can every gloomy thought remove,
And turn all tears, all woes to bliss,
For God is love!
Lenoir, N. C.

JOSEPH BROWN McCALLUM

On June 5, 1928, by a seemingly tragic and cruel accident, Joseph Brown McCallum, beloved deacon in the McColl Presbyterian Church and highly respected young business man, was suddenly removed from earthly associations. He was nearing the full prime of manhood, having been born July 28, 1885.

Nothing so deeply emphasizes the worth of an honest and forthright life, perhaps, as the unexpected shock of bereavement. Worth and piety were characteristic of Mr. McCallum's ancestry as son of Mrs. Mary McIntyre McCallum and the late Joseph B. McCallum, of the Ashpole Church com-

munity near Rowland, N. C. With that church our friend united in early youth and in that hallowed ground he now rests. Through life he claimed the esteem of many friends by a personality both true and modest, by undoubted goodness of heart, and by devotion to family duties, benevolence and church work.

His eldest brother, Gustavus Adolphus McCallum, died December 7, 1922.

Those who survive him, besides his saintly mother are: his wife, who was Miss Mary Bundy, of McColl, S. C., and three children, Mary Elizabeth aged seven, Joseph Brown, Jr., and James William; two sisters, Misses Mary Edna and Blanche McCallum, of Rowland; and four brothers, Messrs. John Dougald and Lamar McCallum of High Point, Rufus B., of Laurinburg and W. Duncan, of Rowland. Providence, while subjecting these to such a crushing discipline of sorrow, has mercifully given them the solace of memories of an honorable life of service and of unquestioning faith in Christ.

Resolutions

The session and board of deacons of McColl Presbyterian Church, in joint session in the church on September 16 adopted the following resolution:

Since it hath pleased Almighty God in his infinite wisdom, to take from our midst a fellow officer, J. Brown McCallum, of the First Presbyterian Church of McColl, be it hereby resolved:

1. That we bow in humble submission to the will of our Heavenly Father who doeth all things well.

2. That we record our tribute of respect and love to the memory of our beloved co-worker, and return thanks for his life of service and loyalty among us.

3. That we express our deep sorrow, and extend our heartfelt sympathies to the bereaved family.

4. That a copy of these resolutions be spread on the minute book of the session; and a copy be sent the family of the deceased, and to Presbyterian Standard.

By order of the session,
L. M. Morrison, Clerk.
McColl, S. C.

MISS CORDELIA TATE

On the morning of January 16, 1929, the soul of Miss Cordelia Tate was called to the eternal home. In early life she became a member of the Presbyterian Church of Chadbourne, N. C. When life's work opened before her, she joined the First Presbyterian Church of Raleigh. In the many relationships of life she was always found faithful, and by the merits of the life she lived her memory will forever linger in the hearts of those who knew and loved her.

When, in the stillness of the night, her spirit was gently borne away by the angels, Chadbourne felt herself bereft of one of her most lovable characters. We feel she left us in the morning of her usefulness, with unsatisfied desires and opportunities for service—in the roseate hours of hope and promise. But death has no season and no time.

"Leaves have their time to fall,
And flowers to wither at the north
wind's breath,
And stars to set; but all,
Thou hast all seasons for thine own
O Death."

Our bereavement is indeed great, yet in our sorrow, we find our comfort in the character of her beautiful life, in the noble spirit of her soul, in her sympathy, in her deeds. To enumerate her virtues is but to accentuate our loss. Yet those of us who knew her best love to dwell upon her noble characteristics. We had implicit confidence in her every action.

When the World War called her brothers to the service of their country, she forfeited her schooling at Peace Institute, Raleigh, to relieve them of the responsibility of her education, and secured a position with the State Board of Health. She filled this position with credit, fidelity, and distinction. She commanded the admiration and love of all her girl associates in the work; and, when they came to see her placed away under a mantle of flowers expressing the combined love of myriads of friends, they declared that the affectionate memory of their departed friend would live as "an alabaster box of precious ointment."

"So lives she still, in soul and heart,
Heroic and sublime."

She died in the triumph and faith of her religion, and left a name without blemish and without reproach—a heritage of honor to all who loved her. She was a member of the "Four Square" Sunday School Class of the First Presbyterian Church of Raleigh. Most fortunate indeed is this class that in furnish such a "Four Square" model for emulation portrayed in the life and character of Cordelia Tate. Friend.

Chadbourn, N. C.

MISS MOORE ORR

Miss Moore Orr, fourth daughter of the late R. B. Orr and Mrs. Orr, passed to the great beyond December 29, 1928, at the age of 31 years. Moore left home at early maturity and came to Charlotte for a business career, and was succeeding admirably in her work and the endearing of herself to all who came in contact with her. Before she was aware of danger, the great destroyer tuberculosis had fastened its fangs into her body, and while she fought bravely three long years, there was steady decline in spite of the doing of every-

thing that could be done until the end came as peacefully as one laying herself down to rest. A great throng of friends and relatives assembled to pay the last tribute, when the body was placed in the old cemetery at Sugaw Creek Church. She is survived by her mother, Mrs. R. B. Orr; three sisters, Mrs. Olin P. Hutchison, Mrs. Reece Hunter, Richmond, Va., Miss Mary Orr at home, and one brother, Mr. J. Latta Orr.

"Goodbye till morning come again."
We part, if part we must, with pain,
But night is short, and hope is sweet,
Faith fills our hearts, and wings our feet:
And we sing the old refrain,
'Goodbye till morning come again.'

"Goodbye till morning come again,"
The thought of death brings weight of pain,
But, could we know how short the night
That falls, and hides them from our sight,
Our hearts would sing the old refrain,
'Goodbye till morning come again.'

C. W. H.
Charlotte, N. C.

MISS ANNA OCTAVIA IRWIN

On Saturday morning, November 17, 1928, Miss Anna Octavia Irwin quietly fell asleep in Jesus and passed to her heavenly reward. Miss Irwin was born in Charlotte, N. C., June 19, 1860. The daughter of Mr. James Patton Irwin and Mrs. Harriett Morrison Irwin, she lived the most of her life in this city. She was actively engaged in the service of her beloved Master until she became physically unable to lead an active life. As a child she united with the First Presbyterian Church of Charlotte and was a faithful and devoted member until she was led by the Spirit to take an active part in the establishment of a church in West Charlotte.

For years she worked in the Community Sunday School in the Victor Mill Village and so faithfully and well did she teach that she had the privilege of seeing every member of her young ladies' Bible class accept Jesus Christ and unite with the First Presbyterian Church. She was one of the moving spirits in the establishment of what is now West Avenue Presbyterian Church and was one of its charter members.

So long as she was physically able she was untiring in her work in the interest of the new church, and when her health failed she remained an earnest and faithful member, though her only contact with its work and worship was through her continued earnest intercession at the Throne of Grace.

After nearly twenty years of physical infirmity, which she passed with such measure of patience and Christian fortitude as to make those who knew her best marvel, she heard the Blessed Lord whom she knew and loved so well, call, and laying down her frail body she was carried to Him in whose service she had lived and in whose faith and love she died.

She is survived by one brother, Mr. H. M. Irwin, and Mrs. A. T. Graham, faithful members of this church, and their children. Charlotte, N. C.

MRS. ANNIE RICKS CAVANAUGH

Whereas, God in His allwise providence has called from our midst our beloved friend and member, Mrs. Annie Ricks Cavanaugh, be it resolved by the Woman's Auxiliary of Wallace Presbyterian Church.

1. That we bow in humble submission to God's will in all things.
2. That although we feel deeply the loss of our co-worker yet we realize that "our loss is her gain."
3. That we extend our deepest sympathy to her family especially to the husband and three small children.
4. That a copy of these resolutions be placed on the minutes of our Auxiliary, a copy sent to the family and a copy published in the Presbyterian Standard.

Mrs. J. H. Scott, Chairman.
Mrs. O. A. Teachey.
Mrs. W. B. Jones.

Wallace, N. C.

**RESOLUTIONS OF RESPECT
R. Q. HOWE**

Whereas an Almighty and All-Gracious Heavenly Father has seen fit in his wise providence to transfer from the Church Militant to the Church Triumphant our esteemed friend, elder, clerk of session for over twenty years and Christian co-worker, R. Q. Howe, and,

Whereas for many years he has been a consecrated, devoted, and faithful laborer in this vineyard—in the church, in the Sunday school, in the prayer meeting, in the choir, and by his life exemplified the teachings of the Lord Jesus;

Whereas our loss is heavy and his place hard to fill, but his influence will live among us;

Therefore be it resolved that we, the Session and Board of Deacons of Olney Presbyterian Church humbly bow in submission to the will of Him who doth all things well;

That a page in the Minutes of the Session, which as clerk he kept so faithfully for many years be dedicated to his memory, and contain a copy of these resolutions, and a copy sent to the family and the Presbyterian Standard and the Gastonia Daily Gazette be furnished with copies for publication.

E. P. Lineberger,
E. O. Huffstetler,
C. N. Falls, Elders.
R. C. Robinson,
C. S. Dixon,
C. M. Fairies, Deacons.

Gastonia, N. C.

**RESOLUTIONS ON THE PASSING
MR. A. H. SHEPARD**

Whereas, it has pleased Almighty God, our Heavenly Father, in His all-wise providence, to remove from our midst, our beloved friend and brother, Ruling Elder Alexander H. Shepard, whom we all loved for his sterling character, unwavering loyalty to the Master and wise and helpful counsel in matters of the Kingdom; and recognizing that in his passing, his family has lost a loving and devoted husband, a wise and affectionate father; the church a faithful friend and the community a Christian gentleman:

- Therefore, be it resolved:
1. That the session of St. Andrews Presbyterian Church feels very keenly the loss it has sustained in the passing of our beloved brother; but realizing that our loss is his gain, we humbly submit to the will of our Heavenly Father, whom he loved and whom he served so devoutly while here in the flesh as church member, ruling elder, teacher of the McClure Men's Bible Class and Christian citizen.
 2. That we thank God for his life

(Continued on page 19)

The BEAUTIFUL ROSE WINDOW of NOTRE DAME



A Masterpiece of Permanent Beauty and Color

THE Famous Rose Window of the Cathedral of Notre Dame in Paris is a work of infinite beauty and splendor. It is perhaps the masterpiece of all art glass windows. Built in the Thirteenth Century, it stands today unsurpassed in beauty and excellence of workmanship. The color of gorgeous gems and precious stones are wrought into this magnificent spectacle for the admiration of passing thousands through all the years. If a world-wide search were made for a monumental material approaching the beauty of the assembled colors of the famous Rose Window, such material would be found in

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AMAZON DIAMOND	ELDORATOITE
AMETHYST	EMERALD
AMPHIBOLE	EMERALDINE
ANCONA RUBY	FELDSPAR SUNSTONE
AQUAMARINE	GOLD QUARTZ
AQUAMARINE TOPAZ	HELIOTROPE
ADVENTURINE	INDIAN AGATE
AZURE QUARTZ	JASPER
BAFFA DIAMOND	MOONSTONE
BASANITE	RAINBOW QUARTZ
BERYL	ROSE QUARTZ
BISHOP'S STONE	SAPPHIRE QUARTZ
BLOODSTONE	TOPAZ
BLUE MOONSTONE	YOGO SAPPHIRE

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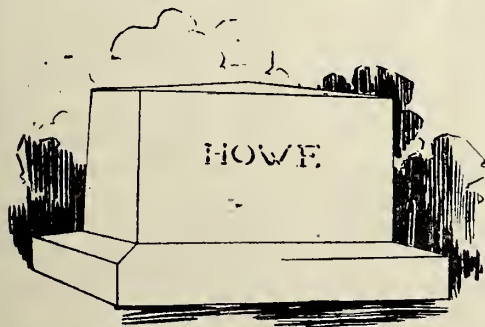
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WOMAN'S AUXILIARY

(Continued from page 7)

need of personal prayer and the Family Altar. Let us Church Calendar of Prayer, asking that they use it at urge all our women to have in their homes a copy of the their Family Worship.

May God bless you during these remaining important weeks of our Church year and may He use you and your Auxiliary largely in the ministry of intercession for the furtherance of the Gospel. Let us remember that "God is equal to making us equal to do anything which He calls us to do."

Your friend and fellow-worker in His service.

Jane W. McGaughey.

TWO SCHOOLS OF MISSIONS IN MEMPHIS

Under the auspices of the Woman's Auxiliary, the Highland Heights Church conducted a school for Home Missions in November and December. There were three classes, adult, young people and Juniors who used as text-books "Christ and the Country People," "The Unfinished Task and Next Door Neighbors," and "Better finished Task and Next Door Neighbors," and "Better Americans." A similar school for Foreign Missions will be held as soon as practicable.

Work has been resumed on the second floor of the Sunday School building and the second floor will soon be completed. This space has been very badly needed.

The Young People's C. E. Society sent Marvin Satterfield as their representative to the All-South C. E. Convention at Chatannoga December 27-January 1. Owing to so many being sick, he was the only representative from Memphis, but reported "a fine time and a wonderful convention."

The Christmas service program was effectively rendered December 23.

Members of the Sunday School and church gave their pastor and his wife a nice Christmas present, a box full of "greenbacks" together with words of great appreciation.

The Ladies Auxiliary of Grace Covenant had a most successful school of Home Missions the last week of October. Mrs. J. F. Forsythe from Bethel Springs came and taught the lesson each afternoon for five days. The classes were well attended and much good was derived from these lessons.

On the Sunday night before Christmas the young people of the church under the direction of Mrs. J. W. Withers, the Vice-President of the Auxiliary, put on the pageant sent out by the Committee of Ministerial Relief, "Pilgrims of the Night." The pageant was splendidly given and quite a large crowd was present to enjoy it.

On Christmas eve night the Sunday School had a Christmas tree. There were gifts for all of the children and Santa Claus himself came to see the children and distributed the gifts. There was a fine program preceding the appearance of Santa Claus. On account of the flu epidemic there was not a very large crowd present, but those who were present enjoyed a good time.

Our church is planning to have a school of Foreign Missions beginning the week of February 11th. Each night at 6:15 supper will be served and following supper will be a brief devotional period and then there will be classes for Juniors and Intermediates, young people, and adults. This school will last five nights. There was a large attendance last year and we had a fine school, and we are hoping for an even better school this year.

The Leader's Bible Class, which is our Men's Class, has just closed a contest which lasted over a period of several weeks. On the night of Jan. 18th the losing side is to furnish the others with a banquet at the church. This contest proved very interesting and helped to build up the attendance of this class.

CHURCH NEWS

(Continued on page 8)

giving the attendance banner. Germantown and Highland St. Christian entered the December meeting tied for honors and Germantown came through with flying colors for a touchdown. Norris Avenue Intermediates won second place.

The Union also conducted a very helpful one-day Training School which was very profitable. Mr. Roy Breg, Field Secretary for the All-South, was one of the speakers.

More of the young people should attend these meetings. They are always interesting, profitable, and inspiring. You can also help make your society more efficient. A number of societies bring their pastor, too.

Dr. Ira Landrith of Chicago was the principal speaker at the January meeting.

Memphis Presbytery—At a special meeting of the Presbytery held in the Second Church, Memphis, November 20th, the pastoral relations between Rev. I. J. Heizer and the Brownsville church was dissolved. The church through their elder said they reluctantly concurred in the request and spoke of the good work he had done. He was termed by many of the citizens of Brownsville "the community pastor." Words of appreciation of his work among us were expressed by different ministers. A letter of dismission was granted to the Muhlenberg Presbytery, Synod of Kentucky and his pastorate will be at the Central Church, Henderson, Ky.

Memphis, Idlewild—Since Dr. Frazer's illness and enforced absence from his pastoral duties, the Idlewild officers have been carrying on the work according to schedule. In the pulpit at the various services, we have been privileged to be served by Dr. Charles E. Diehl, Dr. W. O. Shewmaker, Dr. J. J. Hill, Dr. Samuel Stanworth of Jackson, Tenn., Rev. Mr. A. H. Ziemer of New Orleans, and Dr. Felix R. Hill, presiding Elder of this conference of the Methodist Church. Dr. Frazer's condition is improving, but his physicians decline to set an exact date for his return to his duties. It is his plan to visit in Alabama for a short time.

A step, from which we look for much, was taken on Thursday evening, November 14th, when our men of the church group organized following a dinner served in the social hall. Mr. Thomas J. White was elected president; Mr. E. B. LeMaster, first vice-president; Mr. E. A. Wreiden, second vice-president; and Mr. David Hepburn, secretary-treasurer. Great enthusiasm was shown at this meeting for a definite program which would enlist the man-power of the church in organized service for Christ. The new year will see this organization functioning and we believe that a new period in Idlewild's spiritual development is opening in this opportunity for further service.

COUNTRY CHURCHES OF DISTINCTION.

Henry W. McLaughlin, D.D., Country Church Director

The chief business of the Church is evangelism. The best achievements in evangelism are usually found in churches that have a well balanced program of worship, preaching, teaching and social service.

It is interesting to note in a study of the Minutes of the General Assembly that there is a vital relationship between the Sunday School enrollment and the number of persons received on profession of faith.

In one Synod where the church membership is 35,533 and the Sunday school enrollment only 29,960, the number received in profession of faith is only 1,154—or a spiritual birthrate of only 3.2 per cent. Another Synod with only 22,984 members has a Sunday school enrollment of 24,352. This Synod received on profession 1,279, which is a spiritual birth rate of 5.5 per cent. This

relationship, to a greater or less degree, is noticed in the Synods throughout the Church.

The number of persons received on profession of faith is a very good index of the other activities of the church in its whole program.

Those listed among the country churches of distinction are not necessarily the largest. Some of them are groups of very small country churches under one pastor. Note the number of the fields served by students, or recent graduates, of the theological seminaries. No church or group is listed that has received less than seventeen members on profession of faith during the year. There are a number of country churches that are receiving more than that, which are not listed but are located in Synods where there are other churches that stand ahead of them. This data is derived from the Minutes of the General Assembly for 1928. "A" indicates that the man is a student, or is a recent graduate, of Austin Seminary, "C" of Columbia, "K" of Kentucky and "U" of Union.

Alabama, Woods group, Herbert L. Laws "U".....	20
Alabama, Ebenezer group, J. C. McJunkin, "U".....	21
Appalachia, New Bethel group, Dan H. Graham.....	55
Appalachia, Buchanan Ch., Wilson More, "U".....	71
Appalachia, Burke's Garden Ch., W. W. Arrowood.....	33
Arkansas, Good Hope Group, John T. Barr.....	53
Georgia, Flemington group, J. F. Merrin "U".....	21
Louisiana, Rocky Mount group, R. A. Dawson.....	21
Mississippi, Liberty group, Chas. C. Bruce "K".....	11
North Carolina, 3rd Creek group, J. E. Robinson.....	28
North Carolina, Bluff group, H. R. Poole.....	21
North Carolina, Steele Creek Church, J. M. Walker.....	31
North Carolina, Camden group, J. S. McFall "C".....	21
North Carolina, Alamance Church, J. H. Millard.....	55
South Carolina, Roberts group, J. A. Clotfelter.....	38
South Carolina, Upper Long Cane group, James Bradley.....	21
Tennessee, Bethany group, W. H. Wakefield "K".....	15
Texas, Martin Church, W. A. Cassady and E. P. Smith "A".....	33
Virginia, New Providence Church, C. M. Hanna "K".....	46
Virginia, Hebron Church, W. C. Jamison.....	30
Virginia, Tinkling Springs Ch., J. C. Siler.....	43
Virginia, Jacksonville Church, R. Gamble See.....	30
West Virginia, Clifton Church, J. P. Proffitt.....	21

Most of the persons received into the city churches are by certificate, while nearly all of the additions to the country churches are by profession.

These country ministers in the above fields averaged over thirty-two persons on profession of faith. A large proportion of these persons will ultimately become members of city churches—some of them leaders. Our country churches are the source of supply, they must not be neglected.

CAN THIS BE TRUE?

The following extracts are from an editorial by Thomas M. Chalmers, 2654 Marion Avenue, New York Editor and Publisher of the Jewish Missionary Magazine, January 1929, Page 1 and 2:

Dr. E. L. Hunt, former pastor of the Washington Memorial Church, a member of the Committee on Friendship Between Jews and Christians of the Federal Council of Churches, has an article in The Jewish Tribune of January 4, which was quoted in the New York Times. The article is entitled, "Let Us End Missionary Work Among Jews."

In this article Dr. Hunt says: "I indict missionary work among Jews on the score of its futility. One must search far and wide to find a bona fide convert. Those that we have are usually mere social climbers—religious burglars trying to break into the second stories of houses whose doors are not opened to welcome them."

Dr. Hunt says again: "I indict missionary work among the Jews on the score of its costliness and waste."

Dr. Hunt says again: "I indict it because it is un-Christian."

The entire editorial of Dr. Thomas M. Chalmers, well worth reading and reproducing.

Wife—"George, I want to see that letter."

Husband—"What letter, dear?"

Wife—"That one you just opened. I know by the handwriting it is from a woman, and you turned pale when you read it. Hand it here, sir!"

Husband—"Here it is, dear. It is from your dressmaker."—Ex.

The Advantage.

A lawyer and a doctor were arguing the relative merits of their callings:

"I don't claim that all lawyers are villains," said the doctor, "but you'll have to admit that your profession doesn't make angels out of men."—The Outlook.

Thank goodness! Heaven selected its musical instruments before uke and the sax were invented. — Burlington Hawk-Eye.

Young Miss (in elevator) — Third floor, please.

Elevator Man—Here you are, daughter.

Y. M.—How dare you call me daughter? You're not my father.

E. M.—Well, I brought you up, didn't I?—Ex.

TODAY

Sure, this world is full of trouble—I ain't said it ain't.

Lord! I've had enough an' double Reason for complaint.

Rain an' storm have come to fret me Skies were often gray;

Thorns an' brambles have beset me On the road—but, say,

Ain't it fine today!

What's the use of always weepin' Makin' trouble last?

What's the use of always keepin' Thinkin' of the past?

Each must have his tribulation, Water with his wine,

Life it ain't no celebration. Trouble? I've had mine—

But today is fine.

It's today that I am livin', Not a month ago,

Havin', losin' takin', givin', As time wills it so.

Yesterday a cloud of sorrow • Fell across the way;

It may rain again tomorrow, It may rain—but, say,

Ain't it fine today!

—By Douglas Malloch in Christ the Educator.

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Register Now for Fall Session of 1929-1930

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GEORGE F. ROBERTSON
Mt. Holly, N. C.

DEVOTIONAL

(Continued from page 2)

the program of Jesus with the pro- of the church. Has the church a ing program? The teaching pro- of the church is repeated and mul- 1. Has the church a preaching am? The preaching program of urch is repeated and multiplied. Has urch a healing program? It cer- has not! It certainly has not to ide, and comprehensive, and public- ogized degree! The Roman Cath- urch has probably outstripped us hen it comes to having a healing am; and I, for one, thank God for hat church and all others have

a certain town in North Carolina are 21 churches, and the most of churches are built of either stone ick. In the same town there is ne hospital, and it is nothing but ld wooden residence. The town I am painting is Concord, North ina—the town in which you and I am going to paint another pic- and a great many pictures, some- approximating it in ghastly colors, be painted. The family which I oing to describe lives in Concord. ather has pellagra. The mother at night. The older child is about ars of age, and the younger child ut seven. A short time ago they eather sufficient bed-clothing nor wearing apparel. Their cooking ls were old bucket-lids. A few days e younger child developed pneu-

family is being helped by a cer- amily in this church and certain of our woman's auxiliary. y all those in our city who are tress and need cannot be provided y any one individual or any one r; but the 21 churches of Concord take care of every one of them, ose churches only had a healing am.

Doing Real Good

second service in our churches Sabbath day, which is only a re- preaching program, ought, in my ent, to be abolished as such in order rgy and laity might have time to ut and carry out a healing pro- on Sunday afternoons. If this were done, praise of the church would be place of the great avalanche of nation which is being heaped upon and people would be brought to in unprecedented number. Do elieve in social service of a sane and on a great and wide scale? your chance! Do you believe ne missions at home? Here's your unity!

mind goes back to the old coun- urch which I attended in the days youth. I don't remember three ents that a pastor ever made. I remember a single moral truth that ay school teacher ever taught. I ever forget, however, going with her and other members of the ses- n Sunday afternoons into homes there was distress and need, and food was left, and where the mmunion was administered. Those s were real communion services; at communion was communion with ints. That, brethren, is far bet- n a second formal and unattended ing service to say nothing of a or a game of golf on Sunday on.

can't find in my Bible any command- equiring us to go to church two day. I do find, however, this: t from me ye cursed into ever- fire, prepared for the devil and zels: For I was an hungred, and e me no meat; I was thirsty, and e me no drink; I was a stranger took me not in; naked, and ye e me not; sick, and in prison, and ed me not." The logical and right d I am going to dare say Scrip- ime—for this ministry is Sunday ons; for six days of the week, ng to the Bible, are to be devoted r.

foregoing sermon was preached by C. Rowan of Concord, N. C., to congregation Jan. 13. On the fol- Sunday his suggested program nanimously adopted by his session tire congregation assembled at rning service.

Rowan wishes it to be distinctly ood that he was not presuming to "run" any other church of the terian faith and order or any c of any other faith and order. He ish it to be understood however, hopes and prays that all churches

might unite and co-operate in a great healing program on Sunday afternoons. Many churches, says Dr. Rowan, might want to continue their second preaching service; and it might be wise and right for them to do so. Other churches, however, continues Dr. Rowan might be equally wise and right to abolish the second preaching service.

Dr. Rowan has been asked by the President of the Ministerial association of Concord to come before that body and to offer any suggestions that he may care to make towards perfecting and executing a healing program on a city-wide scale.

It might be of public interest to know that there are only six adults in all the families connected with Dr. Rowan's church who are not communicants, or members of his church. Again, there are only three persons of "teen age" in all the families connected with Dr. Rowan's church who are not communicants, or members of his church. The membership of his church is 618.

—Charlotte Observer.

OBITUARY

(Continued from page 17) and influence in the church and community.

- 3. That we shall miss his wise counsel and Christian fellowship.
- 4. That we extend to the bereaved family our most sincere sympathy.
- 5. That a page in the Minutes of the Session be set apart for these resolutions, a copy sent to the family and a copy sent to the Presbyterian Standard for publication.

The Session of St. Andrews Presbyterian Church, S. A. Haines, W. H. Sprunt, O. H. Shoemaker, Committec. Wilmington, N. C.

GEORGE ANDERSON JOHNSON

At a little more than 46 years of age George Anderson Johnston, died, January 13, 1929.

On the Holy Sabbath Day, his Heavenly Father called him from earthly Sabbaths, to join "The saints in light," where "Sabbaths have no end."

He was a man of fine intelligence, true moral ideals, and character.

Graduated from University of North Carolina, he specialized in chemistry, and followed that profession for several years with commendable efficiency, holding positions in Cuba, Alabama and Ohio.

His health was being impaired by confinement indoors, and for that reason he gave up his profession, and returned to the farm, where he was born, and the home of the Johnstons for many generations.

He showed himself quite proficient and a good measure of success attended his efforts.

That was his occupation till a little more than a year ago, in a period of illness it was found that he was seized by a fatal malady, to which he succumbed as stated above.

He was a wise and useful citizen, and served as county commissioner with approved judgment and zeal.

In token of the esteem in which he was held in his public service, he was honored with the chairmanship of the Board, which he occupied till a short while before his death, when he resigned.

He was of a cheerful disposition, and of a hopeful temperament, an entertaining companion, and a loyal friend, a dutiful and affectionate son, a devoted husband, and a loving father.

Many years a faithful member of New Hope Presbyterian Church, Orange County, N. C., he led a quiet, Christian life, of humble attractiveness, and exemplary piety.

A few years ago he was ordained a ruling elder, and filled that office with the same quiet goodness which had characterized him in all his relations.

He has left an heritage of a good name, had a life of useful, kindly ministry. "He rests from his labors, and his works do follow him." He is survived by his wife, who was Miss Louise Thomas, of Louisburg, and Hillsboro, N. C., his mother, Mrs. Agnes Johnston, three children, two daughters, and one son, three sisters and three brothers.

May they all be sustained by the assuring word of our Saviour, "I will not leave you comfortless." Chapel Hill, N. C.

MISS MAMIE WITHERS

After months of illness culminating in a surgical operation which depleted strength could not sustain, Miss Mamie Withers "fell on sleep" January 3, 1929. Her life was spent at Davidson and besides the citizens of this community there will be, among the graduates of Davidson College scattered over the world, acquaintances by the hundred and friends by the score that will grieve to hear of her going away.

The most of her mature life was unselfishly spent in making a home for relatives who needed that ministry, but with home-making she combined the responsibilities of teaching. From an attractive teaching position in Peace Institute, Raleigh, N. C., she returned to Davidson when loved ones needed her, and from that time for almost twenty years practically all the children of Davidson had their first year in school under her control and instruction. During much of this time she was also superintendent and teacher in the Primary Department of the Presbyterian Sunday School where she rendered outstanding service. In all of her work—in the home, in the school room, in society, in the church—faithfulness and efficiency were most notable qualities. The community learned to know that any task that was hers would be performed and that it would be performed well.

This was because she wrought for the eye of Him whom she loved and whose approval she sought. What doubt is there that she has heard Him say: "Well done—faithful servant—enter into the joy of thy Lord." Davidson, N. C.

MISS ALICE SHAW

Resolutions In the passing of Miss Alice Shaw,

a member of a godly and prominent family of St. Pauls, N. C., a sweet and gentle presence was removed from the community, the Presbyterian Church, and the Woman's Auxiliary.

She was a devoted, consistent, Christian and from her youth, as her sister remarked, "Alice was always good." Unfailingly cheerful throughout the vicissitudes of life, and especially so during the weary months of her last illness.

"She being dead yet speaketh." We, the members of the Woman's Auxiliary, wishing to record our appreciation of her beautiful life and character, hereby express our deep sense of loss and our desire to honor her memory, by sending this tribute to the Presbyterian Standard and the St. Paul's Review for publication, and by transcribing it on a page of our minute book.

Mrs. E. C. Murray, Mrs. S. M. Davis, Mrs. A. A. McCormick. St. Paul's, N. C.

DIED

Harper—On Saturday morning, December 2, 1928, at his home, Springstine Farm, York County, S. C., Mr. James Samuel Harper, aged 61, after a short illness of pneumonia, following the influenza. He is survived by his wife and eight children. The interment was in the Beth Shiloh cemetery.

Jones—At Elrod, N. C., John and Lou Anna Jones, three weeks and four days old, twin infants of Mr. and Mrs. R. D. Jones, were taken from this life on January 20, 1929, to be with Him who is the Giver of all life. He knoweth best.

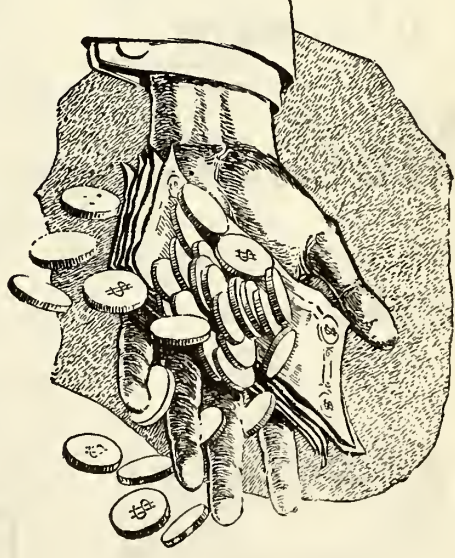
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Our Stewardship of Money

The year 1929 is "Stewardship Year" in the Presbyterian Church in the United States. The topic for Church-wide study and public emphasis during the month of February is "Our Stewardship of Money."

Money is ours not to hoard, but to share; not to swell the purse, but to enlarge the heart; not to buy position, but to build character. God puts no prohibition on acquisition that is honest, but requires a careful accounting of the use we make of money. The Book teaches that God loves a cheerful giver, and life teaches that in giving there is found permanent happiness and contentment. More of our Presbyterian people should be careful in consulting the will of God as they make their wills for the disposition of their money after death. Read the excellent article in this paper by the Rev. B. K. Tenney of Dallas, Texas, on this important subject. Write us for literature and information about the observance of Stewardship Year!



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STORY

THE LIFE OF THE PARTY

"Did you have a good time at the party, Eunice?"

A sigh was her reply.

"But why didn't you, my dear?"

"Well, you see, Mother, I can never think of a good joke nor an appropriate story; I can't remember the games and have to learn them all over again, and you know I never could originate one to save my life, and there's Hazel Harkness—why, you should hear her; she just says one funny thing after another, Mother. She's the life of the party."

"But did you laugh at the amusing things Hazel told and did?"

"I never laughed so much in my life. Yes, I guess I had a good time, but I do wish I were more entertaining. All I can do is to laugh when I should laugh; and goodness knows when there is a joke with a catch in it, I am always the one who bites."

"What a dreary party it would be if girls like you were not there!"

"Why, Mother, we never do a thing but just laugh and show that we are highly entertained."

"You are one of the audience, Eunice, and an appreciative audience is three-fourths of the entertainer's capital. Now, if you look bored—"

"O Mother, I forgot to tell you, Annice wasn't invited, and some of the girls say they never intend to invite her again. She just looks so bored, just as if she were accustomed to some so much finer that she is wasting her time with us; and Hazel is never amusing when Annice is present—says she feels as if someone were holding a wet blanket over her mouth. Too bad, isn't it? But perhaps our fun does bore Annice; she is accustomed to such big things in the city, you know, that we must seem terribly amateurish. But since she has to spend her summer at home, I'd think she'd try to be one of us."

There was a succession of parties and teas in the following two weeks in honor of a visiting girl; and Eunice went to all of them, repeating the same experience: She was highly entertained by the others and appreciative of their attention to her, their wit, their initiative in starting games, their bits of fancywork, their clothes, and the refreshments they served, always admiring, always joining in, no difference if the game was to her liking or not, and always regretting to her mother that she couldn't be more entertaining herself, forgetting that as an audience she excelled.

At the last party Hazel proposed a secret vote of the most popular girl in their crowd, the ballots to be collected by Alice's little sister and counted by her, much to the delight of the ten-year-old child. Eunice voted for Hazel, regretting that she couldn't cast ten votes for the girl whom she so much admired. But when the little girl, with a proud air of secrecy, had counted the ballots she stepped forward and put a crown made of early spring flowers on Eunice's head!

"Me—me," stammered Eunice, "me, my head! My—say, girls, there is some mistake here. This crown belongs to Hazel, for what would we do without the life of the party?"

"It belongs to you!" the girls cried, the voice of Hazel sounding the loudest. "Whatever would we do without our Eunice, who is always so sympathetic and so nice and who just fits in?"

THE END OF MISS EDNA'S SUNDAY SCHOOL

Hilda Richmond

Lying on her bed in the city hospital after her numerous bruises, and broken bones, and cuts had been attended to following the automobile accident, Miss Edna Kuhlman had time to worry about a number of things, not the least of which was the Sunday School in Pittsville. She had been on her way to Sunday School when the reckless driver injured her. Her mother, a semi-invalid, as Miss Edna told everyone, had been removed from the family home to the care of a relative in the country to enjoy quiet after the shock of the dire news, the business affairs were safe in the lawyer's hands, the house had been closed—but the Sunday School! "My poor little Sunday School!" said the tired, suffering woman. "I'll be here for weeks and weeks and there will be no Sunday School when I get back."

Those of the village people who attended the one service weekly in the shabby church shared the opinion of Miss Kuhlman. "Poor soul! If we could only manage to keep the Sunday School going till she gets around! But there, that's out of the question. Miss Edna's been the life and soul of the school for years past." That was old Mrs. Ruhl's opinion, and others of the Ladies' Bible class of which Miss Edna was the teacher were of the same mind. Miss Edna played the piano, she taught, she provided most of the funds for the school, for the Kuhlman family had always been the most prosperous in the small place, and she also opened their home and the fine old grounds about it to all sorts of meetings from picnics to committee gatherings. Old Mr. Piser was superintendent of the school in name, but Miss Edna's influence was felt everywhere.

So it was something of a shock when on the very next Sunday the faithful gathered to try to "hold the school together," there to find that the college young folk home from the summer vacation, and the high school pupils, assembled with a first class orchestra gleaned from the ranks of the school and college players. An inspiring sacred number opened the exercises, and the superintendent rubbing his wrinkled hands together said, "Boys and girls, that was just fine. Miss Edna will be more than pleased to know that you did this for her."

"But we didn't do it for her, Mr. Piser, "We don't mean any disrespect to Miss Edna, but she's too much of an autocrat for us. If anyone tells her we're playing we'll quit," said the youthful leader of the orchestra.

"Why, James Henry Freeman!" said his mother. "Where is your bringing up? Miss Edna is pure gold and she's been the leading spirit in this school for years."

"Leading spirit is the word, Mother," said the youth unabashed. "She's tried to lead us long enough. Besides," he added wickedly, "I accidentally overheard some of the members of your missionary society wishing that Miss Edna had married that beau she turned down a century or so back."

"Why, James!" Mrs. Freeman turning crimson.

"It's a fact, Mrs. Freeman," put in a sweet young thing to help out James, "You ladies are of the same mind as the young people, but you are not so brutally frank. We recognize the fact that Miss Edna means well, but her ideas of Sunday Schools were out of date when the United States became an independent nation." Mrs. Freeman

made haste to leave the church, fear other startling revelations in public. "Just awful the way the young folks disturbed the meeting," quavered Mrs. Ruhl linking her arm in that the disturbed Mrs. Freeman. "I wonder what Miss Edna will think her school when she gets back."

Mrs. Freeman glanced over her shoulder cautiously before saying "Well, perhaps it's just as well as some of the rest of us take a little responsibility, Mrs. Ruhl. The morning was beautiful this morning, don't you think so?"

"Yes, good enough, but we've always done without an orchestra before. It looks as if we didn't appreciate Edna. That's all."

Miss Kuhlman was convalescing when the chief surgeon of the hospital was making the rounds showing off new and clean institution to a visiting friend. She had written reams of instruction to her sister about her mother's diet, and how she was to be cared for, she had urged and exhorted and implored her Bible class to do the best until she could return, she sent substantial checks for the summer picnic and the new song book and had left no stone unturned to "keep things going" against her return. She received very unsatisfactory reports from every object of her energy, efficiency, but soon she would be able to put new life and energy into this.

"Why, Edna!" said the visiting friend in amazement. "You here?"

"Why, David!" said the patient by the window. "You here?"

The visitor soon lost all interest in the rest of the hospital so the chief surgeon courteously withdrew leaving Dr. Hunter to converse with his old school mate. During the hour the visitor learned a great deal about his old home and the people who lived there, and he also discovered that his former sweetheart had not changed.

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This makes the third order I sent recently. I had about 75 in the Bible study class last evening and interest is growing. People are taking the Bible course that never before showed any interest in a mid-week service.—G. T. Reaves, Trinidad, Col.

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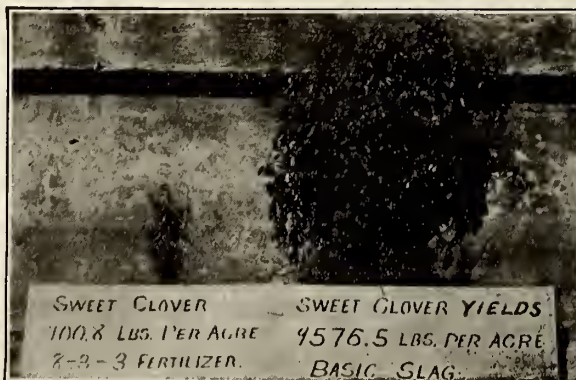
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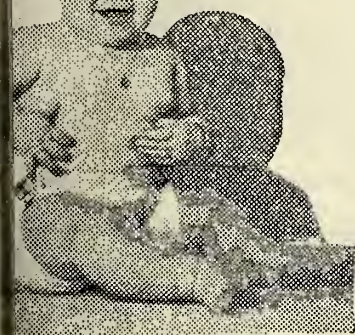
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much during the passing years. Her
 conversation was filled with references
 to her mother's condition, the state of
 the Sunday School they had attended
 together as children and later until Dr.
 Hunter went to college, the lack of en-
 thusiasm in all kinds of religious ac-
 tivity on the part of youth and the
 general run down condition of things
 in the village.

"Have you changed your mind about
 the—the thing we talked of when last
 we met?" said the doctor wistfully as
 he rose to go.

"Now, David," she said reproachfully,
 "how could I desert Mother? It would
 be the death of her. You should mar-
 ry and have a home, every man needs a
 home, I told you that ten years ago.
 I'm sorry," she said gently, "but if you
 could see Mother, and know how I
 wait on her you'd know that—well,
 there is no use talking about impos-
 sibilities," she added trying to hide
 her emotion. "It is my duty," she ad-
 ded simply. "You'll see when you get to
 Pittsville. A dozen or more old people
 lean on me as well as Mother. 'Not
 what we will, but what we must', you
 know 'makes up the sum of living.'"

Two weeks later Dr. Hunter, having
 finished his much-needed vacation
 among relatives and old friends in
 Pittsville, begged the privilege of tak-
 ing Miss Kuhlman home. He seemed
 full of suppressed excitement of some
 sort, and could hardly converse in con-
 nected fashion during the trip. As they
 neared the Kuhlman homestead Miss
 Edna saw that some sort of celebra-
 tion was going on, but it was not in
 her honor because she had not an-
 nounced her coming. The annual Sun-
 day School picnic, of course! But
 what would it mean to her mother if
 she had returned home for the oc-
 casion.

Miss Edna was received with open
 arms. Mrs. Kuhlman in a print dress
 and white apron was helping make
 sandwiches. "I'm entirely well, Edna,"
 she said simply. "And I'm going to
 stay well. No more coddling for me."

"You should see what they've done
 to your Sunday School, Miss Edna,"
 said old Mrs. Ruhl with sorrowful
 countenance. "The young folks and
 the young married people simply took
 the thing out of our hands! You won't
 know the church when you see it. Of
 course we have the crowds and we've
 got a preacher and everything is alive,
 but I miss the nice quiet little sessions
 you used to have. I don't suppose
 you'll be able to get it back where it
 was under a year."

Miss Kuhlman looked helplessly
 from her vigorous mother to the smil-
 ing man at her side. "Just what I
 told you eleven years back, Edna,"
 he whispered. "Your mother never
 had a chance to be anything but an
 invalid under your tender care."

"The whole town is on the upgrade,
 Miss Edna," said the village banker
 strolling up to congratulate her on her
 recovery. "I don't pretend to say
 what did it, but Pittsville is wide
 awake and growing."

"There'll be time to get to the
 preacher's and back before they serve
 supper," said Dr. Hunter, glancing at
 his watch.

"Well, I'm glad somebody wants and
 needs me, or thinks he does," said Miss
 Kuhlman as they drove off unnoticed.
 "My departure permanently will leave
 no gap in the village. And to think of
 my Sunday School! But there, I'm
 glad they did it. Now it's everybody's
 Sunday School."—Advance.

ROBERT UNVEILS THE GLEAM
 Lillion Trowbridge Harp

Robert Green came up the walk,
 whistling absent-mindedly. The store
 was all right, but it stifled him. He
 was not satisfied just to sell electric
 appliances. He wanted to work with
 them—find out all about them and what
 electricity could do.

The new semester was soon to be-
 gin at Polytechnic. No, he could not
 quite manage it this time—next fall
 maybe.

He shook off his thoughts as he en-
 tered the home, which, half paid for,
 was all his father had been able to
 leave when he had suddenly lost his
 life ten years ago.

"Hello, mother! Behind with your
 rocking?" he greeted cheerily as he
 tossed a generous share of his pay
 check into her rapidly rocking lap.

"How I hate to have you do it, son—
 no! no!—not all that!" remonstrated
 his mother.

CHILDREN'S COLDS

are doubly dangerous
 after Flu

Physicians advise that the chief danger
 in this epidemic is AFTER influenza.
 Then, more than ever, colds attacking a
 child's weakened system may lead to
 bronchitis, pneumonia, sinus trouble, ab-
 scess of the ear, mastoiditis, or even the
 dread meningitis.

Check Colds Without "Dosing"

A peculiarity of influenza is that its toxins leave
 the digestive system upset. Too much "dosing"
 further disturbs the digestion and lessens the appe-
 tite, just when the child needs nourishment more
 than ever. Internal medication should therefore
 be avoided, except on the advice of a physician.

As Vicks VapoRub is applied externally, it can be
 used freely at the first sign of a cold with no fear
 of upsetting even the most delicate stomach. Just
 rub it on the throat and chest at bedtime.

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(1) Its medicated vapors, released by the body-
 warmth, are inhaled direct to the inflamed air-
 passages, loosening the phlegm and easing the diffi-
 cult breathing.

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 ness, and thus helping the vapors to break up the
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Glenn Springs Water first became popular in early years when thousands from malarial sections found it so effective in ridding the system of the germ and renewing strength and health. It is now generally regarded not only as a pleasant and mild corrective, but as a very effective treatment for chronic constipation, biliousness, indigestion, dyspepsia, auto-intoxication, rheumatism, and kindred ills. It purifies mildly, and restores the organs to normal functioning. You don't have to visit the Springs now. Use it in your home. Shipped by express to your door. Use this coupon:

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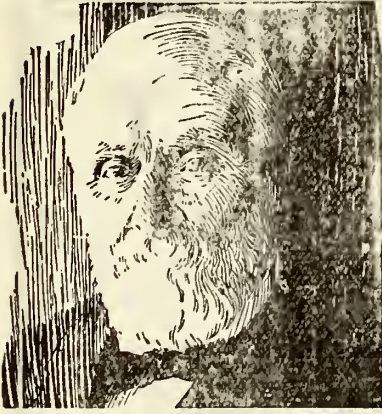
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DR. CALDWELL'S THREE RULES

Dr. Caldwell watched the results of constipation for 47 years, and believed that no matter how careful people are of their health, diet and exercise, constipation will occur from time to time. Of next importance, then, is how to treat it when it comes. Dr. Caldwell always was in favor of getting as close to nature as possible, hence his remedy for constipation is a mild vegetable compound. It can not harm the most delicate system and is not habit forming.

The Doctor never did approve of drastic physics and purges. He did not believe they were good for human beings to put into their system. Use Syrup Pepsin for yourself and members of the family in constipation, biliousness, sour and crampy stomach, bad breath, no appetite, headaches, and to break up fevers and colds. Get a bottle today, at any drugstore and observe these three rules of health: Keep the head cool, the feet warm, the bowels open. For a free trial bottle, just write "Syrup Pepsin," Dept. BB, Monticello, Illinois.

"Aw, shucks, mom, all I have ever given you won't pay for the holes you darned in my clothes. The holes that helped to put your eyes where they are now. Why, mother, if you aren't mending my coat!" stormed Robert. "Straining your eyes when the tailor will do it for a few cents!"

"But you should be putting that money away for your tuition, Robert," answered Mrs. Greene, drawing her chair as close to the light as the position of the fixture would permit, as in gentle defiance of her scolding son she took up her work. "If I could only rent those two rooms—" she continued half to herself.

Robert had argued before and always fruitlessly, so he went thoughtfully upstairs without even hearing her last remark. The sight of his little mother straining her eyes and nerves to mend his clothes under the small, awkwardly placed gas light, troubled him.

"Hello Smithie, old scout!" he said absently-mindedly as his buddy smiled at him from a kodak print stuck in his mirror.

Suddenly he was afire with a big thought.

"That's the solution! Smithie, I crave your advice!" he gleefully announced to the speaking likeness in the mirror. "Maybe mother's eyes wouldn't be—if—" came his sober afterthought.

Soon he had broken all records made since his banister-sliding days in getting downstairs. Indeed, if he had not been so out of habit, he probably would have resorted to his former method.

"Good-bye, mummie," he called in his teasing, affectionate way and the door banged.

"Always like a happy little boy around the house," said Mrs. Greene fondly to the neighbor who had just run in. "You would never guess by his jubilant spirits the sacrifice he is making."

"But he is quite grown up for all his boyishness with you," returned her friend.

"Yes," agreed Mrs. Greene, "and I know that life is beginning to be serious. Since my eyes will not permit me to sew steadily, I have no income. He had counted on entering night classes at Polytechnic this semester, but the eye specialist has changed all that. Oh, it is terrible!" ended the unhappy mother, as tears came to her eyes.

"I know just how you feel," consoled the neighbor. "You are naturally an independent soul. But don't worry, there will be a way. Robert is deserving. There is always a way for those who want a thing bad enough."

"If I couldn't rent those two rooms—" continued Mrs. Greene sadly, ignoring her neighbor's philosophy. "But students are the only possibility and they demand good lights."

"Well, don't worry. You own your home. Robert is a strong boy and he will realize his ideals some day, you may be sure. A little responsibility now will keep them more vividly in his mind," admonished her friend as she bade her good night.

Robert brought Smithie to supper the next evening. They went poking mysteriously about the house, so that Mrs. Greene's curiosity was aroused, Robert talking excitedly all the while.

Something was in the air she was sure—a radio maybe. Well, she could not object, but he really shouldn't spend his money for that when he wanted school so badly. Queer that he did not take her into his confidence. But shortly came a telephone call saying her sister was slightly ill and would like to have her for a few days for company, mainly, as she would be alone all day. She forgot to wonder what Robert was up to as she prepared to go to her sister early next morning.

Quite happily, Robert met her at the station when she came home a few evenings later.

"Well, mother, you did get back on your birthday, didn't you? I was afraid you wouldn't," he greeted her affectionately.

"Why, I had forgotten all about my birthday! Robert never forgets, though," she said patting his arm fondly.

Bless the boy! She would find a large bouquet of flowers at home. He just would buy flowers for her birthday.

"Have you a match to light the gas?" she asked when they reached the gloomy house.

"Nope!" chuckled Robert, as a click flooded the hall with mellow light. "A bright and happy birthday, mother!"

"Why, Robert! Electricity! What—how—?"

"Smithie is in the business now, you know, mother. He got discounts for me and helped me plan it. And Aunt Lou very obligingly got sick—" ended Robert with a grin.

"Robert! Did you—? I didn't think Aunt Lou was very much under the weather," laughed his mother, good naturedly. "You dear, dear boy, to think of it and get everything in order before my return." And Robert found himself being hugged and kissed.

"We thought a wall outlet would be nice there, as that is where you sit most," said he, indicating a rosy-shaded lamp beside her favorite chair.

"And I accused you, in my mind, of having a radio up your sleeve," confessed his mother, overwhelmed with his unselfishness. "But Robert, you should not have done it. It has taken all you have saved for your tuition."

"Oh, that doesn't matter. I'll have enough by next fall. And maybe if we had had it before, my mother's eyes—" but he couldn't finish.

Mrs. Greene knew that it did matter and desperation wrung the mother's heart.

"No, Robert," said his mother, a few days later, refusing the regularly offered money. "I rented those rooms today—and the parlor we don't use, too! Those students were so enthusiastic about the lighting arrangement!"

"Why, mother! That is too much work for you. I won't have it," he said almost in anger.

"Nonsense, boy!" she answered excitedly. "I am strong, it is only my eyes that need rest. And anyway, Mrs. Blair and I have bought a vacuum cleaner together. I am going to serve breakfast, too. It will be so simple with the electric percolator and electric waffle iron which Uncle Ben so blindly sent me last Christmas."

"Why, son, your unselfish gift has given me a means to independence and made me far happier than you can imagine. So don't scold, Robbie," she pleaded at Robert's uncertain look.

Robert saw the old sadness which he had been unable to jolly her out of for weeks was gone. She looked the age she was instead of ten years more than she could lay claim to. He was glad of anything that brightened his mother's face, so he only said—what do you suppose?

"Well, mother, when do we eat?"
—The Way.

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On a light night like tonight.

For a night's light's a slight-light,
And tonight's a night that's light.
When a night's light like tonight's light

It is really not quite right
To light night-lights with their slight lights

On a light night like tonight.
The Clerk.

"Did you get that, Sam? Old Bill Barmley's daughter ridin' a horse! Think of it! A plain automobile was plenty good enough for poor ol' Bill." Life.

Friend (eyeing luxurious car): "But you don't mean to tell me you bought it just to satisfy a whim of your wife's?"

The Other (sadly): "Ah, you don't know her. She's got a whim of iron." Epworth Herald.

Mottoes for Motorists

Pedestrians should be seen and not hurt.—Life.

Say it with brakes and save on the flowers.—Judge.

Don't kid about safety. You may be the goat.—Louisville Courier-Journal.

Time saved at a crossing may be lost in the emergency ward.—Milwaukee Sentinel.

No domestic science course is necessary to enable a girl to make a traffic jam.—Florence Herald.

None Needed

Cleopatra (at fancy-dress ball): "That lady over there has been watching you a long time. I bet she'll be asking for an introduction soon."

Anthony: "No, she won't—she's my wife."—Ex.

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L. LXX

CHARLOTTE, N. C., FEBRUARY 13,

No. 7

Louisville Seminary Enjoys Dr. Cunningham

Missouri Pastor Brings Stirring Messages to Theological Students

The Louisville Theological Seminary, recently, the Rev. J. R. Cunningham, D.D., pastor of the First Presbyterian Church, Bristol, Tenn., delivered addresses in chapel. His theme was "The Ideal Minister of Today." From his experience as a pastor in various centers and elsewhere he brought to the students and the professors an inspiring vision of the possibilities of the ministry today. He impressed every hearer by his personality, his spirituality, his love for the Lord and for the Bible, his knowledge of men and affairs, his love for human beings, one by one, and his zeal for the work of the ministry as the noblest thing on earth.

On the first day on the spirit of the minister, Dr. Cunningham said every life has a climate, or atmosphere, which determines the influence of all that he says or does, and many a minister fails to reveal the spirit of the Lord Jesus—the spirit of pity and generosity in dealing with men—because he is not in close fellowship with God. "The depth to which man stoop in service will depend on the height to which you attain character."

The next day he spoke on "A Man out of a Message." This address was based on the words of Joab to King David. The work of the ministry is not zeal, but zeal is no substitute for preparation. The Church today is struggling with stronger, keener competitors than ever before and her leaders must be prepared. No schooling, however, can take the place of spiritual preparation—the preparation of the heart and life by the Holy Spirit.

His last address was on "The Human Side of the Ministry," holding up the Lord Jesus as the one great lover of men and stressing the need of many today for the comfort of religion through a sympathetic pastor. One of the great neglected sectors of the Christian ministry today is comfort. "Help men not merely to endure burdens but to grow strong by bearing them bravely." "I am saved by Christ; I am sanctified by the Holy Spirit." (Phoebe Cary). The pastor must know and love his people as individuals; he ought to become a good father; he ought to know how to comfort people close to the Redeemer and how to help them there.

Our Seminary had richer spiritual food prepared by a hand and served in attractive form. We are grateful to Dr. Cunningham for setting before us such high standards for the work of the Church. A. W. B.

Stuart Holden at Biblical Seminary

London Preacher Gives Series of Addresses at Dr. W. W. White's School in New York

Stuart Holden, Vicar of St. Andrew's Church, London, England gave a series of addresses February 8-12 in the audience of the Biblical Seminary in New York.

The general subject was "The Evangelical Abundant Life." His specific subjects were: 1. The Walk that Pleases God; 2. Christ the Fulfiller; 3. The Old Testament; 4. Taking Sin Seriously; 5. The Guide, a Comforter Bequeathed.

Baptist Treasurer Returned to Prison

Carnes is Given a Penitentiary Term of Five Years on Recommendation of Home Mission Board in Atlanta

The Associated Press reports that Clinton S. Carnes, ex-treasurer of the Southern Baptist Home Mission Board, pleaded guilty of embezzlement at Atlanta February 5, and was given an indeterminate sentence of five to seven years imprisonment.

His plea was accepted on recommendation of board officials, who said Carnes had turned over all his resources for restitution, that it would save a long, expensive trial and that justice would be served by the sentence due to his age. It was added that Carnes had agreed to aid in untangling the board's accounts, on which auditors have been working since he disappeared last summer.

Only one of the 20 indictments returned against him—that charging misappropriation of \$80,000—figured in the proceedings. The state announced that the others would be dismissed if the 51-year-old former layman did not seek a pardon or parole before the expiration of his minimum sentence.

Carnes, who has been confined to the county jail since his arrest last September in Winnipeg, Manitoba, appeared in court in custody of deputy sheriff, accompanied by his attorneys and younger son, Robert. He made no statement and his only participation in the brief formalities was to sign the indictment.

(Continued on Page Two)

Pope No Longer Prisoner of Vatican

The Head of the Roman Catholic Church Will Issue From His "Captivity" About Easter

Negotiations between Mussolini, the dictator of Italy and the Pope at Rome have brought about an understanding between the civil government and the authorities of the Church.

The Associated Press reports that the conclusion of an agreement between the Holy See and Italy, settling the question raised by the fall of the papal states and provides in detail for the future relations between church and state, was formally announced by Cardinal Gasparri, papal secretary of state, to the vatican diplomatic body.

The cardinal and Premier Mussolini were to sign the agreement and concordat on Sunday afternoon at the Lateran Palace. Simultaneously the pope will distribute to the cardinals the printed text of the documents. These will be published on Monday, February 11 in the Italian press, which has not even alluded to the negotiations over the Roman question.

Some persons believe that Pope Pius XI will leave the vatican under the freedom of the new order for the first time at Easter. There is speculation as to whether he will choose to celebrate mass at Church of St. John in the Lateran, in keeping with old papal traditions, or at the Church of St. Charles where, as a newly-ordained priest, he said his first mass 50 years ago.

The solution of the Roman question was rendered possible, according to both vatican and fascist circles, by the exceptional coincidence of the presence of strong men on the chair of St. Peter and at the helm of the Italian government.

The application of canon law to the kingdom of Italy is one of the most important and sweeping measures incorporated in the concordat which acc-

(Continued on Page Two)

Dr. Landrith Speaks in Charlotte

Noted Christian Endeavor Speaker and Chautauqua Lecturer Addresses Large Gathering of Young People

Dr. Ira P. Landrith, of Chicago, citizenship superintendent of the International Society of Christian Endeavor, delivered a stirring address to members of the Mecklenburg county union at its meeting February 7 at the Second Presbyterian Church, in Charlotte.

The speaker was introduced by Roy Breg, of Chattanooga, all-south secretary of the society, who preceded him with a short talk. Dr. Landrith has for 30 years been a member of the board of directors of the International Society of Christian Endeavor, is president of the National Temperance council, a federation of all the leading church temperance, prohibition enforcement and moral reform organizations of America, and is nationally known as a lecturer, editor and traveler. He is originally a Texan and was for 29 years a resident of Nashville, Tenn., where he was editor of The Cumberland Presbyterian and president of Ward Belmont School for Girls.

Dr. Landrith declared that world evangelism, good citizenship and world peace are three objectives that members of the Christian Endeavor Society must keep before them as cardinal objectives of their organization.

"Christian Endeavor has not stood for anything that has not either been accomplished or is now on the way to accomplishment," declared Dr. Landrith, whose address was replete with humor and anecdote. "I believe it was born of God for a time like this and that it is the youth movement for this young age because this is essentially a young age, an age of self-expression and co-operation."

Young people of the present day were vigorously defended. "I believe the young folks of today are as good or better than their parents," said Dr. Landrith. "We didn't have in our day flivvers made for two and carrying seven, but we had buggies made for one in which two rode. I do not sympathize with this general criticism of you. Much of this gloomy theology you hear nowadays is more in need of an M. D. than it is of a D. D. Some folks are merely bilious when they think they are devout."

But though the present generation knows more than its predecessors, it

(Continued on Page Two)

Independent Church Lays Cornerstone

The Independent Presbyterian Church, Savannah, Ga., laid the corner stone of the new Sunday School building, designed by Dr. Ralph Adams Cram, of Boston, on Sunday afternoon, January 13th. This ceremony had been delayed in order that it might be held on the 112th anniversary of the laying of the corner stone of the first building on the present church site.

The building occupies the former manse lot, in the rear of the church, and is so designed as to secure a beautiful courtyard in the rear of the church, the open court being enclosed on the east by the church, and on the west and south sides by the new building, which will take rank among the most modern and beautiful buildings of this character in America. The congregation plans to dedicate the new building on the 125th anniversary of the founding of the Sunday School, May 5th.

Dr. Stevenson to be at Davidson

President of Princeton Seminary Will Deliver the Baccalaureate Sermon in June

Dr. J. Ross Stevenson, president of Princeton Theological Seminary, Princeton, N. J., will deliver the baccalaureate sermon before the 1929 graduating class of Davidson College on June 2nd, according to an announcement made Feb. 5 by Dr. W. J. Martin, president of the college. The Davidson president expressed gratification that Dr. Stevenson had accepted the invitation. Dr. Stevenson will come to Davidson direct from St. Paul, Minn., where he will attend a meeting of the U. S. A. Presbyterian Assembly.

Dr. Stevenson has been president of the Princeton Seminary since 1914. He is a graduate of Washington and Jefferson College, where he obtained an A.B. and M.A. degree. His theological work was done at McCormick Theological Seminary in Chicago, and special study has been done at the University of Berlin. Honorary degrees have been conferred upon him by several institutions, among which was his own Alma Mater and the University of Edinburgh.

Before assuming the presidency of Princeton Seminary, Dr. Stevenson had served as a pastor in Missouri, as professor at McCormick Theological Seminary, and as pastor of the Fifth Avenue Presbyterian Church in New York and Brown Memorial Presbyterian Church in Baltimore. He was at one time moderator of the Northern Presbyterian Church, served in the Y. M. C. A. during the World War and has been on international religious committees.

The selection of other speakers for the commencement program at Davidson is being delayed until it is definitely known whether the new \$600,000 Chambers building will be completed and ready for dedication by June. An announcement will be forthcoming within a few days.

Third Rural School At Vanderbilt

University at Nashville Promoting Courses for Pastors of Country Churches—Applications for Scholarships Now in Order

Our plans are now forming for the Rural Church School which will be held April 1-12, 1929, at Nashville, Tenn., in Vanderbilt University, School of Religion. This will be the third school for rural pastors conducted by the Vanderbilt School of Religion. Those who have an honor record in former schools will be given first consideration. The management desires to get into communication with all those who are forging ahead in the service of the rural field. Within the limits of their facilities, scholarships will be awarded to these men which will cover all expenses, including board, room, fees, and railroad fare both ways at clergy rates.

Stated Clerks of Presbytery will nominate from their pastors, two persons to whom may be sent application blanks for the 1929 school. Many applications have already been received from men who are eager to attend, but it is desired to select those who would profit most through the aid of this school.

Through an intensive effort, the School of Religion was enabled, in April, 1927, to hold a short term Rural Church School, with a student enrollment of 168, representing 14 different

(Continued on Page Two)

CONTINUATIONS FROM PAGE ONE

ALLIANCE OF REFORMED CHURCH TO MEET

The Western Section Will Meet at Atlantic City in February and the General Council in Boston in June

Dr. J. D. Leslie, stated clerk of the General Assembly makes the following announcement:

In May, 1926, the General Council of Presbyterian and Reformed Churches in America was merged with the Western Section of the Alliance of Reformed Churches throughout the world holding the Presbyterian system.

The number of members in the western section allotted to the Presbyterian Church, U. S. is 16, the same number of members that we had in the General Council of Presbyterian and Reformed Churches in America. They are elected according to Rule 111 of the By-Laws of the western section. Those names appearing on page 76 of the 1928 Minutes of the General Assembly were elected last year and will hold membership in the western section for the terms designated. Alternates should have been elected for these 16 but the Assembly overlooked this. The western section meets annually, this year in Atlantic City, February 26 and 27.

The Alliance of Reformed Churches throughout the world is composed of the eastern (European) and the western (American) sections. This body meets as the General Council every four years. 1929 is the year for the next meeting and this will be held in Boston, June 19-27. The members of the western section are members of this General Council. The 1928 Assembly elected 16 additional delegates to attend this Quadrennial Council (see page 80 of minutes) which gives a total of 32 elected by your Assembly. According to the rules of the General Council our Church is entitled to 36 representatives, so that the next Assembly will have to elect four additional delegates to the council with alternates for all 36.

The expenses of our delegates to the western section are paid by the treasurer of the western section. Our General Assembly contributes \$945.00 annually to the support of the western section and expenses of our delegates are paid from this money. At the quadrennial meeting of the council, however, every member who attends must bear his own expenses as neither the General Assembly nor the Council made provision for expenses.

I am giving this information to the press that the Church as a whole may know the exact relation we sustain to the western section which meets every year and the General Council of the Alliance which meets every four years. This information has been secured not only from the minutes of our Assembly but from considerable correspondence, extending over a period of several months, with Rev. Henry B. Master, D.D., American Secretary of the Alliance, and with several of our ministers who have attended numerous meetings of the western section and the General Council, and from the Manuals of Rules of these bodies which I have on file.

J. D. Leslic, Stated Clerk.

Dallas, Texas.

The following have been chosen to attend these meetings:

Atlantic City: W. McF. Alexander, Thornton Whaling, A. A. Wallace, A. A. Little, J. M. Wells, I. S. McElroy, E. W. McCorkle, S. H. Chester, J. M. McClesney, D. M. Sweets, John Van Lear, W. E. Davis, C. H. H. Branch, T. S. Clyce, H. E. Kirk, W. L. Lingle.

Boston: All the above named are appointed to the Boston meeting, in addition, the following are also named: R. L. Jetton, C. V. Crabb, D. Clay Lilly, J. H. Taylor, D. H. Ogden, F. R. Dudley, J. L. Fowle, T. E. Gowens, all the foregoing are ministers. The following elders are appointed: W. F. Smith and W. M. Everett, of Atlanta, W. L. Frieron, of Chattanooga, T. H. Hooper, Huntington, D. A. Penick, Austin, W. B. Morrison, Durant, E. T. George, New Orleans, A. M. Scales, Greensboro.

BAPTIST EX-TREASURER SENTENCED TO PRISON

After a hastily empanelled jury had returned a formal-consent verdict of guilty, Judge Virlyn B. Moore passed sentence with the statement that the

sentence seemed "inadequate," but that he assented in the solicitor-general's recommendation "in view of the circumstances and the recommendations of the home mission board, which is most directly involved financially."

Thus was written a closing chapter in a meteoric career

It was as an obscure auditor that Carnes first became affiliated with the home mission board. A year later, in 1919, his ability as an accountant, and a business acumen described as inherent in him since early youth, won for him the post of treasurer.

Then he joined the Capitol Avenue Baptist Church, became chairman of its finance and building committees, was invited to membership in several clubs, and established a home in the fashionable Druid Hills section. He became the head of several private business enterprises and generally was regarded as a shrewd business man and successful financier.

On August 15, last, he mysteriously disappeared, and 10 days later a search was instituted for him by his church colleagues and family in the belief he had met with foul play. When days passed without a trace of him, auditors were set to work on his books.

Coincident with the discovery of the shortage placed by the examiners at \$953,000, it developed that Carnes had a record of two prison sentences, one of which he served in a Missouri prison and the other in the federal penitentiary in Atlanta for using the mails to defraud, some five years before he became connected with the mission board.

Delving into a private file kept by Carnes in one of his private business offices, the auditors reported that a great part of the defalcations were carried out by a systematic pyramiding of loans Carnes was said to have negotiated with various southern banks, ostensibly in behalf of the mission board. He had carte blanche authority by virtue of his office to make such loans, and his speculations were said to have extended over a period of several years.

Receivers who were appointed for Carnes' personal properties later reported that Carnes had been the financial benefactor of two girls seeking careers in the motion pictures. He was shown by this record to have sent several thousand dollars to maintain them and a companion in Hollywood.

A nation-wide search of more than a month ended in the arrest of Carnes on September 28 in Winnipeg, where he had assumed a fictitious name and launched plans for an ambitious business enterprise. With the exception of a small amount of cash and securities the authorities found none of the supposed embezzled funds in his possession.

Before his return here, Carnes' wife and two sons had turned over to receivers all of his personal and real property out of which mission board officials told the court today the board would realize approximately \$250,000.

The board was represented at the arraignment by A. G. Powell, attorney, and Dr. L. R. Christie, president of the mission board.

In a written statement submitted to Judge Moore, Dr. Christie said the board "does not palliate nor condone in any degree Mr. Carnes' offense, but we are persuaded that swift, certain and prompt sentence and punishment is the vital thing rather than carrying on the trial of a number of criminal cases against Mr. Carnes.

Carnes was led back to jail to await a decision from the state prison commission whether he will be assigned to a county chaingang or serve his term in the prison farm at Milledgeville.

On Baptist Honor Day, November 11, the Southern Baptists raised nearly \$400,000 to cover Carnes' arrearages.

POPE NO LONGER PRISONER OF THE VATICAN

companies the agreement for solution of the Roman question.

Acceptance of the law of Italy is in direct opposition to the principle proclaimed by the famous Italian statesman, Count di Cavour: "A free church in a free state." This led to what was called here the liberal democratic policy which altogether separated religion from the state. Indeed, the state opposed religion, which in Italy means the Catholic religion.

Mussolini, from the very beginning of his power, reversed this state of things by adopting the diametrically

opposite pro-religious policy which now receives most solemn sanction in the concordat.

The situation which has existed in Italy since 1871, arose when Victor Emmanuel III and Garibaldi at the fall of the French Empire, set up an Italian state. Victor Emmanuel invaded the papal states, and captured Rome, taking away the temporal authority of the pope in the state as well as the church.

The pope of that time, Leo XIII, refused to acknowledge the Roman government, and retired into the Vatican, and has since been a voluntary "prisoner."

Effects of the New Agreement Effect on Marriages

Only civil marriages were legal under the Italian law, but now a religious marriage is also legal. Non-Catholics, naturally, still can have a civil marriage.

Bishops appointed by the Holy See have needed heretofore an exequator from the Italian government before they were allowed to exercise their ministry. Now the Holy See simply will ascertain that the Italian government has no political objection against the candidates whom it wishes to appoint. In exchange, the newly-appointed bishops will take an oath of allegiance on the Holy Gospels to the Italian ruler, government and laws, pledging themselves and their clergy not to participate in any attempt against the state.

The new Italy has suppressed completely all religious teaching in the schools. Hereafter such teaching will be compulsory and the appointment of teachers of religion will be approved by the bishops, as well as by professors of Roman Catholic theology.

After 1870, several religious congregations were suppressed and were forbidden to own property. Now all religious orders can establish themselves and, together with diocesan chapters, congregations, seminaries and parishes, will be allowed the same privileges as incorporated companies.

Ecclesiastical Angle

In the past ecclesiastics were treated like laymen when accused of any crime. Now the civil authorities must report any misdemeanors committed by an ecclesiastic and submit the charges to his bishop. In case of arrest, an ecclesiastic would be detained in a separate jail from that used for other criminals. If convicted, the ecclesiastic would not serve his sentence in an ordinary prison but in monastery or convent.

Heretofore ecclesiastical authorities have had no means to enforce their decisions against recalcitrant clergy. In accordance with the canon law, the civil authorities now must support the ecclesiastical decisions, especially in cases where a priest is dismissed or deprived of benefice or forbidden to wear the ecclesiastical robe.

Ordinary priests and monks, having pronounced their vows and seminary students are exempt from military service except in case of war, when priests will be employed as army chaplains and other ecclesiastics in the Red Cross service.

Other measures of canon law now imposed upon Italy include severe rules against heresy, simony, blasphemy, sacrilege and adultery.

DR. LANDRITH SPEAKS IN CHARLOTTE

does not think as much, and youth that goes wrong, the young folks who are drifting away from the church, are doing so because they haven't taken time to think. Dr. Landrith cautioned older folks against their tendency of criticizing young folks, for if "you abuse 'em, you will probably lose 'em."

Preceding Dr. Landrith's address, members of the union were guests at a dinner at Efrid's dining room at which Dr. Landrith was an honor guest. At the union meeting all but a half dozen or so societies of the 31 in the Mecklenburg union were represented. Attendance banners were presented to the Steel Creek, Cornelius and St. Paul societies. Everett Bierman, union president, presided. The devotional service was in charge of Dr. W. H. Frazer, president of Queens College.

After the address Dr. Landrith presented an appeal for a subscription to the work of the United Society of Christian Endeavor. A part of the funds raised will be used also for the local work.

DEVOTIONAL

ONE STEP AT A TIME

In accomplishing your day's work you have simply to take one step at a time. To take that step wisely is all that you need to think about. If I am climbing a mountain, to look down may make me dizzy; to look too far up may make me tired and discouraged. Take no anxious thought for the morrow. Sufficient for the day—yes, and for each hour in the day—is the toil or the trial thereof. There is not a child of God in this world who is strong enough to stand the strain of today's duties and all the load of tomorrow's anxieties piled upon the top of them. Paul himself would have broken down if he had attempted the experiment. We have a perfect right to ask our heavenly Father for strength equal to the day; but we have no right to ask him for one extra ounce of strength for anything beyond it. When the morrow comes, grace will come with sufficient for its tasks or for its troubles.—Theodore L. Cuyler.

THIRD RURAL SCHOOL AT VANDERBILT

denominations. In 1927-28, campaign similar to that held in Nashville were held at Chattanooga and Knoxville in Tennessee, Louisville in Kentucky, and Birmingham in Alabama, and other smaller cities. These campaigns have brought subscriptions to the five-year program of the School of Religion to sum of more than \$168,000.00. With income from these funds and from the pledge of a New York friend, the School of Religion has projected a very marked expansion of its work. There was held a second session of the Rural Church School, April 9 to 20, 1928. The enrollment of the school reached the number of 377 students, representing 20 different denominations. The school was served by a teaching and lecturing staff of over 75 of the best qualified leaders of America in Rural Life and Religion.

In its annual session, June, 1928, the Board of Trust of the University elected four new men to the regular faculty of the School of Religion, besides making provision for a marked expansion and enlargement of the regular service of the School of Religion.

Special Events at Union Seminary

Two things have attracted a good number of ministers to Union Seminary during January. The first of these was the exceedingly well attended Sprunt Lectures. Dr. Walter Lingle was the lecturer and his subject "The Bible and Social Problems." Fe series have drawn such large audiences or have been heard with such eagerness and attention. We are glad to announce that the lectures are now available in book form, the publisher Fleming Revel Co., promising delivery after February 1st.

The other feature which drew many preachers to the seminary at this session was the January short term Courses of study were so organized that each subject was completed within the month. To do this five subjects were completed within the month. To do this five hours a week were allotted to each course. A very attractive group of electives was offered and there were likewise many courses in the curriculum which have been added during the past few years. For next January term we are preparing to offer special graduate courses with perhaps a few seminars. It is hoped that before a great while we will be able to enlarge our dormitory space so as to provide for a larger number of ministers during this term.

Some of the ministers in attendance doing graduate work were:

Revs. Cary Adams, O. V. Armstrong, John Grèy, G. F. Kirkpatrick, J. R. McGregor, A. J. McKelway, W. P. Nickerson, J. C. B. McLaughlin, D. L. O'Neal, A. ner Robertson, T. A. Spooner and P. Taylor.

In addition to the above the following preachers from out of town attended the Sprunt lectures:

Revs. A. J. Crane, A. K. Davenport, J. Lee McLean, Henry Patterson, A. Shaw, W. C. Smith, H. Wilson and J. L. Yandell.

B. R. Lacy, Jr.

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EDITORIAL

PRAYING WITHOUT CEASING

Some of our readers who have been regular readers of these editorials know that one of the subjects upon which we love to dwell is religion in public prayers of reasonable length. There is no doubt that we have found a parallel in Don Quixote's tilt with the windmill. They should at least confess that the success has been the same in both instances. It is true that Paul writing to the Thessalonians urges them to pray without ceasing; but we do not believe, however, that he means that they must take it literally.

He believes that he means "Without Ceasing" to be applied to private prayers, but in public prayers we must have compassion upon the preachers.

The preacher, too often the spirit is willing, but the flesh is weak.

Even in our day there has been a gradual shortening of the "Long Prayer," and as far as we know, the spiritual life of the worshippers has not suffered.

Some have known the influence of many a fine moving sermon ruined by a long prayer at the close, working up the hearer into a state of exaltation, that did away with all the good impressions made.

We read that Brainerd and other men of mighty spiritual power often spent the night in praying, and we are not surprised that great blessings followed.

We are sure, however, that if their congregations had to listen, the blessings would not be followed.

The Westminster Assembly famous for preparing the Confession of Faith and our catechisms were men mighty in prayer and were not long.

Once referred to one of their meetings; to repeat the account, may do to point a moral or adorn a tale.

In the Westminster Assembly of Divines, 1643, were preparing our Standards, they frequent meetings for prayer, seeking the Lord's guidance.

It has come down to us the record of a meeting that may give encouragement to some of our brethren who have an inclination to neglect their public prayers.

A meeting lasted from 8 a. m. to 5 p. m. Mr. Hesse, who presided, offered a brief prayer which was followed by Mr. Marshall, who prayed for two hours, confessing the sins of the assembly in a pathetic way. Then Mr. Arthurs preached an hour and read a psalm. After this they then prayed for two hours, being led by Mr. Palmer with a sermon of one hour.

A Seaman prayed two hours and then read a psalm. Mr. Henderson offered a long prayer in which he confessed the sins of the assembly in a very pathetic manner. He then laid upon the heat shown in debate, and exhorted them to repent of all seen faults. Mr. Twisse closed with a short prayer and a benediction.

When we analyze this meeting we are impressed with the fact that all the prayers were long.

It should not be assumed that we are to follow

this example in our public praying, however much we may admire these old worthies.

Remember that the audience upon whom these long prayers were inflicted was composed of preachers, and that in such instances they were merely taking their own medicine. Remember also that in the ordinary audience the hearers have to suffer like dumb cattle. They cannot repay in kind. The ideal prayer meeting, especially for the mid-week, is one that lingers in our memory.

It lasted only forty minutes; but in that time they had three or four hymns, two or three prayers, definite in their aim and concise in expression, scripture reading and a short lecture, rich in thought, but condensed in words.

Such a meeting was a rest for a busy man who wished to separate himself from the world for a brief session, and to have something to think over.

It never requires an effort to attend such a meeting. Let our pastors try it, then perhaps they will not be discouraged by the presence of only a handful of faithful members.

LAURELS GATHERING AROUND DR. LINGLE

The news reports concerning the important functions which are being pressed upon Dr. Walter L. Lingle, the president of the Assembly's Training School, at Richmond, Va., compel the attention of the whole church. We published in a recent issue a report of his lectures on the Sprunt Foundation at Union Seminary. "The Bible and Social Problems," which is now on sale in book form, published by the funds of the Foundation. Recent press statements told us of Dr. Lingle's being appointed chairman of the Executive Committee of the Federal Council of the Churches, which gives our Southern Church a strategic position in that much discussed organization.

Positions and offices filled by our distinguished minister are almost too numerous to mention, some of them being his present incumbency of the presidency of the Training School, his co-editorship of the Presbyterian of the South, his former chair of history at Union Seminary, his moderatorship of the Assembly in 1920, and his chairmanship of too many ad interim committees to enumerate. Suffice it to say, honors are coming thick as snow flakes, and appear to fall as lightly on his unassuming shoulders.

Our church is honored in Dr. Lingle's signal situation, and rejoices in the service he is so ready to render with his personal effort and his pen, as leader, teacher, editor and author. We his brethren accord him due recognition and gratitude, assuring him of the love and esteem he well deserves, and praying that God's Spirit may rest on him in abundance, and that he may long be spared to the life of usefulness he has been thus providentially led to undertake.

We would especially pray that Dr. Lingle's important position as chairman of the Federal Council's Executive Committee may result in binding that body to a more faithful testimony to the great revealed doctrines of scripture, with Jesus Christ, infinite Son of God and only Savior of mankind, as the central truth of that testimony. The Council sees fit to elect men whose public addresses either squint or are openly unchristian. We are gratified at the recognition given our church in electing Dr. Lingle as chairman, but some may feel as Homer said to the Trojans, "We fear the Greeks even bearing gifts."

—J.G.G.

MOFFATT'S TRANSLATION

(Continued from last week)

(Dr. Well's valuable discussion of Moffatt's "New Translation of the Holy Bible, which was begun in last week's issue is concluded in editorial found below.)

9. He shows a fondness for certain words that are, to say the least, grating. His use of shriek, as in 7:57, 8:7 and 16:17, is a case in point.

10. We also find him using, what seems to the writer, most questionable English.

For instance in 8:1 he says: "And everyone, with the exception of the apostles, was scattered over Judaea and Samaria."

And again in 9:7 he says: "Empowering him to put any man or woman in chains whom he could find belonging to the Way, and bring them to Jerusalem."

"But his crowning fault is his failure to translate a word that is without doubt in the Greek text, when such translation would present a view or support a position that he does not accept or hold.

In 9:5, 22:8 and 26:15 there is no question or doubt that the word Kurii is in the text. I do not find a single text or version that omits it. And yet he boldly says in a foot note: "I have deliberately left Kurii untranslated here * * Any English rendering would imply either too much or too little." And still he calls his work "A New Translation."

12. He changes many familiar words and phrases to which we have grown accustomed. Sometimes these changes are an advantage and sometimes they are a distinct loss.

Where he replaces Kingdom with Realm there are advantages, but we feel that the exact word has not yet been used.

As a Presbyterian I ought not to object where he changes elders to presbyters, but I do not see the necessity for such a change. One would not recognize the "town clerk" of Ephesus when he blossoms forth as a "Secretary of State." We doubt if he would recognize himself.

"Centurion" has become so imbedded in our language that we feel officer to be a loss. If he must change it, why not make it captain?

Surely Messiah in 17:3 and elsewhere, should begin with a capital letter.

13. But there are many very fine translations here. Many of them equal if they do not excel the clearness and beauty of the great old Authorized Version. The writer was especially impressed with the translation of 8:40, 11:17, 12:11-12, 17:5, 20:9, 20:35, 21:1, 21:14, 21:40, 22:16, and 24:16, and 24:5.

In 11:17 his words "Who was I—how could I try to thwart God," brings out the double idea of the original as no other version I have read does.

In 17:5 his "Got hold of some idle rascals to form a mob" is excellent.

In 20:9 he translates "as Paul's address went on and on" admirably.

In 20:35 his rendering "To give is happier than to get" almost catches the force of the original.

In 21:1 "When we had torn ourselves away from them" is good.

So in 21:14 "We acquiesced" is a distinct improvement.

And in 24:5 "The fact is, we have found this man is a perfect poet" is graphic and striking.

After all is said, the great use of this and similar versions is to make the reader think. We are so used to the wonderful phrases of the King James Version that they pass by too smoothly. The changed phrase grips us and we ask ourselves, "What does he mean?" And to think in reading or studying the Bible is always a blessing.

In my opinion when one is studying the English text he should use the American Standard or this translation. But when one is reading as a personal means of grace, or publicly in the sanctuary, he should by all means read the Established Version, for it is vastly sweeter and richer. In the pulpit, one can with a word or phrase thrown in now and then, explain the archaisms, show textual changes, and make such correction as the modern versions have shown needful. But these, after all, are very few. What a pity it is, that the Revisers of 1881 did not do this very thing. If they had changed all obsolete words, corrected the passages where there are needful textual changes; and made the few changes required by modern study of the diction and syntax; instead of trying to give an absolutely new version, what a glorious work they would have done.

For no modern version has taken or can take the place of the great old version of 1611.

In an editorial from a secular paper the other day I read this:

"The sinewy and exquisite English of the King James version is not dead nor in any danger of dying. It will serve for more centuries to inspire writers and speakers and continue to instill in our descendants a love and power over the simple, forceful and vivifying phrase."

J. M. W.

CONTRIBUTED

OUR DELINQUENCY IN BENEVOLENCES

Its Cause and Cure

Rev. J. M. Walker

(Paper read before Mecklenburg Presbytery February 4th, at their day of prayer for Stewardship, and published by request).

Were I the doctor for such a disease, then I would ask that you at once elect me to the head place in the Fellows of the Royal Society of Medicine, or whatever name the elite of that profession go by. Moreover, I think I would be worthy of being exalted to the high position of a Pope in our church. And so you may know, I was not surprised when the chairman of the program committee stated, on asking me to discuss this subject, that he had already asked a number of the brethren to discuss it, but that they had each straightway declined. And my effort is a case of "fools rushing in where angels fear to tread."

However, it is a subject that we are all more or less interested in. Every week our church papers bring us one or more articles on the financial conditions in our church, together with the remedies therefor. In addition we are all the while faced with our own local problems, and the responsibility for the part our individual church is to play in the whole benevolent scheme. And while it is not likely that any two of us will agree either as to the cause or the cure of our delinquency, still a free discussion of the matter, unprejudiced, is bound to do good, and the more often we discuss it the better it will be in my judgment.

The Delinquency

The subject assigned me suggests that our church on the whole is delinquent in the matter of benevolences. I take it that this is a self-evident fact; and one that needs no argument. While it is true that per member, in comparison with other Protestant churches, we stand right up near the top, always first or second, never lower than second place, yet it is an acknowledged fact among ourselves, that we are far behind what we should do, or what we are able to do. All our committees are hampered either with a debt, or lack of funds with which to reach out and meet the needs, and answer the many calls coming to them. On all sides we are hearing the word, 'retrench,' and the General Assembly has laid down the hard and fast rule that no committee of hers can plan to spend more money this year than it received last year, it matters not how many urgent appeals may come to it. For the chances are, they say, you will not receive more, and you may receive less. All of which can mean but one thing—we are not doing our duty when it comes to carrying out the Master's Great Commission.

The Cause

Now when it comes to stating the cause for such a situation we are by no means agreed among ourselves. In fact, there are so many contributing factors to the one underlying cause—and one man may emphasize one thing and another man altogether another—that it is but natural that we should differ. It would be quite unnatural if we did not do so.

Among the many contributing factors that have been advanced in recent years for the big slump in our benevolences are these: too much overhead expenses; lack of co-operation among the respective committees; too many secretaries; too many promotional agencies; and general hard times throughout the country. All these, no doubt, have played their part, and too great a part, if we may judge from what men are saying all over the Church. But when you have granted all this, it does not seem to me that you have actually laid your finger upon the great underlying cause yet. Certainly these things, just mentioned, have had a good deal to do with it, and the success of the new Assembly Work Committee of Forty-four, and the many new Work Committees being set up by the various synods, is going to be judged largely by their ability to bring about remedies for these situations. But, in my judgment you will have to look elsewhere for the real cause for our delinquency.

My own opinion, the failure of our people to give more, is simply this: they do not feel the urge to do so. The causes are not urgent. Witness how we do things that we want to do. We build our comfortable homes, we buy our fine automobiles, we install our modern conveniences, we enjoy our radios, we demand our amusements, and we are all the time willing to bargain for a trade. Our people have the money. They have more money than ever before, or at least, they have access to more money than ever before. And they are spending a great deal more than they have ever spent before. But they are spending it on the things that they are interested in, and feel that they just must have—so great is the urge of this modern life. Mark you, they are not spending it on missions. Oh, a few of them are. In almost every church there are some consecrated souls who have learned the joy of giving to the Lord's work; and we rejoice in it and long to see the number increase. But speaking generally, men are not giving to the causes of the Kingdom with that abandon that marks their everyday life in the business and social world. And the reason for it, I believe, is the lack of the proper urge; that divine urge which characterized the Master Himself, and which kept Him straightened in His course until it had been accomplished; that which constrained the apostle Paul in his ministry all the while; and which has marked the lives of all the great saints from that day until this.

Men are just naturally selfish. And the tendency, in this marvelous scientific new day in which we are living, is to exalt this perverted characteristic in man. So much so that we have lost sight of, or are fast losing sight of the still bigger things of the Kingdom; and

as a result, are giving to it but the barest fringe of our substance. Taking the country over, it is less than one cent out of every dollar we spent.

The blame for such a situation may be traced in the main to two sources, as I see it.

1. First, to the lack of missionary zeal on the part of the ministers. "Like priest, like people," is certainly true here. Turn to the minutes of the Assembly, and notice the churches that are really giving to the causes of the Kingdom in some proportion to their ability, and you can mark it down, they have a missionary pastor. He is informing his people; and he is inspiring them to give; and he is determined to see to it that they have an up-to-date financial system. He is making full use of the Every Member Canvass to lead his people out in the blessed work of giving, and there is system and forethought in all he does. Under such a leadership his people become consecrated to the Lord, the one indispensable condition for a rich liberality. Of course there are exceptions here, as in all things, but generally speaking the pastor holds the key to the situation in the local congregation. The cure is largely in his hands. The trouble is, so many congregations, in regard to benevolences, are "like sheep without a shepherd." When that is the case then the best laid plans of the stewardship committee count for naught. And the constant appeals to the executive committees fall upon deaf ears. Of all the sins that a minister may be guilty of this seems to me to be about the most unpardonable.

The average man does not know about the needs of the church and he needs to be informed. And when he is informed, then it becomes a joy to him to give. Why do the women make such a fine showing with their gifts? You know. They have taken the lead and have informed themselves about the work, and the needs of the church at home and abroad. They have had their mission study classes, and they have become intelligent givers. The manhood of the church, with all of its great wealth, still waits upon the leadership of the pastor, and in so many cases it is waiting in vain.

2. The other contributing factor to this lack of interest on the part of our people in benevolences—this lack of urge to give to missions—has reference to the policy of our church in promulgating its work.

I am thinking in particular just now of the church's attitude toward its task. It seems to me that we have lost the joyous note and the ring of victory that should characterize our church's activities. Our every undertaking seems to be marked with the fear that we will fail or go in debt. Mark you, how the Assembly has hedged about its committees, so that they cannot plan to spend more this year than they received the previous year. It is true, we ought to receive more each year, and so every committee could advance its work; but as it is, there is little left for the venture of faith with God that would really thrill our people in the undertaking. "There is nothing tamer, or more uninteresting," as Dr. Egbert Smith says, "than simply to held the fort, dig in, and stay put." The army that ceases to advance is defeated. I, for one, am longing for an appeal that will come from some one of our committees, I care not which, that will call upon us to venture a little way with God without having the cash in sight. Or, in other words, that we would measure our activities not so much by dollars and cents, but by the crying need of a lost world in sin and misery. Were that done, I believe we would soon see a new day in the work of our church.

A Thrilling Challenge

Men will respond to a challenge that has a thrill about it. It has ever been so in the history of the church. They love a faith venture. For instance, a few years ago when our foreign mission offerings were mounting up with leaps and bounds every year, we were sending out a great many new missionaries; new stations were being opened up; the pictures of our out-going missionaries were upon the pages of our church papers, and often appeared in the daily press. At the close of our foreign mission conferences volunteers were called for, and young people by the score came forward to the rostrum and there solemnly dedicated their lives to the foreign field. It was always the most impressive sight during those great days together. Men and women returned to their homes and to their churches with a new enthusiasm, and with a burning zeal to see the "World Evangelized in This Generation,"—a slogan adopted at the very first of these great conferences. We were in a state of expectancy; and so eager to hear of new lands taken for Christ. Then came the great day when thirty-two young people came forward in a body and said to our Foreign Mission committee, "Here we are, send us out." To our Executive Secretary of foreign missions it was like a new Pentecostal blessing upon the church. Their pictures were broadcast up and down the land; and we said, a new day had dawned in Foreign Missions. Men gave of their means gladly, and women sacrificed their most precious jewelry in the hope of a new day.

But, alas, alas, something happened, something snapped, and it must have caused the angels in heaven to weep. Somebody said, "We can't support that many new missionaries all at once." Others took up the minor refrain, and still others, and on it went until it was not long before the General Assembly was saying, in substance the same thing. The hands of our secretary were tied, and we were defeated. True our defeat was gradual, and it may not have come about just as I have delineated, but it was none the less real. We were defeated at the point where we were strongest; and the 'inferiority complex' which followed, swiftly spread, over the whole church, so that in a year or two all the causes began to suffer. And we are still retreating before the foe. When have we heard anything but defeat in the great mission work of our church either at home or abroad? Instead of lengthening our cords and strengthening our stakes all we hear about is drawing in and debt.

But you say, what else is there to do when each year we are running behind? Of course, that is one way of going about reducing the debt. It does not take any forethought to arrive at that conclusion. But is that the way we should go about it? Would Jesus have gone

about it in that way, especially in face of the Great Commission? Would Paul, the great missionary, have got about it in that way? Would he have taken that course? He was in the habit of claiming the whole world for his little handful of followers which he had gathered about him in his day. When they turned their faces toward the East there was no turning back, no moving away from the hope of the gospel. It mattered not with the what were the obstacles in the way. They had about them such a genuine optimism, that they could not fail and they knew it—and they did not fail. They went ahead and turned the world upside down with a force, at first so small as to be almost unnoticed in the busy throng of life. It was a case of "attempting great things for God and expecting great things from God." And they were not deceived.

The Cure

Now then, I believe the cure for our delinquency lies in the way of this optimism. By courageously facing our task in the name of the Great Captain of Hosts, without fear we shall literally blast open new streams of liberality, and shall discover forces that we did not know we had. Let us send out reinforcements to the home and the foreign fields; and let them know, at the church here at home also, that others are to follow as soon as we can prepare them. Once more call upon the pastors, the church officers, the Sunday school teachers, to seek out choice young men and women for the home and the foreign fields, a thing they have not had the heart to do in a long time, and then we shall see a new day in the life of our church, and in the life of our people. Nothing succeeds like success even in the work of the Kingdom.

By all odds let us hold fast to the principle of expansion—just as long as we can. Have we already reached the point where our work seems to be beyond us? My candid judgment is, we will increase our resources only by enlarging our work, and thus making it all the more certain that it is beyond us. Such, however, is the paradox of the Kingdom. In the world we say the logical and prudent thing for an army hard-pressed is to draw in its lines; but not so in the Kingdom. The logic of spiritual experience is to expand under pressure. And so, has the church ever gone forward? Let us venture out with God enthusiastically. Let us undertake something that we will be proud of, something that will actually make our ears tingle with light.

The apostle Paul constantly boasted about the work and the missionary spirit of the churches of Corinth and Philippi. When have we boasted about anything our beloved church has done? The papers, from one side of the nation to the other, are telling daily about marvelous progress going on down in our fair southern land. But when have you seen an article telling of God's work in these parts?

With all the thrill that comes from doing a real great piece of work, certainly there remains yet the greatest thrill of all—the thrill that will come to the church when she undertakes without fear or reservation, in a wholehearted way, the evangelization of the world committed to our trust. It is the task that will challenge the best there is within the manhood and womanhood of our church. It will challenge also means, yea, our very life. Going forward, "we shall be more than conquerors through Him that loved us and gave Himself for us." To sit still, or retreat, can mean but one thing, as I see it, to continue to make more delinquent our delinquency.

Steel Creek, Charlotte, N. C.

BOOK REVIEW

"Behind the Scenes"

This is a new book by Dr. S. H. Chester, Secretary Emeritus of Foreign Missions of the Presbyterian Church in the United States. It is an administrative history of the foreign mission work of the Southern Presbyterian Church during Dr. Chester's long term of office as Secretary.

There is a Hebrew legend which says that Elijah visited heaven once before his final translation. He saw thirty days and thirty nights he received instruction and wrote down in many books all that he learned. Then the angel sent him back to earth with this instruction: "Give them the works written out by thee, and they shall read them and shall distribute thy works to their children, and from generation to generation."

Before Elijah was caught up into heaven, he asked Elisha what he could do for him. Elisha replied: "I will give you a double portion of my spirit."

The greatest thing that one generation can do for another is to transmit any knowledge or wisdom which it has acquired, and at the same time transmit the spirit. That is what Dr. Chester has done in this book. His life is rich in memories and experience, and in a beautiful spirit. All of these are a part of the priceless possession of the church, as the greatest part of his has been spent in a high official position in the church. His knowledge and his spirit ought to be transmitted from generation to generation.

Dr. Chester knows what is interesting, and knows how to tell it in an interesting way. His experiences and observation as Secretary of Foreign Missions form a very important part of the history of our church. He has put the church under a lasting obligation by writing these down. The book makes interesting and instructive reading. Not only so, but his experiences constitute a valuable guide for those who are to follow him in the foreign mission office. Patrick Henry said: "I know of no light to guide my pathway except the lamp of experience."

I trust that this book will have the wide circulation which it richly deserves. It can be ordered from the Foreign Mission Committee, Box 330, Nashville, Tenn. or from the Presbyterian Committee of Publication, 1176, Richmond Va.

Walter L. Lingle.

DEPARTMENT OF SYNOD'S WORK

CONDUCTED UNDER THE AUSPICES OF THE COMMITTEE OF TWENTY-SEVEN APPOINTED BY SYNOD TO PROMOTE ITS ACTIVITIES

REV. A. D. P. GILMOUR, D.D. *General Chairman*
Wilmington, N. C.

Synod of North Carolina

REV. E. E. GILLESPIE, D.D. *Executive Secretary*
P. O. Box 1124. Greensboro, N. C.

A GREAT PRIVILEGE

A BIG OPPORTUNITY

MARCH 10th

Every Member Canvass for \$900,000

THE SYNOD'S QUOTA FOR BENEVOLENCES

PRAYER

Secret of Success

PRAYER

Every Member Can

...cate himself as to how best he can use his gifts to the glory of God.
...unteer his time when the Church calls upon him to do so.
...large his pledge to the Church for his Master's cause and the good of others.
...nder a worthy service wherever he can find an opportunity.
...ld himself and all his possessions to Christ and thus set a good example for others.

Every Member Can

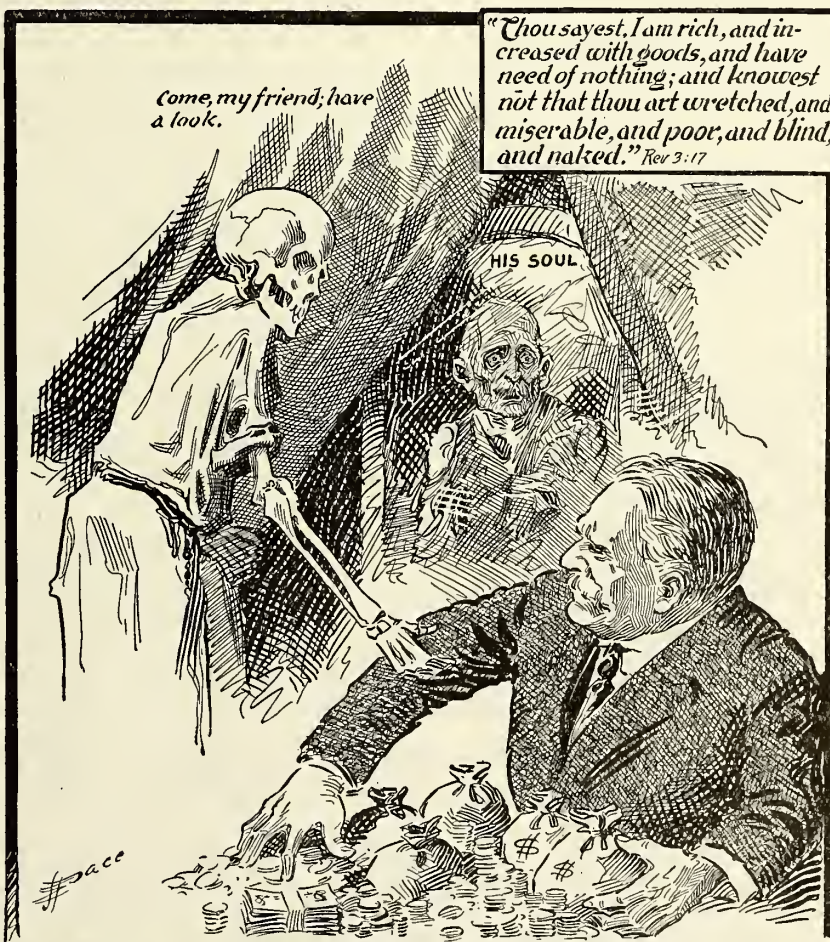
Invest in a City that hath Foundations, whose builder and maker is GOD

...et the canvasser with a smile on his lips and a mile in his heart.
...ourage the young people and children to learn the value of money and the importance of giving.
...nd the sorrowing hearts of those who grope in darkness by bringing to them the hope of Heaven.
...k the enterprises of the Church for the extension of the Kingdom of God by regular and proportionate giving.
...er wholeheartedly into the task of making the Every Member Canvass a success.
...d diligently all information furnished by your church regarding its Kingdom enterprises.

...pon God in prayer for encouragement and help for himself and others engaged in the canvass.
...day by day to those who are saved through love and sacrifice, and by bringing them to the use of God.
...rish the hope of the Kingdom to come until the goal is reached and the faithful steward receives his reward.

MARCH

TENTH



So is he that layeth up treasure for himself, and is not rich toward God.

In THRIFT, Elton R. Shaw says we spend annually	\$500,000,000 for jewels
\$2,000,000,000 for automobiles	\$400,000,000 for toilet soaps
\$2,000,000,000 for movies	\$300,000,000 for furs
\$5,000,000,000 for food luxuries	\$350,000,000 for candy and cake
\$2,500,000,000 for tobacco, snuff, cigars and cigarettes	\$350,000,000 for soft drinks
\$3,000,000,000 for joy rides, pleasure resorts, races	\$250,000,000 for ice cream
\$750,000,000 for face powder, perfumes and rouge	Uncle Sam says we spend \$22,700,000,000 for luxuries.
Total given to church in 1926 \$654,000,000.	

HAVE A GREAT TASK

WE HAVE A GREATER GOD

May the faith of Caleb strengthen our's as we hear him saying:

LET US GO UP AT ONCE AND POSSESS IT FOR WE ARE WELL ABLE TO OVERCOME IT"

CHURCH NEWS

WE LIKE THIS

(A Clipping from an Appreciative Letter)

Presbyterian Standard,
Charlotte, N. C.

Dear Sirs:

This issue of the Standard is a most excellent issue of a church paper, and I am happy that the sermon was carried in this particular issue. Frankly, I do not think I ever saw a finer issue of a religious paper. I read everything in it:

Most cordially yours,
Jessie Rowan,

Concord, N. C.

MISS HARBESON AVAILABLE FOR SERVICE

The people of our entire Church will be delighted to know that Miss Mary Dan Harbeson, who was associated with Rev. Frank Hall Wright, D.D., in his Evangelistic work, and whose wonderful Gospel singing was such an inspiration in connection with the meetings he held over our Church, is open for engagements to assist either pastors, or evangelists in special services, and may be addressed at Flemingsburg, Ky.

CHARLOTTE TOWNSHIP S. S. CONVENTION

At Hawthorn Lane M. E. Church, on Feb. 17, 18, there will be a Township Sunday School Convention for Charlotte Township.

Miss Flora Davis of Raleigh, newly-elected general superintendent of the North Carolina Sunday school association; Carey M. Young of Columbus, O., young people's division superintendent, Ohio council of religious education, and Miss Daisy Magee of Raleigh, children's division superintendent of the North Carolina association will be among the visiting speakers.

The program will be arranged with the view of giving practical help to the workers in all departments of the Sunday school.

PERSONAL

Rev. I. Cochran Hunt, D.D., changes his address from Memphis, Missouri, to 50 Arlington Avenue, Fairmount Station, Kansas City, Missouri.

NORTH CAROLINA

Gastonia, First—There was a great gathering of men at the Bible Class Dinner Wednesday night, January 30, about 225 being present, and Dr. C. R. Nisbet made a very profound impression on all by his eloquent and soul-stirring address. Every man who heard him must have been moved to a new realization of his duty and his opportunity in this meeting.

Dr. Nisbet, who knows Dr. Dobyns well, congratulated the church on being able to have this fine Christian man and preacher for such a meeting. He said that he was an uncommonly worthwhile speaker and a keen interpreter of the Bible messages. Dr. Nisbet is pastor of Caldwell Memorial, Charlotte.

Flora Macdonald College, Red Springs—Miss Cornelia Engle, Secretary Young People's Department of Christian Education under Dr. Henry Sweets of the Southern Presbyterian Church, Louisville, Ky., visited the college last week. She talked to the student body on Sunday evening at the regular Y. W. C. A. meeting. Miss Engle is an interesting speaker and has her cause greatly at heart, and she brought a message to the student body of the various fields of service. She also had private interviews with any who wished to talk to her and made her visit a great help and inspiration.

The College Choral Association gave a sacred recital at the First Presbyterian Church, Lumberton, N. C., Sunday evening, January 27. In spite of the inclement weather a large and appreciative audience was present. The next sacred recital will be given in Fayetteville, N. C., Sunday evening, February 24, at the Hay Street Methodist Church.

Daisy Jean, Belgian 'cellist, harpist and singer appeared in concert at the college last Monday night. Her versatility was shown in the different manifestations of her art and in each she rose to great heights. The recital was of a very high order.

The next attraction at the college will be the appearance of Sidney Thompson, the dramatist, in monologues, original plays and old folk lore in costume, Monday, February 18. Miss Thompson has met with remarkable success in this country, England and the Orient. She is a former pupil of the famous French actress, Yvette Guilbert, and is said to be a dramatic interpreter of skill and power.

The college is also looking forward with pleasure to the visit of Mrs. John Boyd, who will give a lecture to the Flora Macdonald Christian Association on "The Romance of the Bible" Sunday evening, March 3. Mrs. Boyd is the mother of James Boyd, well-known author.

The second quarterly recital, in which the more advanced students appear, is scheduled for Monday, February 25.

Recent visitors to the college from the mission fields have been Mr. and Mrs. John Morrison from Luebo, Africa, and their two children. Mrs. Morrison (nee Mary Porter) was a former Flora Macdonald girl.

Dr. C. G. Vardell, President of Flora Macdonald College, will attend the banquet to be given by the Clan McNeil Association of America in New York City, February 16. Dr. Vardell will at this time acknowledge the honorary membership in the clan, which was conferred upon him by MacNeil of Barra, Chief of the Clan, at their meeting last May. This distinction has been conferred but rarely and can be conferred only by the chief of the clan.

Salisbury, First—A Father and Son Banquet was given on Tuesday evening, February 12. A fine program was enjoyed with an address by Dr. Ben Lacy, of Richmond, Va.

The supper was served by the Kings Daughters. The Boy Scouts sold tickets. Men who do not have sons adopted a boy for the evening. There are some 25 boys in our Sunday School and Scout Troop who do not have fathers to bring them.

A school for the training of prospective Scout Masters and the Troop Committeemen opened Thursday, February 2, with a supper in the hut. A group of men, particularly interested in scouting, is being selected from each church in town to take this course. Mr. Ross Garrison is Scout Master.

Beginning Wednesday evening, February 6, and running for five consecutive Wednesdays, our annual Foreign Mission Study Class will be conducted for the congregation, men, women, and young people. The book studied will be "The Desire of All Nations," by Dr. Egbert W. Smith.

Raleigh, N. C.—Some triumphs of the Gospel in China, and some lessons she has learned more fully since going to China as the wife of the Rev. E. S. Currie, missionary from the First Presbyterian Church, were discussed by Mrs. Currie in a talk, given in Chinese costume, to the Woman's Auxiliary of the First Presbyterian Church, February 4.

Leaving Raleigh almost exactly nine years ago, Mr. Currie, who during the World War gained the affectionate title of "the wrestling chaplain," and Mrs. Currie went to China, representing the First Presbyterian Church here. They were recalled, along with other missionaries, some months ago on account of fighting in China, and will sail again from San Francisco February 22, for China.

Mr. Currie will go Haichow to resume his work, while Mrs. Currie, with her three children, will remain in Tsing Tao until conditions become more settled, and it is safe to take women and children to Haichow. Bandits now constitute a menace in the district where Mr. Currie will be located.

Before going to China, Mr. and Mrs. Currie will spend a week in Fayetteville, Mr. Currie's former home. Mr. and Mrs. Currie came to Raleigh several days ago to be the guests of honor at a dinner given by the Vanguard Class, and Sunday morning Mr. Currie preached at the First Presbyterian Church.

Sugaw Creek—Sunday, February 3, the Davidson College Christian Endeavor Training Class sent a deputation to Sugaw Creek Church. The Christian Endeavor Society of Sugaw Creek was host to several visiting Christian Endeavor Societies, its own numbering more than one hundred. The total number present was over two hundred. The meeting took the place of the evening service and was preparatory to the mass meeting and banquet to be held in Charlotte Thursday, February 7.

The Davidson delegation received invitations to visit several other churches, and will do so in the course of the next month.

The program at Sugaw Creek was as follows. Song. Prayer by Rev. W. H. Johnston, of Amity Church. Scripture reading. Song by Charlotte quartet. Four Davidson men gave talks on the Four-fold life, physical, mental, social and spiritual: Tom Hill, J. A. Jones, F. R. Brown, Reid Graham. Song by the quartet. Talk by Mr. Bierman of Charlotte, who is president of the Mecklenburg County Christian Endeavor Union.

Charlotte, Second—The Woman's Auxiliary met in the church auditorium Monday afternoon, Mrs. H. N. Pharr, Secretary of Foreign Missions, secured as the speaker at this meeting, Dr. C. Darby Fulton, Field Secretary with the Executive Committee of Foreign Missions, formerly a missionary to Japan. Dr. Fulton taught the Foreign Mission Book by Dr. Egbert Smith, "The Desire of all Nations," in the light of his own experiences. Dr. Fulton was with us for a week several years ago, giving talks each day to the Woman's Auxiliary in its Foreign Mission study on Japan.

Mr. Frank Matthews and Mr. J. B. Spillman have been appointed Committee on Stewardship to direct the work of securing pledges to cover the budget for the next church year. They will meet with all the Deacons who are ex-officio chairmen of the Department of Stewardship for each of the Groups. With the present Men's Groups as a nucleus, the whole membership will be divided into twenty groups headed by a team with a deacon in charge.

The attendance is steadily growing each Wednesday evening. Last week there were 100 present.

Young people of the Intermediate, Senior and young People's Departments met in the Club Room Monday evening to hear Dr. Darby Fulton speak on Foreign Missions. Dr. Fulton has always been particularly attractive to young people and is eagerly sought by young people all over the Assembly for summer conferences. Supper for which there was no charge was served at 6:15. All young people of the church between the ages of twelve and twenty-four were invited to this meeting.

SOUTH CAROLINA

Myrtle Beach—On Sunday, January 20, the First Presbyterian Church of Myrtle Beach was dedicated to the service and glory of God. The service was simple yet very impressive. Rev. J. M. Holladay, D. D., moderator of the Synod of South Carolina, preached the sermon. Rev. P. D. Patrick, superintendent of Home Missions in Pee Dee Presbytery, also made a short talk. The growth of this little church has been remarkable. Less than one year ago no Presbyterian services were conducted here. Today we have a church with 32 members, well organized and working, and a building paid for, and dedicated

to the interests of the Master's Kingdom. Rev. D. Brearley of Conway has served as pastor of church.

Fort Hill Church, Clemson College—Regular celebration of the Lord's Supper was held at Fort Hill Presbyterian Church on February 3rd. service had been postponed for two weeks on account of the illness of the pastor, Rev. S. J. L. Crouch. Mr. Crouch was confined to bed for two weeks suffering an attack of influenza and bronchitis. His friends are glad that he has recovered and is able to be his people again.

The Week-Day Church School of the Fort Hill Church is proving a great success. The School was organized in October, 1928, with a faculty of ten ladies and a rollment of 57 children. There are three departments, commencing children from kindergarten age through sixteen years. The departments are led by Mrs. M. Burley, Mrs. J. E. Hunter and Mrs. S. J. L. Crouch, each with special helpers. Mrs. Cook is pianist for the School.

A full and interesting schedule is planned for the next months. The children express regret that only one hour a week is available for the work. Regular books on Bible are used. Also, courses are given in Missions with appropriate hand work, this appealing to the smaller children.

In addition to the regular courses part of the time is devoted to special courses. At present the interested are enjoying a course in Religious Art, this conducted by Mrs. B. E. Fernow, an artist from York, whose husband is a member of the college faculty. Perry picture reproductions of the masterpieces of the ages are studied. Each child is making an album of the pictures and notes taken as the course progresses. Our next special course will be "Music in Religion." Mrs. R. K. Eaton, the church organist, will conduct the course and will trace the place of music in our religious life from the time of David to the present day. Great hymns of the ages will be studied in their proper setting.

In the Memory Work Department a medal was presented at the last meeting to Lucile Cook for the most links in her memory chain. Each link represented a Bible verse memorized. Note books are given by the children of each school session.

There is a movement to secure public school for work done in Church School. This is being done in several states, and we hope that it will be done in our local school at Clemson.

Twenty-five new copies of "Psalms and Hymns" have been added to the pews of our church. This gives a sufficient number for all the cadets to have at least one book for two cadets. It is hoped that congregational singing may improve.

The Student Christian Endeavor meets as usual Wednesday evening in the Manse. Two teams have been organized and a competition is conducted for better attendance.

The young people's societies of the four local churches have planned to have a union meeting once each month. This union meeting is planned to promote fellowship and to inspire greater interest.

Both the student work and the children's work are carried on under great difficulties owing to lack of equipment. The Manse continues to be used as a community house for student work of all kinds.

The Foreign Mission Study Class was conducted during the last week in January and the first week in February, the text used being Dr. Egbert's Smith's "The Desire of all Nations." The book was divided into parts, the first part being conducted by Miss Mary Doggett, the second part by Mrs. J. L. Marshall, the third part by Mrs. R. K. Eaton. The first was held at the home of Mrs. Eaton, the second at the home of Mrs. A. G. Shanklin, and the third at the home of Mrs. P. B. Holtzendorff, Jr. Splendid program carried out, and good attendance was maintained throughout the week.

The February meeting of the Woman's Auxiliary was held on the afternoon of February 4th at the residence of Mrs. J. H. McHugh. At this meeting new officers were nominated for the new year beginning in March. These officers will be announced a little later.

At this meeting Mrs. A. G. Shanklin, Secretary of Foreign Missions, distributed material for making bandages for the White Cross Work under the supervision of Mrs. A. L. Blake of Anderson. Garments will be sent in the very near future to Mrs. Blake to be sent to China.

M.L.S Church Correspondent

Chester, Purity—The church will be opened for evening services for those members of the Young People's Department who desire to come on Friday evening. Interesting games have been provided.

The Services last week in connection with the celebration of the Lord's Supper were characterized by a deep spirit of enthusiasm. There was a splendid attendance at each of the prayer services in the afternoons. The all day meeting on Tuesday which time "The Desire of All Nations" was read in a most interesting way, was a particularly noteworthy feature. This mission-study was attended by several ladies. There was a good representation from the neighboring Churches.

APPALACHIA

Camp Greystone—From all sections applications for girls are coming in for the early start of the year. Dr. Sevier the director anticipates that the probabilities are the camp will reach its limit early in the spring. The popularity of the old and well established camp, together with the reasonable price, makes most girls want to

WOMANS AUXILIARY

The Woman's Auxiliary, Presbyterian Church, U. S.
270-277 Field Bldg., Saint, Louis, Missouri.

SYNODICAL PRESIDENTS OF THE WOMAN'S AUXILIARY

- Alabama—Mrs. J. F. Hooper, 610 Mabry St., Selma, Ala.
- Appalachia—Mrs. F. B. Kegley, Wytheville, Va.
- Arkansas—Mrs. Walter Wilson, Arkadelphia, Ark.
- Florida—Mrs. W. G. Thompson, Jr., 3215 Obispo St., Palma Ceia Park, Tampa, Fla.
- Georgia—Mrs. E. G. Abbott, 1315 Eberhart Ave., Columbus, Ga.
- Kentucky—Mrs. H. P. Cooper, Lebanon, Ky.
- Louisiana—Mrs. Charles L. Bodin, Box 79, M. R. A., Lake Charles, Louisiana.
- Mississippi—Mrs. J. S. Hicks, Holly Springs, Miss.
- Missouri—Mrs. Walter Craven, 223 Frances St., Excelsior Springs, Mo.
- North Carolina—Mrs. G. V. Patterson, Gastonia, N. C.
- Oklahoma—Mrs. L. Fountain, care O. P. C., Durant, Okla.
- South Carolina—Mrs. W. O. Brownlee, Due West, S. C.
- Tennessee—Mrs. Ross Woods, R. D. No. 4, Lewisburg, Tenn.
- Texas—Mrs. J. W. Culver, Texas Military Academy, San Antonio, Texas.
- Virginia—Mrs. C. R. Vaughan, 319 Mountain Ave., Roanoke, Va.
- West Virginia—Mrs. J. McD. Lacy, Elkins, W. Va.

THE AUXILIARY BIBLE STUDY FOR 1929-30 THE ACTS

Beginning with the new Church year in April, The Acts will be used by Auxiliaries in their Bible study classes. Hundreds of women have been studying Luke with great profit during this present Church year. And now The Acts, which is "Luke's Other Book," and a sequel to his Gospel, offers a rich study, not only because of its same authorship, but because of the large emphasis which is placed on the power of the Holy Spirit as He was manifested through the first century witnesses in their service of establishing and expanding the Church. In the Gospel by Luke we had the story of what "Jesus began to do and to teach." In Acts, we study of what Jesus the Risen Christ, continued to do and teach through His living witnesses.

The new text book "Life Challenges from the Risen Christ" by Jane W. McGaughey includes two plans for studying Acts, either of which may be used by Bible classes. These two plans are:

"Pivotal Events", a series of twelve historical studies presenting pivotal events in the establishing of the Church by the apostles as directed by the Risen Christ. In connection with these studies there is given a general survey of Acts in chart form, showing the theme and movement of the book.

"Character Studies," also a series of twelve studies of some men and women of Acts. "One page from real life is worth all the arguments in the world." And so through the lives of some of those who obeyed the command of Christ to witness for Him, there is presented

to us "Life Challenges from the Risen Christ." Miss Margaret's Engle's chart plan for character studies as given at conferences last summer is included here.

This new text book: "Life Challenges from the Risen Christ," will be off the press about the middle of March. Orders received now will be kept on file until the book is ready. Price 25c.

"Studies in Acts," by Miss Grace Saxe, published sometime ago, is also available, and will prove helpful to those who desire to use the chapter summary method as given by Miss Saxe. Mrs. Poindexter's acrostic on Acts is included in this book. Price 25c.

Order from the Department of Woman's Work, 275 Field Bldg. St. Louis, Mo.

PRESBYTERIAL DATES IN MISSOURI

- Upper Missouri Presbyterian—First Church, St. Joseph, April 8-10.
- Lafayette Presbyteria—Lee's Summit, April 10-12.
- Missouri Presbyterial—Auxvasse, April 15-17.
- St. Louis Presbyterial—Clayton, April 17-19
- Potosi Presbyterial—Kinnett, April 23-25.

ATLANTA CENTRAL'S AUXILIARY

The Auxiliary met Monday afternoon with an unusually large attendance. The opening prayer was offered by one of our Missionaries to China.

Dr. Egbert W. Smith, secretary of Foreign Missions of the Presbyterian church was the speaker of the afternoon. In his address Dr. Smith touched upon every foreign country in which the Presbyterian missions are stationed, presenting a vivid picture of the individuals and communities who had come in contact with the Christian workers. Mexico, Brazil, Japan, China, Korea, and Africa were included. Dr. Smith is an interesting speaker and in addition to the great fund of information which he imparts to his hearers, his speech abounds in both humor and pathos.

Vocal music appropriate for the occasion was rendered by Miss Bertha Simms.

Mrs. W. E. Davis announced that a committee of ladies from the Auxiliary will sew at the Eggleston Hospital on the 2nd and 4th Wednesday of each Month the first meeting to be held February 13 at which time the work will be organized.

The Executive Board will visit the Alms house February 14th and Mrs. W. B. Armstrong's will have charge of preparing supper for the Business Circle, February 15th.

The blue ribbon for attendance was won by Mrs. W. E. Floding's Circle.

Greystone. Besides having the very best in equipment, and the finest type of girls from a large section of this country, Greystone has water facilities surpassed by none. Its lake is over four miles long, with a shore line that is followed by trails for horseback riding and hiking. The dozen canoes and fleet of row boats make frequent excursions out over the lake pending the whole day, and sometimes the night. Every water and land sport is enjoyed by the girls at Greystone.

Dr. Sevier announces that all Councillor positions for the coming summer have been filled. Girls who are interested in seeing a catalogue may write Dr. Joseph R. Sevier, Hendersonville, N. C.

GEORGIA

Atlanta—The period February 18 through March 1, has been agreed upon among the church of our city, during which they will engage in special efforts along evangelistic lines.

Preparatory prayer meetings in the homes of the people. Evangelistic services in the churches, meetings in the colleges and in industrial plants, and during the whole period each week day (Saturday excepted) union evangelistic meetings 12:15 to 12:45 in the Baptist Tabernacle.

Men, recognized leaders in each of the denominations, will speak at these noon meetings.

Augusta—The four Presbyterian churches of Augusta have just concluded a very successful school of sessions which was a joint enterprise. The teacher and speaker was the Rev. S. M. Erickson, D.D., our missionary whose station is Takamatsu, Japan. There was a definite enlistment of attendants before the school began, a large proportion of which were present at least five of the six evenings and receiving certificates.

On Sunday morning of January 27 Dr. Erickson spoke at the Reid Memorial Church and in the afternoon at the Sibley Church. The school sessions were held as follows, Sunday and Monday evenings at the Greene Street Church, Tuesday and Wednesday and Friday evenings at the First Church. The study book was "The Desire of All Nations." Each church took its offering for Foreign Missions separately.

Dr. Erickson is one of the most effective missionaries of the Church. His method of presenting the missionary message delights and inspires his hearers. He and Mrs. Erickson are supported in part by the Greene Street Church. They are making their headquarters at Red Springs, N. C., where their two daughters, are in school at Flora Macdonald College from which they will be graduated this spring. They are scheduled to return to Japan in September.


Lowest in 10 Years!

Regular receipts from Apr. 1 to Feb. 1 for the following church years:

Feb. 1, 1920	- -	\$644,244
Feb. 1, 1921	- -	676,790
Feb. 1, 1922	- -	679,321
Feb. 1, 1923	- -	630,792
Feb. 1, 1924	- -	690,197
Feb. 1, 1925	- -	644,483
Feb. 1, 1926	- -	677,877
Feb. 1, 1927	- -	693,885
Feb. 1, 1928	- -	654,587
Feb. 1, 1929	-	592,666

The figure for this February 1, FAR THE LOWEST IN TEN YEARS, is our Saviour's urgent call to all lovers of that cause which lies nearest His heart to give themselves to Prayer and effort.

THE EXECUTIVE COMMITTEE OF FOREIGN MISSIONS
BOX 330, NASHVILLE, TENNESSEE



Rev. Ernest Trice Thompson, D.D.

Lesson for February 24

CHRISTIAN GROWTH

John 1:40-42; Mt. 16:15-18; John 21:15-19; Luke 2:40, 52; Eph. 4:11-16; Phil. 1:6, 9-11; 3:12-16; Col. 1:9-11; Heb. 6:1-3; 2Pet. 3:18.

Two weeks ago we considered the initial steps in the Christian life, repentance and faith. Last week we discussed the practice of prayer, that great means of grace which God has provided whereby the Christian life might be nourished and maintained. This week we consider the matter of Christian growth. Repentance and faith are only the first steps in the Christian life; prayer is simply a means to an end. There must be continual progress in the religious life. Physical growth ceases at a comparatively early date; mental and spiritual growth stop only at the cost of mental and spiritual decay. Jesus and the Apostles alike recognized this fundamental truth. "So is the Kingdom of God; if a man should cast seed upon the earth . . .," said Jesus, "the earth beareth fruit of itself; first the blade, then the ear, then the full grain in the ear." Mk. 4:27-28. "Brethren, I count not myself yet to have laid hold," declared Paul, "but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal . . . Let us therefore as many as are perfect be thus minded." Phil 3:17-18. Peter warns his readers to "beware lest, being carried away with the error of the wicked, ye fall from your own steadfastness." The remedy as he sees it, is to "grow in the grace and knowledge of our Lord and Saviour Jesus Christ." 2Pet. 3:17-18.

Our printed lesson sets before us several chapters exhibiting the spiritual growth of Simon Peter. It may be best for us to approach the matter in a different way. Certainly we can all agree that growth is the Christian ideal. But that raises two further questions which we must discuss at greater length. 1st, what is the goal toward which we should grow? 2nd, what are the means of growth, on which we should rely? Think those two questions through for yourself. Then read through the passages assigned for our study with these questions in mind. Then and only then read the discussion that follows.

I. The Goal

1. Symmetry. In all things we look to Jesus as our model. In Lk. 2:40 we read, "And the Child (Jesus) grew and waxed strong, filled with wisdom, and the grace of God was upon Him." In Lk. 2:52 we read, "And Jesus advanced in wisdom and stature, and in favor with God and man." It is a commonplace that Jesus' development as recorded here was four-fold, physical and mental, social and spiritual. That is the ideal for us all. Our growth should be symmetrical. The beauty of holiness is enhanced when it is accompanied by physical and mental and social gifts. If any such of the four-fold development has been neglected it is apt to produce extravagances, oddities in one direction or another. Many people in particular, need to beware of one-sidedness. But do we ever outgrow the danger? Which of the four aspects of a complete and perfect life are we most inclined to neglect? to emphasize? Why? What difference does it make if we do neglect or over-emphasize any of the four? Consider especially in relation to our religious life.

Having considered the importance of a well rounded development we will now note more particularly some of the spiritual goals toward which we should strive.

2. Knowledge. The writer of the Epistle to the Hebrews complains that his readers have not grown in their knowledge of Christian truth. "When by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments . . . Wherefore leaving the doctrines of the first principles of Christ, let us press on to perfection." Heb. 5:12, 6:1. He proceeds to point out that this failure to grow in knowledge imperils their spiritual life. There is danger that they shall fall away. See also 2Pet. 3:17-18. It is true with us too, that the failure to increase in knowledge renders a peril for our spiritual life. We believe that it is. Our knowledge is constantly expanding in other directions; if our knowledge of divine things does not increase proportionately it will not prove adequate for our needs, and ultimately we shall lose the little knowledge that we have. If there is a danger, let us face the matter frankly. Are we growing in our knowledge of the truth, say the Bible or not? Are we growing in the knowledge of our Lord and Savior Jesus Christ? If we are not or if we are not growing as we should, what is the reason?

The Apostles however, were anxious not only that we should grow in our knowledge of the divine truth, but even more perhaps in our knowledge of the divine will. Paul writes to the Colossians: "For this cause we also, since the day heard it, do not cease to pray and make request for you that ye may be filled more and more with the knowledge of His will in all spiritual wisdom and understanding." Col. 1:9 Knowledge of the truth can of course never be an end in itself; it must lead ultimately to a knowledge of His will for our own lives, a knowledge which expresses itself in action, as Paul proceeds to point out in Col. 1:10-12. Do we feel that we are growing in this sort of knowledge? As we glance back over the past few years have we learned better how to please God in our daily occupation? Have we learned anything more about the secret of strength and joy and peace? If, not, or if our progress hasn't been satisfactory what is the reason?

3. Love. Jesus and Paul both summed up man's

ethical obligations in terms of love. In Mt. 22:34-40. Love by the way, we should note, for them was not primarily a sentiment, as it tends to become with us, but rather a disposition of the will to seek the good of the one who was loved. Naturally then if a Christian grows he must grow in love. We generally find Paul's highest ideals for his converts in his prayers. In his letter to the Philippians he writes "And this I pray that your love may abound yet more and more, so that ye may approve the things that are excellent, etc." 1:9-10. See also 1Thes. 4:9-10. There are several ways in which growth in love may manifest itself. 1st, extensively. Most of us tend to limit our love to the members of our family, or to the circle of our friends, to a few needy cases that are pressed on our attention. But Jesus taught us that love (remember He had in mind not a sentiment, such as affection, but rather a disposition of the will) should extend to any man in need, whom we in any way can help. Does our love need to grow in this direction? 2nd, intensively. Love with most of us is fluctuating, and feeble. It shrinks from any severe effort, any great sacrifice, and so quickly grows discouraged. Is that true of our love? 3rd, as Paul suggests, "in knowledge and all discernment, so that ye may approve the things that are excellent" as the words are translated in the margin "distinguish the things that differ." We all know people whom we say are so thoughtful. We long to be of help. We ask sometimes, "Is there anything that I can do?" But these people don't ask. They seem to know almost instinctively the kindest, most helpful thing to do. In so many things the choice is not between the good and the best. And some people have a love so discerning that it enables them to distinguish between these things that differ in value, it leads them to approve not merely the good, but the most excellent. That's the ideal that Paul holds before the Philippians and before us. In which of these three ways does our love need most to be developed? Are we making any progress toward the goal?

4. Service. In his great letter to the Ephesians Paul says that the great work of the leaders of the Church is to perfect "the saints unto the work of ministering unto the building up of the body of Christ." Eph. 4:12. Paul says 'saints' where we would say 'members of the Church.' If he were writing today he would say that the great task of the Church is to perfect all of its members in the service of Christ that at last all mankind might attain unto the unity of the faith and of the knowledge of the Son of God. On putting it the other way around he would say that we must grow more and more in our willingness and in our ability to serve Him. The particular service that we are called upon to render may be through the church (the use of our talents or the use of our money) or it may be in the home, or it may be in our business, or it may be in the political life—but in any case we are called on to play our full part in the building up of Christ's Kingdom here on earth. Have we perfected our service in this regard? Wherein do we fail?

5. The measure of the stature of the fullness of Christ. If we want one sufficient ideal to cover all that we have tried to say and more, Paul supplies it for us in Eph. 4:13 and 15. The final ideal which he holds before us is the measure of the stature of the fullness of Christ. Our great desire for ourselves and for all other men is that we and they may grow up in all things unto Him, who is the head, even Christ. There can be no greater ideal. If He is our goal all else will follow. But is He our goal? Are we growing toward the manhood of the Master? Or have we become satisfied with our moral and spiritual attainments? Satisfied with our attainments as we range them along side the life of the Master, and His ideal for our lives? None of us are really satisfied when we set ourselves against that standard. But that brings us to the second part of our question—as to the means of growth.

II. The Means

1. The Place of Ideals. One condition of spiritual growth is the presence of ideals. We certainly cannot make much progress unless there is an ideal to beckon us forward! So Paul writing to the Philippians of the ideal Christian life says in conclusion: "Finally brethren whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise think on these things." Phil. 4:8. But the highest ideal as we all acknowledge is Jesus. So Paul describing the normal process of Christian growth writes in 2Cor. 3:18: "We all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory." We can all see surely that there can be no Christian growth unless there are ideals in the Christian's life. But do we give any place for the contemplation of these ideals in our own life, the contemplation of the great ideal? What place should we give to such contemplation?

2. The Exercise of the Will. Of course we recognize that it is not enough simply to contemplate the ideal. The ideal must be there, but we must struggle to attain it. The danger is that we shall grow satisfied with failure, that we shall be satisfied to measure up simply to the moral standards of our own set. To grow in the Christian life we must follow the example of Paul. "Brethren, I count not myself yet to have laid hold, but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. Let us therefore as many as are perfect be thus minded." Phil 3:13-15. Can we use of ourselves the words that Paul used of himself?

3. Use of the Means of Grace. Most Christians find that if the ideal is to be kept fresh in their minds, if their will is not to falter, they must make use of the means of grace which God has provided. What are

these means of grace? First, the Bible. Paul says: "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." 1Tim. 3:16-17. 2nd. Prayer. Jesus said, "If ye the bring evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Lk. 11:13, also Gal. 5:22. 3. The Church. Most Christians find the use of their Bible, the practice of prayer in the private devotions is not sufficient. They need the additional inspiration and strength that comes to them through common worship and association with their fellow Christians, as well as the public teaching and exposition of the Word. Knowing this the writer of the letters to the Hebrews exhorts us not to forsake our own assemblies together: Heb. 10:25. But note that these means of grace are 'means,' means to an end, means to Christian growth. Do we use them intelligently to this end? Do we use them to the best advantage? If not how can we do so?

4. Surrender to the Christ within us. In the last analysis our Christian growth depends on the Divine Spirit within us. Every aspiration that comes to us, every effort that is part faith, is the result of God's work within us. As Paul puts it: "It is God who worketh in you both to will and to work for His good pleasure: Phil. 2:13. The important thing is that can count absolutely surely on God's help in our struggle upward, "being confident of this very thing that he who began a good work in you will perfect it until the day of Jesus Christ." Phil. 1:6. God's will is made known to us in the ideal that beckon us, in the aspirations that at times stir from our sluggishness—from whatever source they come our prayers, our reading of the scriptures, our worship, our business or social or cultural contacts. If we set our minds on Christ as the ideal, and use the means of grace and yield ourselves to the God who calls us, to God who stirs us, allow Him to have His way in our lives, we may be assured, we will "grow up in all things unto Him, who is the head, even Christ."

THE PRESIDENT OF THE FEDERAL COUNCIL

A Letter to J. P. Hobson, Frankfort, Ky.

Judge J. P. Hobson,
Frankfort, Kentucky,

My Dear Sir:

Though I have not had the pleasure of meeting you personally I share with others the satisfaction of heart of your new book "The Precious Faith," regarding which you are to be congratulated. Certainly God's Precious Truth was never more constantly and insidiously assailed than at the present time; not only from avowed unbelievers outside of the Church, but also from men inside the Church,—who instead of defending and proclaiming the Gospel as they are in duty bound to do, betray it.

A recent copy of "The Presbyterian" of Philadelphia a staunch supporter of the old Gospel, quotes a recent book by Bishop F. J. McConnell, elected the new President of the Federal Council of Protestant Churches in America. This book "The Christlike God" is reported to say, page 15: "Is not this tendency to deify Jesus more heathen than Christian? Are we not more true Christians when we cut loose from a heathen propensity and take Jesus simply for the character that He was and for the ideal that He is?" In other words, it is "a heathen propensity" to acknowledge our Saviour, "God manifest in the flesh!" It is heathen to believe that the "Word was God," that our Redeemer was Deity! This strikes at the very heart of the Gospel, a blunt denial of the Lord who bought us with His precious blood.

Of course Bishop McConnell has a perfect right to believe what he pleases, but what grieves many of us is that he is head of the Federal Council to which the Southern Presbyterian Church belongs, and if our church keeps silent when he publishes such destructive views to the world, we are sharing responsibility for his utterances, for he and the council claim to speak for the whole Protestant Church in America. How can our church but protest vigorously and refuse to share in the guilt of such disloyalty to our Lord Jesus Christ? It seems to me our leaders and presbyteries ought to rise up as one man and sever all connection with the radical body; for if we do not we are really helping to spread the poisonous error which he disseminates, which if not checked will surely destroy the spiritual life of our Church. Paul's words in the Spirit are just as true today as when he spoke them, "Their word is as doth a canker (a gangrene)." Gangrene destroys the body; and the denial of our Lord's deity will surely destroy the soul, and paralyze the Church which allows such false teachings to pass unchallenged.

Union of churches is fine if we are true to the Precious Faith; but if we sacrifice the Truth to a false notion of charity or because we fear to speak out, it comes a curse, a powerful weapon of Satan. How do we feel about this important matter? I should be glad to hear from you. We all dislike to criticize, but we must speak if we are true to our Lord, must we not?

I have been a missionary of our Church in China since January 1883, and am now on the retired list. May your good book meet with a wide circulation. May God rich blessings rest on it and on you.

Faithfully yours,

Henry M. Woods.

Atlantic City, N. J.

Every Member Growing in the Grace of the Regular Worship of Giving

'SEE THAT YE ABOUND IN THIS GRACE ALSO'

II Corinthians 8:7

The Church is Not a One Man's Job—Every Member
Should Remember:



1. That the Every Member Canvass offers a real opportunity for the participation of every member.
2. That personal growth in knowledge, work, worship, witnessing and giving is a Christian Duty.
3. That March tenth is the day for advance in Foreign Missions, Home Missions, Christian Education, Religious Education, Synod's Work, Presbytery's Work, and Local Church Work.
4. That the whole world waits at your own door on March 10, and the growing needs of the world can only be met by a growing Church, and that means by growing Christians.
5. That the budget of your Church is a wall against retreat and not a barrier to prevent advance.
6. That the grace of Christian liberality is a state of the heart and not a condition of the pocket book.
7. That Christian Stewardship is "causal" rather than "casual" and that the Every Member Canvass offers a great spiritual opportunity to grow and to abound in the grace of giving.

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CHILDREN

WEENTY'S VALENTINE

Is there such a place as Valentine Land?" Weenty asked Mr. Rabbit. She jumped up from her little crib so she could have a better view of Mr. Rabbit.

Mr. Rabbit was sitting in the window looking at a very charming heart of gilt paper that Weenty had cut out and left for him on the window sill.

"I'm not sure about there being a Valentine Land," Mr. Rabbit replied seriously, "but there are such things as Valentines. This is one, you know, this lovely gilt paper heart with 'To My Valentine' written on it. One couldn't mistake that, you know."

"Oh, yes, I know it is, you darling silly," Weenty laughed. "You're not supposed to know who sent it to you but I'll whisper it, shall I?"

Mr. Rabbit put down his long ear and little Weenty whispered into the very point of it,—"I did. Don't tell that you know!"

"It's lovely of you!" Mr. Rabbit exclaimed, pink to his whiskers with delight. "I've never had a Valentine before and this one is be-oo-tiful."

"I have three Valentines," Weenty confided, "do you want to see them? One Valentine is all lacey with the dearest little boy in blue and a little girl in a white frock on it."

"It must be lovely," Mr. Rabbit agreed. "Then I have one with Saint Valentine himself on it. He's a monk, you know, and wears a long brown frock. My third one, oh well! she seems a cross little thing, she has red hair and makes awful faces. I really don't like her much."

"That doesn't sound much like the other Valentines," Mr. Rabbit interrupted.

"No, it doesn't. It's what they call a 'comic Valentine.' But do you want to see them. Let's see where did I put them?"

"Here we are!" said a very musical voice and a dear little girl jumped up from Weenty's own little chair. She was the prettiest thing with long golden hair and a fluffy, old-fashioned frock. "We thought you would never wake up," she went on. "And here we've been waiting and waiting—all of us!" The little girl waved her hand and Weenty was astonished to see the rest of her Valentines standing around.

The little boy in blue bowed, the kind monk nodded his bald head and poor little comic Valentine shrugged up her shoulders and shook her red head.

"This is Jack," the little Valentine girl went on, "and I am Jill." Both the children bowed and Weenty made her best courtesy. "This" went on Jill, "is good Saint Valentine, himself. And here is Meg."

Saint Valentine bowed, but Meg turned quite crossly away.

"I am so glad to see you all," Weenty said. "Why, this is like a Valentine party isn't it?"

"Yes, and you must look like a Valentine yourself. Shall we pin red paper hearts on your gown?" Jill asked.

"That's a lovely idea," Weenty cried. "I'll cut out the hearts right away."

"I'm all ready for the party," said Mr. Rabbit. He had pinned Weenty's gilt Valentine on his chest. It made him into quite an attractive Valentine.

"Good enough to be kissed!" Weenty declared.

Jill pinned the red hearts on Weenty's gown. It made her look quite like the Queen of Hearts.

"Saint Valentine," Mr. Rabbit said, "Weenty was asking me if there was a Valentine Land? Now, perhaps you can answer that question?"

"So I can," replied Saint Valentine, "you see, the Day is named after me. Long, long ago in a little town of Italy, I used to send little letters to all my young friends to let them know how I loved them. Sometimes the letters had pictures on them—"

"Not pictures like her," said Jack, pointing at Meg. Meg stuck out her tongue in a very rude fashion. Jill was quite shocked.

"Oh Jack, you shouldn't say such things. Valentines are supposed to always be messages of love and good wishes."

"I'm not," said Meg. "If you'd seen Weenty cry, when she saw me, I crossed my eyes—just like this—and looked as awful as I could. Ha, ha, ha! He, he, he! I scared her!"

"Oh!" said Weenty, ready to cry again. But good Saint Valentine slapped his knees and laughed with Meg.

"He, ho," he chuckled, "that is a funny

face, Meg. You are an artist at making faces!"

"Oh, I can make a better one than that!" cried Meg, very much pleased at being noticed. "How is this?" She made a perfectly dreadful face which made Saint Valentine laugh harder.

"That would make even a boy cry," Meg said, triumphantly, "now wouldn't it?"

"Not me," said Jack. "I think it's funny. Gee, Meg, you're really lots of fun, after all. Make some more faces. Don't you think she's good, Weenty?" he asked, turning to the little girl.

"Oh, yes," Weenty answered, "now that I see that she does it just for fun. When I cried this morning, you see, I just didn't know that she was a joke. It was very silly of me. Of course," she added in a whisper to Jill, "I like your kind of Valentine a great deal more. But I see now, the funny ones can only hurt you if you don't laugh at them."

"Quite right," agreed Jill, "and after all Meg is a good natured little girl. She just hasn't had any proper bringing up. I wouldn't like to look that that, would you?"

Just then Mr. Rabbit remarked to St. Valentine, "you haven't told us where Valentine Land is yet. You were saying something about Italy."

"Oh, to be sure," replied Saint Valentine. "But of course, Italy isn't Valentine Land. I should say that that land lay in the loving heart of everyone. What do you think?"

"I've never been in a heart," said Mr. Rabbit. "I shouldn't think that that would be much fun!"

"I was speaking figuratively," the good Saint explained himself.

"Oh-er-yes, I see," Mr. Rabbit agreed, doubtfully. He wasn't sure what kind of speaking "figuratively" might be. Do you know?

Jill spoke up at that moment, "You can come into our heart," she said. "Follow me."

Everybody jumped up and followed Jill, who led them to a huge lace paper frame. It was cut in heart shape. There were two little flower beds on each side of the heart where Jack and Jill usually stood. Behind that was a charming path that led to a cottage, a most inviting spot, all overgrown with roses in which blue birds fluttered.

"What a lovely place!" cried Weenty. "May we really go in? What beautiful flowers!"

"Let me pick you a bouquet!" Jack said—

"Roses are red,
Violets are blue,
Sugar is sweet,
And so are you!" he quoted, handing her the flowers he had picked.

Saint Valentine gathered some flowers, too, and with a very graceful bow, presented them to Jill.

"If I am yours and you are mine,
"We'll be each other's Valentine!" said he.

Mischievous Meg felt it was her turn so she sang to Mr. Rabbit in a very comical manner—

"I love you little, I love you big,
"I love you like a little Pig!"

Mr. Rabbit was not a bit offended. He laughed heartily. So did all the rest.

Just then the clock in the hall began to strike—one, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve—and like the magic people of fairy books, Jack and Jill, Saint Valentine, Meg and Mr. Rabbit were gone.

"Dear me!" said Weenty the next morning. "I never got into Valentine Land. But at any rate I'm not frightened at Meg any more!"

VALENTINE

There's a knock at the door
And the patter of feet,
And sounds of gay laughter
Now far down the street.

And here in my hall,
Most under the mat,
A white card is resting—
Now, just fancy that!

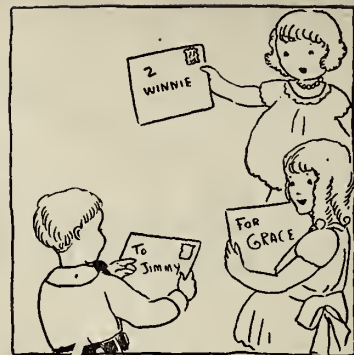
It's a picture of cupid,
The fat little elf.
Why he can't keep from laughing
In spite of himself.

To carry the message of
Loving good cheer
That was printed for me
By fingers so dear.

Now I wonder whoever
Those blossoms entwine
Round the heart that entreats:
"Be my sweet Valentine."



Today the Postman's whistle
Made all the child run,



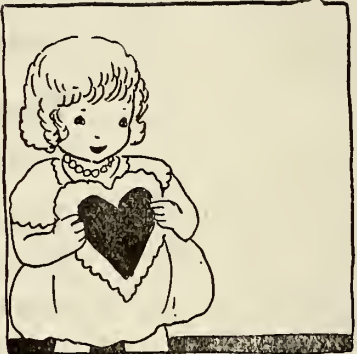
For he brought lots of Valentines
A bunch for everyone!



There were jolly ones for Daddy,
And Mother's were of lace—



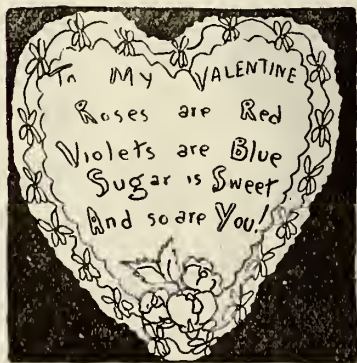
And comic ones for Jimmy,
And pretty ones for Grace.



But oh, I had the prettiest,
Who sent it, no one guess'd,



For the envelope was funny
The way it was address'd—



But when I read the verses
"Bout roses red and violets blue



I knew away down in my heart
It surely came from you!

PUZZLE CORNER

Numerical Puzzle

I am composed of two words of four and seven letters respectively.

1. My 1, 9, 10 is to gain.
2. My 5, 2, 4 is a fish.
3. My 7, 3 is a preposition.
4. My 8, 6, 11 is to pull with effort.

My whole is an occupation of Lincoln's youth.

Seasonable Primals and Finals

(Seven-letter words)

- A North American tree
- To disclose
- A conspirator
- The infernal regions
- To deny
- Prosperous result.

COLORS THE PICTURES

Dear Standard:

I am a little girl nine years old. I am writing this to surprise my daddy. I like to read the stories and color the pictures. I like to go to Sunday School. My teacher is Miss Ethel Davis.

Your little friend,
Sara K. McGee.

WE'LL HIDE IT FROM W. B.

Dear Standard:

I am a little girl eight years old. I go to Sunday School every Sunday. I hope Mr. Wastebasket will never see this. I always like to read the story on the letters so much. One of my Sun-

day School teachers is Mrs. E. F.

Your little friend,

Katherine Hoffman

Lenior, N. C.

YES, W. B. HAS TO GO SEE "VALENTINE"

Dear Standard:

I am ten years old. I like to school I am in the fourth grade teacher is Mrs. Dula, I like her.

I go to Sunday School every Sun I can. My teacher is Miss Reid, her very much. I hope Mr. Wasteket has gone courting so he won't see my letter. Please print my letter want to surprise my Mother and Daddy.

Your friend,
Ruth Ho

Lenior, N. C.

PUZZLE ANSWERS

SEASONABLE PRIMALS AND FINALS

- FINALS
- C-atalp-A
- U-ncove-R
- P-lotte-R
- I-njerm-O
- D-isavo-W
- S-uccess-S

NUMERICAL PUZZLE—1.

2. Cod. 3 To. 4. Tug

WOOD-CUTTING

BE MY LITTLE VALENTINE

A heart With An Arrow In It.

YOUNG PEOPLES DEPT.

Rev. W. A. Gamble, Pinetops, N. C.

EDITOR'S LOOKOUT

The Howard Memorial Presbyterian Church, Tarboro, N. C., of which Rev. T. L. Harnsberger is Pastor, arranged for Dr. W. T. Thompson of Union Seminary to visit the church and give suggestions for the building up of the Sunday school and Young People's work.

On February 10th Dr. Thompson spoke at the morning service, held a conference in the afternoon, and conducted a devotional service at night. The young people and their older friends invited the young people and their leaders in each church of Albemarle Presbytery, and provided dinner and supper for all who came.

Dr. Thompson is known throughout the bounds of the Southern Church, and beyond, as a specialist in Religious Education and an attractive and helpful speaker and the Tarboro Church feels fortunate to have had this visit.

YOUNG PEOPLE'S TOPIC

Charlotte Garth Adams

Sunday, February 24—Training For Service—Matt. 20:20-28; Acts 22:3; 2Tim. 1:5, 6.

Leader

Our subject today is Training For Service. The scripture passages suggest three places where we may learn to serve, at our mother's knee, under a good teacher, and in the service of Christ. As children of course our first school is our home. Then, our teachers in the daily school are our guide. Our church also offers us training for service. We all have these advantages around us from our earliest years.

When we have finished high school, the college invites us to further train ourselves for service. Our great denomination has provided church colleges so the young people of Presbyterian homes may receive an education under teachers who have a reverent faith in the Bible and in God.

Let us think of all these places and advantages where we may be trained for service. First, we shall think of our homes as the school for character and service.

Learn to Show Piety First at Home

Ever since we were very small, we've been told stories of good little boys and girls who always obeyed and were neat and longed to do something "to help somebody." We pictured them always in white clothes with "rim and "goody-goody" expressions. They weren't in our idea of a good time. Often a story of a bad little boy or girl would inspire good deeds in us much more quickly. But always, whether the story was about good children or bad children, there was a moral—a moral as evident as the nose on your face. And the sum and substance of all the morals was this "Learn to show piety first at home." Perhaps our parents begin with us at tender age because it is such a hard lesson to learn and such a continuous job. There is very little glory in doing the small tasks about the home—they seem to be such thankless jobs. And being sweet is not ways the easiest thing. But if we can learn to work with others in the home, we can learn to co-operate with others in bigger things. If we cultivate pleasantness and courtesy in the home they will come naturally when we are away from home. The world judges our homes as we are samples. Every day we are in training for service and nothing is too small for being done well. Whosoever would be great among you shall be your servant, and whosoever would be first among you shall be your bondservant."

Education and Training

"Training for service" invariably makes us think of schools—training sounds more like school than home. It sounds systematic and well ordered. But "education" does not always mean schools and colleges. "Education" takes in all that we learn from the beginning to the end of our lives; it includes not only systematic schooling but also the enlightenment and understanding that we receive thru experience. Therefore one who has never been to school at all can be educated—no doubt better educated than those of us who have our thinking done for us at school. Going to school is a short-cut experience. Others have experiences with this or that subject. They write them down. We read them. Then when a similar experience comes to us, we call to mind what we have read and use the experience of that other person either as a guide or as a warning. Going to school arouses in us a desire for new experiences—we want to know more.

Little learning is a dangerous thing, sink deep, or touch not the Pierian spring. There shallow draughts intoxicate the brain, and drinking largely sobers us again." Pope)
"Learning undigested by thought is labor lost, and thought unaided by learning is perilous." (Confucius)

Christian Education

When we say Christian education, we do not limit education—we rather broaden it. For Christian education means knowing more about Christ, which finally leads to knowing Christ better. Education will never save the world—Christ is the only one who can do that. Education without Christ can make men hard and cruel. Education with Christ makes men broader, more sympathetic, gentler, and more courteous. If education robs man of Christ, he has lost more than he has gained—his learning can never satisfy our souls. Dr. Woolf in the "Christian World" says: "Men of science look wistfully to see if the God we believe in is big enough for the world they know of. Science today joins the prophets of yesterday and asks us to lift up our eyes to the hills,

or to consider the heavens, or to plumb the abyss of the seas, whence will come our help and to think more grandly of Him who weighed them out. We cannot conceive Him truly except with minds exalted to the grandeur of His ways. And so science throws us back magnificently upon religion's own way of knowing God. As we follow that way sooner or later we have to do with Him personally, and He Himself deals with us one by one. That is where science merges into religion, and lets the soul see deeper than the atoms and beyond the farthest stars."

You may hear a great deal about science conflicting with religion, but if you think of science as "thinking God's thoughts after Him" you cannot go far wrong. "Training for service" will take your best efforts, but remember also that you can serve while in training.

Our Church Schools

The Southern Presbyterian Church has always believed in providing church schools for her young people for boys and girls. There are high schools which prepare for college. There are colleges for boys and colleges for girls, some being junior colleges, where a young person may receive the first two years of a college course. Then there are the full colleges, where one may obtain a degree.

Then we have the Assembly's Training School at Richmond, Va., Here young women and young men too may prepare to do special work in churches, such as directing religious education in churches, or helping pastors of churches in visiting and other kinds of work such as type-writing and correspondence.

Then we have the seminaries where our young men are trained to be preachers, missionaries. If anyone wants to serve he or she can be trained for that service.

JUNIOR C. E. TOPIC HELPS

Miss Hattie Mae Covington

Topic for February 24, 1929 — "A 'Stay-at-Home Journey' to an African Village."—Acts 8:5-8.

The Service of Worship

Piano Prelude.
Call to Worship.
O sing unto the Lord a new song; sing unto the Lord all the earth.
Declare His glory among the heathen, His wonders Response:
among all people.

Response

From all that dwell below the skies,
Let the Creator's praise arise.
Let the Redeemer's name be sung
Through every land, by every tongue.
Matt. 2:19, 20 repeated by all.
Hymn: "Jesus Calls Us."
Scripture Lesson: Acts 8:5-8.
Prayer—Sentence prayers.
Hymn—"Jesus Saviour Pilot Me."

Offertory Service

Whatever ye would that men should do unto you, do ye even so unto them.
Offertory—Music.
Prayer—By the leader.
Special Music: "How Long Must We Wait?"
The Leader's Talk.
Picture Study: David Livingstone.
Talks by the Juniors.
The Superintendent's Message.
Hymn: "We've a Story to Tell to the Nations."
Benediction.

Suggestions for Talks

1. Location of Africa.
2. Conditions of the country.
3. Characteristics of the people.
4. Missionary Work in Africa.
5. Each member of the society find out the name and residence of one missionary in Africa, and learn all he can about him and the work he is trying to do.
6. Impress the Juniors with the importance of Christian missions, and show that the Juniors as friends of Jesus should help to carry on His work.
7. Medical Work in Africa.
The witch doctor is fast losing his hold on the people. The fame of the mission doctor is spreading over the country to such an extent that at one of the stations there are over two hundred on the waiting list for specific operations.
8. Village Schools.
There were no schools in Cameroun before the coming of the missionary. From their fathers the boys learned games to strengthen their memory. At night they listened while their elders told folk tales and cracked riddles, and as soon as they were old enough they themselves joined in the telling. There are now in the Cameroun bush village schools from three to five miles apart. The school house is built by the villagers and the school children.
9. Bible Translations.
In the village schools and in the first year of the station schools the New Testament is used as a text book. Versions of the Scriptures have been printed in two hundred and forty-four languages and dialects of Africa. Many tribes are almost totally without the uplifting influence of Christian literature
10. David Livingstone and his courage.
It requires courage to leave our homes and friends to take up any new work, but it needs more than courage to go into a strange land among savages and wild beasts and all sorts of unknown dangers. It needs faith and trust in God's care and boundless love for Jesus Christ and His cause. David Livingstone had both courage and faith. He loved Christ enough to obey His command to go into all the world and preach the gospel. Many others today are showing the same courage.

Obituaries

MRS. CHARLES A. LOGAN

Our whole Church mourns today the home-going of one of the loveliest and best-beloved of all her missionaries, though sure we are that what means lamentation to us means coronation to her, and that yet a little while and we shall see her again.

"Lovelier in Heaven's sweet climate, yet the same."
For the following sketch of her beautiful life and character we are indebted to Miss Bess M. Blakeney, her devoted friend and fellow missionary.

"Martha Blain Myers, daughter of Henry H. and Mary Nelson Myers, was born December the thirteenth, 1871, in the historic old university town of Lexington, Virginia. Lovely both in face and character, reared in a home of rare culture and godliness, 'Patty', as she was called, was unusually beloved by a wide circle of friends as well as by a family destined to render, in mature years, outstanding service to the Church. Speaking of her in those earlier days, one of the foremost ministers of our church once said to me: 'Miss Patty was always my boyhood ideal of sweetness and graciousness.'

"She was educated at Mary Baldwin Seminary, Staunton, Virginia, where she specialized in music. On November 22, 1899, she was married to Rev. Charles Alexander Logan of Kentucky, and for three years engaged in Home Mission work with her husband in the mountains of eastern Kentucky.

"In December, 1902, Dr. and Mrs. Logan came as missionaries to Japan, and for the last twenty-six years have lived and worked in Tokushima, where both won for themselves a unique place in the hearts and affections of multitudes of people. In April, on the eve of their return on furlough, Dr. and Mrs. Logan were given a great ovation, in honor of their twenty-five years of service, by hundreds of the leading officials and people of the city and province.

"In a hospitable Mission, Mrs. Logan's hospitality was proverbial. Energetic and capable to a remarkable degree, her home was always 'a goodly place where it was good to be.' But comforting as was this material ministrations, it did not end there, for from her dear loving heart she gave prompt sympathy and sound advice to any who sought her aid. That 'she was never known to lose her temper, to make a spiteful remark, or to do an unkind deed' is the remarkable testimony of one particularly close to her; and to that I wish to add that she was one whom I have never heard criticised. One comfort in our sorrow is that we did love her and appreciate her, and we believe she knew it.

"And yet she was so modest and unassuming that I doubt if she even faintly realized the wonderful influence she exerted on the lives of all she touched. I never heard her speak at our Mission meetings, except to lead in prayer; comparatively few articles came from her pen; yet through her husband and children she has preached the most eloquent of sermons, and her courage and charity and splendid faith are written so deeply on hundreds of hearts that neither time nor space can ever obliterate the impression.

"Hers was a smiling, radiant, optimistic faith. Not only did the unusual love and harmony existing between the members of her household make it a wonderfully pleasant place, but it was always a center of good cheer, and she entered with almost as great a zest into little Philip Hassell's enthusiasm over a new toy as she brought to bear upon a woman's meeting she was conducting, or a long, country evangelistic trip with Dr. Logan.

"Grown people loved her because she was so unfailingly kind and genuine and sincere; little children adored her because she had the loving, guileless, pure heart of a little child. I never left her presence unrefreshed both physically and spiritually, and if I were a raw, rank heathen, one afternoon spent with Mrs. Logan would be sufficient to convince me that it was her Lord and Master whom I wished to serve. Henceforth we shall all strive to be more like her. For she was like her Lord.

"To our pitifully small Mission, and to the whole of the evangelistic force of Japan, her loss is irreparable, and yet we know that she was peculiarly prepared for her richer, fuller service. Even in little things, with her usual foresight, she was ready. She was taken ill on November 16th, having conducted her last meeting the previous day. From that time she never left her bed, but her numerous Christmas gifts were all ready, and those intended for America were on the way across the ocean at that time.

"For over twenty-five years she had been a wonderful witness in the same great city. She had just returned from a happy furlough where she had enjoyed the reunion with relatives and friends and had seen her three beloved daughters matured into fine, fair womanhood. And she was permitted to come back to her chosen field that her triumphant death and the beautiful faith of her family and friends might be a further sublime witness for Him whose she was and whom she served.

"Her last hour, as described by Rev. Dr. A. P. Hassell, associate, neighbor, and close friend thru many years, reminds one of the leave-taking of one of the early saints or crusaders. In the conclusion of his address to the Mission friends gathered at her home for the final English services Dr. Hassell said:

"All had been done from the beginning of her illness that human love and ingenuity could do, and she was going to Him for a glorious welcome home.

"There was no 'moaning of the bar' when she 'put out to sea.' And though it may be too much to say there was 'no sadness of farewell', we can say with confidence that that sadness was not hers. She went forth not as one who had been vanquished but as a glorious victor from the well-fought field. And I can think of no more appropriate words to apply to her in closing than those of the Apostle Paul, as he contemplates his own victory, 'I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge shall give to me at that day; and not to me only, but also to all them that have loved his appearing.'"

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STORY

SOME "PROHIBITION" THOUGHTS.

The Michigan Advocate reproduces this story from a recent writer:

A young married man whose home, business, and health were destroyed by his drinking excesses took me to his house, shut the door, and pulled a revolver out of his pocket with the announcement:

"I'm going to give myself just one more chance, just one!"

Then he called a couple of bright-eyed, though frightened and neglected children into the cheerless room.

"They're the ones I'm hurting most, them and my wife. She's in bed. I hit her last night, and then I got sober. It had come to that! And look!"

He took from a drawer a bouquet of withered and charred flowers.

"My wife cherished them because she carried them when we were married, but I stamped on them last night and threw them into the fire, and when she tried to rescue them I knocked her down. I give myself only one more chance."

He took the revolver off the table and shoved it back into his pocket, grabbed me by the arm and led me a little roughly across the room to where the photo of a group of young men hung upon the wall. His own face looked out from the group, sparkling, care-free. From it I glanced at him as he now stood stricken. Then I experienced a shivering "mental moment" as he directed an unsteady finger at one in the group's center whose hat was tilted merrily and whose arms were extended fraternally across the shoulders of his neighbors as they all laughed.

"That is the man who taught me to drink."

Suppose that careless young tempter could have seen that wreck of a man, a home; that anguish of a husband, a wife, children. Perhaps he would have hesitated long before he led his friend in that dismal way.

Another story: A young girl looked out of a window. A funeral cortege was winding its way by her home. In the hearse was a young student who had taken his own life. Some months before he came to college an earnest youth out of a Christian home. He was studious and did not pay tribute to the pretty young bell who coveted attention. She set her plans to entangle him with her charms. Too well she succeeded. She then prompted him to form associations with some wild men of the college. From bad to worse he went and then this disaster. Had she seen the termination, light, flippant, selfish though she was, perhaps she might have restrained her craving for adoration.

Tragedies, tragedies that might have been spared if the possible outcome of influence had been foreseen!

The Other Side

A writer was seeking information concerning Frederick Robertson. He interviewed a common tradesman. The man said to him, "Come this way." Taking him into a rear room he said, "Do you see that picture?" pointing to a likeness of the great preacher. "If I ever feel like doing a mean thing I come back here and look at that picture and then the desire leaves be." Cheered along the way would this preacher have been had he been able to foresee that after his death he would be a refuge from temptation to a humble man.

The editor and owner of a great daily was approached by some business men of his city. The prohibition issue was in the balance. They said to him: "Prohibition is hurting our city. The other papers are working against it. We wish your help." And with those words there was the implied threat that if he refused the consequences would not be pleasant. "I will answer you tomorrow in an editorial," he replied. That night he was pondering his answer. As he walked to and fro in his study he chanced to look toward a picture of his mother. There he saw the white bow. In an instant his decision was taken. In a strong editorial he called upon his fellow citizens to arise in their might and have done forever with the liquor curse. Some dark days had no doubt come into that Mother's life. If she might have looked down the years and if she might have seen that in an hour of testing her boy would have been guided by her fidelity, the way would have been made smoother for her.

Inspiration, inspiration that would have been felt if the outcome of fidelity had been foreseen!

BUSINESS IS BUSINESS

Clara Boyle Bracken

"Old Mac isn't very keen about the new system, is he?"

"Oh, I don't know." Rodger Bowman had no intention of discussing his chief with the most talkative man in the office.

"Looks to me like he's afraid he'll go out with the old ledgers he's been using for the last thirty years," Bob Creason went on without encouragement. "He's so absent-minded lately. Mr. Fairchild's been looking for him this morning. If he goes, I've got a hunch that Rodger M. Bowman will take his place."

"Chuck the applesauce, Bob," Rodger answered shortly. "Here's old Mac now."

"Everybody knows you're the best man in the office anyhow."

"The best man in the office," Rodger Bowman repeated the phrase as he sat down quietly at his own desk. "The best man in the office"—and why not? Hadn't he been working steadily toward that goal for three long years? Books at the library, a correspondence course in business methods, modern office equipment—he had studied them all in preparation for this very day. Too bad for an old man to lose his place, but business was business.

Perhaps the head bookkeeper in the office of Fairchild and Company, was absent-minded that morning, for how could he see the pages of his ledger when a gentle, wistful face kept coming before his eyes?

A little white-haired lady was standing on the top step of a shady porch, pinning a bunch of violets on her husband's coat.

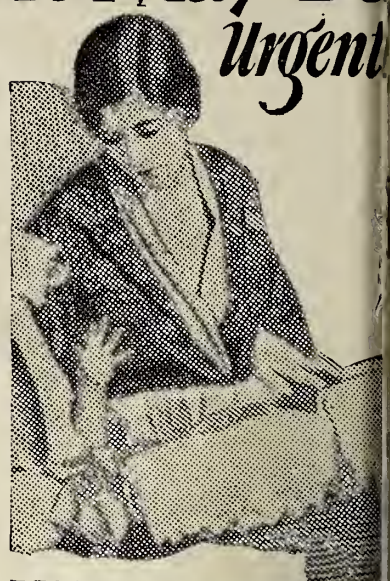
"You haven't acted like yourself for a week," she was saying. "Are you working too hard, dear?"

"I'm all right. Likely a little touch of spring fever," the head bookkeeper had answered.

"I'll make some sassafras tea tonight. You know Sunday is Mothers' Day." She drew a deep breath before she went on. "I thought maybe I could fix up a nice dinner with just the things Ted liked, and maybe you could invite one of the young men down at the office, somebody that's lonesome and would like a little home cooking, and— and—mothering—"

"I'll see what I can do," Andrew Mc-

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Davitt replied. "So many of them go
 out of town for the week end or are
 all dated up with their girls." He look-
 ed down soberly at her disappointed
 face. "But I'll find somebody, so the
 boy will know we haven't forgotten."
 How could he tell her that not one
 of those self-sufficient, up-to-the-min-
 ute young men had need of anything
 that he or she could give?

Just before noon Mr. Fairchild came
 into the office, a sprightly individual
 beside him carrying a glossy new cal-
 culating machine which he placed on
 Mr. McDavitt's desk.

Lifting the lid, he began to put it
 through its paces with bewildering
 rapidity, reciting his stereotyped sales
 talk with a speed that matched the
 machine.

"It's all plain as A B C," he finished,
 "so simple that any eighth grade pupil
 can operate it."

Why was Rodger Bowman looking
 at the head bookkeeper just then? No
 one else seemed to notice the look of
 swift apprehension that crossed his
 face—least of all Mr. Fairchild.

"We'll start in with the new system
 on the first, Mac," he said. "The rest
 of the equipment will be delivered next
 week." And went out talking and
 laughing, without hearing the old man's
 mechanical assent, or seeing the stricken
 look in his eyes.

But Podger Bowman saw it, and it
 haunted him all that day. "What's the
 matter with me," he muttered, "trying
 to mix sentiment with business?" All
 great men were lifted to success on the
 shoulders of their fellows, and if those
 shoulders were stooped and old and
 frail, how could he help that? Busi-
 ness was business.

Work was finished early that after-
 noon, and one by one the fellows hur-
 riedly left the office.

"Boy, this is great weather for ten-
 nis."

"See you at Elm Grove Courts in the
 morning."

"I'm going out to Sunset Park for
 the day."

As Rodger Bowman buttoned on his
 coat he gave one swift glance of sym-
 pathy at the bent shoulders of the
 head bookkeeper, then resolutely turned
 toward the door. "All great men are
 ruthless," he argued. "Business is busi-
 ness."

Andrew McDavitt looked up from
 his work. "Oh, just a minute, Mr. Bow-
 man." Knowing that the boy had no
 home of his own, he had intended to
 invite him to Sunday dinner, but the
 words stuck in his throat. "I—er—ah—
 a pleasant Sunday to you, Mr. Bow-
 man."

In answer the ruthless young man
 did a most surprising thing. He turned
 and walked swiftly across the room.

"Mr. McDavitt, I thought—I er—I
 wondered if you'd have time to go over
 this new machine with me. That poll-
 parrot talked so fast this morning that
 nobody could follow him."

Was it gratitude that flashed in those
 faded blue eyes before the curtain
 dropped?

"We'll work it out right now if you
 don't mind staying for an hour or two,"
 the head bookkeeper answered eagerly.
 "And by the way, how about com-
 ing out to dinner with us tomorrow?
 Mother would be so pleased. She's al-
 ways been lonely since Ted, our boy,
 didn't come back—from France."

As Andrew McDavitt beamed across
 the dinner table next day at his wife's
 radiant face, he wondered if the young
 man realized how much his coming
 had meant to them. But Rodger was
 too busy revising his code in the fine
 fellowship of that little home to be
 conscious of anything except the gifts
 he had received. Life was something
 more than a battle, with a victory al-
 ways to the strong.

"Mrs. McDavitt," he said haltingly in
 farewell, "I can't tell you how—how
 how wonderful it has been to be here."

"You must come often, Mr. Bow-
 man. It's been a happy day for us, too.
 Mr. McDavitt is very fond of you,"
 she confided. "He has a big, hard
 motto, 'Business is Business,' but he
 doesn't mean a word of it. He's the
 kindest man in the world."

"I know that, Mrs. McDavitt," the
 ruthless young man replied. "I think
 he's just the finest boss a fellow ever
 had."—Presbyterian.

TOO DRASTIC?

Newspaper readers were somewhat
 startled recently to note that a woman,
 residing in Lansing, Mich., had been
 sentenced to life imprisonment in the

Detroit House of Correction for re-
 peated violation of the prohibition law.

Some newspapers published only part
 of the story—paragraphers commented
 bitterly on the fact that, for selling a
 pint of liquor, this woman would have
 to end her days in jail.

Sentimentalists were aroused, espe-
 cially when it was learned that the
 the offender was a woman and a moth-
 er. There were some who blamed the
 Eighteenth Amendment for her crime.
 Others were, no doubt, amazed at the
 drastic action of the jury (composed of
 eight men and four women), which deli-
 berated but thirteen minutes on the
 afternoon of December 31 and found
 the defendant guilty of being a "habit-
 ual criminal." Thus, under the new
 criminal code of the state of Michigan,
 a life sentence was found mandatory
 and Judge Charles B. Collingwood im-
 mediately pronounced it.

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 of whom are living), was charged with
 breaking the prohibition law on three
 occasions previous to her final convic-
 tion. Her husband is serving a two
 year term in prison at the present writ-
 ing. According to her record, Mrs.
 Miller served time in 1923, 1925 and

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S P A R K L E S

Proofreaders, Please Note

We'll begin with box; the plural is boxes,
But the plural of ox should be oxen, not oxes.
One fowl is a goose, but two are called geese,
Yet the plural of mouse should never be meese,
You may find a lone mouse, or a whole nest of mice,
But the plural of house is houses, not hice.
If the plural of man is always called men,
Why shouldn't the plural of pan be called pen?
The cow in the plural may be called cows or kine;
But a bow, if repeated, is never called bine;
And the plural of vow is vows, never vine.
If I speak of a foot and you show me two feet
And I gave you a boot, would a pair be called beet?
If one is a tooth and the whole set are teeth,
Why shouldn't the plural of booth be beeth?
If the singular's this, and the plural is these,
Should the plural of kiss ever be written keese?
Then one may be that, and the two would be those,
Yet hat in the plural would never be hose.
And the plural of cat is cats, and not cose,
We speak of a brother, and also of brethren,
But though we say mother, we never say methren.
Then the masculine pronouns are he, his and him,
But imagine the feminine she, shis and shim!
So the English, I think you all will agree,
Is the funnest language you ever did see.

—"Symposium," from Inland Printer.

"How's your wife coming along with her driving?"

"She took a turn for the worst last week."—Life.

Mrs. Smythe—"I'm soliciting for a charity organization. What do you do with your cast-off clothing?" Mr. Smith—"I hang them up carefully and go to bed. Then in the morning I put them on again."—Pointer.

Rube—"What do you think about this here Evolution?"

Yonkel—"It's a good idea—but can they enforce it?"—Life.

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Representing the Presbyterian Church in the U.S.

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RS. MARY JASPER WILLIS, Contributing Editor

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CHARLOTTE, N. C., FEBRUARY 20, 1929

No. 8

Dr. Glasgow Will Speak At P. C. Services

Knoxville Pastor will Deliver Evangelistic Addresses at Clinton, S. C.

President John McSween announced chapel recently that the annual evangelistic services of Presbyterian College of South Carolina, at Clinton, S. C., will be held during the week of February 20. The speaker will be Dr. Samuel M. Glasgow, pastor of the First Presbyterian Church of Knoxville, Tenn. Doctor Glasgow is one of the leading men in the Church, and McSween said that the college was very fortunate in securing his services.

Announcement has been made of the resignation of Dr. W. E. Hoy, for the past eight years head of the department of biology here, to accept the position as head of the department at the University of South Carolina. This will be a distinct loss to Presbyterian College as Dr. Hoy has been recognized as one of the best teachers in the college and has always held the appreciation and respect of his students. No definite arrangements have been announced for next year thus far.

The catalog, to be issued next week, will also announce that Prof. G. W. Hilliard for the past three years professor of English and literature, will be on a leave of absence next year in order to complete some research work at that line. His place for that time will be filled by H. T. Swedenburg, a graduate in the class of '28 and at present engaged in postgraduate work at the University of Chicago.

Two Churches May Be Merged in Greensboro

Presbyterian and a Methodist Union May Take Place If Two Congregations Near Each Other Agree to Unite

Reports have been published in the press of Greensboro, N. C., of the possible union of two churches in that city, the Presbyterian Church-by-the-Side-of-the-Road and the Park Place Methodist Church. The union is merely in the air, and nothing had been positively reported in the reports received in this city. It may be several weeks before complete understanding will be reached. We print herewith the report published in the Greensboro Daily News:

It is expected that suggestions looking toward acquisition by Park Place Methodist Church of the property at the intersection of Wendover Avenue and Carolina Street now serving as the home of the Presbyterian Church-by-the-Side-of-the-Road, also with a view to inclusion of members of the latter in Park Place, will receive consideration at a meeting of officers of Park Place Church Tuesday evening, February 12.

Representatives of the Church-by-the-Side-of-the-Road are reported to have suggested to representatives of Park Place Church that, in the event of approval by the two congregations, such a union might be developed. The matter has been the subject of considerable discussion, and it appears that definite developments, either favorable or unfavorable to the idea, may soon ensue.

The large lot used by the Church-by-the-Side-of-the-Road as the site for its place of worship and also for extensive outdoor activities is said to have been purchased from the Cone interests under contract stipulating that within a certain period of time the property would revert to the Cones in case of failure to construct thereon a church of the minimum value of \$25,000. It is understood that about a year for construction of such a church is required.

(Continued on Page Two)

Dr. Christie Explains Carnes' Sentence

Baptist Home Mission Board Intercepts Criticism of the Baptists

Some criticisms, taking the forms of association action, personal and editorial opinion have arisen concerning the recommendation of the ex-treasurer Carnes to the mercy of the court for only a five year sentence, and we print the explanation of the president of the Baptist Home Mission Board, of Atlanta, Ga.

Dr. Luther Rice Christie, president of the Baptist Home Mission Board explains the action of that body in accepting a consent verdict whereby Carnes entered a plea of guilty to one of the 20 indictments pending against him and was sentenced to from five to seven years imprisonment.

In his statement addressed to Baptists throughout the South, Dr. Christie stated that sentence as imposed by the court "will not seem to our people in keeping with the enormity of the crime," and that to many it would seem the board should not have consented to such a short sentence.

Termining the case one of the "most difficult and embarrassing in the history of the denomination," Dr. Christie said, "it is not possible for one not intimately connected with the inside of the situation even to guess at the mass of complexities involved in it."

Dr. Christie called attention to the board's move to "lay hold of all the defendant's visible assets" when the shortage was discovered and the legal difficulties necessary to show "just how our money got into all these different properties," which he said were valued at \$250,000, "before we could recover these stolen goods."

Criminal action against Carnes and civil action to seize his assets would have involved heavy expense and long delays.

The statement said that "one or two convictions would satisfy the state and the general public; and for the board to have forced the contest, after this, in a long series of criminal cases, would have exposed the board and the denomination to a charge of unreasonable vindictiveness and might have had a backfire both disconcerting and dangerous."

When defense attorney approached the board counsel with overtures for a settlement, Dr. Christie said he deferred to the judgment of the board's lawyers and agreed, "as to the wisest disposition of the matter."

"Indeed, I have not the slightest hesitancy in saying that I felt immensely relieved at the overture from the defendant's counsel," the statement said, "I had hoped and prayed that the accused might eventually enter such a plea and spare the Baptists the necessity of having to be hawked about the streets through another painful period of noise and notoriety and nastiness."

Dr. Christie said the defense attorneys were willing to have their client "make good."

Dr. Thompson Speaks in S. C.

University of South Carolina at Columbia Invites Seminary Professor to Closing Exercises

The commencement exercises at the University of South Carolina will begin Sunday, June 9, and close the following Wednesday.

The baccalaureate sermon will be preached Sunday evening in the First Presbyterian Church by Dr. W. Taliaferro Thompson, professor in Union Theological seminary, Richmond, Va.

The commencement address will be delivered June 12 by Dr. Henry N. Snyder, President of Wofford College.

New Head of Salvation Army

Edward J. Higgins Elected by Council to Succeed Gen. Bramwell Booth—Booth Family Will Contest

At Sudbury on Thames, England, February 13, Edward J. Higgins, of England was elected commanding general of the Salvation Army's world-wide organization succeeding General Bramwell Booth. The high council's choice of a new general was 52 to 5.

The election of General Higgins, heretofore a commissioner of the army and chief of staff, marks a new phase in the long struggle to release the organization, with its property assets, from control by members of the Booth family. Four members of the Booth family were included in the five minority votes today against the act depriving General Booth of office. They were Mrs. Bramwell Booth, her two daughters Catherine and Mary, and Mrs. Luch Booth-Hellberg. Commissioner Allister Smith made the fifth.

The high council numbered 61 during the vote on deposition. Four refrained from voting. One was known to be Commissioner Albin Peyron, the father-in-law of General Booth's son, Wycliffe. Other members who are thought to have abstained from voting are Commissioners Cunningham, Laurie, and Kitching.

The council's action puts the next move up to General Booth. He has already filed proceedings questioning the legality of the 1904 deed pool under which the council functions.

(Continued on Page Two)

The Turks Have a New Alphabet

American Bible Society Plans to Meet Requirements By Printing Bi-Lingual Testaments With Old Language Beside the New

On November 1, 1928, the Grand National Assembly of Turkey passed a law abolishing the use of the Arabic letters, with which Turks have always written their language, and substituting practically the alphabet which we employ. According to this law, all newspapers were to appear only in the new (Latin) characters after December 1, 1928, and one month later all books had also to conform. Books printed previous to that date in the Arabic letters might continue to be circulated, however.

The Turkish President, Mustapha Kemal Pasha, inaugurated and is leading the reform. He is especially anxious that the peasants and laborers, classes which are almost totally illiterate, should be helped to learn. His initiative has aroused a remarkable response throughout the whole country. Popular courses in the new letters have been opened in all towns and most villages. Government employees of all grades have to pass examinations in the "Turkish alphabet" or lose their jobs. The army laid aside its rifles and drill manuals and took up spellers and readers instead. Every prison has its classes in the new script. If the present eagerness for literacy can be maintained for a few years, some millions will be reading who would otherwise never have mastered the art. The need for this reform is suggested by the fact that hardly two out of five Turks can read.

This literary revolution affects the Turkish work of the American Bible Society very closely indeed. It is a unique event in the world-wide experience of this Society. Happily, the Society gains much more than it loses by the change. The most obvious loss is that of the plates of Turkish Scriptures, all of which have been rendered obsolete and will

(Continued on Page Two)

Tablet Unveiled to President Wilson

First Church, Wilmington, Locates Memorial of War President in the New Church

Some time ago the Stamp Defiance Chapter of the Daughters of the American Revolution requested of the members of the session of the First Church of Wilmington, N. C., the privilege of placing a memorial tablet to President Woodrow Wilson in the church. This request the session very gladly granted with much appreciation. Accordingly, the tablet was designed by Mr. Hubbard Upjohn, and was made in England by the Birmingham Guild, the same firm which is making the War Memorials for Westminster Abbey.

This tablet is a beautiful work of art. It is 24x40. It is made out of heavy bronze, with a lovely inlaid mosaic bronze border in blue. At the top is a striking medallion of Woodrow Wilson, and on either side of this is the coat of arms of North Carolina and Virginia in colors. At the bottom of the tablet is the insignia of the D. A. R.

The tablet is so placed that it is flooded with a beautiful light from a nearby window.

The following is the inscription which it bears:

Sacred to the Memory of
WOODROW WILSON
1856-1924
World War President
of the United States
1913-1921
Son of
Rev. Joseph R. Wilson, D.D.
Pastor of this Church
1874-1885
The Father of the League of
Nations. A Scholar, Statesman
and Christian, a Lover of
Righteousness. Once a Citizen
of Wilmington and Member
of this Church. A Ruling Elder
in the Presbyterian Church
Erected by
The Stamp Defiance Chapter
The Daughters of the
American Revolution
D. A. R.—1928

This tablet was formally presented and unveiled in the vestibule of the church on Woodrow Wilson's birthday, December 28. Miss Willena Beery, the Regent, presided and unveiled the tablet, and President H. W. Chase, of the University of North Carolina, made the presentation, and Dr. Gilmour accepted it for the church. The exercises were very impressive and well attended.

Chicago Seminary Plans New Buildings

Old McCormick With Changed Name Will Build \$3,000,000 Plant

We clip the following announcement from the Northwestern Advocate, of Chicago:

A \$3,000,000 building development by the Presbyterian Theological Seminary, Chicago, has just been made known by President John Timothy Stone. The project covers the substitution of an entirely new building equipment, leaving only the Virginia Library with its admirable Greek architecture.

In view of the fact that in recent years a number of theological seminaries have relocated in or adjacent to university campuses, it is significant that the Presbyterian Seminary (long known as McCormick Seminary) will remain on its present site, in the midst

(Continued on Page Two)

CONTINUATIONS FROM PAGE ONE

NEW HEAD OF SALVATION ARMY

Commissioner Evangeline Booth, although prominently mentioned as a possible successor to her brother, General Bramwell Booth, received only 17 votes, against 43 for Commissioner Higgins.

The election ballots were cast in secret whereas the earlier vote removing General Booth from command was public. The Council made a special point of emphasizing that the former action was entirely due to General Booth's ill health.

The high council, having concluded the business for which it was called, was automatically dissolved.

Members of the Booth household at Hadley Wood refused to comment on the swift events of the day which have brought the affairs of the Salvation Army to a new climax. It is considered significant that none would admit defeat.

One report was circulated to the effect that Mrs. Bramwell Booth and her daughter, Catherine, who left the council meeting before the vote was counted, had not returned home. They are said to have hastened from snow-clad Sunbury to London seeking further legal aid.

General Higgins, who will retain his title if no further restraining orders are issued by the courts, has engaged in Salvation Army activities in the far east, the United States and the West Indies. He has paid two visits to China and Korea, and as assistant foreign secretary has had several years of training with the inner cabinet of the international headquarters in London.

THE TURKS HAVE A NEW ALPHABET

probably never be used again. But this fact makes way for the urgently needed revision of the Turkish Bible. Since new plates have to be made in any case, this affords an ideal opportunity for simplifying and improving the text. The Society's stock of printed Scriptures may still be circulated and will gradually be worked off.

On every hand our colporteurs are met by the demand or rebuke, "Bring us books in the new characters." As yet our agents have nothing to offer, although within three days of the passage of the new law, typesetters were at work on the Proverbs. The right-hand page of this edition will be in the old characters, while the opposite page will show the same passage in the new letters. This portion was in circulation by the end of 1928 and will be followed as rapidly as possible by very thoroughly revised and improved versions of the Psalms and Gospels.

If within the next few years the number of Turkish citizens able to read is increased from five million to nine, the Bible Society will have nearly doubled its possible constituency in this land. This striking increase in literacy is very possible in view of the simplicity which the new alphabet and phonetic spelling have introduced. This means a corresponding increase in the number of those who are able to study and appreciate the Word of God for themselves. From this point of view the year just closing is one of the most fortunate which the Bible Society has ever experienced in Turkey. It is a time to press on with thanksgiving and hope.—Bible Society Record.

DR. CHRISTIE EXPLAINS CARNES' SENTENCE

as full restitution as possible" by turning over his assets without litigation or cost.

The statement called attention to the agreement on the verdict whereby Carnes must not apply for parole before serving the minimum sentence of five years, the other indictments being held in abeyance pending completion of sentence.

"Carnes is now well past 50," the statement said, "and five years is not an inconsiderable part of the expectancy which may be reasonably allotted to him."

In conclusion Dr. Christie said he felt the opportunity and obligation to show the spirit of Christ, "temper justice with mercy. * * * I, for one, shall not cease to pray that even inside those iron gates this prisoner may find the freedom that can transform a prison into a palace."

Clinton S. Carnes, erstwhile treasurer of the Home Mission Board of the Southern Baptist Convention, has been sent to the state prison farm at Milledgeville.

It was stated that the board made known that the services of its former treasurer would not be needed in straightening out the books.

TWO CHURCHES MAY BE MERGED IN GREENSBORO

a church remains under the provisions of the contract.

Leaders of Park Place in recent weeks have been perfecting plans for construction of a modern church at 823 North Elm Street on the property owned by the church and upon which the present house of worship is located. This project was expected to entail expenditure of \$100,000 or more for the first unit, with the understanding that other units might later be added.

In the event of fruition of the merger idea it appears that Park Place, with its membership strength substantially augmented from the Church-by-the-Side-of-the-Road, would erect a modern church building on the lot which now serves as the location of the latter. This idea would presuppose the dissolution of the Church-by-the-Side-of-the-Road and inclusion of its membership in the Park Place fold, according to reports current in the city. It is said that the new Park Place thus would have more than 1,000 members.

Rev. J. H. Armbrust is pastor of Park Place, which has one of the most aggressive congregations in the Methodist Episcopal Church, South. The Church-by-the-Side-of-the-Road also recognized as a progressive church, has as its pastor Rev. Dwight M. Chalmers, who, however, recently resigned in order to accept a call from the Presbyterian Church at Charlottesville, Va., seat of the University of Virginia.

The idea appears to find favor with some members in both congregations, although at this time it is impossible to forecast definitely the official attitude of the two churches.

When questioned regarding reports concerning possible sale of the Church-by-the-Side-of-the-Road property to Park Place and inclusion of members of the former in the Park Place congregation leaders of the two churches declined to discuss the situation.

CHICAGO SEMINARY PLANS NEW BUILDINGS

of a modest residence section on the north side of Chicago.

Fourteen new fireproof buildings, beside a central heating plant, will be erected. The general architectural effect will be English Gothic, an especially effective chapel with a hundred-foot tower being the key structure. It will have a seating capacity of 325, with twenty faculty stalls and a choir for thirty.

At the main entrance to the campus will be an arched design, with a covered bridge above connecting the general offices with the president's and dean's apartments. At the western edge of the athletic field is now under way the recreation building.

The largest structure is to be the classroom building, which will include eight classrooms for seventy men each; two lecture rooms for 125 each and an assembly hall to hold 400. Each classroom has two suites of offices attached so that two professors can use the same classroom in alternating recitation periods.

The main feature of the commons is a dining hall with a heavily timbered ceiling thirty feet high. The high-paneled wainscoting is to include in its carved details the escutcheons of the fifty-six Presbyterian colleges in the United States and of other colleges and universities.

Living quarters for students and faculty will be ample and arranged with fullest regard to comfort and convenience. Three dormitories will each house seventy to seventy-five students.

Members of the faculty will be provided with high-grade apartments of five to eight rooms, all of large size and arranged to meet the special conditions of their work. A unique feature will be the residential quarters provided for missionaries in this country on furlough, with their families. This building will consist of twenty-four apartments of four and five rooms each, embodying all modern conveniences.

Recognizing the changed conditions which require greater specialization in the training of ministers, the seminary will add new departments and enlarge its faculty as the general program is progressively made effective. Em-

DEVOTIONAL

MY LOAD—HIS GIFT

Ernest Bournell Allen

My load—His gift! How strange I did not see it so!

If I had known His hand had placed the burden here.

Then it had been to me no anxious cross and care,

But just another way for Him His grace to show!

My load—His gift! How glad I am He knows my frame!

What I can do and bear He weighs and watches well;

Some thorn in flesh, some brunt of fight, some danger fell—

These be the way designed through Him to praise His name!

phasis will be laid on training in parish administration, relations with finance and local financial management. Other departments to be created will give preparation for economic and social problems, religious education, church music, public speaking, missions and missions administration, while the present courses in the English Bible will be broadened and strengthened.

In making this announcement President Stone declared that there is no radical aspect to the program. "It is simply," he said, "a logical development in our work. Our central purposes are unchanged. We are under obligation to prepare men to deal with humanity and environment as they exist, so that the message of Christianity shall be heard, understood, accepted, and applied. We are not seeking great numbers, but to prepare the best men for all sorts of fields—for the little rural church, the missionary field, specialized religious professions, and the churches small or large that fall to the problem of the cities."

Established in 1829, the seminary will next October celebrate its centennial. It has proven to be the second largest Presbyterian theological seminary in the country, with alumni throughout the country and in all the foreign lands in which work is conducted by the Presbyterian Church.

DR. GLASGOW WILL SPEAK AT P. C. SERVICES

Columbia university.

Another loss will be sustained in that Prof. T. H. Grafton, for the last two years assistant professor of Bible and mathematics, has decided to go to Biblical Seminary in New York to pursue postgraduate work. His place will also have to be filled next year.

This will result in a marked change of personnel of the faculty, probably the greatest of recent years. While in one sense these changes will be a loss to the college, yet President McSweeney expects to find men who can carry on with the same efficiency as those who have left.

Sigma Upsilon, the honorary literary fraternity of the college, held its bimonthly meeting February 7. R. T. Gillespie offered a paper on "The Reading Public"; B. R. Young gave a paper on the life of Amy Lowell; C. W. Grafton read two original sketches.

The Y. M. C. A. is now conducting a series of open forum meetings under the leadership of Dr. Brimm, professor of Bible and religion. The topic under discussion for last week was "How May We Increase Our Faith in the Bible" and the one announced for next week is "What Should Be a Boy's Relation to His Girl Friend?" The latter one especially is expected to arouse much interest.

WEEKLY FOREIGN MISSION REPORT

Amount required for year's work	\$1,240,029
Receipts to Feb. 11	643,694
Balance needed by March 31	\$596,335

My load—His Gift! I thank my God it different seems,

Than when—a yesterday—I faltered on the way,

And cried full oft for swifter closing of the day;

While now night comes too soon, when deeds give way to dreams!

My load—His Gift! If heavier than each day it grows,

'Tis discipline I need to test and spur my strength,

And travel all the road He trod, until a length.

My Father's house I reach, the way to which He shows!

—Michigan Advocate

PROGRESS IN BIBLE DISTRIBUTION

The year 1928 was one of marked progress in the work of the New York Bible Society. Nearly a million copies of the Scriptures in seventy-one languages were circulated by the Society more than in any one year of its history.

A considerable part of this distribution was free. We were able to make this record achievement because of a larger income and we are grateful to the many friends who have helped us.

In view of our past accomplishment and our present facilities for service in our Bible House we must continue to go forward and meet the larger opportunities for Bible distribution in the year upon which we have entered. There is a famine in our city and land "not a famine of bread nor a thirst for water, but of hearing the word of the Lord."

There are tens of thousands of people of many nationalities right about us who have never seen a Bible. They have come to us in the providence of God from many lands. For their sake and for the sake of our country and its future welfare we must give them the Bible. There are multitudes of sea men who know not the Bible and its message of Divine love, there are tens of thousands of sick on hospital beds, thousands in prison cells, and those blind whose eyes shall never see the light of day—to all of these we must give the Book that carries light and life and peace.

No other organization has a greater responsibility for the moral welfare and political safety of America than the New York Bible Society, located as it is in this Metropolitan and world center. With the help of God and the cooperation of our friends we will go forward. May we count on you?

"FROM GREENLAND'S ICY MOUNTAINS"

Rev. John Watson, D.D.

In 1733 Moravian missionaries went to Greenland to reach the gospel to Jesus Christ, and although they worked with much devotion, up to the year 1738 they had made no converts. One reason, as they believed afterward was this, that they thought it necessary before declaring Jesus Christ to instruct the people in the doctrines of natural religion.

One day a man, called Kajarnak, the most evil character, entered a missionary's hut, and by accident, as were, heard him read the story of Jesus' sufferings. How far removed one would say, was the mystery of the Divine Sacrifice from the ideas of the Greenlander, infamous for his cruelty. But just because he was so great a sinner, and this was so great a salvation, there was a pre-established harmony between Christ and Kajarnak.

"How was that?" he asked. "Tell me that again, for I too wish to be saved." He too! Quite, Kajarnak; thy privilege, for thy salvation is in the nature of things, and for Kajarnak Christ had died. "These words the missionary said, "penetrated through my very marrow and bone. Less than a year afterwards, Kajarnak, his wife, and two little children were baptized, and became the first fruits of Greenland unto Christ. As was the first of the Greenlanders to be baptized in Christ, he was the first also to be glorified, for two years after his baptism he died in great peace, comforting his wife and his family. So Christ satisfied a savage Greenlander.—Southern Methodist.

PRESBYTERIAN STANDARD

FOUNDED 1858

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Charlotte, N. C.

EDITORIAL

WHO IS STILL THE CREATOR OF MAN

For sometime the Iconoclasts have held the field. They have shattered our idols and taken from us our most cherished beliefs.

The first lesson we learned was that God made man out of nothing by the word of His power, and that was very good. Then we were taught that the earth was inspired and therefore we believed what the Bible said, even if our weak understanding could not grasp it.

During these recent years, however, we have learned these lessons contradicted. Our idols of gold have turned to brass, and our Almighty God, instead of being of infinite power, Who created all things by the Word of His power, became a blind man, working up from mud to man. For some time this new view has a fascination for our otherwise sensible men, so that they have been ready to glory in their shame. This belief in the mud origin of man has for some time been popular, not only among the high-brow scientists, but even some of our own ministers embraced it.

At last one scientist has risen up to question the dogmatic conclusions of science.

Austin H. Clark of the National Museum, who is known as a biologist, propounded a new theory of the appearance of man upon this earth. In the course of his work Dr. Clark will be discredited and held up as one who knows nothing.

According to "Who's Who:"

Dr. Clark is a graduate of Harvard, organizer of the Venezuelan Zoological Research Expedition in 1903; acting chief of the Scientific Staff United States Fisheries 1906; member Staff Smithsonian Institution since 1908; member Royal Geographical Society, and author of about a dozen scientific books on Biology and Geology, as well as over three hundred published scientific articles.

He takes from the Southern Methodist the following summary of his theory:

It differs on vital points with the Darwinian theory of the descent of man from a lower animal life and explains evolution as a series of changes from one major form of life to another rather than to a process of gradual development. As far as concerns the major groups of animals the creationists seem to have the better argument." Dr. Clark said, in announcing his theory. "There is not the slightest evidence that any one of the major groups arose from any other."

Each is a special animal—complex, related more or less closely to all the rest, and appearing, therefore, as a special and distinct creation." Dr. Clark's conception is that man appeared on earth substantially as he is today.

When the ancient fragmentary bones which have been dug up by anthropologists, Dr. Clark sees evidence of a "missing link" between man and the monkey. They are the bones either of men or of monkeys, he says.

When the animal and plant groups, Dr. Clark's theory allows for the working of the Darwinian theory of changes brought about by natural and artificial selection, but remains silent on the possibility of inheritance of acquired characteristics. His new theory also modifies the mutation the-

ory, which accounts for the origin of new species and families as the result of accidental abnormalities.

Dr. Clark holds there are no abnormalities, but that all life is obeying a constant urge to produce certain forms and that when these forms happen to be born into a favorable environment they survive as new types of animals or plants. The whole picture, he says, was present from the beginning.

The key to the theory lies in Dr. Clark's conception of animal complexes, present throughout creation. The same tendencies to the same variations are present in butterflies and men, such as the tendency toward a big brain. But, he affirms, there will never be a superintelligent butterfly because the physical structure of a butterfly will not permit it.

Dr. Clark takes the time element entirely out of evolution and restores the concept of an original plan in nature which has been and is still being expressed in life."

We, who hold to the antiquated theory of a Creator of all things may rest secure in our belief that "His Kingdom ruleth over all."

HAS IT COME TO THIS?

The writer received the other day, from a concern in Pennsylvania, a circular letter.

Naturally it is somewhat humiliating to have some things sent to a man. The name of a bootlegger, for instance, suggests that some one thought that you would patronize the scoundrel, and so to receive this was quite a shock to my self esteem. But for the sake of pointing a moral I am going to copy a part of the circular.

Dear Sir and Brother:

Knowing intimately the needs of the busy pastor in these days of extensive administrative service and realizing, too, that magazines and other sermon materials, because of their inadequacy and wide range, cannot be adapted to one's needs, we offer this exclusive service, limited to only one minister in each county.

1. These are complete and comprehensive OUTLINES—not sermons—supplying abundant food for a practical sermon, yet providing ample opportunity for elaboration and for the expression of the minister's own thoughts and ideas.

2. Each outline is in suggestive and illustrative material and is carefully thought out to stimulate and inspire a practical application to every day life of the fundamental teachings of Jesus Christ.

3. This service is exclusive because it is sold to only one minister in each County.

4. It covers the 53 Sundays (also Good Friday) from Sept. 1, 1929, to August. 31, 1930, inclusive. Each outline consists of from 600 to 800 words, covering two pages, sizes 5 1-2 by 8 1-2, printed with 10 point type on white bond paper.

5. The suggested scripture reading is given for each outline.

6. These outlines are so constructed and arranged by date that they can be used, if so desired, at the discretion of the minister, for the special occasions of the church year.

7. We guarantee that this service will meet your requirements. If for any reason you are not satisfied, just return the outlines to us and we will refund your money cheerfully. That's a fair enough offer, isn't it?

The total cost for this entire service is only \$10.00, payable as follows: \$2.00 with the signing and mailing of the attached acceptance, and \$2.00 June 1st, \$2.00 August 1st, \$2.00 October 1st and \$2.00 December 1st. If you desire to pay in full for this service at once, a 25 per cent. discount will be allowed, making the total cost in such cases only \$7.50. We are sure you will agree with us that we have kept the price extremely moderate, considering the positively exclusive nature of this unique service.

If you want to make sure that this exclusive service in your County will be reserved for you, please fill out the attached acceptance and mail it to us at once. These Outlines will be off the press about April 1st.

The reading of the circular set me to thinking. Is it possible that there is a minister anywhere, so lost to self-respect and so dishonest and contemptible as to buy and use this stuff.

Dr. Holmes Ralston told me once of a young preacher of another denomination who said to him "Were you not proud when you were able for the

first time to preach a sermon that you wrote yourself." But this was way back in a lumber camp, and the young man was talking to him who was very poorly educated. Have any decent preachers become so busy "in these days of extensive administrative service" as to lose their integrity and foist off as their own, this pitiful stuff prepared by some wretched penny-a-liner?

I would think, that it was a new venture and that it would fail but that the circular says: "Third Annual Exclusive Outline Service." Somebody must be buying the stuff. But I would be humiliated to the dust if I thought that a single minister of our church was guilty of such dishonesty and untruthfulness.

—J.M.W.

A DAY OF PRAYER FOR THEOLOGICAL SEMINARIES

Dr. Sweets has suggested that our churches in observing the day of Prayer for Schools and Colleges, make special mention of the Theological Seminaries.

Dr. Lacy has addressed a personal letter to the pastors in which he reminded them of their own experiences as students. Perhaps it would be wise to print his letter; but, on the other hand, we are tempted to give our own endorsement of the points he made, because each point stands out clearly in the memory of our Seminary days.

In common with others we found that in the Seminary, instead of being helped and built up by a religious atmosphere we were constantly fighting a temptation to deal with sacred things as if they were secular.

There was no difficulty in keeping up our devotion to service, but there was something deadening, in its effect, on the devotional life.

One's worship was too public—and you realized the wisdom of our Lord's directions as to prayer, "When thou prayest, enter into thy closet." There you and the Lord will be alone, and your attention will not be divided.

What is needed, according to Dr. Lacy is godly ministers.

The leader to God must be one who knows God, and who by his life will lead men to God. In the spiritual warfare, as in actual warfare, the result of the battle depends largely upon the man behind the gun.

Unless his standard of life be high, his people will not rise high in spiritual life.

It is therefore of the greatest importance, if our theological Seminaries supply our pulpits, that they send out men who are not in the "priest's office for a piece of bread,—but to serve God and bring souls into touch with Him. Let us therefore pray that these men in training, be men of consecration—fully equipped intellectually and also spiritually, who can say from the heart, "Woe is me if I preach not the Gospel."

As we look back over our fifty years in the ministry and recall our Seminary contemporaries, we wonder why the brilliant men sometimes fell short of our expectations.

They were mentally head and shoulders above their fellows, and great things were predicted for them, yet they have never done anything in the way of service, at all equal to what they could have done.

They lacked "the single eye," that spirit of devotion to their Lord that makes a man give all his heart to his work.

The Church must pray that they may be filled with the spirit of Paul when he said, "This one thing I do." Pray that they may dedicate themselves and the brilliant gifts with which they have been endowed to the service of Him whose they are and whom they ought to serve.

Again, we recall the dullards of the class, and we remember with shame, how we pitied their natural dullness, their inability to see or make clear cut distinctions—yet these men have surpassed us all in soul-winning, being endowed with power from on high.

They have been the successful men of the class.

If the Church will pray for the classes in our Seminaries that the same wonderful power be bestowed upon them, so that they in turn may transmit this power to their people, then the Church of God will look "forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

CONTRIBUTED

IN THE PRESENCE OF THE KING

T. J. Knight

John the Baptist said: "Repent for the Kingdom of Heaven is at Hand."

Jesus spoke of the "Kingdom being at hand" and "within you." Also he acknowledged to Pilate that He was a King. There are other expressions which lead us to conclude that he intended us to get the idea that his Kingdom was started when he was here on the earth in bodily form. But just before his ascension, he spoke in no uncertain terms when He said: "All power is given unto me in heaven and earth." So if we have surrendered to Him, He is our King. The Kingdom of Heaven is now functioning here on the earth, as a real, living, active force.

We are apt to think of "the Kingdom of Heaven" as a theory, and of King Jesus as a mere influence; a power in an abstract form, as money and government are powers. Still we know that the Kingdom is made up of real, living people, and that Jesus is a real living person, in the same sense that Washington and Napoleon were persons. That being the case, Jesus is present as a conscious, living individual, not only at our meetings of worship and in our hours of devotion; but also in our business and work and pleasure.

Jesus prefaced many of the parables by the expression: "The Kingdom of Heaven is like." So that we may safely assume that there are experiences in the world at the present time, in connection with the Kingdom, which are counterparts of those pictured in the parables. And we may be sure that the sower is out sowing the seed. The Father is watching for his prodigal son. The shepherd is hunting for the stray sheep. The servants are using the talents or hiding them in the earth. The other servants are occupying the pounds or laying them away in a napkin. The virgins are waiting for the bridegroom. Some of them are keeping up the connection by the Spirit and the Word and are ready for him. The others are left out in the darkness. The laborers are at work in the field, all are faithful. And all receive the same wage; though they work different lengths of time. The great supper is being prepared and the servants are out bringing in the guests. Many are making light of the feast and slighting the Master by giving excuses for not going; but some are joyfully responding to the call and crowding the great hall to celebrate the marriage supper of the Lamb.

Jesus Is Working For the World

In all this activity Jesus is ever present and deeply concerned.

He not only said: "Lo I am with you even unto the end," but His Spirit directed Paul and Silas to go and preach the gospel in Europe. Then He said to John, "Behold I stand at the door and knock, if any man will open the door I will come to him and sup with him and he with me." Rev. 3:20. He is sowing the seed. He is watching for the prodigal. He is hunting for the lost sheep. He gives out the talents and the pounds and engages the laborers to work in the vineyard. It is for Him the virgins wait, and he has prepared the great supper.

He is present in a very real sense. His eye is upon the multitude. In tender compassion He sees them scattered abroad as sheep having no shepherd. The enemy is leading them astray. He has conquered that enemy. At terrible cost He has freed mankind from the bondage of Satan. He has obtained a glorious Kingdom and offers to share it with His people. Those who will accept His tender rule and throw off the dominion of Satan can have a part in the benefits of the victory.

In tender love and at great cost He is preparing a feast to commemorate the victory that releases mankind from the terrible bondage of sin. At the same time He is preparing a permanent abode for them in his Father's dwelling place. All this time He is present in the world, in the person of the Spirit, watching our every movement, comprehending all our trials, pleasures and temptations.

How We Treat Him

If we could see Him with our natural eyes and hear His voice, we would feel and act very different from the way we do. Yet there is no doubt of His living, conscious presence and knowledge of how we treat His Word, His Spirit and His messengers. When we neglect a duty or slight a command He knows it and feels the hurt, just as a father, brother or a neighbor would feel it. He is present with us constantly as the sunshine in the day and darkness at night are present.

We are frightened at His presence if we are not treating Him right; but how glorious to be invited to His banquet. To be right in the presence of the King of kings. To sit by His side as a honored guest. Always "to be with Him where He is." And yet it is a fact that "God Himself shall dwell with them and be their God."

All this depends on the response we make to His call. The Spirit, the Word and the servants are inviting. If we reject them we reject Him.

In Conclusion

Anxiety pervades us because the King's eye is upon us. Or joy fills our being, because the Great King is our friend.

Cornelia, Ga.

"SEEING THE CHURCH AFTER SEVEN YEARS"

I am just a "poor" missionary at home after seven years of work in a foreign field. My reading of American newspapers had given me certain impressions of the conditions in the homeland. It seemed that nearly everybody was drinking boot-leg whisky and the churches were about to close their doors for good. Now what do I see

on my return?

I have traveled for six months from coast to coast, I have been in large cities and in small towns. While in the Southwest, near the Mexican border, I made it a point to keep my eyes wide open. One night while in a border town there was a large dance in the hotel where I was staying and I peeped in for I was looking for evidence. I was in San Antonio on Halloween night when the streets were crowded with masked people. I have seen just one person drink—a woman on the train in Colorado, and two drunks in Memphis. The men in the smoking cars have talked a lot about boot-leg and, no doubt, there is some about, but not where most people can see it or get it. Prohibition is prohibiting to a larger degree than most people think that it is.

What do I find as to the Church? I have found that the attendance is good. While in Texas, during week nights, even, the churches were crowded for missionary addresses. Everywhere I find more men in the churches. There are wonderful men's Bible classes doing a splendid work.

The women of the Church are doing great things, but seem to be losing their freedom of action because of over standardization and too much organization. Standardization does not allow much room for the work of the Holy Spirit.

I could write a book on the faithful ministers in our Church. Our home missionaries are due much of the credit for the healthy condition of the Church. Still, many of the workers are restless and change about as often as do the Methodists. There are able ministers seeking a change but cannot find suitable locations. There are some very good men who have been in their pastorates too long and need a change for their own good and for the good of the whole Church. It takes a lot of courage for an aged minister to step out of a large church into a smaller one so as to make his life count for longer service in the Kingdom. Some of the larger churches are killing their ministers by over-work. My observation leads me to think that our Church needs some agency, with authority, to safe-guard the interests of the ministry, so as to prevent injustice being done and provide locations for men who need change. It is too easy now to throw a minister out of his work and very difficult for a good man to get a new charge. Most of the ministers of our Church are faithful to the Word. Of course, I do not shut my eyes to the fact that there are a few modernists about but they do not seem to count for very much.

It has given me so much happiness to see and learn of the real conditions of our Church and country. That is why I am sharing the joy with you. I think that we all can rejoice in the progress of good and truth in America.

X. Y. Z.

RECEIPTS FOR ASSEMBLY'S HOME MISSIONS

The following table gives a comparative statement of receipts of the Assembly's Home Missions for ten months, ending January 31, 1929:

	1929	1928	Increase	Decrease
Churches	\$232,969.59	\$236,543.94		\$ 3,574.35
Sabbath				
Schools	524.92	4,195.44		3,670.52
Auxiliaries	49,919.57	53,924.30		4,004.73
Individuals	8,897.98	7,872.42	1,025.56	

Total living				
Donors	\$292,312.06	\$302,536.10	\$ 1,025.56	\$ 11,249.60
Net decrease				10,224.04

Receipts for designated objects				\$ 34,916.06
				\$327,228.12

Woman's Auxiliary Birthday				
Offering			\$ 40,500.00	
Amount apportioned by the General Assembly for Assembly's Home Missions, 1928-29				\$763,668.00
Total receipts ten months to January 31, 1929				327,228.12
				\$436,439.88

Signed:

A. N. SHARP.

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

For Ten Months April 1, 1928—January 31, 1929

	1927-28	1928-29	Increase	Decrease
Churches	\$ 93,872.48	\$ 95,588.63	\$ 1,716.15	
Sabbath				
Schools	5,137.75	8,362.69	3,224.94	
Societies	16,475.59	23,654.12	7,178.53	
Individuals	11,492.20	17,656.82	6,164.62	
Miscellaneous	1,987.17	628.70		\$ 1,358.47

Total living				
Donors	\$128,965.19	\$145,890.96	\$ 18,284.24	\$ 1,358.47
Net increase				\$ 16,925.77

Amount requested and greatly needed for C. E. and M. R. for 1928-29, \$353,500. Amount yet to be raised in the last two months, February and March, \$207,610. During the last two months of 1927-28 we received \$81,733. In order to reach the goal this year this amount must be more than doubled.

For January, 1927-28 and 1928-29

	1927-28	1928-29	Increase	Decrease
Churches	\$ 17,111.23	\$ 20,330.24	\$ 3,219.01	
Sabbath				
Schools	2,922.92	4,466.01	1,543.09	
Societies	3,397.71	5,353.26	1,955.55	
Individuals	1,289.78	4,091.31	2,801.53	
Miscellaneous	244.50	20.00		\$ 224.50

Total living				
Donors	\$ 24,966.14	\$ 34,260.82	\$ 9,519.18	\$ 224.50

Net increase ----- \$ 9,294.47

JOHN STITES, Treasurer.

410 Urban Building, Louisville, Ky.

COMPARATIVE STATEMENT FOREIGN MISSION RECEIPTS

Receipts applicable to regular appropriations:			
	1929	1928	
January			
Churches	\$ 67,419.18	\$ 76,608.00	
Sunday Schools	1,642.28	2,249.00	
Sunday Schools Objective	335.59	545.00	
Societies	12,892.60	17,006.00	
Societies Objective	127.00	176.00	
Individuals	8,079.20	8,177.00	
	90,495.85	104,762.00	

Legacies			
Total	\$ 90,495.85	\$ 104,771.00	
Ten Months, April 1, 1928 to January 31, 1929, inclusive:			

Churches	\$ 436,692.71	\$ 478,113.00
Sunday Schools	13,708.76	15,408.00
Sunday Schools Objective	15,372.46	17,122.00
Societies	83,856.33	102,982.00
Societies Objective	1,054.48	1,322.00
Individuals	41,859.93	39,473.00
	\$ 592,544.67	\$ 654,421.00

Legacies		
Total	\$ 592,666.10	\$ 654,586.00

Cost Year 1927-1928		1,263,035.00
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Initial Appropriation 1928-29	\$ 131,898.40	
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Deficit Nov. 31, 1928	\$1,240,028.90	
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Less Gifts for Same	9,434.30	122,464.00
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\$1,362,493.00

EDWIN F. WILLIS, Treasurer.

Nashville, Tenn.

THOSE PAMPERED MISSIONARIES

For a long time I imagined that the once frequent critic of our missionaries as pampered and petted and spoiled was dead. But lately I have seen him stalking around again. He was saying in effect, "Your constant appeal for money for missionaries doesn't reach me. They are more comfortably located, have more servants and generally better time, than we do at home." Of course argument with such an animal is useless, but I want to offer to such, a good antidote to their poison.

I have just read, and much of it over and over, a brochure called "Rivershade," by Dr. Lacy L. Little, China. It is a historical sketch of the Kangyin station of our Mid-China mission. I commend it to all, especially to any who may be tottering under the impression that missionaries are unduly pampered.

When the work was attempted, a small house outside the city was rented but "such strong opposition was manifested by the local population that the house had to be given up." However, the project was not abandoned. A later place was secured. The building was of "rooms without partitions or floors." In this two-story building would make their homes and headquarters! Later the missionaries were pampered into a partition and a fire in one room. Opposition was such that they were told that in their renting of the house, the windows and doors were not included and demand was made for more money. This was finally settled, however, by the payment of another year's rent in advance. Because the agent of the property was thus foiled, he undertook to run foreigners out, and did, by secretly burying a body of child on the lot, and then accusing the foreign devils of having children's bodies buried there. Innocently siring to be cleared of such charge, they invited a search. The result, "the two missionaries barely escaped with their lives, their personal effects being entirely destroyed or appropriated." My, how those missionaries were pampered! The work was reopened a year or so later, and has been marvelously blessed to the saving of many precious souls.

When war clouds of 1925 settled down in the city prominent persons in the city advised the sending of a man-of-war to remove the missionaries—but these pampered people said, "No, we prefer to stand by our Christian friends in their peril." They stayed and when the war was captured, these missionaries were implored to act as peace makers between the warring hosts. They undertook and successfully accomplished this task, bringing opposing commanders face to face in a missionary house, after repeated exposures going and coming between the fighting lines. Many bullets penetrated the houses and fell thick on every side, and this continued almost uninterruptedly for five days and nights!

My! How those missionaries are pampered! What would the aforesaid critic would have done? He would doubtless be running yet—if his breath lasted.

These are the folks for whom we, as a church, are responsible, and to whose support we have been contributing at the pitiful rate of \$3.87 per capita, for the year. A little more than one cent a day!

This is the sort of heroism that is met by carping criticism, for both the workers and for the men who are giving their time and hearts to the supervision of the work. No more earnest, faithful, voted, or wise ones can be found than the members of our Executive Committee of Foreign Missions! I know what I am talking about. For the sake of 36,000,000 perishing souls, to whom no one else is ministering, for His sake who "gave His life a ransom for many," let's trust our workers and managers, and place in their hands abundant means for this heaven-commissioned work, out of the plethora of gifts of a never failing providence.

Wm. Ray Doby
Birmingham, Ala.

CHURCH NEWS

GREENBRIER COLLEGE FOR WOMEN BEFORE SYNOD

The Synod of West Virginia met in the First Presbyterian Church, Charleston, West Virginia, January 15, called on account of the serious financial situation in connection with the affairs of Greenbrier College for Women. There were 28 ministers and 17 laymen representing various churches in the Synod. There were also a number of invited elders and deacons and representatives of the Executive Committee of the Synodical who were given the privileges of the Synod. It was found that the debt on Greenbrier College totalled \$214,321.96. The current running expenses of the school, excepting the interest on the bonds and some insurance, are being met out of current income.

Before entering upon the discussion of ways and means of meeting this situation, Synod engaged in a season of prayer. A resolution was offered recommending the sale of the institution. After considerable discussion this was tabled. Mr. John L. Dickerson then proposed that Synod ask the churches of the Synod to raise a special fund equal to one dollar per member a year for this debt until it is paid. This was adopted and ordered sent down to the churches. The debt is the debt of Synod and if the school is liquidated Synod would still have the debt. The special committee appointed at the last meeting of Synod continued and instructed to push the matter of Greenbrier College. A special Greenbrier College is to be set for some Sunday. Four thousand and five hundred dollars was raised in this meeting to pay the interest due on the bonds and the problem of the immediate financial crisis left in the hands of the committee. The school will be maintained under the present management.

SOUTH CAROLINA YOUNG PEOPLE'S CONFERENCES

by R. A. Lapsley, Jr., Synodical Chairman

The Synod of South Carolina will put on this summer two conferences for young people. Both of these will be held at the Presbyterian College of South Carolina at Clinton. The spacious buildings, lovely campus, Mrs. Hunter's wonderful table, the splendid Springs Gymnasium, all combine to make an ideal place for such a gathering. In addition to the Young People's Conference, which is ending this summer on its 8th year, there will be a conference for Intermediates.

The Intermediate Conference

The Intermediate Conference will begin on Wednesday, June 12th, and run through Tuesday, June 18th. It will be in charge of Col. and Mrs. Joseph H. Cudlipp. Col. Cudlipp is the Director of Young People's Division of the Maryland-Delaware Council of Religious Education. Col. and Mrs. Cudlipp are experts in work with young people. Each year since its beginning, they have directed the Intermediate Conference of the Synod of Virginia at Massanetta Springs. South Carolina is most fortunate in having secured Col. and Mrs. Cudlipp for this first conference of the intermediate age.

The ages will be from 12-15 years. The registration fee will be \$1.50, and the board for the six days \$8.50, making a total cost of \$10.00 for the conference.

Col. and Mrs. Cudlipp will be assisted by Rev. Marshall Denby, of Newberry, Song Leader; Rev. and Mrs. T. C. Bryan, of Whitmire; Rev. S. J. L. Crouch, of Clemson College; and Mrs. George W. Sheffer, Field Worker for Religious Education for this Synod. There will be a full corps of councillors.

The Young People's Conference

The Young People's Conference, will begin the evening of the day that the Intermediate Conference closes, which is June 18th. It will last through Tuesday, June 25th, seven full days. The registration fee will be \$3.00 and board \$10.00 for the week.

Among the outstanding teachers and leaders will be Dr. B. R. Lacy, Jr., President of Union Theological Seminary; Rev. John McSween, President of Presbyterian College of South Carolina; Mrs. George W. Sheffer, Synodical Field Worker for Religious Education; Mrs. H. L. Cockerham, Blackey, Ky.; Dr. Donald Richardson, of Richmond, Va.; and Rev. Homer Hammontree, of Chicago, Ill. Assisting these there will be also a large group of our own South Carolina ministers and trained young people's workers.

The Registrar and Treasurer of both conferences is Mr. J. H. Hunter, of Clinton, S. C. Registrations for both conferences will be received in order until 300 are registered for each. This will be our absolute limit this year. Last year twenty-five registrations were returned and scores of others were disappointed to find out at the last that they could not get in. Young people are urged to register early.

NORTH CAROLINA

Centre — On Sunday, February 10, we ordained and installed two additional elders and three additional deacons in this church. The elders were R. L. Morrison and J. R. Pope and the deacons Dr. J. Y. Templeton, T. B. Williams, and R. E. Houston. The work is very encouraging, especially that of the Woman's

Auxiliary and the Christian Endeavor Societies. We are having our Mission study class every Sunday night until we finish the book and are finding the study very helpful. Our young people have again taken the district banner and recently entertained the district officers at a banquet. It is indeed a blessing to have such loyal support in all branches of the church work.

Mebane—The banner offered by Orange Presbytery to the Sunday School that makes the largest contribution on Rally Day for Sunday School Extension was won again this year by our Sunday School, which makes eleven straight years we have kept the banner in our church.

How good it is to know that you are not forgotten by those whom you love and can't forget. At Christmas time the men of the church presented the pastor with a handsome purse, while the ladies of the church came in with their share of love and remembrance by presenting to the pastor's wife many beautiful and very useful gifts. These are the things which draw pastor and people closer together and bring happiness and sunshine into the life of a minister and his family.

During the month of January, while the pastor of one of the neighboring churches was forced to spend several weeks in the hospital, the men from this church went out and conducted the entire 11 o'clock religious services, thus showing what they can do, using their God given talents and helping their fellow man.

During the latter part of January the ladies of our church observed the week of prayer, using as their text book, "The Desire of All Nations," by Dr. Egbert Smith. At the close of the week on Sunday evening the Business Women's Circle gave a very beautiful and impressive pageant. During this week of prayer the ladies alone raised \$259.35 for foreign missions.

Though the financial depression in our church has been great, as elsewhere, yet the contributions both for benevolences and current expenses have been remarkably good, and we feel that our church will contribute as much this year if not more than last.

We are now praying, planning and looking forward to the Every Member Canvass in March.

Daniel B. Green, Pastor.

First Church, Charlotte—The Week of Prayer and Self Denial for Foreign Missions closed Sunday, February 3rd, in the First Presbyterian Church, Charlotte, by a sermon by the pastor. The offering amounted to \$2,500, and will probably reach between three and four thousand dollars as other contributions come in.

Lowest in 10 Years!

Regular receipts from Apr. 1 to Feb. 1 for the following church years:

Feb. 1, 1920	- -	\$644,244
Feb. 1, 1921	- -	676,790
Feb. 1, 1922	- -	679,321
Feb. 1, 1923	- -	630,792
Feb. 1, 1924	- -	690,197
Feb. 1, 1925	- -	644,483
Feb. 1, 1926	- -	677,877
Feb. 1, 1927	- -	693,885
Feb. 1, 1928	- -	654,587
Feb. 1, 1929	-	592,666

The figure for this February 1, FAR THE LOWEST IN TEN YEARS, is our Saviour's urgent call to all lovers of that cause which lies nearest His heart to give themselves to Prayer and effort.

THE EXECUTIVE COMMITTEE OF FOREIGN MISSIONS
BOX 330, NASHVILLE, TENNESSEE

Laurel Hill—On Thursday afternoon, January 21st, the Flora Macdonald College Alumnae of the Laurel Hill Section were entertained at the home of Miss Elizabeth Flythe, who proved a most charming hostess to her Flora Macdonald friends. The "College Party" as it was called was for the purpose of bringing before the alumnae the importance of the endowment campaign now in progress at Flora Macdonald College.

Rev. Herman A. Jones, Secretary of the Financial Standardization Movement was present and spoke concerning the campaign, emphasizing the importance of the Alumnae Association and its relation to the endowment.

Rev. John R. Clarke, Jr., who is also working on the campaign, then took charge of the program and presented Miss Mary Janet McNeill, Alumnae Campaign Chairman, who gave a splendid and practical talk on how the girls could help their Alma Mater at this time through the campaign.

One of the greatest delights was to hear from Dr. C. G. Vardell, President Flora Macdonald College. He strikingly showed how the future of Flora Macdonald College depended upon the quality of its fruitage and the character of the girls who were her alumnae.

Musical selections were given by Miss Louise Mandeville and Mrs. Bartram Robeson, teachers in the School of Music, Flora Macdonald College and two of the students, Misses Marian Burgess and Lucille Morton.

Delicious refreshments were served.

Presbyterian Orphans' Home, Barium Springs—We are glad to say at this writing, February 11, that we have good reports coming from Davis' Hospital, of Statesville, relative to Rev. W. C. Brown's condition. So encouraging are these reports that we hope he will soon be able to return to his home here. In the meantime our good friends at Davidson and elsewhere are kind enough to furnish supplies for our pulpit. On last Sabbath we had Prof. Kenneth J. Foreman, of Davidson, to preach for us. Prof. Foreman's message was based on the story of Abimelech's scheme to make himself king, using as the basis of the text Judges 9:11. It was pointed out that every one has a special and peculiar work and no one else can perform that work. It was just the message for our young people. Prof. Foreman is no stranger at Barium. We are always glad to have him. He always leaves us better than he found us and we always look forward to his next visit with much pleasure.

Albemarle, First—During January we had our annual School of Foreign Missions, closing on February 3rd, with a sermon on Foreign Missions by the pastor, Rev. C. G. Long. There were classes for the Juniors, Intermediate-Seniors, and the Adults. It was one of the best schools we have had in the past four years. For the month of February we are continuing the Intermediate-Senior and Adult classes and meeting on Wednesday evenings to study Stewardship. This church has recently installed the Acousticon, and several of the members are now enjoying the entire service, who for years have been missing part of it because of impaired hearing.

Peace Institute, Raleigh, N. C.—Dr. Samuel McPheeters Glasgow, pastor of the First Presbyterian Church of Knoxville, Tennessee, conducted a series of evangelistic services at Peace Institute from February 11 through February 16 under the auspices of the Peace Students Christian Association with the co-operation of the administration. Two services were held each day in the James Dinwiddie Chapel and were attended by the entire student body and visitors from the city.

The theme running through the series of eight sermons was "The Radiant Christ," a theme beautifully illustrated in discussions of well chosen subjects. An atmosphere of hopefulness and encouragement pervaded each message, but especially inspiring was the talk on God's Fathomless Love. The beautiful interpretation of the Parable of the Good Samaritan also made a strong appeal to those who heard it. In the latter sermon, which was perhaps the best of the series, the speaker found men divided into three classes. The first of these, the robber, says: "What's yours is mine; I'll take it." This policy, practiced by men and nations, the minister termed brutal. The second class, represented by the Levite priest, who passed by on the other side, says in effect, "What's mine is my own; I'll keep it." This attitude Dr. Glasgow described as human but selfish. But the third man, the speaker pointed out, believes that "What's mine is God's; I'll share it." The Good Samaritan's, he said, is the Christ-like way. Bringing the three threads of the story together, the minister drew in a subtle but powerful way the conclusion that true worship of God is never separate from true service to man. The application of the truth, he declared, originated with God when He made manifest his love through the gift of Jesus.

In addition to the two services each day, Dr. Glasgow held personal conferences in the afternoon and evening during his stay here. His genial, social disposition and complete understanding of young people enabled him to come in close touch with the students in a fine spiritual and social relation. In every way he upheld the standard established in former meetings by such outstanding men as Rev. R. A. Lapsley, Jr., of Columbia, S. C., Rev. John McSween, President of Presbyterian College, Dr. D. Clay Lilly, pastor of Reynolds Presbyterian Church, and Rev. Wade Smith, of Greensboro.

Dr. Glasgow himself is one of the outstanding leaders in the Southern Presbyterian Church and is recognized by educators generally for his eminent success in young people's work. He is the author

of Border Trails and The General Epistles, the co-author of Needed Counsel for New Christians, and a weekly contributor to the Christian Observer. He is also a writer of gospel hymns, and was a member of the "Committee of Eight" that revised the Presbyterian Hymnal in 1927.

The fact that his mother, Grace Woodson McPheeters, was a Peace alumna, and his wife, formerly Mary McIlwaine, is a Peace alumna added interest to the coming of Dr. Glasgow to the college to conduct these services.

Concord—Dr. Ben R. Lacy of Union Theological Seminary delighted two large congregations last Sunday, February 10.

He preached at the morning hour at the First Church. At 7:30 he spoke to the congregation of McKinnon Church, preaching from the shortest Greek verse in the New Testament, I Thes. 5:16. The mother of a high school boy was heard to say after the sermon, "I hope he is still there when my boy goes to Union."

McKinnon Sunday School has just awarded pins for perfect attendance for year, 1928. We awarded 35 this year. Four of these were from one family. It made the third consecutive year of perfect attendance for these four. R. S. Arrowood.

SOUTH CAROLINA

First Church, Columbia—Beginning on Sunday, January 6th, the First Presbyterian Church of Columbia changed the hour of its evening service from 8:00 to 5:30 in the afternoon. This change was brought about by changing conditions in our modern life. It was not due to a falling off in attendance at the evening hour, for the evening congregations had been unusually good all through the fall months. But the session felt that the automobile and the radio had brought about changes in our manner of life and that it would be easier for those who wish a second church service to attend at the vesper hour.

The response on the part of the congregation has been fine. The congregations are even larger than customary at the second service. Especially pleasing has been the fact that numbers of children are attending. Fathers and mothers are bringing their children with them. The service itself is being made as attractive as possible. The musical program begins at 5:10. Professor Fred H. Parker, the gifted organist of the church, gives a twenty minute organ recital. Familiar hymns are sung, and a short sermon preached. The change was made for two months as an experiment, but indications are that it will be continued during the winter months, and possibly longer.

Clover—A great meeting has just come to an end at this church. Beginning on the first Sunday in January, our church began a season of personal consecration and evangelism. Every Sunday sermon, morning and evening, and each mid-week prayer-meeting service stressed these points. The season closed with a series of special sermons by the pastor, Rev. W. S. Patterson, who preached each night from February 3 to February 10. Two sermons, morning and evening, were preached on Sundays, with no service on the Saturday evening before the second Sunday. Professor R. G. Prince, of the Clover High School faculty, was director of the song service for the meeting, and during the latter part of the week Mr. W. Clay Dendy, of the Presbyterian College of South Carolina, came with his marimbaphone and assisted with the musical part of the services. Pastors of the other local churches, together with their members, gave loyal support to the meeting. Gatherings were larger each night, until at the last chairs in the aisles and all available space in main floor and balcony were crowded. As a result of the meeting 165 reconsecration cards were signed and 24 new members added to the church on profession of faith. Five additional members were also taken in by letter.

It was a meeting which has accomplished great and lasting good in this community and Christian people of all denominations feel a "joy unseizable and full of glory" to know that so many of the lost have been found again and saved.

Stanhope Love.

VIRGINIA

Lynchburg—Westminster Church has just completed a very successful School of Missions. Classes were held for five successive nights, commencing Wednesday, February 6, and running through Sunday night, the 10th. There were four classes in all, the three oldest studying Dr. Smith's "The Desire of All Nations," while the Junior young people followed an African study book, called "Black Treasure." One hundred and sixty people were enrolled in the school and the attendance was excellent throughout. After the class period the assembly was held when a missionary address was given. The pastor, the Rev. Robert Whitfield Miles, spoke the first night, followed on successive evenings by Dr. J. McL. Rogers, of our Korean Mission, the Rev. Z. E. Lewis, formerly of Mexican Mission, Dr. O. J. Grainger who was with the Christian Church in India for many years and the closing address by the Rev. Armistead McMurray, of the Belgian Congo. The teachers were as follows: Junior young people by Miss Elizabeth Sydnor, Pastor's assistant. Older young people by Miss Mary Spotswood Payne, one of our high school teachers. Ladies class by Dr. R. C. Somerville, of Lynchburg College faculty. Men's class by Dr. Gillie LaRue, of Randolph Macon Womans College.

With the exception of Miss LaRue all the teachers

were from Westminster. One attractive feature of the school was the splendid display of posters used in publicity campaign preceding the opening.

PUBLICITY APPRECIATED

The Executive Committee of Foreign Missions its meeting on February 12 and 13 took formal action instructing the Executive Secretary to express to the church papers, in the name of the Executive Committee, their appreciation of the service rendered the Foreign Mission month of January. This act was most cordial and unanimous, and it gives sincere pleasure herewith to transmit it.

Cordially yours,

E. W. Smith.

THE PHONOGRAPH GETS THE AFRICANS

Dr. Robert D. Bedinger, of Mutoto, Africa, gives his first experience of the use of a phonograph on evangelistic itineraries:

"It was the first time I have itinerated with phonograph. It draws the crowd like a magnet. I shall never forget my enjoyment in watching the people of changing expressions which chased each other across the faces of the natives as they listened to, first instrumental music, then voices, then laughter, and finally three hymns in their own language. Invariably they joined in with 'Praise God from Whom All Blessings Flow,' 'At the Cross,' and 'I was a Wanderer Sheep,' sung in Baluba by Rev. G. T. McKee. With these last songs we closed the performance and began the preaching. The church sheds were crowded, people even hanging to the fences surrounding the many Roman Catholics came. Never before have I seen the latter at Protestant services."

PRESBYTERIAN HOSPITAL

Dinner was served by Presbyterian Hospital to Presbyterian ministers of Mecklenburg County February 12, 1928.

A report of charity work was made by A. T. Smeay, vice-president of Board of Directors.

Charity during 1928 cost the hospital \$26,868.12, 25 per cent of all work done. Gifts for charity for churches and others, \$14,564.26, leaving \$12,303.86 contributed by the hospital above gifts. In addition to this the hospital paid during the year \$5,000.00 capital indebtedness.

DR. SUMMERELL CRITICALLY ILL

Dr. J. N. H. Summerell, for 20 years pastor of First Presbyterian Church, New Bern, N. C., and for years one of the most beloved ministers in the South has been elected pastor emeritus of the New Bern Church, following the acceptance of his resignation account of continued ill health.

Dr. Summerell has been ill for the last year. With the exception of a few times during the fall, he has been unable to hold services during that period. Several months he has been confined to his room, following a second stroke of paralysis.

His resignation was offered several weeks ago, the elders failed to take action on it until this week when they recommended its acceptance to the congregation, at the insistence of the pastor. It will be submitted to the Presbytery.

A new pastor will be called for the church within the new few months. In the meantime, Dr. Summerell will continue to live at the local parsonage. His wife died during the fall. An adopted daughter, Annie Elms, has been making her home with him during his illness.

Dr. Summerell is the dean of New Bern ministers and one of the most popular men in the section. He was ordained a Presbyterian minister in June, 1898.

REV. JOHN B. HUDSON, D.D.

Rev. John Black Hudson, D.D., for twenty-two years pastor of the Presbyterian Church of Victoria, Texas, died Monday, January 28, 1929. Such a statement of fact leaves the whole story untold.

Three and twenty years of modest, self-effacing service to a church whose every home was a mission; to a community whose every citizen and every interest had an acknowledged claim upon such a man was the life record of "Parson" Hudson. The story will never be told in words. He has been one of the multitude that gathered in the voiceless city on the hill among the men who closed the doors of business and stayed the wheels of traffic that they might stand in reverent silence by the bier was to hear an entire city say, "We bid thee man of God."

Doctor Hudson has rendered large and self-sacrificing service in the development of Tex.-Mex. Pres.-Mex. He has served on the Board of Trustees for Tex.-Mex. from the beginning of the school. With patience, wisdom and courage he has sold and planned and guided each step in the sometimes tedious years of development. In the final stage of the Mexican Girls' School, Dr. Hudson made President of the Board of Trustees for the institution, and for the past five years he has freely of his time and energy to the problems incident to a new work.

These two institutions are grateful to God for the life of Dr. Hudson, and for the unfailing sympathy and wise counsel with which he undertook and helped to solve many difficult situations. His friendships have been both tender and strong.

The school year, 1928-1929, has brought shadows to both Tex.-Mex. and Pres.-Mex. Dr. Bliem, and now Dr. Hudson, will counsel with no more. Three great lives have closed. Three men have fallen. The will of the Lord be done and mote it be. The workers fall, but the work goes on. Tex.-Mex. Reflector.

DEPARTMENT OF SYNOD'S WORK

CONDUCTED UNDER THE AUSPICES OF THE COMMITTEE OF TWENTY-SEVEN APPOINTED BY SYNOD TO PROMOTE ITS ACTIVITIES

REV. A. D. P. GILMOUR, D.D. *General Chairman*
Wilmington, N. C.

Synod of North Carolina

REV. E. E. GILLESPIE, D.D. *Executive Secretary*
P. O. Box 1124, Greensboro, N. C.

EVERY MEMBER CANVASS

\$900,000

FOR BENEVOLENCES

\$900,000

MARCH 10th

Speaking of the churches of Macedonia, Paul says that the GRACE OF GIVING was so pronounced that they "Abounded unto the riches of their liberality, for to their power, I bear record, yea, and beyond their power they were willing OF THEMSELVES; praying us with much entreaty that we should receive the gift."—II Cor. 8:3, 4.

See That Ye Abound in This Grace Also"

II Corinthians 8:7.

Attention Church Treasurers!

During the ten months of the present church year practically all of the causes have received LESS than during same period last year. Please urge your churches to pay their pledges. Kindly remit promptly.

DIVISION OF FUNDS

The following is the percentage distribution of the Benevolent Funds for the year beginning April 1, 1928, as approved by Synod, with the names of the Treasurers to whom the funds are to be sent. The percentage is to be calculated on the basis of the total receipts for the Benevolent Budget and should be distributed at least once each quarter. The churches are urged by Synod to carefully observe this schedule of apportionments and thereby equalize the Benevolent Funds among the Causes.

Cause	Per Cent	Treasurer
Foreign Missions	33.3	Mr. Edwin F. Willis—Box 330, Nashville, Tenn.
Assembly's Home Missions	16.	Mr. A. N. Sharpe, 1522 Hurt Building, Atlanta, Ga.
Christian Education and Ministerial Relief	7.5	Mr. John Stites—5th and Market Sts., Louisville, Ky.
Religious Education	2.	Mr. R. E. Magill—6-8 N. 6th St., Richmond, Va.
Assembly's Training School	.6	Mr. Geo. W. Call—Union Bank, Richmond, Va.
Orphan's Cause	.6	Mr. Gilbert Darling—Bible House, New York City
Synod's Home Missions	10.	Dr. E. E. Gillespie—Box 1124, Greensboro, N. C.
Schools and Colleges	8.7	Dr. E. E. Gillespie—Box 1124, Greensboro, N. C.
Union Theological Seminary	1.3	Mr. W. R. Miller—Richmond, Va.
Orphan's Home	7.5	Mr. Jos. B. Johnston—Barium Springs, N. C.
Presbytery's Home Missions	12.5	Treasurer of Home Mission Funds in the Presbytery

SUNDAY SCHOOL

By Rev. Ernest Trice Thompson, D.D.

Lesson for March 3

THE CHRISTIAN CHURCH

Mt. 16:13-20; Mk. 4:26-32; Rom. 12:4-8; Eph. 1:15-23; 2:13-22; 4:4-6, 11-16, 5:22-27; 1 Tim. 3:15; Print. Mk. 4:26-32; Eph. 1:22-23; 4:4-6, 11-16.

Our study this week has to do with the Christian Church. It follows logically the lessons that we have studied the past few weeks. These lessons have had to do with the individual Christian. Our present lesson has to do with the Church which gathers these Christians together for work and worship, to know Christ and to make Him known. We shall base our study primarily on the words of Jesus recorded in Mt. 16:13-20, though we shall gather up also some of the truths set forth in the other Scripture suggested for our study. We suggest that you begin your study by reading carefully the assigned passages, then putting down and gathering together and thinking through every significant fact you find regarding the Church.

To us it seems that Jesus in laying down the charter of the church (Mt. 16:13-20) spoke of its foundation, its future, its function. We shall speak of each of these in turn.

I. The Foundation of the Church

Jesus said (Mt. 16:18): "Thou art Peter, and upon this rock I will build my church." To understand these words we need to consider the circumstances under which they were spoken. One year earlier Jesus had begun his ministry in Galilee. He had come proclaiming: The Kingdom of God is at hand: repent ye, and believe in the Gospel. At first His popularity with the people was phenomenal. It was not long however before opposition arose on the part of the religious leaders. It became apparent that sooner or later they would accomplish his death. Under these circumstances Jesus "appointed twelve that they might be with him, and that he might send them forth to preach." This was the real beginning of the Christian society. Twelve apostles were chosen to represent the twelve tribes which together had constituted Israel, the Chosen People of God. In this symbolic way Jesus suggested that the new society which he was gathering about him was the new Israel, inheriting both the privileges and the obligations of the Covenant Nation. Jesus, however, said nothing about any permanent organization then or later until several months later in the face of increasing opposition he retired from Galilee into the regions round about Caesarea-Philippi. There it was that he turned unto his disciples and said: Who do men say that the Son of Man is? He did not ask the question for information. He was preparing the way for that second question which after all the passage of the years is still the most important question that every man who comes into the world must answer.

The reply of the disciples shows how profound an impression the personality of Jesus had made on the popular mind. They realized that He was no ordinary man. They were convinced that he was the incarnation of some of the great heroic figures of the past. At the same time it becomes apparent that Jesus fell below the popular expectation of the Messiah: His conduct being in striking contrast to the Messianic ideal, the people seem to have regarded him rather as the forerunner of the Messiah than as the Messiah Himself.

Jesus Himself was not satisfied with the answer. He had no word of censure for the multitude but he turned to his disciples who had had the opportunity to form a clearer estimate of His person, and said: "But you (there is a strong emphasis on the 'you,' as meaning those who had been His intimate disciples and knew Him so much better than the outside crowd), but you, whom say you that I am?"

Peter answered: "Thou art the Christ, the Son of the Living God" As usual Peter spoke for the group. It was their deepest conviction that Jesus was not the forerunner of the Messiah—as the people thought—but the Messiah Himself. This was not the first time that Peter had expressed his conviction that Jesus was the Christ (See J. 1:41, 45, 6:69). But this persistent conviction that Jesus was the Messiah, retained in spite of the fact that the nation did not so regard Him, and in spite of the tremendous departure from the Messianic ideal of the disciples themselves, for the first time deliberately expressed was such a significant thing, and so welcome to the heart of Jesus that He cried out in great joy: "Blessed art thou, Simon, son of John, for by no human agency has the revelation come to you, but by my Father who is in heaven."

Then follow those significant words which give to us the charter of the church: "I also say unto thee, thou art Peter (in Greek 'Petros') and upon this rock (in Greek 'Petra') I will build my church. This is the first time that Jesus had spoken of a 'Church.' It is a word used in the Old Testament for the congregation of the Lord. It is as though Jesus had said, 'Thou art Peter and upon this rock I will build 'my' church, the new congregation of the Lord, which shall take the place of the old, which as rejected the revelation of God that I have brought.'"

But what is the foundation of the church, the rock on which it is to be built? Roman Catholic scholars says that Peter is the rock, and that to Peter and his successors, the bishops of Rome all power has been given over the church as Christ's own representatives here upon earth. Granting for the moment that Peter is the rock to which Jesus refers there is still no basis of course for the Catholic claim. There is still no evidence that he was given absolute authority over the church, no

indication that such power as he possessed was transferable, no suggestion that he actually endeavored to transmit any power to his successors, no proof indeed that he was ever bishop of Rome or even in Rome. Some Protestant scholars also believe that Peter was the rock. At first sight that seems to be the natural meaning of the words. And as a matter of plain historical fact Peter was the rock on which the early church was built. He was the natural leader of the early apostolic band. But even granted that the rock is Peter we must not lose the larger significance of Jesus' statement. It is Peter as confessing that Jesus is Christ. The structure can only be strong therefore as it is composed of men accepting this truth.

Most Protestant scholars, however, are convinced that Jesus' reference is to the truth which the apostle had proclaimed. The fact that Jesus is the Son of God was to be the immovable bed rock on which His church would stand secure. If Jesus had really intended to say that Peter was the rock, he would, naturally, have said, "Thou art Peter and upon You I will build my church." The change for the second person to the third indicates that it is Peter's confession which he had in mind. In either case, however, the truth is much the same. According to the one interpretation the church is founded upon, and built up by, men who accept Jesus as the Son of God. According to the second interpretation the church is founded upon the truth, the fact that Jesus is the Son of God. And the two things are equal to the same thing. Paul changed the figure but expressed the same truth when he wrote: (God) raised him (Christ) from the dead * * * and put all things in subjection under His feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him that filleth all in all. Eph. 1:20-23.

II. The Future of the Church

"And the gates of Hades shall not prevail against it." Hades was the realm of death. Jesus meant by this statement that the enemies of the Church should never be able to overcome it. The new congregation of the Lord would never perish.

We do well to consider these words of Jesus in our present day. The church faces many difficulties. Many seek to destroy it, many hold themselves aloof—indifference which is more deadly than opposition increases, and the enemies of the church begin already to gloat over what seems to them its growing impotence. But the church has met similar difficulties in the past, and gone on from strength to strength. As we think of its history the song comes inevitably to our lips:

O where are kings and empires now
Of old that went and came?
But Lord, Thy Church is praying yet,
A thousand years the same.

We mark her goodly battlements,
And her foundations strong;
We hear within the solemn voice
Of her unending song.

For not like kingdoms of the world
Thy holy church, O God,
Though earthquake shocks are threatening her,
And tempests are abroad.

Unshaken as eternal hills,
Immovable she stands,
A mountain that shall fill the earth,
A house not made with hands.

We might also consider in this connection Jesus' parables recorded in Mk. 4:26-32. These parables have to do with the growth of the Kingdom rather than with the growth of the church. The Kingdom is the redeemed society in which God's will is done on earth as it is in heaven. The church is not identical with the Kingdom, but is the means by which the Kingdom is to be advanced. The two, therefore, are closely intertwined. And if the Kingdom is to grow gradually and extend its influence in the world it must be because the church also increases both in numbers and in influence. It would be easy to show that as a matter of actual fact this growth in both directions has continued and is continuing today. There is no call for pessimism. The Church never had a greater opportunity than it has today. That leads us to consider

III. The Function of the Church

1. "I will give unto thee the keys of the Kingdom of Heaven." Keys were sometimes used as a symbol of authority. Roman Catholic scholars say that Jesus here gave Peter (and his successors the bishops of Rome) supreme authority in the Church. But as a matter of fact Peter had no special authority in the church—other than that wielded by him as the natural leader of the group. That much is plain from the history of the Acts and also from the story of the Gospels (cf Mt. 20:20-28). Most probably, therefore, the keys are to be taken as the symbol of a great privilege and a great obligation. The function of a key is to open doors that are shut. Jesus meant to say: In giving you a knowledge of my divine Sonship God has put into your hands a key by means of which you can open the doors of the Kingdom to other men. It is certainly true that not only Peter, but all others, who have come into possession of this truth have the key which allows others to enter. For example the men of China cannot enter into the Kingdom unless we, who have the key, make known to them the good news about Jesus the Christ. Jesus is speaking here then of the function of the Church, addressing Peter because he is the first to enter, and that function is to open the doors of the Kingdom by making known to all men the facts about Jesus. Jesus expands this function in the last commission (Mt. 28:20). The Church is to preach the Gospel unto all nations, (1) baptizing them into the name of the Father and the Son and the Holy Ghost, and (2) teaching them to do all things whatsoever He has commanded us to do. In other words the church

is to bring men to know Christ, and also to train them in the Christian life.

The Church seeks to accomplish this task by the Christian nurture which it promotes in the home, through its Bible school, through its programs of worship, through its various organizations, through its home and foreign missions, through all its widely developed benevolent work. And it is the only organization which does have this end in view. The Gospel has come down to us, it now being transmitted to the next generation, and to other nations only through the Church. If this is true can a Christian who has his Master's interests at heart withhold his support from the church? How can he help the church in carrying forward this part of its task?

2. "And whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." To bind and to loose were technical expressions among the rabbis. To bind was to forbid an act as morally improper; to loose was to allow an act as morally proper. Jesus meant to say that Peter through his belief in the Sonship of Jesus would have the power and the duty of expressing the moral judgments of God in regard to specific questions that would arise from time to time. In 18:18 this power this duty is given to the whole company of disciples, and therefore to the whole Church. If that is true Jesus meant to say that the Church as a whole would have the privilege and the responsibility and the ability to express God's judgment in regard to human conduct. This does not mean, of course, that any particular delinquent of the Church is infallible, for there is no one man, or group of men, who can speak authoritatively for the Church of Jesus Christ. It does mean that the church as a whole if it seeks the mind of its Master may know and express His will in regard to the moral questions that confront us in the present day. The Church has spoken out nobly in the past, and will continue to do so in the future, regarding many grave personal questions. It is beginning to speak out boldly and will speak more boldly in the future concerning some of the difficult moral questions that are imbedded in our social life, eg. matter connected with prohibition and war and industry and race. Our task as individual members of the church is to see that the moral judgments of God are clearly and adequately expressed through us. What are the great moral questions that should most concern the church at the present time? What is the duty which rests upon us as individual Christians in regard to these particular questions?

3. To realize in the world God's eternal purpose for the universe. Jesus did not speak exhaustively, of course, at the very beginning of the Church's function in the world. The apostles added to his words, and history has enriched them. Paul in Ephesians, for example, many of whose passages are included in our lesson, tells us that God's great purpose for the universe is that all things in heaven and all things on earth might be summed up ultimately in Christ (1:9-10), and that this plan is to be progressively realized in and manifested to the world by the Church (cf. Eph. 1:9-10, 22-23; 3:10-11; 4:13-16). In the light of this purpose, which includes the two mentioned by Jesus, Paul in Eph. 4:6 speaks of the present duty of the church. Three suggestions come to us in the part included in our printed lesson, with which we may well close our study.

First: We must give diligence to keep the unity of the Spirit in the bond of peace. (cf. Eph. 4:1-6). Of course, if it is in and through the Church that all things are to be summed up in Christ, in the Church that the brotherhood of man and the Fatherhood of God are to be realized, the Church itself must be one in Christ. In the present situation in your own local church, the Church universal, satisfactory to the mind of Christ in this respect? What can we do to help the Church carry out this part of its program?

Second: We must attend the ministrations of the Church. Paul says God has given apostles, evangelists, pastors and teachers to the Church for the perfecting of the saints, i. e. the members of the Church. The point here is that these ministrations are necessary if the members of the Church are to be perfected in their Christian lives. The best Christian life cannot be developed in isolation. It is difficult for the Christian to maintain the joy, the fervor of his Christian life if he remains away from the Church. Does the Church service build up our Christian life as it should? If not, why not? The minister may be partly to blame. He is probably not the best preacher of the world, and he would be the first to admit it. But are you sure, isn't partly your own fault? In what mood do you come to the church? Do you make any spiritual preparation before you come? Do you join in the prayers? Do you sing the hymns and understand what you sing? How do you listen to the sermon? Do you really seek for God's blessing? Do you worship in spirit and truth? What is necessary on the worshipper's part that the service is to mean to him what it should?

Third: We must serve the Church. Eph. 4:12. Paul says the saints are to be perfected unto the work of ministering (i. e. service), unto the building up of the body of Christ. Of course different members are called upon to render different services. Some are called to preach, some to teach, some to sing, some to give large of their means, some to work with boys, some to do personal work. But such suggestions do not exhaust the various services that men are called upon to render. Some are called to realize Christian principles in the industrial life, the political life. Some to maintain a Christian home. Some to minister to the sick, the needy. The possibilities are infinite. But all are expected to do their part in carrying forward the work of the church in helping it to sum up all things in Christ. What part of the work should we do? Are we doing it in a way that we need not be ashamed of when we come into the presence of our Lord?



**With
Everybody Helping
the Task will be Easy**

Every Member Can

The 1929 Every Member Canvass on March 10th, with its goal of \$4,500,000.00 for benevolences and nearly \$11,000,000.00 for current expenses, calls for the help of every one of the 444,657 members of our great Church. The objective is **“Every Member Growing in the Grace of the Regular Worship of Giving.”**

EVERY MEMBER CAN

- E**ducate himself on the whole work of the whole Church.
- V**olunteer his time when the Church calls upon him to do so.
- E**nlarge his pledge for 1929-30 to be paid weekly through the year.
- R**ender service to the leadership of the Church in the EMC plans.
- Y**ield himself and his possessions to Christ for use by Him.

- M**eet the canvassers and take part in the canvass with a smile.
- E**ncourage the young people and children to give and be stewards.
- M**end sorrowing hearts of the unsaved by giving your utmost to save them.
- B**ack the enterprises of our Church by regular proportionate giving.
- E**nter whole-heartedly in the task of making the EMC a success.
- R**ead diligently the literature of your Church about her Kingdom enterprises.
- C**all upon God in prayer to the end that the EMC may be spiritually successful.
- A**dd day by day to them that are saved by your full-rounded stewardship.
- N**ourish the hope of the coming Kingdom until all are saved and you are rewarded as a faithful steward.

The
Whole
World
Waits
at
Your
Own
Door

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EVERY CHURCH! EVERY MEMBER! EVERYWHERE!**

**THE STEWARDSHIP DEPARTMENT
305 HENRY GRADY BUILDING
ATLANTA, GEORGIA**

CHILDREN

JUNGLE FEVER

Dick Sanger's father, the explorer, gave us the quinine and told us to paddle down the river as fast as we could.

"Jack is dying of fever," he added, "and this is the only medicine that will cure him. Give him ten grains three times a day, and by the time the rest of the expedition reaches Palca, he ought to be well enough to go on with us to Iquitos and civilization."

We were in the heart of the Amazon Jungle, with tigers and big boa constrictors all around us. But the greatest danger of the jungle to a white man is the malarial fever that lurks in the swamps.

Because of it, our party had been forced to return to the base of supplies on the bank of the Amazon River. When we got there, after four days of wearisome marches, we found our little camp deserted, with nothing to tell us of what had happened excepting a note, pinned against a tree by an arrow.

"Am dying of fever. Send quinine at once."

"JACK."

Jack was one of our party who had stayed down the river twenty miles to see that supplies came through safely from Iquitos. That is why Dick and I were being sent ahead in the small canoe.

"Get started at once," directed Mr. Sanger. "Make as much speed as you can without taking too many risks. Remember it's a case of life or death for Jack."

So with the precious quinine packed away in a water-tight bag, we shoved off from our camp and started down the river.

"I wonder why our Indians deserted?" queried Dick.

"Maybe they're afraid of the fever," I suggested.

"Perhaps," admitted Dick. "But how did Jack's note get pinned to the tree?"

That was a puzzling question. I thought about it as I paddled along, but couldn't answer it except by saying that the Indian who brought it got scared like the rest of them and went wherever they went. Anyway there we were, on the Amazon River in a small dugout canoe, with twenty miles of fast, dangerous water between us and the white man who needed quinine.

"The river is rising, I believe," Dick observed, as we sped along with the current. "I don't ever remember seeing it running as fast as this now."

"Think you can handle the canoe all right?" I called back.

"I think so. Let me know when we are coming to any bad rapids."

I said I would, and I did; but none of the bad passes were too bad for us to shoot until we reached the Vuelta, which even the Indians say is a trap set by the evil spirit of the water for unlucky men.

I saw it boiling and bubbling some distance away.

"Big rapids ahead!" I warned.

"Think we can run them?"

I stopped paddling and looked ahead to where white foamy water tumbled down a drop in the river.

"We might if we're lucky."

"Then we'll try it."

A moment later we were caught in the current and carried with the running waters like a cork swept down before a flood. I paddled furiously, as you always must paddle when shooting fast water; while Dick steered from the stern of the canoe.

It was great fun, and if we hadn't been on so serious a mission, we would have enjoyed it. And maybe we would have seen the snag and avoided it in time to save ourselves. But as it was, we ran into it head on, and tore a hole in the bottom of our canoe big enough to fall through.

We sank instantly up to our waists. The water rushed against me and knocked me over, so I had all I could do to make the shore fifty yards down the river. But somehow Dick had been quick enough to save the quinine and a machete, which is a broad bladed knife used in the jungle to chop away the underbrush.

"Now what'll we do?" I asked.

For a moment both of us were silent. Then Dick said:

"We'll strike out through the jungle. If this is the part of the river I think it is, Palca is across this neck of jungle due west from where we are now. Are you willing to try it?"

THE CHERRY TREE



(To be colored with paints or crayons. Whenever you come to a word spelled in CAPITAL letters use that color.)

Here is a picture to paint, today," said Susie May to her friend Teddy. "It is of George Washington cutting down the cherry tree!"

"Oh, yes, so it is! Let's color his coat BLUE and have his trousers and coat sleeves and cuffs light YELLOW," said Teddy.

"His shoes and hair bow can be BLACK and his shoes can have YELLOW buckles!" Susie May suggested.

"His hat on the GREEN grass should match his BLUE coat and the decora-

tion on it can be YELLOW!" said Teddy, taking up the necessary crayons.

"The hatchet should have a GRAY (use BLACK lightly) blade with a RED band about it and the handle should be YELLOW, Teddy."

"The trunk and branches of the cherry tree are GRAY, but the leaves are bright GREEN and the cherries bright RED," said Susie May's friend Teddy.

"And the sky can be light BLUE with a big White cloud in it!"

"His hair, Teddy, must be RED (use

YELLOW with just a touch of black) and his cheeks PINK (use RED lightly) and lips RED. Oh, his father very angry to see the lovely cherry tree cut down!"

"But George didn't do it for chief!" defended Teddy, who Washington.

"No he didn't and what's better told his father all about it truthfully," said Susie May.

"Let's paint the border of the picture RED and have the letters B White and RED," said Teddy.

With Jack dying of fever only four or five miles away, who wouldn't? So Dick faced the afternoon sun and entered the jungle, swinging the machete where it was needed. I followed him carrying the medicine.

The jungle, for a little while, was mostly very large trees with only a small growth of underbrush, but after two miles or so, the ground under our feet began to get swampy, and after that we were troubled by the density of the low growing trees and vines. We began to see less and less of the sun and finally we lost it altogether. Night, like it always does in the tropical forest, fell like an angry man's hand on the table, and we were still in the thick of the jungle, many miles, for all we knew to the contrary, from either the river or the little hut in which we expected to find Jack.

"Lost!" I gasped. "Not lost," replied Dick, calmly. "But in a very serious situation. I think we had better keep on going in hopes of striking the river. We can't be very far away."

So we stumbled onward in the darkness, scarcely knowing in which direction we were going, but Dick's words were true for after twenty minutes of anxious traveling, we broke through the last line of trees and saw the river.

About a mile down stream there was a light—a single light. But it looked as good to us as a thousand of them.

"Cheer up!" cried Dick. "There's Palca!"

We made our way along the bank of the river. We found the hut where Jack was lying sick. We gave him ten grains of quinine. We kept watch over him all night and next day we had the pleasure of seeing his fever go down, and him in a condition to talk with us.

"Where is the rest of the expedition?" he asked, faintly.

"At the camp," we replied. "They'll

be along just as soon as they can build rafts to float the equipment down the river."

"I'm glad," said Jack. "While you were away from the camp, the Indians rose in rebellion, and it is wise for all white men to get out of the country. All the Indians are at Massaca, war dancing and getting ready. We'll escape the conflict just in time."

At this news, Dick and I looked at each other. We didn't say anything, but I know we were both thinking that life in the Amazon Jungle was just one adventure after another.

PUZZLE CORNER Junior Cross-Word Puzzle

1	2	3	4	5	6
7			8		
9				10	
			11		
12	13	14		15	
16		17		18	
19					

Horizontal

- 1—Liquid containers
- 7—Bustle
- 8—Insect
- 9—Want
- 10—Finish
- 12—Printer's measure
- 14—Strike with hand
- 16—Rodent
- 18—Raw metal
- 19—Bent forward

Vertical

- 1—Flags
- 2—Lyric poem
- 3—Part of foot (pl.)
- 4—Musical note
- 5—Terminate
- 6—Ended
- 11—Spill
- 13—Be tangled
- 15—Exist
- 17—Preposition

Word Square

My first grows in the ground
My second is not artificial
My third consumes
My fourth is otherwise

Beheading Acrostic

The letters beheaded arranged in order form the name of a General:

Behead to cleanse and leave a note.
Behead once more and leave a note.
Behead halt and leave a boy's name.
Behead injure and leave a limb.
Behead anger and leave a man's name.

Behead not one and leave one note.
Behead a dull whitish tint and a beam of light.
Behead a heavy weight and upon.

Behead the Norse god of war and leave a noise.

Behead approach and leave part of the head.

PUZZLE ANSWERS

WORD SQUARE
T R E E
R E A L
E A T S
E L S E

BEHEADING ACROSTIC
W-ash, A-gain, S-top, H-arm
N-one, G-ray, T-on, O-din, N-ear
WASHINGTON

B	O	T	T	L	E	S
A	D	O	A	N	T	
N	E	E	D	D	O	
N	S	S	P			
E	M	S	L	A	P	
R	A	T	O	R	E	
S	T	O	O	P	E	D

YOUNG PEOPLE'S DEPT.

EDITOR'S LOOKOUT

Rev. W. A. Gamble, Pinetops, N. C.

PLAYTIME

Edited by the Travel and Recreation Department of the International Society of Christian Endeavor
Carroll M. Wright, Supt., 41 Mt. Vernon St.
Boston, Mass.

"A Musical Fellowship Hour"

Adapted from the "Recreation-Culture Bulletin of the Department of Recreation and Culture of the Epworth League."

Each guest arrives, he is shown to a seat in a group which he will find others whose birthdays fall in the month as his. (For a large crowd, use 12 groups, for each month. For smaller crowds, use four groups, one for each season of the year, and make the necessary changes in the suggestions.)

Songs of the Season—Each group is requested to display the song which best represents the month (or season) in which its members were born. As soon as a discovery is made, the group should prepare to sing. By the time the late comers have arrived, each group will have chosen its song and the program may proceed. Each month is called to sing its song for the approval (we trust) of the assembled guests. A small group may be awarded the best group. After all the groups sing, the entire company will want to sing the winning song.

When Grandma Dreams—Paper and pencils will be necessary for this game. It would be better if the paper were prepared in advance with 18 numbers in a column double spaced. The leader should announce that the guests are to hear a story entitled, "When Grandma Dreams," which is to be told on the piano. Grandma, a mental old lady, is seated in a comfortable armchair before an open fire, dreaming of the days gone by. Dreams of her youth, courtship, marriage, motherhood and ripening old age.

As the story unfolds, the guests are to write on their sheets of paper the titles of the songs, portions of which are played on the piano. After the entire series has been played, the various birthday groups are to compare their stories as suggested by the titles they have written. Five or ten minutes should be allowed for this writing. Have the stories read and either judged or voted on to determine which is best. A prize should be awarded the group having the best story. Another prize may be awarded the person who had the greatest number of titles correctly listed.

The various songs to be used are listed below with portions to be played. Try to secure a pianist who can transpose.

Long, Long Ago—9th through 14th bars. Key of F.
When You and I Were Young, Maggie—9 through 14, Key, F.

School Days—17 through 28. Key, B. flat.
Comin' Thru the Rye—first 5 bars. Key-B. Flat.
Good Old Summer Time—17 through 32. Key, B. flat.

Jingle Bells—last 4 bars. Key, G.
Good Night, Ladies—entire chorus. Key, G.
Seeing Nellie Home—first 6 bars. Key, G.
Goodbye, My Lover, Goodbye—first 12 bars. Key, G.
Sailing—first 8 bars of chorus. Key, C.
My Bonnie—entire verse. Key, C.
When Johnnie Comes Marching Home—last 8 bars. Key, C.
Wedding March—first 4 bars. Key, C.
Little Gray Home in the West—last 4 1-2 bars. Key, C.

Sweet and Low—last 6 bars. Key, C.
Silver Threads Among the Gold—5 through 12. Key, A. flat.

Put On Your Old Gray Bonnet—5th bar of chorus. Key, A. flat.

Love's Old Sweet Song—last 6 bars. A. flat.

Masterpieces—Many times we miss the best of things because we do not understand them. Especially is this true of our enjoyment of the great masterpieces of music. Let us try, then, to discover something something different, something unusual in four such masterpieces. If you cannot find the necessary records for your members, a music dealer will be glad to lend you because it helps to advertise good music and his business. Have the story read, then play Number One. The story of the next, then play the record. For the first one, it is so very familiar that, perhaps, your members will want to sing it with the record. We are assuming that your society has access to a talking machine, or your own property, or belonging to one of your members.

Danse Macabre (Dance of Death.) By the Philharmonic Symphony, Victor Record No. 6513.

The Dance of Death is by Charles Camille Saint-Saens, 1835, died 1921. Usually music attempts a little more than to express or suggest a mood. Occasionally, however, a composer tries to make music either tell a story or illustrate one already told. The Dance of Death is one of four symphonic poems written by the renowned French composer, Saint-Saens.

According to tradition, once a year—on Halloween—the skeletons, under the leadership of Death himself, are forced to emerge from their tombs and engage in ghostly dances until the break of day. The opening tones of this piece are of a true companion, based on a poem by Cazalis, and the tolling of the midnight bells, the signal for the appearance of the ghosts. Death summons them by playing his fiddle which has been neglected sadly for years. With his bony heel, he clicks out the time on a drum as he starts his weird tune. With rattling and rattle, represented by the hollow sound of the xylophone,

the skeletons scamper forth and begin their weird dance. They romp through the grave yard, now near and now far, as the curiously distorted waltz tune is played by their leader. Eventually the sound of the clock is heard and all hurry back to their tombs. Death lingers for a moment to play a plaintive strain before he, too, abandons music for another year.

Give your imagination free rein. Notice carefully the ingenious means used by Saint-Saens to obtain his strange effects—the curious combination of harp, oboe, tuba, English horn, xylophone, etc., and the various ways in which each is used. Now listen while this Danse Macabre is played.

2. **Liebstraum (Dream of Love)** Piano Solo. Victor Record No. 6582.

Liebstraum is by Franz List, born near Odenburg, Hungary, in 1811; died in Baireuth in 1886. We hear the piano so frequently we forget the wonders of the instrument. What a band or orchestra needs many instruments to do can be done on the piano many times by a single performer. Much of the extraordinary development of piano music is due Franz List.

List was a Hungarian and to his ancestry owed his emotional life. He was the most capable pianist of his century and a worthy composer in many branches of music. His piano pieces appear on every artist's program for they display both piano and performer at their best.

Liebstraum (Dream of Love) is the third of several compositions of the same type which List wrote. It is a song without words which leaves much to the imagination of the listener. Beginning with a simple, warm, tender melody, List tries to reveal the joy of a lover who is dreaming of his beloved. Fancy is allowed free flight, because as the composition proceeds and enthusiasm rises many ornamentations, thrills and runs appear to suggest the wonderful rosy pictures which come to all of us in our most comfortable dreams. Now let your own fancy roam at will as we play this selection.

3. **A Song of India.** Played by Fritz Kreisler. Victor Record No. 706.

A Song of India, from "Sadko," is by the Russian composer Nicholas Rimsky-Korsakov, born 1844, died 1908. One of the great names in modern Russian music is that of this composer. Born of a wealthy family and destined for an official post in the navy or the learned profession of medicine or law, he soon discovered that his greatest satisfaction in life must come from music. While still a young naval officer, he wrote his first opera, and soon after gave himself entirely to music.

While, like that of most Russian composers, his music is especially effective when played by orchestra in which the tone colors of the various instruments can be used, Rimsky-Korsakov is always interesting. He seems to be particularly capable of suggesting, by means of tone, different conditions of landscape and atmosphere. He is particularly happy in music intended to make the listener seem in some strange far-away land as China or India.

All these characteristics are well expressed in the Song of India. The dreamy, swaying melody, with its combination of many notes of the same length at the beginning, then later, notes of decidedly different lengths; the use of many close, intermediate tones, and the simple, swinging accompaniment, even without the text, suggest the languor and magical qualities of distant India. Kreisler interprets this most beautifully on the violin.

4. **Carry Me Back to Old Virginny.** Sung by Alma Gluck. Victor Record No. 6141.

Words and music by James Bland, a negro counterpart of Stephen C. Foster. By a curious contradiction many persons think that Old Folks At Home, Old Black Joe, Massa's in the Cold, Cold Ground and many other favorite songs by Stephen Foster were of negro origin and that Carry Me Back to Old Virginny was written by a white man. Exactly the reverse is true. Although one of the early copyrighted negro songs, only in the last few years has this one become a favorite.

The following is taken from "Stories of American Songs" by Kenneth Clark. This ballad of a colored lad who loved Old Virginia had fallen almost entirely into the realm of forgotten things before Alma Gluck came to its rescue. The popular soprano dug it out and made a talking-machine record of it a few years ago. Although the name of James Bland has not come down into fame as securely as Stephen C. Foster's, he wrote a great many of the popular successes of the 70's and 80's. For instance, he is the author and composer of "O Dem Golden Slippers." One reason for the enduring appeal of "Carry Me Back to Old Virginny" is because that State serves therein as a symbol for home, no matter where one's home may be. For example, one observer told of being in a group which sang old songs one evening in the moonlight. Some of the songs were rollicking, others carefree, but "Carry Me Back" was reverent. All were touched by the song from a wizened old fellow in his seventies to a tall bronzed Viking. When the last notes had died away, there was a stillness like that of prayer. In conversation, it developed that those in the group had come from the ends of the earth, but to each, home was home and "Old Virginny" to them stood for that home.

Close with C. E. Songs—Many times we overlook the best in our C. E. song books because we are not familiar with them. Let us use the rest of our evening and close by singing together as many new songs from our own song books as time will allow.

YOUNG PEOPLE'S TOPIC
Charlotte Garth Adams

Sunday, Mar. 3—Recruiting for Christ.—Mt. 35-38; I Tim. 4:12-16; II Tim. 1:8, 9. (Young People's Day).

The Month of March

March is the month named by the Romans for Mars, the god of war. Perhaps they named it so because of the fierce winds that blow and whip the trees—because the winds seem to be at war with growing things. The winds seem to be at war with growing things.

But though the winds howl savagely, they whip the sap up into the trees so that they bud and grow. And the winds blow new life into our bodies so that

we feel vigorous and tingle with health. Let us pray that we may also feel the breath of God's spirit blowing new life into our souls that we may grow upward, stronger each day and more alive spiritually.

Recruiting for Christ

To recruit means to gain new supplies for an army. It means growth, refreshment. To recruit for Christ is to gain new supplies for His army—to show Him to others that they may follow him too. Recruiting for Christ is the same as Christ winning followers. If we show Christ in our lives, Christ will win others to Himself through us. We cannot force others to follow him; we must win them. Therefore a Christian army or a Christian force is not like a national army or force, for often men are conscripted into a national army that are not wholeheartedly for the cause for which they are fighting, but one cannot be a part of a Christian force until one is a whole-hearted Christian. "Christ's purpose is to do more than win men; it is to deepen their experience so that they will want to win others."

Personal Work

In order that we may know how to go about recruiting for Christ, let us see how Christ himself went about winning others to the bigger life. First of all, does Christ mean enough to us for us to want to serve Him? If we are only half-hearted about it He cannot use us. We shut Him out by our lack of enthusiasm. Christ won men because He loved them and they felt his love for them. He won Zacchaeus by staying at his house and being his guest. The Jews looked down on Zacchaeus and hated him because he was a tax collector for the Roman government, but Jesus knew that the soul of the tax collector was as valuable as the soul of a high priest. He won Nicodemus—a ruler of the Jews—by showing him that life is bigger than mere living. He won the Samaritan woman by telling her of living water that satisfies forever—He gave her a desire for better things. "God is a spirit, and they that worship him must worship him in spirit and in truth, for the Father seeketh such to worship Him."

Recruiting for Christ is being a fisher of men. "Come ye after me, and I will make you to become fishers of men."

Preparation

Just as we need preparation for any work that is worthwhile, so we must prepare for our task of recruiting for new soldiers for Christ. The best preparation is to have a personal friendship with Christ ourselves. This friendship should be of a sort that is used every day—not just on Sundays. To gain this we must pray. Prayer does not always mean that we must say something to God. Often trying to express our desires or thanks breaks into our spirit of prayer so that we think about our words rather than what we really desire. Words are often too feeble to express real longing. Prayer for guidance in soul-winning does not have to be spoken but God understands and will lead us. Bible study, too, will help us to know Christ. Then reading about him we learn that he is the same yesterday, today, and forever, and that he is just as interested in the people that are living today as he was in those that he talked with when He was here in the body. Dwight Moody said that once he gave ten minutes in the morning to Bible study and an hour to reading the newspaper, but it was not until he reversed this rule that he became a world power.

Soldiers

"Thou, therefore, endure hardness, as a good soldier of Jesus Christ." "Put on the whole armor of God that ye may be able to stand against the wiles of the devil. . . . Stand, having your loins girded about with truth and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. Praying always . . . and watching."

"FEED MY SHEEP"

Send them away! Cut down the overhead!
How in the world may all the world be fed
From this collection-basket? Can't be done,
you say?
You are not up on methods of today.

This is a desert place we're living in;
Scarce can we saints escape the searing sin.
Let these outsiders seek their proper god—
Buddha or Shiva, reptile, beast or clod.

We, from our rightful places in the sun,
Calculate comfortably just what can be done—
So much per cap, no pleas to wring the heart!
And you stand saying, "They need not depart."

Budgets, know you, are inelastic at the best;
We've just raised ours, and won a little rest,
When in you lead this woe on human feet,
Demand of the budgeters, "Give ye them to eat."

Spiritual food has shrunk regrettably.
Strange, what a morsel modern prayers will buy.
There is a lad here, offering his all.
Rather amusing! Says he heard you call!

"Blind leaders! Hypocrites! Bring the lad to me.
Of such as this shall my salvation be.
Make them sit down—My flock, in pastures green;
Bearing the Bread of Life, go ye in between.
Father, I thank Thee for the stores of heaven,
Thow who all power unto Me hast given.
Thy Word is life, now cleanse them by Thy Word!"

O Lord, how long? How long, how long, O Lord!
S. H.

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TIFTON, GA.

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STORY

BETTY'S PARTNERSHIP

Little Betty, her face pressed hard against the window-pane, stood watching with wondering, wet eyes a motor-car now almost out of sight. It was carrying her mother—her precious mother—away, and leaving her to "be a good girl" with Aunt Myra. That would be easy for she loved Aunt Myra and Uncle Arthur and Cousin Marjorie—but mother had never left her before!

Uncle Arthur called. "A dime for you, Betty. Another for Marjorie and that spells ice cream."

Quickly Marjorie wriggled into her coat and stood poised for a dart to the store around the corner. But her little cousin twirled the dime in her fingers and hesitated.

"Hurry, Betty, we'll have a double-header."

"But where's God's pocketbook?" demanded the little girl. "I have to fix that first."

Marjorie stared. "I don't know what you mean. Come on," she urged.

"I can't," persisted Betty. "I always pay God first."

"What is God's pocketbook?" Uncle Arthur questioned.

"It's with my things. I know it is. Mother never leaves it out."

Aunt Myra led the child to her room, the others followed curiously. "Here it is—see," cried Betty eagerly as she pulled a purse from her suitcase. "I've got two dollars in this part. There's the rest," and she emptied a collection of rolling coins upon a chair.

"So you give all your money to God—is that it?" Uncle Arthur appeared interested.

"All? Course not. We're partners. He gives me things and I give Him things."

"Where's your share?"

"I'll find it," and Betty searched again until she found another purse. "Here's mine. Isn't much in it, though, 'cause I spend mine."

"What good is it to keep God's in a pocketbook?" teased Aunt Myra.

Betty looked at her puzzled. "I don't. Wait, I'll show you." This time she drew forth a scrap-book containing many pages of pictures, clippings, and figures. The child chatted on rapidly, full of eagerness.

"See! There's my hospital and up in that corner, mother thinks, is the bed where my little baby got well. She was awful sick."

"Your baby? How come?" It was Cousin Marjorie who asked.

"I just call her, mine, you know 'cause—let me see how much," and small figures in the corner of the page were studied intently for a moment. "Six dollars and fifty cents—that's what I sent. The mishnary said she 'most knew 'twas 'nough to make the baby well. An' here's my schoolhouse. Isn't it funny-looking? A dollar—that's what went there. 'Tisn't much, is it? Here's a orphanage—two dollars. An' see the letter I got from China. Look at the funny postage stamp."

The child went excitedly on with her story until Marjorie again urged ice cream. When the two finally ran out, Aunt Myra, who had listened thought-

fully, went slowly to her own room. God's pocketbook? She had none belonging to Him in her house. Of course she contributed to the church—or rather, her husband's check went to the treasurer regularly.

Betty's missionary scrap-book! Years ago she had attended missionary meetings. Later she had dropped them from her list of engagements. There were so many things to do.

Little Betty sharing all she had with the world's needy ones—and rejoicing in it! Aunt Myra loved her small niece—and the child's mother, her own brother's wife. Sister Madge had always been "different," and it appeared that little Betty was receiving unique training.

Aunt Myra recalled with a sudden sense of shame her own excuse for not making a World Service pledge in the recent "every member canvass" of the church. Well, she would send them a check at once—then she could forget the matter.

But there was no forgetting with Betty in the house. Every day furnished some new evidence of the child's partnership with the Father who was so real to her. Each piece of spending money was carefully shared with Him. Once she put her entire allowance into His purse with the gleeful remark, "I have to give my African boy a lot today, 'cause I 'most know he hasn't had much to eat—and think what I had for dinner!"

On Sunday she ran joyously to the fund to count out the collection plate amount. A special appeal at the church school in behalf of mountain children brought a plea for Aunt Myra to help her decide what could be spared.

Then one afternoon Marjorie, upon whom every luxury had been lavished, suddenly buried her head in her mother's lap and sobbed. "I don't have any money for God! I only had five cents for the poor old lady selling pencils and things this morning—and that was yours. She was 'most blind, too! Mama," and Marjorie turned a terrified gaze upon her mother, "s'pose you had to sell pencils!"

Mother, her face serious, comforted the child with the promise that hereafter she should have a pocketbook for God. After that, she took up the more difficult task of having it out with herself. Were Sister Madge and little Betty right? Could it be possible to enjoy more thoroughly what one gives than what one keeps? Had she herself forgotten the Father except as she conceived Him watchful of her own interests? How little she had concerned herself with the details of His business!

To welcome cries of distress as choice opportunities for service instead of cringing and shrinking away from them! A fund always ready to be drawn upon—it began to look alluring. Finally Aunt Myra bowed her head in decision as the voice of a little child whispered to her, "It is more blessed to give than to receive." — Susan Potter Hesse, in *Zion's Herald*.

We all have to be our own center, says Dean Inge, but we are not obliged to be our own circumference.—Christian Register.

Probably the remotest control of all remote controls nowadays is parental control.—Louisville Times.

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SIXTY YEARS A COLLEGE STUDENT

William Cullen Bryant Kemp, who died recently, spent 60 years as a student in Columbia university and was graduated 14 times. To generations of seekers of learning there he was known as "the perpetual student." They called him "Doc" and conferred on him a degree not listed in the catalogue—D. P. M., Doctor of Perpetual Motion.

When he entered the institution at 18, he had no liking for study, so a wealthy relative, in order to urge him onward, left him \$2,500 a year as long as he remained at Columbia.

His principal concern was that there would not be enough new subjects to study, but, with the advance of modern education, the number increased in such volume that he never succeeded in taking all the courses in the university. He acquired the following degrees: M. D., A. B., A. M., LL. M., LL. B., Ph.D., C. E., E. E., Mech E., E. M., Phar. Chem., and three kinds of B. S. degrees. He was educated for seven professions.

Although at first he disliked study, he learned to like it and remained at Columbia to indulge this desire, his friends said. Despite his scholastic inclinations, he was an enthusiastic undergraduate and attended all student events. None knew the songs and cheers better than he. Few knew so well the lore and history of Columbia.

For decades a tradition about Columbia's "perpetual student" has existed in the college and university world, yet few really have believed it true.

How many examinations did he stand? No mention of this is made in the stories about his death. If he took five courses a year, the average load, and stood examinations twice a year, he underwent 600 such tests and trials, undoubtedly a world's record. If he took full notes on all the lectures given him, he wrote in volume many times more than the largest encyclopedia.

Sixty years a college student! Even the most ardent undergraduate and the most enthusiastic alumnus, yearning to return to alma mater, must be appalled at the very thought. Most of them, if they had to make a choice, would prefer to follow the example of Judge R. W. Winston of North Carolina, author of a recent notable biography of Andrew Johnson, who returned to his alma mater, the state university, after he was past 60 and took part of his college course over.—The State, Columbia, S. C.

ROUTINE

Like the disappointed little boy who looked out of the window on January 1, and said to his mother, "Why, mamma, the New Year is exactly like the old one, we housekeepers find that 1929 has brought the same round of dish washing, baking, cleaning and household chores. It is exactly like 1928 in all the things pertaining to home making, and we rise to the same routine day by day. Even New Year's dinner was similar to every other dinner on the first day of the year, and we called the old time greetings to friends as they passed us. But yet there is always a newness about every day that is well worth noticing. Each day we rise ready for hard work and hoping to make greater strides in every way than we did the day before.

Perhaps women feel the sameness of life more than men, but it may be that this longing to get away from home that comes over the most devoted wives and mothers accounts for the rush into business on the part of married women with families. They say they are "dead tired" of the dull routine, so they hire a housekeeper and sally forth to earn money. Very soon they find that the office and the store are as full of dead-ly routine and little rules to be obeyed as ever the home was, but the fact of having money of their own keeps them to the tasks in many cases. It really requires more courage and patience now to be a "home body" than ever before. Every woman wants to get her name on the front page, or make a big salary, or do something out of the ordinary. And many of them are doing just that thing. They are boasting that their homes are run better than when they were managing the thing completely, their children are just as well off and their husbands are satisfied—but often the onlookers doubt all these statements. God made wives and mothers to do their duty at home and not out in the world. And every

married woman who neglects her home to enter the business world makes it that much harder for unmarried women and widows who must work, to get employment. It is not a pleasant thought to lie down at night thinking that you have earned that day the money that should go to some widow trying to be both father and mother to her fatherless children.

In spite of the routine and the dullness that women complain about, particularly at this season, the fact remains that women in the home have a greater chance to get favorable attention than those in the public eye. There are the children to get ready for life, and through them the mother gets more of real satisfaction than out of her own attainments, that is, real mothers do. The divorce courts are filled with women who long to shirk home duties, women who desire to let their own mothers assume a second family while they go back to paying positions. Marriage has not proved a bed of roses, so they lightly break the ties and hasten back to the office or school room.

Courage has a crimson coat
Trimmed with trapping bold,
Knowledge dons a dress of note,
Fame's is cloth of gold.
Far they ride and far they roam,
Much they do and dare,
Gray gowned Patience sits at home,
And weaves the stuff they wear.
—Nancy Bird Turner.

It has always been the woman's part to sit at home and weave, so the girl

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who feels that she must have her cake while eating it, and will not do her share of home weaving is not likely to be happy or successful in her marriage. Nor are her children likely to come to distinction.—Elizabeth Pound in Presbyterian Banner.

LETTERS OF SYMPATHY

To congratulate a friend on a happy event is comparatively easy. Words of cheer fall trippingly from the pen as from the tongue. A letter of sympathy requires more care, more delicacy, greater comprehension and fuller recognition of the friend's character and environment. Many people hesitate to write a letter of sympathy. The impulse is strong to reach out a hand in the dark and give the warm clasp which means, "I am sorry," "I would help you if I could." There is a hesitation about writing. Perhaps we think we are not well enough acquainted. We do not feel like thrusting ourselves forward when there is danger of reopening a wound. Our tender impulses are crushed. We pray for our friends, but do not speak to them.

In most cases silence is a mistake. Sometimes it is better than speech, but such cases are rare. A letter of sympathy, if short, earnest and sincere, is an olive branch of promise coming as a messenger dove of peace. The simpler it is the better. There are great possibilities along this line. In times of sorrow you want to be helped. Help others who are in sorrow. A peace will steal into your heart and glorify your life.—Christian Union Herald.

THE STORY OF GRUMBLE-TONE

There was a boy named Grumble-Tone, who ran away to sea. "I'm sick of things on land," he said, "as sick as I can be! A life upon the bounding wave will suit a lad like me!"

The seething ocean billows failed to stimulate his mirth, For he did not like the vessel, or the dizzy, rolling berth. And he thought the sea was almost as unpleasant as the earth.

He wandered into foreign lands; he saw each wondrous sight, But nothing that he heard or saw seemed just exactly right,



WHAT DR. CALDWELL LEARNED IN 47 YEARS PRACTICE

A physician watched the results of constipation for 47 years, and believed that no matter how careful people are of their health, diet and exercise, constipation will occur from time to time. Of next importance, then, is how to treat it when it comes. Dr. Caldwell always was in favor of getting as close to nature as possible, hence his remedy for constipation, known as Dr. Caldwell's Syrup Pepsin, is a mild vegetable compound. It can not harm the system and is not habit forming. Syrup Pepsin is pleasant-tasting, and youngsters love it.

Dr. Caldwell did not approve of drastic physics and purges. He did not believe they were good for anybody's system. In a practice of 47 years he never saw any reason for their use when Syrup Pepsin will empty the bowels just as promptly.

Do not let a day go by without a bowel movement. Do not sit and hope, but go to the nearest druggist and get one of the generous bottles of Dr. Caldwell's Syrup Pepsin, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle.

And so he journeyed on and on, still seeking for delight.

He talked with kings and ladies fair; he dined in courts, they say; But always found the people dull, and longed to get away, To search for the mysterious land where he should like to stay.

He wondered over all the world, his hair grew white as snow. He reached that final bourne at last, where all of us must go; But never found the land he sought. The reason would you know?

The reason was that North or South, where'er his steps were bent, On land or sea, in court or hall, he found but discontent; For he took his disposition with him everywhere he went.

—St. Nicholas.

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Companionate marriage in any form is not among Dr. Harry Emerson Fosdick's alleged unorthodoxies. He has produced in one of those single remarkable sentences which make his written and spoken discourse so fascinatingly clear this admirable description of the matrimonial relation:

"The complete sex experience means falling in love, learning the secret of staying in love, mastering the art of growing up in love, enlarging the love-life into a family of children, until within the green cups of a physical relation grow the flower and fruit of a spiritual union."—N. Y. Advocate.

TOO SERIOUS

There came once to see me a Woman with a Problem, and I listened unto her Tale of Woe and smiled," says

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With Glenn Springs Water you may now restore your health in your own home. For busy men and women, we have arranged to ship the water by express in ten gallon quantities. You need not necessarily visit the Spring as hundreds of thousands of others have done, though of course you may do so if you desire. You can now restore your health at home just as though you were actually recuperating at the Spring, without the loss of time, the trouble or expense.

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the Sage in one of his parables. she said, 'Thou dost not suffi- regard my problem as Serious,' said: 'It is not Serious. All that needest is a Passing Smile and being Else to think about.' And as grieved, and went her way, but wards she considered and thanked

and says that he has no intention ing any to the Ten Command- but if he decides to supplement ork of his friend Moses, he will er the following:

u shalt not take thyself too se-

ere are perils in thinking more of ourselves than we ought to -Forward.

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TAKE YOUR CHILD TO CHURCH

Extracts from an article by Hon. Thomas C. T. Crain, Justice Supreme Court, State of New York:

"The Church is the pillar and ground of truth. Worship is the feeling of admiration and homage towards God which expresses itself in religious reverence, praise, prayer, thanksgiving and the offering of what we have and what we are. On Sundays we meet together in God's house to hear His holy Word, to ask those things necessary for soul and body and to lift our hearts to Him in praise and to seek a blessing at His hands. We should not forsake such assembling and such an assemblage ought in large part to be composed of family units. Children at the hour of prayer should not be kept from the house of God. Fathers should say with Joshua of old, 'As for me and my house, we will serve the Lord.'

"Give your child a chance to praise God with you in His temple, for out of the mouth of babes and sucklings God has perfected praise. * * * The open Bible, the bent knee, the uplifted heart, the prayer-answering God—this is religion and religion is life-power.

"There are six concurring reasons why you should see to it that your child shall worship with you at the Sunday service: 1. For the sake of your own soul. 2. For the sake of the child. 3. For the sake of the Church. 4. For the sake of the State. 5. For the sake of civilization and 6. To speed God's Kingdom.

"Do not send your child to Church—take him."

John Ruskin said: "If I have accomplished anything in the world I owe it to the verses of Scripture my mother instilled into me when I was at her knee. There were twenty-four chapters by which my mother established my soul in life. That property of chapters I count confidently the most precious and upon the whole the one essential part of all my education."

A DAY AT A TIME

"I can't understand why you always send my allowance in such small amounts," wrote a college youth to his father. "I don't like to have to ask so often for money. I am sure you could send all I need for a month or two just as easily."

"What you say is quite true," wrote the father in reply, "but I am thinking of you rather than myself. I want you to keep me in your mind and thoughts these busy college days. When you write often, as you do under this plan, you tell us about your pleasures and experiences, your plans and purposes, and that's a good thing for a boy to do. Perhaps if you didn't need me so often, I shouldn't know as much about you as I do."

Possibly a question that troubles many Christians will find its answer in the father's letter. Our heavenly Father might give us all we need at one time; but he does not want us to forget Him. He wants us to talk to Him often. Prayer is a great privilege which we as His children enjoy; but the consciousness of a daily need is often a strong reminder of that privilege.—Forward.

SOME CURIOSITIES OF THE BIBLE

In the Bible the word "Jehovah" occurs 6,855 times. The word "reverend" occurs but once, Psalm III:9. The longest verse is Esther 8:9. The shortest verse is St. John 11:35. In the 107th Psalm four verses are alike, the 8th, 15th, 21st and 31st. Ezra 7:21 contains all the letters of the alphabet excepting J. Every verse of the 136 Psalm ends alike. No names or words of more than six syllables are in the Bible. The 37th chapter of Isaiah and 19th chapter of II Kings are alike. The word "girl" occurs but twice in the Bible, Joel 3:3 and Zechariah 8:5. There are in the Bible 3,538,483 letters, 773,693 words, 31,373 verses, 1,189 chapters and 66 Books.

Voice with smile wins



JUST ask one of the telephone operators who serves you how she manages to maintain such unflinching courtesy at a big switchboard. "It wasn't easy at first," she'll admit. "I found that a sedentary job indoors all day was almost too much for me. I realized that if I was going to make good on the job—and I loved it!—I'd have to keep myself in the very pink of condition. "I've done it with Nujol—nothing else. It's kept me from having headaches and colds and that awful let-down feeling. Kept my nerves from

getting jangled and fatigued, too. "My doctor tells me that Nujol isn't a medicine. It's simply a pure natural substance. It keeps your system functioning as nature meant it to, even under abnormal conditions. It not only prevents an excess of body poisons (we all have them) from forming, but aids in their removal." Nujol can't possibly hurt you or upset you. Get a bottle today. Perfected by the famous Nujol Laboratories, 26 Broadway, New York. It's sold at all drugstores, in sealed packages only.

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THE CHRISTIAN ORPHANAGE
 Elon College, N. C. July 9, 1928.

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With every good wish, I beg to remain,

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S P A R K L E S

Funny Spelling

There is a farmer who is YY
Enough to take his EE,
And study nature with his II,
And think of what he CC.

He hears the chatter of the JJ
As they each other TT,
And sees that when a tree DKK
It makes a home for BB.

A yoke of horses he will UU
With many haws and GG,
And their mistakes he will XQQ
When plowing for his PP.

He little .buys, but much he sclls,
And, therefore, little OO;
And when he hoes his soil by spells,
He also soils his hose.
—The Messenger.

There was a burst of applause as the pianist finished his last solo. He bowed and, after thanking his audience, was about to leave, when a man approached and presented a check. This the pianist refused, saying he would prefer it to be used for some charitable purosoc. "In that case," said the donor, "I suppose you wouldn't mind if we added it to our special fund?" "Not at all," said the pianist. "What is the special fund for?" "To enable us to have better entertainments next year."—Tit-Bits.

Back Number

A Londoner took an American to see "Hamlet." "You sure are behind the times here," remarked the American. "I saw this play in New York four years ago."—Christian Register.

Thrillers

"What you have to do," said the film director to the cinema star, "is to seize the woman in your arms, get on top of a passing taxi, and jump from there to the fire escape of a building." He paused for breath. "Then you must climb up to the sixth floor, drag her to the parapet, and, bracing yourself against a chimney, hurl her into space. She catches a windowledge in her fall and—" "S'pose I drop her?" hazarded the actor. "Well, you'll have to pick her up and begin all over again."—Ex.

New Traffic Jam

"Is your daughter popular?"
"Popular! Why, I can't park within three blocks of my house."—Iowa Frivol.

Mother—"Does my little boy like to study?"
Schoolteacher—"He likes to do nothing better."—Pathfinder.

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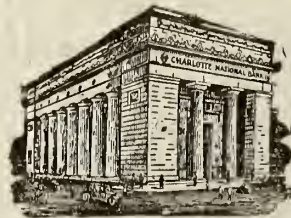
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LXX

CHARLOTTE, N. C., FEBRUARY 27, 1930

No. 9

President Martin To Retire

Davidson College Head Goes Out of Office at Commencement. After Year's Leave, He Will Take a Chair in the College

W. J. Martin will retire as president of Davidson College at the end of the present session of the institution according to action taken at the last mid-winter meeting of the board of trustees, February 20. The board has had under consideration President Martin's request for retirement presented to that body since last commencement.

The Davidson trustees were not going to sever completely the relationship of Doctor Martin to the college, however, and accordingly elected to a professorship at Davidson, at the same time granting him a year's leave of absence. He will therefore continue his duties as a professor in March, 1930.

A nominating committee headed by Walter L. Lingle, of Richmond, chairman of the board, was designated to make recommendations at a future meeting for the next president of Davidson. Associated with Lingle in these deliberations will be Smith Richardson, of Greensboro, Byron Clark, of Salisbury; Dr. J. W. McKay, of Charlotte; Dr. H. McCaslin, of Jacksonville, Dr. Neal L. Anderson, of Savannah, Ga., and S. Clay Williams, of (Continued on Page Two)

Appeals For Financial Relief

Millions in China Now Number Twenty Million, With Other Areas Affected

In reiterating its endorsement of the plan to secure funds in the United States for the millions of famine victims in North China, and specifically in reiterating its approval of the organization of the China Famine Relief, Inc., with national headquarters at 42nd Street, New York, the Administrative Committee of the Federal Council of the Churches in America has just adopted a resolution supplementing that voted at the annual conference held at New York, in December, 1929.

The Council's latest resolution was adopted yesterday by National Director O. Lively of the American organization, and reads as follows:

Resolved: That this Committee places on record its cordial endorsement of the appeal for funds for relief of the famine sufferers in China and earnestly hopes that, under the able management of the new board of Directors and the National Council, contributions may be abundantly secured in large amounts, and that a response at this time would help to meet the terrible situation in China but would again demonstrate to the world, just struggling to its feet, the generous friendship of the people of the United States.

In expressing the appreciation of the Federal Council for this added endorsement, Major Lively stated that the lives of millions of the sufferers could be saved if it is imperative that relief be sent to the famine areas at once, inasmuch as all food supplies are exhausted in many districts and the total of victims is rapidly increasing toward the 20,000,000 figure.

In addition to the application of the funds, he added, has been made (Continued on Page Two)

Vocational Guidance At Davidson

College Y. M. C. A. Announces Annual Plans to aid Students in Selecting Life Work

The Vocational Guidance series of lectures and interviews will begin on February 26, under the auspices of Davidson College Y. M. C. A. On this date Paul Whitlock, attorney of Charlotte, will have interviews in the afternoon with those interested in law and that night will talk in Shearer on Law as a Life's Calling.

On February 28, at 7 p. m. in Shearer, Dr. Addison Brenizer will speak on Medicine as a Life's Calling. All the next day he will be here for interviews with those interested in medicine.

Lectures and interviews on Business have been arranged for March 3-9. On March 5 D. H. McCullough, of Todd-McCullough & Co., C. P. A. of Charlotte will speak on Accounting.

On March 6th or 8th David Ovens of Ivey's Department Store will present Business as a Life's Calling. Due to a conflict with a debate a definite date has not yet been decided upon.

On March 7th J. H. Carson, of Charlotte, will speak on Real Estate. Mr. J. P. Quarles, of the Equitable Life Insurance Society, will speak on Insurance as a Life's Work.

Interviews will be arranged on March 12th for those interested in Education with T. W. Andrews, Superintendent City Schools, High Point, N. C. That night in Shearer he will talk on Education as a Life's Calling.

From March 19-21 the following vocations will be presented: Textile Manufacturing, Engineering and Chemistry. Men prominent in these fields have been invited for discussions and talks but nothing definite has been accomplished as yet.

It is very probable that Dr. Charles Myers, of the First Presbyterian Church of Greensboro, will present Ministry as a Life's Work on March 26 and 27. He will remain over one day for interviews with those interested.

Catalogues from various Graduate schools covering the vocations named above have been ordered and will be placed on display at the "Y" room on the days of the vocation they cover.

Some of the leading men in various vocations have been asked for articles on their respective work and these will be published in the Davidsonian.

It is the plan of the Vocational Guidance Committee to have every man on the campus visited personally (Continued on Page Two)

Rev. R. A. McLeod Heads Junior College

Stated Clerk of North Carolina Synod Elected Acting President of New School at Maxton

Rev. R. A. McLeod, stated clerk of the North Carolina Presbyterian Synod and for several years connected with the Elise High School at Hemp, N. C., has been elected acting president of the Presbyterian Junior College for Men at Maxton, N. C.

The action was taken by the board of trustees of the college, which met February 19, at Maxton. Mr. McLeod in co-operation with the executive committee will select his faculty, including an athletic coach, and make all plans necessary to open the college next September.

In addition to acting as president Rev. Mr. McLeod will serve as head of the department of religious education.

Hampden Sydney Opens Campaign

One Million Dollars Sought for Expansion and Endowment of Virginia Synod's Historic College for Men

The campaign for One Million Dollars for Hampden Sydney College, at Hampden, Sydney, Va., is on. The amount is to be used for expanding the equipment of the college and for adequate endowment to sustain the institution in its great task of preparing men for church and state.

The Executive Committee of the campaign consists of:

Dr. Roswell Page, Chairman Publicity Committee; John Hobart Reed, Chairman Lists Committee; Hon. Robt. K. Brock, Chairman Organization Committee; Prof. David C. Wilson, Chairman Faculty and Undergraduate Committee; Tazewell M. Carrington, Chairman Special Gifts Committee; Walker Scott, Treasurer; Hon. Louis S. Epes, Chairman Speakers Committee; Alexander W. Weddell, Member at Large; Dr. J. D. Eggleston, Member at Large.

At a meeting of the Board of Trustees of Hampden Sydney College at the Westmoreland Club, Richmond, on February 15, a statement of Governor Byrd was read, in which he called the college a "historic asset of the state."

Governor Byrd quoted Jefferson's phrase: "Nothing more than education advances the power, the prosperity and the happiness of a nation," (Continued on Page Two)

Bainbridge Has Great Meeting

Dr. Trigg Thomas, Assembly's Evangelist, Has Wide Interest in Services in Georgia Town

The great revival which has been in progress in Bainbridge, Ga., at the Presbyterian Church since Sunday morning, February 3rd, conducted by Rev. Trigg A. M. Thomas, D.D., General Assembly Evangelist from Winona, Miss., closed February 17.

Large congregations have attended the services from the beginning and at many of the services overflow crowds took all the available space.

Crowds of men attended the brief morning services held downtown.

Dr. Thomas delivered addresses to the men at the Seaboard Railway shops and to the Masonic bodies of Bainbridge and these men attended the evening services in the church. All the ministers and churches of the city and community have manifested great interest in the revival and have been regular in their attendance upon the services.

Dr. Thomas is considered one of the outstanding preachers of the Presbyterian Church at large and also one of the most successful evangelists in the south and west.

Dr. Thomas is his own song leader and has a marvelous way with the children and young people and the whole congregation, because they all sing when he leads and all enjoy it.

The timely, fresh, strong and powerful sermons of Dr. Thomas have drawn and held the crowds from the very first. At the close of the services on Tuesday night results showed 41 conversions, who have promised to unite with the different churches of the city; at least 150 definite reconsecrations and some promises to move church letters to the Bainbridge churches. All of these have gone forward at the invitation of the evangelist and taken him by the hand as (Continued on Page Two)

E. M. C. Plans to Be Broadcast

Synod of North Carolina Will Inform the People in the Interest of Budget Canvass

Arrangements have been completed for a state-wide broadcast on Sunday afternoon, March 3, from 6 to 7 o'clock in the interest of the Every Member Canvass which is to be made in all of our churches the following Sunday, March 10. The goal is \$900,000.00 for benevolences.

Strong speakers have been secured. Dr. A. D. P. Gilmour of the First Presbyterian Church of Wilmington, will speak from the studio of WBT Charlotte, at 6:30 to 7 p. m.

Rev. D. Clay Lilly, D.D., pastor of Reynolda Presbyterian Church, will be heard over WNRC Greensboro, from 6 to 7 p. m. from the studio at the O. Henry Hotel. From 8 to 9 p. m. Dr. Lilly will be broadcast from the Church of the Covenant, Greensboro, over WNRC. Dr. B. R. Lacy, President of Union Theological Seminary, Richmond, Va., will be heard over BPTF Raleigh from 6 to 7 p. m.

The best of music will give a fit setting for each address. Some of the finest talent of the Synod has been secured. A rare musical treat is in store for all who tune in on these stations Sunday afternoon from 6 to 7 o'clock.

Every Presbyterian in North Carolina should hear one of these speakers. This is possible. Have a Radio placed in your church with loud speaker or other amplifying arrangements, and invite your congregation to be present, join in the singing of the hymns and hear a good message. The people would be glad to come and would be greatly profited by the hour of good music and fine thought. If this cannot be done, urge those who have radios to invite their friends to share this program with them in their homes. Remember the date, Sunday, March 3, 6 to 7 p. m.

Announcement of this program from the pulpit will be made next Sunday. Give as much publicity to it through your church Bulletin and otherwise as you possibly can. Pray for God's Blessing upon all our endeavors that we may greatly honor Him with our substance.

On behalf of Synod's Stewardship Committee, E. E. Gillespie, Executive Secretary.

Interdenominational Conferences

Federation of Woman Boards of Foreign Missions and Foreign Missions Conference of North America in Session Last Month at Detroit

The sessions of the Interdenominational meetings of Foreign Mission Boards were held at Detroit, Mich., January 14-18. Because the Jerusalem Council, held last year on the Mount of Olives, was the basis of the program for both men and women, joint sessions were held, although separate Executive Committee meetings took place. The days held a rich experience and a feast of good things.

As proxy for Mrs. Winsborough, whose name proved a "sesame" at all times, Miss Janie McGaughey, the assistant secretary for the Woman's Auxiliary, attended the executive session of the Federation of Woman's Boards of Foreign Missions. The multiplicity of business matters, covering many phases of Foreign Mission work, served to impress on the hearer the large scope of the functions of (Continued on Page Two)

CONTINUATIONS FROM PAGE ONE

HAMPDEN SYDNEY OPENS CAMPAIGN

adding that when these words were uttered America sorely needed men trained for leadership.

"Patrick Henry, James Madison, and six members of the first Virginia Conventions of '74-'76, founded the remarkable little College of Hampden-Sydney. For one hundred and fifty-three years, without once closing its doors, this College has continued to make its distinguished contribution to American life, steadily pursuing the ideal of producing leaders. Indeed, there were times when almost every important position in the State of Virginia, from Governor down, was filled by Hampden-Sydney men.

"The men it has educated have made an enviable record of honor in State and National service, in the creation of other great colleges and universities, in business, and in the professions.

"I am confident that there must be a great number of men and women today who have the clear vision to see what our forefathers saw—that the South must rise from amongst its own people, men capable of such leadership as Hampden-Sydney has produced."

BAINBRIDGE HAS GREAT MEETING

a token of their decision and sincerity of purpose.

Dr. J. E. Ward, Presbyterian pastor and his people express delight and satisfaction with the meeting and the work of Dr. Thomas.

Dr. Thomas went from Bainbridge to conduct a meeting at Dade City, Florida. After the Dade City meeting, he goes to conduct another meeting at Plant City, Fla. The prayers and best wishes of the Bainbridge people go with him—The Post Searchlight.

Bainbridge, Ga.

NEW APPEALS FOR FAMINE RELIEF

with the promise of complete co-operation on the part of the Chinese Government, which has remitted all taxes, national and local, upon supplies and has guaranteed protection to the workers and supplies in the field. Direct administration of relief is under direction of the China International Famine Relief Commission of Peking (Peking) which, in the last eight years, has successfully administered application of more than \$25,000,000. The funds are also expended under the supervision of a strong advisory committee composed of prominent American residents of China.

Contributions to the fund are being received by James A. Thomas, treasurer, China Famine Relief, U. S. A., 205 East 42nd Street, New York City.

PRESIDENT MARTIN TO RETIRE

Winston-Salem.
The board recommended that as early as possible an adequate and suitable infirmary should be erected at Davidson, that adequate endowments for the library be secured, that the number of student scholarships be increased, that the R. O. T. C. department be transferred to a temporary building in the rear of dormitory row, that the present building it now occupies be removed from the campus, and other minor matters pertaining to the campus grounds.

Professors E. A. Beaty, J. H. Davis, Jr., and W. P. Cumming, who have been acting as assistant professors, were elevated by the board to associate professorships. This election also carried with it an increase in salary, and the salaries of a number of the other professors were increased.

A year's leave of absence was granted Professors Fred L. Blythe and A. C. Gore for advanced study, Dr. M. E. Sentelle, dean, was also granted leave of absence in order to sail on May 13th for Palestine and other points.

Dr. C. R. Harding and Dr. W. R. Grey, who have been automatically retired under the annuity plan at Davidson, were both re-elected for another year.

VOCATIONAL GUIDANCE

and asked to seek interviews with the various speakers. Special emphasis is to be placed on those men who have not as yet decided on their life's work. It is hoped by the committee that if there is any vocation not listed which some one wants presented, he will see Bob Covington, Chairman.

The following is the number of those interested in various fields:

Law, 58; Medicine, 90; Business, 108; Education, 47; Journalism, 7; Engineering, 35; Ministry, 81.

INTERDENOMINATIONAL CONFERENCES

this body of women in interdenominational activity.

A luncheon, under the auspices of the Women's Interdenominational Missionary Council of Detroit, and the Federation, was given for women at noon of January 14th and was attended by more than one thousand women. An impressive message was brought by Mrs. E. H. Silverthorn who spoke of her experiences at Jerusalem where fifty-one nations were represented and where forty women from East and West lived together in one hut for two weeks. She stressed the unity in diversity, the realization of the common task for Christians in making the Lord known and the power of the Christian message as demonstrated by daily living the Christ life. Mrs. Silverthorn emphasized the fact that we are working together with the Oriental women as equals—not patrons but partners.

The principal speaker at this luncheon meeting was Dr. Stanley Jones who brought a challenging message of changing conditions in the Far East, of the complexity of problems to be faced and made a special appeal to women to remember what woman owes to Jesus. Dr. Jones will be remembered as the author of "Christ of the Indian Road," and "Christ at the Round Table."

The first joint session of the Federation and the Foreign Missions Conference was held on the afternoon of January 15, speakers from many lands bringing topics of world-wide concern. Outstanding among those who addressed the Conference during its sessions were Dr. Robert E. Speer, Dr. Diffendorfer, Dr. James Endicott, Dr. Soper, and Mrs. Thomas Nicholson. The address of Miss Lucy Wang, President of the Woman's College in Foochow, China, in which she told with exquisite simplicity of how she became a Christian, brought from Rev. James I. Vance, D.D., the Chairman of the Foreign Missions Conference, the statement that it was worth the expense of coming to Detroit to see and hear such a Christian leader.

Dr. Vance, as retiring chairman, made a stirring address on the last morning of the Conference, taking as his subject: "I am debtor." He pictured Paul as one who was not only conscious of his debt to the world, but who gave his life in payment of this debt. In closing he left with us this ringing challenge: "The great thing is not receipts but payment."

The following extract from the Findings will be of interest:

"We recommend that the Findings of the Jerusalem Conference be given a unique and vital place in the study and thinking of the Boards and of individual Board members during the coming weeks and months. These Findings and reports interpret the Challenge of the Gospel message for us here and now in the world as we actually face it. Far more important to the Foreign Missionary enterprise than methods of education or plans for promotion of interest; far more important than appeals to others for money, for service or for life enlistment would be the influence of a great host of missionary administrators and Board members whose lives in thought and action constantly and increasingly reveal the transforming power of Jesus Christ and of His own passion for the redemption of the world. We believe that the tender and compelling force of such a witness as this, together with the new earnestness of individual and united prayer which would result, could not fail to carry the missionary conviction deep into the hearts of many who have not been touched in any other way."

The newly elected Chairman of the Foreign Missions Conference is Miss Helen Calder, who has the distinction of being the first woman to hold that office. Dr. Egbert Smith was elected vice-chairman.

The results of these sessions of the Conference at Detroit cannot be estimated. The whole Foreign Mission task as it was presented through this Interdenominational Conference served to emphasize the importance of our own responsibility in the Foreign field. In addition, the Jerusalem Council became more real and vital, with its deep significance of extending the Kingdom and of carrying out the convictions as expressed in the Findings of the Council. They were days of rich inspiration and opportunity.

Janie W. McGaughey.

MERGER OF CHURCHES ABANDONED

Two Churches in Greensboro Which Rumor Said Would Unite Are to Continue Separate as Before

From clippings of January 28, dailies, sent to us last week from Greensboro, N. C., we published the item that the Presbyterian Church-by-the-Side-of-the-Road and Park Place Methodist were considering a union of the two congregations. It appears that this was an unfounded rumor, published without the authorization of the officers of the two churches, but regarded as a scoop by daily papers. It has been denied by the authorities of the churches, and in a letter from Rev. Dwight M. Chalmers, pastor of the Presbyterian congregation concerned, he says:

"The Church by the Side of the Road has just secured a title in fee simple to its four acre lot and has requested its pulpit committee to give all diligence in the prosecution of their work. It will observe Volunteer Day on March 10th and will continue the work to which it has committed itself and in which it has found such a fruitful and unreached field."

We publish the following clipping, sent us by Mr. Chalmers. Had we seen the last item in time, we would have killed the other story:

That negotiations between the Presbyterian Church-by-the-Side-of-the-Road and the Park Place Methodist church with a view to merging the two churches have fallen through was learned officially following a joint meeting of officials from the two churches. While a majority of officials of both churches were enthusiastic over this opportunity for interdenominational co-operation, it was felt that in a matter of so much importance there should be a fair degree of unanimity. Since this was lacking in both churches, the plan has been entirely abandoned.

Park Place church officials state they will go ahead with their plans of building a modern church building upon the lot which they now occupy. Their construction plans, in fact, had already been prepared and completed by the architect before the merger negotiations began, and this in itself created a difficulty in the way of merger, as it would have been necessary for the Park Place church in a measure to start over again with building plans.

At the time Rev. Dwight M. Chalmers accepted the call to the Charlottesville pastorate the Church-by-the-Side-of-the-Road appointed a committee to locate a pastor. This committee according to officials, will continue to seek a suitable pastor to succeed Mr. Chalmers.

That the Church-by-the-Side-of-the-Road has done an unique work in the past, officials believe is widely acknowledged and they point out that there is yet useful work for it in the future.

When about nine years ago, the old Bessemer Avenue Presbyterian church was reorganized into the Church-by-the-Side-of-the-Road, there was only one other church in the northern end of Greensboro, but in those nine years several churches have been established in the northern part of the city and all of them within a few blocks of the Church-by-the-Side-of-the-Road. Since the date of reorganization, this church has increased its membership from 16 active members to a present membership of 275 and in its nine years of existence has transformed a community, the church heads feel.

—Greensboro Daily News, Jan. 31st.

DEVOTIONAL

SCHOOL

"Scated on the front row almost every Sunday morning when the class is open by the teacher, Dr. S. H. Edmunds, three venerable members, W. J. Jenn, N. G. Osteen and S. D. Pierson, combined ages of these three totals years," notes the Sumter Item in an article about the Fraser Bible Class of First Presbyterian church of that city.

Mr. Jennings is 79, Mr. Osteen and Mr. Pierson 87.

"Very rarely is one of these faces missing when Doctor Edmunds begins his lecture every Sunday morning," The adds.

The class is named in honor of the Associate Justice T. B. Fraser of Supreme Court of South Carolina, for many years was its faithful teacher.

One of the Sunday schools in Lexington, Virginia, soon after the War Southern Independence offered a scholarship to the child who brought in most scholars, young or old. A five-year boy went to his friend, Gen. Robert Lee, then president of Washington College, and begged him, "Go with me our Sunday-school and be my new scholar." The little lad was sorely disappointed when the general told him he belonged to another church, but with his benevolence "Marse Robert," who was voted to children, said to him in a loud enough to be heard, as he interposed by a group of college students near by:

"Ah! we must all try to be good Christians—that is the important thing. I'm very glad that you asked me. It is that you are zealous in a good cause and I hope you will continue to be when you grow up. And I do not want you to think that I consider myself old to be a Sunday-school scholar. I have never become too old to study the cious truths of the Bible."

Can any other Sunday-school in South Carolina equal the record of Sumter three gray-haired Bible-class members?

—The Columbia S

HIS UNFAILING PROMISE

Many years ago Spurgeon said in one of his sermons, "If you take a Bank of England note to the counter of the bank in an instant that bit of paper turns into gold. If we take a promise of God to the mercy seat, it turns to what is better than gold—to our own good and the glory of the Father," he concluded.

Thus a beautiful truth is expressed in a beautiful way. There are many Christians to-day who can testify to its verity out of their experience. The truth with some of us is that we are not worthy to test these promises. They seem wonderful and too impossible of fulfillment for us even to put them to the test. Nevertheless is not God continually viting us to do this very thing? One else has said: "There never was a man who ran on heaven's bank which was promptly met. No creature in a world shall ever say that he drafted upon heaven, and that God honored it."

TO INSURE HAPPINESS

Today will be a happy day
If, first you find some time to pray
If, first, alone, you go apart
From worldly things, and, in your
heart,
You make resolve to do your best
And then to God you leave the rest
For God will take the hate and fear
Of yesterday and yesteryear
And, in their place, He'll make you
The light and love He would reveal
Yes, this will be a happy day
If, friend, right now, you'll stop
pray.

—Author Unknown

WEEKLY FOREIGN MIS- SION REPORT

Amount required for year's work	\$1,240.00
Receipts to Feb. 18	672.50
Balance needed by March 31	\$ 567.50

—Greensboro Daily News, Jan. 31st.

PRESBYTERIAN STANDARD

FOUNDED 1858

Official Organ of the Synod of N. C. for 70 Years

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EDITORIAL

UNION WITH THE UNITED PRESBYTERIAN CHURCH

This matter will come before our Assembly for action at its meeting in May, at Montreat, it will be well for our Presbyteries to study it. Thus far there seems to be no insistent demand for it on the part of our ministers, barring two, Morris and Crowe.

Neither does there seem to be any enthusiasm in the U. P. Church.

It is true that their representatives at the Atlanta Assembly wooed us with honeyed words, and pictured a waiting church ready to receive us. Recently we read an article in the Presbyterian in which the writer gives strong reasons why such an union at this time would be unwise.

We reproduce his reasons why any union with the Southern Presbyterian Church would be a mistake. He was asked to reply to the questions for union advanced in the United Presbyterian Assembly.

The argument for spiritual unity is strong. The argument for organic union with a particular denomination is only by inference. Where there is spiritual unity, there will be the utmost harmony and co-operation in organic union. Separate denominations do not necessarily imply lack of spiritual unity. There may be the utmost unity and co-operation between the cotton growers of the south and the corn growers of the middle west, and each have their own organization.

Union with the Southern Presbyterians will hinder, retard or prevent, further union with other denominations, such as the Presbyterian Church, North. If there is to be no union, it might be better to begin where it would cause the least friction and where it would promote and not hinder further union. The writer generally conceded that there are greater reasons for union with the Northern Presbyterians where our work overlaps, and where of the same nature.

Entirely aside from the war-time sectional feeling and prejudices, it is a fact that there are radical differences in climate, races, mental temperament and manner of living which do not make for thorough understanding of each other. In some respects it is like a foreign country. We sometimes look at each other foolish and unreasonable, and do not wonder why things are done as they are. But later we learn that their methods are best adapted to their local conditions. This does not mean that they would be better adapted to our conditions. Previous to the election the Pathfinder said, "The race question in the south outweighs prohibition, union, and all other issues." Well, it does in the north. And how, pray, could there be a common understanding and harmony in regard to church matters, missions, institutions, and obligations to various races where such feelings obtain?

The method of union proposed at the last General Assembly would not be a real union. Here it is: "We recommend that all separate agencies shall continue as at present and that congregations shall continue to

send their contributions through the customary channels. Amalgamation of the various boards and agencies shall not take place until recommended to the united Assembly by the boards and agencies concerned." When, think you, would these agencies themselves recommend union? The only real union would be in the General Assembly. And that would be very like two Assemblies, with reports and recommendations from two sets of boards and agencies. To say the least, the results would be confusing. These things "must give us pause."

5. The work, missions and institutions of the United Presbyterian Church of the north would be jeopardized. Be it remembered that our congregations, presbyteries, synods, missions and institutions, would remain intact, practically as they are. Then our agencies would function about as at present until they came up to the united General Assembly. And what then? Two things are apparent: There could not be complete knowledge or understanding, being so separated. The southern body is much the larger. The result? The majority rules. We could make ever so many recommendations, but what would they amount to if the majority did not understand them or recognize their value or necessity? Our budgets and programs adopted by our northern agencies to fit the northern needs would be in the hands of the southern Church.

THE BREAK-DOWN OF AN OLD FRIEND

The daily papers bring us sad news. Our old friend and former classmate, Rev. J. N. H. Summerell, has been paralyzed and is critically ill at his home in New Bern, N. C.

Fifty years ago we were classmates in the Union Seminary where he endeared himself to us all. Since we have been in this Synod we have renewed our old connection, so that the news of his breakdown brings sorrow to us.

Out of a class of twenty odd, only three men are in active work.

The question presses itself upon us, "Who will be the next one?"

POSTER MAKING

This is a book for the amateurs who wish to make posters for the church or other causes.

Miss Vandevanter, whose father was the beloved pastor of the Old Stone Church, near Staunton, Va., and passed to glory many years ago, is well known to all the frequenters of Montreat as she is a valuable worker under the direction of the Foreign Mission Committee. She has prepared some striking posters.

This little book has 53 pages with illustrations and simple directions as to the mode of working, with nine extra blank pages for sketches and suggestive memoranda relative to poster making.

OUR CHURCH AND THE FEDERAL COUNCIL

It is a saying much worn that nothing is settled, unless settled right, yet it is full of truth. Many questions in our Church relations are settled on the surface. Yet they persist in bobbing up, because they are not settled according to truth and justice.

Among these questions, that of our relation to the Federal Council is prominent. An examination of the Minutes of the General Assembly will show that, for years past, the question comes up whether we shall remain in the Council or withdraw. It is evident that throughout our Church there is a feeling that by reason of our connection with it, we are "Particeps criminis" in all that it does, no matter how far it has drifted from our historic position.

The chief argument in favor of remaining is the plea that we have representatives in it who by their presence exercise a restraining influence upon their acts, and thus keep them from more radical measures.

It is true that we have excellent men in the Council, but as Andrew said, when the Lord suggested that they feed the multitudes, "There is a lad here which hath five barley

loaves and two small fishes; but what are they among so many?" We have evidently expected too much from these brethren.

At home they loom much larger than amid that crowd of dignitaries, representing other great bodies, so that as a scotch to the wheels of modernism they have not been a howling success. Dr. Cadman, the late president of the Council, was an extreme liberal in some of his views, yet he was so brilliant and lovable that all were tempted to bear with him, especially when they knew that his days at the head were numbered. The new president, Bishop McConnell, of the Northern Methodist Church, is reported to be tarred with the same stick if we may judge from the criticisms reaching us.

His latest book, "The Christ-like God," has been sharply attacked. In it he seems to emphasize the humanity of Christ at the expense of his divinity.

The following quotation from page 15, has been the special object of attack: "Is not this tendency to deify Jesus more heathen than Christian? Are we not most truly Christian when we cut loose from a heathen propensity and take Jesus simply for the character that he was and for the ideal that he is?"

We realize how unfair it is to take from any book isolated sentences and judge a writer by them, and though we find many such ambiguous sentences, we have tried to judge him by the general tone of the book.

The most charitable judgment is that he is trying to present a Christ that will appeal to the young men of today, who demand, as he thinks, a more human Christ than the theologians present. This is a task that demands a discriminating use of words on the part of the writer and a discriminating judgment on the part of his readers. It seems very unfortunate that one occupying such an important position as the head of the Federal Council should so express himself upon such an important doctrine as to leave his readers in doubt where he stands, especially when he is generally listed among the liberals of the day. Of course we have to make the best of a bad bargain.

We are in the Council, and we have representatives in it whose moral influence we have counted on to keep in the straight path those that are out of the way.

The Bishop emphatically denies the construction put upon his book, and we must accept his claims. If language is used, as the witty Frenchman claimed, to conceal thought, then the good Bishop must be a past master in the use of language.

Since the above was written we have seen a statement from Bishop McConnell in which he states that quotation does not represent his own views, but was what the critics he was trying to answer believed. He quoted those their views in order to answer them. We regret that he did not make that clear in the beginning. He would have saved much criticism if he had.

HAMPDEN-SYDNEY COLLEGE AND A NEW ORGAN

The old students of Hampden-Sydney College who remember the quaint old Church, designed by Dr. R. L. Dabney, will learn with surprise that "modernism," in the shape of a pipe organ, has crept into the old church.

It is the "Morton Memorial Organ" erected 1929, by Carrie Gilliam Morton, in loving memory of her husband, William Smith Morton, 1856-1928.

Christian and scholar, worshipper in this church of his fathers:

James William Morton 1821-1863, Dr. William Smith Morton 1787-1865, Major James Morton 1756-1847.

The cost of this organ was \$5,000, one-half of which was paid by Mrs. Morton.

We recall the time when Cannon, Chester, Keff Smith and others led the singing by "word of mouth." Compared with those days and those "sweet singers," what an anachronism is a pipe organ! As the Latins had it, "Times Change and We Change With Them."

On February 17, 1929, there was held a service of dedication. Dr. J. D. Eggleston delivered an address on "The Mortons and their Connection with College Church."

CONTRIBUTED

THE BEST DISH

Luke 10:38-42

Rev. James Wyly Jackson

This visit of Jesus to the home of Martha and Mary is beautiful. He who had no place to lay his head found here in Bethany the nearest approach to a home which he knew during his ministry. A number of fine views of the life of Christ come to us from the walls of this home.

In Dr. Moffat's translation Jesus is made to say: "Martha, Martha, Mary has chosen the best dish, and she is not to be dragged away from it." In the footnote of the translation the author says that he gives us the word dish to bring out the point and play of the saying. "Jesus means that Mary has chosen well in selecting the nourishment of his teaching."

Worshipping at Jesus Feet

We see here a picture of Mary in her adoration of Jesus. It is a question of debate as to how many Marys there are in the New Testament, but if this Mary were the one whom Jesus redeemed from a life of shame we can readily see why she was sitting at his feet while the household duties were being done by Martha. Had it been another guest she might have been as busy as Martha, but Jesus was different. This beautiful spiritual character must let Jesus know over and over again that she appreciated his mission of coming to seek and to save that which is lost. She had that fine spiritual appreciation which was so rare in those who waited upon his ministry.

Martha has numerous admirers, and a host of sympathizers. Some people almost rebuke Jesus for rebuking her in their tributes to Martha. Kipling has a poem in which he says, "the sons of Mary cast all their burdens on the Lord, and the Lord lays the burdens on Martha's sons." But was Jesus finding fault with Martha's work? He was courteous, always a gentleman. Somebody has to get the cobwebs out of the corners, sweep the floors, dust the furniture, cook the meals and wash the dishes. He was not despising these careful efforts of Martha to please.

But there was a rebuke. Martha lost her patience, and her tongue became unbridled. Martha was distracted by many things. As Jesus saw the preparations and the many dishes he said, "but one thing is needful." Professor David Smith says, "It was a gentle rendering of the ancient proverb: 'Better a portion of herbs where love is, than a stalled ox and hatred therewith.'" Mary chose the best dish. She knew that quietness, peace and love in a home are worth more than many things. Martha was throwing a wet blanket over the home atmosphere. Nobody could enjoy a banquet if there were such a spirit as hers to dominate. There must be good cheer if good digestion is to wait on appetite. Martha's worry over the meal and her sharp tongue would take all the joy away from the occasion, and give everybody indigestion.

Sitting at Christ's Banquet Table

This is a picture for the banquet of life. Time and again we become flustered because there is too much of everything. Writers today are alarmed over the large production of articles which our manufacturers are turning out each year. They wonder if we are not rapidly reaching the saturation point. On the other hand there are students who worry over the over-population of the world. We do not know what to do with crowds. We have no more remedy than did the old woman who lived in a shoe. Almost everywhere you turn there is the complaint of too much. Bankers say there are too many banks; for the merchants there are too many stores; for the preachers there are too many sinners; for the doctors there are too many germs; and for the farmer there are too many bugs. We become distracted over the many things of life.

There are so many things to do in this interesting world. Life reminds you of your radio when you turn it on and there are three or four stations trying to 'come in' at the same time. There is a lecture by a professor, a jazz band, a political speech, and a good night story all bidding for your attention. Life is a library and there a thousand and one books on a thousand and one subjects making a clamorous appeal for your attention. In the midst of our busy life we become worried and wonder if the Master does not care that we are cumbered with many things.

Jesus does want to help all of the sons of Martha, as he wanted to help her. He has something to offer as a cure for the feverishness caused by anxiety. He does enjoin us not to worry. But the sons of Martha say, How can we keep from it? The total view of his teaching here is that we are not to worry over the things we can help. We are to help them. "It is not work that kills men; it is worry. Work is healthy, you can hardly put more on a man than he can bear. But worry is rust upon the blade. It is not movement that destroys the machinery, but friction." The things which we can help we must not worry about, because we can help them.

We are not to worry over the things we cannot help. "Which of you by being anxious can add one cubit unto his stature?" You are not to worry because you are not tall enough to see over your neighbor's fence. He may be worrying because he can see into your back yard. "Will worrying do any good?" If not, then stop it.

We can stop it by doing this, "Cast all thy burdens upon the Lord." In the command there is a promise. If this world were run by chance we would need to worry. But it is our Father's world and He is in control. God requests us time and again to put our

affairs into His hands. Those who do it are not anxious over many things.

The Apostle Paul tried the remedy and found it workable. He commends the taking of our cares and anxieties to God in prayer. Instead of whining over your worries sing about them. "There are no wings like the wings of songs to bear away life's burdens." If we are to think of ourselves as birds in a cage let us choose to be singing canaries, and not dumb starlings.

Jesus wanted to help Martha. He wanted to show her the greatest necessity of all life's work, the spirit of adoration and praise. In the midst of the crowding, bustling life we have to live in our complex civilization we can find a calm. It has been found in those few minutes of prayer at the beginning of the day, in a few lines of poetry, in a devotional reading of the Scriptures, in a song, in worship. We are to keep in touch with Him and He promises to abide in us.

Choosing the Best Dish

Mary chose the best dish. What is the best dish for you? Dr. Halford E. Luccock gives a quaint story from the life of the English poet, Coventry Patmore. "He always refused to marry any one (he was three times wed) until he had lent the lady a clean copy of his favorite book. He would then ask her to mark the passages which seemed to her important. If they were what he considered the right bits the matter went forward." A question comes to us as to what we are marking as significant in the book of life. In the going to and fro to the many club meetings and attending various gatherings have you marked the hours of worship in the church as being important? In the multitude of books coming from the press have you marked the Bible as not only, "the book-of-the-month" but also the "book-of-the-day?" In the flood of newspapers and magazines have you marked your church paper as being first in importance? What is it you are marking?

In the realm of personal attributes what do you find as being the best dish? Sir William Osler in his lecture "Aequanimitas" marks two characteristics as being of the first rank. Imperturbability is one and equanimity is the other. Says he, "No quality takes rank with imperturbability. It means coolness and presence of mind under all circumstances, calmness amid storm, clearness of judgment in moments of grave peril, immobility, impassiveness, or, to use an old and expressive word, phlegm. The first essential is to have your nerves well in hand."

"There is a mental equivalent to this bodily endowment which is as important in our pilgrimage as imperturbability. A calm equanimity is the desirable attitude. How difficult to attain, yet how necessary, in success as in failure!"

Mr. Kipling in his poem "If" shows us what a really big word this little word is. In that poem he underscores some of the best dishes of the personal qualities.

"If you can keep your head." Mental stampeding is a common occurrence. Mr. Frank Kent in his book, "Political Behaviour" proves how few people there are in our country who really can keep their heads. Unfounded prejudices, mass movements, slogans, stamped their thousands every year.

"If you can wait." It is easy to be busy about many things but it is hard to wait. It is easy to offer many prayers, but it is hard to pray. The great dreams for ourselves and for the world do not come as mushrooms. When you know what you are after, "if you can wait and not grow tired of waiting."

"Or being hated, don't give way to hating." When we are hated we want to hate back. But "love is never irritated."

Have you ever tried the best dishes according to the poet?

Jesus presents us with "the best dish." He authoritatively proclaims, "I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst."

We taste Thee, O Thou living Bread,
And long to feast upon Thee still;
We drink of Thee, the Fountain-head,
And thirst our souls from Thee to fill.

Greenwood, S. C.

A STATEMENT

The Presbyterian Standard of February 13, printed an editorial in which very generous reference was made to me. Indeed it was all too generous. In the editorial mention was made of the fact that I had recently been elected chairman of the Executive Committee of the Federal Council of the Churches of Christ in America.

The same edition of the Standard published a letter which was written by Dr. Henry M. Woods to Judge J. P. Hobson. In the letter Dr. Woods takes the ground that Bishop Francis J. McConnell, President of the Federal Council, denies the doctrine of the deity of Christ in the baldest terms, and that, therefore, our Church ought to withdraw from the Federal Council at once. Dr. Woods bases his accusation on five lines which a recent edition of the Presbyterian of Philadelphia printed from page 15 of Bishop McConnell's book, "The Christlike God." The quotation from the book reads as follows: "Is not this tendency to deify Jesus more heathen than Christian? Are we not most truly Christian when we cut loose from a heathen propensity and take Jesus simply for the character that he was and for the ideal that he is?"

If this quotation represents Bishop McConnell's views, then the situation is serious enough. I may say frankly that I would not be willing to serve on the Executive Committee of the Federal Council, or to have any connection with it whatever if the president of the Council denies the deity of Christ. To me

that is an absolutely fundamental doctrine of Christianity. Let us turn to Bishop McConnell's book see if that represents his view. We turn to page and the above quotation is right there in plain language. But we must remember that the context everything to do with the meaning of a passage. The fourteenth Psalm and again in the fifty-th Psalm we find this statement: "There is no God." But when we turn to these Psalms for the context we find that the passage reads: "The fool hath said in his heart: There is no God." The context absolutely reverses the meaning of the passage.

A few days after it was announced that I had been elected chairman of the Executive Committee I received through the mail an unsigned, typewritten sheet calling my attention to the fact that Bishop McConnell is the new president of the Federal Council and giving the quotation from Bishop McConnell's book which is given in Dr. Wood's letter. I confess that I do not as a rule pay much attention to unsigned letters and statements, but this one struck me as dealing with a matter of vital importance had never seen or heard Bishop McConnell had never read any of his books. I at once went in search of his book, "The Christlike God." I found it in the library of a minister who is loved and trusted by our Church, and whose deep spiritual life I confess for myself. He told me that he had read the book through in connection with his morning devotion and had found it very helpful and had not noticed anything wrong with it. He was reading it devotionally and not critically. When he and I turned to page 15 there were the identical words which were quoted on the typewritten sheet and in Dr. Wood's letter. But when we read the context, we saw that it clearly did not represent Bishop McConnell's own view. He is dealing with doubters and critics and the questions about the deity of Christ are questions which he puts into the mouths of the critics in order that he might answer them.

As this matter was so vital I wanted to be sure that our interpretation was correct. I, therefore, wrote to Bishop McConnell and told him how serious the matter was to me. I also gave him my interpretation of this paragraph of his book. I wrote as follows: "As I understand page 15 of your book the questions which I have quoted from your book do not express your own convictions, but they are the questions which you put in the mouth of critics whom you mention in the tenth line from the top of the page."

I received this reply from Bishop McConnell: "Your understanding of the quotation from my book is entirely correct. I cannot see how anybody could have taken the point of view of your correspondent. I stated the position about the 'tendency to deify Jesus as more heathen than Christian' simply in order to oppose it."

I am not undertaking to defend all of Bishop McConnell's views. I do not know all of them. It does seem to me that the context in which the sage stands and Bishop McConnell's own statements are sufficient evidence that this particular passage in his book has been misunderstood and misinterpreted. I have gone through the book with some care, but have not found anything in it which would indicate that Bishop McConnell doubts the doctrine of the deity of Christ. The very title of his book, "The Christlike God," indicates that he believes in the deity of Christ. The main thought running through the book is that if you want to know what God is like, look at Jesus.

When Jesus was on earth, he said: "He that has seen me hath seen the Father." That is the thought in his book. Bishop McConnell states the purpose of his book as follows: "Assuming Christlikeness (on the part of God), I am sitting trying to see whither it will lead us in our thought of God." His chapter headings indicate some of the things which he learns about God when he looks at Jesus. There are thirteen chapters besides the introduction. In each one of the thirteen chapters the word "Divine" occurs. Some of them are as follows: "The Divine Personality," "The Divine Unity," "The Divine Unchangeableness," "The Divine Power," "The Divine Omnipresence," and so on for thirteen chapters. How could he learn all these "Divine" things about God by looking at Jesus, yet deny the deity of Jesus?

Here is one characteristic sentence from the book: "In short, the Christlikeness of God has been central to Christianity, and the church will not likely render a theology which seems to defend this Christlikeness except for a theology which defends it better." The book is written for doubters and critics. It is meant especially for college and university students who doubt the supernatural. It is not written in technical theological language. It tries to meet the critics and doubters on their own grounds. Southern Presbyterian ministers may not agree with all that is in the book, but they might find it suggestive of methods of approach to the minds of our own young people, why by their studies in various and sundry universities are losing their faith in the supernatural.

Perhaps it may be proper for me to say a few words before closing. I have never attended a meeting of the Federal Council or any of its committees. I am not familiar with all of its work. I have up with it in a general way. I have not approved of everything that it has done. However, I am myself in sympathy with the general purpose of the Council. The charter under which it is incorporated states its purposes in the following paragraph:

"The objects of said corporation shall be, to promote the spirit of fellowship, service and co-operation among the Churches of Christ in America, to secure larger efficiency in their work, to endeavor to pre-

(Continued on page 8)

CHURCH NEWS

NORTH CAROLINA

Laurel Hill—Dr. Wm. J. Martin, president of Dana College, who was to speak at the Church of Pines, Laurel Hill, in the interest of Flora Macdonald College, was unable to fill his engagement Sunday, February 17. Dr. A. M. Fairley, pastor of First Presbyterian Church, Raeford, very kindly stepped in on very short notice to speak in his place. Fairley's address commanded the attention of every present. Never has the cause of Christian Education and the service of Flora Macdonald College enjoyed so forceful presentation. Under the direction of Mrs. A. J. McKelway and with Eugene Morgan, Assisting soloist, the Presbyterian completed the leadership which made possible a blessed and long to be remembered service.

Red Springs — Flora Macdonald College—Dr. C. Vardell, President Flora Macdonald College, baptized his grandson, Baby Alexander Sprunt, III, Sunday afternoon, February 10th, 1929, in Charleston, S. C. He was assisted by Dr. Alexander Sprunt of Red Springs, who is also a grandfather of the baby. Baby Sprunt is the son of Mr. and Mrs. Alexander Sprunt, Jr., of Charleston, S. C. Mrs. Sprunt was formerly Miss Margaret Vardell, of Red Springs, N. C. Her father's (baby's) grandfather's are Presbyterian ministers. Three of his great grandfather's Presbyterian ministers, and his great, great grandfather—a Presbyterian minister—is buried in the old Scotch churchyard in Red Springs, S. C. The church in which the baby was baptized is the fourth Alexander Sprunt.

The following officers have been chosen to head the new class of Flora Macdonald College for the year 1929-30: Josephine Walker, Milboro, Va., President; Miss McConnell, Derita, N. C., Vice President; Miss Ruth McNeill, Archer, Fla., Secretary; Miss Sallie Kirby, South Boston, Va., Treasurer.

Le Creek—The Woman's Auxiliary of the Steele church hit upon a most happy plan to secure the interest of the Foreign Mission Study Book, "The Deeds of All Nations," by Dr. Egbert W. Smith. The plan was the nature of a contest among the Circles to see which Circle could get the most men and women, boys and girls, in the church, to read the book by the end of the Lenten Week. The contest became a healthy rivalry before the end of the week more than a hundred persons had read the book; many of these were men and young people. In some cases whole circles gathered together and had the book read aloud, and the topics discussed among them.

Wednesday of Self-Denial week a hundred men and women came together in the Community House and the day in the study of the book. Chapters one, two, and four were presented in pageant form, the subjects were discussed by men and women who had been to lead the discussion. It was a great day with the fact that practically all those present that day had read the book added much to the interest of the occasion. Everyone went away with a new enthusiasm for Missions. The reading contest created an interest in the book that the good work is still on, and it is the hope of the women to get a great many more to read the book before the year closes. A simple plan, but the most effective we have yet had, getting not only the women to read the mission book, but the men and the young people also. Now it is going to tell in the life of our church for years.

J. M. Walker, Pastor.

Presbytery of Granville will meet in the 11th session in the Presbyterian Church in Kenly, North Carolina, April 9th, 1929, at 11 o'clock, a. m.

J. S. Kennison, S. C.

Wetmoreville First—The entire group of young people of the Intermediate and Senior Young People Societies of this church were given a Valentine Social on Valentine's Day by Misses Kate Sutton and Virginia Smith, of the Intermediate work. The next evening Mrs. Charles G. Rose, Superintendent of the Junior Church gave a similar entertainment for the seventy-five children that compose her group. Church Secretary.

Wetmoreville, First Church—This church has recently experienced a most gracious revival. On January 21st, G. McLees of Chatham, Va., came and remained for several days. Dr. McLees is one of the best known pastors of our church. He is a preacher of great ability, of style in language and at the same time a sound, logical expounder of God's Word. Large crowds gathered each night and fine congregations every week. Much good was done, many lives reconsecrated and thirty added to the membership of the church. The Sunday preceding the meeting the Session of the church ordained and installed to the eldership Messrs. J. K. Nicholson, J. K. Sinclair and J. Murphy McDonough to the Diaconate, Messrs. C. G. McCreight, E. Norris and Thad S. Page, Mr. T. A. Norris having previously served as a deacon, was installed. These men increased the eldership to thirteen and the diaconate to fourteen, constituting a splendid body of men in character and in having the work of the church on their hearts.

Lynn R. Walker, Pastor.

Wetmoreville—The importance of stressing the Sunday morning church service from the point of view of the people should attend it to worship rather than out of curiosity or to be entertained, was stressed by Rev. H. Halley, talking to a group of ministers at a luncheon at the Presbyterian Church of the Covenant February 5th.

Mr. Halley gave his Bible recitals at this church. A large crowd heard him recite on the theme, "Life of Christ." He used as his subject the book of Revelation. Mr. Halley was introduced to the ministers by Rev. R. Murphy Williams.

Mr. Halley thought that church going ought to be put on a conscience basis rather than a convenience basis. He declared that everywhere he went he saw a pitiful lack of interest in the church service.

"In only three church have I seen full congregations recently and one of them is the Presbyterian Church of the Covenant. The average Sunday morning congregation has less than one-fifth of the church membership present.

Mr. Halley was in favor of all the church organizations being made subordinate to the Sunday morning congregation, which should be made the grand central meeting place for the whole congregation. Preaching is the important thing.

Salisbury—Dr. A. Y. Beatie, of Union Seminary, preached at the First church February 17, presenting the cause of the Seminary.

The attendance at Prayer Meeting for the Mission Study last Wednesday evening jumped from eighty-three, the week before, to ninety-eight. This time the women far out numbered the men. There were approximately twenty young people. Last Sunday afternoon twenty-five Juniors engaged in Mission Study at Children Endeavor making the total attendance for the School of Missions for the week 123.

Dr. J. E. Flow, Superintendent of Home Missions for Concord Presbytery, held a meeting in the Second Church continuing through last week.

Smithfield—Progress Presbyterian Church, which is the first brick church built in Boon Hill township, was dedicated Sunday, February 17. There was an all day session at the church with three preaching services. Rev. J. H. Gruver preached at eleven o'clock in the morning; Rev. Chester Alexander at 2:30 in the afternoon; and at the evening service. Rev. C. Logan Landrum preached.

After the morning service dinner was served on the ground by the people of the community.

The new church is built on a lot given by Dr. C. C. Massey, of Smithfield. Rev. J. H. Gruver, home mission superintendent of Granville Presbytery, and Rev. Chester Alexander, who is pastor of the church, say that the church could not have been built except for the fine co-operation of the community. A picture was taken of the church and all who helped build it on Sunday after the morning services.

Beginning Monday night and continuing for ten days or two weeks, a revival will be held in the church. Rev. J. Alston Boyd, of Townsville, and Rev. C. J. Hollandsworth, of Raleigh, were the preachers in this meeting. The music is under the leadership of Rev. Chester Alexander who rendered some special numbers from visiting musicians during the evening service.

Red Springs—Plans have been perfected for the making of a religious survey of the town, to begin Sunday afternoon, February 17. For the convenience of those making the survey the town has been divided into four sections. Each team of workers will be composed of four persons—a Baptist, an Episcopalian, a Methodist, and a Presbyterian; and each team will survey one section of the town.

This spirit of co-operation and good will is to be evidenced further when, during the week of April 7 to 14, the four churches of Red Springs will hold a series of union evangelistic services in the Presbyterian Church. Dr. Ashley Chappell, pastor of Central Methodist Church, Monroe, one of the great preachers of the South, has been secured as special preacher for these services. The Baptist Church will furnish a song leader.

Parkton—A delightful occasion was the four-course dinner given by Rev. and Mrs. Charles E. Clarke at their home honoring the officers of the Presbyterian Church of Parkton, of which Mr. Clarke is pastor.

In the living and dining rooms first breath of spring and ferns were used in abundance and green tapers carrying out the color scheme afforded a soft illumination for the beautifully appointed table. Covers were laid for fifteen.

Following the dinner a business meeting was held for the purpose of determining the budget for next year and discussing ways and means of raising it.

No man who has held the pastorate of this church has endeared himself to the hearts of the people more than Mr. Clarke and his family. Although he has been here only a short time already he is known and loved by everybody. The church is doing a wonderful work under his direction and the fact that he always has a large congregation proves that he is just as good a preacher as he is pastor.

TEXAS

Kingsville—Tex.-Mex. was delighted to be host on Thursday night, January 24th, for the district meeting of the Men-of-the-Church. This district comprises the churches of Corpus Christi, Kingsville, Alice, Robstown, Sinton, Taft, Aransas Pass, and Rockport. These churches are scattered over considerable territory, making more than 140 miles for some of the men to drive in order to attend this meeting. In view of this, we were gratified to welcome 68 men at our supper table, these representing all of the churches except Rockport. Miss Noell and her helpers served supper. Senior students, welcomed the men with a few remarks upon the school's meaning as a home mission enterprise. After two songs by Tex.-Mex. boys and the report of the president, Mr. Ward Terrell of Corpus Christi, Dr. Skinner spoke upon "Home Missions and Evangelism in Texas." Mr. H. N. Scott, of Kingsville, the secretary,

then had "Something on My Mind," which he proceeded to get off his mind onto the minds of the rest of us. Dr. Storey of Corpus Christi made a good speech on "What has the Men's Movement done for my men?" by letting several of the men of his church make his speech for him. In the election of officers for the district organization, Mr. S. M. Purcell, of Robstown, was chosen as the new president, Mr. G. H. Harries of Taft vice-president, and Mr. H. N. Scott, of Kingsville, secretary-treasurer.

These quarterly meetings have meant much toward increasing the fellowship among the Presbyterian men of the different towns and the knowledge and understanding of the problems facing the individual groups and the church as a whole.

Austin—Austin Seminary has, in a very quiet and modest way, taken its place in the literary field. The recently published book, "Behind the Scenes; an Administrative History of Southern Presbyterian Foreign Missions," by Dr. Samuel H. Chester, is made up, except in its last four chapters, of lectures delivered by Dr. Chester in Austin Seminary in April, 1928, and is given to the public under the auspices and largely at the expense of the Seminary. Its handsome printing and binding are from those admirable printers of our General Assembly's Minutes, the great house of Von Boeckmann & Jones Company, Austin. It is singular that in all the notices we have read no allusion whatever has been made to the words printed on the title-page, "Lectures delivered at Austin Presbyterian Theological Seminary, April, 1928."

The Mexican Church has recently received twelve new members, most of them on profession of faith, and there are yet others expected soon to be received. The church has for several months been under the pastoral care of Rev. C. C. Williamson, instructor in the Spanish Speaking Department of the Seminary. A fine property has lately been bought in the eastern part of the city, for future and early development of this most promising church. At present the large residence on it is used as a dormitory for the Mexican students.

TENNESSEE

First Presbyterian Church, Columbia—The Woman's Auxiliary has concluded daily services scheduled for the Week of Prayer. On Monday and Friday afternoons prayer meetings were held and prayers offered up for each mission field by name, after an account of their especial needs had been read.

On Tuesday afternoon, Wednesday night, and Thursday afternoon our foreign mission study book, "The Desire of All Nations," was given intensive study. The different circles presented assigned chapters in any manner they chose, and the pastor, Rev. J. Frank Ligon, was given a chapter at the night service, and also preached a strong sermon on the preceding Sunday. The combined offering for the missions of the Auxiliary and the Church totalled over \$300.00.

WEST VIRGINIA

Kanawha City—The Kanawha City Presbyterian Church closed a two weeks' revival meeting Sunday evening, January 27. The pastor, Rev. B. F. Sperow, did the preaching and the music was furnished by the regular choir and male quartette.

The middle section of pews was assigned to a different group each night. The Woman's Auxiliary had the largest number with 58 present, the men next with 40 present, and the young people with 35, each night assigned them. Three letters, one each week, were sent to all the members before the meeting began enlisting their co-operation. In spite of the bad weather that prevailed most of the time splendid audiences came out each night.

The last four nights of the meeting illustrated invitation hymns were thrown upon the screen, when the invitation was given. The visible results of this series of meetings were about 75 reconsecrations, and several professions. Five were received into the church Sunday evening, January 27, by letter and 12 upon profession, and still others were helped by the meeting and will probably come later.

SOUTH CAROLINA

Whitmire—A Foreign Mission School of Missions was conducted in this church recently under the direction of the pastor, Rev. Thos. C. Bryan. Sessions of the school were held three nights in succession. The ladies' class, with an average attendance of fifteen, was taught by Miss Julia Irby. The men were led in their study by the Pastor. The young people had a different teacher each session. A story hour was conducted for the children and they attended well. The approved mission study books were used as a basis for these classes. Following a forty-five minutes class period the whole school assembled in the main auditorium of the church to hear a foreign missions sermon. These were brought by visiting ministers. On the first night Rev. J. F. Matheson, of Union, spoke on the theme, "The Witnessing Gadarene;" the second night Rev. J. O. Mann, of Chester, preached on "Paul the Debtor;" on the final night Rev. J. W. Jackson, of Greenwood, spoke on "Why the Church?" All of these messages were inspiring and rang true to the great missionary theme.

Our pastor came to us from Mullins on November 1st. Previous to his arrival the church had been without a leader for several months. The work is going forward in a satisfactory manner and steady progress is noted. Then persons have been received into the fellowship of the church, four on confession of faith and six by statement.

YOUNG PEOPLE'S DEPT.

EDITOR'S SLOOKOUT

Rev. W. A. Gamble, Pinetops, N. C.

We were glad to be able to show in our columns last week, the current issue of Playtime suggestions, sent out by the Travel and Recreation Department of the International Society of Christian Endeavor.

The International Society of C. E. is probably the most completely equipped agency in the world for promoting young people's work. The Travel and Recreation Department, under Mr. Carroll Wright, is one of the newer units of the organization, but has already shown its practical usefulness.

Thinking that the monthly play suggestions would be helpful to our readers, we have arranged to run them each month so far as our space will permit. The suggestions may be re-distributed as much as possible, provided credit is given the department issuing them. Mr. Wright would like to have you send to him any good plans you have used. Address him at 41 Mt. Vernon St., Boston, Mass.

Do you read the Junior Society helps in our Young People's Department of the Standard? Of course you do. The writer is Miss Hattie Mae Covington, of Wadesboro, and we think she does the job well. Besides being a busy school teacher in Hamlet, N. C., and serving as superintendent of the North Carolina Junior C. E. work, Miss Covington manages to squeeze in some worthwhile moments in preparing our Junior helps.

We want to say this word of thanks to our Junior writer for the interest in boys and girls that prompts her to give her efforts to preparing the topic helps. Miss Covington would like to know how you like her suggestions, and what you would like to have her furnish that you are not getting at present.

YOUNG PEOPLE'S TOPIC

Sunday, March 10—Putting God In the Budget

1 Cor. 16:2, 2 Cor. 9:6-8.

Leader

This is the day the Southern Presbyterian Church has set for taking the Every Member Canvass. Many churches have taken the canvass today. Some have appointed teams to go around to visit each member of the church and secure from each one a subscription to the church budget, so that the officers of the churches may know whether the finances of the church will be adequately met by the collections for another year.

It is important that every member shall know what is being done, and therefore our young people's society ought to study this subject as well as the older members of the church. Let us consider some of the things connected with the financial side of our church work.

We are to think of this subject from the standpoint of God's interest in this matter, or as our topic puts it, Putting God in the Budget.

What Is a Budget?

A budget is a list of various items which stand for money to be raised and expended. It is important for all organizations to have a budget, and know as nearly as possible what will be spent during the year. Business concerns usually make a budget, and put down carefully what they must spend, and of course they must plan to raise the money to pay the expenses placed on the budget. Many families keep a budget, and assign certain amounts for such and such things, as rent, clothes, fuel, food, travel, recreation, schools, literature, the church, and so on. It is a good plan for everybody to make such a budget, so they will not go beyond what they expect as an income.

The budget is made on the hope of a certain income. A man with a large income can make a bigger budget than one with a small income. A church with a large subscription list can plan a bigger budget than a church with a small subscription.

What Is a Church Budget?

A church budget has two main parts, the current expenses and the benevolent causes. The current expense budget includes all items necessary for the work of the local church, such as the pastor's salary, the sexton, the fuel, lights, music, upkeep of the grounds and buildings, and many other things that make expense on carrying on the work of the church.

The benevolent budget comprises the amounts assigned to the causes of the church, Foreign Missions, Home Missions, Christian Education, Ministerial Relief, Bible publication, and many special causes that come up in an unexpected way.

Our elders and deacons get together and figure out what each church will need for its running expenses, adding a little more for some things that will come in which are not looked for. The benevolent budget is fixed by the Presbytery. The Presbytery makes out a list of what it hopes each church will try to raise for the causes on certain percentages. They ask the churches to give one-third they raise to Foreign Missions, one-sixth to Assembly's Home Missions, one-twelfth to the orphans, and so on.

Our Southern Presbyterian Church must raise \$15,000,000 for its local church support, and \$4,500,000 for the benevolent causes. This seems a large sum, but 450,000 people ought to be able to raise this much.

Young People and the Budget

It is important for our young people to know all about the budget and each one of them ought to do his and her share in raising the money for the budget. Some of us do not have much money to

give. Many of us are in school, are having to work at home, and there is little chance to make money. But it is better for a child to have a share in giving to the church than for all the money to be put in by the parents.

Many young people are out of school and have jobs where they make some money. These young people ought to remember to share with God who gives them health, strength and opportunity to make money. Money represents our life. Our strength, our intelligence, our skill, our time are used in making money. Jesus has saved us, and given us our privileges, and he expects that we shall render to him an account of these things. We are stewards of the Lord, and must be faithful to our charge.

Studying the Budget

It should be a part of a young people's program to study our church budget, especially benevolent side of it. We should learn what we can about our Foreign Mission work, and become familiar with the countries we are sending missionaries to. We ought to study Home Missions, and see how great a part the church is doing in building up our great land. We should try to do our part as young people's societies to raise the sum asked by the General Assembly. They want the young people to raise \$10,000 for China, especially for the medical work there. Then they are asking them to help support the Home Mission school, called Blue Ridge, at the Hollow, Va.

There are local causes, and causes in our own synods which the young people are asked to contribute to. We ought to find out about all these subjects, and our gifts will be the more intelligent.

Praying for the Budget

Let us not forget that giving is not all we should do about the budget, nor are we through when we merely study about them. Both our giving and our study ought to stimulate us to pray for these causes. By keeping these causes in our prayers, and asking for God's blessing on each of them, we will be very definitely putting God in the budget. We will recognize these different things as God's own causes, and will unite with Him in His great work of building up the Kingdom of Heaven among men.

The Calendar of Prayer published by our church contains the names of the workers and the places they work at in our church, and if we will use that as our guide in praying we will have a definite name and place to pray for every day of the year. These Calendars may be obtained from Box 1176, Richmond, Va., for 15 cents apiece.

JUNIOR C. E. TOPIC HELPS

Miss Hattie Mae Covington

Topic for March 3, 1929—"Keep On; Don't Give Up."—Gal. 6:9. (Consecration meeting.)

Suggestions for Taking Part

POEMS

The Fellow Who Thinks He Can

If you think you are beaten, you are;
If you think that you dare not, you don't;
If you think you'd like to win, but can't,
It's almost a cinch you won't.
If you think you'll lose, you've lost,
For out in the world you find
Success begins with a fellow's will;
It's all in the state of mind.

Full many a race is lost
Ere even a step is run,
And many a coward fails
Ere even his work's begun—
Think big, and you deeds will grow.
Think small, and you'll fall behind;
Think that you can, and you will;
It's all in the state of mind.

If you think you're outclassed, you are;
You've got to think high to rise
You've got to be sure of yourself before
You ever can win a prize—
Life's battles don't always go
To the stronger or faster man;
But soon or late, the man who wins
Is the fellow who thinks he can.

French and Camp.

Pluck wins! It always wins! The days be slow
And nights be dark 'twixt days that come and go—
Still pluck will win; its average is sure;
He gains the prize who will the most endure;
Who faces issues; he who never shirks;
Who waits and watches, and who always works.

—Anon.

Story

Be Strong and Very Courageous

(As Joshua might have told it.) From "Bible Autobiographies," by Mrs. Francis E. Clark.

Bible Hunt

Prov. 24:10; Prov. 27:8; Isa. 40:29-31; Matt. 9:36-38; Luke 18-1; II Cor. 4:1; Rev. 2:3; Phil. 4:13; Isa. 35:3, 4; II Thess. 2:15-17; II Thess. 3:4; Haggai 2:4; Gal. 6:9; John 9:4.

Guessing Contest

Have incidents told in lives of men who never gave up. The following characters might be used: Christ, Daniel, Paul, David Livingstone, Patrick Henry, Washington, Lincoln, Nathan Hale, Lawrence.

Talk: "Keep On; Don't Give Up"

Keep a stiff upper lip
Endeavor to keep going.
Earn a reputation for sticking to a thing.
Persevere until you attain success.

Onward, ever onward,
Never falter.

Do not turn aside from your purpose
Only pay heed to good advisers,
Never to evil advisers.
Take Jesus for your example.

Get in touch with Him through prayer
Intend to make good.
Vow that you will—
Even through hardships.

Uphold the banner of Christ.
Put on the armor of faith.

CHURCH NEWS

DEATH OF JOHN S. MUNCE

John S. Muncie, president of the Board of Theological Seminary, died in Rich Va., February 24, 1929. His loss will be keenly felt by the seminary to whose interests he was devoted as a fine specimen of the intelligent Presbyterian eldership.

NORTH CAROLINA

Charlotte—Tenth Avenue—A successful Bible conference was held in this church last week. The services were indeed gratifying, although we were somewhat hampered by the weather of the winter. The speaker was Dr. R. A. Belsham, of Augusta, Ga., who taught the Book of Daniel at the afternoon sessions with blackboard outlines, and at night preached themes connected with the Premillennial view of the Second Coming. Our people were greatly interested and a deeper study of the word of God was followed. Dr. Belsham's instructive and entertaining sermons.

The meeting was strictly a Bible conference and we are expecting to have some evangelistic meetings at a later date.

Dr. Belsham is pastor of Druid Park Avenue Independent Church, of Augusta, Ga., and has developed a large and enthusiastic body of members who are especially interested in the deeper life studies. Dr. Belsham is from England originally. He is the son-in-law of our pastor, Rev. E. A. Dillard. While a pastor in Augusta, Dr. Belsham holds Bible conferences of the type just closed. He held one recently at Florence, S. C., and will soon hold one at Macon, Ga.

Tenth Avenue is to have a pastor's assistant, George M. Chenot, of Tiffin, Ohio. Mr. Chenot is director of music, and will have charge of the people's work in this church. Choirs will be organized among different groups, also an orchestra. Aggressive plans will be put into operation to attract the interest of the people in the community surrounding the church.

Mr. Chenot is an accomplished musician, and prepared to perform on the organ, the piano, and band instruments. He also is a song leader and soloist. He will begin his work about March 10.

Laurinburg—Dr. Lacy Little, missionary of the Presbyterian Church to China, and moderator of the Synod of North Carolina, made an address on Tuesday evening at the Presbyterian church. Dr. Little came here in the interest of the Church's cooperative program and in advance of the every member canvass which is to be made March 10.

His talk Tuesday evening was a graphic and intensely interesting recital of his experiences and observations as an active missionary in China. Dr. Little was stationed at Kiangyin, China, one of our missionary outposts.

Flora Macdonald College, Red Springs—In spite of the inclement weather 12 students and two teachers from Flora Macdonald College journeyed to I. Hill Friday night, February 15th and presented a program in the high school building under the auspices of the Flora Macdonald College Alumnae Association of Laurel Hill.

Those who went said the night could scarcely be called a success, viewed from the standpoint of weather, but many were present in spite of it, and the program was much enjoyed by all present.

Rev. A. R. McQueen, Dunn, N. C., a trustee of the college and one of the directors of the Endowment Campaign was the principal speaker and was introduced by the Hon. E. H. Gibson. Mr. McQueen made a thoughtful and practical appeal based on the "Future of Flora Macdonald College."

Winston-Salem Presbytery met at the call of the moderator in the Presbyterian Church of Winston-Salem, N. C., on Monday, February 15, 1929.

There was a full attendance of the members of the Presbytery. A number of ladies representing the Woman's Auxiliary together with other visitors were present.

An interesting round table discussion of the program of our church was held with Rev. J. R. Gregor, chairman of the Stewardship Committee, presiding. Dr. D. C. Lilly made an address on Benedictions. General Assembly's Home Mission Committee was requested to appropriate to Winston-Salem Presbytery \$1,950.

The need of an administration building for the Valley High School was presented. The Presbytery requested the trustees of the school to meet at an early date and take some action in regard to the matter.

The ladies of the Mt. Airy Church served luncheon at the hospitable home of Mr. and Mrs. D. E. Man.

E. B. Bradley, S.

DEPARTMENT OF SYNOD'S WORK

DUCTED UNDER THE AUSPICES OF THE COMMITTEE OF TWENTY-SEVEN APPOINTED BY SYNOD TO PROMOTE ITS ACTIVITIES

EV. A. D. P. GILMOUR, D.D. *General Chairman*
Wilmington, N. C.

Synod of North Carolina

REV. E. E. GILLESPIE, D.D. *Executive Secretary*
P. O. Box 1124.
Greensboro, N. C.

March 3rd -- State-Wide Broadcast -- March 3rd

VERY MEMBER CANVASS

1,000,000 FOR BENEVOLENCES \$900,000

MARCH 10th

**IMPORTANT ANNOUNCEMENT
STEWARDSHIP BROADCAST
SYNOD OF NORTH CAROLINA
Sunday, March Third
6 to 7 P. M.**

**THREE STATIONS
WBT WNRC WPTF
WBT—Charlotte, 6:30-7 P. M.
Rev. A. D. P. Gilmour, D.D.
WNRC—Greensboro, 6 to 7 P. M. and
8-9—Rev. D. Clay Lilly, D.D.
WPTF—Raleigh, 6 to 7 P. M.
Rev. B. R. Lacy, D.D.**

STATE-WIDE BROADCAST

Arrangements have been completed for a state-wide broadcast on Sunday afternoon, March the third, 6 to 7 o'clock in the interest of the Every Mem-

ber Canvass which is to be made in all of our churches the following Sunday, the Tenth of March. Our goal is \$900,000.00 for BENEVOLENCES.

STRONG SPEAKERS GILMOUR—LILLY—LACY

Strong speakers have been secured. Dr. A. D. P. Gilmour of the First Presbyterian Church of Wilmington, will speak from the studio of WBT, Charlotte, at 6:30 to 7 P. M.

Dr. D. Clay Lilly, D.D., pastor of Reynolda Presbyterian Church, will be heard over WNRC Greensboro, from 6 to 7 p. m. from the studio at the O. Henry Hotel. From 8 to 9 p. m. Dr. Lilly will be Broadcast from the Church of the Covenant, Greensboro, over WNRC. Dr. B. R. Lacy, President of Union Theological Seminary, Richmond, Va., will be heard over BPTF, Raleigh, from 6 to 7 P. M.

GOOD MUSIC

The best of music will give a fit setting for each address. Some of the finest talent of the Synod has been secured. A rare musical treat is in store for all

who tune in on these stations Sunday afternoon from 6 to 7 o'clock.

LOUD SPEAKERS IN CHURCHES INVITE YOUR FRIENDS

We would like for every Presbyterian in North Carolina to hear one of these speakers. This is possible. If you not have a Radio placed in your church with a speaker or other amplifying arrangements, and invite your congregation to be present, join in the singing of the hymns and hear a good message? The

people would be glad to come and would be greatly profited by the hour of good music and fine thought. If this cannot be done, urge those who have Radios to invite their friends to share this program with them in their homes. Remember the date, Sunday, MARCH the THIRD, 6 to 7 p. m.

GIVE PUBLICITY—PRAY

Please make announcement of this program from the pulpit next Sunday and give as much publicity as possible through your church Bulletin and otherwise as possibly can. Thank you. PRAY FOR GOD'S

**BLESSING UPON ALL OUR ENDEAVORS
THAT WE MAY GREATLY HONOR HIM
WITH OUR SUBSTANCE.**

On Behalf of Synod's Stewardship Committee,

E. E. GILLESPIE, Executive Secretary.

WOMAN'S AUXILIARY

The Woman's Auxiliary, Presbyterian Church, U. S.
270-277 Field Bldg., Saint Louis, Missouri.

SYNODICAL PRESIDENTS OF THE WOMAN'S AUXILIARY

Alabama—Mrs. J. F. Hooper, 610 Mabry St., Selma, Ala.
Appalachia—Mrs. F. B. Kegley, Wytheville, Va.
Arkansas—Mrs. Walter Wilson, Arkadelphia, Ark.
Florida—Mrs. W. G. Thompson, Jr., 3215 Obispo St., Palma Ceia Park, Tampa, Fla.
Georgia—Mrs. E. G. Aboott, 1315 Eberhart Ave., Columbus, Ga.
Kentucky—Mrs. H. P. Cooper, Lebanon, Ky.
Louisiana—Mrs. Charles L. Bodin, Box 79, M. R. A., Lake Charles, Louisiana.
Mississippi—Mrs. J. S. Hicks, Holly Springs, Miss.
Missouri—Mrs. Walter Craven, 223 Frances St., Excelsior Springs, Mo.
North Carolina—Mrs. G. V. Patterson, Gastonia, N. C.
Oklahoma—Mrs. L. Fountain, care O. P. C., Durant, Okla.
South Carolina—Mrs. W. O. Brownlee, Due West, S. C.
Tennessee—Mrs. Ross Woods, R. D. No. 4, Lewisburg, Tenn.
Texas—Mrs. J. W. Culver, Texas Military Academy, San Antonio, Texas.
Virginia—Mrs. C. R. Vaughan, 319 Mountain Ave., Roanoke, Va.
West Virginia—Mrs. J. McD. Lacy, Elkins, W. Va.

1929-1930 YEAR BOOK—READY MARCH 1

The 1929-1930 Year Book of twenty four programs, twelve for the Auxiliary and twelve for the Circle, will be ready for distribution March 1, 1929.

Have you ordered your Year Book and the literature which presents all the departments of the work of your Church?

The classes of literature and prices are given below. When ordering, please state exactly what quantity and what literature is desired—Auxiliary, Circle or Table Literature for Free Distribution.

Prices

Year Book of Programs—(Per Copy)-----\$.07
Auxiliary Program Literature only, for one year--\$1.00
Auxiliary and Circle Literature sent together in one packet, for one year-----\$1.50
Table Literature for Free Distribution-----\$1.00

Do not Delay—Order now from Department of Women's Work, Presbyterian Church, U. S., 270-277 Field Building, Saint Louis, Missouri.

SOMETHING NEW

For the Business Woman's Circle

A folder of twelve monthly topics, especially prepared for the Business Woman's Circle, giving a view of every department of our Church's work, will be ready for you, March 15, 1929! This folder will contain subjects for study; also space for the names of program leaders.

A package of literature will be sent each month to those subscribing. This packet comprises a devotional, informational leaflets, and suggestions for carrying out the programs.

Prices

Program Literature for the Year-----\$1.00
Folder of Program Topics-----\$1.00

Order now from Department of Woman's Work Presbyterian Church, U. S., 270-277 Field Building, Saint Louis, Missouri.

GIRLS' CIRCLE PROGRAMS

Folders giving the 1929-1930 topics for the monthly Senior Girls' Circle meeting and the Junior Girls' Circle meeting will be ready March 10.

The programs each month will be accompanied by a devotional, playlet, and the necessary literature to carry out the program in detail. This material will be sent out on the 10th of each month previous to the one in which it is used.

Prices

Senior Girl's Programs for the Year-----\$1.00
Junior Girl's Programs for the Year-----\$1.00
Folder of Monthly Topics for Senior Girl's Circles--\$.02
Folder of Monthly Topics for Junior Girl's Circles--\$.02
Programs ordered singly-----\$.10

Order now from Department of Woman's Work, Presbyterian Church U. S., 270-277 Field Building, Saint Louis, Missouri.

MEMORIAL TO MRS. HALL

Wilmington Presbyterial Auxiliary has recently placed on the wall of the Ladies Parlor in the Church House of the First Presbyterian Church a handsome bronze tablet, in memory of its first President, Mrs. Margaret Sprunt Hall. The unveiling of this tablet occurred on December 3, in the auditorium on the second floor of the Church House, with a remarkably large attendance of members of the Presbyterial, of Mrs. Hall's family connection, and of other friends.

In the absence of the President of Wilmington Presbyterial, Mrs. W. T. Bannerman, detained by sickness, the Vice President, Mrs. Andrew J. Howell, presided, and the following program was rendered:

Hymn—"O God of Bethel."

Prayer—Rev. A. D. P. Gilmour, D.D.

Sketch of Mrs. Hall—Mrs. Andrew J. Howell.

Scripture Readings—Past Presidents of Wilmington Presbyterial.

Address—Rev. Peyton H. Hoge, D.D.

Unveiling of Tablet—Miss Jean Hall.

Prayer—Rev. Andrew J. Howell.

Benediction—Rev. A. D. P. Gilmour, D.D.

Peculiar interest attaches to the fact that the address upon this occasion was made by the Rev. Peyton H. Hoge, D.D., who was pastor of the First Church at the time of the organization of the Presbyterial, and it was due to his interest and encouragement that Mrs. Hall and a few other women were able to do the pioneer work of that day. Dr. Hoge's address was heard with the keenest interest and appreciation by the audience assembled.

Following Dr. Hoge's message, the program was con-

cluded in the Ladies' Parlor, where the tablet was placed After the unveiling by Miss Jean Hall, the youngest granddaughter, Miss Sue Hall read aloud the inscription upon the tablet, which was as follows:

"To the Memory of
MARGARET SPRUNT HALL
1844—1914

Who organized here on May 30, 1888, and became the first President of Wilmington Presbyterial Auxiliary, the first Presbyterial Auxiliary in North Carolina and the second in the Southern Presbyterial Church.

In thanksgiving to God for her blessed life of service this tablet was erected in 1928 by Wilmington Presbyterial Auxiliary."

The following sketch of Mrs. Hall was read at the meeting:

"In the year 1844, on the 20th day of October, there was born on the West Indian Island of Trinidad a little girl named Margaret Tannahill Sprunt. Her early life was full of interesting adventures, for her parents soon sailed with her across the wide ocean, back to their native Scotland, and then when she was eight years old, they sailed back across the Atlantic to make their home in Wilmington, North Carolina, where they and she, with their other children, were to live long lives of usefulness and integrity.

Years passed, and the little Margaret Sprunt grew into fair young womanhood, married, and, with her husband, B. F. Hall, who is still living, established a Christian home, which has ever been a model of hospitality, and from which has flowed streams of blessing, even to the other side of the world.

She was a woman of vision, and, early seeing the latent power for good struggling for expression in the few small missionary societies of Wilmington and nearby towns, she, with the wise advice and indispensable help of her pastor, Rev. P. H. Hoge, D.D., began the task of interesting the societies in banding themselves together for mutual helpfulness and inspiration. None of us today can realize the discouragements experienced by Mrs. Hall, the indifference of the women sometimes, the occasional strong disapproval of the men, and only the strength that came from her life of prayer, enabled her to bear the burden of her twelve years of pioneer work.

After twelve years of service as President of the Missionary Union of Wilmington Presbyterial, now the Presbyterial Auxiliary, Mrs. Hall retired in favor of Mrs. Jackson Johnson. But as long as she lived she was deeply interested in the growth of the woman's work, actively for years, and then when pain and weariness became her portion, she constantly carried her Presbyterial on the wings of prayer to the Throne of Grace, until on April 26, 1914, she was called home to receive her starry crown."

OUTFITTING MISSIONARY CHILDREN

A Paying Investment

The many Auxiliaries who are interested in helping to provide outfits for missionary children returning on furlough will be interested in the following quotation from a letter just received from a missionary mother whose little family are receiving this help:

"This good news lifted a burden from my shoulders and it made my heart very grateful that God has raised up such kind helpers. I know He will richly bless them for it is a labor of love to Himself—this caring for these little ones of His. This thought of helping missionary mothers to prepare for their long journey home and their stay in the homeland was Christ-inspired, and I am sure it has caused many busy mothers to bless those who carry it out. I am most grateful for this help, as I can give myself more fully to the work in the few months that are left."

The Missionary mothers do not have all the pleasure, however, for a letter from an Auxiliary outfitting another family contains the following:

"I am sure their joy will not compare with the joy we have had doing this work. Thank you for giving us our part in it."

Nearly forty children are accepted for outfitting this year, but a few still remain. Who will volunteer to help?

Mothers with grown sons and daughters already in college will surely be interested in helping those of missionary families who are coming to the homeland to enter college this fall. There are also two or three children of earlier age not yet accepted.

The names will be assigned in the order that requests are received. Write to the Department of Woman's Work, 270-77 Field Bldg., St. Louis, Missouri.

RELIGIOUS LIBERTY, AND POLITICS

The Standard, of February 6, had three excellent editorials, one, I imagine, by each of the three editors. The one I wish to speak of now is the one entitled, "Religious Liberty, What It Is." Speaking of the press discussion last fall it says:

"In these press discussions we were impressed by the lamentable ignorance of Church History on the part, not only of the politician, but also of the able and learned men of the bar. They may know law, but their knowledge (wouldn't ignorance be a better word?) of the history of the church is deplorable."

To all of which I say, Amen and Amen.

And as for the logic of the professor of Church History in the Catholic University here in Washington, it amounts to this:

1. The Constitution guarantees religious freedom and equality.

2. Protestants, Romanists, Mormons, Atheists, Buddhists, etc., are therefore equally entitled to hold any office for which they get votes enough.

3. Therefore, a voter must vote for a candidate of whom he disapproves in order to be liberal, and to show how free and equal we all are!

This leads me to say that my pastor, Rev. Dr. James H. Taylor, pastor of the Central Presbyterian Church here, conducts each week for his young people a

class in Church History. It adds a great deal to manifold labors; but these young folks, in so far as they remember his teachings, will be well informed on the salient facts of Church History. From 60 to 75 meet with him each Friday night.

Another matter, in that same article the editor came mighty close to discussing politics—a thing the Standard rigidly eschewed last fall, its principle being that a religious paper must steer entirely clear of politics. To my way of thinking that is an unfortunate position to take. The religious press can rightly discuss a great variety of matters not suitable to the pulpit; and even the pulpit has a perfect right within reasonable and Christian limits, to discuss politics; because it has not only the right but the duty to "declare the whole counsel of God," which will, of course, include our duties to Him and to fellowmen. What is (or are, if you choose) politics? Our duties as citizens; because the word comes from the Greek word for citizen. Who will pretend that our guide book, the Bible, failed to give us full directions as to these duties, as well as regards all other duties? Do we not find a great deal of practical politics in the Old Testament? If a minister wants to enforce the sacred obligation of treating Ezekiel, chapter 17, will give him all he needs, order to show how God views making "a scrap paper" out of a solemn treaty. And did not the blessed Lord once take part even in partisan politics? The Herodians and the Pharisees usually hated another bitterly. But their hate of Him was greater still; and so, as "politics makes strange bed-fellows" they united in an effort to entrap Him. Did He not say "I am a preacher of righteousness, and cannot go to politics"? No. He called for the penny and gave an answer showing their duty to the Roman Emperor. Is the pulpit to be barred from discussing any of our duties, bringing them all to the touchstone, being primarily duties to our Maker?

Suppose it were proposed by one candidate for Mayor in Charlotte to legalize gambling halls as a "red light district," while another candidate was fighting it as hard as he could; must a religious paper keep silent, instead of throwing itself into the campaign with all the force and earnestness possible? Why, every pulpit in the city should ring with denunciation of the proposal to corrupt the citizens.

I know very well the excuse commonly given. They quote Paul's statement that he was determined to know nothing among the Corinthians "save Jesus Christ and Him crucified." Even the advocates of the vilest measures can usually quote that much Scripture—and Satan could quote a great deal more. Oh, the law-breakers love to shut the mouths of Christian heralds and to close the columns of religious papers by pleading for "The Simple Gospel." "Simple Gospel" indeed! As Mr. Wm. T. Ellis well said, our Lord did not preach a "Simple Gospel." His gospel was one that, if obeyed and lived up to, would create visions and dissensions. "I came not to send peace but a sword;" and the sword of the Spirit, if used faithfully, should be sharp in the hearts of our enemies.

One great reason for the disrepute of politics is just this very idea that the Christian pulpit and the Christian press must keep quiet; and in so far as this is done, just in so far will the enemies of a righteousness rejoice at throttling the two most powerful forces that should oppose them.

Read Paul's letters to the Corinthians. Did he limit himself to writing about "Christ and Him crucified"? Not by a good deal. "The whole counsel of God" covers far more ground than that. Witness bearing for truth and righteousness involves more than mere neutrality when an issue is made between obedience to law and violation of law; between obeying earnestly for a pure church, and showing the encroachments of a corrupt and apostate church.

To do all this "with meekness and fear" requires great grace; but yet, Paul enjoined sharp reproof (Titus 1:13), and told Titus not to let any one despise him (2:15).

"The church folk are a negligible quantity" said a prominent publicist in this city to Mr. Ellis; and that feeling removes a great deal of restraint to those who neither fear God nor regard man.

Washington, D. C.

Addison Hogue

A STATEMENT

(Continued from page 4)

their duplication of effort and expenditure and increase their influence by united action in every department of their operations, at home and abroad.

The Constitution of the Council states its purpose as follows:

"The object of this Federal Council shall be:

1. To express the fellowship and Catholic unity of the Christian Church.

2. To bring the Christian bodies of America into united service for Christ and the world.

3. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

4. To secure a larger combined influence for churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life."

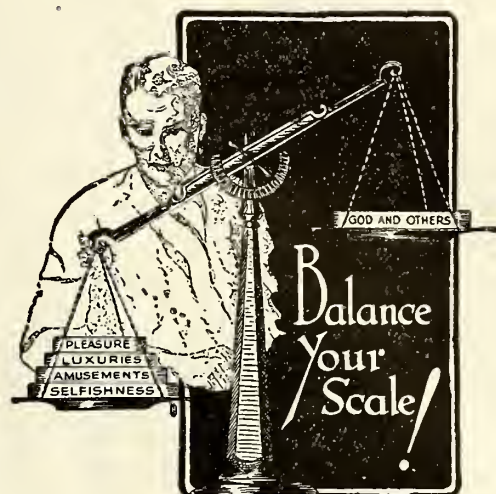
I have, no doubt, that it was these purposes, which are so finely stated in the charter and constitution that caused our General Assembly, a number of years ago, to vote to enter the Federal Council; that it is these purposes which have caused our General Assembly, year after year, to vote to re-appoint to the Council. It is the one organization through which the Protestant Churches of America express their unity, and the one way they have of cooperating along the many lines of Christian activities which they are all engaged in.

Richmond, Va.

Walter Ling

Why I Believe in the Every Member Canvass

And Observe March Third as a Day of Prayer for its Success



- I. **BECAUSE** the Every Member Canvass plan offers me the privilege of regular, weekly participation in Christ's three-fold ministry of preaching, teaching and healing. My weekly gifts on the E. M. C. plan to pastor's salary, current expense and benevolences let's me minister to the bodies, minds and souls of men through orphanages, schools, colleges, seminaries, relief, missions, evangelism, and extension.
- II. **BECAUSE** by contributing regularly, systematically and proportionately, along with the other 444,656 members of my Church, though I cannot personally build a college or support a missionary, I can share in the whole Church task.
- III. **BECAUSE** the E. M. C. plan of giving enables me to take some part in the whole work of Christ every week instead of at infrequent "special collection" times.
- IV. **BECAUSE** the E. M. C. plan enables me to minister to the needs of all ages, classes, creeds and nationalities at home and abroad, and participate in the widest, richest, biggest, fullest program to be found on earth.
- V. **BECAUSE** it offers me the opportunity to help carry out God's plan of financing His Kingdom, by which God's people bring God's money to God's House on God's Day for God's work on the basis of one-tenth as a beginning and gifts according to ability and willingness.
- VI. **BECAUSE** the E. M. C. plan insists on "Every Member Growing in the Grace of the Regular Worship of Giving" which places the support of Christ's work on a permanent principle rather than a temporary appeal.
- VII. **BECAUSE** the E. M. C. plan is the soundest, safest, surest and most spiritual and Scriptural way we have found to enlist every member in the perpetual effort to consistently obey Christ's command that we go into all the world.

The Whole World Waits at Your Own Door

MARCH TENTH Is a Day For Advance

EVERY CHURCH! EVERY MEMBER! EVERYWHERE!

THE STEWARDSHIP DEPARTMENT
305 HENRY GRADY BUILDING
ATLANTA, GEORGIA

CHILDREN

THE CHANGE IN SETSUKO

Pale little Setsuko sat very still in her new chair and timidly listened to what her teacher was saying, her eyes growing wider and wider every minute. She had never heard anything at all like it before.

"And so, because Christmas is Jesus' birthday, we celebrate it by trying to help other people," the pleasant voice went on. "Do any of you know Jesus?"

At that all around the circle black eyes twinkled and little hands were eagerly lifted. "I know him! I know him!" answered a chorus of voices.

Setsuko didn't join them, because she knew nothing at all of the Man about whom the teacher spoke. She began to wonder who he could be.

"And now what shall we sing?" the teacher asked.

"Jesus was a little child, please," said a funny little boy in the seat next to Setsuko.

Everybody seemed glad at that. The helper sat down at a queer black box with white things on it, and made some music come out. The funny boy didn't seem to know the words very well—perhaps he was rather new, too—but he sang lustily, keeping a safe distance behind the others, so as to catch the words from them.

"Let's sing 'Jesus loves me' now," said the teacher. "You know the words of this, Taro Chan, so see if you can keep right with the rest of us. It sounds better that way."

But even then Setsuko could understand only a little of what the song was about; for her funny neighbor, anxious lest he be left behind, rushed a line ahead of everybody else. Still she caught some of the words, and they were very strange and very interesting.

Gradually the hours wore by. Setsuko watched everything that happened and did what the teacher told her, but she never said a word. She wondered how Taro Chan could dare to cry as he did. Of course it was very strange that the teacher wouldn't let him have his nurse right with him all the time if he wanted her, and queer, too, that he had to do what she said even when he didn't want to. But still Setsuko would not have dared to cry in such a place as kindergarten.

Later on, when Taro Chan had stopped wailing, he was allowed to come back into the circle beside her.

"I am not going to cry any more," he confided. "It isn't nice to cry; teacher says it doesn't please Jesus."

But shy, frightened little Setsuko said never a word and only wondered again who Jesus was.

At home, when bedtime came that night, she told her mother; but mother did not know about Him either.

"Now that you have begun to go to kindergarten, and have grown to be such a big girl, you will not mind if I carry the light away, will you?" she said, after the story of the day's happenings was ended.

"O no, no! Don't do it!" screamed Setsuko. "Don't do that; I am so afraid in the dark!"

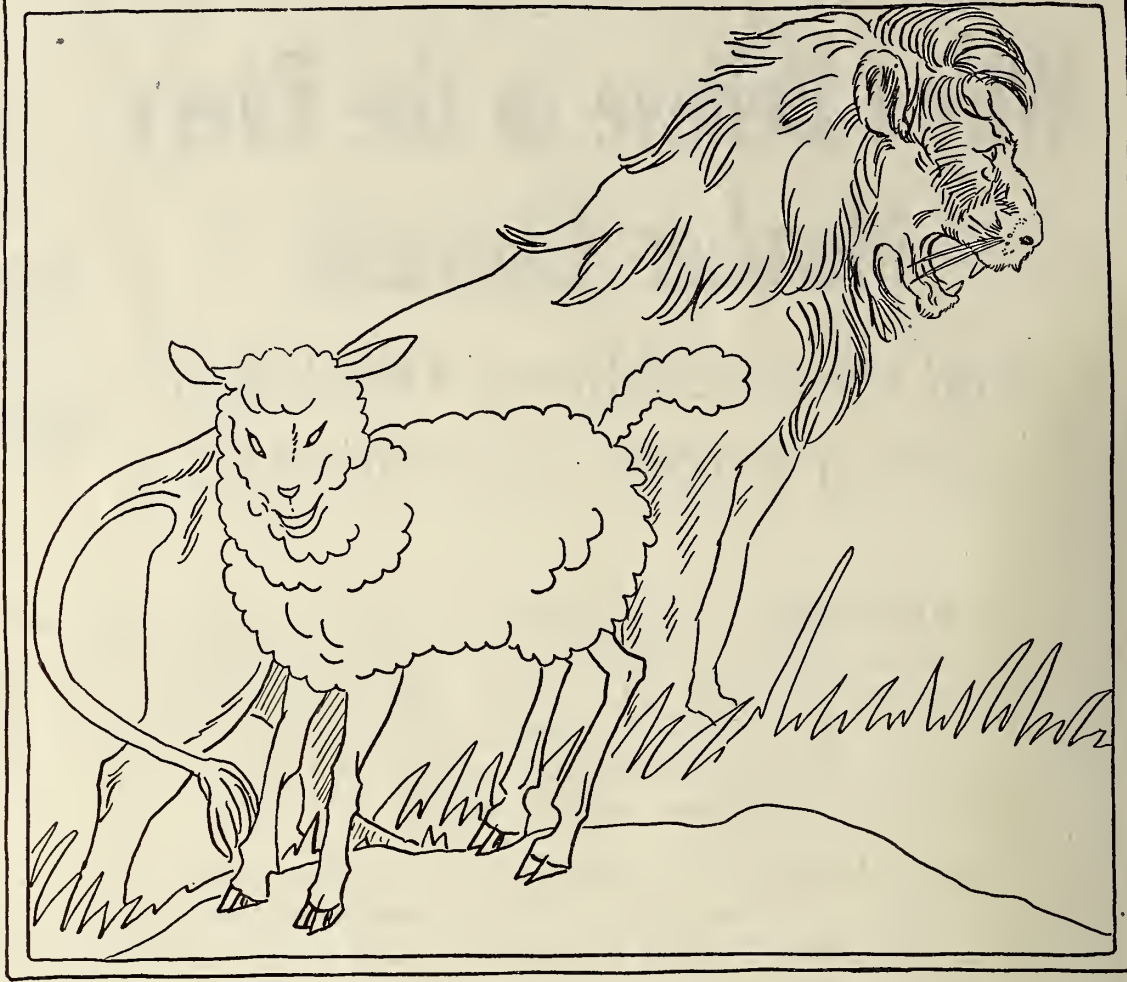
"There, there, never mind," said her mother quickly; "I'll leave the light."

"Poor child!" sighed her mother when, after a long, long time, the sobs had quieted down into deep-drawn breaths and Setsuko slept. "Do you suppose she ever will be strong and rosy-cheeked and unafraid, like other children?"

"Perhaps the kindergarten will help her," said the grandmother, but secretly she shook her head. "Setsuko was born on an evil day," she muttered. "Nothing can make her like other girls."

But the grandmother was mistaken. From the very beginning Setsuko told wonderful tales of what was done in the kindergarten—of the songs about birds and soldiers and sunshine and harvest and the Man named Jesus; of the Mother Goose rhymes and the dances and the games that were played. After a little while she brought home a folded boat and the colored pictures she had made, and showed them shyly. One day mother heard her humming the music of "London Bridge" under her breath, and a month or so later she joined a group of children next door and played "Oats, peas, beans and barley grow" as if she had been playing!

IN AND OUT



(To be colored with paints or crayons.

Whenever you come to a word spelled in CAPITAL letters use that color.

"Oh! See this picture, Teddy!" cried Susie May.

"Yes, let's paint it!" answered Teddy. "You see it is the March Lion and Lamb!"

"The lion should have a BLACK mane and have RED mouth!" decided Susie May.

"His coat can be tawney YELLOW (mix a bit of BROWN with it) and his eyes YELLOW!" said Teddy. "I think his ear should be YELLOW

(tawney color) too!"

"Oh, now what shall we color the dear little Lamb?" cried Susie May.

His eyes can be BLUE and his mouth RED, and his nose and toes BLACK!" answered Teddy.

"His coat must be left White, but we can use very, very light BLUE for shadows, to make him look softer—we can paint near the black lines and his legs can be shaded on either side."

"The sky must be BLUE-GRAY

(use the colors mixed), and the GREEN with a lot of BROWN each in the foreground!" said Teddy.

"Shall we paint the border GREEN and the lettering RED!" asked Susie May. "Those are my favorite colors."

"Yes," replied Teddy. "As you are a March lady!" Of course he meant Susie May had a birthday in March.

"I wonder which will come first the Lion or the Lamb!" said Susie May. "I love them both anyway!"

games all her life. When spring came she begged to join the special party from the kindergarten which was going to the zoo in a special trolley car.

Grandmother looked surprised enough. "Why, she is not afraid of the animals any more, is she? And I do believe her cheeks are as rosy as even Taro Chan's when she gets excited," she said to mother after Setsuko had bowed low and gone out of the room on dancing feet which would not quite walk soberly.

But the biggest proof that Setsuko was exactly like other children, after all, came in the fall, when she had been in kindergarten a whole year. By this time she was going to Sunday school, too, and even father and mother had begun to go to the kindergarten teacher's church.

Mother had seen her all comfortably rolled up in her quilt, on the floor, and was just starting out of the room when a sleepy little voice said: "I don't want the light any more, mother. Please take it away."

Mother could hardly believe her ears.

But Setsuko added simply: "You see, Jesus does not sleep, and he keeps watch all night long; so I don't need a light any longer."

"Well, well! Well, well!" said grandmother when she learned about it. "I would not know that she was the same child. I wish I had some more grandchildren to send to the Imadegawa Kindergarten."—Selected.

HAS FOUR DOLLS

Dear Standard:

I am a little girl nine years old. I go to Sunday school every Sunday I can. I haven't missed a Sunday this year. My Sunday School teacher is Miss A. B. Stalvey. I like her very

much. I have four dolls. For pets I have a dog, name Jip.

Hope Mr. W. B. is on a visit as I want to surprise my mother and daddy.

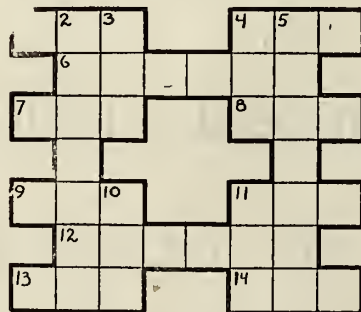
Your friend,

Dorothy Mae Baldwin.

Tabor, N. C.

PUZZLE CORNER

Junior Cross-Word Puzzle



Horizontal

- 1—Head covering
- 4—Pints (Abbr.)
- 6—Edge
- 7—Fuss
- 8—Thick black liquid
- 9—Amount (abbr.)
- 11—Place
- 12—Gentler
- 13—Tavern
- 14—Inquire

Vertical

- 2—Part of the body
- 3—Seed vessel of a plant
- 4—Caress
- 5—Those who sell
- 10—Reddish brown
- 11—The ocean

Criss Cross State Puzzle

I am in California, but not in Missouri.
I am in Missouri, but not in Vermont.
I am in Vermont, but not in Louisiana.
I am in Louisiana, but not in Mississippi.
I am in Mississippi, but not in New York.
I am in New York, but not in Georgia.
My whole is a season.

Endless Chain

The last letter of each of these 9 words forms the first letter of next word. First and last words the same.

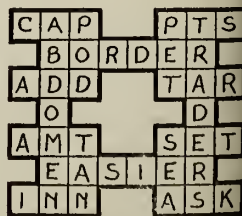
- 1. A flower.
- 2. A jewel.
- 3. A girl's name.
- 4. A bird.
- 5. At your finger's ends.
- 6. To begin.
- 7. A flower.

PUZZLE ANSWERS

CRISS CROSS STATE PUZZLE
AUTUMN

ENDLESS CHAIN

- 1. Tulip.
- 2. Pearl.
- 3. Larch.
- 4. Helen.
- 5. Never.
- 6. Raven.
- 7. N.
- 8. Start.
- 9. Tulip.



SUNDAY SCHOOL

Rev. Ernest Trice Thompson, D. D.

Lesson for March 10

BAPTISM AND THE LORD'S SUPPER

13:17; 28:19-20; Acts 2:38-41; Romans 6:1-14; 11:23-29. Print 28:19-20; 1Cor. 11:23-29.

Each week we centered our thoughts on the Christian sacraments. It is right this week that we should study the great sacraments of the church, baptism and the Lord's Supper. The worship of the church has varied from age to age, but these two ordinances have been observed from the very beginning. We are thoroughly familiar with both as they are practised by our own branch of the church, but after all what do we know about their significance? Take baptism for example. Where and how did it originate? Why do all Christian churches continue to baptize? Why do the baptists baptize by immersion, the Presbyterians and others by sprinkling? Does the form make any real difference? What is the meaning of baptism—for adults? For children? Or take the Lord's Supper. Why do we observe the Lord's Supper? Just what does it mean, and what value does it possess? What difference is there between the Protestant Communion and the Roman Mass? Why do the passages assigned and put down the answer to these and any similar questions that are in your mind.

I. BAPTISM

What is the origin. Where did the sacrament of baptism originate? The earliest recorded baptism that we have is that of John the Baptist. We read in Mk. 1:4 that "John who baptized in the wilderness and preached the message of repentance unto remission of sins." Did John baptize by the rite? We do not know. We know that the Jews baptized their proselytes by the end of the second century, and perhaps they baptized as early as the time of John, but we cannot be certain. In any case the baptism that John practised was probably an outgrowth of the various washings prescribed in the book of Leviticus. We read there that various utensils were washed and they became ceremonially unclean, and that individuals were purified in the same way, after leprosy for example (Levit. 14:7-8). Toward the end of Israel's history, Ezekiel prophesied that the time would come when God would purify the nation. He delivered God's message to him: "I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness I will cleanse you. A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." Ezekiel 36. John was convinced that he was sent by God to baptize in the new order, and words like those of Ezekiel would lead him naturally to institute the rite of baptism. Jesus carried on the work of John, and continued the rite, though we read that Jesus himself did not baptize, but his disciples (Jn. 4:2). Then when his earthly mission with them was over he laid it upon them as a solemn duty to make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit. Mt. 28:19. The Church then continued its converts from the very beginning, and has continued to do so to this day, in obedience to what it perceives to be the command of its Lord.

What is the method. What about the method? How did it originate? It is an interesting fact that the Bible doesn't seem to take much interest in the method. It doesn't tell us definitely, in just so many words as to how John baptized, or just how Jesus had his disciples baptized, or just how they were to baptize in all ages to come. We have to go back and draw deductions from all sorts of facts, the influence for example of the Bible's words, and the primary meaning of the word baptism, and the possibility or impossibility of immersion. One thousand converts in one day in the city of Jerusalem, and the significance of the rite itself. When we begin to argue about these facts they come to us in conclusions. Baptist scholars say that there is doubt about it at all, baptism in Bible times was by immersion. Scholars from other churches are likely to draw exactly the opposite conclusion that in the Bible baptism was by pouring or by sprinkling. The reference that we have in the Church, after New Testament times indicates that both methods were used, immersion was the common form, but pouring or sprinkling was also allowed. This reference is found in the Bible, a manual of instructions written about 150 A. D. says: "But concerning baptism, thus shall ye baptize. Having first recited all these things, baptize in the name of the Father, and of the Son and of the Holy Spirit, in living (i. e. running) water. But if thou hast not running water, then baptize in any other water; and if thou art not able in cold, in warm. But if thou hast not water, pour water upon the head thrice in the name of the Father and of the Son and of the Holy Spirit." This method continued to be the common form of baptism for several centuries, but at last sprinkling or affusion was more convenient came to be the sole form of baptism in the western church was concerned. When the Reformation Churches set out to reform the church in the sixteenth century they continued the Catholic practice of baptism by immersion. All the leading Reformers however, thought that the method in itself was unimportant. Calvin for example said: "Whether the person who is baptized be immersed, and whether thrice or once, or whether he be only poured or sprinkled upon him is of no consequence: but this should be left free to the churches according to the difference of countries. Yet the very word baptize signifies to immerse, and it is certain that immersion was the practice of the ancient church." The

Baptist leaders however argued that immersion was the Scriptural form of baptism and therefore was the only valid form. Baptism was not baptism unless it was by immersion. And no one was a true member of the church unless he had been immersed. As a whole they still hold to this position, though there is a growing tendency especially in the North to accept the baptism of other churches as also valid. To meet the Baptist attack Presbyterian scholars and the scholars of other denominations have tried to prove that sprinkling or pouring was the Biblical mode. We have studiously refrained from presenting these arguments, in part because our space is limited, but more because we believe with Calvin that the mode is in itself indifferent, that to assert that baptism must be applied in exactly the same way that the first disciples applied it to confuse the letter that killeth with the spirit that giveth life, that if the Bible had thought that the method was all important it would have given us definite instructions on the matter, and not left the scholars of the world in confusion as at present.

3. The subjects. To whom was baptism applied in the beginning? To adult believers only, or also to the children of believers? Here again there is a difference of opinion between Baptist scholars and those of other denominations. The Baptists say that there is no evidence that children were ever baptized in the New Testament. We have to admit that there is no direct statement to this effect. We believe however that it is natural to infer that children were baptized from the beginning. We know for example that children were circumcised under the Old Testament dispensation and that circumcision was a sign of their membership in the Old Testament church. It is natural to think that they should also be baptized as an indication of their participation in the New Testament church. As if to confirm this conjecture we find in the New Testament time and time again that whole households were baptized into the faith (Acts 10:48; 16:15, 33; 1Cor. 1:16; 16:15)—these households must have contained children. We also find children were baptized from an early time in the church after the New Testament period, and there is absolutely no indication that this ever came in as an innovation. The Presbyterian church holds therefore that "the infant seed of believers are, through the covenant and by right of birth, members of the Church. Hence they are entitled to baptism and to the pastoral oversight, instruction and government of the Church, with a view to their embracing Christ and thus possessing personally all the benefits of the covenant."

4. Its significance. (1) For adults. All Christians look upon baptism as a sacrament. A sacrament is defined in our catechism as being a holy ordinance instituted by Christ, wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers. We do not believe of course that the sacrament in itself produces any changes in the believer's life, or any change in the believer's condition. Our catechism says again: The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them; but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them. A sacrament then is a visible sign of an invisible grace, and whether or not the believer receives that grace, the benefits of the new covenant promised in the sacrament, depends absolutely upon whether or not he has the requisite faith. We might say in a sense that the sacrament is merely a pictured promise, just as Jesus' original words were spoken promises, and as the words of the Scripture are now written promises. This promise on God's part follows a pledge on our own part. What pledge on our part, what promise on God's part is contained in the sacrament of baptism? First, we pledge ourselves to turn away from our sins unto God, and He promises on His part to send His Holy Spirit into our lives. The Holy Spirit as we have seen is God Himself working in our hearts, and the fruits of the Spirit Paul told us are love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control (Gal. 5:22-23). Cf. Mt. 3:11; Jn. 3:5; 1Cor. 6:11; Acts 2:38. But note that Baptism itself does not bring the Spirit. It is simply the pledge on our part, the answering promise on God's part. Second, we pledge ourselves in baptism to unite ourselves morally with Christ, and God promises in return that we shall die with Him unto sin, that we shall rise with Him in newness of life. Cf. Mt. 28:19; Rom. 6:4; Col. 2:12. But note that baptism itself does not bring the newness of life. It simply brings to us God's promise, a promise that is fulfilled as we fulfill our part of the agreement.

(2) For children. Necessarily baptism has a slightly different significance in the case of the children of believers. Here the parents pledge themselves that they will bring up their children in the 'nurture and admonition of the Lord,' and God promises that if they are faithful in carrying out this promise then His Spirit will come to dominate more and more the life of the child, and that the child also in due time will die unto sin, and rise with Jesus in newness of life. We need to note here in particular that baptism does not effectuate any change in the child, it does not increase his chances of heaven one iota in itself, it is simply God's promise that He will bless the child if the parents are faithful to their trust.

Has God's promise made at our baptism, the baptism of our children been fulfilled? Face the question honestly, is its partial fulfillment my fault or God's? How can parents fulfill their baptismal vows? How can we?

II. The Lord's Supper

1. Its Origin. The Lord's Supper goes back as we all know to our Master's own expressed wish. He ate the last supper with His disciples, brake the bread, and passed the wine, and said, This do in remembrance of me. The Church began to carry out this request from the very beginning (Acts 2:42), and has continued to do so to the present day. At first this supper in remembrance of the Lord was not a part of the church service. It came at the end of the common meals, the first church suppers that were held regularly at daily or

weekly intervals (Read 1Cor. 11:17-34 with this fact in mind). After a while however, the church suppers, love feasts they were called, were discontinued, and the Lord's Supper, the Communion, became a part of the regular Sabbath service. It was not long until it became the central part of the service, the ritual grew more and more elaborate until the simple communion service had become the present Roman Catholic Mass. The Reformers in the 16th century went back to the simple Biblical form, but left it as a part of the regular church worship. At the present time there are some denominations, like the Disciples, who observe the supper every week, most others observe it less often, the Presbyterians generally about once a quarter. But whenever observed it is the most sacred feature of our worship. That brings us to note:

2. Its Significance. (1) Commemoration. Jesus said, This do in remembrance of me. He looked upon His death as the most significant act of his life. He did not wish the fact of his death, and especially its significance to be forgotten. He instituted this feast that its memory might be kept alive in the hearts of his followers, and not only that it might be kept alive, but also that it might be proclaimed to the world as the heart and center of the Gospel. As we partake of the Lord's Supper then we remind ourselves of the significance of our Lord and Savior's death, and moreover we do proclaim His death until he come. 1Cor. 11:26.

(2) Communion. We Presbyterians generally speak of the Lord's Supper as the Communion. Paul spoke of it in the same way. In 1Cor. 10:16 he says that in the cup we have communion with the blood of Christ, and that in the bread we have communion with the body of Christ. We may say then that communion means first of all communion with Christ. But in what sense do we have communion with Christ? The Greek word means, as the margin of RV indicates participation in, participation in the body and blood of Christ. But in what sense do we participate in the body and blood of Christ? The Catholic Church says that when the priest speaks the words of institution the bread ceases to be bread, and it becomes the actual physical body of Jesus, the wine ceases in like manner to be wine and becomes the actual physical blood of Jesus. Protestants on the other hand believe that we commune with Christ spiritually, and that we participate in the benefits of His broken body and poured out blood. It is important to remember however that we do not partake of the benefits of His body and blood simply because we eat of the bread and drink of the wine. The sacrament nourishes our soul because it awakens faith, and once more sets our hearts and minds on the Christ, who died for our sins, and who wishes to live again in our lives. But in the Lord's Supper we not only have communion with Christ, but also with one another, "seeing that we, who are many, are one bread, one body: for we all partake of the one bread." 1Cor. 10:17. The Supper levels all human distinctions, and reminds us of our oneness in Christ.

(3) Consecration. The Lord's Supper not only commemorates the Lord's death, and proclaims it to the world, and brings us into communion with our crucified and risen Lord and with one another; it also expresses again our consecration to the cause from which Jesus died, our personal loyalty to Him as our Lord and Savior. Jesus said "This cup is the new covenant in my blood." Lk. 22:20. A covenant in the Bible always includes not only a promise given by God, but also an obligation assumed by man. Unless we do reconsecrate ourselves to the service of Christ the supper has for us little value.

3. Its observance. In 1 Cor. 11:17-34 Paul gives us some directions for the observance of the Supper. These directions applied directly to the situation in Corinth at the time, and only indirectly to us. When Paul wrote, the Communion came at the end of the common meal. The common meal was supposed to be a love feast, and to promote fellowship in the Church. But it was failing in its purpose. The rich were not sharing their food with the poor. The result was that some had too much to eat, and others too little. Some were making gormands of themselves, and others were drinking too freely of their wine. Because of these divisions that had grown up among the diners, and because of the over indulgence on the part of some in the food and wine the group as a whole was not prepared to commemorate the Communion which came at the end. Under these circumstances Paul reminded the Corinthians of the solemn institution of the Supper, and of its underlying significance. He warned them that they were not to eat the bread, or drink the cup of the Lord in an unworthy manner (A.V. unworthily). That if they did they ate and drank condemnation (not damnation as in R.V.) to themselves. Paul did not mean that it is dangerous to come to the Table if we ourselves are unworthy. As a matter of fact we are not worthy to come unless we do feel our own unworthiness. He meant that we must partake of the elements in a worthy manner, that is a reverent and thoughtful manner, with our minds set on Christ. If we do not, it has no value for our spiritual life, it has a danger rather.

Then more positively he tells them that they must first prove themselves. He explains what he means in the next clause, prove or test themselves regarding their ability to discern the Lord's body. To put it in other words no one should partake of the Lord's Supper until he has set his mind on Christ, until he can go back of the bread and the wine to the Savior who bore his sins in his body upon the tree.

What does the Sacrament of the Lord's Supper mean to us? Does it mean commemoration? Does it mean Communion with Christ—with our fellow Christians? Does it mean Consecration? What value does it have for our spiritual lives? Why does it not have more? Is it our fault or God's? Do we come unworthily? Do we discern the Lord's body as we should?



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STORY

THE CABIN IN THE WOODS

It is said Abraham Lincoln once wrote
out a story about a little girl who, years
ago, was stranded near his Indiana home.
With her mother and sister, she was trav-
eling through the woods in a prairie wag-
on, the axle of which broke near the
Lincoln cabin. They cooked their dinner
over Abraham's fire, and after luncheon
the mother read the children wonderful
tales from a strange book. The little
girl won Lincoln's heart. Possibly, in
after years, that little girl may have
told her children a story something like
this:

Grr-grr, groaned the wheels of the
prairie wagon. The little girl under the
canvas hood wrinkled her nose and sniff-
ed. The ill smell of the purple papaw
tree drowned the sassafras, but a new
odor drowned the papaw.

"I smell bacon frying, mammy," she
cried.

"We are coming to a clearing," replied
the mother. "See the pigs and the hens
hunting under those brown leaves? Look
out for that stump, Dannie!"

She was too late. The great wagon
gave a sudden lurch. There was a crash;
and mother, two little girls, and Dannie
tumbled out in every direction. The little
girl who is the center of this story found
herself sitting up in a bed of ferns just
uncurled in the spring sunshine. Rubbing
her eyes, she saw Handy and Dandy, the
two mules, in a confused mass of strug-
gling legs which Dannie was trying to un-
tangle. Little Sister clung to her mother's
skirts, as she sat in a blackberry bush.

"O Dannie, the axle of the wheel is
broken," exclaimed mother. "Can we
mend it? Look out for Handy's legs!
Wait until I get to their heads. Look
out, children, keep out of the way! We
must cut the harness so the poor things
can get up. Oh, what is the matter with
Rover?"

Rover, the shepherd dog, gave a yelp
of anguish.

"Dandy kicked him. See his poor leg!"
cried the little girl.

"Oh, it's broken," exclaimed the mother.
"The poor dog! What next?"

The dog yelped and howled, and his
leg hung limp. Tears ran down the chil-
dren's faces, and the mother looked as if
she had broken her own leg.

To the sound of crashing and thrash-
ing, last year's hickory nuts, moss, sticks,
and stones fell in showers. Dannie was
trying to help the mules to their feet.
At last he succeeded, but their harness
dangled from their backs and they trem-
bled from their struggles.

"The axle to the rear left wheel is
broken, marm," said Dannie. "I'll go
and find out whether there is a cabin
where that bacon is frying."

"What are we going to do for Rover?"
cried the little girl, wringing her hands.
"Hear him cry!"

Her mother looked at the broken har-
ness, the wheel on the ground, and the
moaning dog.

"Children," she said, "the poor dog is
suffering. We can't allow that."

"O mammy, he mustn't die, he mustn't.
He's taken care of us all the way from
Ohio, and he's going to drive our sheep
when we have our new home in Missouri,
and he will frighten away the bears and
the wolves and the Indians. O Rover,
dear, please don't hurt so!"

"What is the matter? Can I help you?"

At the sound of a voice coming from be-
hind the walnut tree, the little girl looked
up, and there stood a tall, thin boy. The
wind blew his blue jean shirt like a bal-
loon from his straight back. His lank

black hair hung limp over his ears. Soft,
deerskin breeches covered his long, thin
legs. His bare toes dug into the muddy
moss. A man who came slowly behind
the boy, asked:

"What is the matter, strangers?"

"Have you anything which we can use
to make a new axle for this wheel?"
asked Dannie.

"And can you help Rover?" pleaded
the little girls.

"Yes," answered the boy briefly.

"Abe," said the man, "take the women
folks to the house. They are hungry."

The mother looked into the wreck of
the wagon.

"We have our own provisions," she
said. "While we are gone, will you end
the misery of our poor dog?"

The little girl laid her head gently on
the dog's and poor Rover feebly tried to
lick her cheek.

"When you have taken the strangers
to the house, son," said the man, come
back, and help the man and me to mend
the wagon."

"My name is Lincoln," he added, turn-
ing toward the mother. "Thomas Lin-
coln. And this boy is my son Abraham."

Abe took the little girl's hand, saying,
"Come with me. This is the path be-
tween the trees and the briars. Look out
for the thorns, marm. Little girl, the
berries are good to eat. Try one. They
taste like baked apples. And hear the
bees buzz! I know a honey tree where
we can find all the honey we can eat."

The little girl looked into Abraham's
kind gray eyes. Meeting a fellow child
in the spring woods was a wonderful ad-
venture. How happy she would be, if it
were not for poor Rover! Abe saw a tear
rolling down her cheek. He squeezed
her hand, and said, "Hurry, and we shall
see our cabin in a moment. Don't you
worry about that dog. He's all right.
There's my mother, and there's my sis-
ter Sally, and cousin Dennis, and those
are mother's children, Jack and Tilda.
When my mother came to us, she brought
with her a bureau. And now I have a
true bed. Have you one?"

Before the little girl could answer, Mrs.
Lincoln caught sight of them. Her broad
face shone with pleasure.

"Who comes here? You are welcome,
strangers."

"Marm," said Abe, "their wagon is
broken down, and they are to cook their
dinner over our fire while we men mend
the axle wheel."

"You needn't have brought anything to
eat," exclaimed Mrs. Lincoln. "Dennis
hulled and ground the corn this morning,
and Abe brought in honey from the
woods. Very likely Tom may shoot a
partridge, and there are plenty of pota-
toes. Sit right down. Where did you
come from, and where are you going?"

"From Ohio," answered the little girl's
mother, "and we are bound for Missouri,
where my brother has a clearing. I don't
know how we could have mended our
wheel without your help. My husband is
dead, and we travel alone with our faith-
ful boy, Dannie, to help us."

"Our dog, Rover, broke his leg, and he
is to be our sheep dog," added the little
girl.

"Yes," continued the mother, "but we
must forget poor Rover now. I have
brought a book, the Arabian Nights, to
read aloud after our dinner. Perhaps your
children would like to hear the stories
too."

Abe's eyes shone. What joy to hear
new stories! Occasionally a wandering
parson visited them, and read from the
Bible. It the teacher had time, after
drilling the pupils in the three R's, he
read Cowper's poems. No one else ever
read aloud. What were the Arabian
Nights? He had never heard the name.

"I must go back to the wagon," he
said. "I'll not be away long, and I will

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bring some water from the spring, mother. Don't you get it!"

The little girl followed him to the door of the smoky cabin. She was timid with the other lively children, but she liked Abe. The bacon was sizzling over the hot ashes. The corn cake was browning. The sunshine brightened the narrow panes of oiled paper. Mrs. Lincoln blew a horn, and the men and boys came trooping in. Abraham had a pail of water.

"What are you doing now, Abe? Giving a drink to the cats before the humans have a chance to look at the water?" asked his father.

"Marm," exclaimed Dannie, "that boy has contrapted a hickory axle for the wheel, and now the old wagon is better than when it left Ohio. And the stories he has told us!"

"We have tied up the harness," said Thomas Lincoln.

The mother's face lightened. "We can go on once more," she cried, "thanks to you all. We are in a hurry, for we must clear the trees before we can do our spring planting."

"Why doesn't someone ask for Rover?" thought the little girl.

After they had eaten the bacon and the corn dodgers, the mother brought out twelve precious russet apples. "Yet here is something still better," said she, opening the Arabian Nights. A strange world came to life as the mother read. The little girl almost forgot Rover. Abraham's brown cheeks grew red with excitement. At last the mother shut the magic book.

"We must be on our way, or we will not reach the forks tonight," she said.

"That is a good book," said Abraham.

"And you are a good boy," replied the little girl's mother.

The little girl, walking slowly behind the others, thought of Rover. No kind dog friend would greet her with a cheerful bark! She would always be afraid of bears and wildcats now.

Abraham was not as kind as she had thought. He was whistling as he skipped from rock to rock. How could he have forgotten Rover? Presently, they came to the familiar wagon, with Handy and Dandy ready to carry them on their way.

"Want to get in the back of the wagon?" Abe asked the little girl. As he drew back the curtain, she scrambled inside.

"Oh-h-h-h!" she cried rapturously.

"What is it?" asked the mother.

"It's dear Rover," called the little girl, "with his leg tied to a stick."

"I set it," explained Abraham, "as father did the cow's. It will grow together all right. I reckon a live dog can bark off bears better than a dead dog, even if he has a leg tied to a board."

"Oh," cried the little girl joyfully, "I'll give you my coral beads, my pink dress, Arabian Nights, or anything you wish."

"No," said Abraham, gray eyes twinkling. "I'd take a book away from nobody who is lucky enough to have one. And coral beads and a pink dress? Pretty, but not just the right for my kind of work."

"We'll never forget you, Rover and I," said the little girl earnestly.

"That's a better payment than all the beads and dresses in the world," the tall boy told her. "Good luck to you all in your new home!"

Gr-grrr, ground the wheels of the prairie wagon, as it again creaked on its way.

—Sarah E. Mulliken in United Presbyterian.

SLEEPING IN THE CHURCH

Is it ever right to sleep while attending church services?

In certain cases it may be, according to the Rev. F. E. Schlueter of Wisconsin who says in the course of his eulogy of a noted country doctor who lately died:

"Many were the times that he enjoyed a good sleep while I was preaching. He did not have to apologize, for in the afternoon when I tried to make my country appointment with two tired-out horses that could hardly draw the bob sleigh over the roads I did not use the whip on them, I knew that Doc. Tarter had used them the night before on one of his all-night adventures bringing comfort and relief to the sick."

Dr. George Petrie, eminent and venerable Presbyterian pastor of Charlottesville, Va., and a native South Carolinian, not long ago told a friend that on the previous Sunday night he had motioned to an usher to raise a window in the gallery. The usher misunderstood what was wanted, but proceeded to the gallery where he found a man sound asleep and waked him, much to the latter's embarrassment and to the good doctor's amusement.

Sleeping in church was not tolerated in Puritan days in New England. Each church had a tithingman, a sort of Sunday constable, whose special duty, according to Dr. Herbert B. Adams, was "to quiet the restlessness of youth and to disturb the slumbers of old age." This ancient watchman of the congregation patrolled the aisles to arouse sleeping saints by means of his black pole, tipped at one end with brass. This pole was the old English tipstaff, an emblem of the constabulary office and representing the person of the King. It is said that in some of the early New England parishes the tithingman's rod was tipped at one end with a squirrel's tail. This end was used in awakening women. On the other end was a deer's hoof, which "carried sharp conviction to men and boys." In some churches were two or three of these grim, vigilant officers who sat under the shadow of the pulpit facing the congregation or at doors to keep out dogs, or in the gallery to keep boys from leaving. Another of their duties was to see to it that everybody went to church.

Was napping in church similarly prohibited in South Carolina? An act "for better observation of the Lord's Day," passed by the provincial assembly in 1712, required all persons to attend church and to there to 'abide orderly and soberly during the time of prayer and preaching.' Although the churchwardens and constables were directed under this act to go about Charles Town and compel absentees to attend church, nothing is said in the law about compelling sleepy parishioners to stay awake.—The State, Columbia, S. C.

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LOST IN THE FOREST

Rev. E. B. McGill

With rare exceptions I have not hunted since I was a boy, but have been on various outings and am a fairly good woodsman. Recently I was out hunting several times and enjoyed it. One morning I arose early and drove to a point six or eight miles away for a squirrel hunt. Several rabbits crossed the road. And once I stopped the car, focused the lights on one, and shot it from the car window. Arriving at the woods I parked the car, left my dog in it, and entered the forest ere it was day. Several evenings before I had been in the same forest, and had left two squirrels sitting up in a tree, barking at me, after my ammunition was exhausted. However they were not there this morning. At another point I had seen a man shoot six or eight from one position. I never was very fortunate in finding game, but got several shots, and brought in four head of game out of five shots fired. I came in at 9:00, intending to go out later.

About 3:00 in the afternoon I started for another forest, some twelve or fifteen miles away. I was delayed and it was 4:00 when I arrived. I parked the car on the highway and entered the wood, taking the dog with me. He is good around the yard or car, but is young, and untrained in the forest. However he knows some things and is good to gather up game that fall in thickets. No sooner had I entered the woodland that I found the palmettos unusually thick. You are likely to find them anywhere in Florida. There are many varieties and sizes, but here the two kinds, are the smaller size from which fans are made, and a larger size.—Some of the leaves are large as an umbrella, with stems eight feet long, the edge of which has saw teeth. And when they are dense are almost impenetrable. But in day light one may pick a way between them. The dog soon began to have difficulty; he did not like to follow where they jagged him, and tried to go around the large clumps and jump over the smaller ones. We were separated. I called but the wind was blowing enough to make it difficult to be heard, and when he did hear trying to go around a thicket only got deeper into trouble. He seldom barks and I realized it would be easy to lose him, though the plate on his harness bore my name and address. I finally rescued him after running 100 yards. His tongue was hanging out, it was a hot afternoon, and he was panting and exhausted from violent leaping among the palmettos. Men who hunt such animals as foxes and deer, know the danger of losing a dog in the forest. It will trail some animal far back from civilization; until exhausted, and many splendid dogs have been lost, victims of hunger, thieves, etc.

I should have given up my hunt, but was determined to find some squirrels. Suddenly I came to a road that led back to a field in the wood. I recognized it as a place where we were last summer gathering large palmetto leaves for an arbor. On one side was a fence with cattle and hogs on both sides. Since there was lots of large timber, and the wind having abated, I pushed on, though it was nearly sunset and cloudy. I was still hopeful of finding game. I strained my neck and eyes looking among the tree tops, but every movement was either a bird or a gentle breeze shaking the long gray moss. And it is almost impossible to see a squirrel in moss. The sun had set and darkness was approaching, but here squirrels often stay out till dark. Still hopeful, I pushed far back into the forest, palmettos were not thick here, and I had the advantage of an old road. I had not even thought of getting lost. Most of the time I had gone in a southern direction, evading a large river swamp some miles west. It was now dark and I was forced to give up the chase. Had I tried to retrace myself the result might have been different, but instead I merely turned and started in the direction I thought the car was. I soon began to encounter palmettos and dense undergrowth. I came to several ponds but the two month's drought since the storms had dried them up. Otherwise my difficulties would have been very great. I had gone several hundred yards northward, and still had no fear of losing my way, since the red sunset was on my left. But palmettos increased in density, and I failed to come to the road or fence.—Suddenly I noticed that the red streak in the west had disappeared. I later learned that a dark cloud had come over it. I could find nothing to steer myself by. The moon would not be up for several hours.

However it was not pitch dark, and I could see trees and logs, but not one thing looked familiar. And while I felt

sure I was traveling in the right direction, I began to wonder if I had been turned in trying to miss dense thickets of palmetto, which fortunately were nowhere higher than my head. I came to two uprooted trees evidently blown down in the last storm; they were pointing to what I thought was the west. And since the wind had blown that way I felt encouraged, but realized that I must hasten on before pitch dark. But the palmettos were a difficult obstacle to overcome, being large, rough and thick. However I fared much better than the dog. He made great leaps but could not clear them. He would stop and get lost, and being coal black I could not see him in the darkness. He could not, and would not keep up, except when at my heels. When he followed in my wake he had the advantage of the brier-like palmettos being parted by my body. But as I increased the retreat it became so difficult for the dog that I had to call him nearly every step to make him keep up. I would have carried him but his weight of fifty pounds made it impracticable. Suddenly I came to two trees blown down but at right angles to the first two, and pointing to what I took to be the north. This confused me a little at first, then I remembered that the cyclone had shifted to the north.

When one is lost in a desert or forest in darkness, the tendency is to walk in a circle, caused by the ligaments on one side being stronger than the other. And nearly every time the lost person will come back to the place of departure. I still didn't think I was lost, but could find nothing to steer by! I had failed to note the direction of the wind on entering the forest, and if I had, had little assurance that it had not changed. Darkness was so great I could see only tree tops, and they all looked alike. I was disappointed that I had not come to the road, fence, or field. I climbed up on a high log for deliberation. If I were going in the direction of the car I should have reached it. If I were going in the opposite direction I was somewhere in the middle of the forest. It contained about one hundred square miles.

I could hear nothing except the usual nocturnal noises. I shouted aloud but no response. I fired three shots which has always been considered a signal at odd hours or places. Later I fired two other shots.—The heavy twelve gauge gun (most hunters now use 16 and 20) rang clearly, but no reply. I shouted again, and thought I heard a reply. Then I thought it was my echo, and didn't know which it was. Later I was sure I heard a shout, I responded and thought it was answered. But could never hear it again. Evidently the shout was for some other purpose and I was not heard. Then near by I heard footfalls, very much like that of a man; I called but no reply. I later decided that it was a cow or horse. Had I gone there I might have found the fence, but since stock run out in this county I thought nothing about it.

I now began to think of spending the night in the forest. It was not cold; I had matches and there was plenty of dry fuel. But the afternoon weather report had predicted rain during the night and a cold wave. However, I might have made a shelter from palmetto leaves. There was no danger to fear, and I had plenty of shells. I was not tired, had eaten late luncheon, and taken a good drink of water before leaving. I was perfectly comfortable. And there were no mosquitoes. I had taken the keys out of the car, otherwise I would have been uneasy about it. I believed I could get out when the moon arose, or at least the next morning. But if I should fall and become injured it would be difficult for a rescue party to find me. Only one man had an idea of where I was, and I would not be missed until the church hour the next morning. For this was Saturday night and I was to preach the next day on "I have fought a good fight, I have finished my course, I have kept the faith." I decided that if I kept the faith, and continued to fight the forest I might finish the course. Once more I plodded forth. I could hardly see anything except the tree tops above; the live oak is an evergreen, and the tops were heavy, whereas the cypress, which grows only in swamps, was almost naked.—Thus I was able to keep on higher ground. But I frequently encountered dense undergrowth, and sometimes was tangled in brambles and grape vines, and more than once was thrown but never hurt. I thought of unloading my double barrel hammerless gun but did not, but was careful to keep the safety on. For contrary to popular opinion I consider the hammerless a danger. I am not especially strong, but this was one time my strength never failed me, nor did I grow tired. As I ploughed on, trying to keep

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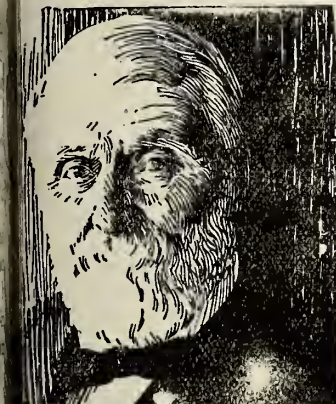
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His prescription has proven its worth and is now the largest selling liquid medicine. It has won the confidence of those who needed it to get relief from indigestion, biliousness, flatulence, indigestion, loss of appetite and sleep, bad dyspepsia, colds, fevers. At your next doctor, or write "Syrup Pepsin," Dr. B. Monticello, Illinois, for free little

up with the dog, glancing upward to guide myself, struggling through the rough palmettos, which were nearly as jaggy as blackberry briars, and so heavy and strong to push to one side, I again began to wonder was I discreet or foolish in going on. I stopped several times, but only the panting of an exhausted dog could I hear. I was not confused nor alarmed. But to some extent, experienced that peculiar psychological effect, known only to one who is lost in darkness, and for which there is little prevention.

Suddenly I heard a noise. Listening I recognized a car, it was traveling at a high rate of speed. It came nearer, and then passed out of sight. I had seen its lights plainly. Within a minute another one sped by. They were not more than 100 yards away. I made a careful note of the direction so that I might not miss the road by any curve, or angle. I plunged on through the thick-
et which was ever dense and thorny, even to the very last rod. Suddenly I saw a gray stripe in front, it was the concrete road, I stepped upon it and wondered if it were my road. I had gone only a few steps when I perceived the car. As I sped homeward I had a close call to another accident: While meeting a car, and blinded by the lights, I failed to see two dark colored cows, on my side of the road, until within a few yards, I applied the brakes, which made a loud squeaking noise, and the animals moved out of the way at the last minute. Within thirty minutes I was home safe and sound.

My clothing had suffered, and my leggings were worn to frazzles on the side, and I had a few bruises, but no injuries to speak of, and not a scratch on my hands or face.—Neither was the dog injured. But I picked some small thorns out of his front legs, and his face, and he was scratched in places. He might have suffered more, but for his heavy leather harness which bore many scratches from contact with the rough edges of palmetto stems. The dog was stiff for a day or two. And I was hardly normal for about a day. Fortunately the dog's harness had not been removed, neither had I gone out in street clothing as I frequently do. It was also fortunate that I did not know at that time that two well known colored men were lost for a day and night in the same forest last year while on fishing trip. They were found by a rescue party organized by their employer. The victims were in an exhausted state.

It seems that I was walking in a straight line all the time, which carried me through the thickest undergrowth, whereas in daylight I would have gone around. However I have had no desire to return, to investigate. But am reminded of an Indian who was found wandering in a forest, and when asked if he were lost replied, "No, wigwam lost, me here."—Associate Reformed Presbyterian.

THE FIRST TELEGRAM

If someone were to ask you who invented the telegraph, what would you say: "Why, Morse, of course." But, and this will surprise you, you would be wrong. Morse did invent the electric telegraph, but while Morse was still a little child a French scientist named Claude Chappe had perfected and named the first long distance telegraph in the world. Chappe had been working on his invention for a long time, but had met nothing but discouragement along the way. In the year 1792 the national convention granted him 6,000 francs and appointed him "telegraph engineer" with a salary. This gave the young man sufficient encouragement and impetus that it was not long before the finished invention took shape. Carnot, the great Frenchman, ordered the building of two lines and Chappe got his first real chance.

The telegraph, itself was extremely simple. It was made of three pieces. The first called the regulator was fourteen feet long by thirteen inches wide, fixed in the center on an axis that enabled it to move easily. At each end of the regulator the inventor attached an indicator six feet long weighted at one end with lead and able to revolve in a circle. The whole machine was raised above the roof of the station. It was set in motion by brass wires fastened to a crank. The operator relayed the messages from one station to another; and he constantly had to watch two stations between which he was situated and reproduce the signals they sent.

The first message sent by the new telegraph from Lille to Paris told of a glorious victory over the Austrians. It read: "Conde is restored to the republic. The surrender took place this morning at 6 o'clock.

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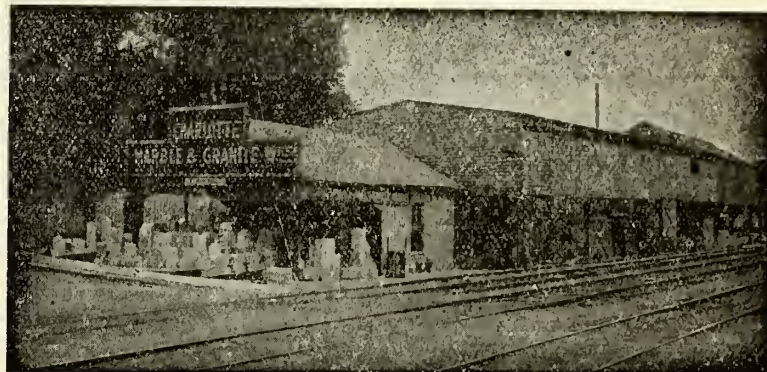
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LXX

CHARLOTTE, N. C., MARCH 6, 1929

No. 19

State Colleges Announce Speakers

University at Chapel Hill, N. C., and College for Women at Greensboro Have Selected Commencement Orators

Esme Howard, British ambassador to the United States, has accepted an invitation to deliver the commencement address at the University of North Carolina at Chapel Hill, on June 10.

It will be the 134th commencement of the oldest state university in America. Saturday will be alumni day. The laureate sermon will be preached by the ambassador's aide and awarding of degrees.

Feature of the class reunions will be the return of living members of the class of 1879, the first class to graduate from the Civil War.

Julius I. Foust, president of Carolina College for Women, at Greensboro, stated that Dr. Benjamin C. Foy, president of Union Theological Seminary, at Richmond, had accepted the invitation of the college to deliver the baccalaureate sermon on Monday morning, June 9, a major event of the commencement exercises.

Change in Northfield Schools

Moody Resigns as Chairman of the Board of Trustees

Clip the following from the Philadelphia Presbyterian, omitting the name referred to:

New York newspapers for February contained the surprising announcement that William R. Moody, who had been head of the Northfield Schools since the death of his distinguished father in 1899, had resigned as chairman of the Board of Trustees and that his resignation had been accepted. Moody's letter of resignation, which was printed in full, at least by the New York Times, made clear that the occasion and cause of his resignation was the policy of Rev. Elliot Speer, president of the board. It appears that when Mr. Moody resigned the presidency in 1926, because of ill health and Rev. Elliot Speer was appointed to that position, it was with the understanding on Mr. Moody's part that this action was taken to promote (Mr. Moody) with a capable man in the performance of his executive duties. It appears, however, that soon after he was discovered that what had happened was that Mr. Speer had made the chief executive position and that his own position was that of a solicitor of funds and assistant to the president. This position of his power was naturally passing to Mr. Moody, but the use of his resignation from his position is given as dissatisfied with the policies being pursued by president Speer. Mr. Moody is in this connection.

There is nothing in Mr. Moody's letter to indicate that he differed from the Rev. Mr. Speer in matters of doctrine as well as policy, it is probable that the rumors to that effect have a basis in fact, in view of Mr. Speer's well-known liberal views, in view of the fact that Mr. William C. Kingley, president of the Board of Directors of Union Theological Seminary, for instance, is one of the trustees of the Northfield Schools. It will await further developments in connection with these schools with interest. Northfield's rather radical departures from orthodoxy have been a source of grief to many. We

Continued on Page Two

Noted Minister Is Dead

Dr. Newell Dwight Hillis, Pastor Emeritus of Plymouth Church, Brooklyn, Died February 25—He Was Successor to Beecher and Abbott

The Rev. Dr. Newell Dwight Hillis, pastor emeritus of Plymouth Church, Brooklyn, died February 25 at the home of his daughter, Mrs. Robert S. Kellogg, in Bronxville. He was 71 years old.

Dr. Hillis had been seriously ill for months. He resigned as pastor of Plymouth Church after he suffered a cerebral hemorrhage in January, 1924. He went to Battle Creek, Mich., for treatment and in April, 1924, he sent from there his resignation to the board of the Plymouth Congregational Church. He was made pastor emeritus.

Assuming the pastorate of the Plymouth Congregational Church, Brooklyn, before he was 40 years old, Dr. Hillis devoted his life much the same as did his two predecessors, Dr. Henry Ward Beecher and Dr. Lyman Abbott, dividing his time between his church duties and literature.

Dr. Hillis took an active interest in patriotic work especially after America entered the World War. When the late President Theodore Roosevelt was endeavoring to get permission to take a division to France he selected Dr. Hillis as chaplain.

Some of the works published by Dr. Hillis include "Foretokens of Immortality;" "Influence of Christ in Modern Life;" "The Fortunes of the Republic;" "Misfortunes of a World Without Pain;" "Lectures and Orations of Henry Ward Beecher;" "Rebuilding the Ruined Lands of Europe," and "The Better American Lectures."

Dr. Hillis was born at Magnolia, Ia., September 2, 1858, the son of Samuel Ewing and Margaret Hester Hillis. He was graduated from Lake Forest University in 1884 and pursued his theological course at the McCormick Theological Seminary, Chicago, from which he was graduated in 1887. The same year he was ordained in the Presbyterian ministry.

Dr. Davis Resigns At Atlanta

Central Church Reluctantly Accepts Pastor's Resignation, Presented on Account of Health

The Atlanta Constitution of February 26 makes the following announcement:

Members of the Central Presbyterian Church voted Sunday to accept the resignation of Dr. W. E. Davis, who several weeks ago asked the church to release him from the pastorate on account of ill health. A total of 165 members Sunday voted to accept the resignation, while 125 voted not to accept the resignation.

It was proposed several weeks ago by members that Dr. Davis withdraw his resignation and take a several months' leave of absence, in which he could go to some health resort.

A committee composed of George Winship, C. D. Montgomery and John Murray will report the action of the church to the presbytery. This committee asked the church to make the decision unanimous Sunday, but, after several ballots, this was found impossible.

Dr. DuBose to Hold Revival

Widely Known Spartanburg Minister Coming to Caldwell Memorial, Charlotte

Dr. Henry Wade DuBose, pastor of the First Presbyterian Church of Spartanburg, S. C., recognized as one of the outstanding preachers in the Southern Presbyterian Church, will come to Charlotte to hold a revival meeting for Dr. Charles R. Nisbet, pastor of Caldwell Memorial Church, beginning March 11.

The revival will be the climax of the campaign on personal work that has been in progress at the Caldwell Memorial Church for some time, and it will continue through Sunday, March 24. Dr. Nisbet will begin the revival with a sermon on Sunday, March 10, and Dr. DuBose will begin his series of sermons the following evening. He will close his part of the campaign on Friday, March 22, and Dr. Nisbet will preach the following evening and close Sunday night.

The personal work campaign has as its goal the securing of a total membership for the church of 1,000 members. It now has 859.

Great Program For Near East Colleges

Mission Schools in Greece and Asia Minor to be Endowed by Dodge Fund

The Near East College Association which has offices at 18 East 41st St., New York, N. Y., and of which Albert W. Staub is American Director, is planning a campaign to complete the \$15,000,000 endowment for the Near East colleges under American control at Beirut, Constantinople, Athens, Sofia, and Smyrna.

Mr. Staub issues the following statement:

The late Cleveland H. Dodge undertook an experiment in reconstruction work in the Near East following the world war.

During the period of the war he had personally financed the American colleges in the Near East. Changed conditions after the war caused him to conceive a plan of co-ordinating the work to avoid overlapping, to give the institutions a sound business management, to secure funds to cover the deficits incident to war and to work out a financial program which would enable the colleges to become self-supporting.

One of the results was his plan for a \$15,000,000 campaign to endow Robert College, the American University of Beirut, Constantinople Woman's College, International College of Smyrna, Sofia American Schools and Athens College, Greece. The effort to raise the money began shortly after Mr. Dodge's death in June, 1926, and at the beginning of this year \$11,000,000 had been raised.

On January 26, the 68th anniversary of his birth, a group of friends who had been associated with him in his many philanthropies began raising a \$4,000,000 "Dodge Memorial Fund" to realize Mr. Dodge's ambition of permanently financing the colleges.

The memorial appeal is a strong one to the men and women who have been connected with Mr. Dodge in one or another of his humanitarian and educational undertakings. The possibilities for training leadership through these institutions, in a field still barely touched by the force of organized modern education, has a strong appeal to believers in international peace

Continued on Page Two

Mission Property Again Seized in China

Rev. T. B. Grafton Tells of Military Oppression Renewed in Tsingkiangpu

Rev. T. B. Grafton, our missionary at Haichow relates an incident revealing the unsettled state of China. We print clippings he sent taken from the North China Daily News, and then his comments:

Tsingkiangpu, Ku., Jan 13.

After a season of respite from the vagaries of war, Tsingkiangpu has been greatly disturbed by the arrival of the army of General Yoh Weichuin from Shantung. The General himself is reported to be at Hsuehfu but is on his way to this city. It is stated that 18,000 men are on their way here and many of them have already arrived.

Every available quarter is being occupied by the soldiers including mission residences, and schools. The men have entered the missionaries' homes and called on them to move into one room, giving the other portions of the house to the troops. It was only after the greatest efforts that this was prevented. It proved futile to prevent their taking over a residence, which was under repair for occupation, and an adjoining property containing a boys' school.

During our respite from the soldiers, the opportunity had been grasped to repair the house for occupation. It was being scrubbed and disinfected and made safe and comfortable for residence again. Now after the workmen had been, for days, fixing and cleaning, some of the officers of the newly arrived army forcibly occupied the place and the school, and all appeals were useless. The workmen were stopped and all the work and expense went for nothing. It is quite evident that these men, having become accustomed to living in foreign residences, are dissatisfied with the temples and other places where they have always barracked.

Nanking, Jan. 19.

The following official statement was issued by the Minister for Foreign Affairs, Dr. C. T. Wang, this afternoon:

"The National Government has consistently maintained a policy of protection."

(Continued on Page Two)

Head of Mitchell Resigns Presidency

Rev. G. H. Ellmore Will Leave the Statesville School for Girls in May

The resignation of Rev. G. H. Ellmore as president of Mitchell College, Statesville, N. C. which had been in the hands of the trustees of the college since May, 1928, was accepted by the board at a meeting held Tuesday, February 26. President Ellmore's resignation will take effect May 31, 1929, or at the close of the present college year. Mr. Ellmore is now rounding out his fifth year as head of the college. President Ellmore stated today that he has as yet no definite plans for the future.

A committee from the board of trustees to secure a president for the institution has already been named and it was stated that the institution will continue under efficient management and will be open as usual for the term of 1929-30.

Seventeen of the twenty-one trustees of the institution were present at the meeting, including the six women members of the board, as follows: Mrs. H. A. Rouzer, Salisbury; Mrs. Z.

(Continued on Page Two)

CONTINUATIONS FROM PAGE ONE

A CHANGE IN NORTHFIELD SCHOOLS

sincerely trust that Northfield may in some way again become what it was long looked upon as being, viz., a center of sound evangelical influence that was beyond suspicion.

GREAT PROGRAM FOR NEAR EAST COLLEGES

and co-operation. Mr. Dodge himself was firmly convinced that American wealth could be put to no more useful purpose than to offer modern, scientific training and an understanding of western ideals to the youth of backward countries.

Substantial gifts have already been received toward this Dodge Memorial Fund on condition that the entire amount be subscribed before July 1, 1929. Among them was a personal gift of \$500,000 from Mr. John D. Rockefeller, Jr. Friends and admirers of Mr. Dodge throughout the United States are being urged to help perpetuate his name and his work by sending contributions to the office of the Near East College Association, 18 E. 41st St., New York.

If the fund is completed, America will have endowed an investment in international goodwill begun by William Earl Dodge, Sr., grandfather of the late Cleveland H. Dodge, and a group of forward looking Americans in the Sixties. The colleges have won the confidence and the regard of the rulers and the people of the Near East. Their graduates are looked upon as leaders. They stand as symbols of Christian idealism interpreting western ideals and Christian ethics to 3,200 students of 29 nationalities and as many religious faiths. Can America fail to accept financial responsibility for continuing this work?

MISSION PROPERTY AGAIN SEIZED IN CHINA

tection of foreign lives and property in China. In carrying out its policy the Government has spared no effort in seeing to it that adequate and effective protection is given to all foreign lives and property, without discrimination, anywhere in China."

Mr. Grafton says:
The appended clippings from the North China Daily News of Shanghai, only six days apart make a fine illustration of the wide gap between Chinese promises and fulfillment, between official statements and facts. The Chinese statement is issued by Dr. C. T. Wang, widely heralded as one of China's greatest Christians and now Minister of Foreign Affairs in the Nanking Government. The other is from one of our own missionaries at Tsingkiangpu.

Another example was furnished only this morning at this place when the caretaker of our girls' school property (what there is left of it) reported that there was a shift of companies and the soldiers leaving the property were taking away doors and other movable parts of the building, at which Dr. Morgan and I went down and entered a mild protest. The departing captain grew indignant and challenged me to produce one of his men who was guilty of such an offense — but his second-in-command spilled the beans by saying that he knew just where the things had been taken and would guarantee to have them brought back. The Captain then proved his virtue then by declaring that it was evident to all that he knew nothing of such actions!

Life in China today is anything but one glad sweet song but we are still

carrying on the best way we can.
The Cellar, Haichow, China.

DR. DOBYNS IN GASTONIA

The First Presbyterian Church at Gastonia has just passed through a season of real privilege in a series of services in which the pastor, Rev. J. H. Henderlite, D.D., was assisted by the Dr. William Ray Dobyns, of Birmingham, Ala.

For ten days Dr. Dobyns preached twice a day. In spite of very bad weather the congregations were large from the beginning, and the meeting closed with the church filled to capacity. At the morning hour Dr. Dobyns took the people through the whole Bible. These morning addresses gave the substance of his new volume which is just from the press, "The Book In the Light of Its Books," and he was followed with the closest attention. The interest of the people in these addresses was evidenced by the fact that nearly a hundred orders were placed for this book at the close of the meeting.

Our church has been greatly refreshed and helped by the visit of this fine man of God and teacher of the Bible.

Our Christmas Cantata this year, "The Carpenter of Nazareth," was enjoyed by a congregation that packed the church, and was accounted the best that has yet been put on here.

The Standard Training School for Sunday School Workers for the Presbyterian churches of Gaston County will be held in this church March 17-22. It will be under the Synodical Director of Religious Education, Mr. Claude T. Carr, of Mooresville, N. C., who has secured a strong faculty to assist him. This school was a great success last year, and we are hoping to do even better this year.

The Woman's Auxiliary held its annual day of study and prayer for Foreign Missions with much interest and success. Dr. Smith's excellent book, "The Desire of All Nations," was studied chapter by chapter during the day, different speakers treating each chapter, and a very impressive pageant was given at the close. A good offering was made for the cause.

CHATTANOOGA CHURCH CALLS PASTOR

First Church Will Have New Minister April 1

Rev. James Fowle, D.D., pastor of the Central Presbyterian Church of St. Louis, Mo., has been called to the pastorate of the First Presbyterian Church of Chattanooga, Tenn., which has been vacant since the death of the lamented and beloved pastor, Rev. J. G. Venable, D.D. Dr. Venable died suddenly in the fall, after a pastorate of about four years.

Dr. Fowle is a native North Carolinian, being brought up in Washington, N. C., and is a scion of a distinguished family of the old North State, which furnished a noted governor to the State. Dr. Fowle has had a successful work in St. Louis. He will take up his new station on April 1.

HEAD OF MITCHELL RESIGNS PRESIDENCY

V. Long, Statesville; Mrs. W. B. Ramsey, Hickory; Mrs. E. F. Reid, Lenoir; Misses Sallie Ramseur and Susie Perkins, Morganton. Other members present were Rev. C. M. Richards, Davidson; Rev. R. A. White, and Mr. C. P. McNeely, Mooresville; Mr. H. A. Rouzer, Salisbury; Rev. J. R. Hay, Hickory; Rev. S. L. Cathey, Loray; Rev. C. E. Raynal, W. J. M. Clark, Messrs. E. B. Watts, W. F. Hall and Karl Sherrill, of Statesville.

PREPARING FOR THE ANNUAL BUDGET

With a total budget approximating \$15,500,000, Southern Presbyterians are making intensive plans for their annual Every Member Canvass, which is set for March 10. The budget includes four and one-half million dollars for benevolences and eleven and one-half million dollars for the local expenses of 3,596 churches, including pastor's salaries, local campaigns and other current expenses. The amount apportioned to benevolences is intended to take care of the projected work in 92 Presbyteries and the Home Mission and Educational objectives of 17 Syn-

DEVOTIONAL

SAVED BY RADIO

That there is a power which makes for righteousness needs no added demonstration for those who have observed miracles already performed by the Spirit of God. If one has come to believe that Christianity is but a refining influence that operates where heredity, environment and favoring conditions combine, let him account for the transformed lives of men who seemed opposed by everything and everybody, Ishmaels whose hands were against every man and against whom every man's hand was lifted.

Recent newspaper accounts tell in brief the story of two men who in God's providence were brought into contact with redeeming grace. That the Moody Bible Institute was an agency in bringing about the transformations is but an added chapter to its long story of contact with the lost and hopeless. The Practical Work plans reach out into every part of Chicago and make it possible for Spirit-filled students to carry their testimony and lead many to the Lord. Chicago offers the clinic, and its multiplied opportunities for training are utilized to equip Moody students for lifework elsewhere—in Allahabad, Calcutta, Peking, Canton, in South America, Alaska; in fact, wherever the providence of God shall direct them to tell the "Wonderful Story of Love." Hence, the following stories are but typical.

The story of Samuel Strutz is reprinted from The Chicago Daily News.

From bootlegger to church deacon—all within a year—is the record of a Chicago radio "convert," it has been revealed. He is Samuel Strutz, 1648 West 21st Place, a cabinetmaker by trade.

Strutz was born in Russian Poland and migrated to America in 1913.

"I have been in Chicago many years," he relates. "It has always been hard sledding, especially during the last few

years; and with a family to support I usually took to the easy way of going the coin.

ods; Foreign Mission work in six foreign countries; Assembly's Home Mission work in 17 states; Christian Education and Ministerial Relief; Sunday School Extension and Publication; Bible Cause and the Assembly's Training School.

The total budget for the entire church is apportioned among the various synods, which in turn apportion askings to Presbyteries, and Presbyteries to local churches. Each local church, when it makes up its budget, therefore, takes part in the whole work of the whole church, at home and abroad.

The canvass is being promoted by the Presbyterian Stewardship Department of Atlanta, Ga., of which Dr. J. R. McCain, of Agnes Scott College, is chairman, and Rev. R. C. Long, secretary. Preparation includes programs in churches, Sunday Schools and other organizations, distribution of literature, the selection of canvassers and the presentation of the spiritual background of the canvass. Each synod, each Presbytery, and each local congregation has its secretary of Stewardship, who co-operates in turn with the Assembly's Stewardship Headquarters in the promotion of the canvass.

PRESBYTERY OF ST. JOHN'S DIVIDED

At its last meeting on October 16, 1928, the Synod of Florida ordered that the Presbytery of St. Johns be divided into three Presbyteries, to be called Miami Presbytery, St. Johns Presbytery and Tampa Presbytery. Each of these new Presbyteries is to be organized on the same day, namely the Second Tuesday of April, 1929, as follows:

Miami Presbytery is to be convened by the Rev. P. W. DuBose in Westminster Church, Miami, on April 9, 1929.

St. Johns Presbytery is to be convened by the Rev. J. E. Abbott in the First Church of Orlando on April 9, 1929.

Tampa Presbytery is to be convened by the Rev. T. W. Raymond in the First Church of Tampa on April 9, 1929.

T. P. Walton,
Stated Clerk, St. Johns Presbytery.

years; and with a family to support I usually took to the easy way of going the coin.

"Over where I was born wine drinking and beer drinking are as common as the consumption of tea and coffee. While I always tried to be a good citizen, it didn't seem to me that there was any harm in having a little still alcohol and making some money on the side. I was only a small fry, making joy for my friends here and over in Indiana towns.

"Then one morning I happened to be in the morning devotions of the First Altar league, put on by station W. I got interested and decided to look into the Moody Bible Institute, which was the station. As I was going over one night I saw a band of street workers holding a revival meeting. I got into the street car to listen and, strange to say, they were from Moody.

"I knelt down in the street and was converted, and have been going to church since."

Strutz's fidelity was soon noticed by the Moody church, where he regularly attends, and he has been made one of the regular ushers there. He was recently elected a deacon at a westside meeting where he goes regularly Saturday and Sunday afternoons he is one of a group of religious workers holding meetings at the county hospital.

The reporter's story of the conversion and subsequent service of a "sinner by grace," as published in the Kansas City (Mo.) Times, illustrates the power to "save unto the uttermost."

Since the Rev. Jonathan Perkins, Evangelist "Bill" Sharpe are former students, as stated in the printed account, the story is passed on as illustrative of certain phases of the Institute mission.

Fourteen years ago a young student at the famous Moody Bible Institute in Chicago, after a three-year course, decided to test his soul-saving ability.

He went to a rescue mission deep in the slums of the city.

A light meal and a bed on the floor were furnished for the student and-outers there, provided they would stay awake through the student preacher's sermon. A "bouncer" circled among them to enforce the rule of staying awake.

The sermon done, the student, a slender young man, walked back to the sleeping giant. He grasped the student's shoulders and shook him sharply.

"Your body rests, but what of your soul?" he asked, peering into the student's reddened eyes.

"Beat it or I'll break you in two," the student threatened.

"Come, I'll buy you a real steak if you will listen to what I have to say," the student offered.

"A steak!" The drunkard shook his head to dispel the dream. "A steak for listening to you? Boy, I'm your better!"

They walked out on the street. The student released all his pent-up pleading with the man. With careful selection pungent quotations from Scriptures he penetrated the liquor-enamed mind.

The student won out. And the drunkard of that night is now "Bill" Sharpe, Baptist evangelist. He is conducting a revival at an undenominational tabernacle at Thirteenth Street and Arge Avenue, newly founded by the Rev. Jonathan Perkins, the student who converted Sharpe fourteen years ago.

Sharpe recalled that night as he had for his car to be repaired in a town garage yesterday afternoon.

"I fully intended to roll Perkins got that steak from him," Sharpe said. "I thought as we left the restaurant would jerk him to a dark alley, and take what money he had."

"We never reached the restaurant. I listened to him two hours on the swaying in indecision. Then I went to the Moody mission house with him hours after I met him I knelt and prayed for him."

After his conversion he worked in a Chicago factory a year and then the Moody school as a student.

The inevitable failure of justice in this life is an assurance of a better life to come. It is abhorrent to our conceptions of the infinite being that should endow us with a knowledge of the law covering material things, investing the highest produced intelligence, the human mind with a mysterious environment no man can ever fathom and yet at the end of his existence will reward that soul from receiving the reward which is essential to justice.—David I. Brewer.

WEEKLY FOREIGN MISSION REPORT

Amount required for
year's work ----- \$1,240,029

Receipts to Feb. 25 ---- 692,465

Balance needed by
March 31 ----- \$ 547,564

PRESBYTERIAN STANDARD

FOUNDED 1858

Official Organ of the Synod of N. C. for 70 Years

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Box 869
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EDITORIAL

THE DOCTRINAL MOULDING POT

We have always had a poor opinion of external uniformity, and have always been out of that group, in all churches, who clamor for uniformity.

In our mind there are worse conditions in the Christian Church than denominational differences. Internal strife is worse in its effects on the outside world than two differing denominations occupying the same territory.

An Arminian brother and I may be as far apart as pole from pole, where free-agency and God's sovereignty are concerned. Yet we love and respect each other and agree to disagree; but in our individual churches, where we are of the same mind where the doctrines are involved, we may not be on the same terms, and we may impart to each other the meanest of motives, and our internal strife may have a worse effect upon the non-Christian world than the presence in the same territory of several different denominations.

It is the direct work of the devil, who seeks to lead us astray, while the other result of differently constructed minds, earlier training, or the effect of environment.

We have always been sympathetic to the differences of denominations, and have always been ready to co-operate in the Lord's work.

As long as men's minds are as different as the leaves of the forest, they will never be alike, and it is necessary that each man's religious views, shall have some church in its creed embodies his peculiar views. We believe, as we do, in God's sovereignty and would never be at ease in a Methodist Church, while our Methodist brother believing in the free-agency of man as he does, could be happy within the Presbyterian fold, where he may be ready to bear witness to his zeal in Christian work.

America is said to be the moulding pot of the world, whereby they are gradually outgrowing their racial differences.

From the present indications it bids fair to be a doctrinal moulding pot, whereby the differences of the various denominations that are working separately such a wonderful work, we may have one American Church, that in time, the Lord prevent, will rival the Church of Rome in the middle ages. The temptation in a union is to minimize differences to the glory of a man's conscience. We must remember that truth is a sacred thing that we must not trifle with. It may not be the real truth, but if we believe it to be real, then it must be sacred in our eyes. The motive behind such attempts is the craving for big churches, the belief that a big church will increase respect.

In the west and north this movement of union seems to be making some headway.

Up to this far it has not reached us of the south. We hope that it will not. The various denominations among us are working together harmoniously.

Members of the Presbyterian faith admire the

zeal of our Methodist brethren, the orthodoxy of the Southern Baptists, and the dignity and reverence of the Episcopal Church. With the Psalmist we are ready to say, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

THE AMERICAN BIBLE SOCIETY

Our Church in 1928, gave to the Bible Society \$3,112.59 less than in 1927.

There may have been some reason for this falling off, but we believe that if the Church had been acquainted with the great work done by this Society, there would have been an increase in the giving.

In the 112 years of its life this Society has published and circulated 190,000,000 copies of the Bible or complete portions of the Bible, and it has published the Bible in 169 different languages. Its work during the past year, has especially placed the South under obligations to it to such an extent that one would have expected an increase in contributions rather than a decrease.

When the terrible floods in the Mississippi Valley drove thousands of people from their homes with the subsequent loss of family possessions, this Society distributed 60,000 copies of the Gospel among the refugees. Then in order to enable these refugees to preserve their family records of family names and dates in the Bible, this Society published a special edition with family record pages.

It was this Society that helped to issue the first complete Bible in the Luba Lulua language, spoken by the African people among whom our missionaries are working in the Belgian Congo.

Our missionaries, Morrison and Vinson, did the translating, but this Society financed the typesetting and plate making for this large undertaking at an enormous cost.

Let us remember these facts when Bible Society Sunday comes again.

"S. O. S."

Every March this cry can be heard, sent out by the Church Committees of Home and Foreign Missions.

There come to our desk copies of the papers of the various denominations, and with but only a few exceptions, they are all in deep need.

When the need is uniform among the various churches it is evident that there must be the same cause at work among them all.

It is evidently a case of illness around which many doctors have gathered and many opinions expressed as to the remedy needed. Some think that the church treasurers are to be blamed, that they do not send to the head officials the funds contributed, with the result that money has to be borrowed and interest paid, which makes the amount contributed that much less.

No doubt that may explain a small part of the decrease; but when that decrease runs up into thousands, the explanation fails to explain.

Another reason given is that the people are spending more upon themselves than in years past, the luxury of one age becoming the necessity of the next. No one will question the charge that this is an age of luxury and that our people are living in a degree of luxury never dreamed of by their ancestors.

Those who have studied the downfall of great nations of the past, view with real alarm the rapid rate at which we are living. No doubt the falling off in giving is largely due to the increasing scale of luxury in which this present age is living.

This explanation only suggests another question—Why are we living at this rapid rate, when our confession of Christ, according to the terms laid down by Him, calls for self-denial and cross-bearing? Can we claim to be His followers when we have failed to accept the terms of discipleship laid down by Him?

If we seek the real cause of the falling off we must go back to our own hearts. We once loved the Lord above all else, and in his service we found our highest pleasure.

Now our chief pleasure is the indulgence of self, with the result that His work suffers.

We need a new heart, a revival of love for Him. Until the church is revived and set on fire with love for Him, our causes will languish and some die. Nothing can take the place of the Spirit appeal. The religious press and the appeals of the secretaries will, no doubt, prepare the way for His work—but the grace of giving will come "not by might, nor by power, but by my Spirit, saith the Lord of hosts."

THE POPE A TEMPORAL RULER

Every student of Church history knows what a turbulent life the successor of Peter has had. At one time he ruled the kings of Europe with an iron rod—and then followed the time when "none is so poor as to do him reverence." He finally retired to a section of Rome, and complained that he was a prisoner in the Vatican.

Recently Mussolini, the Italian dictator, has offered to give the Pope more territory, but he has declined the offer.

This new Vatican, in area, will be only one-quarter of a square, something like 160 acres. Only about two and a half times the size of the Capital grounds in Washington.

The Pope holds that temporal sovereignty is consistent with spiritual sovereignty. If his reverence can find any pleasure in this new condition, we would not oppose the attempt to satisfy the Holy Father with at least, a half loaf. We hope that he may reign in peace over his dominion and that his subjects may be loyal to whatever ruler they are under.

THE UNION SEMINARY REVIEW

This quarterly Review, published by our own Union Seminary, has come to our desk. It has a tempting table of contents.

Dr. Walter Lingle who always writes in an interesting style, discusses the "Bible and War."

Rev. R. B. Woodworth, M.A., D.Sc., of Burlington, W. Va., has a study of "Salaries and Livelihood of Ministers."

This is a subject near to the heart of every preacher, as it should be to the consecrated membership of the Christian Church. It is the developed result of a committee of Winchester Presbytery, and it is worth a careful study.

Dr. David S. Clark, of Philadelphia, has a well-considered study of Ritehlianism.

Our friend, Dr. C. W. Sommerville, professor of Bible at Queens College, Charlotte, has a sympathetic study of the life of the pioneer of Presbyterianism in Tennessee, Samuel Doak.

Dr. Wm. T. Riviere, of Cleburne, Texas, proves to his own satisfaction, as well as ours, that the Westminster definition of the Church remains true and that the Church did exist before Pentecost.

Dr. A. A. Little, of Meridian, Miss., has a clear and striking discussion of the sermon and its objective.

"The Master's Behest," by Rev. Charles D. Holland, of Fallston, Md., is an earnest discussion of the last command of our Lord.

"New Theological Quarterly" is discussed by the editor.

This Quarterly is described in the prospectus as "A Theological Review, international in scope and outlook in defence of the historic Christian Faith." It will be issued in Edinburgh, and will supply, we feel sure, a much needed publication. We are glad that someone is aroused to the danger to the Church of God by the present tendencies of the theological schools.

There are 25 pages devoted to book reviews by means of which the reading preacher can guide his feet in study.

As we glance over these reviews we are impressed by the fact that all the books are fine and sound. Of those that come to us, the sound ones are few and far between.


 CONTRIBUTED

THE UNIQUENESS OF JESUS

A Christmas Message

Rev. W. D. Moss, D.D., Pastor of the Presbyterian Church, Chapel Hill, N. C.

Philippians 2:9, "God hath given Him a name that is above every name."

As the holy festival draws near that commemorates the advent of the Man of Nazareth we are stirred once more to special reverence for this great spirit who has drawn to Himself the sustained devotion of the centuries. Other men have emerged as bright particular stars in the firmament of history to whom the world continually repairs for support. But in the foreground of this galaxy of spirits stands, always, the person of Jesus.

"Through Him the first fond prayers are said
Our lips of childhood frame,
The last low whispers of our dead
Are burdened with His name."

History never makes a mistake in the names it places in its gallery of distinction. The cloud of criticism perennially rising in their sky never successfully dims their splendor. Having lived they remain enthroned in the human heart forever. And, having lived, they commit to succeeding ages the task of interpreting them. It is a serious task for the precious gains of civilization have their source, always, in the great man; and men interpret him in order that the civilizing process may, through him, be purified of its obsessions and be thus further encouraged on its way.

As we seek to wrest his secret from the man of historic splendor our problem is to search for the unique element in his career that gave him his distinction. And such is our task as we apply ourselves to a study of Him whom God has given the name that is above every name.

Was It In His Origin?

It has been affirmed that the superiority of Jesus lies in the Supernatural origin claimed for Him by his biographers. But similar origins have been claimed for other men. Besides, it is not how a man was born but what kind of a man he is that determines his status. He would be a courageous individual who repudiated the Supernatural. When a man denies the Supernatural what he means is that he doesn't accept the Supernatural in the form in which it has been presented to him. He is willing to grant, however, that all natural processes go back to that which is higher and other than themselves. Hence the validity of the Supernatural in the world. The difference, therefore, between objects, is not the presence in one and the absence in the other of the Supernatural but the way in which they translate and illustrate their original endowment of reality. And Jesus Christ is to be tested not by His original endowment of reality but by his illustration of the same in His daily life. To base His uniqueness on His origin is to set Him forth in terms of that which is other than Himself, not in terms of His achievement. And it is significant that He never refers to His origin as set forth by his biographers. He asks us to believe in Him as divine but does so because He lived divinely, not because He had a divine origin. And two of his biographers, fascinated by the manner of His presence, make no reference what ever to his origin.

Was It In His Environment?

It is the fashion to say that the environment produces the man and this has been a favorite explanation of the great man. But nothing is entirely made by its environment. The seed grows into a tree, relying on sun and air and soil but there is something in the seed that assimilates the sun and air and soil and makes it possible, therefore, for its environment to work upon it. A dead seed never grows. Two men live in the same community at the same time. Why is it that one of them becomes a celebrity and the other remains in obscurity? The age in which Jesus was born was propitious. Civilization there and then was at the cross roads and in need of the great man to interpret and carry it forward. But why did He and not some other become the Saviour of the world? Why not John the Baptist or Pontius Pilate or the Caesar on the throne? But apart from this, to test a man by his environment is to interpret him in terms of that which is other than himself and not in terms of himself. And here we have a variation of the attempt to refer the uniqueness of Jesus to his origin.

Was Jesus a Myth?

One of the favorite explanations of the great man is to say that he is the creation of his biographer. The human mind, it is affirmed, reads into the life it seeks to interpret much that is not there. A book has recently come from the press whose author seeks to show that the Man of Nazareth was wholly a creation of his biographers. This is the mythical theory of great men. They either haven't lived and are therefore wholly fictitious or, having lived, are largely the product of the imagination.

But there is always a man back of the story of a man and there is always something in the man himself that stirs the imagination to accentuate his story. Else why has the biographer not seized on the name of Socrates or Plato or Philo or St. Paul and wrought it into the human consciousness as the name that is above every name?

The atmosphere of myth gathers about the great man but the man is there first. The myth grows out of the man, never the man out of the myth. And the myth puts in its appearance as a compliment to the man. The human mind, viz, is so enthralled

by its subject that it feels it cannot treat it adequately without the aid of the shaping spirit of the imagination. And the myth has virtue as well as the bare statement of fact. The story of the Cherry Tree is a touch of real biography. There is balm in tradition as well as in fact.

But to say that the great man is the product of his biographer and therefore only or largely a mythical being is to center the interest in the biographer, not in the man. And that is another phase of the attempt to base the claims of Jesus on His origin or environment. It is to interpret Him in terms of something foreign to Him and not in terms of Himself.

Was Christ's Uniqueness Due to Miracles?

Reverent folk have always referred the superiority of Jesus to His miracles. But He makes no such claim. They flocked around Him with the passion for the miraculous and He told them that their motive was a form of wickedness. "An evil and an adulterous generation seeketh after a sign." And, recurrently in his ministry, He not only refused to work miracles but expressed the wish that His followers would not base His claim on the miraculous.

Moreover, other men in other times have been associated with the miraculous. One was said to turn a rod into a snake and another to make an axe float in the water. In India today the miracle worker is on every street corner and in every avenue and lane. And to claim for the uniqueness of Jesus his ability to work miracles is to place Him in rivalry with others instead of stressing His originality.

The man who was wrought miracles in the ancient world has emerged among us as the superman. But the world, applauding the superman, finds in Him something to be feared rather than emulated. And if Jesus had based His claims on His exercise of superlative human power He might have been another Alexander or Caesar but not the superior being of the world.

Was Christ Merely a Genius?

The popular language applied to the great man identifies him as a genius and Jesus has been heralded as such. Our Emerson delights to mention Him along with Plato or Socrates or Savonarola or some other whom humanity has honored as genius. The word genius, however, is like the surd in mathematics. And to speak of a man as a genius is to take refuge in a thought instrument, not in thought. But be this as it may, the impression formed from the word is that the man so labelled is of such marked ability that he stands apart from his fellows who can never hope even to emulate him. Genius is, therefore, another name for Superman. But Jesus made no such claim for Himself. "I am the light of the World," He declares of His own person. And "Ye are the light of the world," He tells his followers, implying that they were potentially what He actually was. And His judgment, passed on the miraculous power attributed to Him, is significant: "Greater works than these shall ye do."

In our study, therefore, of this great figure of history we find that there have been two attempts to set forth His uniqueness, the one centering in the Supernatural, the other in the Superman, the former presenting us with a divine but not a human being, the latter with only a human being, even if he is an enlarged illustration of the same. Papini, for example, stresses the divine nature of Jesus, while Mr. Bruce Barton stresses the human. The latter's "Man whom nobody knows" is a superior administrator or a business expert like Mr. Barton. The biographies of Jesus, appearing from time to time, continue to interpret their subject in terms either of the divine or the human. In every instance we have a type of man presented to us but not the man in his totality, not the man in terms of himself.

Jesus the Complete Human

Turning to the Gospel story we find the divine Jesus in St. Matthew and St. Luke, the man of action and power in St. Mark while in St. John the biographical interest moves on another plane. According to the latter's statement Jesus Christ stands in history as the first man who saw the essential unity of God's world and man's world, who saw the world as the living presence of Reality, of which the human being was the finished expression, and who lived for the real and divine and enduring things because it was His nature to do so. He was, therefore, the first man to believe in Himself and express Himself and live and grow and find His freedom. Which means that the individual emerged for the first time in Jesus of Nazareth. He believed in and expressed Himself because He found in His experience those permanent values on which He could rely. And in all the relations in which He stood He released the values that were seeking expression in his experience, thus giving to the details of his life a touch of splendor and to His fellows the spectacle of a man in all the full, rich beauty of manhood.

Here we come on the spectacle of a man in his totality, what Jesus calls the perfect man and St. Paul the Saint—a man, viz, not with a halo about his brow, but with all his capacities of thought and will and feeling in bloom. The reason why Raphael painted a picture that has a name above every name in pictorial art is that he left nothing out of his enterprise and achievement. There was a perfect blending of the artistic elements in that sublime creation. Mr. Ty Cobb has enjoyed a name above every name in the realm of athletics because the perfect man, athletically speaking—the man in the happy co-ordination of brain and hand and heart—was realized in him. Enlarge the thought from art and athletics to living, and in the Man of Nazareth we have the perfect man on the street, in the home, in the presence of all manner of people and relations. He was a man, here among men, associated with the problems, and cares and perplexities of the common day. But he never sounded a retreat from life

nor ever by a mere masterful exercise of His compelled His environment to do His bidding. He stood, patiently and gently but surely He brot to every detail of his experience the serene w light of Reality. He knew the thing to be said done and did it with the unerring touch of fine fee that gives enlargement to knowledge and tem action with justice and beauty.

Christ Relates God With Man

And this perfect man saw the capacity for per tion in his fellow beings and encouraged them believe in themselves and express themselves and and grow and find their freedom. "Be ye perf He said to them." And He meant that. He en aged them because He saw the possibility that throbbing within them and that only needed courage to express itself. Jesus and His disc present us with the spectacle of a group of men "gave a welcome to all those things both higher lower than have a right to enter a man's life dominate it." This is the story of what has technically called the Incarnation—the divine permanent in man, and man seeking and finding divine and permanent within him.

The whole biography of man centers in the atte to effect a unity between him and the divine. E in his career he became aware of the finite changing nature of his human world. He found every thing he touched eluded his grasp. The rose and also set. He made his plans that miscar The spectacle of finiteness and change confro and appalled the early man as it confronts and ap the modern man.

He found, viz, that there was something in world that was interfering with and interrupting apparent order, something that was higher than superior to man. That higher and superior po he called God. And his problem, henceforth, la the attempt to relate himself to God, to find the di and thus find his security and peace in a chan world. But the ancient man failed to effect relation. He found the divine but lost the hur He discovered God but located Him in another w And his only hope lay in turning his face from human world in which, despite its transitory nat he continued to be interested. Yes, and failing length to appropriate the divine, he turned agai the world to be unhappy there.

Motif of Greek Culture

Greek culture came in as one of the grand futile efforts to relate the human and divine. was a brave venture of the human spirit that value still. Great men figured there whose na have become household words, none of which, h ever, has become the name that is above every na

The Greek started with a vivid sense of his envi ment. He was a child of the material order. Bu was a thinking spirit who in his analysis of th seen and temporal discovered the things unseen eternal, the things of God, the things, viz, that enduring and divine. His discovery he called Ideal country. God, for him, became identified the ideal. But in his pursuit of this ideal, perman divine world he lost touch with the world of hu affairs. The finished contribution of that an chapter of culture was Plato's Republic and it an ideal state, not a state on the map. The Plato could do was to suggest the creation of a tured and leisure class who found release from world of human affairs by despising it. The G failed to see that culture was not only of the A polis and the Apollo Belvedere but of the ma place, the home, the street and all the commonp relations in which men stand. There was no l for man as such in that program of civilization. men faced their cares and performed their task if Plato and his Academy had never existed, pr much as they do today surrounded by the educati institutions they pay taxes to support. In o words, the Greek caught sight of the divine but n realized the divine in life. Supermen emerged t like Plato and Aristotle and Demosthenes, but men clothed in the splendor of daily living after manner of the Man of Nazareth.

Motif of Roman Culture

The Roman Empire was another grand but lated attempt to relate the human and divine. founders of the Empire claimed for it a divine or The great man emerged there who, receiving commission from God, built the Empire and bec its Sovran. His Sovran power was delegated to from God and carried with it divine honors. In days of Jesus the Empire prevailed everywhere men declared with pride that they were Ro citizens. But Rome with all her social cohesion languishing when Jesus lived. It failed to be tree whose leaves were for the healing of the between man's world and God's world. And it fa because it, too, sounded a retreat from life. It roned, viz, without the individual. Private inter were absorbed and lost in the Social System. saw no connection between their private cone and the public interest and many of them, b slaves, were supposed to have no private cone The Roman people had their Forum but not thought of the personal righteousness that exal a nation. Glorious monuments were raised in m ory of heroic men but the heroes in the daily b of life had no significance. Vast wealth was s on public buildings and places of amusement nothing in the attempt to create better opportu for the individual man.

The Roman discovered the world of God but the world of man. Suprmen emerged there impressed thir power on citizens and slaves but gap remained between men and their personal itage in the things that count and abide.

Failure of the Jew

The Jew worshiped Jehovah, an infinite being righteousness who had selected the Prophet to v

commit His laws to the people for their observance. But the program failed to effect the unity of man and the divine because it also sounded death from life. It pointed to the Temple but attempted to bring the Temple to the home meadows and sheepfolds. The story of the talk of Jesus and the woman of Samaria who asked about the correct place in which to worship is tant here. Judaism was entirely removed from private life of the Jew. Supermen emerged there persons of the Scribes and Priest and Prophet rank and file of the people, while reverence-se supermen, were as the hungry sheep that p and are not fed.

all the failure, however, of the ancient people to be repeated that they made a grand contribution to civilization. They discovered God, which that they discovered their inheritance in the present and divine and ideal. Their failure lay in inability to translate the permanent and divine ideal into daily living. Discovering God they never able to put Him to work in their daily and relations. Ancient civilizations never led the lives of men as men.

A Bankrupt World

and when Jesus made His advent He came to a state of bankruptcy. The human being knew how to live truly and blessedly he should live divinely. In order to attain the divine, he found himself in a state of despair and utterly weary with his life in the world. Greek civilization had been abandoned by Rome and culture had ended in cynicism. The Roman Empire was writing its own epitaph and the citizens, to say nothing of the slaves, were in a state of despair. Judea was not only under the dominion of Rome but the younger generation there had turned its back on the law and prophets.

all had sighted the Ideal Country as Columbus had sighted America. The development of America, passed to other hands. And the development of the Ideal Country passed into the hands of a man who, in his own language, came to establish the Kingdom of God upon earth.

Our Times Compared With Christ's

The situation that prevailed at the time of Jesus was similar to that with which we are confronted today. The school—the sequel to Plato's Academy—with its program of culture which makes for a life but not necessarily for the wise life. The sequel to the Roman Empire—is making and thus filling social prescriptions for the individual but not necessarily diagnosing his disease. The church—the sequel to the ancient Temple—is teaching ecclesiastical but not necessarily periling. Jesus met that situation in the person of a Savior of the world we mean that by His insight for which He forfeited His life He founded a civilization to go forward. He founded a School and was thus a friend of culture but the men He taught went into the world with the life made alive in their experience. "I am the light," He said. And again: "If the Truth shall make you free you shall be free indeed." Mere knowledge was but the veneer of culture. He taught the truth of religion and in teaching it He aroused the passion to put it to work in the world. And he would say that the teaching of any world was futile if it had not a similar result. For truth's sake and not for humanity's sake would consider a pleasant pastime but not the end of culture.

The Achievements of Jesus

He founded and administered a state but it was a state which all were for each as well as each for the state. He founded and administered a Church but religion was first a personal experience. He was, viz, that God was Spirit and that men first found Him in their hearts, then built their Church. He gave to the divine and ideal a local habitation and a name. He made God a force in life. Before with men he opened wide to them the gates of possibility and faith and hope. He proclaimed the ideal to men by presenting them with the spectacle of the man with ideals. He proclaimed men by the spectacle of the God-man. In heralding the divine and claiming divine He stood before men as the divine man and for every man the power to express the divine where he was and in what he was doing and suffering. The human and divine, He were a unit. "I and my Father are one." "I am come that ye may find your life on its and therefore abundant side." "The Son of God called Himself. But by a Son of Man he was the Son of God. Look long enough at a Son and in him you are obliged to find God. The place, preeminently, to find God, is in Man. The Kingdom of God is within you." The human is, is the de luxe edition of life and as such a finished illustration of the great creative whom all things live and move and have their being. He, thrilled by His teaching and person, men gathered around Him from all the various walks of life. The reverent Jew, dissatisfied with his ecclesiastical, turned to Him. Roman citizens and slaves, with their social system became His converts. Greek Culture sought Him out and finally in His language for the writing of His biography. It was a tremendous stirring of lives everywhere, the result of which was the formation of the society within the Empire in which men lived in unity with the divine and their unity, with each other. It was a divine-human unity in which the Greek and Roman and Jewish at civilization were fused in what has blossomed

as our modern Democracy with its School and State and Church.

Jesus and the Modern School

But the modern school is very different in its aim from the school as administered by Plato—thanks to the advent of Jesus Christ. It is very different in aim although not always in practice, for still the old Platonic idea of culture prevails that is away from life. Matthew Arnold took the Cornell Institution to task for its attempt to relate culture to Commerce. He was a British Plato who failed to see that Culture is the harmonious development of the individual. The apostles of this ancient culture are still in evidence but they are belated heralds of education. For on the soil of America we are committed to the program of culture that is a coming to know that we may be better able to live. Here on this soil, committed to the cause of the individual, we are coming to see that the culture of the hand is as glorious as the culture of the brain. We believe that every form of work—work in the mill and mine and home and market place and on the street—is a medium through which the spirit of man may attain its perfection and freedom. And the latest cultural movement among us is adult education—the bringing of the program of the school to men where they are amidst the grime and smoke and wear and tear of toil and business.

Jesus and the Modern State

The modern State is very different in aim from that of the Roman Empire—thanks to the advent of Jesus. Centralized government prevailed in that ancient system and the individual was a cog in the machine. But once when Jesus was asked to solve the problem of taxes He replied: "Render unto Caesar the things that are Caesar's and unto God the things that are God's," the implication of His reply being that a man stands in the image of God as well as a member of the social order; yes, and being in the image of God he is first a man and afterwards a social being and the social order that reckons without the consent of the human beings that constitute it is like the body that would reckon without limbs or arms. We are committed to a government that is in the interests of men. Citizenship was purchased under the ancient rule. A man is born a citizen among us and, coming of age, is expected to take a personal interest in the civic welfare and make a contribution, however small, to the civic venture. American civilization is every American's privilege and responsibility.

There are apostles of civilization among us who, harking back to the ancient method, stand as champions not of the rights of men but of the rights of a special class. Industry has its champions. Business has its champions. The farmer has his champions. As if any man or class of men constituted the state! It is significant, however, that every various interest is being championed even if the champions are sectarian in their devotion. And, gradually, in our crude and dull manner we are working out on this soil a social order in which every claimant shall have his dues, banker, merchant, capitalist, toiler, farmer, the man on salary and the man of money and privilege.

Jesus and Modern Religion

Religion today is very different in its aim from that of the Pharisaic system—thanks to the advent of Jesus. In the hands of the Pharisee religion was mathematicized and the people were supposed to bow reverently to the religious formula. But we are gradually absorbing the teaching of Jesus that religion is a personal experience and therefore the light of the world and not merely a formula. There are apostles of Jesus, today, who, reverting to the Pharisaic method, would deny to men their ancient right to think and would saddle upon them a form of belief; who are saying that the world is a wicked place and are setting up a gap between secular and sacred. But the thought of Jesus is quietly making its way among us that the world is good in the making, that men are essentially religious and that engaged in their secular pursuits with clean hands and pure hearts they are spreading the Kingdom of God on the earth.

Ancient civilization was founded on the principle that a man couldn't do anything right and was therefore in need of a guardian. The guardian emerged as the man of culture who arrogated to himself the responsibility of warding off catastrophe. The guardian emerged as the head of the social system who worked out the formula for social cohesion. The guardian emerged as the Priest or Scribe or Prophet who also sought to whip the fumbling and stumbling human being into line.

According to Jesus men are born to go right as the sparks to fly upward, and, given encouragement, they will, God helping them, work out their own salvation. And the story of our Christmas Day is a parable of life. It is a parable of every child born into the world—every infant in the mother's arms a young messiah to be nurtured as a precious unit of life that is eventually to radiate life and light in the world! The story of Christmas is a parable of the rebirth of civilization out of its ignorance, out of its vice and slums and squalor, out of its poverty and crime, its weariness and fever and fret; into the light that is never extinguished and the beauty that is uncreated—into the Kingdom of God upon earth.

The spirit of reverence in man, making many a mistake, has been forever toiling upward in its search. And on this holy occasion when men lift their voices in prayer and praise to the Man of Nazareth their reverence touches hands with one who turned the tides of history and therefore merits the name that is above every name.

The above sermon is printed at the request of friends in Chapel Hill. It was printed by them in a folder for distribution among admirers of Dr. Moss.

OUR STEWARDSHIP OF THE COLLECTION PLATE

James H. Henderlite, D.D.

In the observance of Stewardship Year in 1929 our Church considers during the month of March the interesting topic—"Our Stewardship of the Collection Plate." On March 10th we take our annual Church-wide Every Member Canvass, promoted this year under the challenging goal, "Every Member Growing In The Grace Of The Regular Worship Of Giving." Every member of every church will be asked to make a pledge to support of our whole work at home and abroad, for pastor's salary, current expense and benevolences. These pledges are redeemable on the weekly collection basis as set forth in I Cor. 16:2 and payable weekly for one year, beginning April 1st, 1929. Every member is a steward of the collection plate. As it passes him in the pew of his church, the collection plate becomes a spiritual opportunity to the pew-holder, bringing the whole world to his own door. The pew-holder accepts the challenge of the collection plate, becomes a partner with God, grows in grace and helps to answer the call of a waiting world.

Interest in Collections Not Confined to the Church

We hear much these days of the collection. The collection is a very familiar part of our life and a part of our every day experience. Almost everywhere we go and whatever we do, someone is taking up a collection. Remarks concerning the collection are heard on every hand. The statement of Paul in I Cor. 16:1, "Now concerning the collection" does not therefore sound old. It is hard to find a place where someone is not taking up a collection. If we ride on the street car or take a taxi someone is on hand to take a collection. If we visit the butcher, the baker, the grocer, or if we call on the haberdasher or the milliner, they ask for a collection. It is the same at the movie, the theater, the ball park or the golf course. If we read a magazine or a newspaper, the collection plate is shoved at us. The gas and light and water companies take up their collections with unfailing regularity. If we join a fraternal order or a civic club, these do not forget the collection. The garage calls for frequent and liberal offerings. The government charges us for living, the doctor for being sick, the undertaker for dying and the marble-cutter for being remembered after we are gone. So, the collection in the church is no novelty.

We may also note, that compared with others, the Church collection is modest and its collectors most considerate. Other collectors use preemptory terms. Their language is pointed and insistent. The very signs are eloquent and persuasive: "Cash and Carry," "C. O. D.," "Pay as you enter." At the door of the Church hangs the sign, "Welcome. This Church is supported entirely by free-will offerings." Compared with others the Church's demands, or rather "askings" are certainly very modest. Examine the annual bill for automobiles, candy, jewelry, flowers, moving pictures, tobacco and countless other things. The United Stewardship Council reports gifts by protestants for 1928 of \$532,368,714,000 which was a splendid increase over the preceding year. But the last report available indicates a total expenditure in the United States of more than twenty-two billions for luxuries. When a country can spend as our does for luxuries and still put hundreds of millions in the savings banks annually, there must be plenty of money. An Englishman, after a recent trip to our country wrote, "The thing that impressed me most was the prodigal way they spend money. They have always been the world's champion spenders but the gait at which they are going now makes all previous efforts silly."

It is a good sign that there are those who think that the Church collection is too small. The Literary Digest understands why the Church house is poor. Too much of our money goes to other things, too little to the causes of Religion. Out of the average American Dollar 24 1-2 cents goes to living costs, 22 cents to luxuries, 14 cents to waste, 13 1-2 cents to miscellaneous, 11 cents to investment, 8 1-2 cents to crime, 4 1-2 cents to government, 1 1-2 cents to schools and three-fourths of one cent to the Church. We waste 18 times as much as we give to organized religion, crime takes more than ten times as much as the Church and luxury nearly 30 times as much. No wonder Roger Babson rebukes the American people for spending too little on religion. He says that three-fourths of the annual business turn-over of this country passes through the hands of Church people, and that if they would give a tithe, which he thinks they ought to do, the Church collection would be about five billion dollars a year. The United States government thinks that we do not give enough, for it allows, not a tithe, but an exemption of 15 per cent for benevolences.

The Church Collection in Comparison With Other Collections

We have no reason to shirk or be ashamed of our stewardship of the collection plate when we compare its objectives with that of other collections. The Church collection is not embarrassed by the purpose for which it is taken nor the results obtained in its expenditures. This cannot be said of all collections or of many of them. Yes, of course many of our own expenditures are absolutely necessary. "Your Father in heaven knoweth that ye have need of these things." Others are in themselves legitimate within proper limits. Yet even of the class of things that we are in the habit of calling the necessities of life Christ said, "Be not careful about them, but seek ye rather the kingdom of God and His righteousness." Picture in your mind's eye two charts,—one showing the Church collection, its amount and its destination; the other the collections for all else, their amount and their destination, and then take time to think through this matter of your own stewardship of the Church Collection Plate.

For what purpose do we take the Church collection? Answer; for the work of the local church, pastor's salary, current expenses, Foreign Missions in six foreign countries, Assembly's Home Missions in seventeen states, Christian Education, Ministerial Relief, Sunday School Extension, Bible Cause, Training School, Presbytery's

Work and Synod's Work. Surely there is nothing to be embarrassed about here. If Babson is correct in saying that the best asset of the community is the Church and the Sunday School; if Ruskin is right in saying that we can judge a people by what they like and are interested in; if Wilson is right in his statement, "Our civilization cannot survive materially unless it is redeemed spiritually",—then surely we must examine our stewardship in the matter of money and make greater use of the collection plate in a regular, systematic and proportionate way.

Statesmen, publicists and leaders in all walks of life are telling us that the only remedy for present ills and the only solution of our problems is to be found within the doors of the Church. Just before he died Henry Waterson said, "The sky is black, the future is dark. I can see only one hope for mankind, and that is the Gospel of Christ."

Shall the New Church Year Bring Advance or Retrenchment?

Surely with its great ministry of taking the Gospel to the uttermost parts of the earth, the Collection Plate offers a great challenge to every member of every church in our Assembly. Surely there is not a member out of the 444,657 in our great Church that would be willing to say on the day of the Every Member Canvass, Let us retreat from our former position. Shall we refuse the challenge of our Foreign Missions work carried on for us by our Executive Committee of Foreign Missions in so excellent manner and with so great results in Africa, Brazil, China, Japan, Korea and Mexico? Shall we say to our Assembly's Home Mission Committee that we have not the spiritual vision to see the great frontiers still unoccupied in our cities, valleys, mountains and difficult places in our great southland? Shall we fail to meet the call of our Executive Committee of Christian Education and Ministerial Relief to educate and protect the youth or care for the aged? Shall we forget the ground we have won and that yet to be possessed, as shown us by our Committee on Religious Education? Shall we neglect our Schools, Colleges, Seminaries, Training Schools, the Bible Cause? What shall we do with the challenge in Synod's Home Missions and Presbytery's Home Missions and the accepted tasks that confront us in the Country Church problem and the City Church Problem? We dare not neglect "These Little Ones" in our orphanages, crowded for room, and hundreds waiting for places to enter.

I am persuaded that March Tenth will be a day of great advance all over our Church, a day when Every Member will witness a personal growth in the grace of the regular worship of giving, in order that the Gospel may be preached through all of the agencies of our Church, and the individual member may rejoice "upon the first day of the week",—every week, in his faithful stewardship of the collection plate, God's constant challenge to each member to "Abound in this grace also." Gastonia, N. C.

WOMAN'S AUXILIARY

The Woman's Auxiliary, Presbyterian Church, U. S.
270-277 Field Bldg., Saint, Louis, Missouri.

SYNOCDICAL PRESIDENTS OF THE WOMAN'S AUXILIARY

Alabama—Mrs. J. F. Hooper, 610 Mabry St., Selma, Ala.
Appalachia—Mrs. F. B. Kegley, Wytheville, Va.
Arkansas—Mrs. Walter Wilson, Arkadelphia, Ark.
Florida—Mrs. W. G. Thompson, Jr., 3215 Obispo St., Palma Ceia Park, Tampa, Fla.
Georgia—Mrs. E. G. Abott, 1315 Eberhart Ave., Columbus, Ga.
Kentucky—Mrs. H. P. Cooper, Lebanon, Ky.
Louisiana—Mrs. Charles L. Bodin, Box 79, M. R. A., Lake Charles, Louisiana.
Mississippi—Mrs. J. S. Hicks, Holly Springs, Miss.
Missouri—Mrs. Walter Craven, 223 Frances St., Excelsior Springs, Mo.
North Carolina—Mrs. G. V. Patterson, Gastonia, N. C.
Oklahoma—Mrs. L. Fountain, care O. P. C., Durant, Okla.
South Carolina—Mrs. W. O. Brownlee, Due West, S. C.
Tennessee—Mrs. Ross Woods, R. D. No. 4, Lewisburg, Tenn.
Texas—Mrs. J. W. Culver, Texas Military Academy, San Antonio, Texas.
Virginia—Mrs. C. R. Vaughan, 319 Mountain Ave., Roanoke, Va.
West Virginia—Mrs. J. McD. Lacy, Elkins, W. Va.

WINSTON-SALEM PRESBYTERIAL

"The annual meeting of the Winston-Salem Presbyterian will be in North Wilkesboro, at the Presbyterian Church, April the 11 and 12. Each auxiliary is urged to send the president and at least one delegate."

Thanking you in advance, I am,

Sincerely yours,

Louise Vyne.

A NOTABLE STUDY OF THE BIBLE

"The Book in the Light of its Books" by William Ray Dobyns. Fleming H. Revell, New York City. Pp. 188. Price, \$1.75.

Were the first two words of the above title printed in black face type, the story of the volume would be told in its title—The Book is the Bible—The Books its many inspired parts that make up the whole.

The author says "The purpose of this study is to give the student a comprehensive knowledge of the Book. This to be done by a view of the Books according to their classification, yet in such a way as to show the unity of the whole. Once a good, general view is obtained, exhibiting the Book as a whole, like the landscape, the after examination of particular features becomes both easy and attractive."

A glance through the clearly printed pages, with a careful reading of the first two chapters, will surely result in enlisting the reader in a careful and enjoyable study of the entire contents of this unusual and timely volume. It clearly reveals the essential unity of the Bible as one Book, yet skilfully fits together

YOUNG PEOPLE'S DEPT.

EDITOR'S LOOKOUT

W. A. Gamble, Pinetops, N. C.

At this time, when churches are making up budgets and conducting the Every Member Canvass for the support of the coming year's work, attention should be given to the matter of aiding the young people. Denominational conferences and Christian Endeavor conventions offer helpful programs. Often the young people individually cannot afford to attend. Sending them to these gatherings is a good investment for any church, and the expense—or part of it—should be cared for along with other annual obligations of the local church.

The Senior Christian Endeavor Society of the Presbyterian Church, Pinetops, N. C., arranged to have one of their Sunday evening meetings in the room of a young man of the town who is confined to his bed in an effort to check the progress of tuberculosis. The regular program for the week was carried out just as though the meeting was being held at the church. The attendance was even better than when holding the meeting in the regular place. The shut-in expressed great pleasure in having the meeting, and another will be held there soon.

This society holds a combination business meeting and social each month. The business comes before pleasure. Beginning the society's first social the custom was adopted of closing the evening's activities by gathering around the musical instrument, singing a verse or two of a hymn, then having a short prayer of thanksgiving to God for the good time enjoyed.

The President of the society has gone away to college and the Vice-president, Miss Mary Louise Fuller, is acting as president until school closes. The Superintendent of the society is Miss Elsie Weaver. The society membership includes during the winter Mr. John H. Wildman, teacher in the high school, who is President of the Northeast District of the state endeavor work.

JUNIOR C. E. TOPIC HELPS

Miss Hattie Mae Covington

Daily Verses

Mar. 11—A praying Boy—2 Tim. 1:5.
Mar. 12—An Obedient Boy—1 Sam. 3:10.
Mar. 13—A Modest Boy—I Sam. 3:15.
Mar. 14—Willing to Learn—I Sam. 3:9.
Mar. 15—A Wise Leader—I Sam. 12:1-4.
Mar. 16—A Successful Life—II Tim. 4:7, 8.
Mar. 17—Topic—Our Bible Friend, Samuel—I Sam. 3:1-4.
An Object Lesson:—From "On the Highway" by Ella N. Wood.

A Boy Who Worked For God

(I Sam. 2:18, 26)

Have a small Christmas candle to represent Samuel. Make clear to the Junior that Samuel was only a little boy at this time. He had been cared for by a God-fearing mother. He was getting ready to do a great service for God. Samuel knew nothing about this; yet, advised by Eli the priest, when God called, he answered and said, "Speak, for thy servant heareth."

Light the little candle, and tell the pupils that it represents Samuel, for he was the only light in a dark place. This little boy was the only spark of good among a sinful people.

the various books comprising it like carefully hewn stones growing into a beautiful building.

The studies which compose this book were delivered first in lecture form, largely extempore and while Dr. Dobyns expresses in the preface a fear that this may detract from their force when presented in printed form, the reader will be attracted by the lack of formality, the mild vein of humor and the simplicity of its form and will rejoice in the lack of involved statement or profound theological discussion which makes many valuable Bible studies hard reading for the laity.

The writer, Dr. Dobyns, has long been known as one of the great Bible teachers of our Church nor has his teaching been confined to any one denomination, for he is in constant demand as a Bible lecturer at conferences, conventions and assemblies throughout the land. His style is purely expository and his thorough knowledge of his subject apparent.

In Dr. Dobyns' impressionable college days he was privileged to sit under the preaching of that Master exponent of the Word, Wm. Hoge Marquess, whose influence to a degree has probably been responsible for Dr. Dobyns' many years of close study and fruitful exposition of the Bible. He has been pre-eminently a teacher of one book although a prolific reader of books concerning his chosen subject.

It is especially fortunate that The Book In the Light of Its Books should be available to teachers and pupils of the Bible classes of the Woman's Auxiliary at this time. For four years the auxiliaries have been unitedly studying the Bible by books, taking a new book each year. They are just finishing Luke and in April begin the study of Acts. There is danger that by continued, detached study of its separate books we may fail to grasp the realization of the essential unity of the Bible.

Every leader of a Bible class should secure this valuable book and no one interested in following a clear, simple and practical plan of Bible study can afford to be without it.

Mrs. W. C. Winsborough.

Illustrate this by the missionaries. They leave and go to a heathen country. Sometimes they even speak the language of the people with whom they live. They are the only spark of God in a dark, gloomy, among people uneducated and often cruel. Rev. John G. Paton, who went many years ago as a missionary to the New Hebrides. He was a tiny, frail, but the light grew and grew till now there are many lights there.

Leave the Juniors to review the story of Samuel.

Eli. Ask the questions "What can we do for God?" "What can we do in His home?" As the Juniors give their answers, let these be discussed thoroughly. They will then learn the lessons of worship, reverence, faithfulness, and sacredness.

Picture Lesson: "The Infant Samuel, by Sir John Reynolds.

Give each Junior a small copy of the picture. Show that God desires boys in His service.

Juniors Take Part

Let the Juniors tell about the services of their parents, the acts of worship, and what Juniors can do in their church. Then have a picture or model of the tabernacle showing its structure and various apartments; and explain the meaning of the tent, the ark, the altars, the sacrifices, the priests and servants.

Let several Juniors, one after another tell the story of Samuel's life. Make real the life of Samuel, an obedient and courageous boy, who listened for the voice of God and obeyed promptly. Take one day to tell the life of the boy Samuel; then let a Junior give a day in the life of an obedient and courageous boy.

See Page 18 for Junior Topic for March 17.

YOUNG PEOPLE'S TOPIC

Sunday, March 17—How the Church Helps Live the Christian Life.—Acts 18:24-28; I Cor. 12:13-14; Heb. 10:19-25.

Mrs. Charlotte Garth Adams

The Church and Denominations

Since the days of the Apostle Paul men have been divided about whose teachings they should accept and follow. Paul in his first letter to the Corinthians says, "It hath been signified unto me concerning you, brethren, by them that are of the household of God, that there are contentions among you. Now this I say, and each of you saith, I am of Paul, and of Apollos, and of Cephas, and I of Christ. Is Christ divided? Paul crucified for you, or were ye baptized in the name of Paul? And later he says "I planted, Apollos watered, but God gave the increase. So then neither I planteth anything, neither he that watereth but God giveth the increase."

Today we are no better than the early Christians. We respect, for we say, "I am of John Wesley," and of John Calvin," or "I am of Martin Luther." We are ourselves Baptists, or Methodists, or Presbyterians, or Lutherans—and we have our particular church and sing the praises of the founders of our particular belief. But more than being a Baptist, or a Methodist, or a Lutheran, or a Presbyterian, is this—being a Christian. As long as men are free there will be different denominations. But we are all working for the same cause and worship the same Lord. The most of us are long to the denomination that our parents have chosen; and taught us to accept, but far be it from us to none but Presbyterians will be saved! Christ is divided—but men are divided in their beliefs concerning Him and His teachings. Just as we differ in our form and metal equipment, so we differ in our religious attitude. One may feel that he can worship better in form and ritual—while another feels that he must simply and shout the praises of God aloud. "Bible feather flock together." We should each one of us find a denomination that suits our particular need for the sake of worshipping with people that think as we do.

Why We Need Churches

If there were no grocery stores, the most of us would fare a great deal worse than we do, for we depend on them for food for our bodies. If there were no churches, how poorly our souls would fare! For the church is our souls what the grocery store is to our bodies. There is no need for money here because spirit cannot be bought—it is a gift. "Ho, every one that thirsteth, come ye to the waters, and he that is without money, come ye, buy and eat; yea, come, buy and eat with money and without price. Where ye spend money for that which is not bread? and where ye get labour for that which satisfieth not? Hearken diligently unto me and eat ye that which is good, and your soul shall delight itself in fatness. Incline your ear, and hear unto me, and your soul shall live." The church is ready to give us all these spiritual blessings if we will receive them.

Attending Church Services

What good is a church to us if we do not attend its services? We may admire the architecture of the church—but that does not feed our souls nor does it give us our ideals high. We can best receive the blessing of the church by regularly attending its services, and there is nothing that will inspire a minister so much as a attentive audience, and there is nothing that will hearten him as much as preaching to empty pews. The minister is one set apart for explaining and teaching the Word. We pay him a salary so that he will have more time for studying the Bible—so that he can explain it to us more perfectly. When we stay away from church we rob ourselves. Remember Thomas was not the only other disciple when Jesus appeared to the disciples who had risen from the dead. As the result Thomas believed that the Christ had risen. If we stay away from church we will doubt that the church does any good, and we will wonder if God honors such an organization.

(Continued on page 18)

DEPARTMENT OF SYNOD'S WORK

CONDUCTED UNDER THE AUSPICES OF THE COMMITTEE OF TWENTY-SEVEN APPOINTED BY SYNOD TO PROMOTE ITS ACTIVITIES

REV. A. D. P. GILMOOR, D.D. *General Chairman*
Wilmington, N. C.

Synod of North Carolina

REV. E. E. GILLESPIE, D.D. *Executive Secretary*
P. O. Box 1124. Greensboro, N. C.

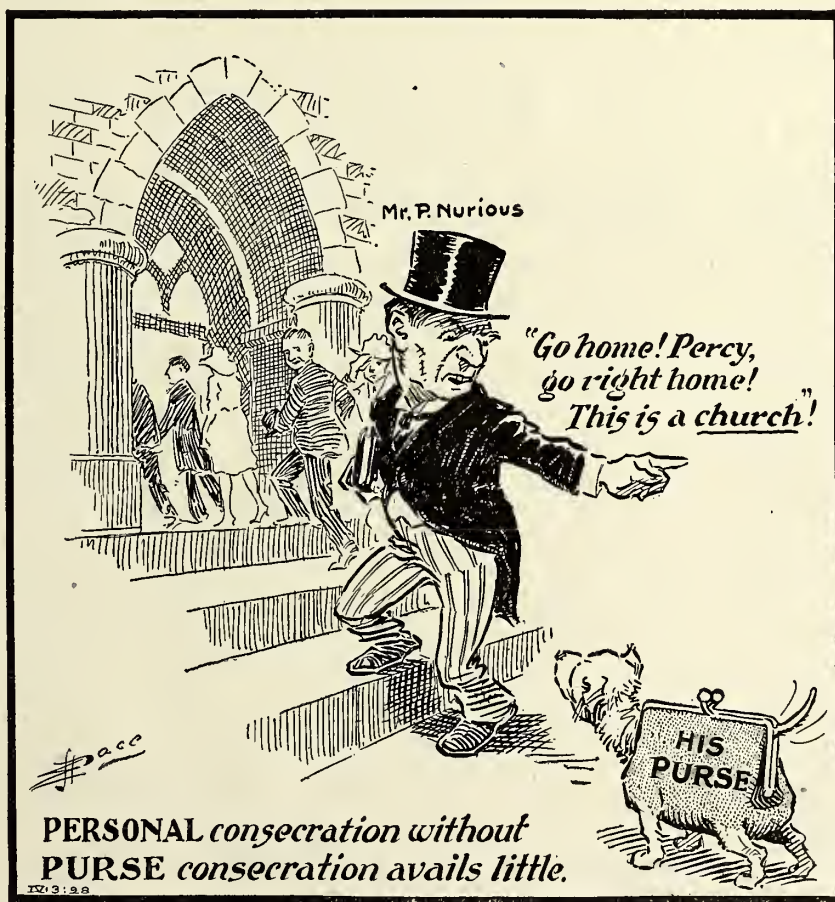
MARCH 10th VERY MEMBER CANVASS

100,000 FOR BENEVOLENCES \$900,000

Pray Earnestly - Give Liberally

"The Lord Loveth a Cheerful Giver"

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now here-saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, there shall not be room enough to receive it."—Mal. 3:8.



EVERY DOLLAR SPENT IN THE UNITED STATES, THE FOLLOWING ITEMS INVOLVE THE FOLLOWING COSTS IN CENTS:

LIVING	24½	CRIME	8½	"Lovest Thou Me? Give Them To Eat"
LUXURIES	22	GOVERNMENT	.04½	
WASTE	.14	SCHOOLS	.01½	
MISCELLANEOUS	.13¼	THE CHURCH	.00¾	
INVESTMENT	.11			
		Total	1.00	

MAKE A RE-DISTRIBUTION OF YOUR DISBURSEMENTS—ASSIGN THE CHURCH MORE—NOT STOP UNTIL YOUR CHURCH HAS REACHED THE GOAL BY THE PRESBYTERY.

Stewardship Committee

E. E. Gillespie, Executive Secretary

SUNDAY SCHOOL

Rev. Ernest Trice Thompson, D.D.

Lesson for March 17th

THE CHRISTIAN SABBATH

Gen. 2:2-3; Ex. 20:8-11; Mt. 12:1-14; 28:1-10; John 20:19; Acts 20:7; Rom. 14:4-6; Rev. 1:10 Print.
Ex. 20:8-11; Mt. 12:1-8; Jn. 20:19; Rev. 1:10.

We set out this quarter to consider some of the great Christian doctrines. Many of our lessons have had to do with the means of grace, i. e. those helps on which the Christian relies to secure for himself the Divine guidance and strength, and to keep his own spiritual life aglow. Thus in recent weeks we have dealt with prayer, the Holy Scriptures, the Church, Baptism and the Lord's Supper. We are to consider this week one of the greatest and most important of all the means of grace, the Christian Sabbath. We want to think first about its basis, second about its purpose, third about its observance. First, its basis. Why do we regard one day out of the seven as particularly sacred? Why is it the first day of the week instead of the seventh as originally? Second, its purpose. What end do we seek to accomplish in holding one day sacred to God? We can never hope to solve the multitudinous questions that arise as to the proper observance of the Sabbath unless we understand the real purpose of the day. Are we commanded to keep it as a Holy Day for the sake of God or for our own sake? Third, its observance. How are we to observe the Sabbath? What are the principles which should guide us? How far should we seek to protect the Sabbath by law? With these and other questions in mind read carefully the passages assigned for our study. Try to think your way through to some positive and definite conclusions.

I. The Basis of the Christian Sabbath

1. Why do Christians observe one day out of the seven as a holy day? We take it for granted that every Christian knows that the Bible traces the Sabbath back to the Creation. We read in Gen 1:1-2:3 that in six days God created the heavens and the earth, the seas and all that in them is; that on the seventh day "God finished His work which He had made; and He rested on the seventh day, and hallowed it; because that in it He rested from all His work which God had created and made." Almost all Bible students recognize now that the creative days were not days of exactly 24 hours each, but rather periods of indefinite length. The duration of the days however, does not affect the reasoning. In some sense God's creative week included six working days or periods followed by rest. The Hebrews felt then that the need of a weekly rest was grounded in the very nature of the universe. When we read (Gen. 2:3) that God hallowed (R.V.) or sanctified (A.V.) the seventh day we understand that God separated it from common and profane usage. It was to be a holy day.

God's people however were not commanded so far as we know, to keep this day any differently from other days till the time of Moses. Moses, Israel's great emancipator, led the Children of Israel out of Egypt, the land of Bondage, on the Seventh Day. Shortly thereafter the people were encamped before Mount Sinai. There Moses revealed to them the fact that God wished to enter into a solemn covenant or compact with the nation. God promised that He would be their God, and that they would be His people, if they on their part would promise to obey His commandments. Ex. 19:5-6. The Israelites agreed to this condition. As the basis of His requirement God then delivered to them those laws, which we speak of as the Ten Commandments. The fourth had to do with the Sabbath. "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is a Sabbath unto Jehovah thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates." Ex. 20:8-10. The reason that is assigned for the choice of the seventh day is the fact that on the seventh day God rested from the labor of creation. In Dt. where Moses repeats and expounds the Ten Commandments to the next generation an additional reason for the selection of the seventh day is given. It was on the seventh day that God had delivered them out of the hands of the Egyptians. It is to be noted especially that this commandment regarding the observance of the Sabbath was not contained in the Civil Law, (Ex. 20:22-23:33), which fitted Israel's needs at that particular time and are no longer binding on the people of God, but in the moral law, the Ten Commandments, which continued to be the basis of God's dealing with the Chosen people, and which the Christian Church has always felt to be of binding and permanent significance.

2. But this brings us to our second question. Why does the Christian Church now regard the first day of the week as sacred, instead of the seventh, and when did the change from the seventh day of the week occur? We have to admit that the Bible nowhere specifically states that the change was to be made. We do find however, that Jesus Christ rose from the dead on the first day of the week, and that from that time on the Church observed the first day of the week as their holy day instead of the seventh. Jesus Himself seems to have sanctioned this change. After his resurrection he is recorded to have appeared to his disciples on ten different occasions. Seven of the appearances were on the first day of the week. He appeared to five different groups on the first day. His next appearance came one week later when the disciples were gathered together in the upper room (Jn. 20:19), and his next appearance exactly one week later under similar circumstances. The time of the other appearance is not recorded. That the first day of the week was the day of special religious observance from the beginning is made plain from an incidental reference in Acts 20:7. Paul anxious to be in Jerusalem tarried in Troas seven days in order that he might break bread with the Christians there on the first day of the week. Again he writes the Corinthians to give systematically to the Church on the first day of the

week I Cor. 16:2. John in Rev. 1:10 speaks of being in the Spirit on the Lord's Day. Our earliest historical sources after the Bible times support this contention. The Christian Church habitually from the first sanctified the first day of the week instead of the seventh. In recent years a few minor sects, e. g. the Seventh Day Adventists, have begun to observe the seventh day instead of the first. They declare that this is the Biblical injunction, which has never been repealed. The overwhelming majority of Christians however, feel that the Biblical principle is one day in seven. The seventh day was observed by the Jews because it was on this day that God rested from His work of creation, and because it was on this day that the Israelites were delivered from the bondage of Egypt. The first day is observed by Christians because it was on this day that Christ rose from the dead. To us the day to be sanctified is truly the Lord's Day.

II. The Purpose of the Christian Sabbath

Christians we have seen observe one day in seven as a Holy Day because the commandment so to do is contained in that moral code which from the very beginning has laid at the foundation of God's covenant relations with His people. But why did God require His people to observe one day in seven? It is easy for us to understand why He commanded them not to worship any other God, not to make of Him any graven image, not to take His name in vain. It is easy to understand why we are commanded to honor our parents, to refrain from theft, adultery, murder, falsehood and covetousness. But why are we commanded to hallow the Sabbath day? If we had only the Old Testament to go on we might conclude that God commanded Sabbath observance for His own sake, that He wished His people to give Him one seventh of their time that they might honor Him and acknowledge His claims on their lives. Jesus however, tells us that this is not the case. The Pharisees in his day were very jealous of God's rights on the Sabbath-day, and more than once they came into conflict with Jesus because He did not observe the day as they thought was proper. On one of these occasions Jesus had allowed his disciples to rub out some grain in their hands as they passed through a wheat field (Mt. 12:1-8). They accused Jesus of breaking the Sabbath rest required by God's word. Jesus pointed out by way of reply that even in the Old Testament labor was allowed on the Seventh day when it was required for the satisfaction of either human needs or divine. Mark (2:23-28), who gives us the earlier account, tells us that he said: "The Sabbath was made for man, and not man for the Sabbath: so that the Son of Man is lord even of the Sabbath." This is a statement of the utmost importance. Jesus tells us that God established the Sabbath not for His sake, not because He needs our time, or requires our homage, but for Man's sake, because man needs the worship and the rest which the Sabbath allows. All of our experience confirms the truth of this statement. Man does need periods of rest, regular stated periods of rest,—his physical constitution demands it. One of the great contributions which Christianity has made to the world is the well nigh universal seventh day of rest. For the sake of humanity we must not allow this boon to be withdrawn from any portion of our citizens. Man also needs periods of worship, regular stated periods of worship,—his spiritual nature requires it—and this too is a boon that we must safeguard for the people, for the people's sake. An important corollary of this truth is the fact that if our customary observance of the Sabbath proves detrimental to human interests then the observance must be changed. That was the situation which Jesus faced, and which led to the enunciation of this principle. It is just as true in our day as it was in His: "The Sabbath was made for man, and not man for the Sabbath;" therefore "the Son of Man is Lord even of the Sabbath."

But if the Sabbath was made for man, the further question comes, and it is a very important question, what interests of man is it supposed to promote. As we ponder over the 4th commandment:—"Remember the Sabbath day to keep it holy. In it thou shalt not do any work;" as we ponder over Jesus' precepts and practice, it becomes plain that the Sabbath is meant first to promote man's spiritual welfare, and second to promote man's physical welfare. Note that it is to promote both man's physical and spiritual welfare, and that his spiritual welfare is always counted the most important. It is true that man lives by bread, but Jesus insists that he does not live by bread alone, Mt. 4:4. It is true as Paul admits that bodily exercise is profitable, but he claims that godliness is more profitable, "having promise of the life which now is and of that which is to come." I Tim. 4:8. It simply will not do for a man to argue on Scriptural grounds that since the Sabbath is made for man therefore he is free to devote the whole day to recreation, say. The Sabbath was made for man, but primarily for his spiritual needs, which the Bible always considers the most important, and secondarily for his physical needs, which we admit are also important. These then are the great principles which must guide us as we seek to observe the Sabbath. That leads us to consider

III. The Observance of the Sabbath

We could easily fritter away our time and space by discussing whether it is right to do this or that, whether this is more wrong than that. Perhaps it will be best for us to discuss the underlying principles of Sabbath observance. We cannot hope to do more than discover the principles. We may suggest applications, but after all one must be guided there by his own individual conscience. The rules which the Bible lays down for Sabbath observance are two.

1. "In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid servant, nor thy cattle, nor thy stranger within thy gate." This rule may easily be pushed to unendurable extremes. It was in Jesus' day. The Scribes and Pharisees said for example that a woman could not trim a lamp on the Sabbath, nor look in a mirror, for in the latter case she would be tempted to pluck out any gray hairs that came to her notice, and either of these undertakings would be breaking the Sabbath rest. It was because Jesus would

not observe minute regulations that were con- sacred in His day that he earned the deadly hatred religious leaders. In justifying the action of his disciples in rubbing out the wheat in their hands to satisfy their hunger Jesus said in effect that works of mercy were not forbidden in the Fourth Commandment. In healing the man with the withered hand Jesus plainly that works of mercy were strictly in accordance with the purpose of the day. (Cf. Mt. 12:1-14). On the basis of these two incidents taken as interpreted in the Fourth Commandment that the framers of our religion said: "The Sabbath is to be sanctified by resting all that day, even from such worldly employments and recreations as are lawful on other days, and using the whole time in the public and private exercises of God's worship, except so much as is to be taken in the works of necessity and mercy." But it goes beyond the Bible requirements, and can be justified neither by its language nor its spirit. There is no suggestion in the Bible that we are to spend the whole time in the public and private exercises of God's worship except as much as is to be taken up in the works of necessity and mercy. We are to rest, but just how we spend our leisure is left to the Christian conscience in so far as we are guided by the second commandment. We might stop here for a moment to consider a few pertinent questions. Can we really secure any rest on the Sabbath? Do we spend our leisure in the most helpful manner? Do we spend our work on Monday morning with new energy with new zest because of the way that we have spent the Sabbath? Do we use our leisure in such a way as to interfere with the rest of others? What about company dinners for example? Can we bring our leisure under the works of necessity and mercy when we are of the cook? What about our recreations? Do we cause unnecessary labor on the part of others? Can we not consider this rule apart from the other. "Thou shalt do no labor" is a negative principle. It is a suggestion as to how we are to use our leisure. It can be considered only in connection with the other or positive rule laid down in the Bible.

2. Remember the Sabbath day to keep it holy. The Sabbath is a day which must be consecrated to God. Not for God's sake as we have seen, but for our own sake. This obligation carries with it definite and positive consequences. (1) Negative consequences. A Christian cannot employ his leisure in ways that destroy the spiritual value of the day, ways that are inconsistent with the holiness of the day. Our Puritan forbears interpreted this to mean we must spend all the time not required for our necessary or mercy in the public and private exercises of God's worship. This it seems to us goes beyond the purport of God's Word. But the words certainly mean that we are to do nothing that is contrary to the sacrament of the day. Now just what are forbidden by this plain and self-evident principle will be understood differently by different people, and will be different for different people. Each one must follow his own conscience. The best way to go about it is to consider whether or not this practice, this custom does destroy the spiritual value of the day, or does it preserve it. Perhaps we should also consider whether or not it destroys the spiritual value of the day for others. But (2) there are also positive consequences. We cannot keep the day holy unto God, we cannot advance our spiritual interests unless we make time and effort to spiritual matters. What are the ways in which the Christian can thank God for the day unto God? Many ways suggest themselves to our mind: the study of God's Word in Sunday School; the worship of God in His sanctuary; the reading of and meditation on the Bible at home; the reading of the church papers. One cannot be a good citizen unless he keeps informed of the public interest. One cannot be a very good Christian unless he keeps informed on the affairs of the Kingdom. The reading of other kinds of Christian literature, devotional works, missionary tracts, great Christian biographies, books on religious science, etc. Religious books of the greatest value are pouring from the press. The Education Committee in Richmond, your pastor, are glad to recommend such books to you—what you may happen to be. And then there are other forms of Christian service, mission Sunday schools, the sick, the shut ins. How do we spend the Sabbath? Do we keep it holy? Do we refrain from those practices which conflict with the divine purposes for the day? Do we use it so as to minister to our spiritual needs? It is not a question of breaking the Sabbath. It is a question of using it most wisely, most helpfully in accordance with its Divine purpose. How do we spend it better?

One last question that we must raise and that we must not lightly dismiss. How far should we seek to protect the Sabbath, or to put it in other words, to enforce Sabbath observance by legislation? In many countries this is a live question. Probably we can best serve the Sabbath as we think men ought to observe it. Certainly we would not require them to observe it. In the opinion of the writer we should go no further than to guarantee as far as possible the right of every man to one day's leisure, or worship out of seven. Probably we should not forbid by legislation all forms of recreation, only commercialized forms, which require labor if they are to earn their daily bread. The writer does not think he would favor a law forbidding golf, but he would be inclined to favor forbidding the employment of caddies on the Sabbath. The caddies may wish to earn their money, and men may be ready to open the golf course on Sunday, but young boys cannot judge wisely for their own needs, and adults are forced to keep their jobs. Is this the right principle to use in matters of Sabbath legislation or not?

March Tenth Is A Day Of Destiny For Our Great Church!

Of course every day is a destiny day for the Christian, but because on **Next Sunday** a challenging opportunity will be given to every member to register the beginning of a definite growth in the grace of giving, it is peculiarly a "Day of Destiny" for our great Church. It should be a day of advance for every church and every member. Here is the ballot form upon which you may vote your convictions. Let your hand register your heart's desire:

Benevolences

- Foreign Missions, \$1,590,000.00
- Assem. Home Missions \$840,000.00
- C. E. and M. R. \$405,000.00
- Religious Education \$105,000.00
- Assem. Train. School \$30,000.00
- Bible Cause \$30,000.00
- Synod's and Presbyteries Home Missions
- Educational work and Orphan Homes \$1,500,000.00

"As Much For Others As For Ourselves"

No. _____ Date _____ 19__

For the spread of the Gospel throughout the world, I agree to give through this church:

For Pastor's Salary and Current Expenses, \$_____ Weekly

For Benevolences _____ \$_____ Weekly

Name _____

Address _____

This pledge being purely voluntary may be recalled at any time by giving proper notice.

Current Expenses

- Pastor's Salary
- Current Obligations
- Sunday School Expenses
- Young People's Work
- Presbyterial Tax
- Pulpit Supply Collections
- Envelopes
- Sick and Relief

WHAT WILL YOU DO FOR HIM NEXT SUNDAY?

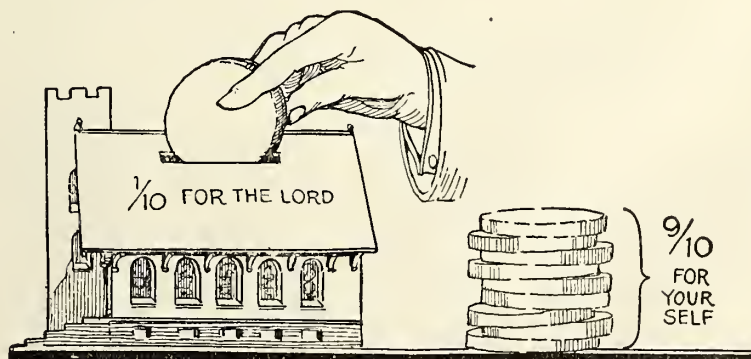
Will next Sunday mean a STEP-UP for you or a STEP-DOWN?—A step-Forward or a Step-Backward.

Will you make your pledge PER CAPITAL,—as the Lord has prospered you, or PER CAPITA,—a man-made basis?

Will you first give Him yourself and then let your giving be from the bottom of your heart, rather than from the top of your purse?

Will you accept the holy ministry of the Church Collection Plate as your weekly opportunity to enlarge your heart and prove your partnership?

Pray God's Rich Blessing Upon The Every Member Canvass, That Its Spiritual Purpose Be Achieved



DO YOU GIVE YOUR SHARE?

**THE STEWARDSHIP DEPARTMENT
305 HENRY GRADY BUILDING
ATLANTA, GEORGIA**

CHURCH NEWS

NEW CASH CONTRIBUTIONS TO ASSEMBLY INN, MONTREAT, N. C.

Woman's Auxiliary, First Presbyterian Church, Tampa, Fla. -----	\$ 100.00
Woman's Auxiliary, Arsenal Hill Presbyterian Church, Columbia, S. C. -----	5.00
A Circle, Myers Park Presbyterian Church, Charlotte, N. C. -----	34.00
Pine Bluff Presbyterial, Arkansas -----	10.00
Second Presbyterian Church, Memphis, Tenn. -----	5.00
A Friend, Burlington, Vt. -----	200.00
Two Friends, Hickory, N. C. -----	100.00
A Friend, Richmond, Va. -----	50.00
A Friend, Huntington, W. Va. -----	50.00
A Friend, Charlotte, N. C. -----	25.00
A Friend, Davidson, N. C. -----	10.00
A Missionary to Korea -----	10.00
A Friend, Maryville, Tenn. -----	5.00
A Friend, Boligee -----	5.00
Total -----	\$ 609.00
Cash for Furnishing Rooms in Assembly Inn	
Oakland Avenue Presbyterian Church Rock Hill, S. C. -----	\$ 350.00
Synodical of Georgia -----	350.00
Synodical of Virginia -----	350.00
Synodical of West Virginia -----	350.00
Synodical of Texas -----	350.00
Mrs. W. O. Aldridge, Estill, Miss. -----	350.00
Total -----	\$2,100.00

Some receipts in part payment for furnishing rooms have not been listed but will be listed when the full amount of \$350.00 is paid.

In behalf of the Mountain Retreat Association we express our most hearty thanks to those making the above listed contributions.

Is there not some Men's Bible Class, some Auxiliary, some individual or some church that will quickly embrace the opportunity to have a memorial room in Assembly Inn by furnishing a room at a cost of \$350.00. Assembly Inn will be the one outstanding building and historical center of the Assembly. It should stand for a thousand years and the leaders of the church, missionaries, elders, deacons, preachers, our noble women and thousands of others for generations to come will abide awhile within its walls.

The furniture is now being bought, there are eighty rooms yet to be provided for. If it is not convenient to pay the whole amount in cash, payments can be made later if you so desire. Please be prompt and send in your subscriptions as soon as possible.

The question is will there be room at the Inn when the Assembly convenes next May?

Please send all checks and subscriptions to the Mountain Retreat Association, Montreat, N. C., marked for "Assembly Inn."

R. C. Anderson, President.

February 27, 1929.

CHRISTIAN EDUCATION IN SOUTH CAROLINA

To the Churches of the Synod of South Carolina:

The Synod's Permanent Committee on Education desires to remind all of the churches of this resolution adopted by the Synod last October:

"That we call the people of our Synod to their knees to pray for God's work in this crisis; and urge them to more heroic faith in their struggle to save their schools, and to more generous giving toward their support and deliverance from debt."

The Committee would urge upon pastors, sessions, deacons and church treasurers the necessity of seeing that the amounts asked for all four of the Synod's educational institutions, as well as the special pledges made to meet a critical emergency at Presbyterian College, be fully paid before the end of the church year; and that the full amounts asked for these institutions be put into the church budgets for the new church year.

Permanent Committee on Education.

February 26, 1929.

THE DEATH OF REV. L. B. TATE, MISSIONARY TO KOREA

I am sending you a brief notice of the death of the Rev. L. B. Tate, February 19. It was my privilege to assist in the funeral service, and to be with Mrs. and Miss Tate, at that time.

Mr. Tate had gone to Miami for Sunday, where he had spoken four times, on our work in Korea. Thence he went to Key West, where he spoke on Monday night, to a very enthusiastic audience. On Tuesday morning he went, as he had written Mrs. Tate he would, with a group of professional fishermen for some deep sea fishing. He hooked a large fish, and exhausted himself, in the struggle to land it. Soon afterward he complained of feeling bad, and soon passed away, saying to those about him, "I shall soon be home."

Mr. Tate was born in Calloway County, Mo., September 28, 1862; educated at Westminster College, Fulton, Mo., and McCormick Seminary, Chicago, Ill. He volunteered in 1891, designating Korea, as the field of his choice to which field he went with six others in 1892. With these he opened our mission there, and served 33 years, returning by reason of impaired health in 1925. He made his home at Frostproof, Fla., where he gathered around him a host of friends, who remain to mourn his going. "Know ye not that there is a prince and a great man fallen this day in Israel."

W. T. Mann.

Bartow, Fla.

NORTH CAROLINA

Union Church, Lowell, Route No. 1—Beginning on Thursday evening before the first Sabbath in February our quarterly communion day, the pastor of this church, Rev. J. E. Berryhill, preached each evening the remainder of the week. Three were added on profession of faith, and two by letter during the past quarter. On February 22nd from 7:00 to 9:30 in the evening, the ladies of the church entertained the men of the church at a two-course dinner in the school auditorium. There was a large attendance and a season of fine fellowship.

Members of the Woman's Auxiliary gathered in the morning at 10 o'clock on February 13th to study Dr. Egbert W. Smith's book, "The Desire of All Nations." Each chapter was presented by an appointed leader.

At 1 o'clock a delicious luncheon was served and a pleasant social hour was enjoyed.

A generous offering for foreign missions was made at the conclusion of the book.

At the Gaston County Christian Endeavor Rally held in West Avenue Church, Gastonia, on February 18, the Senior Christian Endeavor of this church was awarded the loving cup for making the highest percentage on the efficiency chart for the past three months.

Greensboro, First Church—Beginning Monday morning, February 25, Mrs. Henry Roan, of Winston-Salem, conducted a Bible study course for the women of the church. Mrs. Roan is a brilliant Bible student and has just returned from the Holy Land, where she made a study of the Bible with the Travel Institute of Bible Research of New York. Aside from the fact that Mrs. Roan is a very interesting speaker and the lectures will be a real treat for our women, this course is one of the requirements for the Standard of Excellence and our ladies made a special effort to attend these five meetings.

The Woman's Auxiliary meeting Monday, February 18. The speaker for the afternoon was Dr. W. H. Frazer, president of Queens College, whose subject was "The Vital Need of Christian Education at This Time."

Mt. Gilead—The membership of this church having doubled and a beautiful house of worship built since the last election of officers eight years ago the session called the congregation to elect additional officers. At the meeting January 27 a nominating committee consisting of an elder, deacon, member and two women was appointed. February 10 their report nominating Deacon R. L. Martin, R. A. McRae and Dr. N. G. Nicholson Elders and J. D. Misenheimer, F. M. Nash, W. J. Batten, T. R. Upchurch and W. C. Robinson Deacons was adopted.

February 27th the ordination and installation service was held. Messrs. Misenheimer and Nash came to us as Deacons and were installed, the others were ordained and installed. This gives us a splendid official body of six elders and eight deacons.

Sugaw Creek—The Woman's Auxiliary held an all-day meeting on the study of the Foreign Mission book, "The Desire of All Nations," on Thursday, February 28. A chapter each was presented by different ladies, followed by discussion. Our supply pastor, Rev. J. G. Garth, discussed the chapter on "The Preacher and Missions." The meeting paused at noon for lunch, when the fellowship of neighbors was greatly enjoyed. An offering was taken for foreign missions.

Mr. Leroy P. Burney, student of Columbia Seminary, who has been called to this charge, was with us Sunday. The congregation is in great hopes of his accepting this call.

A meeting is in progress at this church this week. Rev. J. G. Garth is being assisted by Rev. A. A. Walker, superintendent of Home Missions in Mecklenburg Presbytery, who is doing the preaching.

Bessemer and Long Creek—These two churches recently had periods of mission study in the book, "The Desire of All Nations," the one following the other in the two weeks. Mrs. Coyte Hunter, the pastor's wife, had charge of the study. She is a graduate of the Assembly's Training School. A young people's society has been organized at Long Creek, which is being enthusiastically attended. There are 24 members.

Flora Macdonald College—The second quarterly recital was given by the School of Music in the college auditorium on Monday evening, February 25, to a most appreciative audience. As in former recitals the students displayed much talent and careful preparation in their respective numbers and showed full credit to the different teachers with whom they are studying. Each number on the program fully merited the liberal applause accorded. Especial mention should be made of the chorus and orchestra and the solo "Concert Etude" by McDowell, played by Miss Mary Eunice Wells, from Wallace, N. C.

The Flora Macdonald Choral Club, under the direction of Dean Alfred H. Strick, will broadcast a program from Station WBT, Charlotte, N. C., March 14th, from 8:00 until 8:30 p. m. Fifteen members selected from the chorus will sing two numbers, and there will be vocal solos, piano solos and a string quartette.

Laurinburg—Announcement was made this week by the pastor, Rev. Carl B. Craig, that beginning March 11 and continuing through Sunday, March 17, and possibly longer, Rev. A. R. McQueen, of Dunn, will preach in a series of special meetings at the Presbyterian Church here. Mr. McQueen has been speaking in the county recently in behalf of the Flora Macdonald College endowment and is well

known to the people. He is one of the leading preachers of Fayetteville Presbytery and active in the work of the church.—Laurinburg Exchange

Charlotte, Second Church—Dr. Hardie will open the Communicants' Class this year and he invites all boys and girls who are considering church membership, together with those who have recently been baptized. The first session of the class will be held March 1st. Succeeding sessions will be held each Friday afternoon in March.

A Kindergarten for children of pre-school age will be opened in the Beginner Room of Second Church on March 4. Sessions will be held daily from 10:00 to 12:00 for the months of March, April, and May. Mrs. Guy Bingham will be the teacher. A fee will be charged.

Charlotte, First Church—The opening session of the Young People's School of Missions, February 28, was splendidly attended, 55 being present. A most interesting supper was prepared and served by Miss Orr's Department of the Sunday School. After the supper, a very interesting study of Africa and of the work of the Christian Endeavor was taken up. Dr. Johnson presented the stereopticon slides with his lecture.

The course will be continued next Friday, being served at 6 o'clock. Members of the Intermediate and Young People's Departments of the Boy Scouts are cordially invited to come.

Presbyterian Orphans' Home, Barium Springs—The pulpit at Little Joe's Church was filled by Dr. McConnell, of Davidson College, the last Sunday of February. Dr. McConnell is a favorite among the boys and his message was directed especially to the boys, using as his subject "The Boy Samuel."

At this writing our pastor, Rev. W. C. B. much improved and we sincerely hope that he will be able to leave his bed soon.

Indian Trail—Siler—During the first week of February, Rev. Lacy L. Little, D.D., Moderator of the Synod of North Carolina, made missionary a very vivid resume of the history of the Kiangyin, China, in which he has participated since its beginning. In this address he showed graphically how God "makes the wrath of praise him;" how in our own day the machinations of evil are marvelously turned about to the "ance of the gospel."

At Indian Trail Dr. Little showed how God's blessing as enjoined in the New Testament is being carried on by Chinese Christians. How Christian factors have entered with momentum into the reshaping of Chinese institutions.

From these discourses of Dr. Little on missions and Chinese Christianity, one carries a strong impression of the higher, divine reality that characterizes Christian Missions. The people of two churches have expressed very high appreciation of the interesting and quickening messages by Dr. Little.

Prospect—Elder T. C. Beaty passed away at home at Mooresville on Friday afternoon, February 22nd of February. For many years he was unable to attend church services, but up to his interest never wavered. He is the father of Rev. Frank Beaty, of Hammock Gulf, and Letty Beaty, our splendid missionary in Mexico. He was a dear, and well-loved saint of God, whose Word was continually upon his lips. For many years he was an elder in Prospect Church, united with the church in his youth. The services were held from the home, and at Prospect Church, Mooresville on the 23rd of February. Rev. J. D. Deans, assisted by Drs. I. N. Kennerly and R. A. White. A large concourse of neighbors were in attendance and all the children present but the minister son, and the minister's daughter. The sympathy and love of the church goes out to the widow and the family thus another dear saint of the Lord has gone.

On the 19th of February Elder and Mrs. Lowrance, of Prospect Church, were fifty years married. This was a great day in their lives, when they gathered from near and far away to do the honors. Not less happy than they were their many children and grandchildren, by whom they are greatly loved. Mr. and Mrs. Lowrance was born, reared, and have lived all their years in Prospect Church.



Mr. and Mrs. D. W. Lowrance
Mr. and Mrs. Lowrance have been subscribers of the Presbyterian Standard for the 50 years of their married life.

were married by the Rev. Mr. Penick, in 1879, at Prospect Church. While Mr. and Mrs. Lowrance were the recipients of many valuable presents

Church did not forget them, when they were ignored by the church people at the manse on day night the 21st. Addresses were made at me by the Rev. R. A. White, of Mooresville, and by the pastor, Rev. J. D. Deans.

APPALACHIA

Waynesville Presbytery will meet in the Presbyterian Church of Waynesville, N. C., Tuesday, April 16, 1929, 10 o'clock a. m. Wm. S. Wilson, S. C.

Dr. Joseph R. Sevier, President of Fossil School at Hendersonville, delighted one of the February congregations that ever assembled at Brevard Church, with a sermon on "Life" at morning service on the 17th. This correspondent heard a discourse as apt in diction, splendid in description, pertinent in illustration, replete with spiritual power, and effective in moving the hearts of the audience. Dr. Sevier also gave the congregation good advice about the early choice of a pastor, and stated that his co-operation in supplying a pulpit for a while would not be a success if it resulted in delay in that matter. The Brevard Presbytery are most fortunate in having him to fill the pulpit for alternate Sundays until they get a permanent pastor to Mr. Crawford. An elder says of Dr. Sevier that he is old Colonel "Nollichucky Jack, of the old King's Mountain" come back and in his old position.

SOUTH CAROLINA

Leadership Training Conference will be held in this church March 10-15. Teachers and members of the Sunday School and many of the officers of the church and parents will enroll in one of the courses which is being offered. "Story Telling" will be taught by Miss Bauman. In the Young People's Division, the unit on "Adolescent Materials" will be taught by Miss Louise Slack. Officers of the Church School and officers and members in the departments will take "Organization and Administration of the Church School."

Presbytery of Enoree will meet in Greenville, S. C., on the 16th day of April, 1929, at 11 a. m. E. P. Davis, Stated Clerk.

First Church—Ten ruling elders and 11 members were added to the official boards of the church, February 24, when ordination and in-charge services were held. The Rev. R. A. Lapsley, D. D., officiated. His father, the Rev. R. A. Lapsley, D. D., of Richmond, charged the congregation. Dr. W. S. Currell charged the new officers: C. F. Piper, E. S. Cardwell, Dr. Reed Smith, J. Sloane, C. J. Cate, P. H. Jamieson, J. S. Ver- W. Wassum, George McCutchen and W. S.

Members: G. R. Little, Roy A. Little, W. J. Roddey, R. Spencer, T. D. Cardwell, Joel E. Elcan, Walker, J. T. Woodward, J. J. Robb, C. W. Ts and W. J. Taylor.

Presbytery—At recent meetings of Har- Presbytery Rev. W. H. Stevenson was received in the Presbytery of Catawba A. R. P. Synod. He was accepted by him from the churches of

NEW CHURCH

picture which accompanies this article shows the new Creek Presbyterian Church as it appears after the addition of the Sunday School building at the rear, and the portico at the front. This work was completed in the last of 1927. The Plan Committee consisted of W. P. Todd, Adrian Cathey, C. W. Love, Torrence, and H. K. Hallett. The Finance Committee consisted of T. W. Sadler, C. W. Todd, R. Cathey. The Building Committee consisted of W. P. Todd, Wilton Todd, and S. O. Baker. The building was completed Mr. Baker moved to the new church, N. C., and Mr. W. R. Sadler was elected pastor. C. H. Rowan served as an advisory member of the committees. Mr. Louis H. Asbury, of Char-

Wedgefield, Tirzah, Hebron and Hepzibah. Later Rev. E. C. Clyde was received from the Presbytery of Concord, N. C. A call from Indiantown Church was accepted by him. These brethren have been installed in other respective churches.

Rev. J. M. Forbis, Stated Supply for several years at Andrews, was released by Presbytery and a dismissal granted him to Bethel Presbytery.

Mr. A. K. Dudley was received under care of Presbytery as a candidate for the ministry. W. H. Workman, Stated Clerk.

Newberry, Aveleigh Church—The present pastor has just completed his first year's work in this field. It has been a year marked by numerous activities, including the election of additional officers, a Vacation Bible School, organization of another young people's society, two weeks of evangelistic services, a recently conducted School of Missions, by Dr. C. Darby Fulton. We have lost five members by death and eleven upon dismission to other churches. God has seen fit to bless us, however, with the addition of forty-two new members, of whom twelve were upon profession of faith. With God's blessings attending us, the future seems bright; we hope to make material progress during the coming year.

GEORGIA

Athens Presbytery meets at Cornelia, Ga., Tuesday, April 16th, at 8:00 p. m. J. S. Cartledge, Stated Clerk.

Atlanta, North Avenue—It has been our good fortune to secure Dr. Harry Rimmer of California, who spoke so interestingly to us Sunday morning, February 17, to conduct a series of Evangelistic services in our church beginning Sunday, March 3rd through the 17th, with meetings in the evening.

All this week and continuing through March 29th, at the Baptist Tabernacle Union Meetings will be held for one-half hour, from 12:15 to 12:45. There is ten minutes of song and prayer followed by twenty minutes Evangelistic message.

Last week the meetings were handled by the Episcopalians and messages were brought by Episcopal Bishops in convention here.

LOUISIANA

The Presbytery of Louisiana will meet in the First Church of Lake Charles, La., on April 16, 1929, at 7:30 p. m. D. F. Wilkinson, Stated Clerk.

MISSISSIPPI

The Presbytery of Central Mississippi will meet in Pickens, Miss., on Tuesday, April 9, 1929, at 7:30 p. m. Foodman, Miss. E. W. Ford, Stated Clerk.

ARKANSAS

Central Church, Little Rock—During the months of January and February, without any special effort, beyond that of the regular service of the Church, twelve new members have been received into the membership of the Central Church, Little Rock. The budget of the Church for the new year was presented to the congregation on Sabbath morning, February 24, and adopted; and the fifteen teams selected and

lotte, N. C., was selected as the architect. Mr. Asbury is one of the leading architects of the State, a Christian gentleman, and a most agreeable man to deal with.

In addition to the Sunday School building and portico, which were financed by the congregation, a retaining wall at one corner of the church grounds, and a new floor in the old church auditorium were financed by the Woman's Auxiliary of the Church at a cost of about \$900.00. The total cost of the additions and improvements to this old country church was about \$15,000.00. The improvements have resulted in an increase in the average Sunday School attendance of about 15 per cent as well as in an improvement in the character of the work done.

C. H. Rowan.

names read out for the EMC, March 10th. "Loyalty Day" will be observed, and a close, personal follow up will conclude the canvass.

Second Church, Little Rock—The third Sunday in February Rev. Hay Watson Smith completed his 18th year as pastor of the Second Church. During that time a new church and a new manse have been built and 1,737 members have been received. At present the Church is growing faster than at any previous time in its history. The Sunday School, under the able superintendency of Dr. H. A. Dawson, who is connected with the State Department of Education, is better organized than ever before. The Auxiliary has chosen an unusually efficient Board for the coming year.

WEST VIRGINIA

Berkley Springs—About 1873, George M. Gill, a Baltimore Lawyer, visited the celebrated Berkeley Warm Springs, in Morgan County, W. Va. There he became an important helper in building a comfortable attractive Presbyterian Church. A few years later he directed and aided the young deacon and church treasurer (this writer), in a successful campaign to pay the deed of trust on the church: due to Mrs. Dangerfield, a Baltimore client of Mr. Gill.

With only six members, the Berkeley Springs Presbyterian Church was organized by Winchester Presbytery. Four women and Doctor E. Boyd Pendleton and H. C. V. Campbell. Campbell was a rather bashful young clerk in the village store. He was the first deacon and Sabbath School superintendent, but served later as an elder, and eventually as pastor. He became an efficient and talented church officer and pastor there; and for the Presbyterian Church in Salem, Va. He and Rev. Doctor W. C. Campbell, father of the Presbyterian churches in Roanoke City, were youthful members of the Presbyterian Church in Gerrardstown, Berkeley County, W. Va., where their father was the village cabinet maker. Harry Campbell, as he was locally known, got a neat mission church built at New Hope, four miles east of Berkeley Springs. The Duckwall Church, two miles north, is another mission of the town church. But both have been organized into churches by Winchester Presbytery. The state road to Hancock, and the one to Martinsburg now invite ambitious farmers to some 4,000 acres of land, within perhaps three miles of one or the other of them. This little group of mission churches has furnished four living Presbyterian preachers, including a Princeton student, who has proved a successful pastor for another denomination. A fifth is living; but not on earth. They furnished the first pastor for the Presbyterian churches of Bluefield and Bramwell, Mercer County, W. Va. And influenced the training of ministers of various denominations, who have preached Christ's Gospel in New York City, and wide sections of Virginia, West Virginia, and Maryland. If we include Dr. Campbell of Roanoke, and the use of printed publications, the institute of the little village cabinet maker has probably preached the Gospel to a full million of men, women and children. And they are passing on to other millions, the glad tidings from God.

J. McCarty Duckwall.

Berkeley Springs, W. Va.

The Presbytery of Bluestone will meet in stated spring session in the Presbyterian Church, Mullens, W. Va., on the 15th day of April, 1929, 7:30 p. m. W. C. Neel, Stated Clerk.

Berkeley Springs, New Hope and Duckwall Churches—Since the New Hope Church was organized by Winchester Presbytery, last fall, and protracted meetings held there and in the Duckwall church, those two churches have taken on new life. The men of Duckwall Church have organized, and are providing a night service for the alternate Sabbath, when their pastor, Rev. Geo. H. Rector, preaches at New Hope. That gives their church services every Sunday night. And the new members and former members have increased and improved the Sabbath School. Mr. Rector preaches in Berkeley Springs every Sunday morning.

A very interesting and successful protracted meeting has just been held in the Berkeley Springs Church. Rev. J. A. Wood, of Keyser, was the preacher for the occasion. But a funeral called him home at the critical stage of the meeting. The pastor had prepared for the meeting, by getting the local pastors to preach every night, for one week, before Mr. Wood arrived. When he left, the meeting was thus carried on into the next week. The congregations much enjoyed his preaching, and that of their home pastors also.

TEXAS

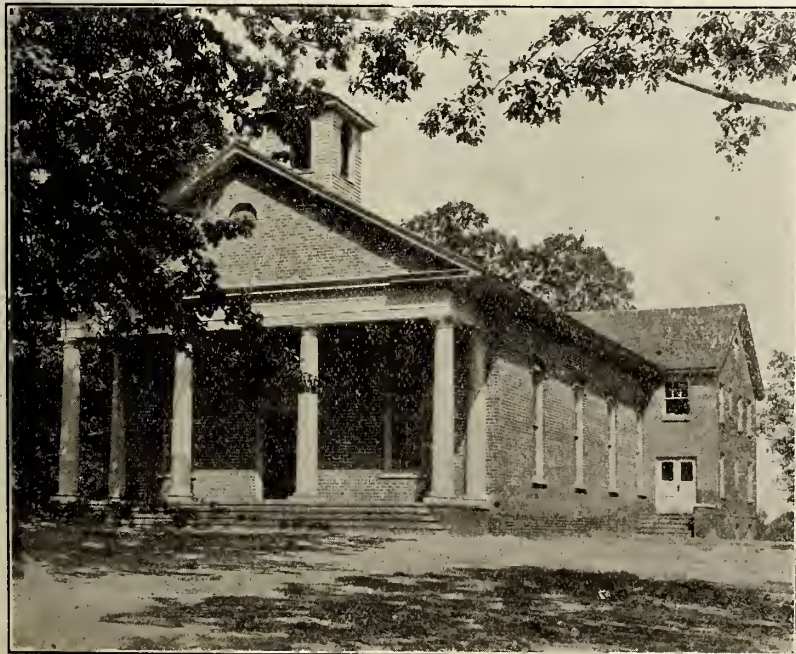
The Presbytery of Brownwood will meet in San Angelo, Texas, 8 p. m., April 16, 1929. Malcom Black, Stated Clerk.

MISSOURI

Westminster, St. Louis—Xenia Theological Seminary is projecting a series of lectures which are to be popular, non-technical discussions of things which ought to interest every church worker and Bible teacher. These lectures will be for the Christian people of St. Louis generally and will be given at this Church each Thursday night beginning this week and continuing for five weeks. The discussions last Thursday night were:

1. The Founding of the Church, led by Dr. Webster.
2. The Boundaries of a Neighborhood, led by Dr. McCreary.

(Continued on Page Eighteen)



Men-of-the-Church

Presbyterian Church in the United States

REV. J. E. PURCELL, D.D., Executive Secretary
HENRY GRADY BUILDING
ATLANTA, GEORGIA

REV. JOHN L. FAIRLY, D.D., Wilmington, N. C.,
Editor in Charge of Men-of-the-Church Department

(The following is the outline of an address delivered by Rev. William F. Weir, D.D., Director of Men's Work in the Presbyterian Church, U. S.A., before the Interdenominational Council on Men's Work, Chicago, Ill., December 18th, 19th, 1928. Although the plan differs somewhat from the plan of our church, it will prove very helpful.)

ORGANIZATION OF THE LOCAL CHURCH

William F. Weir

In our Presbyterian Church, U. S. A., the one greatest objective for twelve and a half years of promotion has been the organization of men in the Local Church. During the first four of these twelve and a half years I was working alone on this job. During the last eight years of this period there have been three men with their office staffs; and during six years of this period four men; and during two years of this period five men with office staffs and equipment. This means that an effort of considerable proportions has been made in our denomination to organize men in our Local Churches. This staff, with its well furnished equipment, is operating now on a normal budget of \$44,090; and during the current and next church year an additional \$10,000 for the specific purpose of promoting a series of District Men's Conventions.

The method of promotion of this great objective has been, in large part, afternoon and evening Conferences of the men of small groups of churches, in fellowship dinner meetings. Our staff reaches in these Conferences approximately 50,000 men each year; and through other methods of publicity, literature, correspondence, etc., approximately 50,000 men. We have secured to date an enrollment of around 3,600 Organizations of Men in Local Churches, with considerable data on their activities. Some of these organized bodies of men are highly efficient, many of them are large value, and almost all of the most considerable value in the work of our Local Churches. We have built up in this connection a list of men that now approximates 6,000 who are our contact men in the field. They consist of Presidents of Men's Clubs or Brotherhoods, teachers of Men's Bible Classes, and Chairmen in Presbyteries who are responsible for Men's Work.

During this year and next church year we are seeking to speed up the organization of men in Local Churches through a series of around twenty-six District Conventions. The General Council and the four Boards of our denomination send their representatives to these Conventions. We are able to secure outstanding pastors and lay leaders for these programs. The purpose is to present to men the whole work of the Church and the total task of men, all of which is to be accomplished mainly through Organized Men's Work in Local Churches. While we are without data relative to contributions, since there are no separate budgets for Men's Organizations other than their incidental expenses, we are very confident that contributions to our churches are on a much better basis because of this propaganda among the men. It is the consensus of opinion generally among our leaders that the next urgent step must be the getting to the men of the church with a program of work for men which functions mainly through their Organized work in Local Churches.

We are depending for speeding up the work on our Men's Conventions, on the basis of having these Local Organizations established in the churches. Our churches now send delegates to the Convention who can take back workable methods to the Local Churches which will be actually operated in them. In the former day we learned that when the Convention was over, all was over. We can now conserve the results of Conventions.

These Conventions are one-day or twelve-hour conventions, since many more men will attend a one-day convention than would undertake to attend if it continued longer. It is not practicable for men to be absent from home for long periods of time. It is the day of the automobile and we are learning that a large proportion of our convention men come by use of the auto.

We discover that more than two-thirds of the convention delegates are laymen and that they are attended by the younger men. We are thus reaching the new generation of leaders in the Local Churches. While we have taken up convention programs we have not on this account departed from our policy of aiming directly toward the organization of men in their own churches.

Obviously, for most men the Local Church is the only field of continuous service in the work of the Church. Men may and do serve throughout the year and all the years in these programs of work in their own churches. The principal part of the training of men, as well as of the activities of men, must be carried on in the Local Church. Our Men's Bible Classes, our Men's Forum and Fellowship Meetings, etc., contribute definitely to the training of men. Two much cannot be said in favor of building fellowships of men of the same church. No group of men in the community has so many precious experiences in common, and so many common great responsibilities as the men who belong to the same Local Church. This group of men can do more for one another and for other men than can any other organization of men.

The importance of developing the Local Church is obvious on account of the fact that almost all resources for our many Christian enterprises come of the Local

Church. Men who become leaders in various enterprises, almost without exception, receive their training and inspiration in their own church. Most of the money for these varied and splendid Christian enterprises is produced by the spirit of sacrifice and benevolence through the preaching of the Gospel and the training of men in their own local churches. The Anti-Saloon league has always been conscious of being a League of Churches. Y. M. C. A. men and money are in very large part the product of the Local Church, as are Red Cross funds and workers, community funds and workers, etc.

The Local Church is a permanent institution. No matter what shall occur in future years relative to church union it will always be true that the greatest objective will be founding and developing of Local Churches. The Church is the Local Church or the Christian Congregation. Public worship, the Sacraments, the Covenants center in our Local Churches. The most important activity ever put on in a community is when the Christian people are assembled in their churches worshipping God, observing the Sacraments, and hearing the Gospel preached. Our churches are not better than the attendance on public worship, the renewal of vows through the observance of the sacraments, and through worship of God.

We cannot magnify beyond measure the importance of the Local Church and of organizing men in it. One urgent necessity is to make clear to men the very essential place that the Local Church holds. I am persuaded that most men without such instruction feel that their work in the Local Church is monotonous, repetitious, and of small consequence. Absolutely the contrary is true. It is my judgment that we will not go very far in Men's Work without making clear to men the essential place of the Local Church. This will inspire and motivate men for work. It will make them grateful and they in their own churches are at the very center and heart of our great Christian enterprise and that their opportunity transcends all other opportunities that God gives to men.

PROGRAMS FOR MEN

By Fred T. Barnett
Methodist Episcopal Church South

An important principle that ought to govern us in the working out of programs for men's organizations is that programs are made for men, and not men for programs. A perfectly-prepared program, with the essential elements of fellowship, worship, instruction and service taken into consideration, which fails to grip the attention and enlist the consecrated efforts of the men, must be regarded as a failure. A careful study, therefore, of the needs of our men, many of whom have immature and undeveloped conceptions regarding the mission of the Church and the world Kingdom of Jesus Christ, is absolutely essential in the preparation of an adequate program for men's meetings.

Need of Fellowship

Effort should be made to discover the best ways and means by which a deep and satisfying fellowship can be developed through the Brotherhood meetings for the men of the church. It is pathetic to think how many of our Protestant men get most of their fellowship with men and their sense of brotherhood in organizations wholly outside of the church. We believe that the heart of Jesus Christ is grieved at the lack of emphasis in many of our churches on the fundamental importance of binding men together into a common fellowship as members of the body of Christ, and it is well to recall those solemn words of the Master: "By this shall all men know that ye are my disciples, if ye have love one to another."

There is a regrettable tendency among American men, even in our men's organizations in the church, to be content with a feasting, fun-making program, with limited appreciation of the fact that the finer fellowships of life are developed in an atmosphere where men co-operate together for the performance of worth-while, unselfish, tasks for their fellow-men. Our programs, therefore, must include fellowship, instruction and inspiration, opportunity for self-expression, and definite plans for the enlistment of the men in the great objectives of the Kingdom of God.

Practical Programs

These programs must not deal too much in mere abstractions. Our American men are active beings in the business, social and political realms, and the program of the Christian Church must be presented to them in the language and by the method of practical, concrete application of the principles of Jesus to the world in which men live. Vague, glittering generalities will not appeal to the average American man, but programs dealing with the issues which confront men in their daily lives, which show the Christian Church in action, and which demonstrate to our men their place in this great world program, should be emphasized in our men's organizations. These programs should bring men face to face with God and with their individual and corporate responsibility to assume their part of the burden of promoting the Kingdom of God in all of the relationships of life.

Programs for men should not be too formal. A careful study of successful men's Bible classes in the South, as well as the Brotherhood Movement in England, reveals the fact that the meetings of these organizations are not cold and formal, but are characterized by a freedom, a friendliness and spontaneity, which seems to make a strong appeal to the average man. Without denying the place in the regular services that our programs for men's organizations must partake of a more informal character. Great wisdom will be required to so construct our programs for men as to make adequate provision for such fundamental features of worship, fellowship, instruction and service, without appearing to be too formal and mechanical in our approach.

These programs should be built around the needs of

the average man. It is not safe to assume that a successful hardware merchant, the busy doctor, the leading lawyer or the progressive farmer is a found philosopher of the Aristotle type. Nor we assume that such men are necessarily possessors of expert knowledge and ability in the affairs of the Kingdom of God. The program of Jesus is enough to challenge the best in every man, whether he be rich or poor, whether he be highly educated or illiterate, whether he be superficial in his outlook or profound in his thinking.

Emphasize Fundamental Principles

These programs should deal with the fundamental principles and aspects of a man's Christian life. Personal testimony should be among the themes included in any constructive program for men's meetings.

These programs should confront men with civic and social responsibilities in the community in which they live. With this end in view, the program for our own Brotherhood meetings in September, October of the present year were "The Stewardship of Citizenship" and "Prohibition—A National Issue."

Work among boys constitutes a fruitful field of service for the men of the Church, and should, therefore, occupy a prominent place in our program for men's meetings and also in the service activities of our men's organizations.

Other forms of community service should be included in the programs of the men's organizations. Men should be led to see their unique opportunities to serve their fellowmen through the program of Brotherhood and the local Church to which they belong. The social service activities of too many testant laymen are performed wholly outside of the Church, and without detracting for one moment the spiritual mission of the Christian Church, we are profoundly convinced that our men's organizations must undertake a very definite and constructive program of service in every community which will minister to the bodily, intellectual and social needs of the people, as well as to their moral and spiritual fare.

Definite Information

These programs should provide definite information respecting the great movements of a man's denomination, and in our own Brotherhood Movement, have provided programs of such topics as the Seward Endowment Fund, the Christian Education Movement, the Work of the Board of Christian Missions, the other Boards of our Church, and similar phases of our Church Program.

Our plan has been to provide at least two programs during the year on the missionary operations of our church, for the months of January and February, which constitute the social period for missionary activity in our denomination. Our topics for the months of 1928 were "Christianizing the Home" and "Methodism in the Land of Confucius." For the months of January and February which lie just ahead, our topics are "Methodism and Mexicans in the United States" and "Methodism in Poland."

The ignorance of the average layman regarding the program of his Church is little less than appalling, and if we can acquaint our men with the sacred and helpful ministries of the Church in the life of the modern world through the Brotherhood program, we believe they will develop a new sense of interest in their church membership and will be more willing to invest of their time, talents and money in the promotion of such a program.

Christian stewardship should be given large emphasis in the building of our men's programs. Men should be led to realize that nothing less than the complete dedication of their lives, including their time, talents, business, profession, education and material possessions, is worthy of a professing Christian. Stewardship of all that we are and all that we possess should become the underlying principle and basis of our whole men's work in the Church. The practical phrases of this fundamental doctrine should be overlooked, and men should be taught the very practical and spiritual way of acknowledging God's ownership of the whole is by setting up a business-like, systematic way a definite program of their income for the support of the Kingdom of God, and that this minimum basis should be established in accordance with the prosperity which may be to the life of the individual Christian.

Evangelism should be dealt with in our Brotherhood programs, since we are convinced that the religious lives of countless scores of American Christians are being starved for lack of adequate expression in the forms of personal testimony and effective witness to a personal knowledge of Christ.

DR. WILLIAM F. WEIR AT COLUMBIA SEMINARY

One of the outstanding things in Men's Work the whole year will be the series of addresses by William F. Weir, General Director of Men's Work in the Presbyterian Church, U. S. A., to the students of the Columbia Seminary, Atlanta, Georgia, March 11-13. So far as the writer knows this is the first series of addresses on Denominational Men's Work delivered by any Seminary group in this country.

No better man for the task could be found than Weir. He is a graduate of Washington and Jefferson College and the Western Theological Seminary. He held large pastorates in Ashtabula, Ohio and W. Ohio. From 1906 to 1914 he was an active part just as other pastors were in the Men's Work, maintained in the pastorate. During that period he did considerable promotion including two state conventions. He became Chairman of the Synod of Ohio. He became Chairman of the Assembly's Committee in March 1914, and came its General Secretary in 1916. During the years, 1914-1916, there was no field worker and really in charge of all that was being done.

a leading figure in that realm of service with growth ever since. As a student of the principles of Christian work of modern church men, it has been recognized beyond his own denomination. Department Staff addresses annually 100,000 men in various conferences and conventions, seeking to inspire and inspire the modern church men with something of present day responsibility for the progress of the Kingdom of God through the Church. The educational program of Men's Work, so far as the total program of the denomination is concerned, is widely recognized. His addresses are the product of wide experience and accurate observation.

Weir's themes will be:
 "Whither the Church?" Setting men's minds about the progress of the Church.
 "Why Men Believe in the Church." The situation and grounds for belief that appeal to average men.
 "Religious Movements Among Men." History of religious movements.
 "Permanence determined by results." Organizational movements necessary.
 "The Ministries of the Church." Ministry essential to man welfare through the Church alone.
 "The Responsibility of Men for the Programme of the Church." Men's part vs. that of women, young people.
 "The Fellowship of Christian Men." Making the Men's organization organic. The discovery by men of their own interests in the Church.
 "Men's Organizations and Their Activities." A constructive yearly program of activities.
 "Program of Jesus For Men of Today." Awareness of His methods applicable to our situation.
 R. T. Gillespie, President of Columbia Seminary, extends a cordial invitation to all men and pastors to attend lectures. Those who can attend will be well re-

ARE THEY WILLING?

Egbert W. Smith

It is natural that our home people should want to be sure of the genuineness of the conversions in our field and of the depth and reality of the spiritual life of the native Christians. Our veteran and Korean missionary, Miss Mattie S. Tate, realizes the desire on the part of our home people and writes as follows:

"How might ask, are they willing to serve the Master though it brings them trials and suffering? Just ample.

When the writer was in charge of the Bible Class among country women she went to our farthest station to one of their Country Women's Bible Classes and home in February in plenty of time to get home to class under usual conditions. Mrs. Pak Yung was also out in the huts holding classes. When she came, she, knowing how far from home I was, came home to assist me in making certain plans for the before they came in. She walked about 30 miles in a cold north wind and rain. When she got home she was so wet they hesitated to take her in. She stayed and dried out over Sunday. Monday morning she started out and walked the rest of the way 6 miles in similar conditions and came in very wet again. On Tuesday or two later, when we had gotten the class in full, one of the students came to me recommending that I go and see Mrs. Pak in her room. I found what I thought a pneumonia case, breathing difficult and coughing. I had the doctor see her and he said the trip had been too hard for her and she had a badly leaking heart. He considered only the Master's business. She still has a leaking heart. But is still about her Master's business.

Could tell you of many more who are willing and give of what they are and have that their Saviour has provided. The women many of them sew from 1 to 2 hours daily to help in getting their knowledge of the Bible in this country where in former years it was a difficult thing to know how to read. Pray for them and us."

MONEY *

By Robert H. McCaslin, D.D.)

Money is potential power. It can wreck or make life; it can bring infinite sorrow or increasing joy; it can spill tears or smiles over life's long journey. It can make men cold, hard and selfish or it can give love, kindness and good will; it can narrow men's hearts or broaden men into benefactors. It is how it is used that determines its power to blight or bless.

Money has great purchasing power in the trade centers and market places of the world, and it likewise has great influence in the fields of far-reaching service for mankind in the wilderness of human ignorance. It can be a factory where men toil and die to become rich, or it can erect an institution to dispel human suffering and pain, where men can find peace and life. It can make men so selfish that the needs and woes of the poor and heartaches of little children arouse no sympathetic response, or it can be a messenger of hope to the twisted and bent lives of childhood doomed to a life of pain by sin and selfishness.

It can be hoarded until it becomes an incubus, or it can be used until it becomes an angel of mercy.

It can become a weight to bind man down, or it can be the wings to lift men up. It all depends upon the way we look at money.

With all its power there are things that money cannot do. With all its influences there are things that money cannot accomplish; with all its potential strength there are things that money cannot lift.

Money cannot buy happiness. It cannot ease the heart's ache for lost love. It cannot wield the influence comparable to that which goes out from the fireside. It cannot parallel the wealth of home.

Money cannot buy contentment. It cannot purchase anywhere in the marts of trade, peace and quiet of soul. It cannot still the throbs of heart pains. It cannot rain-bow life with the promise and gift of love. Money cannot purchase truth. Brave men, pioneers, explorers, have plunged into the wilderness and suffered in lonely and forsaken deserts seeking truth, and finding it, they have set it in the garner of the world whose wide open doors invite all men to come and take freely.

Money cannot purchase love. It has no value in the market of the heart. For love is a coin in a realm where sordid money has no power. It can never win the true love of the heart. It can never hold the gentle faith that cements into eternal union the deeper feelings and the richer graces and the higher qualities of the human heart.

But money can be used to bless mankind, even though it is no worthy goal within itself. Money can be used to lift human burdens from weary shoulders, even though it is no high aim for a great life in itself. Money does have power, and my plea is to think of money in the terms of its higher potentialities. Money can be a great blessing, and my desire is to set out the opportunities of money in the fields of service. Money can be used for lofty purposes, and I wish to encourage men to use it and not to hoard it; to make it a messenger of peace and kindness to men and not a club to wield as a threatening gesture.

Money can enrich the world with sweet charity; it can enlarge the heart of the giver as well as the one on whom it is bestowed. Wisely used, it can radiate sunshine in a thousand different directions. It can relieve distress, minister to human need, build refuges for the suffering, create bonds of sympathy, erect institutions of education—in short, become a philanthropic messenger of good will and service to a tired world hungering for an opportunity to live.

Thus used, it becomes a servant and not a master, a blessing and not a curse, useful and not baneful.

Thus used, the giver becomes a blessing to humanity, and the owner of money is not pitied for the shame of his selfishness.

Thus used, the man who holds money becomes a beacon light in the world and future generations will utter his name with praise and remember his service with prayerful gratitude.

*From the book, "Things Worth While," Used by permission of the Author.

THE COUNTRY WORK

Rev. G. A. Wilson, Jr., D.D., Marion, Va.

Having been born and reared in a country manse, having spent my ministry in the open country and in an agricultural town, and being interested in the country work near at hand and throughout my Presbytery, I feel that I am qualified to some extent to speak of the Country Church Work.

Sometimes we do not see the woods for the trees, and country preachers may well be so busy attending to their great job, or so busy perhaps trying to get called to a city church, that they lose sight of the real import of the country work. If any city pastor attaches relatively little importance to this vital task of the church, let him look over the roll of his membership and meditate upon the names of country people written thereon, or better still, let him cast an eye full of wholesome and Godly envy upon the strong Methodist and Baptist churches about him with their continuous streams of incoming country people. Instead of trickling rivulets mighty flood volumes of these streams should be turned into Presbyterian channels.

We would make a grave mistake in our thinking, however, were we to evaluate the country church solely or mainly as a feeder for the city church. If not a single member ever went from the country to the city church the country church as an end in itself would amply justify every effort that can possibly be made in its behalf. For in spite of the cityward trend, and in spite of the industrial revolution that is now beginning to strike its stride, most of the people in the South are to be found in the country today, and will be found there for many a day to come. It is the glory and the privilege and the duty of the Presbyterian Church to carry the Gospel to the masses. People are conveniently and spectacularly massed in our cities, but the masses of the people are scattered over the country districts. Therefore to the country we should go with the Presbyterian gospel of Jesus Christ.

The industrial revolution that is upon us tremendously intensifies the urgency of the country church problem. From the viewpoint of the industrial community itself, the people that are flocking to these new centers of population came in large numbers from the country. What an asset it would be to our mission work if they came Presbyterian ready made at the source whence they spring. In almost every Presbytery there is the problem of building up a church in some town where the Presbyterian constituency is small. If these people coming in from the country were already largely Presbyterian, the building of that church would almost take care of itself. But as with the old city, so with the new industrial church, the main emphasis must be placed on the country itself, even in this new industrial phase of the problem. Unless we are criminally blind and negligent, we must learn something from the bitter experience of other sections which have been industrialized at the terrific price of death and extinction of their old American country life. While gladly welcoming the new industrial era, we must preserve our pure and wholesome country life. This is a task that challenges the red blood and the consecrated brains of the Presbyterian Church.

The denomination that takes and holds the country today is the denomination of main strength and influence tomorrow. Perhaps, as well as our future power and

usefulness as a denomination depends upon the committal of the whole church to an adequate program of country church development and conservation. We rejoice that the Assembly has taken a great forward step in the erection of the Country Church Department, and we are to be congratulated that Dr. McLaughlin is the Director of the Department. Dr. McLaughlin with his long and varied experience, his broad knowledge, his grasp of detail, his fine judgment and constructive imagination is the ideal man for the place. But the Assembly's department alone cannot solve, can merely touch the problem. The task is so great and so vital that every Synod, every Presbytery, and every strong congregation should have its own country church program.

Any adequate country program must make due provision for three essential elements. They are perfectly obvious and may be designated the preacher, the people, and the provender.

It has been repeatedly said, with truth, that the crux of the situation is the right sort of preacher to lead the country people in their community life. A special type of man, a strong man, an able man, a consecrated man. Equally important—the people. A preacher without a people can never have a church, and in the South we Presbyterians do not have the country people, but we can get them by adapting our policy to their needs. Outside of the two strong Presbyteries we have only isolated groups of country church members, and scattered nuclei of small and weak country churches. But the people are inviting us to come and take them. Let me tell of a concrete case to show what I mean. I could tell of a dozen such cases, but choose this because it is fresh in my own experience. Within recent months I have spent a week preaching in a country community, a fine rural community thickly settled with sturdy, substantial old Scotch-Irish and English Primitive Baptists. Thirty years ago Presbyterians were practically unknown there, fifty years ago a Presbyterian preacher could not have had a hearing. We now have a little church there whose founding is a romantic story I would like to have the time to tell you. For the week that I preached there, in spite of pouring rain, the church was well filled with fine young men and women, most of whom are children of Primitive Baptists. They do not belong to that church. They will go into the new evangelical church that really meets their needs. I haven't the slightest doubt that if we could place the right man there and if he would stay there ten years he would have by that time a great and glorious Presbyterian church, holding and purifying the country life of that whole community and sending out its steady quotas to the city and industrial churches. That situation can be duplicated in its essentials a thousand times in the country districts of our southland.

The Provender. We need not expect this work to be accomplished without material equipment; we cannot expect these small churches and undeveloped communities to equip themselves; and we have no right to blight the fine romanticism of our consecrated young preachers by allowing them to go to these fields without a salary that enables them to do justice to themselves and to the work. Our strength is in the cities and in a few strong country churches. A certain Baptist minister recently described the Presbyterian as an urban church. There is entirely too much truth in that description to suit me, and so much truth that our city churches must to a very large extent provide the provender if we are to perform the task.

The psychology of the situation demands immediate and urgent attention. Preachers able to do the work, churches able to provide the means must be brought to see it aright, and the people must be brought to look with favor upon the Presbyterian Church.

Dr. McLaughlin, with his usual fine judgment and his instinct for the key point of a problem, is addressing himself to these essential elements.

He spends about one-third of his time in the seminaries, where he lays the call before the young ministers of the church. His work is telling. There has been a noticeable change in the viewpoint of strong young preachers selecting their field of labor. A few years ago the best men in the seminaries did not as a rule consider the country fields. Now many of them do. How much of this is due to Dr. McLaughlin's work I cannot say—there are doubtless many contributing causes, but I do happen to know personally of two or three young ministers of the very first grade who are in virgin country fields and are there as a direct result of Dr. McLaughlin's work. One-third of his time is given to conference work over the church and the remainder to visiting and lecturing in churches. He is also contributing largely through his books and through personal counsel to the winning of people by pointing out the methods of work for the country. The fruits of his work will be increasing through the years if he is properly supported.

I appeal for support of the Assembly's Department and for an adequate whole church country program.

FOUR THOUSAND DOLLARS IN PRIZES FOR TWO BOOKS

Under the conditions of the John C. Green Income Fund the American Sunday School Union is seeking by the prize contest method to secure manuscripts for two books on popular religious themes. The subjects and conditions as set forth in their announcement are suggestive; and the generous prize offer for each successful manuscript should prove an inducement to writers. This announcement will be sent to anyone on request.

They offer a prize of \$2,000 for a manuscript on "Religion in Education," and another prize of \$2,000 for a manuscript on "The Heroic Appeal of Christianity to Young People."

CHILDREN

WHAT THE PRINCESS-DAUGHTER WANTED

Florence Kerigan

Once upon a time there lived a king in a splendid castle on the top of a hill. Now, this king had a daughter who was very beautiful, and every one loved her and wanted to do nice things for her. Every time she wished for anything, some one was sure to overhear the wish and see that it was fulfilled. It was almost like having a fairy grandmother right in the house!

But one day the princess-daughter wanted something that no one could get!

"I don't even know what she wants!" wailed the queen-mother.

"Nor I!" said the king-father. "Let us hear what the soothsayer can tell us."

The soothsayer was called in, and he listened to what the princess-daughter wanted.

"I want something that will make my heart sing," said princess-daughter. "I want something without a price which can not be bought, and yet which I would not exchange for a king's ransom."

The soothsayer stroked his whiskers thoughtfully. The king-father looked at the queen-mother, and none of them had the faintest idea what the princess-daughter wanted.

So the king-father issued a proclamation. In these days he would have advertised. But in those days they posted up big notices on the gateways and doors and posts and prominent places in the kingdom, and then people answered them at the castle.

When the notice appeared asking for something rare and wonderful for the princess-daughter, a number of people at once came to the castle bringing all kinds of queer things. I just wish you could have seen the things that some of them thought were priceless!

But the princess-daughter thought differently. She already had most of the things, and they didn't make her heart sing.

Now, it happened that away in one corner of the kingdom there lived a little boy with his grandmother in a little house. Little boy tended to the garden and kept ducks, and when he was not doing anything else he whittled wood with his jackknife.

A long time before, little boy had been driving his ducks along the road, and he saw a beautiful girl in a handsome coach. Some one told him that she was the princess-daughter, and right then the little boy decided that she was the loveliest person he had ever seen. He took his knife that very night and began to whittle on a nice, smooth stick. After awhile his grandmother could see that the stick was growing into a doll, but she couldn't imagine what little boy would want with a doll! And little boy didn't tell her. He just went on whittling.

After awhile the doll was done, and it was a very beautiful one. It was carved perfectly, and then polished with sand and stained with the juice of walnut-hulls until it was a lovely, shiny brown. Then little boy put on his best clothes and went to the castle.

The man at the castle gates stopped him, but he said he had something for the princess-daughter, so the man at the gate, who had been ordered to let any one through who had a gift for the princess-daughter, opened the gate, and little boy went right in. He went right to the room where the king-father and the queen-mother were playing checkers, and the princess-daughter was reading by the window.

The king-father looked up when little boy came in, and when he saw the parcel which little boy carried so carefully he smiled.

"You have come to try for the reward?" he asked.

"I didn't know about a reward," said little boy, shyly. "I brought this to the princess-daughter because I love her."

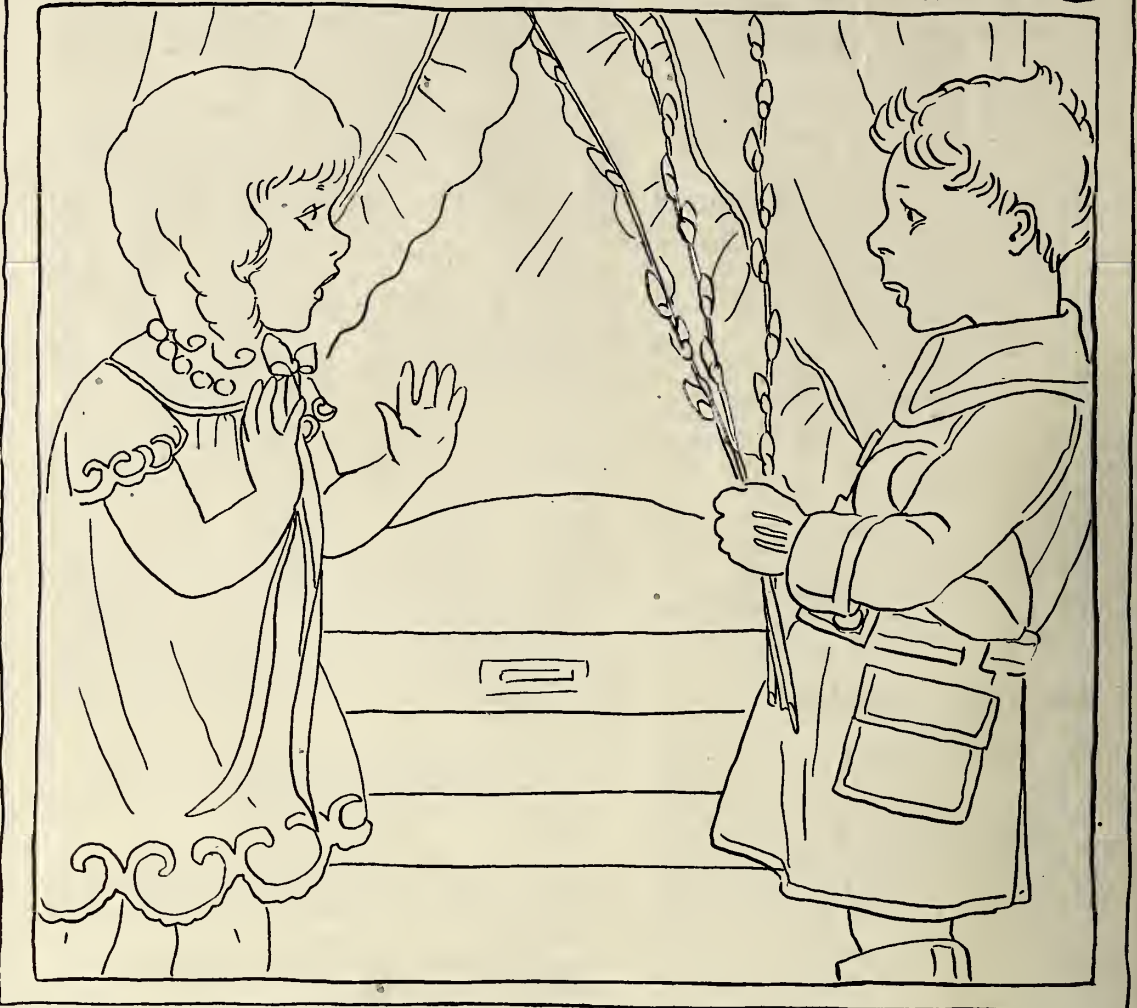
He held out the parcel, and the princess-daughter took it and opened it.

As soon as the princess-daughter saw the doll, her heart sang. "Where did you buy this?" she asked.

"I—I made it," said little boy. "I thought you might like it."

"Then, it has no price!" cried the princess-daughter, "and can not be bought; but it was made for me out of love, and so I would not exchange it for a king's ransom!"

FOR SUSIE FROM TED



(To be colored with paints or crayons. Whenever you come to a word spelled in CAPITAL letters use that color.)

"Oh!" cries YELLOW-haired Susie May. "How lovely!"

"It's a birthday present for you, Susie May!" says BROWN-haired Teddy, handing Susie May three long BROWN wands of pussy-willows. The pussies are GRAY (use BLACK lightly) with BROWN caps.

Teddy wears a BLUE coat and he has his RED cap beneath his arm. His boots are BLACK, you can see

the top of one and his glove is RED.

Susie May wears a light GREEN frock trimmed with PINK (use RED lightly) and the ribbon fastened to her left shoulder is PINK, also. Her beads are GREEN.

The curtains are white with a little BLUE band fastening the ruffles on. The window frame is BROWN and the sky BLUE. There is white snow on the ground. The window has a

YELLOW lift handle.

Both children have PINK cheeks and RED lips. Susie May has PINK eyes and Teddy's are BROWN.

Paint the border of this picture RED and the lettering BLUE.

Susie May received many gifts for her birthday but she loved Ted best.

"He went out and picked them self!" says Susie May. "Because I knew I liked pussy-willows!"

"That is what you wanted!" cried the queen-mother.

"Why, of course!" cried the king-father.

"Not the doll!" said the queen-mother.

"Of course not!" cried the king-father.

"Just some one to make something for me because he wanted to!" said the princess-daughter, softly. "Something I hadn't asked for, or offered a reward for!"

"Why, of course!" they all said together. "Why didn't we think of that before?"

"Little boy," said the queen-mother, "bring your grandmother here and live at the castle with us. We love all our subjects!"

"Of course!" nodded the king-father.

"But we love those the most who do something for us out of love for us!"

"Of course!" nodded the king-father again.

"Of course!" echoed the princess-daughter. And so little boy and his grandmother came to live at the castle, because he was the only one of the king-father's subjects who made something for the love of the princess-daughter, and not for the reward!

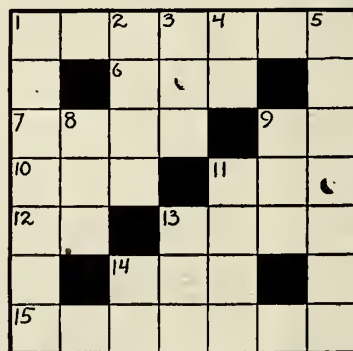
ENIGMA

I am composed of 10 letters. My 6-9-1-4 is a grain. My 2-5-8-10-7 is a beast of toil. My 3 announces egoism. My whole is a wild animal of tropical Africa.

HAVE YOU MET "TED"?

1. The TED of holiness.
2. The TED of loneliness.
3. The TED of intense dislike.
4. The TED of indecision.
5. The TED of affection.
6. The TED of abstinence.
7. The yielding TED.
8. The adhesive TED.

JUNIOR CROSS-WORD PUZZLE



HORIZONTAL

- 1—Providence of Canada
- 6—An epoch
- 7—Relieve
- 9—Steamship (abbr.)
- 10—To make tating
- 11—A Roman number
- 12—Treasurer (abbr.)
- 13—Knock
- 14—Rowing implement
- 15—Perils

VERTICAL

- 1—Aided
- 2—Most desirable
- 3—Before
- 4—Egyptian sun god
- 5—Appoints
- 8—River in Switzerland
- 9—Evil
- 11—Venture
- 13—A sack
- 14—Over and above

COLORS THE PICTURES

Dear Standard:

I am a little boy six years old. I have a sister just seven years old and we are both in the second grade at school. I have three brothers. We all go to Sunday School every Sunday. Our pastor is Mr. A. N. Littlejohn. I enjoy coloring the pictures in The Standard.

Your little friend,
Charles Brown McDonald.
Little Rock, S. C.

HAS A PONY

Dear Standard:

I am a little girl seven years old. I go to school and am in the second grade. My teacher is Mrs. S. C. Laurin. My Sunday School teacher is Miss Eris Stanten.

I have one big brother and two little brothers. We have a pony and I enjoy riding him so much. I like the stories and pictures in the Standard.

I hope my letter will be published. Your little friend,
Flora Louise McDonald
Little Rock, S. C.

FINE TEACHERS

Dear Standard:

I am a little girl nine years old in the third grade. My teacher is Mrs. Harrelson, she is a fine teacher. My Sunday School teacher is Miss Arrowood. She is fine too.

I recited my child's catechism in June, and I am in the Shorter Catechism. I enjoy painting the pictures and reading the stories. I am glad along fine in school. I made a report but 4 "B's" on my report.

With love, your friend,
Sara Alice Orm
Kings Mountain, N. C.

VALENTINES A HEAP!

Dear Standard:

I am a little girl nine years old. I go to school at McDonald. My teacher is Miss Sarah Watson. I am in the third grade. I like to go to school but have to study hard. But we have tests. We had a Valentine box and I got nineteen Valentines. We had just a fine time, and I enjoyed the refreshments.

I am late about telling you about Santa Claus, but he was so good

Obituaries

RESOLUTIONS OF RESPECT

Whereas God in His infinite wisdom has seen fit to remove from our midst the soul of our departed friend and co-worker, be it resolved:

First, That in the death of Mrs. Hannah Angeline Benfield, the community at large, the Mallard Creek Presbyterian Church, and the Ladies Auxiliary have lost a most valued member.

Second, That while her place in the Church and in our Society has been made vacant by the call to come up higher, yet we feel that it is better to dwell upon the good and useful works she daily performed as she walked in and out among us here, than to sorrow and grieve over her passing, for her life was filled with unselfish and loving deeds, carrying courage, hope, and good cheer.

Third, That her life was an example of piety and faithful attendance upon Church duties, especially strict observance of the Sabbath, devotion to husband and children, and kindness to neighbors and friends.

Fourth, That a copy of these be sent to her surviving husband and each of her children, a copy sent to the daily paper, and a copy spread on the minutes of our circle.

By the members of Circle No. 2 of Ladies Auxiliary of Mallard Creek Presbyterian Church.
Derita, N. C.

IN MEMORY OF JESSE A. FETZER

Again the Reidsville Presbyterian Church is called upon to mourn the loss of one of its most faithful and consecrated officers—Jesse A. Fetzer—who passed away just at the dawn of Christmas Day, December 25, 1928.

This sad dispensation brings to each of us a feeling of deep sorrow as we realize that in the death of Mr. Fetzer we, as individuals, our Church, and the community at large have all lost a true and loyal friend, than whom no one in many years was greater beloved.

A man of the cleanest and purest character, of gentleness and tenderness in his relations with others, of lofty ideals and humility of spirit, he was indeed a noble example of the faithful follower of the "Lowly Nazarene."

Although a man of small means, every worthy cause met with his ready response, and noiselessly he wended his way through life, always glad to lend a helping hand and render a kindness to those in need.

His life's work was with the Southern Railway Company, where he was a faithful employee for over thirty years. He was more than once offered well-earned promotion, but his innate modesty and retiring disposition caused him to prefer the inconspicuous work in which he was engaged. But undoubtedly Mr. Fetzer's greatest love was for his Church, in which he had been an honored Elder for many years. It was more like home to him than anywhere else; not only did he enjoy its service, but he loved its very atmosphere, and when he was heart-sick and weary he would, all alone, seek the quietude of this Church building for rest and contentment, thus foreshadowing his entrance into that "rest that remaineth to the people of God."

We, the Session of the Reidsville Presbyterian Church, do therefore, Resolve:

That the above tribute to our departed friend and co-laborer be duly recorded in the minutes of this Church in appreciation of his exemplary life and dedicated to his memory.

Reidsville, N. C.

IN LOVING MEMORY OF LOUISE BENNETT MURRAY

A year ago at our Annual Mission Meeting there was with us one whose presence is sadly missed today, a girlish form, a face sparkling with interest and sympathy, hands quick for any service. Last year she was with us, Louise Bennett Murray, the wife of E. C. Murray, Jr. And now she is in the presence of the King. Perhaps some of us thought then of those of long service here who might be the first called to the higher service above; and probably no one thought that she, the youngest of all, would be the one. But God knew best. The Master plucked the fairest flower. "He doeth all things well."

Radiantly she lived among us, a happy bride and faithful missionary; reverently she waited God's gift, her baby; joyously she welcomed the little son, Edward Bennett Murray, and then she quietly went away to be forever with the Lord.

Twenty-four years here. An endless life there. A joyous service here, and there such a service, such joy, such opportunities of which we cannot dream.

Mrs. Murray loved music as it is granted to few people to love it. It was not only a great avenue of self-expression to her, but through it she seemed to hold communion with spiritual forces. It is sometimes hard to imagine our loved ones whose voices have been stilled on earth as falling instantly into the activities of heaven, but since we know that music is certainly a part of our larger existence, it has never been hard to think of Louise there. We naturally think of her as a bright vision, finding first of all the presence of the Lord whom she had known lovingly through her short span of earthly life and then bursting with eager joy into that perfect harmony of sound which she had always seemed to seek here, but never perfectly to have apprehended.

In that home in Mexico, so bright with her presence, so rich in memories now, her husband carries on the work of the King whom she now sees face to face. In another home near to the one where she spent her early years is the little son. For a few brief days her arms had clasped him, her mother love encircled him.

And the young wife and mother is in the Heavenly home. "I want to be a missionary, I can be a missionary. I will be a missionary." So she wrote in her diary when she was fifteen.

She was truly one sent from God to all who knew her. We loved her, the beauty of her young eager soul; we loved her for the exquisite sensitiveness to beauty and to truth; we loved her playfulness and bubbling mirth, and happy laughter; we loved her quick response to any call for service, her warm sympathy, her cheerful readiness to help; we loved her careful, earnest way of wanting things well done; we loved her for her gift of music; we loved her because she was one sent from God to us.

We love her still now that she has gone from us to God. We know she still loves us, and though we feel her loss too poignantly for words we give thanks that we had her for our own a little while and we rejoice to believe that she has entered into that more abundant life which our Lord promised to all who love Him.

The Committee of the Mexico Mission,
E. V. Lee,
E. M. Ross,
Katherine Gray.

RESOLUTION OF RESPECT TO THE MEMORY OF MR. F. J. KNOX

The Session of the Davidson College Church records with unfeigned sorrow the death of its highly esteemed and beloved member, F. J. Knox, which occurred at his home December 27, 1928. Mr. Knox was in his 82nd year.

Through a long period of time he had proved himself a loyal and devoted member of this church. Many years ago he transferred his membership to Davidson from the neighboring church of Bethel, of which he was a son and to the support of which he continued to contribute till the day of his death.

Mr. Knox was elected a deacon in 1885, he with the late S. C. Scofield being the first men elected to serve as deacons in the newly reorganized Davidson College Church. This office he filled most acceptably and efficiently till called to a higher one, the eldership, in 1896. He was appointed Clerk of the Session the following year, succeeding the late Dr. John J. Dupuy. In this capacity of Clerk he served with such fidelity and painstaking care that the minutes of the Session sent up to Presbytery from year to year were almost invariably marked "approved" without qualification or

criticism of any kind.

Always an enthusiastic and close student of the Holy Scriptures, with which he became conversant to a rare degree, he taught in the Sabbath School through most of his long life. For a number of years he served as Superintendent and then resigning in favor of a younger man he continued to teach a Bible Class until the inroads of disease made it necessary for him to give up this work some months before his death.

Generous hearted and wise in counsel, Mr. Knox was helpful and sympathetic in his attention to all matters that came before the congregation or its officers for discussion and decision, yet doubtless he will be best remembered for his humble and unquestioning faith in his Bible, as the infallible word of God and for his many, many years in teaching this word to interested men and women who esteemed him for his fine qualities of both head and heart, and who always found him an engaging, informing and reverent interpreter of Holy Writ. His going hence leaves a void in pew and elders' bench that will long remain unfilled, but his blessed memory abides.

C. R. Harding,
J. M. McConnell,
W. H. Thompson,
Committee.

Davidson, N. C.

FRED A. HOUSTON

In the sudden death of Fred A. Houston, on January 15, 1929, Mount Vernon Springs Presbyterian Church lost one of her most valued and best loved members. He was taken at the age of forty-seven, in the prime of strong and vigorous life. He loved his Church, was marked in his loyalty to his pastor, was efficient as treasurer of the board of deacons, and being an earnest Bible student was the successful teacher of a large Bible class. He possessed a host of friends, by whom he was known as a man whose word was as good as his bond. He was glad to so invest his ample means, by lending, as to help those less fortunate financially. He leaves to mourn his loss a mother, Mrs. Margaret Houston, a wife, Mrs. Ila Houston, a son, Joseph, a brother, Houston A., two sisters, Mrs. Annie Sockwell and Miss Davie Houston. We feel that this useful servant has now been promoted by his Lord to a higher service.

Jonas Barclay, Pastor.

Pittsboro, N. C.

MRS. EVA HARRIS POTTS

In the passing from earth of this esteemed woman and church worker, host of friends are saddened and the church sustains a great loss.

Her early life was that of consecration to her home and church. She was a charter member of the Woman's Auxiliary of the Banks Church. Faithfulness and devotion to duty were outstanding qualities, both of her nature and life work. Her attendance upon church was unusual. She gave liberally of her means to all the causes of the church.

Our church has lost the presence of a friend, but life has been made fuller because of her who while among us walked with God.

We, the members of Woman's Auxiliary of Banks Presbyterian Church desire to pay this tribute of love and appreciation to her memory.

Therefore, be it resolved:

1. That while we bow in humble submission to the will of our Heavenly Father we feel heavily the loss and will ever cherish her memory.

2. That we are thankful for her beautiful Christian life and pray that we may be able to emulate her fine Christian Spirit and character upholding the standard of faithfulness, love and service that were hers.

3. That we extend to the family our tender sympathy in their sorrow and commend them to Him who alone can comfort.

4. That a copy of these resolutions be sent to the family, to the Presbyterian Standard and a copy be spread on our minutes.

Mrs. J. S. Howey,
Mrs. F. D. Stephenson,
Mrs. S. H. Kell, Sr.

Fort Mill, S. C.

MRS. JANIE GARRISON BASSETT

On the evening of January 4, 1929, Mrs. Janie Garrison Bassett, a beloved member of Central Steel Creek Church was called to her Heavenly home.

Since God has seen fit to call her, the Woman's Auxiliary would pay tribute to her memory by adopting these resolutions:

1. That we bow in humble submission to the will of our Heavenly Father who doeth all things well.

2. That we are thankful to God for the inspiration of her happy devotion to duty, the example of her readiness to do any needful task, and the influence of her gracious personality upon the entire community.

3. That we extend our sincere sympathy to the loved ones whom she has left behind, and pray that God will encircle them in the arms of His love and comfort them.

Mrs. J. P. Potts,
Mrs. E. L. Grier,
Mrs. W. F. Watt.

Pineville, N. C.

WALTER CRAIG GUTHRIE

Walter Craig Guthrie was born at Waynesboro, Virginia, September 2, 1852, the son of John Gilkeson and Adeline (Paxton) Guthrie. He received his education at Washington and Lee University, and in 1873 embarked upon his chosen career of teaching at Union Church, Mississippi. After teaching for three years in Jefferson and Adams counties, Mississippi, he accepted a position at New Roe, Kentucky. He taught for four years in Kentucky, first at New Roe and then at Scottsville, and for three years at Pulaski, Tenn.

In the fall of 1883 he was called to become the principal of Chamberlain-Hunt Academy at Port Gibson, Mississippi, which position he filled with conspicuous success until his retirement in 1907. During this period many hundreds of young men were helped and guided by him, and he is affectionately remembered by them not only as an inspiring teacher, but also as a sympathetic friend and counsellor. Always patient and tactful, gifted with a rare understanding of boys and their problems, his success as a disciplinarian was remarkable. One of his former pupils wrote of him in an article in one of the church papers a short time ago—"I want to take this occasion to pay tribute to Chamberlain-Hunt's most famous president—Mr. W. C. Guthrie. He was a born ruler of boys, and thousands of boys today in our great Southland are indebted to him for his lectures on morals and principles, for inspiration, and for sane practical advice."

Soon after coming to Port Gibson, he was made an Elder in the Presbyterian Church. He served most faithfully and efficiently for a period of over forty years.

After his retirement from the teaching profession he was active in various business enterprises, served for some time as a member of the town council, and at the time of his death was vice-president of the Port Gibson Bank, a position he had held for many years.

In October, 1882, he married Miss Sally Lyle Gilkeson, of Augusta County, Virginia. She was called to her reward in February, 1897, leaving her husband and four little boys to mourn her loss. Three of these sons survive—David Vance Guthrie of the Louisiana State University, Baton Rouge, La.; Frederick Preston Guthrie of Washington, D. C., and Edgar Paxton Guthrie of Port Gibson, Miss. The other son, Walter Craig, and a little daughter, Alice Lyle, died in childhood. In 1899 Mr. Guthrie married Miss Ruth Shreve, of Port Gibson. She also preceded him to the Heavenly home, in October, 1914, leaving two children, William Shreve Guthrie and Miss Gretchen Guthrie, both of Port Gibson, Miss.

Whereas, it has pleased our Heavenly Father to call to his eternal home our friend and brother, W. C. Guthrie, for over forty years a ruling elder in this Church, be it resolved by the Session of the First Presbyterian Church of Port Gibson, Mississippi,

1. That we bow in humble submission to the will of an all-wise God whose we are and whom we serve, as that He doeth all things well.

2. That we, the members of the Session, do hereby knowledge our loss with sorrow, and a deep sense of the ciation of his life of service as a friend, neighbor, worker in the Lord, and a faithful elder for many years.

3. That in the death of Mr. Guthrie, we realize that of one of God's noblemen, who as the head of Chamberlain-Hunt Academy for so many years, left an indelible in for good upon the lives of hundreds of young men; and "he being dead, yet speaketh."

4. That we extend to his family and relatives our sympathy, and commend them to Christ who alone can fort the sorrowing.

5. That these resolutions be spread upon the minutes of the Session, be published in the Church papers, and a be sent to the family.

Port Gibson, Miss.

T. C. JOHNSON

Resolutions of Session:
On Thursday evening, January 10, 1929, ruling elder, T. C. Johnson, aged 78, after a brief illness passed away, his soul returned to God who gave it.

The Session of which he was an honored, useful, highly esteemed member, desires to record:

First, The great loss it has sustained in the departure of this well beloved brother.

Second, To bear witness to the integrity and uprightness of his character, his zeal for God, his devotion to the Church, his faithfulness to duty, his gentleness, meekness, bearing, patience, charity and long suffering.

Third, To commend the bereaved family to the God of grace and comfort, who satisfied him with long life showed him his salvation.

Fourth, Resolved that a copy of these resolutions be sent to the family of the deceased, one furnished the Burlington Times and The Presbyterian Standard for publication also spread in the sessional records in memory of brother departed.

The Session of the First Presbyterian Church, Rev. W. Potter, Moderator; Paul E. Morrow, Clerk.
Burlington, N. C.

SAMUEL LLOYD COPE

To R. W. and M. E. Cope was born forty-one years a son, Lloyd. This young man of sterling worth, a favorite among his associates, in youth as well as in hood. A child of the covenant, he grew into manhood became a member of Robinson Church. Early in life

was stricken with a disease that made his sinews so that he was not able to use himself; so his last days spent sitting in a rolling chair. Those who knew I and those who were accustomed to visit him, expressed themselves by saying that he was an exceptional character. His friends, a few years ago, for his pleasure gave him a radio so that he might enjoy life as much as possible seeing that he was a "shut in" on account of a bodily infirmity. He was an intelligent and consistent Christian.

His patience was something wonderful, never complained his lot while in the flesh, always saying, when one asks him how he felt, he would say: "Fine." Amidst his suffering, he never murmured nor complained. His Christian spirit enabled him to bow in humble submission to the will of God. What a beautiful specimen of Christ! But on the twentieth of January, nineteen hundred and

ty-nine, the spirit of this fine man took its flight, to the spirits of those, who before had preceded him, by stinging of death, awaiting the morning when the just be raised unto life. Four brothers and two sisters in his departure. "Weep not as those who have no hope. Lloyd has left us, no more in this corruptible body shall we see him. Our hearts are saddened at his departure; his memory remains fresh in our minds, his dispositive incentive for patience and perseverance in sickness name yields a sweet perfume of joy and pleasure for who knew him."

"How blest the righteous when he dies." J. C. M.

MRS. CHARLES COPE

On the eleventh of April, eighteen hundred and ninety born to Mr. and Mrs. Henry Wallace, a daughter, Sathell. This daughter in early womanhood professed faith in Christ and obedience to him as all Christians. Later in life, she married Charles Hampton Cope. On eighteen of January, nineteen hundred and twenty nine left this tenement of clay to be numbered with the Rede after a few days of sickness. Her death was lamented by her friends, the hearts of her loved ones have been their spirits bruised and their minds still consider the loss of the occasion; but God called her home for a rest to which we cannot yet give the reason. To Mr. and Cope were born three boys and two girls; these five children and her husband, together with her parents, three sons and four brothers mourn her loss; yet cherish the hope seeing her in the General Assembly of the Redeemed. Her disposition was very gentle, and those who knew her visited in her home, felt that air of hospitality and gentleness, which made her home a place of joy and pleasure. She was a tender mother, a devoted daughter and a affectionate wife. Her remains were laid to rest in the cemetery of Robinson Church, of which she was a member, reared her children in the faith of which, she herself believed and hoped, being a woman of a strong mind and gracious position; these traits are characteristic of a Christian the world is made better by having such people to live. Her absence is loss to us; to her, is gain.

"Her children will rise up, and call her blessed, and husband also, for he praiseth her." J. C. M.

Harrisburg, N. C.

HUGH DE ARMOND HARKEY

In the Providence of God, on the fifteenth day of February, nineteen hundred and twenty-nine, the spirit of Hugh De Armond Harkey took its flight into the realms of the Redeemed. Harkey was born fifty-one years ago, and in early life he his heart and life to his Lord and became a member of Amity Presbyterian Church. On the twenty-fourth of December, nineteen hundred and seven, he married Myrtle Johnston. To this union were born four boys and two girls. Mr. Harkey, afterwards joined Robinson Church and became a very valuable member of that Church, made an elder, afterwards, the superintendent of the Sabbath School, which offices he served faithfully and efficiently was loved by all who know him. Being a good neighbor, a fine citizen, affectionate husband and a devoted father, a vacancy has shown up at this time, in congregation, which only God can fill; yet we must and pray for the will of God to lead us to the person will fill this breach, that has taken place so recently in our Church. Our hearts go out for those who are left to mourn his absence. May God in his tender mercies, comfort the hearts of his dear wife and children that are won on account of sorrow, and speak peace to their troubled minds and into their broken spirits, pour the oil of gladness and love, that they may rejoice and feel the nearer their Heavenly Father, who knows their grief; and can carry their sorrows and speak peace to their souls.

Father has gone to his Heavenly home—how many hearts are touched as many as knew him. Only a release this tenement of clay, to continue the life in Christ, he lived here, one with his God. It is good to know cherish the face of one so faithful in duty for his God for those who loved him and called him "papa."

J. C. M.

Harrisburg, N. C.

MRS. LOVEDY MARGARET CAMERON

Mrs. Lovedy Margaret Cameron, wife of S. J. Cameron, died at her home in Raeford, N. C., Jan. 31, 1929, aged 78. She was born near Raeford Jan. 16, 1850.

Harrisburg, N. C.

Cameron was the daughter of the late John A. Mc-an and Christian Smith McKeithan. Her father died she was 14 years of age, during the Civil War, and her died two years later, leaving to her care and re- bility four sisters and a younger brother. She was thoughtful of their needs; and her motherly devotion to was beautiful.

joined Sandy Grove Presbyterian Church in 1867 and faithful to the old church until God called her to her reward.

was married to Mr. S. J. Cameron in 1867. This union g for 60 years. She is survived by her husband, two and three daughters and a large connection of relatives. sons preceded her to the grave.

faith was great. She could see the silver lining in cloud. She liked the good things of life for those she Her great faith, kindness and devotion will not be ten.

ord, N. C.

IN MEMORIAM MRS. C. H. CROMARTIE

est in peace, thou gentle spirit, Throned above—
uls like thine with God inherit Life and Love."

Sunday night, January 27, 1929, the gentle spirit of Mrs. Cromartie winged its way to its home of eternal glory, he house not made with hands." God's fingers touched and she fell softly asleep to wake again on the Resur- n Day. All that loving hands could do for her was but God needed her for higher service above. Though gone, she leaves the influence of a life well-spent in rvice of others, a splendid example of Christian woman- Until the end her every thought was for others. Her ic personality, friendly spirit, and generous heart ed her to all who knew her. A lover of children, of eat out-doors, and of animals, she noticed the beauty amon things, in a baby's smile, a rose-bud, a mocking- n the wing. She saw beauty in everything, and scat- the seeds of the beautiful all about her. A faithful member, a devoted wife, a loving mother, an under- g friend, she lived in "the house by the side of the and was a friend to man." She faltered by the wayside e angels took her home.

Cromartie was born in Wayne County on August 12, n early life she joined the Baptist Church. On July 1, she was united in marriage to C. H. Cromartie. She joined the Presbyterian Church, of which her nd was already a member. Their first home was at ys, where they helped to organize a Presbyterian h. A number of years later, they moved to Bowden gain helped to organize a Presbyterian Church and leaders in the church and school work. During the war, her efficient leadership of the Red Cross in her nity counted for much.

living near Elizabethtown, N. C., her interest in a and young people's work never waned, nor did her st in the community life. She helped to organize the Home Demonstration Club in her community, and was ve and interested member as long as she was able. nterested in the church life, social life, school life, and nity life wherever she lived, she gladly gave her serv- ed found happiness in doing it.

Monday afternoon, January 28, 1929, just as the golden as sinking in the west, she was taken to her last e place, very simply and quietly.

ices were held at the home near Elizabethtown, N. C., n presence of a large number of sorrowing relatives and s, Rev. B. F. Rollins officiating. Interment was made n family cemetery, services being concluded there.

des a host of relatives, friends and acquaintances who r her loss she leaves her husband, two children, Thelma bert, two brothers, Messrs. J. W. Grady, Goldsboro; Grady, Elizabethtown; one aunt, Mrs. Claudia Grady, oro.

loss is Heaven's gain."

elzabethtown, N. C.

MR. JOHN H. McPHAIL

reas, in the Providence of Almighty God, on the 18th f January, 1929, Mr. John H. McPhail was called from e to a higher one.

efore, be it resolved by the Session of the Presbyterian a of Hope Mills, N. C.

we bow in submission to the will of God in calling as our beloved co-laborer in the work of the church.

we remember with gratitude his self-denying efforts n erection of our church building, and express our sin- ppreciation of our church and the cause of Christ.

nce our confidence that his work in our midst as an and Sunday School superintendent will bear fruit for to come in the lives of those whom he served so ally.

we express our genuine and heartfelt sympathy to reaved loved ones in their hour of need, and share with the sentiments expressed in these verses:

A precious one from us is gone,
A voice we loved is still,
A place is vacant in our home
That never can be filled.

God in His wisdom has recalled
The boon His love had given,
And though his body slumbers here,
The soul is safe in Heaven.

D. L. Jones,
J. S. Ray,
Fleet Culbreth,
W. W. Bishop.

Mills, N. C.

FRANK A. McLEOD

k A. McLeod died at his home in Lumberton, N. C., ber 23, 1928.

is passing the community loses a progressive citizen e church a loyal member and efficient deacon.

elders and deacons jointly passed resolutions testifying e McLeod's willingness to serve and his deep conse-

DAVID ROBERTSON LAFAR

te passing of David Robertson LaFar, who died on the ght of the old year, the First Presbyterian Church of ia, N. C., has suffered a notable loss. For more than years he was an honored and faithful member, and a great part of that time he served the church most ly as a member of the Board of Deacons.

LaFar was a lifelong Christian. He was the son of the David Xavier LaFar, of Charleston, S. C., having orn March 21, 1865. A child of the manse, and nurtured fine Christian faith and virtues that marked the old of settlers of Charleston, Mr. LaFar commanded the t and confidence of all who knew him. He served urch with unflinching devotion. As a citizen his daily e evidenced an integrity of character beyond suspicion, his kindly spirit and genial disposition won for him a ade of friends.

LaFar was a devoted husband and father. He loved e and found his greatest happiness there.

ad unassuming in deportment, pure and upright in friendly and companionable in spirit, this good man tizen will be sincerely missed from his church and and his memory will be cherished in honor and eon.

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy name, O Jesus, be forever blest. Alleluia!

O blest communion, fellowship divine!
We feebly struggle, they in glory smile;
Yet all are one in Thee, for all are Thine. Alleluia!

MRS. MAUD CARSON CUMMING
Egbert W. Smith

The sudden home-going of this gifted and beloved young missionary brought me the pang of a personal bereavement. Her father was my friend and college classmate at Davidson. At his marriage to the beautiful daughter of Colonel A. C. McAlister, at Asheboro, North Carolina, I was present, my father performing the ceremony. Maud's brilliant career at the University of North Carolina I followed with affectionate and admiring interest. And it was through an address of mine at Winston-Salem, as she once told me, that the divine call came to her to be a missionary of the Lord Jesus.

Beautiful in person and in character, with a vigorous and thoroughly trained mind and a heart wholly devoted to the Saviour and to the extension of His Kingdom, what hopes we had for her of a long and preeminently fruitful mission- ary life! After four years of language study and successful leahship of our Soochow Girls' School, the China upheaval returned her to America where she was happily married a few months later to her fellow missionary, Rev. William C. Cumming. When the way was just opening for their return to their loved work in China, suddenly her earthly service ceased.

For the explanation of a providence so sore and heart- breaking we must wait till we stand on higher summits in a clearer light. Perhaps the Master had some greater work for her in the upper realm of His Kingdom, or perhaps, for some deeper reason as yet unknown to us, He longed to have her "with Me and I am, that she may behold My glory."

For the following sketch we are indebted to Rev. Dr. Lacy L. Little, her friend and fellow missionary:

"Maud Carson Cumming has gone out from us. She is not dead, but, with her Master, 'alive for evermore.' For the child of God there is no death; what we call 'death' is but a transition, a call to higher service. What we call 'life' is but the beginning of life—the school-room experience, from which we go forth to wider spheres of activity. Maud has received her diploma from heaven, having learned well and lovingly and patiently the lessons assigned by her great Head Master and won the degree 'Cum Maxima Laude.'"

"Possessed of a strong body, a brilliant mind and a loving, unselfish soul, she gave herself unreservedly to the good of all with whom she came in touch. Hearts were won of her and lives were brightened and cheered, wherever she went.

"Daughter of James Edward and Sarah McAlister Carson, of Charlotte, North Carolina, where Maud was born July 27, 1897, at an early age she displayed those unusual traits that marked her for a distinguished career. The city schools and Queens College of Charlotte provided for her a well rounded education. Later, she was graduated from the Uni- versity of North Carolina at the head of her class. Having consecrated her life to the service of God in the 'regions beyond,' a special course of training was taken at the Biblical Seminary, New York City.

"Mission work in Japan was the goal toward which she pressed with singleness of purpose and Christlike zeal. A vacancy in the principalship of the George C. Smith School for Girls, Soochow, China, created a direct appeal for her fine talents and, with characteristic unselfishness, she changed her plans to meet the demands of this needy situation.

"Sent out by the Executive Committee of Foreign Missions of the Presbyterian Church in the United States, she arrived in Soochow in 1923, and devoted herself for two years to the study of the Chinese language. She was then made Lady Principal of the school for girls, filling this difficult position with efficiency and success until the Chinese revolution of 1927, when it became necessary for her to come away.

"Returning to the Homeland in July, 1927, she was married, in November, to Rev. William C. Cumming, pastor of the First Presbyterian Church, Henderson, North Carolina. Mr. Cumming was an evangelistic missionary at Kiangyin, China, who returned to the United States on account of the disturbed conditions in his field of service.

"Entering upon the duties of her new environment with untiring energy and resourcefulness, she quickly established for herself a place of wide usefulness, not only in her own church but, also, by delivering addresses on China in other places.

"As 'Mistress of the Manse,' inspirational leader of circles among the ladies of her own and other denominations, as sympathetic friend and counselor for all who came to her, she shed forth the light of her radiant personality on every side.

"How sorely this sinful, sorrow-stricken world needs the blessing and uplift of a life such as we have described! How staggered we are when the heavenly summons comes and the earthly career is closed.

"After weeks of constant attention from her physician, her spirit took its flight to the 'City Beautiful,' on the afternoon of January 19, 1929, leaving an infant son, to bless and com- fort the heart of her devoted husband.

"The funeral service was conducted by Rev. A. S. John- son, D.D., and Rev. W. B. McIlwaine, Jr., at the First Pres- byterian Church, Charlotte, North Carolina, and the inter- ment was made in beautiful Elmwood Cemetery in the same city. A large concourse of friends gathered in token of the universal esteem and love in which she was held, while a lavish floral offering lent its fragrance and beauty.

"The memory of her life of loving service will ever be dear to those who knew and loved her. Its message to us has been well expressed:

'Ask God to give thee skill
In comfort's art,
That thou mayst consecrated be
And set apart
Unto a life of sympathy.
For heavy is the weight of ill
In every heart;
And comforters are needed much
Of Christlike touch.'

RESOLUTIONS FROM THE SESSION OF ROBINSON
PRESBYTERIAN CHURCH

On the morning of February 15, 1929, Hugh DeArmond Har- key, an efficient ruling elder and Sunday School superin- tendent of Robinson Presbyterian Church, his soul passed into the beyond, wherein rest the people of God.

Whereas, in His inscrutable wisdom, it has pleased Al- mighty God to remove from our midst, our beloved ruling elder, superintendent of Sunday School and citizen:

And, Whereas, at this time of loss and bereavement the Session of Robinson Church desires to put on record its appreciation of his life and worth in both church and neighbor- hood. Be it resolved:

1. That we extend our heartfelt sympathy to the loved ones, relatives and friends of our deceased ruling elder.
2. That as we meet from time to time, we will miss his smile, his fellowship, his gracious manner and his zeal for the cause of his Master's business laid upon us here below.
3. That copies of these resolutions be given to his family and loved ones, a copy be delivered to the Presbyterian Standard for publication, and a copy be spread on the pages of the Session book of Robinson Church for reference.

Men's Bible Class of Robinson Church of which he was a member.

DAVID A. JOHNSTON

On February 22, 1929, the soul of David Johnston, took its flight into the realms of the Redeemed, wherein he now mingles with the spirits of just men, made perfect in the eternal adoration of the living God. On the 24th of February, 1929, his remains were lowered into their final resting place, awaiting the resurrection morning, in the cemetery at Rob- inson Church. Mr. Johnston lived to a ripe age, being eighty-six years of age. In early life, he accepted Christ as his personal redeemer and lived his religion until the end. He served in the Confederate Army. Married Miss Martha J. Blakney, of Chesterfield, South Carolina, who died three years ago. Mr. Johnston spent all of his days as a private citizen, caring only to adorn the profession of the gospel of his Redeemer, of which he was a great promoter.

He was made a charter elder in Robinson Church and held that position until death, with dignity, efficiency and grace,

always speaking words of wisdom and love to those out of Christ.

To him and his consort were born five daughters and three sons, two daughters preceded him to the grave, three daugh- ters and three sons and five grandchildren survive him. Miss Essie, Miss Mabel, Mrs. Randolph Lemmond, his daugh- ters; D. Luke, Will and Sam, his sons. Testimonies of living men give words of their devotion to this man, who was pure in his living, pure in speech and pure in thought, all of which go to present to our consideration, that he was a fine citizen and above all, a Christian. Death has taken from our neighborhood, a devoted father, his footsteps were heard in the halls of the Church; he has borne at his chariot wheels, as a trophy a devout Christian, a neighbor and a child of God. His face in the flesh, we no longer see; but his name, his spirit will always be cherished by those who knew and loved him.

"Soldier of Christ! Well done!
Praise be thy new employ;
And while eternal ages run,
Rest in thy Saviour's joy."

Harrisburg, N. C.

J. C. McG.

Timberlake—Mr. Richard Edgar Timberlake died of pneu- monia in Staunton, Virginia, December 19, 1928. Born in Orange County, September 15, 1861, he removed to Staunton fifty years ago. For many years an officer, Deacon then Elder, in the First Church, his religion controlled all his conduct and spirit in life.

MARRIED

Jenkins-Leach—In Greenville, S. C., on February 9, 1929, by Rev. E. P. Davis, Mr. William Jenkins and Miss Ruth Leach, both of Greenville, were married.

Dexter-Tinsley—In Greenville, S. C., February 10, 1929, by Rev. E. P. Davis, Mr. William Dexter and Miss Lenoir E. Tinsley, both of Greenville, were married.

Williams-Bain—On Thursday evening, January 10, at Galatia manse, Miss Roberta Bain of Wade, N. C., became the bride of Mr. Walter Williams, of Autryville. Only relatives and a few friends witnessed the ceremony which was performed by Rev. Frank M. Bain, a brother of the bride. Mrs. Williams is a daughter of the late Samuel A. Bain.

Burris-Elmen—At the residence of Rev. R. S. Burwell, Da- vidson, N. C., the officiating minister, January 23, 1929, Miss Viola Elmon, of Gaston County, N. C., to Mr. Loy Ray Bur- ris, of Albemarle, N. C.

Hurwitz-Bradley—Married January 4, 1929, by Rev. Dr. E. F. Wellford, at Newport News, Va., Miss Mary Virginia Brad- ley and Mr. Charles Hurwitz.

Evans Chandler—At the residence of the bride's parents, Maxton, N. C., December 27, 1928, Mr. Robert H. Evans, of Raleigh, and Miss Kate Chandler of Maxton, N. C., Rev. E. L. Siler, D.D., officiating.

Morris-Parrish—On December 24, 1928, at 3:30 p. m., at the Ebenezer Presbyterian manse, near Rock Hill, S. C., by Rev. John C. Bailey, Mr. Delma A. Morris, Jr., and Miss Irma Parrish, daughter of Mr. and Mrs. C. G. Parrish, all of York County, S. C.

Williams-Shillinglaw—On December 30, 1928, at 6 p. m., at the Ebenezer Presbyterian manse, near Rock Hill, S. C., by Rev. John C. Bailey, Mr. Leonard Stephen Williams, of Lan- caster, S. C., and Miss Alice R. Shillinglaw, daughter of Mrs. W. W. Shillinglaw, of Rock Hill, S. C.

Shillinglaw-Burnett—On June 14, 1928, by Probate Judge G. P. Smith, York, S. C., Mr. Albert Shillinglaw, of Leslie, S. C., and Miss Lucie Burnett, daughter of Mr. C. B. Burnett, of Rock Hill, S. C.

"OH, HOW THEIR SOULS ARE
THIRSTING"

Egbert W. Smith

We may measure our likeness to Christ, by the ten- derness of our compassions. It is a fact of immeasurable significance that, in our Lord's two greatest parables, one picturing what God is, the other what a true Chris- tian is, he shows us compassion as the impelling motive of each. "But while He was yet afar off, His father saw Him and was moved with compassion, and ran, and fell on His neck, and kissed Him." "And when He saw him, He was moved with compassion, and came to him, and bound up his wounds." I do not envy the disposi- tion of any one who can read the two following para- graphs from a recent letter of our beloved evangelist in Korea, Miss Willie Burnice Greene, without feeling his heart go out with tender sympathy to these under- privileged sisters of ours in far off Korea:

"During the past year, all throughout the territory where I travel, I have found the women ready and long- ing to be taught. The feature about the country work that has struck me so forcefully, is that these little groups of believers out in the country have no constant, or regular, feeding of their Souls; for so often the leader of the group is ignorant in spiritual truths, and in many cases, seemingly, even lacking in spiritual zeal. It is only wonderful grace of the Lord that holds these little ones faithful to their belief; and oh! how their souls are thirsting for the water from the 'Spring of Life.' During this year we have given out 90 New Testaments and 12 Old Testaments for the perfect recitations of the Child's and Shorter Catechisms to those of Kunsan Territory.

"A most interesting, but rather strenuous, trip of the spring itinerating, was a visit over to the Island of Peon. I would not have missed this trip for anything, for the few faithful believers (only 5 women) had had no one to teach them in years. It had been 5 years since I had visited the Island, and I believe even longer than that since Mr. Bull had made the trip over. All these years those few had faithfully met for worship in the home of the one baptised woman, a dear old soul. Here they would sing songs of worship together, read in the Bible, offer their prayers, and then take up their collec- tion. As a result of the class we held there, one or per- haps two of these women are planning to come to the ten days' Bible Class next March. I'm sure you will want to remember these women of the Island in your prayers. May God bless their efforts and give them great joy."

YOUNG PEOPLE

(Continued on page 6)

ple who go to church honestly and humbly to worship do not make fun of the church.

Working Through the Church

Suppose there were no organized churches, and that a group of people decided that they would like to go as missionaries to some foreign land, or up into the mountains, or into some isolated district. How would they get there? Unless they had money enough to pay their own way to where they wanted to go, and were sure that they could make enough to support them while they were preaching, they might perish by the roadside with nothing but missionary zeal to keep them going. But we do have organized churches, and a person of very moderate means can become a missionary. The church has provided schools to train volunteers, and to teach them what methods have proved most successful in presenting the Christian religion. And the church supports the missionaries who have gone out so that they can spend all their time teaching those who have no money to pay them for their services. The church builds hospitals to care for the sick both here at home and in other lands. There are innumerable things that Christians do thru the church. It is the instrument through which they work.

Ardent Christians

Dr. A. W. Beaven has said that there are three kinds of church members: those who pull, those who ride and those who ride and drag their feet. We wonder if these last two classes are Christians well as church members. Perhaps it would be well for such members to read what was written to one of the early churches—the church at Laodicea. "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So because thou art lukewarm and neither hot nor cold, I will spew thee out of my mouth. Because thou sayest, I am rich, and have gotten riches, and have need of nothing and knowest not that thou art the wretched one and miserable, and poor and blind and naked: I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see. As many as I love I reprove and chasten: be zealous therefore and repent."

The church stands ready to help us—and thru the church we worship "him who loved us and gave himself for us."

JUNIOR C. E. TOPIC HELPS

Miss Hattie Mae Covington

Topic for March 10, 1929: "Who Is on the Lord's Side?"—Exod. 32:26.

Picture Meeting—"St. Michael and the Dragon."—Guido Reni.

The Service of Worship.

Piano Prelude.

Opening Sentence.

They that wait on the Lord shall renew their strength. They shall mount up with wings as eagles; they shall run and not be weary; they shall walk, and not faint.

Hymn: "Faith of our Fathers."

Scripture Lesson—Exodus 32:26.

Prayer: Sentence Prayers.

Prayer Hymn:

O God, our help in ages past,
Our hope for years to come,
Be Thou our guard while troubles last,
And our eternal home—Amen.

Offertory Service.

Hymn: "I Would Be True."

The Leader's Talk:

Talks by Juniors:

Picture Study: "St Michael and the Dragon."

Questions:

Hymn: "Who Is on the Lord's Side?"

(Have the story of the song told before it is sung.)

Poem: By Juniors.

The Superintendent's Message.

Hymn: "Dare to Be Brave, Dare to Be True."

Benediction.

Questions

1. How can we show that we are on the Lord's side?
2. Name some Bible characters who proved themselves to be on the Lord's side?
3. What things hinder us from being on the Lord's side?
4. What dragons must we fight?
5. What will help us fight our dragons?
6. Are we ever afraid or ashamed to let it be known that we are followers of Jesus?

The Hymn "Who Is On The Lord's Side?" was written by Frances Ridley Havergal. It is said she never tried to write a hymn, but on certain occasions words just came to her, and she wrote them down wherever she was. "Who Is On The Lord's Side," is said to be based on a verse in the Old Testament: "Thine are we, David, and on thy side, thou son of Jesse." David had just been made king over a united Israel. He was gathering together his mighty men, for he wanted to know the ones on whom he could depend to serve and follow him. Thirty men of the tribes of Benjamin and Judah came up to the stronghold where David was, and David went out to meet them to make sure before he received them whether they came as friends or enemies. To his question the leader replied, "Thine are we, David, and on thy side." Perhaps as the author of the hymn read these words there flashed across her mind, not "Who is on the side of King David?" but the more important question, "Who is on the Lord's side, who will serve the greatest king of all? and so she wrote her hymn asking this question and ending each verse, with the response, "We are on the Lord's Side, Saviour, we are Thine."

(Divide the Juniors into four groups and have each

group to sing a verse and let the whole group sing the response at the end of each verse. Change the order until each group has sung the entire hymn, always having the whole group to sing the words, "We are on the Lord's Side, Saviour, we are Thine.")

Poem: Which Side Are You On?

Come, children, and listen; I'll tell you in rhyme
A story of something that happened one time.
There was war in the land, and each brave heart beat high,

And many went forth for their country to die;
But words fail to tell of the fear and dismay
Which swept the small village of W—— one day,
When the enemy marched into the street,
And their own valiant soldiers were forced to retreat.
Such hiding, surrendering, and trembling with fear!
When what in the midst of it all should appear
But Grandmother Gregory, feeble and old,
Coming out from her cottage courageous and bold.
She faced the intruders who marched through the land,
Shaking at them the poker she held in her hand
"How foolish!" her friends cried, provoked, it is true;
"Why, grandmother, what did you think you could do?"
"Not much," answered grandma; "but ere they were gone—
I wanted to show them which side I was on."
Now, children, I've told this queer story to you
To remind you of something the weakest can do
There is always a fight, 'twixt the right and the wrong,
And the heat of the battle is borne by the strong;
But no matter how small or unfit for the field,
Or how feeble or graceless the weapon you wield,
O fail not, until the last enemy's gone,
To stand up and show all which side you are on!

—Anna R. Henderson, in Our Youth.

HO! FOR THE HONOR ROLL!

President of North Carolina Young People's League Sends Open Letter to Societies

"Honor Roll!" How goes the percentage in your Society's record? Not for the percentage are we working, but that is a great goal for us to work by in "Living Christ"—which is our motto for this year you know. Let's go over the High Points, (and surely all of the Honor Roll is made of High Points) now to see how you can check up on your record:

I—Worship:

1. Prayer groups meeting regularly.
2. Society members leading in prayer.
3. Daily Bible reading by society members.
4. Society members attending regular church services.

II—Instruction:

1. Special Study Courses in Society.
2. Programs planned at least one week in advance.
3. Wide awake and original presentation of programs.
4. One program at least on Presbyterian Schools and Colleges.

5. Church represented at Young People's Conferences or Rallies.

III—Recreation:

1. Two or more programs on purpose and value of recreations.

2. Two or more parties or socials during the year.

IV—Service:

1. Definite service: Visiting sick, teaching in Sunday School, aiding the needy of the community in any helpful way, and aiding weak societies nearby.

2. Making two special contributions (which are P. Y. P. L. Specials): College Gift Fund for Barium boy or girl in college; and the Mamie McElwee Scholarship Fund—which we hope to complete this year.

3. Support of three Assembly Specials: Medical Missions in China; The Blue Ridge Academy; and your Young People's Division.

Albermarle needs and wants company and competition this year in the Honor Roll honors. During the time between now and April, work especially on your Study Class (many of you have completed that already); and in connection with that make your contribution to the Medical Missions in China; then by all means let's help the Division which has published the Onward, The Program Builder, and the Junior Life as well as many other things for use in our work, namely the Young People's Division—watch the March issue of The Program Builder for a complete program for the Young People's Day.

May God bless your work for Him. May we be truly "Living Christ." May we be working for and looking for the best year in our new Church Year which will begin soon.

Yours in His Service,
Archie Williford, President,
Presbyterian Young People's League.

CHURCH NEWS

(Continued on page 11)
VIRGINIA

Westminster Church, Lynchburg—The month of February has been an unusually busy one in Westminster. Our Virginia School of Missions was put on the 6th through the 10th while the week of the 17th saw another enterprise carried out successfully.

The twelfth Standard Training School in Lynchburg with an enrollment of exactly 300 met this year in Westminster. The School started Sunday afternoon, the 17th, and ran through Friday night, the 22nd. The ladies in the church served supper, averaging 100 plates a night. Westminster's pastor, Robert Whitfield Miles, taught the class in the "Life of Christ." Twenty-six of our members were enrolled for credit.

Sinking Spring Church—On Sunday, February 10, a congregational meeting was held in this church at which time, Dr. P. S. Smith, brought in a report

as chairman of the canvassing committee that sufficient funds had been raised to erect our long neglected Sunday School building. Erection of the building will begin at an early date. The new building will be built on the lot next to the church building and will be of brick and stone construction and will hold a Sunday School of six hundred. Provision is made for separate departmental auditoriums and classrooms for every department from the cradle to the adult. Rev. J. G. Patton, Jr., is pastor of the church.

WEST VIRGINIA

Martinsburg—The Young People's League of Winchester Presbytery had a wonderful meeting on February 14th in the Presbyterian Church here. There were over two hundred young people present between the ages of twelve and twenty-four. It is said to be the largest gathering of young people held in Winchester Presbytery in a long time.

The ladies of the Martinsburg Church served a delicious supper to the young people at six o'clock. The tables were most attractively decorated with Valentine favors. It was a beautiful sight to see such a crowd of young people seated at the tables, interested in the work of the Lord. The orchestra of the city furnished the music. Among the selections were a solo by Miss Harriet Seibert, a duet by Mrs. J. A. Robbins, and a duet by the Misses Harris. These selections contributed greatly to the success of the meeting.

Miss Frances McFaden, Chairman of the Young People's Work of the Woman's Auxiliary in Winchester Presbytery, presided in a very graceful and humorous manner. She was the master of the occasion from the beginning. Miss Matoaka Selig, President of the Young People's League of Winchester Presbytery, made a brief talk. It was largely through her ability as an organizer that such a large crowd was gotten together.

Rev. J. M. Carr, of Berryville, formerly one of the leaders in the Young People's Conference of North Carolina, gave an interesting address "Young People and the Young People's League." Rev. L. A. McMurray, a missionary from Africa, gave a brief talk which made a distinct impression.

Rev. S. R. Diehl, pastor of the church at Martinsburg, and Director of Religious Education in Winchester Presbytery, was the leading figure at the meeting. His address on "Young People and Religious Education" was most instructive and inspiring. The young people "ate it up."

The supreme purpose of the meeting was to promote the Massanetta Springs Intermediate Camp of the Young People's Conference. The Massanetta Springs songs composed by Dr. C. D. Gilkeson, who was present, were lustily sung by the large gathering of young people. It was a meeting which really boosted. Wm. E. Hudson, Manager of the Massanetta Springs conferences, was present. He gave an address on Massanetta Springs and showed the moving picture story of the Intermediate Camp, and some of the colored slides of the Massanetta Springs grounds and delegates. The young people were quite excited over seeing themselves in these pictures, and determined to attend the Camp next summer.

This meeting was pronounced by the leaders a big success as it enlisted the young people and helped them in a special way with the program of the church.

The meeting was closed with the singing of the Doxology and the benediction by Dr. C. D. Gilkeson.

FLORIDA

The Presbytery of Florida will convene in its regular spring meeting in the Presbyterian Church at Milton, Florida, on Tuesday, April 16, 1929, at 10 p. m. Daniel J. Currie, Stated Clerk.

DeFuniak Springs Church—The congregation of this church had a rich treat on the last Sabbath in January. At the Sunday School the Men's Bible class had an earnest talk from Mr. J. M. Allardice, of Antonio, Texas, on Personal Work. Mr. Allardice spoke again to the whole congregation at the 11 o'clock hour for public worship, giving his impression of the work and the needs of Christian Missions in Mexico. His careful investigation of the work in the needs in Mexico during two protracted visits to that country fitted him to speak with authority on the cause to which he is now giving himself, presenting it most forcibly here and there, and at his own expense. His splendid message is a blessing, as he is bringing to other churches the intelligent judgment of a mature and successful business man and is delivered with the confidence and enthusiasm of youth. He brought us a fortunate to hear him.

D. J. Currie, Pastor.

Lake City—Rev. William Evans, the well-known Bible teacher of Los Angeles, Calif., held a conference at the First Baptist Church here last week, in company with all the other churches united. Rev. Edward F. Montgomery is pastor of the Presbyterian Church of Lake City, which is the gate city for automobile travel through Florida.

Milton—The pastor announces Rev. J. T. Y. that a meeting will be held here beginning March 10 and that Rev. C. H. Nabors, D.D., pastor of the First Church, Pensacola, will do the preaching.



Sunday, March 10
 Springs, Ark.—KTHS—5,000 Watts
 T.
 10 a. m.—St. Luke's Episcopal Church.
 1 p. m.—Old Familiar Hymns, Organ Recital.
 2 p. m.—D. C.—WJSV—10,000—E. T.
 3 p. m.—WJSV.
 4 a. m. and 8:30 p. m.
 5 p. m.—Ladies Choir of Fairfax,
 6 p. m.—Sermonette.
 7 p. m.—Sacred Song Trio.
 8 p. m.—WRUF—5,000 Watts
 9 p. m.—Y. M. C. A. Service.
 10 p. m.—WHAS—5,000 Watts—
 11 a. m.—Broadway Baptist Church.
 12 p. m.—KWKH—20,000 Watts
 1 p. m.—First Baptist Church.
 2 p. m.—Question and Answer hour
 3 p. m.—WBT—5,000 Watts—
 4 a. m.—Watch Tower.
 5 a. m.—First Baptist Church.
 6 p. m.—Vesper Hour Quartet
 7 p. m.—First Baptist Church.
 8 p. m.—WPTF—5,000 Watts—
 9 a. m.—Church Services.
 10 p. m.—Sacred Concert.
 11 p. m.—Evening Worship.
 12 a. m.—WLV—50,000 Watts—
 1 a. m.—Church School.
 2 a. m.—Presbyterian Church of
 Covenant.
 3 a. m.—Organ Recital.
 4 p. m.—Vesper Service from
 cordia Lutheran Church.
 5 p. m.—ma City, Okla.—KFJF—5,000
 —C. T.
 6 a. m.—Watch Tower Program.
 7 a. m.—Men's Tabernacle Bible
 8 a. m.—First Baptist Church Ser-
 9 p. m.—Sacred Concert.
 10 p. m.—First Baptist Church Ser-

9:30 p. m.—Independent Bible Lec-
 tures.
 Richmond, Va.—WRVA—5,000 Watts—
 C. T.
 11:00 a. m.—Second Presbyterian
 Church.
 7:30 p. m.—St. Mark's Episcopal
 Church.
 Fort Worth, Tex.—WBAP—5,000 Watts
 —C. T.
 4:00 p. m.—Hymn Hour.
 5:00 p. m.—Studio Vesper Services.
 7:30 p. m.—First Presbyterian Church.
 San Antonio, Tex.—WOAI—5,000 Watts
 —C. T.
 11:00 a. m.—First Presbyterian Church.
 National Broadcasting Chain—E. T.
 3:00 p. m.—Young Peoples Conference,
 Dr. Daniel A. Poling—Subject: "The
 God You Worship." Station WJZ—
 New York; WSB—Atlanta; WBAL
 —Baltimore; WLW—Cincinnati;
 KWK—St. Louis; WREN—Kansas
 City; WBT—Charlotte, and chain.
 National Religious Service—E. T.
 5:30 p. m.—Dr. Harry Emerson Fos-
 dick—Subject: "What Is Right?"—
 Station WJZ—New York; WBZ—
 Springfield; WBAL—Baltimore;
 KWK—St. Louis; WLW—Cincin-
 nati; WREN—Kansas City; and
 chain.
 Greensboro, N. C.—WNRC—E. T.
 11:15 a. m.—First Presbyterian.
 8:00 p. m.—First or Church of the
 Covenant.
 Atlanta, Georgia—WSB—C. T.
 11:00 a. m.—First Presbyterian. Also
 Saturday, 6:00 p. m.—Dr. Hull's
 Bible Class.
 Philadelphia—KMBC—E. T.
 4:30 p. m.—Tenth Presbyterian.
 Jacksonville, Fla.—WJAX—E. T.
 11:00 a. m.—Church Services.
 8:00 p. m.—Church Services.
 Nashville, Tenn.—WSM—C. T.
 11:00 a. m. and 8:00 p. m.—First Pres-
 byterian.
 Knoxville, Tenn.—WNOX—C. T.
 7:30 p. m. Saturday—Dr. Glasgow's S.
 S. Lesson.

Hobbs: "What's the idea of a small
 firm like yours having such a massive
 safe?"
 Dobbs: "It helps the morale of our
 creditors."—Ex.

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 5 children, 13 down, with nurse and 4
 servants, who live winters in North
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 Must be well educated, vigorous,
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 household. Position permanent. Give
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 869, Charlotte, N. C.

STORY

THE KING'S EMERALD

Rupert stood by the side of the road
 watching an unusual number of people
 hurry past. At length he saw some
 one he knew, little Giovanni, who came

Presbyterian Junior College for Men
MAXTON, NORTH CAROLINA

**A FACULTY OF EXPERIENCED TEACHERS WILL BE
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2. Finances

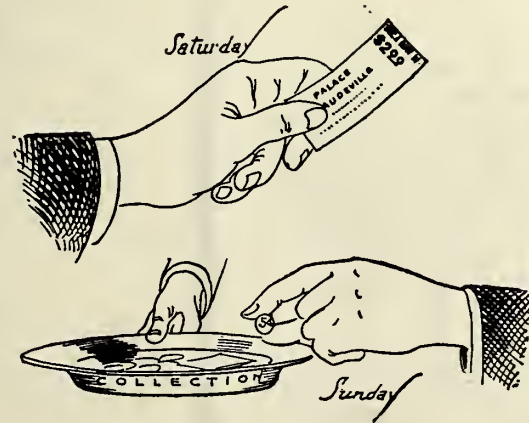
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 for Southern colleges; but it makes generous provision for many who need scholarship
 aid and loans. Applicants for aid should be well trained and should file application
 early.

For further information, address
PRESIDENT J. R. McCAIN, Box 5
 Decatur, Georgia

Our Stewardship of The Collect- ion Plate

"Now concerning the collection—upon the first day of
 the week let every one of you lay by him in store, as God
 hath prospered him." I Cor. 16:1, 2. "Render therefore unto
 Caesar the things which are Caesar's; and unto God the things
 that are God's." Matthew 22:21.

Shall it be "Pay-as-
 you-enter" during
 the week, and "Pay-
 you-please" on
 Sunday?
 Shall we Meet the
 bills for food,
 shelter, clothing, ed-
 ucation, advance-
 ment, and starve the
 Church enterprises?
 Shall it be "All for
 Caesar and none for
 Christ" or "Seek
 first the Kingdom of
 God and His Right-
 eousness"?



The Church collection plate, on the E. M. C. plan, brings
 the waiting world to my own door and offers me weekly par-
 ticipation in the whole work of the whole Church; challenges
 me to put God first and master my money matters; offers me
 growth in grace and partnership with the Divine.

Turn to the challenging article by the Rev. James H. Hen-
 drix, D.D., of Gastonia, N. C., in this paper. Read it aloud
 in the family circle and the Sunday School class. Read an
 article on the same subject in the March Presbyterian Survey.

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SECOND FLOOR

Belk Brothers Co.
Charlotte, N. C.

to play with him sometimes. "Where are you going in such a hurry?" Rupert asked.

Giovanni paused and gazed at him in surprise. "Haven't you heard?" he asked.

"I have heard nothing," Rupert answered eagerly. "What is the news?" "Why, the king has lost his royal emerald!"

"Yes, the king's emerald," Giovanni went on. "Yesterday he attended a wedding of the nobility and wore the emerald on the slender golden chain around his throat. In some way the emerald became loosened from the ring that holds it to the chain, and it must have dropped into the road. All the countryside is searching, for the king has offered a reward of ten pieces of gold to the one who finds it. Come, we must hurry."

"But I cannot go without asking Grandmother," Rupert faltered.

"Then I cannot wait. Join us later. Who knows but that you or I might be the one to find the emerald!"

Rupert's eyes sparkled as he hurried back to the cabin at the edge of the

woods. How splendid it would be to find the precious gem and earn not only the reward of ten pieces of gold, but the gratitude of the king as well! His feet fairly flew over the ground.

But at the cabin disappointment awaited him. From within came the sound of soft groaning. "It is the misery in my bones," his Grandmother groaned as Rupert opened the door.

"Once again it has come upon me. I must stay in the house today."

Rupert almost groaned with her. "The king has lost his emerald, Grandmother," he said. "He offers a reward to the one that finds it. If I could go and help in the search perhaps I might find it, and then we could leave this hut with its dampness and buy a piece of high land up on the hillside."

His Grandmother shook her head. "What would the sheep do?" she asked. "Already they are restless in the pen. You must take them into the fields to feed on the green grass, and do not forget to take them to water when the sun shines high in the heavens."

Very slowly Rupert drove the sheep from the pen and into the wood and very listlessly he walked after them. If only he could have helped in the search for the emerald! "Other boys

have their chances, but I never do," he said sadly. "There is always something that I must do—the sheep to herd or the sticks to gather for the fire or the weeds to pull from the garden patch."

But sad and disappointed as he felt, he was gentle with the stupid sheep, and when the sun was high in the heavens he drove them toward the brook that flowed through the wood.

Rupert sat down on a large stone by the stream. "If I could only have had a chance to look for the king's emerald!"

Turning his head he gazed down into the sandy bottom of the brook. Suddenly he started and stared into the water. What was it—it couldn't be! He leaped suddenly into the water.

His gripping fingers held something—something that was green with delicate threads of yellow, slender strands of gold woven into a crest.

"The king's emerald!" shouted Rupert. "It must have been flung from the chain when the king was crossing the bridge on the highway and the water washed it here! I have found the king's emerald. I would never have had a chance to find the emerald if I had not been following my duty!"

With shining eyes, the king's emerald clutched in his hand, he drove his homeward.—Dew Drops.

HOW LINCOLN HELPED A LITTLE GIRL SAVE HER MISSIONARY MONEY

Once upon a time there lived a little girl in a little town in New York.

She lived with her father and mother and her brothers in a respectable, homey home, where she liked to come. One of the guests who liked to come was the great Abraham Lincoln, President of the States. The little girl was very happy when he came, and she used to like to sit in his lap and talk to him. She called him "Uncle Abe" and he often called her "Sissy," but her real name was Julia.

One time when the President was visiting at Julia's house she was counting the money in her missionary box. Mr. Lincoln watched her moment and then asked:

"What are you doing over there, Sissy?"

"I'm counting my missionary money, Uncle Abe," replied Julia.

Mr. Lincoln put his hand in his pocket and pulled out something which he held toward Julia. Julia drew her box.

"Oh, no, I can't take that, Uncle Abe," she said, earnestly; "I have earned all the money I put in this box."

The next day, when he was ready to start for the train, he said to Julia: "I wonder if you couldn't walk to the depot with me, Julia?"

As they started down the street together, Abraham Lincoln shifted the valise to the other hand. It was an old-fashioned valise with two handles.

"Do you suppose," he said, "that could help me carry my valise, Julia?"

Julia took hold of one of the handles, and they carried it between all the way to the depot, talking as they went. At the depot the President took the valise and pulled a shining coin out of his pocket, held it out to the little girl.

"There, Julia," he said, "now you have earned your missionary money."

"Oh, thank you, Uncle Abe!"

And then he went away on the train, and Julia ran home with the shining coin clutched tight in her hand. She thought it was the very brightest penny she had ever seen, and she tried to put it into the missionary box, where it would be safe and sound.

The next Sabbath the missionary boxes were opened.

"How much money did you have in your missionary box, Julia?" asked the superintendent.

"Eighty-two cents," answered the little girl, without any hesitation.

"Are you sure that was all you had?" asked the superintendent. "Where did this come from?" she asked, and she saw the bright shining coin that the President had given her.

"Oh, that's the money Uncle Abe gave me!" she answered eagerly. "I earned it helping him carry his valise."

The shining coin was a five-cent gold piece, and this is a true story. How Abraham Lincoln helped a little girl to earn her missionary money. I know that it is true because I told the girl, who is a little girl no longer, the story herself. Nicholas.

JOEL'S HARP

It was in the days of the great King David. This beloved king had saved his people from the fierce Goliath, who had held them in bondage for many years. He had also, captured from the Jebusites the strong fort, the city of Jebus, sat on its two hills, lifted by steep or rock from the plain, and surrounded by deep ravines, except on the one side where there was a mighty wall of stonework. This city David's men of battle under General Joab stormed, by climbing its steep southern precipice, and coming to the citadel unexpectedly.

Then David had taken the city, his royal dwelling place, and he came to Jerusalem. "Hither the tribes of Israel went up," to pledge allegiance to the greatest king perhaps the world has ever known. He was the shepherd boy, whom God had anointed over Israel years before the time he had called from tending his father's flocks to slay the mighty giant Philistine, to be a friend of a king, and of the king who afterwards saved his life, and at long last, after fleeing and hiding and hiding again, with more and more

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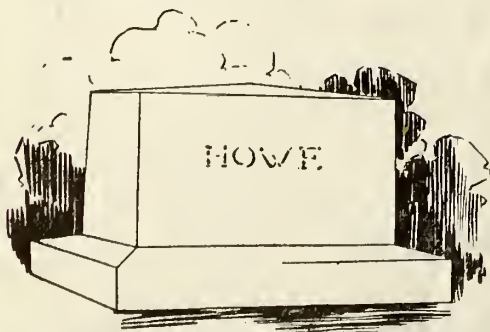
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clans of Israel gathering to his stand-
ard, to be king over a great loyal,
united empire.

But King David loved the Lord his
God. And the Ark of the Lord had
been carried away by the Philistines,
and never restored to its proper place.
It stayed in the house of Obed-Edom
for three months, and brought him a
rich blessing. But now that David had
a royal city, he knew there should be
a place in the heart of it for the wor-
ship of God. So he determined to
bring the Ark home.

It was to be the greatest celebration
in the history of the Children of Israel.
David had his most skillful workmen
to make a sumptuous tent on Mt. Zion,
one of the twin hills, a beautiful tent,
with gorgeous curtains, to house the
most precious thing they had. And
there he was to bring the Ark—that
sacred gold-covered chest, in which
were Aaron's rod and the pot of man-
na, to remind the people of their forty
years' journeying in the great, deso-
late wilderness, and the two tables of
stone with the Ten Commandments
on them, which God had given Moses.
And over the Ark were the two golden
cherubim, with their great beautiful
wings hovering the spot where the
glory of God rested in a cloud always.
And this sacred Ark must never be
touched by the hand of man, must be
covered with thick robes of blue when
brought from one place to another,
must be carried by long rods or staves
run through rings in its sides, and
only on the shoulders of the Levites,
the tribe set apart for the service of
God.

Little Joel of Bethlehem sat in the
doorway of his father's cottage on the
evening before the great day, practic-
ing on his loved harp. For had he not
been chosen to head the boy orchestra
from the native town of the King,
when the great procession should
sweep up the hill to enter the gates
of the City of God? His heart was
full of joy. For Joel loved to play
the harp. And he often thought of the
days his mother told him about, when
King David himself sat on the same
hillside where Joel tended his father's
sheep, and played a harp just like
Joel's, and made the songs his people
loved so much.

"Mother," Joel called into the dim
room behind him, where his mother
was sewing his new red robe by the
failing light of the sunset.

"I am here, my son," answered his
mother's sweet voice.

"I have invited little Amos, the lan-
tern-maker's son, to play in the orches-
tra. He has a small harp, not so good
as mine, but 'twill do." Joel spoke
proudly, as a boy of twelve may speak
of one of seven years.

"That is good, my son," answered his
mother. "Now play once more that
ancient hymn the King requires for
tomorrow, 'Arise, O Lord, into Thy
rest, Thou and the Ark of Thy
strength.' There was one false note,
when last you practiced it." So Joel
practiced on faithfully, his eyes shin-
ing. For his, he thought, was a very
important part in the next day's cele-
bration. The great men of the land
were to be in that procession—nearly
a thousand of the most eminent priests
and Levites, with the flower of King
David's army, his famous captains in
all their shining armor, and thousands
and thousands of rejoicing people
would move forward behind the Ark,
as soon as they heard the sound of
the loud trumpets. As they moved,
bands of singers, and players on trum-
pets, cymbals, great harps and small
harps, clarions, castanets and tam-
bourines, would accompany the pro-
cession, singing the songs of Zion, and
playing their very best, as they circled
about in slow religious dances beside
the marching throngs. And in the little
Bethlehem Band of boys would be
Joel, as their leader, and tiny Amos,
the least of them all, whom Joel had
asked out of kindness.

Joel and his mother talked of all
this joy and grandeur, and very softly
of that Ark of the Covenant so deeply
reverenced. She reminded him, too,
that the duty of a leader was first to
look out for the others under his
charge.

The great day dawned, and Joel was
up before the sun. He hurried through
his morning work of feeding the hens
and the little donkey in the court yard;
his mother gave him breakfast and
her blessing, telling him she would
surely watch for him in the procession;
and washing himself with greater care
than ever before in his life, he put on
his new sandals of straw, and his beau-
tiful red robe, tied his striped sash,

and wound his new white turban about
his head, and stepped forth into the
first sunshine, his little harp clasped
tightly in his arms. With a ringing
call and a shrill whistle he summoned
his village orchestra. There they came,
running out of dim doorways, up the
cobble street, little Amos the first and
most eager of them all.

"See, Joel! See my harp!" he cried.
"Father polished it." And indeed his
tiny harp shone like a jewel as he
turned it about in the sunshine, then
tucked it safely under his arm.

Joel motioned them all into place be-
hind him, and marched them off. For
they were to walk all the way. But
the distance, of about six miles, was
nothing to the sturdy legs of the Ju-
dean lads, and nothing indeed com-
pared with the two hundred and fifty
miles some pilgrims would have
walked to reach the Holy City for
this great day. They would come
from Dan and from Beersheba, the
ends of King David's realm, and all
the towns and villages in between.

"Boys, they say our king himself
has written a new song. Yes, of course
he writes new ones all the time. But
this is a very, very wonderful song,
which we must sing by parts, follow-
ing the choirs of the Priests and Le-
vites. Never let me hear a voice out
of tune, mind me!"

"No, Joel," they all wagged their
heads solemnly in their brave new
turbans.

"And mind you strike up with your
harps and trumps and cymbals only
when I do, and in perfect time. Amos
did you practice some more on that
old Hymn of the Wilderness. 'Let God
arise, and let His enemies be scat-
tered?' Little Amos assured his lead-
er that he had practiced it till he was
perfect, and almost worn-out, too. So
they talked and trudged along, stop-
ping only once in a while to investigate
some fascinating cave of the hillside,
perhaps one in which their King had
once hidden.

And presently others joined them on
the Bethlehem road, that same road
which, many centuries later, was to
see three great men swinging along on
their beautiful camels, looking for
Him who was "born King of the Jews."
Men, women and children, they poured
out of the little country roads upon
the highway, with their knapsacks
filled with lunch for the midday meal,
and their water skins with water. But
after the great procession King David
would distribute meat and bread and
wine for the thousands of worshippers,
and there would be a great feast at
supper time.

Now the sound of music was borne
faintly on the breeze, and the steps
of all the pilgrims quickened. A run-
ner sped past, calling out, "They have
passed the village of Beth-car, they
are coming up the valley, they are
almost there!" He meant the Ark,
and those who were bringing it, from
the house of Obed-Edom.

At last the travellers on the Beth-
lehem Road, coming along the Valley
of Rephaim, passed the southern end
of the City, and climbing higher and
higher, could see the great procession
of the Ark winding up from the west
along the road from Kirjath.

There in the front they could see the
sacred Ark, closely covered with its
blue curtains, slowly borne along the
rods resting on the shoulders of chos-
en Levites. The two High Priests
followed, in their gorgeous robes of
scarlet and blue and gold, with the
jewels blazing on their breast-plates;
behind them came long ranks of priests
and Levites in spotless white; then
the great captains of the army in
their splendid armor; next the heads
of the priestly houses, and the noble
princes of the tribes and their attend-
ants; then long companies of their
tribesmen; and all were accompanied
by the bands of musicians and singers.

Suddenly there burst out the long-
drawn peal of the trumpets. Like a
great shout of victory it echoed among
the hills that ringed the city. Then
the choirs of the white-robed Levites
began to sing one of the ancient
hymns of Zion, and the thousands of
people shouted with a mighty sound.
And from all the roads the pilgrims
poured in to join that great procession,
among them the Bethlehem Band with
Joel at its head. On, on to the city
which was to surrender this day to its
God, and open its gates to receive the
Ark of the Covenant.

Presently there was a halt, and a
great silence.

"The King!" exclaimed Joel, in a
low voice trembling with excitement.

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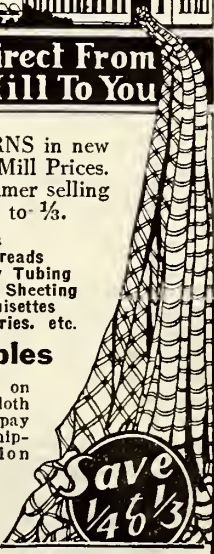
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And there, not far in front of them, beside the road stood their beloved King, not in royal purple now, but in the snow white linen robe of a priest. And he was sacrificing at an altar. The procession had stopped that the King might worship God for all his people. And while all the throng stood with bowed heads silent, at prayer, Joel remembered his mother's words:

"It is a great day, to be forever remembered, not for its magnificence, but because of the loving kindness of our God."

Then, as the King gave the signal to move on again, he took up something in his hand which he held before him.

"Joel, he has his harp!" cried little Amos. "He's playing his harp!" And that was indeed what the king carried—his own harp which had kept him company on the hills of Bethlehem, and with which he had soothed the mad King, Saul, before he had been chased from the palace, a fugitive. The King himself was among the musicians! And when the music struck up again the Bethlehem Band played more proudly. Little Amos did his very best, Joel and the other harpists twanged away nobly, and the rest beat and blew with all their might. The King, walking first with one band of musicians then with another, had stopped a little beyond the boys, was waiting in the road, his head up, his great dark eyes brilliant, his lips moving to the words of the thrilling songs his people sang.

Little Amos playing and gazing at his King, did not see the stones in the road. He was walking, also, perilously close to the edge, and here the road was very high and the hill very steep. Singing his loudest in his piping voice, "Arise, O Lord, into Thy rest," suddenly he stumbled. Daniel, the boy nearest him, tried to catch him, but was too late. Amos had fallen over the edge of the precipice.

Then there was confusion indeed. The Bethlehem Band stopped playing and singing, and all of them crowded to the road's edge. They could hear the little boy crying piteously, and there he was, just below them. God be thanked! He was caught by a bush, and was not killed. He was scarcely hurt.

"There! There, little Amos!" Joel crept down to him, caught him, drew him safely up again. He talked to him and tried to comfort him, for Amos still wept. And Joel felt like an unfaithful shepherd who had let one of his lambs get hurt. His mother

would have said he should not have been gaping so at the King, himself, the boy thought remorsefully, as Amos wept broken-heartedly.

"Oh, Joel, my harp! My harp!" So that was it. The dear harp was gone. It had fallen from the little boy's grasp and rolled down, down into the valley below. How should they get it now? There was no time to climb away down there to search, and back, if they were to take part at all in the celebration. Joel thought hard. It was his fault, he told himself. Anyhow, his mother would expect him to be unselfish. But how could he go look for it, when he must lead the band?

"Here, Amos." Suddenly he thrust his own beloved harp into the little boy's hands. "You can play mine. We shall come back and look for yours afterwards. We'll find it for you. Play mine, now, and don't cry." Amos wiped his eyes, and gasped with astonishment and delight. He grasped Joel's harp, which seemed so big to him, and as the music struck up again he twanged away awkwardly, with all his eyes now on his job of watching the road and taking care of Joel's harp. But little Amos was quite too small to understand just how much his young leader had given up. And Joel, with a smile that tried to be brave, took his place again at the head of his band, waving his empty hands to keep them all in time, and singing with the throng, "Oh, give thanks unto the Lord, for He is good; for His mercy endureth forever." But two big tears rolled down his cheeks, and his lips trembled in spite of himself. For his King was playing a harp, and Joel had none to play.

While he was doing his best to "be glad in the Lord," without the help of his harp, and little Amos was bravely marching behind him with the strap of that same harp hung around his neck, suddenly Joel heard a deep, thrilling voice close to him.

"Stop a moment, my son. Who art thou?" Joel looked up startled, to behold the king himself in his pure white linen robe standing beside him, looking down with a smile in his great shining eyes. Instantly Joel fell to his knees in the dust, and touched his forehead to the King's sandals.

"Thy servant, Joel, my lord King, son of thy servant Araunah, of Bethlehem."

"Ah, of Bethlehem, eh? Bethlehem-Ephratah, little among the princes of Judah, but oh! how dear!" said the King softly. For that was David's own childhood home.

"And where is thy harp, my son?" asked the King, searching Joel's face. Now, how did the king know? Joel looked down; he hated to tell his sovereign of his carelessness in not watching over little Amos.

But little Amos himself now stepped up timidly, and bowed his new turban low before the King. Then he held out the precious harp of his friend, and began stammeringly telling of his mishap.

But King David had seen it all. There was no need to tell him. One of his hands rested on little Amos's head, the other on Joel's, for a moment, and he smiled a very kind smile. Then, before Joel knew what was happening, the King turned to one of his attendants, took something from him and put it into Joel's empty hands.

"Here, my son, play mine. March beside thy King, and play his harp. For thou hast done a gentle deed, and made my heart glad."

Joel bowed very low, his face flushed like a peony, and tried to thank his King. Then, reverently he lifted the King's harp and placed it against his breast, while one of the soldiers shortened the strap to hold it in place. Waiting for the beat of the music, the little boy struck bravely into the closing measures of the hymn they were singing, "Blessed be the Lord God of Israel, forever and forever. Amen."

"Nobly done, lad," exclaimed the King. "Thou shalt some day play and sing for me in the palace." And Joel's heart beat like one of the priests' great drums.

And now the head of the long procession, where the Ark marched hung from the shoulders of the white-robed Levites, had almost reached the city gates.

"Ye lads of Bethlehem," said the king hastily, "follow me." And in

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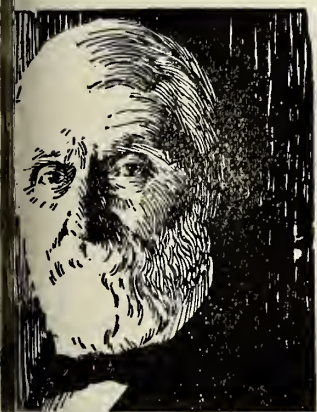
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Physician watched the results of medicine for 47 years, and believed that matter how careful people are of health, diet and exercise, constipation occur from time to time. Of importance, then, is how to treat it comes. Dr. Caldwell always favored of getting as close to nature as possible, hence his remedy for constipation known as Dr. Caldwell's Syrup is a mild vegetable compound. It does not harm the system and is not purgative. Syrup Pepsin is pleasant and youngsters love it. Dr. Caldwell did not approve of cathartics and purges. He did not believe they were good for anybody's system. In a practice of 47 years he has never seen any reason for their use when Pepsin will empty the bowels just as naturally.

Let a day go by without a movement. Do not sit and hope for the nearest druggist and get the generous bottles of Dr. Caldwell's Syrup Pepsin, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, in a sealed bottle.

the vast silence that now fell, King David stepped up to an elevated bank above the road, and all the people fell away to give him place. For here his throne was set. Following closely after him came his little village boys, awe-stricken at this honor. And standing behind the throne, on the little knoll, they saw the great spectacle spread before them—the long, glorious procession dazzling in the sunshine, with white robes and gorgeous colors and shining armor. And the sacred blue-covered Ark was the heart of it all, and drew all eyes. There it stood waiting before the massive city gates, which were to open to let it pass in. The City of David was to surrender to David's God, Jehovah of Hosts.

Now it was time for the new song the King had made, to be sung at this triumphant moment. There came a blast from the priests' trumpets, which echoed and re-echoed about the Holy City; and this was answered by a blare of other trumpets from within the closed gates.

"The Keepers of the Wall! Look!" cried Daniel to Joel, in great excitement. And there on the walls above them were those who were to surrender the city to its God. Then the music struck up a great and noble strain, and the choirs of the priests and Levites without the gates began the new song. Thus it went:

Priests: "The earth is the Lord's, and the fullness thereof; the world and they that dwell therein."

Levites: "For He hath founded it upon the floods."

Priests (softly): "Who shall ascend into the hill of the Lord? Or who shall stand in His holy place?"

And the Levites answered, with a sweet, triumphant burst of song: "He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."

Then both together, in full-throated chorus: "He shall receive the blessing from the Lord, and righteousness from the God of his salvation."

A few slow steps the procession moved, nearer to the gate, and all the crowd of men and women and little children, with the great choirs to lead them, sang, "This is the generation of them that seek Him, that seek Thy face, O God of Jacob." The voices ceased, the music died away softly and stopped for a moment; when quickly there burst out a challenge from the choirs of priests and Levites with the Ark outside the gates:

"Lift up your heads, O ye gates,
 And be ye lifted up, ye everlasting doors;
 And the King of glory shall come in."

And the warders upon the walls answered in chorus:

"Who is this King of glory?"
 "The Lord strong and mighty," sang the priests.
 "The Lord, mighty in battle," sang the Levites.
 "Lift up your heads, O ye gates," they shouted once more together,
 Even lift them up, ye everlasting doors;
 And the King of glory shall come in."

Again the warders on the walls inquired, as the company of other waiting priests inside the city marched down and laid their hands upon the great iron gates to open them:
 "Who is this King of glory?"

Then at last all the great throng of Priests, of Levites, of princes and captains and people from all the land, shouted the answer in a vast tumultuous shout of victory. And the King shouted, where he stood on the knoll before his throne all surrounded by his courtiers and attendants, and the little Bethlehem Band gathered at his feet shouted, and all the trumpets and clarinets pealed it out, and the cymbals crashed, and the harps and psalteries struck throbbing chords, and the tambourines and castanets rattled, till the very hills around the Holy City trembled with the sound:
 "The Lord—the Lord of Hosts—He is the King of glory!"

And the great iron gates swung open wide. And in they bore the Ark of the Covenant, up, up to its place on Mt. Zion, the dwelling place of great David's greater King. And singing and playing with all their hearts, the Bethlehem Band followed, with Joel at its head.

S. E. Hall.
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For Bulletin, Address

JAMES P. KINARD, *President*
 ROCK HILL, SOUTH CAROLINA

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PRESBYTERIAN STANDARD

A Religious Newspaper for the Family



Representing the Presbyterian Church in the U. S.

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MARY JASPER WILLIS, Contributing Editor

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REV. J. G. GARTH, Treasurer and News Editor
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LXX

CHARLOTTE, N. C., MARCH 1929

No. 11

Presbyterian College Has Library Addition

Presbyterian College Receives Many
Volumes Relating to South Carolina
History

Dr. E. A. Smythe of Flat Rock, N. C., has donated his highly prized library of South Carolina literature to the Presbyterian College of South Carolina, at Clinton. President Smythe made this announcement to the student body last Tuesday, and Professor F. Dudley Jones, largely through whose influence it was secured, made a few comments on its value to the college. He says that it is one of the finest in existence relating to South Carolina history. The collection is more than fortunate in having its contents comprize many volumes of valuable histories, manuscripts and engravings, which the owners have been carefully assembling for the past 40 years. It is a magnificent part of a generous and thoughtful friend.

An interesting announcement of the fact was that Dr. S. C. Hayes, well-known physician and surgeon of this city would head the biology department for the next session. He will be succeeded by Dr. W. E. Hoy, Jr., who goes to the University of South Carolina to head the department there. Dr. Hoy is a graduate of Presbyterian College and the College of Physicians and Surgeons, Columbia University, New York. Later he served one year at the New York Nursery and Hospital, two with the Bellefontaine Hospital, six months with St. Plomew's. With his preparation completed, he returned here, his name being Dr. W. E. Hoy, Jr. He has successfully operated Dr. Hayes' hospital, a privately-owned institution. Last week Dr. Hoy was away on leave, and Dr. Hayes took care of the department and managed it in a satisfactory manner. Although his stay will extend only one year, the college is fortunate to have him.

Presbyterian's varsity debating team made its debut Saturday, February 23. The first debate was with (Continued on Page Two)

Ralph Connor At Salisbury

Author of "The Sky Pilot"
and Other Books Visits First
Church

The First Presbyterian Church, Salisbury, N. C., felt greatly honored March 3 in having as guest and speaker Rev. Chas. W. Gordon, D.D., of Winnipeg, Canada.

Rev. Gordon, who is better known as "Ralph Connor" to the many thousands who have learned to love his stories, is the son of a Scotch Presbyterian Minister, who came to Canada nearly forty years ago. He was graduated from the University of Toronto and received his Theology at Knox College, Toronto. Being ordained to the Presbyterian ministry he went as a missionary to the miners and lumbermen in the Canadian Northwest territories, afterwards securing the help of Presbyterian Churches in Great Britain in the furtherance of Canadian Missions. He became pastor of the St. Andrew's Presbyterian Church of Winnipeg.

Among Dr. Gordon's best known and most loved books published under the pen-name of "Ralph Connor" are "The Sky Pilot," "Black Rock," "The Man of the Mountain," "The Man of the Valley," "The Doctor," "The Spotted," and "The Sky Pilot in the Man's Land."

Hampden-Sydney Offered \$100,000

Challenge of General Education Board
to be Met by Alumni

The General Education Board has offered Hampden-Sydney College \$100,000 for endowment, provided that the college raises \$225,000 before July 1 of this year. This was announced Saturday, March 2, by J. Scott Parrish, at a luncheon in Richmond of representative alumni from all parts of the state. Mr. Parrish is chairman of the Executive Committee engaged in raising \$1,000,000 for expansion and endowment of Hampden-Sydney.

Robert K. Brock, of Farmville, chairman of the Alumni Association, presided and welcomed the visitors.

Dr. J. D. Eggleston gave an account of the progress of the college since he became president in 1919. "Enrollment then was 80, this session it is 260." Dr. Eggleston referred to building improvements made in recent years and said the college was now out of debt for almost the first time in its 153 years of continuous service. He mentioned that in the last 50 years the college had made no appeal for help either from the general public or from the alumni as a group.

Mr. Parrish told the alumni that the situation facing the college was of sufficient gravity to warrant their whole-hearted co-operation. "Our total endowment funds are only \$167,000," Mr. Parrish said, "the lowest of any standard college in the United States, and these funds must be raised to \$500,000 in the very near future to meet the rating required as a standard college. The Board of Trustees asks the alumni to be responsible for raising \$225,000 before July 1, in order to obtain the gift offered by the General Education Board."

Mr. Richard W. Carrington, the chief speaker for the Virginia alumni, said: "The possibility of this old college losing its standard rating is enough to make Patrick Henry turn in his grave. Patrick Henry and James Madison, and no less than six members of the First Virginian Conventions of '74-'76 founded the college, but in all its great history, it has never received a gift of more than \$10,000. The endowment must be increased if the college is to pay its way, and new buildings must be erected to care for increased enrollment and to replace buildings which are out of date.

"There are 160 colleges and universities in the United States with endowment funds of over \$1,000,000, yet the service which Hampden-Sydney has rendered the country is comparable with that of any other institution. After all these years, there is still no Chair of Learning endowed, and professors' salaries are below the average of standard colleges."

Mr. Carrington continued, "There are over 1,100 of us in Virginia. Our college is a Virginia product, its history is typical of the spirit of Virginia. It is for the alumni of Virginia to show a lead to the rest. Our founders said: 'We will begin it, our children will carry it on; they will estimate its value and its inheritance.' I am confident that Hampden-Sydney men today have the same vision, the same pluck, the same spirit of sacrifice and endeavor that spurred the founders to build this college, and those that followed to carry on and uphold her splendid traditions."

Enthusiastic acceptance of the challenge to raise the necessary endowment money from the alumni followed. Over thirty Virginia cities and towns were represented at the meeting and other alumni came specially from New (Continued on Page Two)

Country Church Day In May

Mother's Day Chosen for Rural Life
Sunday

At its recent meeting, the Home Missions Council, representing 26 different denominations, officially approved the keeping of an annual "Rural Life Sunday." The action of the Council was as follows:

"Resolved, That the Home Missions Council approve the suggestion that the constituent denominations of the Home Missions Council observe, where possible, the fifth Sunday after Easter in each year as "Rural Life Sunday," this to be done in such ways and by such means as the various church organizations and local conditions permit."

Dr. C. J. Galpin, of the United States Department of Agriculture, said when he heard of the action taken by the Home Missions Council, "What a vital thing to do! Should the Government of the United States, the governments of the several states, and colleges and schools and farm organizations unite with the churches in keeping an annual 'Rural Life Sunday' no one can estimate the results of such observance." This is the verdict of others acquainted with and interested in the country life of America.

Country Church Day was approved by the Committee on Country Church Work of the Presbyterian Church, U. S., at its first meeting last July. Mother's Day, Sunday May 12, was designated. It was thought that this would be an opportune time to observe a home coming day for the country churches when all who had gone out from the old congregation would be invited back to not only wear the flower in honor of "Mother" but decorate the graves of loved ones. Some congregations may prefer to have home coming day during the week.

Five features are suggested for the occasion:

(1) A Rally Day for the country church Sunday schools. It is the beginning of "bare-foot time" and a good slogan is: "Every member of the community, a member of the Sunday school."

(2) A Mother's Day exercise when a sermon or address may be delivered emphasizing the importance of the Christian home, home training, the family altar, etc.

(3) An historical address should be given in which the young people should be made acquainted with the deeds and lives of those who made the present day possible. These addresses should be committed to writing and the manuscript sent to Rev. S. M. Tenney, D.D., Curator, Montreat, N. C.

(4) An address should be made on the Country Church and strongly emphasized. Materials for these addresses may be secured from "The New Call" and "Christ and the Country People," and the other books included in the Country Church Circulating Library.

(5) The pageant, "Along the Highway of the King," should be given by the young people. This offers an opportunity for the young people to have an important part in the program, and it challenges them to lives of leadership in rural areas.

Dinner may be served on the ground, if desirable. The offering should be for the promotional work in the local church. The Country Church Department asks for nothing but an opportunity to be of service. The money may be used for the promotion of Daily Vacation Bible Schools, a school of sacred music, etc.

H. W. McLaughlin,
Richmond, Virginia.

Huntington Calls Florida Pastor

Dr. J. Blanton Belk, of Orlando, Accepts
Second Invitation from
West Virginia

Rev. J. Blanton Belk, D.D., of the First Presbyterian Church, Orlando, Florida, has just accepted a second urgent and unanimous call to Huntington, W. Va., First Church. Dr. Belk was here last September and later declined to become our pastor, largely on account of the hurricane that laid waste large sections of Central Florida.

A new committee visited Dr. Belk in January. The people of our church insisted that a second call be extended. This was done February 17th. Never before in the history of our church has a more enthusiastic and urgent call been issued. Besieged by letters and telegrams, Dr. Belk again visited Huntington last month, and last Sunday, March 3, he wired the Session his acceptance. He will assume his new duties here about April 1st.

Our congregation is extremely fortunate in securing the services of Dr. Belk as its leader. His ministry in the past has been greatly blessed and we feel the future has great things in store for this new union.

Dr. Belk succeeds Rev. J. Layton Mauze, D.D., who was the beloved pastor of this people for eleven years, but the challenge to a greater work in Kansas City, Mo., caused him to take up the work there September 1, 1928.

We most heartily welcome Dr. Belk and his family to our midst.

Daniel Dawson,
Huntington, W. Va.

Louisville Seminary Announces Gift

Brainard Lemon Department of Archaeology
Added to Equipment
and Lectureships

The Louisville Presbyterian Seminary announces the gift of a Department of Biblical Archaeology. The giver is Mr. Brainard Lemon, of Louisville, and, at the request of the faculty, the Department will be known as the Brainard Lemon Department of Biblical Archaeology.

This Department consists of two things. The first is a collection of Palestinian antiquities dug up from the ruins of buried cities and towns in Palestine. The collection consists of 400 pieces mostly of pottery but also includes some battle axes, spears, etc., from the time of Abraham on. The collection has been gathering over 20 years. It is not surpassed by any collection of Palestinian Archaeology in this country. It will be a most unique possession for a theological seminary. And it is not likely ever to be duplicated in America since, as we are informed, Mr. Rockefeller is now building a museum in Jerusalem and the government of Palestine will probably not permit future collections to leave the country. The collection has been packed and shipped and is now on the way to Louisville.

The value of such a collection is that it corroborates and establishes in a wonderful way the historical accuracy and reliability of the Old Testament. The students of the Seminary will have the visible evidence before them of the trustworthiness of the Bible. The destructive higher criticism of the Bible has been largely speculative and theoretical. The science of Archaeology has proved to be the concrete and practical refutation of the speculations of the higher critics.

(Continued on Page Two)

CONTINUATIONS FROM PAGE ONE

P. C. HAS LIBRARY ADDITION

Carson-Newman College, Jefferson City, Tenn. The query was: "Resolved: That some substitute should be found for the jury system." P. C. was represented by J. I. Copeland and G. W. Palmer, who upheld the negative of the question. The Carson-Newman team was awarded a 2-1 decision over the Blue Stocking debaters. The second debate of the year was the triangle among Wofford, Newberry and P. C. Davis and Keels met Wofford at Newberry and Chapin and Johnston met Newberry at Wofford. Wofford won both her debates, P. C. won one and lost one, while Newberry lost both.

The students are showing continued interest in the Y. M. C. A. meetings, which are being conducted under the leadership of Dr. D. J. Brimm. By far the largest gatherings of that body in the last few years are meeting with Doctor Brimm to discuss subjects of wide-awake interest to college men. The subject last week was "What Part Does Emotion Play in Religion?" The subject for next Wednesday is concerning the younger generation.

HAMPDEN-SYDNEY OFFERED \$100,000

York City and Philadelphia. The following alumni have accepted positions as Divisional Chairmen: Virginia, Col. Robert C. Stokes, Covington; Capitol Division, Dr. E. H. Richardson, Baltimore; West Virginia, Lt. Col. Abney Payne, Charleston; North and South Carolina, H. Straughan Stokes, Winston-Salem; Georgia, Chas. McKinney, Atlanta, Harry Alexander, Atlanta, Lacy Smith, Atlanta. Hampden-Sydney Fund Headquarters are at 606 Grace American Building, Richmond. Phone Madison 529.

LOUISVILLE SEMINARY ANNOUNCES GIFT

The other part of this gift is the endowment of a lectureship in Archaeology. This will enable the Seminary to bring to Louisville every year some noted scholar in Archaeology to lecture to our students and the public on the remarkable findings of this branch of Biblical scholarship.

The lecturer this year was Dr. Melvin G. Kyle, the president of Xenia Theological Seminary in St. Louis. Dr. Kyle is one of the most noted authorities on the subject of Biblical Archaeology. He has been engaged, himself, for years in the actual digging up of the ruins of buried civilizations in Palestine and has made some remarkable first-hand contributions to the subject. He is the author of several books on Biblical Archaeology.

Dr. Kyle, in addition to being a great scholar of the subject, is also a very interesting lecturer. He has the gift of humor and the human touch and knows how to make his subject live before an audience. He entranced all who heard him, students and professors and visitors, and he spoke to a full house at every one of his lectures.

His lectures were concerned with the subject of Biblical Archaeology in general, with the Mosaic authorship of the Pentateuch, with his own discovery of the site of Sodom and Gomorrah, with his excavations at Kirjath-Sepher and, throughout, with the verification through Archaeology of the trustworthiness of the Old Testament. So strong was the demand for him that Dr. Kyle has consented to be the permanent lecturer on Archaeology in our Seminary and, with the Brainard Lemon Collection of Palestinian antiquities before them as an object les-

son, will unfold each year to the Junior Class and others who may be interested the methods and results of Biblical Archaeology.

The Louisville Presbyterian Seminary and its friends rejoice greatly in this fine addition to our equipment and feel deeply grateful to Mr. Brainard Lemon for it.

John M. Vander Meulen, President.

BLUE RIDGE RECREATION SCHOOL

Y. M. C. A. Conference Grounds to Put on Course for Training Leaders in Play Ground Activities

It has been announced that, in the effort to meet a long felt need, a School of Leadership in Recreation and Play will be conducted during the coming summer at the Blue Ridge Association Conference Grounds, Blue Ridge, N. C., beginning July 18 and running through three weeks, with the possibility of repetition if the enrollment justifies. Dr. W. D. Weatherford, Executive Secretary of the Blue Ridge Association, has worked out a dozen courses covering almost every phase of boys' work, Sunday School and Scout activities, girls' club work, indoor and outdoor play, nature study, etc., each of which will be given by a specialist in that particular field. Among the members of the faculty already engaged are Prof. Walter L. Stone, Dr. R. E. Baber, Prof. A. B. Miles, Dr. J. L. Kesler, Miss Ruth Coble, and a number of others. Anyone interested, either in attending this school or in the possibility of sending someone for special training, should communicate with Dr. W. D. Weatherford, Y. M. C. A., Graduate School, Nashville, Tennessee.

ANNUAL REPORT OF CHRISTIAN MEN'S CLUB

Charlotte Organization Five Years Old, Gives Account of its Stewardship

We publish below the fifth annual report of the Christian Men's Club, of Charlotte, N. C. This club has been in active and unceasing operation since March, 1924, and has had the same president, Mr. Thomas McP. Glasgow during this time, while Mr. Edgar W. Pharr, has had charge of the detail work of appointments of assignments for the teams. Mr. Glasgow is a business man, brother of Dr. S. M. Glasgow, pastor of the First Presbyterian Church, Knoxville, Tenn. Mr. Pharr is an attorney. Many other business and professional men, and men of the industrial ranks, without regard to denominations have been thus associated in this evangelistic work.

They meet every Friday evening at 6:30 at supper at the Y. M. C. A. They are also responsible for an evangelistic service each Sunday at one of the downtown theatres.

The teams hold other services every week. The men also do much private personal work.

The report gives a summary of the five year's work, with a comparative statement of the last two years.

I submit herewith statistical report of the work done by the Gospel Teams of the Christian Men's Club up to February 1, 1929:

Number of meeting held	1,455
Number present at meetings	109,055
Miles traveled	15,714
Personal interviews reported	1,082
Conversions reported	2,116
Reconsecrations reported	14,028
Public requests for prayer	2,820
Pledges to lead better life	306
Pledges to do personal work	55
Pledges to keep family altar	42
Promise to read Bible daily	29
Number of clubs helped organize	5

For your further information, please note tabulation showing comparison of work done by the Club during the calendar years of 1927 and 1928:

	Work of 1928 Compared With 1927		Average		Personal Interviews
	No. of Meetings	Number Present	Average Per Meeting	Mileage	
1928	233	11,218	51	2,115	296
1927	229	13,350	58	1,753	339
	Conversions		Requests for Prayer		
	1928	413	796	860	
	1927	421	1,090	470	

These statistics do not include any reports of the work done for the two series of meetings held at the Eighteenth Street Chapel and the Camp Greene Sunday School, as these meetings were not held under the direction of the Evangelistic Committee.

Edgar W. Pharr.

DEVOTIONAL

THE CONSECRATION PRAYER

Holy and Most Merciful God, we would invoke Thy presence in the labors to which Thou hast called us; and for this task we need pure hearts and reverent spirits. As we shall wait before Thee, may Thy people engaged in the building of Thy house be aware of a power mightier than our own, working within us, quickening us, and giving us strength for the accomplishment of all that is worthy.

As Thou hast promised to be an everlasting Companion among men in the pursuit of whatsoever is worthy, we beseech Thee that Thy blessings attend us in every phase of the task of building. O Thou who lovest all and hast need of our talents, use our little lives in Thy wise designs.

Forbid that our courage should falter or that our faith should fail. Touch our spirits with Thine own, and make this, our duty, delightful to our souls. May we find in Thy service our supreme joy, and at last may our names be written among the faithful who counted it all joy to be workers with Thee. Graciously bless all who are praying and toiling and giving for the cause so dear to our hearts and to Thy heart.

And now, O God, for whose glory we build our temples of worship, beckon, that we may follow; command, that we may obey; and evermore let Thy spirit lead us onward. In His name. Amen.

(This prayer was written by George Stanley Frazer, Litt.D., minister, on the occasion of the laying of the cornerstone of the Idlewild Presbyterian Church at Memphis, Tennessee.)

DRAWING A CIRCLE AROUND GOD

The memory verse for the Sunday School lesson for today is taken from one of the Psalms. It is one of the Psalms descriptive of the history of God's dealings with the children of Israel, and was written to be a reminder to them and their children of the ways that God had dealt with them in the past, as a means of making them follow Him fully in the future.

The verse chosen has one of the most striking things in it that is to be found anywhere in the Bible; it reads thus: "They turned back and tempted God; and limited the Holy One of Israel." Read the whole of the 78th Psalm for yourself. The striking thing about this particular verse is the use of the Hebrew word tavah, translated limited; it means to set a mark, or draw a circle. God wanted to do certain great things for this people, but they turned back and tempted God, and drew a circle about the Holy One of Israel, and said to Him, Thus far can you come and no further! These people who were no more than mere human beings, in all their weakness, set a mark beyond which the Almighty God Himself could not go!

The people of Nazareth did the same thing when Jesus came to preach to them. The record is that "He could do no mighty work among them because of their unbelief." They could

see no more in Him than the carpenter's son who had grown up with them, making tables, and chairs, plows for them.

The tremendous truth for us in these events is this: We are in danger of doing the same that they did; we are mere weaklings because we are made in the image of God, we have the power to draw a circle around God and say to Him, You can come thus far, and no further; you may do this much for me, but I will not have you go the length and do all for me that I would like to do. We may limit the blessings that the Holy One is to give us.

There are several ways that we do this. We may absent ourselves from the ministry of the Word a time when He has sent us one of His servants to break the bread of life to us. When we neglect the assembling of ourselves together, as the command of some is, we are in direct disobedience to the command of God. Of course He cannot bless us then.

Or we may come and refuse to be all to Him; He will not be satisfied with anything less than one hundred per cent of our lives. No man would marry a man who would give her only 99 per cent of his affection, reserving the other one per cent for some other woman. And that is tremendously true when the shoe is on the other foot!

Or we may doubt Him. What do you do for a person who would believe your word? What could you do for a friend who would not believe your statements, who would not believe you to carry out your promises?

We have been praying for a while for a great blessing. God is ready and willing and able to do more than we can ask or think; are you going to let Him have His way? Do all He would like to do?—Avenue News, Atlanta.

THE CREED OF A CHURCH MEMBER Loyalty—Fellowship—Service

Recognizing my duty to my church, my family, my friends and my country and the world in which I live.

I Believe in the Church

Its principles, its mission and its destiny. I believe in the church which I am a member, and the measure of my loyalty is a testimony to my faith. I must, therefore, be true to my church, its work, its teaching and its government.

I Believe in the Membership of the Church

There may be many vices in them but there are also many virtues. My own imperfections will not be moved by gazing on the frailties of others. I must see their goodness and must know their strength. I can see and know unless there is a Fellowship among us.

I Believe That My Church Offers a Real Opportunity to Serve

Its message is true, its voice is in its field is the world. My profession is worthless unless they are pressed in living terms of Service worth to my church and my country—all the good I do, no less. The world is a world in which My duty is plainly written. I will serve.

George Stanley Frazer, Litt. D. Minister Idlewild Presbyterian Church Memphis, Tenn.

CURING LONELINESS

Loneliness haunts me every where in the far islands of the sea or in the teeming city. A journalist in many ways writes: "This inner loneliness is hard to satisfy; it is easier to be beneath some superficial interest than to cure it fundamentally. It is to cure it fundamentally, average American, like the average European of today, at any rate it is more convenient to hide this feeling of discontent under some outward activity."

Curiously enough, this observation convinced that the automobile cure for loneliness in America, in Germany they cure it with Man demands more than gas and beer. He needs the company of the Highest to satisfy that appetite for loneliness, which may make a demon out of him or drive him to drink.—Exchange.

No one can be courageous in practice.

WEEKLY FOREIGN MISSION REPORT

Amount required for year's work ----- \$1,240,029
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EDITORIAL

ITALY AND THE VATICAN

Monday, February 11th, Premier Mussolini and Cardinal Gasparri in the palace of St. Mark's in Rome, signed a "political treaty" that made peace between the Kingdom of Italy and the Papacy.

It has been healed a breach that has existed since that memorable day, September 20, 1870, when the army of Victor Emmanuel entered Rome, and the Pope declared himself a prisoner in the Vatican.

Our readers will recall that for more than a hundred years before that date the Papacy claimed temporal sovereignty over parts of Italy.

The so-called "donation" of Constantine is pure fiction. The "patrimony" of the Papacy that was made up of lands granted to the Pope for the relief of the poor and the clergy, carried for centuries no claim of temporal sovereignty. Nor did the Pope have the authority which the pontiff exercised in the Roman duchy, while as the ally and supporter of an Emperor he aided him against barbarian sovereignty.

When the ties, in the eighth century, which bound Italy to the Eastern Emperor were severed, and the Lombards undertook to seize the Kingdom of Rome, the Pope called in the King Pepin from across the Alps, to aid him. And after crushing the Lombards in 754 Pepin bestowed a large district in northern Italy on Pope Stephen, "to be held in fief by the pontiffs of the apostolic See."

In this and adjacent territory the papacy exercised with varying fortunes for more than a thousand years.

At the coming of the Nineteenth Century the revolutionary ferment that had been stirring in Europe began to be felt in Italy. The independence of the Church, as the territory belonged to the Pope was called, was probably the most governed country in all Europe. The people were confined to the Ghetto and were religiously persecuted. The death rate was frightfully high. The ignorance of the people was appalling. Morals were of the lowest type. The dungeons of Rome were filled with suffocation with political prisoners.

Then came a new patriotism that cried for freedom. Mazzini, Garibaldi, Cavour, and finally Victor Emmanuel, led Italy's sons in a struggle for liberty and unity. Austria was kept out. Only French armies held the Pope. And then in 1870 the Prussian war came, and the French were withdrawn to defend French territory. Ten days after Sedan, the troops of Victor Emmanuel representing a united Italy entered the States of the Church. On September 20, 1870, through a break in the walls of Rome they entered Rome. The temporal sovereignty of the Papacy seemed to be ended.

In May, 1871, the "Law of Guarantees" was passed which declared that papal sovereignty over the States of the Church was at an end. It conferred certain privileges to the Pope. He occupied the Vatican, the Lateran and the Basilica of St. Peter's in the Campidoglio. He should have an in-

come of \$600,000. He could maintain a private guard. He would have the right of sending and receiving ambassadors. But the Pope rejected the law. He said: "We declare and protest before God and the whole Catholic world that we are thrown into such captivity that we cannot freely and completely exercise our supreme pastoral authority."

And from that day to yesterday, a succession of popes has remained sullen prisoners in the Vatican.

Leo XIII excommunicated the King of Italy as a usurper. Pius X in 1903, urged "to keep alive in the minds of the people the conviction that the Holy See finds itself in an intolerable position since the invasion of the civil principality."

Benedict XV in 1920, re-asserted his claim to temporal sovereignty.

And as late as 1926 the present pope reaffirmed the demand for temporal sovereignty.

J. M. W.

(To be continued next week.)

PROPOSED UNION WITH THE UNITED PRESBYTERIAN CHURCH

The last Assembly sent down to the Presbyteries the proposal to unite our Church with the United Presbyterian Church in order to get an expression of opinion from the Church at large.

Some of the Presbyteries have already taken action while the large number are waiting for the Spring meeting before expressing an opinion as to its advisability.

From one who has kept close "tab" on the Presbyterial votes we learn that thus far the action of Presbyteries of the U. P. Church is as follows:

Twenty-nine Presbyteries have given a majority vote in its favor, and of this number 11 were unanimous for the union.

Eight voted against the union and three were doubtful. In the 17 other Presbyteries there was no action or no report.

Of the 90 Presbyteries of the Southern Church 31 have voted for union and eight have voted against it. Of the remaining 50 Presbyteries, one-half have taken no action, and one-half have postponed action till the Spring meeting.

It is said that in union there is strength, but we opine that in this union, if ever consummated, there will be found weakness.

COLLEGE FEES—A COMPARATIVE STUDY

These are the days when parents who have sons and daughters to educate, study with critical interest the question of college expenses.

We have recently read a clear and, to us, interesting study of the question of college fees by our old friend F. L. Jackson, the efficient treasurer of Davidson College.

Mr. Jackson has written a readable discussion of college fees, and has shown very clearly that the complaint that Davidson College is increasing the expenses of an education is without justification.

It seems that Davidson College that once listed fees and tuitions separately, in the 1927-28 Catalogue listed them together, thus creating the impression that there had been a great advance in their charges.

Again he shows that Davidson collects a charge for student activities as the college paper, annual, Y. M. C. A. dues, admission to the athletic games, etc., none of which goes to the College.

It is not denied that fees at Davidson as well as other colleges have increased, but on the other hand so have the conveniences of college life increased. In our day, at Hampden Sydney College we had either to kindle our own wood fires, or else employ a man to do so.

Now steam heat, furnished rooms, shower baths, with hot and cold water, all combine to produce an age of luxury that read like a fairy story.

Then our fraternity charges were a trifle, only the cost of a supper once a month, rarely over 50 cents or at the furthest \$1.00. While now some spend more on their fraternity dues than for their college course.

Mr. Jackson states that during the current year the aid to students from without will reach more than \$20,000.00 and loans from the college funds more than \$3,000.00.

As we look back and compare college life and college expenses of to-day with those of the past 50 years, we are impressed by the many advantages the college boy enjoys, the low cost of them, on the whole, and the ease with which a young man can obtain an education.

We often wonder whether this ease is not a detriment to the student when the balance is struck.

REV. W. B. RILEY, D.D., THIRTY-SECOND ANNIVERSARY

Last Sunday, March 3rd, was the thirty-second anniversary of the pastorate of Dr. W. B. Riley, of the First Baptist Church, of Minneapolis. It was observed by a tempting order of service.

Dr. Riley belongs to our Baptist brethren, as far as his Church connection is concerned, but in another sense he belongs to the entire Christian Church, that body of believers who believe in the inerrancy of the Scriptures, and who have not been led astray by the vagaries of Science and some of its preposterous claims. In 32 years he has seen 5,948 persons welcomed into the Church. His membership is now 3,270.

He has not only been a bulwark of defense in the fight with sin in his own city, but he has rendered yeoman service in the fight to uphold the integrity of the Scriptures. We congratulate the Church on its possession of such a pastor and the pastor on his valiant fight for the truth, and we pray that his days may be long upon this earth.

HAMPDEN SYDNEY COLLEGE

Recently we had a story of the action of the Trustees of Hampden Sydney College in inaugurating the campaign for one million dollars to be added to its endowment. That story has revived memories of the old College when the editor entered, and where he spent three happy and profitable years, graduating in 1874.

At that time there were five professors and about 90 odd pupils.

We recall our shock when the grim old brick building loomed in sight—four stories high, four non-communicating halls, with rooms large and airy, all heated by open wood fires. All the water used was drawn from a well at the west end of the building and it had to be carried up each day. The wood was also carried up and stacked at the door of each room.

They had a narrow curriculum, so that the foundation, while not broad, was deep, and the graduates now look back with gratitude for the thorough equipment with which they entered life.

Of the faculty of five only one remains, and he is on the retired list.

Since then there have been some changes in the buildings and accommodations.

Instead of the dim oil lamps and the laborious carrying of wood, steam heat gives them the luxury of home life.

While these comforts have been added, there has been no change in the high tone of the teaching, though the faculty has been increased commensurate with the increase of students.

We trust that the general tone of the student body is still as high as when we attended.

Then it was of a very high type, so that a majority of the graduates entered Union Seminary which was at that time in the same village.

With a history of 153 years behind it, crowded with usefulness to Church and State, this appeal to the Presbyterians of Virginia ought to be heard with sympathetic ears.

With its modern improvements the old students will not feel at home, but those that come on at this stage of its existence would balk at the wood carrying and the water "toting," the high thinking and the low living, but we, who are the products of the old era, congratulate ourselves that we were reared under such conditions, though at the time we envied the more prosperous colleges.

CONTRIBUTED

DEFEATIST TALK

Daniel Ferguson

Christians are chiefly responsible for the accusation that rests against their belief habitually in the public mind. For they have selected words unwisely to describe their opponents. The words are unfortunately accepted and eagerly adopted by their opponents.

For instance, every speaker has felt that he was defeated already if he mentioned "modernists," however he strove to confute their views. Why? He has a good case against their ideas and methods, but he starts his course of discussion unfavorably for himself by his use of the word modernism. For the Christian is presumably a man who extols progress and the excellent state of civilization as it contrasts with conditions in former times. Socially, domestically, commercially, politically, modern conditions improve on the conditions of a century ago. In point of freedom and opportunity, we think well of modern conditions and would not hark back to the seventeenth or eighteenth centuries. The favor associated with modern conditions we give away forthwith, by making our opponent in religious matters take the name of modernist, whether he wants it or not.

All the learning, activity, grace and praiseworthy interests of our day are thus made to contribute their quota of favor and that favor is handed over to the enemy. How can one move vigorously against an opponent under that incubus? How surmount a hurdle we place for ourselves each time we mention the word Modernist? Every writer who mentions the word or opposes its implications, has felt his ideas cluttered the instant he wrote it, no matter how much excellent material he had to prove that his opponent is a rash and uncandid type of thinker.

Theory Back of "Modernism"

The theory back of the choice of this word modernist, as it is used to denote destructive writers in religion, is that the golden age of religion was just in its prime a generation or two ago. It is a sort of sliding relationship, perpetually pitched about fifty years prior to the time in which a given defender of the faith is living. The theory is that the spiritual impetus gotten from that golden age, carried by its momentum the admirable movement of civilization that brings us to the present, while the religious views of the present are changing for the worse under the treatment the modern mind gives them. For myself, I am against the views usually designated as modernism. I am also against the name itself. Men in the ranks of the safe and fair minded strangle themselves by using it, in their effort at once to brand and berate and expose the fallacy of the views they attack. The word pulls backward far more effectively than any argument of theirs can pull forward. Its influence on the public becomes auto-suggestive and therefore very powerful. We need a new word to describe the ex parte information coupled with extensive arrogance in assertions known as modernism. What is the word we need? How shall it be set to work?

The Illiberality of the "Liberal"

The same comments apply to the word Free-Thinker. Is the Christian not free? Has he not surveyed the whole field of thought at least as well as his opponent, and usually far better? Can he not usually rehearse all the critical theories his "free-thinking" opponent has embraced and then tell him others of which he has not heard? It is not true that the view of the believer is just this; that the denials and statements of the free-thinker call for more credulity and the view of conservative Christians? And is it not true that the free-thinker is binding himself up to very constricted group of facts which he has selected for his consideration, while the Christian alone ranges freely over the whole field of facts that humanity may employ? Yet, the Christian calls his opponent a "free-thinker" and so gives his case away in the name—as if the Christian himself were not free. Trench points out the fact, in his "Study of Words" that a more powerful vehicle of thought than a treatise is a simple word; for it gathers up tradition and puts it before one in the briefest compass. When a word like this one now under discussion is employed by Christian writers, they have spiked their own guns as they open the conflict. The word "free" with its excellent implications should be replaced by the word "loose," it seems. It is synonymic, but connotes more truly than the word "free," the attitude of the radical mind.

The Christian a Real "Freethinker"

Take also the word Liberalism. What a travesty on language and facts it displays. The most intolerant, illiberal person we meet is the so-called "liberal" of common acquaintances. We have all met him in conversation, and we remember that he would not permit us to finish a sentence without cutting in caustically. He must do all the talking, and we are liberally to allow him the right of way in the conversation. He counts on our Christian law of love to do that for him, while he claims the name "liberal" for his illiberal methods.

We might read in this connection after the leading "liberal" and protagonist of tolerance, Mr. Fosdick. Says he, "The absurd attempt to make Genesis mean evolution by stretching the days into aeons," etc. "Absurd" is a very illiberal word to apply to his opponents, especially when they are men of unimpeachable information and reliable judgment. I first heard those "days" thus explained by the head of the department of geology in one of the world's foremost universities, twenty years ago. Men whose information on Biblical Hebrew ranked as high in their department as the geologist ranked in his, have often said the same thing. Whether these men are right or wrong, it ill becomes Mr. Fosdick, pleader for tolerance, to sit in judgment and belabor them with the word "absurd." And he is a leading "liberal."

Again, how is this for illiberality, indicative of the actual spirit of the "Liberals"? Sir Arthur Keith, last year's head of the British Association for the Advance-

ment of Science, speaks thus of the prosecutors of Prof. Scopes at Dayton. (Doubtless Sir Arthur would berate Calvin as intolerant for his alleged recommendation of burning in the case of Servetus). Thus the Liberal; "I'd like to see the people who instituted this prosecution hanged on the spot," and more to the same effect. Of course, Sir Arthur reverses his science. So do I, altho what I know of it leads me to quite another path from that which the ex-president of the British Association takes and rather along the path the present head of that organization sets forth in his insistence of a spiritual basis for human life. I am in no danger of contradiction however, when I claim that Mr. Keith does not deserve to be thought of as liberal, although Christians have applied that term to him and his like.

Liberal is a good adjective to have applied to one, in the common run of conversation. When applied to opponents of Christian teaching and eschewed by Christians, it is naturally inferred that opponents alone are willing to be considerate. It is inferred that they alone are willing to hear liberally the arguments of other men and that Christians are unwilling to do so. The same thus goes on doing its work of commending opponents and defaming Christians. It gives "liberals" good claim to be occupying the charitably ground that Christ always occupied; it implies that they alone have no fear of what they may find out, while the Christian is afraid he may come on something to make his fragile faith topple, so that he is quite unwilling to be liberal with ideas. It thus implies clearly enough that the Christian is a dishonest sort of insect, in his mental life. In view of all this, would it not be better to use the old word, "worldly" in describing the mental processes of the man whom we now pleasantly distinguish by the name of "liberal"?

The only argument to be noticed against this change of terms is that it will take away some of the comfortable cushions on which our opponent now reposes. And they are our own missiles which we have hurled at him. Those opponents ask a strange favor of us, in desiring to keep these comfortable names. He ask us to quit being just in the matter, but by all means, to be generous. For we imply by calling him a modern that we are not up to date, and he is. We imply for all the world to take note, that by calling him liberal he is benevolent and we very crabbed, very loveless, and altho the implication is not just—at least to us—they still expect to get us to acquiesce in it. For we are evangelical, and an evangelical is by all means to be loving, even if his opponent is not, and even to the extent of becoming absurd, by admitting that we are mean in mind and out of date. Foolishly enough, we continue our fight in self imposed shackles. To all this we are first exhorted, then taunted in the name of generosity by those who always claim the name and rarely the graces of generosity or even justice.

THE GOLDEN RULE OR THE RULE OF GOLD?

Robert H. McCaslin, D.D.

Which rule shall hold sway in human life, the Golden Rule or the Rule of Gold? Which shall direct the thinking of men? Which shall control the activities, the energies, the minds of men? Which should men place uppermost and foremost in their lives? Which rule shall men live by, and act by, and work by; the Golden Rule or the Rule of Gold?

The one is a high pronouncement of conduct and action, the other is a low and selfish thought of gain; the one is a great uplifting and transforming program, the other is a sordid and unworthy spirit of greed; the one will give breadth of vision, largeness of horizon, sweetness of spirit, and strength of soul; the other will narrow the heart, dwarf the soul, destroy the sympathies, and cramp the life. The one lures men into unselfish and altruistic action, the other confines men into lines of hardness and selfishness. The one thinks of others, and the other thinks only of self.

The one practices the principles of the highest human relations, the other follows the low level of the sordid. The Golden Rule is the rediscovered principle of a practice that results in happiness, contentment and satisfaction. The Rule of Gold is the old plan of operation that forgets, neglects and is unconcerned except for selfish purposes.

The first rule is an economic law, a divine principle governing human relationships, the only worthwhile, workable, industrial and economic law in the universe today; the other rule is a false and fatal plan, neither successful or happy, and results inevitably in the destruction of the finer and higher instincts of human life. The first rule teaches men to do their full share in promoting all things that are for the good of the community; the other compels men to forget all but self. The first avoids exaggeration, misrepresentation in word or inference; the other is egotistic, unreliable, undependable in life and action. The one will transform the cold clay into real life, so that life will be broadened and the soul vision; the other will live apart, act for self until human sympathy and brotherhood are things of memory rather than experience.

Follow the Golden Rule, and your heart will beat for every friend, and throb with joy at every triumph of truth; follow the Rule of Gold, and you will narrow your own vision until you can only see sordid gold.

Here they are, the two rules by which men live. Which will you follow? The Golden Rule is the only trustworthy, high-principled policy worthy of real men. It teaches us to increase and enlarge our service; it brings us to realize that first one must be an ethical man, and that no success is legitimate which is secured by taking unfair advantage of others; it tempts men to go the second mile; it invites men to fair dealings, square relations, honor and trust, faith and charity.

The Rule of Gold is untrustworthy, low-principled and unworthy of real men. It teaches men to refuse service; it brings men to forget the ethics of business, and advises them to get to their goal at any cost, and is never founded on either justice or morality; it takes advantage, plays the game unfairly, cheats, and honor and trust are not to be found in its vocabulary. It does not know co-

operation; fellowship and friendship are foreign plans, and its language is always the language of and greed.

The Golden Rule was proclaimed, and again taught and followed by the Man of Galilee when he declared "whatever ye would that men should do to do ye even so to them," and so He went teaching, healing, helping and loving men into better. The Rule of Gold is as old as the race. Its father no name save self, and is followed by the rabbi who would go to any length, pay any price, or sacrifice name for temporary, fleeting, passing, selfish purposes.

Follow these rules as they play in human life their re-action on human hearts, observe their results in various relationships, notice their products of life count up at last the real wealth each produces, a then which is the better rule.

*From the book, "Things Worth While." Under permission of the Author.

HIGH COST OF EVANGELISM

Sir Henry Lunn, editor of the Review of the Church, a British religious periodical, has recently said things that have been needing badly to be said for some time, concerning the sums received by a certain evangelist. Sir Henry writes under the title: "De Economist, A. D. 1928." For the benefit of our readers who may be forgetful, let it be recalled that Demas was the man who forsook Paul, "having turned to this present world," to quote Paul's exact words.

This noted Englishman seems both amazed and disgusted at the huge sums collected by professional evangelists in this country. He refers to such a process as "selling Christ," and argues that it is worse to sell than to deny Him. Attention is called to the case of B— S—, D.D." who is generally known as "B— S—," "received for his campaign in New York, in addition to the expenses of himself and his staff, the sum of \$100,000." The system is likened to the sale of indulgences by Tetzel, which roused the indignation of Martin Luther and started him upon his crusade of reformation, pointed out, however, that the money collected by him and his associates went into the coffers of the Pope rather than for the enrichment of their individual souls.

Sir Henry learned that during six years of evangelism, Aimee Semple McPherson had been able to accumulate \$600,000 in clear profits. These two cases are exceptional in the amounts that have been accumulated. But everywhere are found evangelists, both big and small, who follow similar tactics. They make engagements wherever they can, but always with the stipulation that they are to receive "free-will offerings." The method of securing these "free-will offerings" is often a matter of skill and ingenuity.

Sir Henry's suggestion as to how to meet and deal with the situation seems adequate and directly to the point. "But the whole of this money-making business the guise of evangelism, can be brought to an end if the Churches will unanimously agree to insist that the evangelists shall be paid a fixed salary by the society that sponsors them, and that all free-will offerings shall be counted for and forwarded intact to the society sponsors the evangelists."

—Christian Science

"HOW MUCH OWEST THOU MY LORD?"

In the matter of stewardship there are, broadly speaking, three groups of Christians. Perhaps it would be summing less to say that in the matter of supporting church there are in the main three groups of men: those who give "free-will" offerings, those who pledge, and those who pledge. The answer one gets to the question, "How much owest thou my Lord?" depends on the group to which the person addressed belongs.

If he belongs to the first group, he will probably answer, "I owe Him nothing. I do not like to have this presented as a debt or a duty. To do so is unscriptural. Religion is free." Abe Martin implied as much one morning when he said, "Religion must be free." Aimee Semple McPherson has opened a church in Chicago. The fact that a member feels that he owes nothing is always a "free-will" gift, a voluntary offering amount of which is determined by the impulse of the moment, and the impulse of the moment is determined by the strength of the emotional appeal made to him. His emotions may be worth five cents today, but tomorrow, and possibly as much as a dollar some day. If for one reason or another his emotions are stirred, the grace of giving refuses to function, and offering is nil. We have much to be thankful for the fact that this group of twentieth century Christians is not proportionally large.

If the person addressed belongs to the second group, the prompt answer is—"By the teaching of Scripture and by all the laws of grace, I owe Him at least one-tenth of my income." There are thousands and tens of thousands who conscientiously believe that the tithe is obligatory. They would just as soon refuse to acknowledge a note at the bank as to refuse to pay their tenth. What some of these tithers give and give cheerfully, is almost incredible to persons who have never tried that or any other system. We know of a bright consecrated young woman, whose earning city is \$15 per week and whose gifts to the agencies of her church average \$1.25 per week.

Members of the third group are often tithers, not tithers they at least qualify as systematic. Ask one of these how much he owes his Lord an answer in substance, "I owe Him the amount stated in the budget, the amount pledged for the support of the church and the advancement of her mission. It is ten cents per week or ten dollars per week, but I have pledged I always regard the payment of that as a binding obligation, unless by mutual agreement with those who represent my church, the amount is altered or cancelled."

The work of the United Presbyterian Church in the outlay of six million dollars annually, is almost entirely by members who belong to the se-

groups—those who tithe and pay, and those who and pay. Blessings on all such. May their number increase. Without them the Church would be crippled and organized religion impossible.—A.H.B. United Presbyterian.

DR. PAISLEY IN ACTION

Five-Day Conference on Religious Education

wisdom of our Assembly's Training School in Dr. E. B. Paisley for the Chair of Religious Education, was fully evidenced in his recent visit to Bluefield, West Virginia, where he held a series of conferences with the Sunday School workers of the First and Westminster Churches. There was a moment of his conferences that he did not forget in the hollow of his hand. The one that followed was that this man is a wonderful teacher.

On February 14th, at a Valentine Supper for the workers for both churches, Dr. Paisley presented his program with Dr. Henry H. Sweets, who came to Bluefield to speak on the subject of Stewardship. This "double-header" was a great treat to the Religious Educational conference that evening on the subject, "Your Place." The teacher's part of the beginning of the history of Sunday School work in England, he touched upon the three elements relative to the education of the child: the home, the State and the Church. He traced the development of each in America; he mentioned the philosophy of education today, which makes the home a simply a controlled part of life, putting in something that is met in life except religion. "The home," said he, "is that the home and the church each teach this subject. The National Education Association spent most of an entire convention in Dallas, upon the subject of character building. This is the task of the church today, and until the home begins with the church it is a hopeless task."

On the second evening Dr. Paisley's subject was "The Christian Religion." He first defined religion as a man's response toward God. Then he defined the Christian religion, the true religion as an attitude toward the God and Father of our Lord Jesus Christ, which makes a man willing to become like Christ in character and loving service. Later in this address he defined Religious Education as the process which goes on whereby a child comes to know God through Jesus Christ, and therefore comes to be like him. In closing this evening's address, Dr. Paisley gave three "ear marks" of educational instruction: "First," said he, "it deals with growing individuals. This being true, it must change and adapt itself to the individuals. Second, it is interested in what it can get out of people. Some Sunday School work to get money or to get members for the church. And lastly it does its work through fellow-workers. Young people want older people around them, they want them to walk with them and not ahead of them. It is easier to run a block alone than to run a block with your baby, by the hand. You measure your church by whether your church is giving herself to the Sunday School. Age must be youth may live."

On Sunday afternoon Dr. Paisley spoke to a general assembly meeting to which all other churches in the area were invited, upon the subject of "The Sunday School Teacher Plus the Parents." He discussed the nature of the child, the method of dealing with the child in the home, through the government of the child in the work they share, through play, through prayer, and through the church.

On Monday night the subject of the discussion was "The Curriculum." Four general definitions were given in answer to the following four questions: What is a School? Second, What is the Curriculum? Third, Why have Departments? Fourth, How are the lessons to be Uniform or Graded? In answering the first question Dr. John Dewey's definition for any school was given, "a school is a community environment." To this end the environment must be purified, simplified, broadened and graded. There are two elements in every educational problem—the immature child and the mature experience. The subject is to balance both. The teacher is supplementary to the parent, and deserves the co-operation of the parent. It is the teacher who must adapt the experience of the immature pupil, so he or she may come mature.

There is no question in all the educational world as important as the curriculum. The N. E. A. took up this subject at the Dallas convention to answer that question. Everything in the child's experience is his curriculum. So it is not only what is taught but how it is taught. The teacher of the Sunday School talks, prays, worships, is part of the curriculum. The old-fashioned Sunday school gave little material but the attitude of the teacher and the superintendent made the impression which have a long life with the pupils.

The reason why there are departments in the Bible is to meet age, need, capacity and ability. It is recognized in all the environment of the child that other interests in life. The next question is how to handle the departments there shall be the regular lesson material, or the graded lessons. The teacher took the same lesson and tried to adapt it to the child, while the latter took different material for each department. The advantage of the uniform lesson is that it permits unity of study at home, in the church, in publication, and among denominations. The advantages are that you must pick only Scripture which will meet the needs of all ages. The result in all the years of the uniform lessons, only one-seventh of Bible has been taught. This is the one-seventh of the Bible that should be studied. It is for unity of study at home, but brings it to the lowest age in the home. Hence we must

descend to a lower grade of knowledge. It cuts absolutely contrary to the system of education which all recognize as right in the public school. Suppose a child should come home and tell the parent that tomorrow we are to all study the same lessons, from the first grade? It is not hard to imagine what a commotion this would raise. And then suppose the child would give as the reason that the teachers said it was the easiest way? The greatest reason for the uniform lessons is that it is the easiest. The best thought of the Sunday School world have turned their backs on the uniform plan. It is better to have teachers willingly using the uniform than unwillingly the graded, but the better plan is the graded.

Last evening was devoted to the study of "Your Program." This discussion was divided into three parts, Worship, Instruction and Missions. Relative to worship in the church school the speaker said that it should receive first emphasis. "We do not have 'opening exercises'" he stressed "but we begin in the atmosphere of worship. The chief duty of the church is not service but worship. We adore Him who did for us what we could not do for ourselves. Therefore we worship Him. This is the whole difference between the Law and the Gospel. We could not keep the whole Law, and God loved us and gave us a Saviour and Him we worship for doing for us what we failed to do for ourselves."

The speaker illustrated the result of worship by telling the story of the great Baptist preacher, the Rev. Dr. Alexander MacLaren who said that he spent three hours before he preached getting himself ready to preach—not his sermon ready, but himself. "The one who leads the worship must have it in himself, he must arrange his program to bring about the presence of God. For this song, Scripture, and prayer must work to this aim. We get our attitudes by the attitudes of others. And through it" he continued, "we must not forget that church worship is the chief place where children should worship. They should not think that after Sunday School they are through. Pastors and teachers should work together to make public worship most important for children."

On the second point concerning "Instruction," Dr. Paisley greatly interested his hearers. In answer to what are you going to teach the child? he said, "First of all, Jesus Christ. He is the center of all the Scripture. He interprets Scripture. It is the living revelation of Jesus Christ—the chief text book. And the third thing is the Christian Life. The pupil is not just to memorize the Scripture and the catechisms, but to learn through them to live Christ, in one's life. As to the catchism it is a good statement of doctrine, but should be explained as it is taught and should be made as interesting to the child as possible."

Finally coming to the last point, Dr. Paisley paused, weighing his words, as he said, "the church that doesn't center its education around worship and missions is going to fail. You cannot be a Christian and not be more concerned about others than about yourself. Unless you are, you are not even a Christian. The first center is worship and the second is missions, and only as you make these centers, can you be a Christian. Otherwise you will lose Christ."

C. G. Gunn, Pastor,
Westminster Presbyterian Church,
Bluefield, W. Va.

Men-of-the-Church

Presbyterian Church in the United States

REV. J. E. PURCELL, D.D., Executive Secretary
HENRY GRADY BUILDING
ATLANTA, GEORGIA

REV. JOHN L. FAIRLY, D.D., Wilmington, N. C.,
Editor in Charge of Men-of-the-Church Department

THE FUTURE LEADERSHIP OF THE CHURCH

(The Student Loan Fund)

The subject for this program is the Future Leadership of the Church and the vital relationship borne to it by the Student Loan Fund. Someone has said that the great need of the church and of the world today, is not more leaders but more servants—more men and women preparing, not to direct the energies of others, but for that leadership which follows in the footsteps of Him who said, "He that is greatest among you shall be your servant"—of Him who also said, "I am among you as he that serveth."

A recent book which has been described as one of the finest of American novels centers around this theme of 'the servant of all.' Its hero is a young Swedish farmer in Minnesota who has never had more than ten months interrupted schooling in his life, but whose eager mind searching in the monotonous round of his laborious life for something satisfying, flames into a secret but steadily pursued ideal of serving the race of men. Casting about him for a medium through which to work, he chooses a seed of wheat which shall some day, through selection and blending, be able to resist the red rust which scourges the wheat fields all about him and brings the farmers to despair. Year in and year out he works, silently, patiently, dying at last, when his acre of heavy-headed golden wheat stands untouched by the blight which has ruined all the adjoining fields. Unsung, unrewarded, he dies content—a servant of all—putting bread into thousands of mouths yet unborn. This is the type of leadership which the world needs and longs for, and which the Church is trying to supply. "If only he had a better chance, how much more still such a man might have ac-

complished," the state agricultural agent cries at the end of the novel.

It is in order that boys and girls of this type shall have their chance that the Student Loan Fund has been erected. For these 'servants of all' must have training and preparation if they are to render their fullest measure of service.

Our Scripture lesson gives us the names of three great leaders and servants of God, two of whom at least influenced not only their own age and time, but the whole course of later history. Moses, trained first in his earliest years to love and fear Jehovah, is trained afterwards in all the wisdom and learning of Egypt, until ready for service, at Jehovah's word, he leads the Hebrew people out of their long bondage into the beginnings of national life. Samuel, lent to the Lord before his birth by his mother Hannah, is trained by Eli, the High Priest, becomes the Judge of Israel and in turn gathers about him disciples whom, in a retired and quiet place, he taught the Law of Jehovah. It is said in 1 Samuel 19:18, that David fled and escaped and came to Samuel to Ramah and told him all that Saul had done to him and that he and Samuel went and dwelt at Naioth. This Naioth, which was in the outskirts of Ramah, was the first school of the prophets, and it is probable that Samuel spent all the time he could spare from his public duties there training these young men for service after him.

Paul, the great apostle, was trained for his world mission in the midst of three civilizations. As Paterson Smythe says, Paul, whether in Jerusalem, Corinth, Athen, or Rome, or in his boyhood home in Tarsus, was every where in the midst of the Greek, the Roman and the Jew. Like Moses and Samuel, he learned his earliest and most important lesson, the knowledge and the fear of the one true God, in his childhood's home and from his father and mother. Then he went to Jerusalem to sit at the feet of the great teacher Gamaliel, to study the great history of his race. And now upon his eager, active mind beat the great influences of his day—Greek thought and language, Roman power and order and government. Three great servants of God, trained for His service, first in their homes, then in the school and church of their day and time.

The Growth of Student Loan Funds in the Country at Large

There has been a tremendous growth in Student Loan Funds in the last few years. Various orders, benevolent societies, parent-teacher associations and other organizations are erecting Loan Funds. According to Walter Greenleaf, associate specialist in the United States Bureau of Education, funds totalling nearly \$4,000,000 are lent annually to 282 colleges and universities to students in order to enable them to complete their college education. In addition, more than one hundred agencies and foundations maintain independent loan funds. "We are living," says Mr. Greenleaf, "in what appears to be the installment age, where people make large purchase by paying so much down and so much per month. Higher education is no exception to the rule, and as an investment, yields a high rate of interest with passing years." Funds administered by independent organizations, Mr. Greenleaf points out, sometimes are restricted to students funds, established years ago, have been administered in such a way that the original amount has been many times multiplied.

The studies of this specialist showed that there is no uniformity in the manner in which loan funds are administered. Various restrictions are imposed according to the policy of the institution, restrictions imposed by the donors, and according to the need of the student and the ability of his parents to help him. The study showed that in some cases no interest whatever is charged, while in others rates run as high as 8 per cent. but 6 per cent. is the usual rate. Individual loans average \$100 to \$150, but many are twice as large. Repayment usually begins as a stated period after graduation.

The Student Loan Fund of the Southern Presbyterian Church

The Student Loan Fund of the Presbyterian Church in the United States was launched in 1909. The first loan was made in 1911. Up to March 31, 1928, loans have been made to 1,538 Presbyterian youth who have thus been enabled to attend our own Presbyterian Colleges. Of this number, 894 are young men and 644 are young women. The purpose of the Student Loan Fund is twofold; first to help the youth of the Church to secure higher education in order that they may be more useful in their various vocations in life; in the second place to assist our own Presbyterian colleges. Loans from the fund are made only to those who attend these institutions, except in the case of students who have already received the Bachelor's degree in one of our colleges and are seeking the Master's or the Doctor's degree with a view to teaching. In this case, loans are made to them. It should be noted here that applicants for aid from this Student Loan Fund are under no obligation to enter upon any particular form of service, since students intending to enter the ministry or mission service are aided through other funds. A student desiring to borrow from this fund must have a parental acknowledgement of his pledge and application; must have the personal recommendation of two persons; must be recommended by the Session of his Church, and have the recommendation of the faculty or principal of the High School which he has attended. He also signs the following pledge.

1. I, the above named person, desirous to secure an education, hereby solicit a loan from the Student Loan Fund of the Presbyterian Church in the United States. (Southern).

2. I will apply the loan, if granted, toward no other than the necessary expense of continuing my education.

3. I promise to begin payments on my note within six months after leaving a Presbyterian College. My notes will mature on July 1st of the year that work at a Presbyterian College is discontinued. If the note is paid in full within two years after maturity, no interest will be charged. On all amounts not paid within this period, I agree to pay interest at the rate of 6 per cent. from the date of maturity, until paid.

4. I promise that other obligations will not receive preference in the order of payment, fully understanding that the loan from the Student Loan Fund is for my use only while I am in college, and that upon its repayment, the money is to be used to help other students.

5. I promise that I will keep the Executive Committee of Christian Education informed of my address and my occupation as long as any part of my indebtedness to the Student Loan Fund remains unpaid, and will answer promptly all communications from the office.

There is a vital principle in a loan fund. "Unless the immature student is impressed with the responsibility assumed in borrowing money, great harm will certainly be done his character. Some one has wisely said: "The saddest day in a young man's life is when he finds there is an easier way to secure a dollar than to work for it." In an old, old book of wisdom it is also written: "It is better not to vow, than to vow and not to pay." Students must often have financial help but they must also learn the value of money, develop a spirit of independence and form habits of economy and thrift.

The larger part of our Student Loan Fund has been secured through Memorial Scholarship Funds of \$600. or more. This permits a loan of \$150 a year for the four years of the college course. The Fund now amounts to \$255,031.09. During the year 1927-28 the amount of \$33,330 was loaned to 273 students of whom 142 are men and 131 are women. But because there was no money left in the Fund to lend them, loans had to be denied last year to forty-one choice boys and girls from Presbyterian homes.

The Advantages of the Church College

Many radical changes are developing in the educational world and in them the Church College faces the definite challenge as to whether it any longer has a reason for existing. What this challenge is can best be shown by some quotations from a recent report of the Ad Interim Committee appointed by the Synod of South Carolina to study the relation of the Church to education. The Committee of which Dr. Henry Wade DuBose is Chairman, takes up the challenge in these words: "The Church faces a new educational situation. Some of the reasons that were adduced in a former day for the building of church colleges no longer exist. It cannot be said that without these colleges gifted and aspiring youth would be denied an opportunity for higher learning. It cannot be said that the Church has a peculiar duty to provide such education for the sons and daughters of the poor. The State has vigorously undertaken the education of the masses, and vast private endowments have become available for the same purpose. Has the Church College then a present and a permanent reason for being? Or has it served its purpose and has it come to a day when it must give place to institutions supported by tax levies or by great private endowment?"

This Committee hastens to express its profound conviction that the Church has a permanent and definite mission in the sphere of college education, and that the elimination of the church college would be a stupendous disaster both to the life of the Church itself and to the nation in which the church has been divinely placed, as a lamp upon its stand and as a city that is set on a hill.

It is well for us to remember that we are not standing alone in this matter of providing higher education under the banner of the Church. Every other influential denomination, Protestant and Catholic, is engaged in the same enterprise and not one has any idea of giving it up.

Vast areas of the intellectual life of America today are distinctly pagan. That this is not true of other areas is in no small degree due to the dominant influence that Christian colleges have exercised in our educational history. The best guarantee of Christian ideals in State institutions is to maintain alongside of these institutions, colleges whose Christian standards are guaranteed by the Church of the Lord Jesus Christ.

The Christian college is a necessary training school for the Church's own leaders. The church college will exercise an influence in the educational world all out of proportion to its material equipment and student enrollment. Its presence alongside of non-church colleges will in many ways effect their policies and life. Christian ideals will radiate their light far beyond the centers that exalt them.

If the voice of the Church is needed in the business world, it is more desperately needed in the intellectual world.

To give her testimony effectually in the educational world, it is not necessary that the Church educate the majority. God has a wonderful way of working through minorities. Judah is not the only nation that has been redeemed by a remnant.

The church college undertakes to discharge this mission through a selected faculty and student body. Its ideal faculty is made up of professors and instructors to whose training, intellectual equipment and character, something more has been added—an illumination of personality which only comes out of the depths of a personal religious experience. The student body is made up of a small group, many of whom come from homes of moderate means, many from homes poor in goods but rich in ideals of character and service. "This is the matrix of education—that this relationship, this confronting of an illuminative personality by combustible material, shall result in the lighting of those lamps in the mind and heart, that shall eventually show the Way, the Truth and the Life."

It is for all of these reasons that the church college becomes the ideal place for the investment of Student Loan Funds. The very fact that loans are only made to young men and women known and approved by the sessions of their own churches, means a selected group—boys and girls who from childhood have learned to look upon life, not as a playground but as a battle line, in which each one has his place. They come from homes which represent the early American type—homes simple in life, rich in ideals, high in standards of honor and service.

These applicants for loans are not likely to want a college education because it 'is the thing 'o do'; be-

cause a college education confers social advantages; because it will hasten the making of money—but they are likely to apply because they want to make not a living, but a life.

And knowing as they do, that other boys and girls having the same coveted chance will depend on the promptness with which they repay the loan, they are likely to be impelled by a high sense of honor, to make the most of their opportunities, in order that they may the sooner hand on the torch.

The Church college has another intangible but tremendous advantage over other independent and state institutions of learning. It only can claim that it is definitely and continuously prayed for. It is said that after the first battle of the Marne when the German tide sweeping towards Paris was, for some mysterious reason, suddenly turned back, that Sir Douglas Haig and Lord Roberts were discussing the strange happening. "Somebody", said Lord Roberts, "must have been praying very hard."

In a day of the world when old, tried and established things seem to be in flux, a safe place for the investment of student loan funds would seem to be a church college which stands for unseen and eternal realities—the things which cannot be moved.

The Student Loan Fund From a Personal Point of View

From the very dawn of history, man has shown one universal poignant, pathetic trait—the desire that he himself and those whom he has loved shall not be forgotten, when he has journeyed from the scene and passed to the unseen and timeless world. "Do not forget me" is the universal cry of the human heart. But how can a man best insure his remembrance against the oncoming years?

Six hundred dollars or more will establish a Memorial Scholarship, and the roll of them grows steadily longer. Nor is it necessary that they should be built all at once. They can be added to from year to year, until the Memorial is complete. Many of these Memorials are "Gold Star" ones, placed there in memory of a boy who gave his life for liberty, 'over there.' There are others in thanksgiving for the boys who came back to their homes. Others are in memory of pastors and teachers, of boys and girls and little children. And fathers and mothers take up the threads the tired hands let fall, and through the boys and girls who borrow from this fund to go to college, they go on with the weaving of that life's golden patterns, enabling it to forever fulfill itself in other lives.

Could a man answer that cry, "Do not forget me!" more surely than through the Student Loan Fund—to live in lives made better by his presence, when he himself is one of that

"Choir invisible, whose music is the gladness of the world?"

For further literature on the Student Loan Fund, write for "Monuments in Living Leaders" to the Department of Christian Education, 410 Urban Building, Louisville, Ky.

WOMANS AUXILIARY

The Woman's Auxiliary, Presbyterian Church, U. S. 270-277 Field Bldg., Saint, Louis, Missouri.

SYNOCDICAL PRESIDENTS OF THE WOMAN'S AUXILIARY

- Alabama—Mrs. J. F. Hooper, 610 Mabry St., Selma, Ala.
- Appalachia—Mrs. F. B. Kegley, Wytheville, Va.
- Arkansas—Mrs. Walter Wilson, Arkadelphia, Ark.
- Florida—Mrs. W. G. Thompson, Jr., 3215 Obispo St., Palma Ceia Park, Tampa, Fla.
- Georgia—Mrs. E. G. Aboott, 1315 Eberhart Ave., Columbus, Ga.
- Kentucky—Mrs. H. P. Cooper, Lebanon, Ky.
- Louisiana—Mrs. Charles L. Bodin, Box 79, M. R. A., Lake Charles, Louisiana.
- Mississippi—Mrs. J. S. Hicks, Holly Springs, Miss.
- Missouri—Mrs. Walter Craven, 223 Frances St., Excelsior Springs, Mo.
- North Carolina—Mrs. G. V. Patterson, Gastonia, N. C.
- Oklahoma—Mrs. L. Fountain, care O. P. C., Durant, Okla.
- South Carolina—Mrs. W. O. Brownlee, Due West, S. C.
- Tennessee—Mrs. Ross Woods, R. D. No. 4, Lewisburg, Tenn.
- Texas—Mrs. J. W. Culver, Texas Military Academy, San Antonio, Texas.
- Virginia—Mrs. C. R. Vaughan, 319 Mountain Ave., Roanoke, Va.
- West Virginia—Mrs. J. McD. Lacy, Elkins, W. Va.

HARMONY AUXILIARY

The Woman's Auxiliary of Harmony Presbytery will meet April 2-3, 1929, in the First Church of Sumter, S. C.

Names of representatives should be sent as soon as possible to Mrs. J. H. McCollum, 101 Broad Street, Sumter, S. C.

NORTH CAROLINA PRESBYTERIALS

- Wilmington—Faison, April 4-5.
 - Fayetteville—Laurinburg, April 9-10.
 - Winston-Salem—North Wilkesboro, April 10-11.
 - Albemarle—Tarboro, April 11-12.
 - Granville—Warrenton, April 16-17.
 - Orange—High Point, April 18-19.
 - Concord—Hickory, April 24-25.
 - Mecklenburg—Hamlet, April 25-26.
 - Kings Mountain—Rutherfordton, April 30-May 1.
- Corinne Pruett, Corresponding-Secretary.

ALAMANCE AUXILIARY

At Alamance Church, near Greensboro, N. C., February 27, Circle No. 2 of the Woman's Auxiliary presented a pageant entitled, "Critics and Missions." Several duets were beautifully rendered by Mrs. Cyrus Causey and Miss Ola Fogleman, with Mrs. L. C. Troxler at the piano.

Following the pageant, Rev. J. M. Millard, the pastor, made a most interesting talk to the Woman's

Auxiliary on the book written by Dr. Egbert Snodgrass, "Desire of All Nations."

At the social hour delicious refreshments were served by Circles 3 and 4.

AUXILIARY AT MOUNT OLIVE

The officers of our church and the Woman's Auxiliary had a special service Sunday, March 3, in interest of Our Every Member Canvass. Each part of the work was presented by an officer, and prepared for that cause. We consider it a very worthwhile program:

Devotional, Special Music, The Burden of the Reached in Foreign Lands, Prayer, The Call of Our Homeland, Prayer, Our Orphanage Family, Prayer, Our Own Church Needs, Prayer, How Every Member Canvass March 10 can Help Answer These Calls, Singing Prayer.

The new members were received into the church Sunday morning on Confession of Faith, and twenty-six new members this year, over one to ten church members.

Sunday evening we had a large congregation gathered in the church at six o'clock to tune in on Radio installed for that service to hear Dr. Lacy on Stewardship. The message was greatly enjoyed. We think Dr. Gillespie's broadcasting for last Sunday proved most successful.

Mrs. W. M. Baker

BLUE RIDGE AUXILIARY

When the Blue Ridge Auxiliary met at the Home, Va., in February, 1926, there were seven members present. The weather was bad and the members went on. There were no circles and there were about 20 on the Auxiliary roll. We elected officers and during that year we progressed rapidly. We had all the monthly meetings and towards the end of the year we organized a girls' circle. At the beginning of the year, we organized a prayer band. This has been a part of the Auxiliary ever since. In addition to organizing a girls' circle, we organized a mission study class, foreign missions.

The next year we organized a junior girls' circle and a home mission study class, and each circle had a prayer band. That year we put on a drive for the new building, and by constant, steady, prayerful effort and co-operation we increased our membership from 20 to 45 and our gifts from \$26 to \$128, also sent white cross offerings and a good offering for Foreign missions.

This past year we have increased our membership from 45 to 58, our offerings have already reached \$128 and there is still another meeting to be held. We have three circles, a ladies', a senior girls' and a junior girls' circle and they are all working nicely. We have two organized mission study classes, home and foreign missions, we have given our quota on all causes and on our pastor's salary. Our church officers' said a few days ago, "Blue Ridge Auxiliary is a real help."

Our prayer bands have been augmented by the high school, which meets every Wednesday morning at the morning recess to pray for the success of God's work here in our community. This prayer band was organized by Hardin King, our student minister, and every student in the senior and junior classes has led this meeting at least once during the term.

Friends, will you not please pray that we may be a real help? And that our girls may grow real live helpful Auxiliary members some day. Truly God is in the work here.

Margaret Ewing,
Cor. Sec. and Sec. of Spiritual I.
The Hollow, Va.

SCHOOL OF MISSIONS AT MANNING

During the week of February 10, a Church School of Foreign Missions at Manning, S. C., consisting of three classes, one for men, one for women, and one for young people, was held, sponsored by the Woman's Auxiliary. This school was preceded by the "Week of Prayer," for Missions. Dr. Egbert Snodgrass' book, "The Desire of All Nations," profitably used. The classes, consisting of two each, for three successive evenings, had an average attendance of fifty-eight members.

The class for women was taught by Mrs. L. Little, returned missionary from China, who, by her personal experience, added many points of interest to the study. The classes for men and young people were most ably conducted by Rev. J. O. Davis, of Kingston, S. C., and Rev. Charles K. Las, pastor of the local church, respectively. The Executive Board of the Auxiliary, feeling that the School of Missions has been beneficial, have planned to request that the Session hold a similar school next year.

An Appreciation

Dr. Lingle's recent book, entitled "Presbyterian Their History and Beliefs," has been read with keenest interest.

The writer recently spent a good deal of time through several large volumes on Church History, a view to securing the information which is presented in Dr. Lingle's book in such a clear and interesting way.

Our young people and church officers would be delighted with the items contained in this book. It is like a fascinating story and one taking it up could hardly put it down without reading it through.

Wm. E. Hu

DEPARTMENT OF SYNOD'S WORK

CONDUCTED UNDER THE AUSPICES OF THE COMMITTEE OF TWENTY-SEVEN APPOINTED BY SYNOD TO PROMOTE ITS ACTIVITIES

REV. A. D. P. GILMOUR, D.D. *General Chairman*
Wilmington, N. C.

Synod of North Carolina

REV. E. E. GILLESPIE, D.D. *Executive Secretary*
P. O. Box 1124. Greensboro, N. C.

AFTER THE CANVASS WHAT? FOLLOW UP WORK

Whatever method employed in the every member canvass last Sunday there are probably many in every congregation who for some reason failed to make his or her pledge to the benevolences of the church. Deacons or the Canvassing Committee should make thorough work in seeing each one while the information about the causes is fresh in mind. Make the canvass 100 per cent. complete.

Canvass Was Not Made On March 10 Do It Now!

A new book on Stewardship by Bosch there is a very impressive page containing a leaf of a personal ledger. We are reproducing it below. Take your pencil and make a personal examination of your expenses to see if it is not possible for you to give more for the Lord's Work.

A LEAF FROM THE LEDGER

Personal Expenses for Church Work, 192...

Personal Pledges—Envelopes	-----	-----
Local Gifts, local	-----	-----
Sunday School	-----	-----
Commissions, Auxiliaries,	-----	-----
Church Work	-----	-----
-----	-----	-----
-----	-----	-----
Organizations—Synodical and National	-----	-----
Christian Education, College, Seminary	-----	-----
Orphan Homes, Hospitals, etc.	-----	-----
Miscellaneous	-----	-----

Personal Expenses for Luxuries and Incidentals, 192...

Newspapers, Daily and Sunday	-----	-----
Magazines	-----	-----
Movies and Theatre	-----	-----
Candy and Chewing Gum	-----	-----
Tobacco	-----	-----
Cosmetics	-----	-----
Travel, Rail	-----	-----
Vacation	-----	-----
Gasoline and Auto Upkeep	-----	-----
Dress, Unnecessary items	-----	-----
Food—unnecessary items	-----	-----

Total Church Expense \$-----

Total Luxury Expense \$-----

Total Income for the year \$-----

Percentage of Income used for Luxury Pct.-----

Percentage of income used for Church Pct.-----

(Divide Luxury Expense by Income)

Divide Church Expense by Income)

What we have is Thine alone—A trust, O Lord from Thee”

A larger contribution to the Church is made possible, not by an addition to, but rather by a substitution in the original total expense.”

Have a quiet talk with God about your responsibility and your great privilege—He will guide.

“In All Thy Ways Acknowledge Him, and He Shall Direct Thy Paths.” Prov. 3:6.

SYNOD'S STEWARDSHIP COMMITTEE

E. E. GILLESPIE, Executive Secretary

CHURCH NEWS

SUNDAY SCHOOL LESSON BROADCAST

The First Presbyterian Church of Knoxville, through its pastor, Dr. Samuel McPheeters Glasgow, is broadcasting the Sunday School lesson study for the following Sunday on each Monday night from 7:30 to 8 p. m., Central Standard Time. This radio service is put on the air by the Old First Church with the hope that they can serve a large constituency of Sunday School teachers, Bible students and those interested in the Bible and its message.

WNOX has been heard in Canada, Texas and Cuba.

NORTH CAROLINA

Concord—Dr. Gilbert T. Rowe, of the school of religion at Duke University, has accepted the invitation of the Concord Ministerial Association to deliver a series of Bible lectures, twice daily, during the week of March 31 to April 7, inclusive, at Central Methodist Church.

China Grove—Dr. Henry W. McLaughlin, of Richmond, Va., country church director of the Presbyterian Assembly of the United States, will be conference leader and principal speaker at a country church conference that will be held on Friday afternoon, March 15, at Back Creek Presbyterian Church, near Mount Ulla, in Rowan County. The program will start at 1:30 p. m., and will last three hours.

The conference, arranged by pastors and members of Thyatira and Back Creek churches, will be open to all other country churches of the Concord Presbytery and each church will be urged to send a large delegation.

A special message for the women of the Presbytery will be brought by Miss Claudia Frazier, director of religious education in the Concord district. Talks will also be made by Dr. J. E. Flowe, superintendent-evangelist of the Presbytery, H. P. Brandt, Presbytery treasurer, and others.

Laurel Hill—Probably the finest piece of work yet accomplished in connection with the endowment campaign for Flora Macdonald College in Scotland County has just been completed at Laurel Hill. In this community there is but a small number of former Flora Macdonald girls, but they have put across a great piece of work. At the beginning of the campaign in this country this small group set for themselves the task of subscribing \$600 to be designated as the "Vardell Chair." They decided upon this high goal because, if accomplished, when two additional gifts from outside parties should be added, they would have in reality added \$1,000.00 to the endowment fund.

It is with pardonable pride then that they announce the attainment of this purpose. Their untiring efforts were met with a splendid spirit of enthusiasm and interest, which resulted in the accomplishment of this really great task. This is probably the smallest group in the county, but they are the first one to put over their campaign effort. Mrs. Eugene Morgan accepted the responsibility of leadership in the effort among the girls of that community and much of the success is due to their splendid work.

The Presbytery of Orange will meet in its three hundred and eighteenth stated session in the Madison Church, on Tuesday, April 16th, at 7:30 p. m. Charles P. Coble, Stated Clerk. High Point, N. C.

Presbyterian Orphans' Home, Barium Springs—Recent visitors to Barium were Dr. and Mrs. Ross Lynn, and Miss Mammie Adams, of Thornwell Orphanage, Clinton, S. C. They were guests of Mr. and Mrs. Jos. B. Johnston.

On the first Sunday in March the pulpit at Little Joe's Church was filled by Dr. H. B. Arbuckle, of Davidson College. This was a special service preparatory to our Every Member Canvas. Dr. Arbuckle's subject was Stewardship. It was pointed out that we should not only give our money, but ourselves and our time as well. Dr. Arbuckle is authority on the subject of Stewardship, and we were delighted to have him bring this special message.

Carthage—The good people of the Carthage Church have been exceedingly kind in welcoming my family and me since we came to take up the pastorate here on January 2. The manse has been done over with new wall paper and other improvements, making it a most attractive and comfortable home. The auxiliary has filled our pantry with good things, and held a delightful reception in our honor at the beautiful new home of Mr. and Mrs. O. B. Welch. But best of all has been the eager and willing spirit with which the people have responded to suggestions for the advancement of the work, and their fine attendance at the church services.

A Mission study class was recently completed, studying Dr. Smith's "The Desire of All Nations," with an average attendance of twenty-five; the week of prayer was observed by well attended services for an hour each afternoon. The Church Choir, directed by Mrs. M. G. Dalrymple, has added greatly to the services, and the Junior Choir, led by Mrs. L. R. Sugg has begun to lead the music for the evening services. Twenty members of our Christian Endeavor recently attended the Rally at Southern Pines. Led by Mr. W. G. Sugg, they hold services at the County Home each fourth Sunday afternoon.

A committee headed by Mr. S. H. Miller has been appointed to make some much needed repairs on the church building, and expect to do this in the early Spring.

At the Eureka Church we are having a School of Missions, with three classes. In spite of extremely bad weather, forty-four had enrolled at the second meeting. I spoke to the Christian Endeavor Society at Eureka last Sunday night, at which more than fifty were present. This is a splendid country church. W. S. Golden.

Charlotte—The annual banquet of the Men's Bible Class of the Second Presbyterian Church was held February 25, in the church clubroom.

Dr. James F. Hardie, pastor of the church and Frank R. McNinch, former mayor of Charlotte and teacher of the class, made the addresses, while the Queens College orchestra gave several numbers and the class members themselves joined in singing under the direction of Ralph Urey. A skit was presented in which Maurice Dunlap impersonated George Washington and C. W. Grimes appeared as Abraham Lincoln.

Held during February, the "birth month of great Americans," including Washington and Lincoln, the banquet also celebrated the wedding month of Mrs. John R. Irwin, the first teacher of the class, who recently with Dr. Irwin celebrated the golden wedding anniversary of their marriage. Mrs. Irwin was presented a beautiful bouquet by the class.

Members of the Queens college orchestra were Miss Margery Hughes, director, and Misses Mary Lee Beach, Margaret Johansen, Laura Martin Jarman, Christine Rosebro, Lucy Lee and Mary Groome McNinch.

SOUTH CAROLINA

The Presbytery of Enoree will meet in the Third Church, Greenville, S. C., on the 16th of April, 1929, at 11 a. m. E. P. Davis, S. C.

Presbytery of Congaree will meet in the Batesburg Church, Batesburg, S. C., on April 22, 1929, at 8 p. b. G. G. Mayes, S. C.

Charleston, First Church—Occasional mention has been made of Mr. J. M. Allardyce in our church papers, and his self-denying work in behalf of our Mexican Missions and the Church in general. Those who have read these references to him in the papers know that he is a retired business man, an elder in the First Church of San Antonio, Texas, and that he is making a tour of our churches with a message about our work in Mexico, and in the interests of personal evangelism. It would be well if our people at large would note the endeavor of this consecrated man, and hear him when the opportunity offers. He has just left Charleston, S. C., and left a splendid impression on the many that heard him. He has the approval of our Committee of Foreign Missions and the endorsement of the churches he has visited. This note is written that our congregations may know of him, and be prepared to give him the hearing he deserves when he visits them. He asks for no contributions and accepts none. His services are altogether voluntary. Alexander Sprunt.

The Presbytery of Pee Dee will meet in Ruby, S. C., on Tuesday, April 16, 1929, at 11:30 a. m.

Columbia — Conference of Chairmen of Religious Education in our various Presbyteries and Synod's Committee on Religious Education, Mrs. George W. Sheffer, Synod's Field Worker, being present also, was held in the First Church, Columbia, December 7. Six Presbyterial Chairmen were present, and an aggressive program of Religious Education for our Synod was carefully considered, and heartily adopted.

1. The Daily Vacation Bible School was commended as an invaluable factor in the work of Religious Education, and it was suggested that Chairmen consider the possibility of securing for the summer one or more of the young women from the Assembly's Training School to assist the weaker churches, especially in putting on such a school. Many Presbyteries have tried this plan and have gotten fine results. The Richmond Committee has in the past agreed to pay half the salary of such a worker, which is only fifteen dollars a week, and the only other expense is that of travel and entertainment. Chairmen who contemplate following this suggestion should proceed at once as the services of these young women are in demand.

2. It was agreed that we would seek to promote the work of Leadership Training by the use of one unit schools, and Standard Training Schools, and Chairmen were asked to consider the plan of holding group or district Standard Training Schools in which a number of churches would combine.

3. Presbyteries are to be asked to set apart an hour at their Spring meeting for the consideration of a specific program of Religious Education for the Presbytery, at which time an effort will be made to ascertain just what is being done along this line in the various Sunday Schools.

4. An effort is to be made to arrange for a conference with the workers in each of our Sunday Schools with a view to checking the work of the Sunday School by the Standard of Efficiency in order to ascertain the possible needs of the School, and for mutual counsel about problems the School may have. It was recognized that these conferences have great possibilities, and the services of Mrs. Geo.

W. Sheffer, Synod's Field Worker, were offered condition Chairmen would arrange an itinerary in their respective Presbyteries. The expense any church would have in connection with Mrs. Sheffer's services would be that of entertainment.

The Presbyterial Chairmen are the key to the successful promotion of any campaign of Religious Education, and it is believed that this confidence in Chairmen, which is to be an annual affair, prove an invaluable factor in the great task of Religious Education in our Synod. R. F. Kirkpatrick.

Hartsville—A circle of the auxiliary prepared a delicious supper for the December meeting of Men of the Hartsville Church which was attended by more than thirty of the men. Rev. H. W. Graham of Florence was the honor guest of the occasion and delivered a splendid address on "Faithfulness." This was followed by J. S. Cathcart, C. M. and J. H. Thornwell, who made brief appeals for faithfulness on the part of the men to the School, the Men's Bible Class and the home pastor, Rev. H. G. Bedinger closed with a summary of the activities of the Men of the year since the beginning of the church year. The meeting was one of the most enjoyable the men have yet had.

The January meeting was held without a hitch at the church.

The program on Foreign Missions was closed by W. H. Miller, J. P. Evans and J. S. C. conducted the Worship Program. G. J. W. Tatum and D. R. Hopkins presented the Education Program in a very interesting and helpful way. The pastor closed with a brief message. Rev. Davis represents this church at Oliviera, Brazil program was well presented, though the attendance was not up to that of the last meeting.

Harmony Presbytery—On March 5 there was held at Kingstree, S. C., a meeting of the Men of the Church. All the ministers of the Presbytery were invited to attend. It was expected that Rev. Swarts, D.D., Rev. Flournoy Shepperson, D. D., Rev. H. G. Bedinger, pastor of the Hartsville Church, would deliver addresses. This meeting was under the auspices of the Committee on Men's Work of the Harmony Presbytery.

On March 13, the Deacons' Association of the Presbytery will hold a convention of deacons at Lake City, S. C. Rev. John McSweeney, President of the Presbyterian College of South Carolina, will deliver an address on "The Deacon According to Scripture." There will be talks by deacons on "The Treasurer of Benevolences of the Presbytery." Rev. W. H. Workman.

Calls for the pastoral services of Rev. C. S. now at Georgetown, have been issued by the churches of Effingham and Hopewell. W. H. Workman.

Bethel Presbyterial Auxiliary will meet at S. C., April 9-10. Mrs. C. S. McCrorey, President.

VIRGINIA

The Presbytery of Winchester will meet in the Presbyterian Church, Winchester, Va., on April 16, 1929, at 8 o'clock p. m. Changed from 9, by the Moderator. Jos. A. McMurray, Stated Clerk.

Newport News—The Standard Training School, an unusually strong faculty began February 1929. More subjects for study have been provided than in any previous year. Two Bible courses (one for men and one for women) were taught by Dr. E. T. Thompson, of the Theological Seminary) and one course (Stewardship) for those interested in any kind of church work.

APPALACHIA

Mount Carmel, Lee County, Va.—The Auxiliary held their quarterly meeting at the church with good attendance and with a fine effect. The program and life service seasoned with the Holy Spirit provided a program of unusual interest. Personal devotion keeps one in close touch with God so that His will may be known; the life service emphasizes the need for Spirit-directed activity. The Christmas spirit of gratitude supplies the power to do His will.

The Sunday School put on an interesting program on Sunday night, December 28th.

Windsor Ave., Bristol—On Sunday afternoon, December 23rd, the choir of this church supplied by some of the leading singers of Bristol beautiful cantata entitled "The Song of the Suffering Servant." Mrs. Karl M. Harrop played the piano and the music, Miss June Allen was violinist, and did variety of sweet music pleased and interested a large audience.

Brevard, N. C.—The Rev. Vernon A. Crawford are under appointment to go as Foreign Missionaries. These friends have done splendid work in the home field and every one of them every blessing in their new work.

Maxwell School, Franklin, N. C.—This school has been facing some serious problems for several years. It is now suggested that the school be put in Manual Training giving the backward boys a chance to get some education and at the same time prepare for becoming useful citizens.

GEORGIA

anta, Central—At a congregational meeting Sun-February 24, Dr. Davis offered his resignation...

bytery expressed their deep sympathy with Dr. in his illness and operation and appointed a...

following resolutions, adopted by the Session, lead to the congregation last Sunday:

accepting the resignation of Dr. Davis, we wish press to him our deepest sympathy in the tem-

regret very much the illness which makes a regret the severance of his pastoral relation with church: We have been impressed with his...

would also express our appreciation of Mrs. work among us, always ready to help in any...

are happy in looking forward to a week of services in Central Church beginning Monday March 18th, and each night through the week...

ames I. Vance, who comes to us from Nash-one of the great leaders in the Southern Pres-

such general demand. Dr. Vance will speak noon day service at the Baptist Tabernacle, 12:45 a. m. this same week.

TENNESSEE

glen Leven Presbyterian Church, Nashville, ently received seven members on certificate...

Presbytery of Nashville was called to meet first Presbyterian Church of Nashville at 1:30...

W. C. Alexander, Stated Clerk.

ALABAMA

al Alabama Presbytery will meet in Sylvan Church, Selma, Ala., April 11, 1929, at 7:30 p. m.

Government Street Church—On January very largely attended communion service,...

TEXAS

tery of Fort Worth will meet in Broadway Fort Worth, Texas, April 16th, 1929, at 8 p. m.

KENTUCKY

town—Although this church has suffered loss by death and removal of members during year, still the work of the Church has ad-

green formed the artistic decorations and every effort was made to carry out the program sent from the department of Christian Education and Ministerial Relief, and an offering was sent to that most worthy cause.

The pastor, Rev. C. Barnett Rich, has been conducting a campaign of Personal Evangelism for the past six weeks, presenting his prayermeeting talks along similar lines, and the whole church working at soul winning.

Rev. E. E. Houghton, of the Louisville Theological Seminary, preached to this congregation, both morning and evening, of January 13th, in the absence of the pastor who preached at Oxford, Bethesda and Beards on that day, installing Rev. A. Erickson as pastor of those churches.

On last Friday evening a most enjoyable banquet was given to the members of the Y. P. S. C. E. Music, readings, talks and games formed the program of the evening.

The members of this church were greatly pleased at the announcement of the engagement of the pastor to Miss Ruth Jenkins, of this city.

Mrs. Fannie T. Summers, Publicity Rep.

OKLAHOMA

The Presbytery of Mangum, Synod of Oklahoma, meets in the Presbyterian Church, Gotebo, Okla., April 16, 1929, at 8 p. m.

J. W. Moseley, Jr., Stated Clerk.

Wewoka—The First Presbyterian Church of this city has had a struggle during the past year due to the fact that we haven't had a building of our own.

The Presbyterians should have been on this field long ago but it was neglected. We have a wonderful opportunity here in this state which has been neglected by our church.

MISSISSIPPI

Shaw-Benoit—Rev. W. H. McAtee has accepted the call to this pastorate and has already taken up his new work.

Brookhaven—Rev. J. C. Barr, of New Orleans, conducted a very profitable meeting in the Presbyterian Church.

Moss Point—Rev. J. E. Wallace conducted a week's meeting in the Presbyterian Church during the last week in October.

Vicksburg—Mr. Harmon Ayers, son of Rev. A. M. Ayers, D.D., pastor of the First Presbyterian Church, was received as a candidate for the ministry by the Presbytery of Memphis at its recent meeting.

Greenwood—Rev. Dunbar H. Ogden, pastor of the Government Street Presbyterian Church, Mobile, was recently with Dr. J. P. Marion, pastor of the First Church, in a very gracious meeting.

Montrose—Rev. R. L. Campbell assisted Rev. T. B. West in a splendid meeting. Rev. Mr. West has recently taken charge of this work.

Batesville—The church has purchased a manse, and is looking forward to having a resident pastor at an early date. This is a most commendable effort on the part of this aggressive congregation, and no doubt they will succeed "splendidly well," as one of our distinguished college presidents would say.

MISSOURI

Potosi Presbytery stands adjourned to meet at Kennett, Mo., April 9th at 7:30 p. m.

J. E. Kerr, Stated Clerk.

Farmington, Mo.

FLORIDA

Gainesville—Rev. U. S. Gordon who was the popular pastor of the Starkville Church before becoming Assistant Pastor of the Second Church, Memphis, has accepted the call to the First Presbyterian Church.

Westminster Church, Miami—This Church has been richly blessed in a series of special services led by Rev. Richard Orme Flinn, D.D., pastor of the North Avenue Presbyterian Church of Atlanta.

The meetings were preceded by the observance of a week of prayer. Following the Sunday services of January 13th, the Men-of-the-Church combined their monthly supper and meeting with the prayermeeting of Monday night.

The meetings began on Sunday, January 20th, but as Dr. Flinn could not arrive before Wednesday the 23rd, Rev. Peyton H. Hoge, D.D., of Louisville, and Coral Gables, preached on Sunday morning, and Rev. George B. Laird, D.D., pastor of the Coral Gables Presbyterian Church, U. S. A. occupied the pulpit at night.

This meeting was not one of great ingathering for that was not the primary object. During the church year 1927-28 there were 62 additions to the church. During the first nine months of the current year there had been already 62 additions to the church, and half of this number had united during the quarter immediately preceding these services.

Pensacola—Recent plans and activities in the First Church of Pensacola embrace the following items of interest:

- 1. In April the Woman's Auxiliary will be host to the Florida Presbyterial, this being the second time that the Presbyterial has met with the First church in the past five years.
2. On March 24th the pastor will have charge of a Union Communion Service to be held in the First Church at 4:45 in the afternoon.
3. There will be special services, conducted by the pastor, Rev. Charles Haddon Nabers, D.D., in the First Church each evening of the last week of March.
4. The congregation will come to the close of the church year in better shape than ever before in its history.
5. Miss Kathlyn Monroe, the efficient superintendent of the Intermediate Department of the Church School, has been elected Director of Young People's Activities in the Church.
6. The budget adopted by the Men's Council for the Church year beginning April 1st, carries an increase of \$800.00 a year in pastor's salary.
7. The outstanding feature of the year in First Church has been the same this year as last—the large number of adults who have been received into the membership of the congregation upon profession of faith.

(More Church News on Page 13)

"Let Us Come Up To The He

ASSEMBLY'S HOME MISSIONS Facts and Figures S. L. Morris, D.D.

From the beginning of the present century, Assembly's Home Missions advanced steadily by leaps and bounds, each year ordinarily exceeding the previous in receipts in extent of operations and in additions to the church.

The climax was reached in 1924, when receipts aggregated \$688,400. From that date to the present there has been a steady decline. In 1925 there was a decrease of \$111,571, total receipts being \$576,829. Each succeeding year there has been a deficit averaging over \$100,000 annually as compared with 1924, which means a loss to the Cause in four years of \$496,851.

It was not reckless appropriations that caused our embarrassing indebtedness. It began in 1925 when the unexpected decline for that year was \$111,571.

This decline and consequent indebtedness necessitated a "cut" in appropriations; and so in 1927 the Committee scaled the budget nearly 20 per cent. A second similar "cut" in 1928 became necessary to prevent an increase in the indebtedness.

At this date, March 1st, receipts are less than the same period for last year by \$9,378, which forecasts a serious third "cut"—now confronting the Home Mission Committee. At the same time, petitions are pouring into this office, begging piteously for larger assistance in various sections of the church. Each year the applications total nearly \$1,000,000, while the income scarcely exceeds half a million.

Will the Church stand by and see the Cause sacrificed, important work abandoned, our missionaries suffer and the growth of the Church halted?

Answer, ye pastors, charged with the leadership of the Church!

Answer, ye Christian people, entrusted of the Lord with the means for extending the Kingdom of God among men—by saving America!

IS THE CHURCH TIRED OF ASSEMBLY'S HOME MISSIONS? J. W. Caldwell, D.D.

We may well ask this question. What is the meaning of constantly decreasing receipts for this cause for four or five years? Is the work growing less important? Is the ministering to the Mountain folk, the Indians, Mexicans, Italian, Syrians, Chinese, and Negroes becoming less necessary as the years pass? The attitude of the Southern Presbyterian Church, in its decreasing gifts for Assembly's Home Missions, makes these questions of supreme moment.

No one wants to retard the Foreign Mission work or the Education work, or the Relief work; but what about Assembly's Home Missions? Does our attitude mean we are tired of the task? Here is the basal task, here are the real foundations to the denomination's upbuilding. Cease this work at home and you cut off every possible chance of enlarging abroad. If we do not strengthen the stakes, we cannot lengthen the cords. Fellow workers, let us be fair about this question. Let us be honest with our Master. Let us see that we do not ruin the possibility of enlargement everywhere by a niggardliness here.

When this is written receipts are \$9,378 short of the corresponding date last year. Let us not cripple our Assembly's Home Mission work by a short-sighted policy of cutting down our gifts. Let us, as a great Church, do our part by this fundamental work. This cause bears the brunt of the whole burden of retrenchment. It is the first to suffer in any cut. Presbyterian Home Missions must be carried on, that is closest home. Synodical Home Missions is not forgotten, that's our own Synod. But Assembly's Home Missions is remote from us, and a bit hazy to some. It is furthest off, and so we cut there!

The Assembly has set a certain per cent for this work, which, in its judgment, is right and fair. But we set up our own judgment, in Session or Presbytery against that of the Assembly, and we cut down the percentage for this cause. My Brethren, this is not right. The Assembly has said: If a cut is necessary, cut all the causes alike, and thus keep the relative proportion as outlined. That's fair and equitable. Nothing else is. Will we be loyal to our Assembly, and thus be just to Assembly's Home Missions?

Think on these things.
Atlanta, Ga.

TRANSLATING THE BIBLE

George M. Brown, General Secretary American Bible Society

From the Point of View of the Field

The problems of translating the Bible into another tongue are interestingly described by a missionary who was one of the chief translators of the Scriptures into Bulu, a tongue spoken in the French Cameroun of West Africa. Some of his difficulties follow:

On one occasion Jesus speaking of a son asking his father for a fish inquired whether the father would give his son a serpent. However the Bulu regards serpents or snakes as quite a delicacy hence a Bulu boy would be more pleased at receiving a snake from his father than at receiving a fish. Snakes do not have bones or scales. A fish therefore is not better than a snake to the Bulu.

However, it is better than a centipede. Accordingly centipede instead of serpent is used in the translated text, so the Bulu at once understands that as a father gives his beloved son not a centipede but a fish "so much more is God willing to give good things to them that ask him."

In His sermon on the mount our Lord warns his hearers against "laying up treasure which moth and rust corrupt." But the moths do not trouble Bulu treasures. They have no fur coats and very little cloth of any kind. The moth is not to be included among their vexations. But there is an insect, a very destructive insect, locally known as the bibiam. To the house wife the bibiam is a great annoyance. So the translation is "Do not lay away goods where bibiam and rust eat." And the translation is more forcible than it would be with the literal translation of "moth."

When the translator came to deal with the moral sense or voice of God which we call conscience the task of discovering a proper term was not easy. Different words and phrases were tried and were found to fit about as well as Saul's armor fitted David. At last after a long search a striking native expression for conscience was discovered. It was found that the Bulu have a suggestive term which they apply to their lingering remnant of a conscience which they designate "little man of the heart." And so these quaint suggestive words appear in the Bulu translation and this unique hidden "little man of the heart" speaks louder and is obeyed better since he has taken his place in the oracles of the new-found God.

BEFORE THE BOOKS CLOSE

Egbert W. Smith

With pleasure I comply with the request of the Assembly's Stewardship Secretary to add a word to his appeal for "full and complete payment of all pledges and as much over and above money as possible before the books close on April 5."

The necessity for this is tremendously emphasized by the condition of the Foreign Mission Treasury and I am grieved to hear by that of the other General Assembly causes also. For the ten months closing January 31 our receipts were far the smallest of the last ten years and were \$62,000 behind those of the previous year at the same date. Our regular receipts for the eleven months ending February 28 are \$698,556, leaving \$541,493 to be raised in this closing month of the year if we are to pay the actual estimated cost of the year's work.

Our people are not dealing with budgets and quotas and apportionments in this matter of reaching the unreached. They are dealing with Christ Himself. In every poor hungry heart among them Christ is hungering. In every poor imprisoned life Christ is imprisoned. In every thirsty soul Christ is crying "Give Me to drink." "Inasmuch as ye did it not to these, ye did it not to Me."

Let us all lay hold on Him who is our All-Sufficient Resource. Let us besiege the Throne of Grace for an outpouring of the spirit of prayer and sacrifice that shall mean a forward movement along our Church's whole firing line.

A SUITABLE MEMORIAL

Henry H. Sweets, Secretary

The Woman's Auxiliary of the First Presbyterian Church of Columbus, Georgia, desiring to honor the memory of a noble and remarkable woman who was its first President and who through her unparalleled work as a teacher rendered such beautiful service to her Master and to her community, is establishing a Memorial Scholarship of \$600 in the Student Loan Fund to bear her name. The money is being sent to the Department of Christian Education, 410 Urban Building, Louisville, Ky. It will be known as "The Susie MacDonald Fox Memorial Scholarship." In Westminster Abbey there are two tablets to the memory of John and Charles Wesley. On these you may read the inscription "God buries His workers but carries on His work." This honored president has been called to her reward, but we can help Him carry on some part of her work by contributing to this Fund which, throughout the coming years, will help deserving boys and girls from poor Presbyterian homes to obtain at our colleges the education which will prepare them for leadership in the home, the church, the school, the nation and the world.

Throughout the whole Church there are many others who are worthy of being held in everlasting remembrance and many will rejoice to have a share in a similar "Love Gift," to perpetuate their memory and to extend their usefulness into the coming years.

TRANSLATING THE BIBLE

George M. Brown, General Secretary American Bible Society

From the Office Point of View

"Jesus always speaks in Welsh to me," said a devout woman of Wales.

Thus also must the Bible be made to speak so that he who takes it up may find the Gospel Story written in his own tongue. To that end the entire Bible has been translated into 169 languages and sections of it into 684 additional tongues. An alphabetical acrostic of some of these languages is interesting:

Arabic, Bulu, Cakchiquel, Dikele, Eleku, Fon, Gilbert Islands, Hmar, Ilocano, Jolof, Kurdish, Luba-Lulua, Mis-

kito, Navaho, Olunyore, Pangasinan, Quechua, Ruluk, Tonga, Uvea, Votik, Wedau, Xosa, Yiddish.

The American Bible Society accepts as one of its tasks the obligation to translate the Bible into all languages and dialect. The range of effort in the field of translation may be measured by the expense of the current year. 1929 will see the publication for the first time of the four Gospels in Kuskokwim, an Indian tribe in southwestern Alaska; the four Gospels in Hopi Indians in Arizona; and the Psalms in Quechua, the tongue of one of the native peoples of Bolivia.

Among translations and revisions now in process be mentioned; the completion of the New Testament for the Cheyenne Indians; the translation of the New Testament into the languages of three Indian tribes in Guatemala; the preparation of an improved edition of the Modena Version of the Spanish Bible for Latin America; the translation of the New Testament for the spoken in Bolivia; the translation of Mark and Acts into Shilluk, a tribe living along the White Nile; the completion of the four Gospels and Acts into the West African tribe; the revision of the Turkish Bible; the revision of the Siamese New Testament; an improvement of Old Testament versions in certain Chinese dialects.

WHAT IS IT ALL ABOUT?

Henry H. Sweets, Secretary

This seems to be the question in the minds of members of the Presbyterian family as they hear the needs of the various Departments of the Church. Department of Christian Education and Ministerial Relief was called into being to minister to growing important groups in our Church. We are to have claims of Christian service before the youth of the Church. Almost alone of the denominations of America for the past ten years we have had a steady increase in the number of candidates for the ministry and in the number of these come from homes poor in world's goods, but rich in faith. We are helping year 319 to the amount of \$125 each.

By means of loans of \$150 each we have enabled choice boys and girls to go to our Presbyterian College but on account of lack of funds we had to decline earnest application of 53 who were eager for an education to prepare them for larger service. The Department is helping the Synods to care for the larger number of youth from Presbyterian homes in state dependent institutions of higher education. One of every six or seven or eight of these comes from a Presbyterian home. We must keep them in some touch with the life and worship and service of the church during this formative period of their lives.

We are also caring for 165 faithful servants of and our Church who have worn themselves out in service of the Master and for widows and orphans 293 homes of our ministers and missionaries. The amount provided for a family this year is \$41.13 a day per family. For these and other ministries the Assembly requested \$353,500 of which on March 1, \$163,820.44 had reached the Louisville office. The amount yet to be secured in the single month of March is \$189,679.56. In March 1928 \$67,587.00 was remitted to 410 Urban Building, Louisville, Ky., for the work. In order to reach the goal this year this must be increased almost three-fold.

A CALL TO THE WOMAN'S AUXILIARY

By Mrs. W. C. Winsboro

Reports from the Executive Committee indicate a appalling deficit in the offerings for the work of the Auxiliary. Every department is showing a falling off in gifts including the Woman's Auxiliary.

Will the Auxiliary allow this falling off to continue and show a decrease in its gifts for the first time in seventeen years of existence? There is no doubt such will be the case on March 31st unless the Auxiliary bestir themselves with the next two weeks, as they never done before and see that their total offering at least equal the amount given last year.

Why are we failing to measure up to our Budget for this year?

Certainly it is not because God is withholding His blessing on the work of our Missionaries. Never they labored harder, or had more encouraging reports than during the past year. Souls are being won for your dollars and mine.

Is the Auxiliary failing to reach its responsibility because its members lack money? Nay—verily! few individuals may have less money than last year but the overwhelming majority of our women are absorbed in discussing the spring ensemble suit, the summer pleasure trips, or the new car to be purchased this year. America is the richest nation in the world and yet she has the money! Yet our gifts to the Church are small.

Is indifference our trouble? No, surely not! We have not forgotten God's gift to us of His beloved Son. His last commandment to us to carry the good news to all others. Christian women cannot be indifferent to the progress of the Kingdom.

The trouble may be partly because the word Bible is uninspiring and prosaic and fails to stir our imaginations and fire our imaginations.

What is a BUDGET? What lies behind that word what really does it include?

The BUDGET is our reply to the call of the millions beyond the seas who are our own responsibility.

The Lord In This Great Time Of

BUDGET is our answer to the needy cry of the plain folk and the Indian, the Mexican and the Chinese. It includes our response to the plea of the thousands of children, who have "never had a chance." The BUDGET holds our answer to the cry of aged ministers, the widows and orphans of ministers who have passed on.

BUDGET is our response to the call of the Master to do all the glorious work of our beloved Church. It is the symbol of our part in her great world task. Can YOU do about this situation?

WE CAN WORK. Every Auxiliary officer and member will at once see that her offerings to the Auxiliary BUDGET for this year at least equal those of last year. I have kept our promise made when we adopted the budget. Surely we will all do this.

WE CAN PRAY. Churches are many thousands of dollars behind in gifts to the Assembly's Committees. Unless God saves the day, it is hard to contemplate what the wreckage of our churches' work. We have had fifty thousand women enrolled in our Prayer Groups. Will not every Auxiliary call her Prayer Groups at once, that they may pray daily, earnestly and importantly that our members may have their hearts opened to meet the emergency of the hour and their riches into the Lord's treasury of the gold God has loaned to them? We must "pray without ceasing" until this threatened day is averted, and our Church's work is saved to its record of glorious achievement for the King-

PAY WHAT THOU OWEST

R. E. Magill, Secretary

and pay unto the Lord your God." Psalm 76:11. Presbyterian Church, U. S., holds that sacrificial is a sure road to an enriched spiritual life, and prompt and regular payment of all pledges. It is a disgrace to our Church and dishonoring to God that a large part of our benevolent funds are received during the last quarter of the year, and about 25 per cent. come in during the last month of the year. The Churches pay each year thousands of dollars in interest on money borrowed to pay salaries to workers, because they do not forward collections promptly. March would see the promise of every individual and every church paid in full.

GENERAL ASSEMBLY'S TRAINING SCHOOL

Bible tells us that Jesus went about all Galilee, preaching and healing. Those were the three departments of his ministry. In this article we want to speak especially of the teaching department. John Calvin wrote his book of government for the church at Geneva, it provided for pastors, teachers, and deacons. His teachers were not ordained. Special duty was to teach the young, and in their teaching they were to place especial emphasis upon religion. John Knox sat at the feet of John Calvin in Geneva for several years, and when he wrote his book of government for the Presbyterian Church of Scotland, he followed in Calvin's steps. Great emphasis was laid upon the teacher, upon education, and especially upon education in the home. In America the state has taken over public education and the state trains the public school teachers. Reliance is left out of the training of the teachers and left to the education of the children in the public schools. It has become an urgent necessity that the church should provide a large number of teachers who are especially trained to teach religion in our homes, in our Sunday Schools, and in our churches. It was the realization of this need which caused our General Assembly, fifteen years ago, to found the General Assembly's Training School for Lay Workers. The purpose of the Training School is to train men and women for all forms of Christian service, at home and abroad, except the ministry. In the founding of the Training School for this purpose the General Assembly is simply walking in the fine old Presbyterian way which was followed by John Calvin, John Knox and other Presbyterian forefathers. It is a big task which our General Assembly has laid upon its Training School. We hope to tell what the General Assembly's Training School has done in these fifteen years.

WHAT OTHERS SAY

The president of a college of high grade wrote to the State Board of Education of Virginia asking about the General Assembly's Training School, here is what he said: "Thomas D. Eason of the State Board of Education in response to your inquiry concerning the rating of the General Assembly's Training School for Lay Workers, 30 Brook Road, Richmond, Va., I take pleasure in stating that while the institution does not fall under the headings which the Virginia State Board of Education has for institutions of higher learning, the school recognizes the work done at the Assembly's Training School as college work. I had the pleasure of initiating the work and found it to be of a very high grade. A large number of the students are college graduates and they are taught by instructors who compare favorably with department heads in most universities."

CHRISTIAN EDUCATION AND MIN-RELIEF

Comparative Statement of Receipts

April 1, 1928-February 28, 1929

	1927-28	1928-29	Inc.	Dec.
Churches	\$105,491.50	\$106,969.37	\$ 1,477.87	
S. S.	6,207.86	9,910.02	3,702.16	
Societies	18,660.51	27,305.03	8,644.52	
Individuals	11,851.57	19,007.32	7,155.75	
Misc.	2,010.80	628.70		1,382.10
TOTAL				
LIVING DONORS	\$144,222.24	\$163,820.44	\$20,980.30	\$1,382.10

NET INCREASE -- \$ 19,598.20

Amount requested and greatly needed for C. E. and M. R. for 1928-29 \$353,500. Amount yet to be raised in the last month—March—\$189,679.56. During the last month of 1927-28 we received \$67,857.69. In order to reach the goal this year this amount must be increased almost three-fold.

JOHN STITES, Treasurer.

410 Urban Building
Louisville, Ky.

RECEIPTS FOR ASSEMBLY'S HOME MISSIONS

The following table gives a comparative statement of receipts of the ASSEMBLY'S HOME MISSIONS for eleven months, ending February 28, 1929.

	1929	1928	Inc.	Dec.
Churches	\$261,602.95	\$262,170.99		\$ 568.04
S. S.	517.92	4,509.17		3,991.25
Auxiliaries	54,364.82	58,816.01		4,451.19
Individuals	10,021.21	10,389.42		368.21

TOTAL LIVING DONORS \$326,506.90 \$335,885.59 \$9,378.69

Receipts for Designated Objects ----\$ 37,581.36

\$364,088.26
Woman's Auxiliary Birthday Offering ----- \$40,500.00
Amount apportioned by the General Assembly, 1928-29 \$763,668.00
Total Receipts eleven months to Feb. 28, 1929----- 364,088.26

Signed: \$399,579.74
A. N. SHARP, Treasurer.

COMPARATIVE STATEMENT FOREIGN MISSION RECEIPTS

Receipts Applicable to Regular Appropriations:

	February 1929	1928
Churches	\$ 64,332.65	\$100,796.68
Sunday Schools	1,901.93	4,141.08
Sunday Schools Objective	1,039.52	1,087.37
Societies	33,264.97	73,063.43
Societies Objective	465.34	364.36
Individuals	4,865.22	12,294.75
Total	\$105,869.63	\$191,747.67
Eleven Months, April 1, 1928 to February 28, 1929 inclusive:		
Churches	\$501,025.36	\$578,909.89
Sunday Schools	15,635.69	19,549.26
Sunday Schools Objective	16,386.98	18,209.56
Societies	117,121.30	176,045.72
Societies Objective	1,519.82	1,686.37
Individuals	46,725.15	51,768.37
	\$698,414.30	\$846,169.17
Legacies	121.43	165.32
TOTAL	\$698,535.73	\$846,334.49
Cost Year 1927-28		\$1,263,035.19
Initial Appropriation 1928-29	\$1,240,028.90	
Deficit March 31, 1928	\$131,898.40	
Less Gifts for Same	9,434.30	122,464.10
	\$1,362,493.00	

WHY IS OUR CHURCH WAITING?

Rev. Jas. M. McChesney

In an article in our church papers of January 16th, Rev. Egbert W. Smith, D.D., asks the question, "What Is Our Church Waiting For?" The facts show that our Foreign Mission work is standing still or going backward. Why are we not going forward? Lack of funds. Why a lack of funds?

How about our great Home Mission work, are we advancing? Are we planning to take advantage of conditions being brought about in our Southland by the great industrial developments which are taking place? If not, why not? Lack of funds. Why this lack of funds?

There must be a reason for this lack of funds.

What is the reason? This is the problem to find and to solve. This problem should have the careful consideration of the leaders of the whole church. There is something wrong with our church life today. An expression of opinion through our church papers might help to solve this problem. I want to give some reasons why I believe our church is waiting.

The church is better organized than ever before. While the organization is not perfect, it has been carried out along well defined lines until it has reached a large part of the church. Millions of dollars have been and are being spent to enlarge and improve material equipment. There are more paid full time workers, aside from the ordained ministers, than ever before. The Assembly's Training School has sent out hundreds of trained workers who are employed throughout the church. Summer Conferences of all kinds, Young Peoples Conferences, Leadership Conferences, Schools of Methods, Schools of Missions, and similar meetings are training our people for larger and better service. Our people are better informed about the work of the church than they have ever been. With all the modern equipment, paid workers and trained leadership it takes twenty Southern Presbyterians a whole year to lead one soul to Christ by profession. It took that number twenty years ago. The average yearly increase for the past twenty years on profession of faith has been five per cent. No increase in rate of growth but a big increase in expenses. May we not reasonably expect larger gains with increased and improved material equipment, than with poor equipment? May we not reasonably expect more results in souls saved from full time paid workers and trained leadership, than from volunteer and untrained leaders? What is this material equipment, organization, and trained leadership worth if we accomplish no more with these things, than we did without them? Have we substituted these things for the spiritual? "But by my Spirit, saith the Lord," is true today. We are standing still in our great task of soul-winning. Here we find one of the reasons why our church is waiting.

Lack of funds. Lack of funds for what? Not for building. \$3,325,000 for building last year. Not for current expenses. \$3,496,000 for current expenses last year. The church as a whole, spent twice as much for self as she gave for the Benevolent causes. Some of our churches are contributing much more to benevolences than they are spending upon themselves. While other churches have a current expense account, aside from pastor's salary and building expense, of two or three or four times as much as they give for benevolences. A few churches have been selected to illustrate this fact. In making these calculations I have not taken into account the contributions to Congregational Missions. A church with a membership of 450 gave for benevolences \$10 per member and \$15 for current expenses. A church with a membership of 483 gave \$4 per member for benevolences and \$15 for current expenses. A church with a membership of 639 gave \$20 per member for benevolences and \$32 for current expenses. A church with a membership of 828 gave \$17 per member for benevolences and \$6 for current expenses. A church with a membership of 560 gave \$46 per member for benevolences and \$17 for current expenses. A church with a membership of 2,024 gave \$4 per member for benevolences and \$12 for current expenses. A church with a membership of 1,100 gave \$51 per member for benevolences and \$15 for current expenses. Some of our churches have the Kingdom vision and are supporting the Kingdom liberally, others are self-centered and selfish. Suppose all our churches gave twice as much to benevolences as they put into their current expense account budget then our benevolent contributions would be increased \$1,900,000 a year. If some of our churches can give three times as much to benevolences as they spend for current expenses surely the whole church can give twice as much. This spending so much on self is another reason for this lack of funds.

Where do we as leaders of the church stand in relation to this task? Something wrong with the pew or the funds would come in. Something wrong with the elders and deacons or the funds would come in. Back of officers and pew is the pulpit. If there is anything wrong in the pew, there is usually something wrong in the pulpit first. Back of the pulpit is the study and the closet. Have we left the ministry of the word to serve tables in this era of organization and building? Are we faithful in declaring the whole counsel of God? Are we diligent in going from house to house in faithful pastoral work? There may come back the reply, "I haven't time for study and prayer, I haven't time for visiting from house to house." Can we afford to neglect these most important duties for anything? Are we enduring hardness as good soldiers of the Cross? Are we with our increased salaries, improved living conditions and the easy comfortable mode of traveling doing better work than we did before we had these things? In what measure are we, the teachers of the word responsible for our church standing still in the great Home and Foreign Mission work?

"What Is Our Church Waiting For?" For her leaders to call her membership by preaching and example, to heart searching repentance, to unselfishness, larger vision, economic living, sacrificial giving, more thorough consecration. Abingdon, Va.

Every Member Pledging - Every Member Paying What He Owes - Many Members Going The Second Mile

LET US COME UP TO THE HELP OF THE LORD IN THIS TIME
OF GREAT NEED.

The Committee on Assembly's Work through the Advisory Committee appeals to every member of the Presbyterian Church in the United States to pay up promptly and fully all pledges for the present Church year which ends on March 31st. The honor of Christ and His Church is at stake. Surely the 444,567 members of our great Church will not fail Him. An unsaved world awaits our gifts, Let us come to the help of the Lord in this compelling hour.



Ernest Thompson, Chairman,
James I. Vance,
W. M. Everett,
Wade Sheltman,
John W. Friend,
J. R. McCain,
Mrs. John Bratton.

THE STANDING OF THE COMMITTEES AND AGENCIES ON MARCH FIRST.

Cause	Apportioned	Received	Due by Mch. 1st.
Foreign Missions -----	\$1,555,620	\$698,535.00	\$897,085.00
Assembly's Home Missions ----	763,688	364,088.26	399,579.74
C. E. and M. R. -----	353,550	163,820.44	189,729.56
Pub. & S. S. Exten. -----	98,994	71,979.00	27,185.00
Bible Cause -----	28,284	11,802.53	10,481.47
Training School -----	28,284	11,500.00	18,500.00
Total -----	\$2,828,400		

SYNOD'S CAUSES AND PRESBYTERIES' CAUSES ALSO ANXIOUSLY AWAIT THE ANSWER OF THE CHURCH MEMBER AS TO WHAT HIS PLEDGE AND HIS GIFT SHALL BE.

IN SUCH A TIME AS THIS MANY WILL WANT TO GO THE SECOND MILE WITH THEIR LORD BY MAKING AN ADDITIONAL GIFT TO HIS WORK AT HOME AND ABROAD.

THE STEWARDSHIP DEPARTMENT
305 HENRY GRADY BUILDING
ATLANTA, GEORGIA

YOUNG PEOPLE'S DEPT.

EDITOR'S LOOKOUT

Rev. W. A. Gamble, Pinetops, N. C.

Fifteenth annual convention of the South Christian Endeavor Union will be held in the Presbyterian Church, Greenville, April 5th to 17th. The convention will open Friday night and close Sunday night. The opening address will be by R. A. Lapsley, D.D., pastor of the First Presbyterian Church of Columbia.

The program of the convention will be built around the theme of "The Campaign with Christ," the campaign now being waged among the young people of many denominations, even some who are not otherwise affiliated with the Christian Endeavor organization. In addition to conferences on Christian Endeavor methods, special emphasis will be put upon denominational loyalty and national projects.

Out-of-state speakers include Mr. A. J. Shartle, pastor of the International Society of C. E., Boston, and Mr. W. Roy Breg, Southern Secretary of the International Society.

For the convention are under the supervision of Thos. C. Bryan, pastor of the Presbyterian Church at Whitmire, S. C., the president of the State. Other state officers are: A. M. Francis, vice-president, Columbia; Miss Lavinia Wade, secretary, Columbia; A. P. Richardson, treasurer, Columbia; and half dozen department superintendents. Mr. Bryan and his helpers are doing constructive work for the state C. E. campaign.

YOUNG PEOPLE'S TOPIC

Day, March 24—Making Jesus King—Mt. 21:1-11:13.

Leader's Talk

As we are approaching Easter, and our lesson today is the passage about Christ's Triumphal Entry into Jerusalem. Jesus was proclaimed king by the ecstatic people who gathered on the road from Bethany to Jerusalem. We note that the children of the young people joined in that throng, and raised their voices in the cry, Hosanna to the Son of David! Another passage is from Colossians and points to that intelligent and loving service Christ expects from those whom he has chosen as his subjects. In our young people, we may this day unite our voices in joyful praises with those of that great day so long ago, and offer to Christ to join his Crusade with us.

The Triumphal Entry

It must have been a fine morning that Sunday Jesus started from Bethany to Jerusalem. The air was filled with the breath of spring, for it was a beautiful weather, and great crowds of people had gathered to the passover. Jesus knew his death was awaiting him, because the Jews would reject him as the Messiah. As he went along with his disciples that day, he quietly told two of them to go and get a donkey which was tied with its mother, and bring it to him. They did as he bade them, and when they came back, the disciples took off their cloaks and set Jesus on the back of the colt. As he came riding along, suddenly, the people saw him and he looked so kingly, that they began to shout, Hosanna to the Son of David! Blessed is he who cometh in the name of the Lord! Many tore off branches of the palm trees growing near, and cast them in front of Jesus and the colt. And thus they went on until they came nearly to Jerusalem.

The Young People Sing Hosanna

It was the fulfillment of a prophecy by Zechariah: Behold thy king cometh unto thee, sitting upon an ass, and upon a colt the foal of an ass. As the procession neared the city, the news swept the walls of Jerusalem, and great throngs came to meet them. And many more joined in the glad Hosanna in the highest!

The crowd that sang and shouted as Jesus rode there were many boys who helped to swell the throng of voices. These young people even followed after he had descended from the back of the colt and had gone up into the temple, and they continued to cry out, Hosanna to the Son of David. The children loved Jesus, because he was so kind to them.

The noise the young people made was quite offensive to the priests of the Jews, and they protested to Jesus about it, and asked him to make them stop it. He replied, Have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise?

Why Make Jesus King?

Why did the people act as they did on this Sunday? Why did they call Jesus a king? It was the fulfillment of prophecy, we are told. Jesus was very popular with the masses of the people. Several times they tried to force him to be their king. If the chief priests had not predicted they might have made him king. And a king was not what they wanted, but a rejected king. For on Friday of that week some of these same people probably stood by the wayside and jeered at him.

Jesus wants to be king over our lives today. He offers himself as our sovereign. He is God's Son, and has the right to our allegiance. He will rule over us, and will conquer our enemies. It will mean the greatest happiness for Jesus to reign over us. Jesus does not rule us; we must give our loyalty to the evil one, which will mean misery and death to our souls.

Intelligent Service to Christ

As I told the Colossians he was praying for you to be filled with the knowledge of Christ's will

in all wisdom and spiritual understanding. If we make Christ our king, our greatest desire should be to know his will. We should wish to know what he wants us to be in this life, and what we should do with each duty. We want to act with wisdom, and have a spiritual understanding instead of a fleshly and gross idea of life and its purposes.

The service of Christ demands intelligence and education. It calls upon us for study and reflection on life's values. Christ as our king claims all we have and all we are, our gifts, our time, our influence, our money, and we must render to him each service with the finest and strongest spirit in our hearts.

Loving Service for Christ

The service of Christ offers every young man and woman a place to invest their all in intelligent application of what we have and are. But more than that, he asks of us a service of love and devotion. Paul goes on to tell the Colossians that he prays for them to walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God, strengthened with all might according to his glorious power unto all patience and long-suffering with joyfulness, giving thanks unto the Father.

So the service of Jesus, when we make him our king calls for love and joyous consecration of our lives to him.

The Crusade With Christ

The slogan of the Young People's Societies this year is the Crusade with Christ, and the young people are asked to do personal work in telling their friends about Christ, and getting them to accept him as a savior, to work for world peace among all men, to make ourselves good citizens of our own country, and try to encourage all to work for a better land to live in. If we can make Jesus king of America, and work with him in his crusade for right and goodness, we shall make ourselves happy and bring happiness to the world.

JUNIOR C. E. TOPIC HELPS

Miss Hattie Mae Covington

Daily Verses

March 18—Our Neighbors—Luke 10:36, 37.

March 19—Sending the Light—Acts 13:1-3.

March 20—Our Example—I Thess. 1:7.

March 21—Our Gifts—I Cor. 16:1, 2.

March 22—Our Abundance Shared—II Cor. 9:8.

March 23—Crusading With Christ—Mark 16:20.

March 24—Topic: A "Stay-at-Home Journey" to Mexico—Acts 13:44-46.

Service of Worship.

Piano Prelude.

Opening Sentence:

God hath made of one blood all nations of men for to dwell on all the face of the earth.

Response:

In every land begin the song,
To every land the strains belong;
In cheerful sounds all voices raise
And fill the world with loudest praise. Amen.

(Tune: "Old Hundred.")

Scripture Lesson: Acts 13:44-46.

Hymn: "Fling Out the Banner."

Prayer Sentence prayers.

Prayer Hymn: (Tune, "St. Edmund.")

Not for myself alone,
May my prayer be,
Lift Thou Thy world, O Christ,
Closer to Thee.

Cleanse from its guilt and wrong,
Teach it salvation's song.

Till earth, as heaven, fulfill
God's holy will. Amen.

Offertory Service:

Take ye up from among you an offering unto the Lord.

Whosoever is of a willing heart, let him bring it.

Offertory—Music.

Prayer—By the leader.

Hymn: "Let the Lower Lights be Burning."

Leader's Talks:

Talks:

1. Mexico—Where it is, climate, living conditions.

2. Schools of Mexico.

3. Missionary work being done in Mexico.

4. A village in Mexico.

Special Music—Solo: "Others."

Superintendent's Message.

Poem—By a Junior.

Hymn—"Rescue the Perishing."

Benediction.

In the smaller villages of Mexico the houses are frequently of sun-baked bricks, plastered and painted, with roofs of palm or corrugated iron. The floors are usually of brick or cement, but in the very poor homes, plain earth. The bed is the pride of the housewife. A crocheted spread is most prized, and there will be a thick bolster or pillows with a wide fluted strip in the case showing a color through it, usually red. In the rockers or settee they usually have fancy embroidered cushions of satin or painted velvet. The enlarged pictures of father, mother and one or two of the children adorn the walls, and frequently there are paintings or drawings made by some of the children at school.

Poem

If every little child could see
Our Saviour's shining face,
I think that each one eagerly
Would run to His embrace.

Tho' black the hand, red, brown or white,
All hearts are just the same;
Each one is precious in His sight,
Each one He calls by name.

And those who hear in every land,
With loyal hearts and true,
Will grasp some little brother's hand
And lead him onward too.

CHURCH NEWS

(Continued from page 9)

WEST VIRGINIA

McKinnon Chapel, Charleston.—One of Bream's Memorial's five missions, held a series of meetings beginning Thursday, January 31st, and closing Sunday, February 17th. Excellent preparation was made by the members of the church in the community. Every family was visited personally, at least once. Also a personal letter was sent to every home in the community, asking for their prayers and hearty cooperation in bringing Christ to the hearts and homes of this community.

The services were conducted by Rev. C. R. Garrison, Superintendent of Home Missions in Kanawha Presbytery, whose messages were delivered with great earnestness and power. The attendance during these services was excellent, the total present during the meetings being 1,247.

Special prayer services were conducted several Thursday evenings preceding the meeting. We feel that the greatest help, however, was the definite prayers sent up to God by Bream Church and her other four missions.

Bible reading in the home was very conspicuous throughout the services, 1,248 chapters having been read—an average of more than seventy-three chapters each evening. Scripture quotations were also called for during the meetings, with good results.

There were twenty professions of faith, sixteen of whom were received into the church (sixteen by profession and one by re-instatement). At the last service on Sunday evening, Mr. Garrison asked for reconsecrations, and about seventy responded to this call. We feel that God has richly blessed our work here, and with a strong reinforcement in our church, we expect His Kingdom to advance rapidly in this community.

The choir, consisting mainly of young people, was led by Mr. J. L. Heizer, of Bream. They did splendid work.

E. Summers McGavock, Pastor.

Kanawha City.—The week ending February 3rd was perhaps one of the most interesting enjoyed by this church this year. Sunday January 27th, 17 new members were received at the close of a two weeks' meeting. Of this number, three generations were represented in one family; one of those coming upon restatement was formerly a member of the Congregational Church, London, England.

Monday evening the regular monthly meeting of Men-of-the-Church was attended by 67 men. The program consisted of a talk on the first three kings of Israel by the pastor, in a series requested of him by the men a few months ago; selections by the church orchestra, male quartet and a male trio; and a debate on the question "Resolved that New Year's resolutions are a good thing." Much wit and humor was displayed both in the debate and the decision of the judges.

Wednesday evening the School of Missions began with 55 in attendance. Each family brought a covered dish and the circle in charge arranged the meal which was served in cafeteria style. This was followed by a brief devotional and then classes for Primary, Junior, Intermediate, Young People, Men and Women.

Friday evening the Men's Class entertained the Women's Class at a banquet—the outcome of an attendance contest in which the men lost. Sixty men and women were present on this occasion. The most friendly rivalry exists between these two classes and it is no uncommon sight to see 25 to 40 men at Sunday School and as many women.

Sunday morning, February 3rd, 6 more were received into church membership, making a total of 23 received to date as the result of a special meeting in which the pastor, Rev. B. F. Sperrow, did the preaching and the local choir furnished the music. This brings the total membership of the church up to 183—of which number, 160 have been received since April, 1925, or during the present pastorate.

Kanawha Presbytery.—On Sunday morning February 10th, a Sunday School was organized at McConnell, W. Va., by Rev. C. R. Garrison, Superintendent of Home Missions. Seventy-four were enrolled as members and Mr. F. H. Leach was elected Superintendent. Mr. Leach has been teacher of the Bible Class of the Logan Presbyterian Church and is a very efficient leader and teacher. Mr. Shirley Jimison was elected assistant superintendent. Mr. R. H. Craddock, treasurer; Miss Lula Robinett, secretary; Mr. Wade Cooper, assistant secretary; Mrs. W. D. Browning, Primary; Mrs. W. B. Hale, Intermediate; Mr. C. E. Cooper, Junior; Mrs. F. H. Leach, Adult, and Mr. Ed. Browning, Young People.

There are about 140 children besides adults in this district and no religious work of any kind being carried on. Arrangements were made at the organization for preaching services every Sunday afternoon. Rev. A. M. Stout, Missionary at Mallory-Landville; Rev. C. D. Whitely, of Logan, and Rev. C. R. Garrison, Supt. H. M., will do the preaching. There is a fine prospect here for a great future for this work.

Rev. C. R. Garrison,

SUNDAY SCHOOL

Rev. Ernest Trice Thompson, D.D.

STEWARDSHIP

Lesson for March 24

Gen. 12:1-3; Dt. 8:17-18; Jonah 3:1-10; Mal. 3:7-12;
Mt. 28:18-20; Acts 1:6-8, 13:1-3; 26:12-20; Rom.
1:14-16; 1Cor. 16:2; 2Cor. 8:1-15; 9:1-15.
Print Acts 1:6-8; 2Cor. 8:1-9.

Most of our studies this quarter have had to do with the Gospel in its relation to the life of the individual. It is only right that before we complete our study we should consider the Christian's obligation to carry this Gospel to the ends of the world. That is the real theme of our present study.—Stewardship and Missions.

'Why should we preach the Gospel to all the world?' that is the first question that forces itself upon us. And if we are convinced that the obligation is a real one, we face inevitably a second question, 'How can we fulfill this obligation?'

Read the passages assigned for our study with these two questions in mind. Then sit quietly and think them through for yourselves. For example in connection with the first question. What arguments would you use to convince a professing Christian who did not believe in missions? What arguments would you use to convince a non-Christian that missions were a legitimate enterprise? In connection with the second question you will decide at once that if we are to help in the mission cause we must give of our money. But how much should we give? What principles are to guide us in our giving? Let us not leave this lesson till we and our classes have come to some very definite conclusions regarding our own missionary obligations.

I. Why Should We Send the Gospel to Other Lands?

Different reasons commend themselves to different men. To us most of these reasons reduce themselves in the last analysis to two: (1) the love of God, and (2) the love of man.

(1) The Love of God Constrains Us. We believe that God's purpose for the world is revealed to us in the pages of Holy Scripture, and above all in the life and death of our Lord Jesus Christ. That purpose from the very beginning embraces the blessing, the salvation of not a fraction but the whole of mankind. Take a few passages by way of example.

Gen. 12:1-3. The first eleven chapters of Genesis summarize the whole history of mankind before the call of Abraham, about 2000 B. C. The writer is not interested in the gradual development of civilization, or the rise and fall of states. He tells us how God made the world, and created man in the image of God, how sin came into the world, and spread in the human race until the whole of mankind became corrupt, and God was compelled to destroy the man whom He had made by a flood. He tells us how a new start was made with Noah, how sin reappeared in the family of Noah, and spread once more through the race until man as a whole had again rebelled against God. Then God chose Abraham, determining to reveal Himself to his descendants in ever increasing measure until at last in the fullness of the times he would send His only begotten Son that He might save His people from their sins. And when He called Abraham He promised him that through him ultimately all the families of the earth would be blessed.

Ex. 19:5-6. Five hundred years later Moses led the descendants of Abraham out of the land of Egypt where they had been severely oppressed by the Egyptians. When they came to Sinai God offered to make a solemn compact or covenant with the nation. "If ye will obey my voice . . . then ye shall be mine own possession from among all peoples, and ye shall be unto me a kingdom of priests." The priest in olden times was a mediator between God and man, he brought men into the presence of God, and secured for them the divine blessing. Israel was to be a priestly nation. The implication is that they were to bring other nations to God, and enable them also to secure the divine blessing.

Is. 2:1-4. The Israelites as a whole frequently rejoiced in their privileges as the Chosen People of God, and forgot the obligations of their position. But the great prophets never lost sight of the divine purpose that was being carried on through Israel as the priestly nation. Isaiah for example sought to bring the people back to a greater loyalty to God by reminding them that "it shall come to pass in the latter days that the mountain of Jehovah's house shall be established on the top of the mountains . . . and all nations shall flow unto it. And many peoples shall go and say, Come ye and let us go up to the mountain of Jehovah, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths."

Jer. 31:31-34. Jeremiah lived in evil days. A century and a half earlier Israel the northern nation had been carried into captivity, and the people had been swallowed up by the surrounding nations. Judah the southern kingdom was also about to go over the precipice. Israel as a nation had not observed their pledges, and the old covenant was about to be dissolved. Jeremiah predicted, however, that the time would come when God would make a new covenant with His people (Jesus had this prediction in mind when he said, This is the blood of the new Covenant), and this new covenant would succeed where the old covenant had failed. "And they shall teach no more every man every man his neighbor and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah."

Jonah. Jonah was probably the last of the Old Testament books. It was written to remind the Jews who

had returned from captivity of their missionary obligations. It tells the story of a prophet who was commanded to proclaim God's word to Nineveh, the capital of Assyria, the cruellest, the most wicked nation of antiquity. Jonah sought to evade the commission. But his experience with the fish caused him to change his mind. When Nineveh repented at his preaching however and God decided to spare the nation Jonah revealed his true feelings. He was angry because the nation was to be spared. Jonah represents the attitude of the Jews toward the people of the surrounding nations. The author of this book tells us more clearly than any other writer in the Old Testament that God loves all people, that He wants the Gospel to be proclaimed to all nations, and that even the most unlikely people will respond if the Gospel is offered to them.

Mt. 8:11; 28:18-20; Acts 6:1-8. Jesus preached a Gospel that was free from all national limitations. He declared that the time would come when men would come from the east and the west and sit down with Abraham and Isaac and Jacob in the kingdom of heaven. After his resurrection he appeared to a large number of his disciples in Galilee and commanded them to make disciples of all the nations. Just before he ascended back up into the heavens he said to his disciples: "Ye shall receive power when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth."

Acts 26:12-20. 2d Cor. 5:14. The greatest of all the disciples of Jesus was the Apostle Paul. He tells us in the Acts how the commission came to him to preach the Gospel unto the Gentiles. His whole subsequent life is summed up for us in his own phrase: 'I was not disobedient unto the heavenly vision.' One of the great motives which compelled him to wander back and forth over the face of the civilized world is put before us in 2 Cor. 5:14. "The love of Christ constraineth us; because we thus judge, that one died for all."

John 3:16. Rev. 21:24. John was the disciple who leaned on Jesus' bosom, and who entered into his thoughts more fully perhaps than any other. He has put the Gospel into a single sentence: For God so loved the world that he gave His only begotten Son that whosoever believeth on him should not perish, but have eternal life. And he closes his great vision (the book of Revelation) with a picture of the eternal city, the nations walking in the midst of the light thereof.

God's purpose, the purpose for which our Savior gave His life, included the salvation of all peoples. And if we love God, if we love our Lord, we are constrained to do our bit to carry forward this purpose.

2. The love of our fellowman constrains us. This point of view is admirably represented by a little story told recently in this paper by Dr. Fulton. During the course of a journey from Cincinnati to Nashville he fell into conversation with a doctor. As they talked Dr. Fulton mentioned casually that he had been for several years a missionary in Japan. "Whereupon my companion turned to me and said, 'You know, there has always been one question that I have wanted to ask about this foreign mission business. I wonder if you would mind if I asked you with perfect frankness something that has been on my mind and heart for a long time?'

"'Why no,' I replied, 'go ahead and I will do the best I can to answer it.'

"'Well,' he said, 'it has always seemed to me to be highly presumptuous for a people of a young civilization like our own to go over there to China, and Korea and India and Japan, nations whose civilizations were thousands of years old before ours was ever born, and presume to tell them what they are to believe concerning God and religion; especially when we all concede the fact that these people have a genius for religion, and that every great religious system under the sun of which we have any knowledge, has come to us from the East. I have a nurse working for me in my hospital in Louisville, who has traveled somewhat extensively in the Orient, and she shares with me the views that I have just expressed. What do you think about it?'

"'Well,' I said, 'before I make definite reply, may I beg the privilege of asking you a question?'

"'Certainly,' he replied, 'what is it?'

"'Doctor,' I said, 'it has been a common custom until very recently in many oriental countries, and one that still persists in some, whenever a person was suffering from certain diseases to take a long needle, perhaps eight or ten inches in length, and plunge it into the body at various places, with the idea that the whole cause of the trouble was demon-possession, and that the only way to get rid of it was to make it so uncomfortable for the evil spirit that he would have to get out. Now, Doctor,' I said, 'they have been practicing these methods of cure for thousands of years—long before what we call scientific medicine was ever known in this country. Now the question I want to ask you is this: Would you count it presumptuous in you yourself to leave your home and your friends and every traditional tie and go across the ocean to these far away lands, at your own expense, at no cost whatever to the people whom you go to serve; to spend your life in exile, so to speak, among a strange people, binding up their wounds, comforting their hearts and suggesting to them that there are more effective, less painful ways of treating simple human maladies than by means of these drastic methods that they employ? Would you count that presumption, or would you consider it a kindness?'

"'The Doctor replied, 'I believe I see your point.'"

The simple truth is that we have found something in the Gospel that gives us peace and strength in this life, and hope for the life to come. If we love our fellowmen we simply must share it with them. Perhaps Paul had this in mind when he said: "I am debtor both to Greeks and to Barbarians. So as much as in me is, I am ready to preach the gospel to you also that are in Rome. For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth." Rom. 1:14-16.

II. How Can We Carry the Gospel to Other Lands?

If we recognize the obligation to carry the Gospel to other lands, in other words if we really love God and if we really love our fellowmen, this is the next question that we must face. Two things are necessary.

1. We must have men. There are some hyper-idealistic bodies that seem to think that God can convert the world without the help of man. Jesus did not agree with them. The last commission that he left to his disciples was to go into all the world and make disciples of all the nations. "Ye shall be my witnesses," he said in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth." Acts 1:8. There is an old legend which says that when Jesus had completed His work on earth, the angel Gabriel asked Him, "What plans hast thou made Lord, for carrying on Thy mission? How are all men to know what Thou hast planned? I left it to Peter and James and John and Mary and Martha to tell their friends, and their friends to tell their friends, until the whole world has heard," replied Jesus, "But suppose Peter is so busy with his nets, and Mary so full of her housework, or the friends they tell of, occupied, that they forget to tell their friends, what plans hast Thou made?" Then Jesus said, "I have no other plans; I am counting on them!" And the simple truth about the matter. He is counting on men. If the Gospel is to spread there must be men who will tell other men in the home lands, and there must be men who will go to foreign lands as missionaries. It may be that some who read these lines will face the question as to whether or not God is calling them. Many men have served your church as preachers. How many men have gone forth from your church to preach the Gospel? Is your church doing its quota? Is it giving back to the church what it gets from the church? If not what can you do about it?

2. We must have money. Men cannot preach the Gospel in the home lands or in the foreign fields unless there is money to send them, money to support them, money to give them the equipment (hospitals, schools, churches, residences) that are absolutely essential. The budget which our church has adopted does not meet the needs of the field, but the minimum which must be raised if the work is to be maintained. There is no doubt whether that minimum will be raised this year or next year there must be a disastrous promising work abandoned, native workers cruelly treated. There are other needs in the home field as urgent. One comes back from a meeting of a church court heart sick. There are so many doors which we cannot enter, so much promising work from which we must withdraw, because we lack the money. Certainly the kingdom will never advance as it has until Christians give as they should. What are the principles of Christian giving?

(1) In the O. T. the standard is the tithe. Cf. Lev. 27:30-33; Mal. 3:7-12. Is the tithe binding upon Christians? The students of the Bible think that it is. The writer here has to confess that he does not agree with them. He feels however, that most of us can afford to give at least a tenth of our income, and if so we should be able to give as much as the Jew was required to give. There are many Christians who should give much more than the tithe.

(2) Paul puts the NT ideal of giving before us in 1 Cor. 16:2. He is writing to the Corinthian church about a collection for the poor members of the Jerusalem church. He tells us first who is to give. Each one is to be excepted. That is the principle of our church has worked into the every member canvass. He tells us second how we are to give. First it must be systematic. Systematic in the time of giving. Every week. Systematic also in the amount which is given. Paul wants them to take thought and to determine the amount which they have decided upon. So in every member canvass we want every man to pledge a certain amount for every week. A great many men prefer to give just out of their pockets. But that is not intelligent giving, and generally it is not generous giving. A man gives 50 cents and thinks he has done well. If he decides on a definite amount and compares that sum to his income he will generally find that what has given is insignificant, less perhaps than he spends for his recreation, or his cigars. Some men prefer to give single check for the year or for the quarter. No man can realize what he is giving unless he makes a weekly pledge. It sounds better to say \$50 for the year, than \$4 each week. Paul tells us in the same place that our giving must be proportionate. According as God has prospered us. We can't lay down an arbitrary amount. The tithe is certainly a good proportion to figure from. Perhaps it is the best proportion for most of us. There may be some who cannot give more. There are certainly many who should give more.

Paul gives us a fine example of Christian giving in 2 Cor. 8:1-9. We cannot examine the passage in detail, but note that these Macedonian Christians gave joyfully. 8:2. Paul does not speak of the richness of their gift. It could not have been much, for they were poor. It was their liberality that was rich. The liberal man's gift does not depend upon the size of one's income. (2) They gave sacrificially. 8:2-3. (3) They gave joyfully. 8:2. (4) They gave themselves to the Lord and placed themselves absolutely at His disposal. That is the way that God would have us all to do. Let us measure ourselves by these standards which hold before us in the word.

Do we give systematically? Do we give proportionately—as the Lord has prospered us? Do we give joyfully, sacrificially, joyfully—having first given our hearts to the Lord and to His will for our lives? These are the questions between us and our Lord. And they are the very roots of the Christian life, and of Christian discipleship.

CHILDREN

THE PRINCE'S GIFT

Upon a time there was a young prince who was somewhat spoiled. He was the only child and wanted everything for himself. Even when he was to share something with the children who were occasionally to come to the palace and play with him—he would give them the best and keep the best for himself. He was rather shrewd, he was about selecting the best to eat. If there was an apple with a red end, or an orange somewhat green at the end, or a little cake not so big as the smaller nuts, he would bestow these upon his friends with a good air, perhaps saying: "The prince wishes you to enjoy

his companions, being polite people, who had been taught to do their best behavior when they were at the palace, would accept what he gave them without protest. There was one little lad who came to the palace grounds some- times with his father, who was the gardener. And nearly always he brought something to the prince who he admired very greatly. What he brought, was the very nicest—the biggest and ripest peach, the earliest rose from the home garden, a pot of clear, golden honey, or a jar in its glass container like a jewel.

The prince was always much pleased in return he would occasionally bestow something upon Toby, such as the books of which he was tired or had become torn, or a garment which he wished to wear.

As the prince grew older, his greediness grew with him, as natures have a way of doing, and one day when he was out hunting in the forest, he was separated from his serving men, and in his great dismay, found that he

wandered on and on, growing more and more frightened. Nightfall came and he shook with terror. He saw the green, shining eyes of owls in the darkness, and, not knowing what they might be, he ran from them, perhaps stumbling as he fled.

At the end of these flights, he stumbled over an old root and went headlong—slipping into dark, muddy waters. He came up with a fright, and to his relief, a light appeared and a voice cried to him to keep up his courage.

A few minutes the prince was up on the bank, and he then saw that the water was really only a pool, but large enough to have drowned him. His rescuer was Toby, who was camping in the woods with his brothers. The prince was very

pleased and said, "I shall be rewarded for this!" Toby answered again and again—"richly indeed! We will go to the palace and you shall bring back with you a token of my gratitude."

Toby and his two older brothers and the prince set off for the palace, and the prince set off for the palace, the prince riding on a stout, little, black

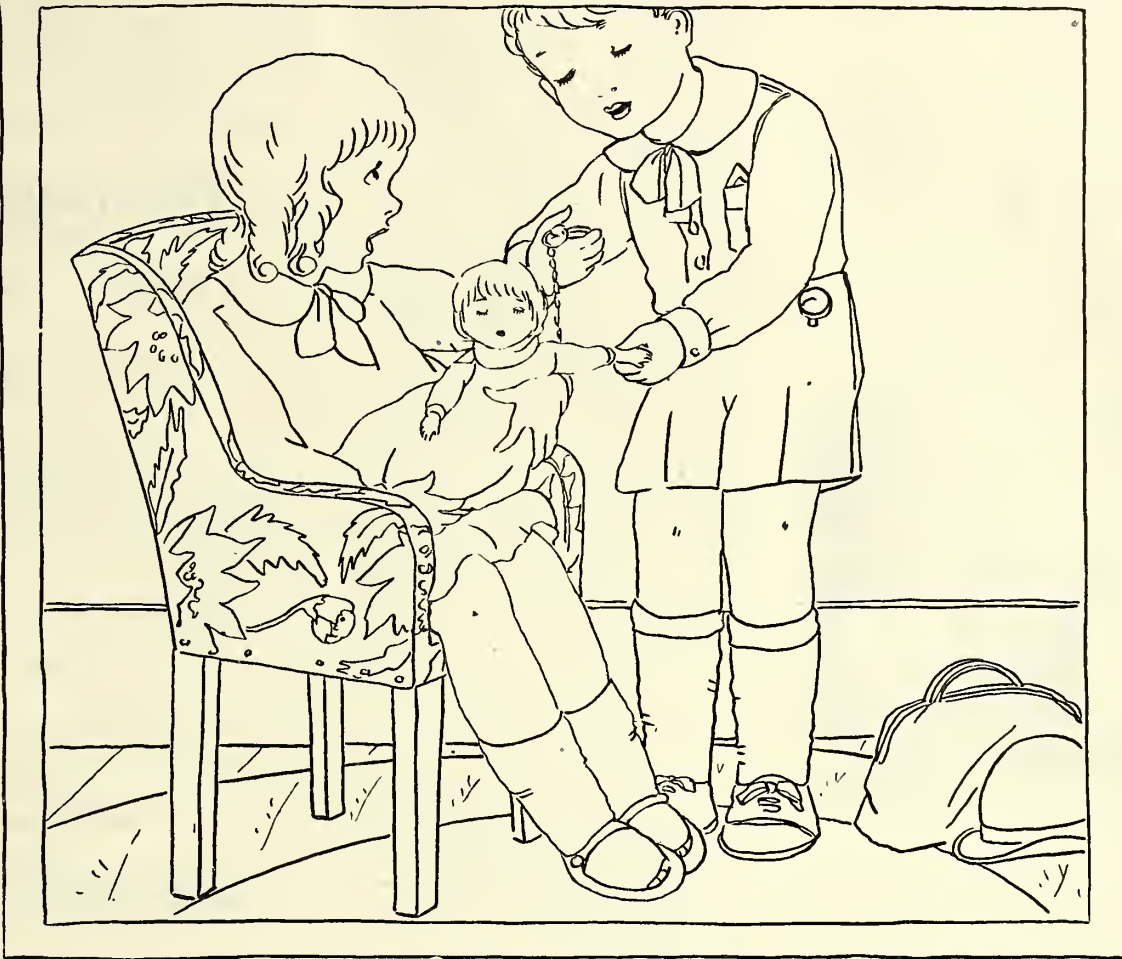
horse. One was greatly relieved to see the prince return safely, and as loud rejoicing. Toby and his brothers were fed and bidden to rest until they were rested. Before they departed, the prince placed upon the back of Toby, a gleaming jewel.

"You must always keep," said the prince, "for it will bring you much good when you tell people how you love me, and that I, the prince himself, gave you this lovely gem. You may show it down to your children for they will know what a brave fellow you are."

Several years went past, and the prince was grown. He was now King and had replaced his father. But one day his enemies invaded the kingdom and deposed the king from his throne. He fled for his personal safety, in disguise to a distant country. No one knew of his departure but his old friend.

At last he had the prince been able to make, that he had been able to take either food or money with him, but he had never worried about such things as that, and he was now. In his dress as a common laborer, he boarded the small boat of a fisherman, who was to take

WHEN DOLLY IS SICK



(To be colored with paints or crayons. Whenever you come to a word spelled in CAPITAL letters use that color.)

"When Dolly is sick," says YELLOW-haired Susie May, "I always send for Doctor Teddy."

BROWN-haired Teddy is Susie May's neighbor, and comes to play with Susie May.

Susie May wears a PINK (use RED lightly) dress with White collar and cuffs. Her tie is BLACK like her shoes.

Dolly is dressed in a light BLUE flannel gown and Susie May has tied a RED flannel cloth about her neck.

Teddy wears GREEN trousers and a White blouse with a RED tie. He has BROWN shoes on and the bag he carried is BROWN, too. The derby hat lying beside the bag is BLACK.

Susie May's chair is light YELLOW with large RED flowers and GREEN leaves on it. The legs are BROWN.

Both children and Dolly have PINK cheeks and RED lips.

The wall is light BROWN and the chair board and floor are GREEN. The carpet is YELLOW with a wide RED border.

Dolly has BROWN hair and she has her eyes stuck shut, but Dr. Teddy will order her right to bed and give her a sharp rap on the top of her head to make her eyes open again. And Susie May will be quite pleased and thank Teddy for curing her Dolly. "She had a touch of the Sleeping Sickness I think!" Teddy will say wisely, and Susie May will wonder how Teddy knows so much.

Paint the border of this picture BLUE and the lettering PINK.

him away under cover of darkness.

Toby was there to bid him goodbye. "Oh Prince and King!" exclaimed Toby in a low and earnest voice, "I haven't much to give you or it should be yours, but one thing I have prized above all else. Take it, and when you need food or shelter, or protection, sell it and use the money as you know I would have you do."

The prince thanked him hastily, for he thought he heard pursuers in the distance. The fisherman pushed off, and the young ruler, now without a kingdom, was gone.

When morning dawned, the little boat came to rest in a sheltered cove. The King was hungry, for he was young and healthy. He had no money. He was cold, for the night had been chill. He bethought himself of the package which Toby had given him. He drew it from his pocket and opened it. A ring with a great jewel in its setting caught the sparkle of the morning sunshine.

But the young King's face was dark and angry at the sight of it, and a snarling sound came from his lips.

"Bah!" he exclaimed. "It's the very ring I gave Toby myself, and it is worthless—paste—nothing but a clever imitation!"

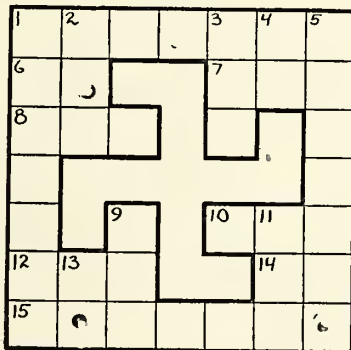
And in his wrath, he tossed the cheap bauble into the waters which eddied about a big rock in the mouth of the cove.

A GOOD RECORD

Dear Standard:
I am a little girl seven years old. I haven't missed a day in school yet. Miss Bertie Maness is my school teacher.

Your friend,
Doris Lee McKinnon.
Mt. Gilead, N. C.

JUNIOR CROSS-WORD PUZZLE



HORIZONTAL

- 1—Places of learning
- 6—Toward
- 7—Rodent
- 8—Fed
- 10—Part of a hog
- 12—Before
- 14—Pronoun
- 15—Climbing rose

Vertical

- 1—To cause to reel
- 2—Light bed
- 3—Pacific Coast State (abbr.)
- 4—Musical note
- 5—Steamboat
- 9—Edge
- 11—Fear
- 13—Egyptian sun god

Enigma

I am composed of 12 letters.
My 5-10-4 is a metal.
My 6-2-9-12 is a public place of amusement.
My 11-7-8 is a domestic animal.
My 3-1 is to exist.
My whole is the patron saint of the Emerald Isle.

FOUR-LETTER WORD SQUARE

My first is mad in March.
My second is enclosed space.
My third is the back portion.
My fourth is to merit.

COLORS THE PICTURES

Dear Standard:
This is my second letter to you. I take music and so I don't get to play much.

I enjoy coloring the pictures in the Standard and look forward to its coming every week.

This year I am in the third grade and am eight years old.

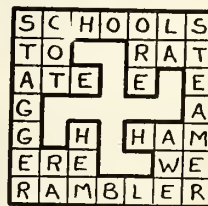
I should like for you to put my letter in the Standard because I want to surprise my uncle and aunt.

I hope W. B. is at school now.
Yours sincerely,
Maude McCraw Williams.
Lake City, N. C.

YES—W. B. IS VISITING HIS VALENTINE

Dear Standard:
I am nine years old. I like to go to school. My teacher is Miss Hipps. I like her fine. I go to Sunday school every Sunday. My teacher is Mrs. Kirksey. I like her fine. I hope Mr. Wastebasket has gone sporting.

Your friend,
Mildred McConnell.
Charlotte, N. C.



PUZZLE ANSWERS
ENIGMA—Tin, Park, Cat, Is
SAINT PATRICK
FOUR-LETTER WORD SQUARE
H A R E
A R E A
R E A R
E A R N

STORY

PROMISES AND PIE-CRUST

Nina Brown Baker

(Issued by the National Kindergarten Association)

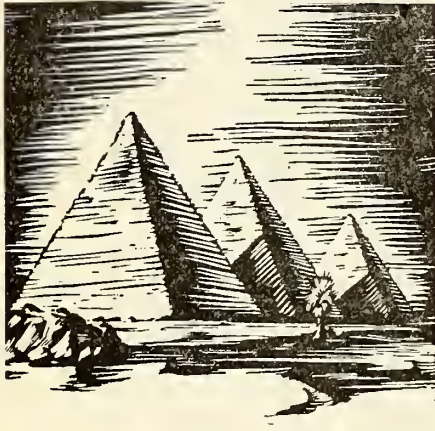
Martha and Kathie have reached that familiar stage of sixth-grade chumship where really delightful things must be shared. And they've planned—oh, for ages!—that when

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THE UNDER-GROUND MAUSOLEUM



"Ben Hur" comes to their neighborhood movie, they'll see it together. They've read the book together, you see, staged the most exciting parts in Martha's attic, and made the whole thrilling story an intimate part of their mutual life.

And it happens—of all fortunate things!—that the picture house down the street has booked the film for Lincoln's Birthday, a school holiday. Of course they're going to that matinee. The week preceding is crammed with exciting plans, requiring innumerable conferences and countless cipher notes. Pennies are anxiously counted; the little girls suffer equally when Kathie's cold threatens to develop into a sick-in-bed catastrophe, and know identical surges of relief when the cold "passes over." Everybody—everybody—knows that Martha and Kathie are going to the "Ben Hur" matinee on Monday afternoon.

Quite an hour before the doors could possibly open, Martha "comes by" for Kathie, gaily arrayed and swinging her birthday pocketbook. Little Kathie meets her at the door, evasive-eyed, clearly ill at ease, and wearing her morning middy.

With an uneasy premonition of disaster Martha enters. Mrs. Miller, Kathie's mother, looks up from her sewing to greet the visitor kindly.

"How sweet you look, dear. Is mother well?"

"Yes, thank you."

Martha tries to smile, but that miserable, falling sensation at the pit of the stomach grows worse. Something is wrong, but oh, surely it can't be anything as dreadful as—

Mrs. Miller proceeds to make conversation. "Did you tell Martha about the lovely treat daddy is planning for us, Kathie? He is going to take us to see 'Ben Hur' tonight," she explains brightly. "Won't that be lovely? And perhaps, if Kathie is a very good girl, there'll be ice cream afterward."

Martha turns stricken eyes upon her chum, who squirms into the corner of the davenport and looks hard at the toes of her shoes.

"I only knew it this morning—it's a surprise," she murmurs feebly.

"And such a delightful one!" Mrs. Miller smiles. "It will be so splendid for Kathie to have daddy there to explain the historical parts."

A wave of contempt that is not in the least childish curls Martha's lip. She happens to have heard Mr. Miller remark that he read the book when he was ten. She and Kathie know all about the historical parts. At school they're right in the midst of Roman history and they've worked the story out in every detail on the ancient maps. Martha feels, and rightly, that their fresh knowledge is infinitely more full and accurate than Papa Miller's dusty remembrings.

Silence follows Mrs. Miller's last gracious words, during which she sews serenely on. Then Martha, clenching her hands into desperate little fists and trying very hard to speak politely, brings out, "But Kathie was going with me this afternoon, Mrs. Miller."

"Well, that's too bad," the lady answers. "I remember now, you girls were planning that, weren't you? But it's early, and I expect you can get one of the other girls to go with you, can't you?"

Plain, sturdy little Martha lifts her head, and her honest eyes meet the mother's squarely. "Kathie promised to go with me," she says clearly, "and a promise is a promise."

A faint frown puckers Mrs. Miller's forehead. "You mustn't be rude, Martha. I have decided what Kathie will do; that is sufficient. And anyway," she ends laughingly, for Mrs. Miller is a sweet woman who cannot bear to be severe for long, "you must remember the old saying, my dear: 'Promises are like pie-crust—made to be broken!'"

This gracious, charming woman has done two dreadful things today, and the least of them is cheating her child of a very precious intimacy. The friendship will go on, but something fine and lovely has gone out of it, for Martha will never feel sure again. But the big thing of course, the sickening thing, is that this mother has cheerfully flouted the sacredness of the given word.—Zion Herald.

LINCOLN LOST A WHETSTONE
By Emily P. Bissell

The story is told of Lincoln that in 1834, when he was a candidate for the Illinois Legislature, he went to a certain

farmer to ask for his support. The farmer was in the hay-field, and while they were talking, the dinner-bell sounded.

Lincoln was invited to stay for dinner, but politely declined. He said, smiling:

"If you will let me have your scythe while you are gone, I will mow around the field for you a couple of times."

He was as good as his word. When the farmer came back, Lincoln was

gone, but three rows were mowed, and the scythe lay at the gate-post.

Nearly thirty years afterward the farmer and his wife were inington while Lincoln was President and went to the White House public reception. They stood in line to shake hands with him the farmer had no idea that I would recognize him, as they met since the day in the hay-field.

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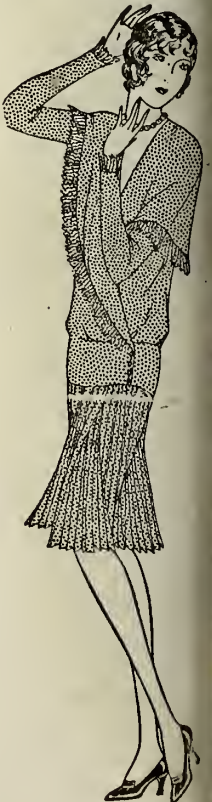
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But Abraham Lincoln's memory was
a marvelous one. He recognized the
farmer far off in the waiting line,
called an aide, and told him to take
the old couple into one of the small
parlors, where he could see them after
the handshaking was over. After a
while he came in and greeted them
warmly, calling the farmer by name.
"Do you mean to say," the farmer
exclaimed, "that you remember me af-
ter all these years?"

"I certainly do," replied Lincoln, and
went on to recall how he had mowed
round the field with the scythe.

"Yes, that's so," said the old man,
astonished. "I found the field mowed,
and the scythe leaning against the
gate-post. But I have always wanted
to know one thing."

"What is it?" asked the President.
"I always wanted to ask you, Mr.
President, what you did with the whet-
stone."

Lincoln smoothed back his hair with
a characteristic gesture, and bent his
brows in thought.

"Yes, I remember now," he said.
"I put that whetstone on top of the
high gate-post."

When he got back to Illinois, the
farmer looked on top of the high gate-
post. There lay the whetstone, where
it had lain for thirty years.—Youth's
World.

WORDS THAT WOUND

There are few wounds that strike
deeper than the unkind word. We
may mean little, and we may forget
it a few seconds after it is uttered,
and yet it may linger in the memory of
some one and poison that memory for
years. Countee Cullen, the negro poet,
gives a graphic illustration of this in a
brief poem:

"Once, riding in old Baltimore,
Heart-filled, head-filled, with glee,
I saw a Baltimorean
Keep looking straight at me.

"Now I was eight and very small
And he was no whit bigger,
And so I smiled, but he poked out
His tongue, and called me 'Nigger.'

"I saw the whole of Baltimore
From May until December;
Of all the things that happened there
That's all that I remember."

"Calling names" is a very old-fash-
ioned habit, and it does not always
cease with childhood. We have known
men and women, and even those who
thought themselves Christians, who
had a wonderful faculty of calling
others names, and they seemed to for-
get that these names might be remem-
bered when all the kind things would
be forgotten. The poor colored boy,
only eight years old, remembered
nothing of all the beauties of Balti-
more, and recalled only the one word
which had stabbed itself into his very
heart, that hateful word "Nigger."

We may pride ourselves upon calling
a spade a spade, but we had better
take care lest in our passion for hon-
esty we forget to be kind. We recall
the verdict of certain scholars con-
cerning a celebrated teacher. "Well,
he may be a brute, but he is an honest
brute." That is probably better than
being an unjust brute, but it is not
to any man's credit to be known as a
brute. Better learn, with Paul, to
speak the truth in love. This may
be hard, but it is certain to spare us
the anguish of knowing, when it is
too late, that our thoughtless words
had embittered some lives for years,
and added deeper gloom to horizons
which were already quite dark enough.
—The New Outlook.

"BROTHER JUNIPER"

"Everyone was very deeply im-
pressed, but only one person did any-

thing about it, and that was Brother
Juniper." This sentence is taken from
one of the popular novels of the day,
but it gives us something to think
about. "Only one person did anything
about it."

"Brother Juniper" is the saving ele-
ment in many a difficult situation. He
may be counted upon to be present.
For while we often think that the
crowd is capable of nothing but an
emotional response to the call of great
opportunities we forget that here and
there is a person who will do some-
thing; and do it swiftly and effectively.
So long as he (in the church more
often than not, she) is on hand the
cause will not be lost.

If "talk" could kill the Church it
would have expired long ago. If emo-
tional extravagances could have dis-
credited good causes they would now
have no standing with thinking people.
If the only persons in the church were
those who are capable of being "deeply
impressed," Sunday after Sunday
as they listen to sermons which call
them to grapple with hard duties, the
cause of organized religion in the earth
would be in a bad way indeed.

But "Brother Juniper" is a member
of every group. He does something
about it and saves the day. He too
is deeply impressed, but his emotion
leads to action.

These words are written for the en-
couragement of "Brother Juniper"
here, there, everywhere. May his num-
ber increase.—The Methodist Advo-
cate.

OVERHEARD IN THE ORCHARD

Said the Robin to the Sparrow:

"I should really like to know
Why these anxious human beings
Rush about and worry so."

Said the Sparrow to the Robin:

"Friend, I think that it must be
That they have no heavenly Father
Such as cares for you and me."

—Exchange.

Envy is desire of the least things in
others, such as their money or their
good looks. The best things in others,
such as their good cheer or their
kindness, you may freely desire, for
you may have them freely.

The man who despises little things
soon makes them still smaller; the
man who understands their value soon
transforms them into big things.



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Thank God for the one who is cheerful
 In spite of life's troubles, I say;
 Who sings of a brighter tomorrow
 Because of the clouds of today;
 His life is a beautiful sermon,
 And this is the lesson to me;
 Meet trials with smiles and they vanish,
 Face cares with a song and they flee.
 —Selected.

FOR VALUE RECEIVED

"And now, young man, how much do I owe you?" The prosperous appearing motorist took a leather billfold from his pocket and looked inquiringly at Paul Hastings.

Paul wiped his greasy hands on a piece of old canvas with which he had been removing some superfluous oil from the engine of the stranger's expensive car.

"Oh, I hardly know—it didn't take me ten minutes to fix the engine. I happen to know quite a little about cars, as I look after my father's car and tractor. Whatever you think it is worth will suit me."

The motorist fingered his purse reflectively. "True it took you but a few minutes to get my engine running again, but you had to leave your work in the field, walk a half-mile in the hot sun, and you will have to walk back now."

Paul laughed. "Oh, I'm used to all those things. I don't mind the walking, and I can work a little later tonight to make up for the time I lost."

"Will a dollar pay you for your trouble?" inquired the stranger.

"Yes, thank you very much, sir." "Thank you," returned the other, extending the money. "And now would you mind telling me your name?"

"Paul Hastings."
 "I suppose you live in the house yonder?"

"Yes, but during school terms, I attend high school in the city."

"I see. Well, Paul, you have done me a great favor by starting my car, and I appreciate it. Perhaps I can do something for you at a later date. My name is Emory Markwell, of Chicago."

"From Chicago," mused Paul to himself after the stranger had driven on. "He is a long way from home."

As he started toward the tractor, which he had left standing in the field when he went to the aid of the stranger, he saw someone apparently waiting for him near the machine. Quickening his pace, he soon recognized one of his friends, Henry Brooks.

"Where have you been?" asked Henry. "I knew you must be close somewhere, but I couldn't see you."

"I was over in the road, fixing a fellow's car."

"I pulled a motorist out of a mud-hole the other day," Henry announced, an expression of glee crossing his face, "and I made him pay for it, too, I can tell you. I believe in charging a good price for my work in such a case."

"Why?" asked Paul wonderingly.

"Well, when a man driving a car gets stalled, he usually wants to get started as quickly as possible, and he'll pay well if he has to," said Henry sagely. "I got ten dollars for pulling this man's car out of the mud."

"Ten dollars!" cried Paul. "You surely did get enough."

Henry chuckled. "Yes, I figured that I did."

"You didn't do ten dollars' worth of work for him," said Paul.

"Oh, no, not in actual labor, but he had to pay for the accommodation. What did your man pay you for starting his car?"

"A dollar."

"A dollar? One dollar? Paul Hastings, do you mean to tell me that you let him get away as cheaply as that?"

"That was ample pay for my time," argued Paul.

"What about the accommodation?" demanded Henry.

"I just threw that in," said Paul, a little reluctantly. "Besides, the man said he might be able to do me a favor some time."

"Ha, ha, ha! You are certainly poor at business. The very idea of accepting one dollar, when you might as well have had five or ten. Perhaps you don't need money as badly as I do, though," Henry laughed derisively.

Paul flushed. "I need it in high school, all right, but I don't need any that I don't earn."

"The man could easily afford the ten dollars," said Henry easily. "He looked as if he had plenty of cash, and when he flourished a monogrammed billfold and asked how much he owed me, I thought I might as well get what I could."

"The man whom I assisted today had a monogrammed billfold, also. He drove a blue car."

"Was he a tall man with glasses?"

"Yes, he answered to that description," said Paul.

"The very same fellow," cried Henry. "No doubt he is glad that his car stopped in front of your place

this time instead of mine, for had I been able to make the car run, I'd have expected good pay."

After Henry had gone, Paul climbed upon the tractor seat and resumed his plowing. As he guided the powerful machine along the rows he thought over the conversation with his friend, wondering if he really had been foolish to do the work for the motorist at so reasonable a figure. He felt a trifle disappointed that he had not been offered more, too, for if the stranger had paid Henry ten dollars for no more of a service, it seemed to Paul that he might have been more generous today.

He told his parents about the incident that evening. Mr. Hastings approved of his son's action heartily, and declared that he would certainly object if he thought Paul would try to overcharge strangers just because they needed help very badly.

When the school term started, Paul did whatever work he could obtain in the city. Henry worked at various tasks, also, but as a result of his shrewd bargaining during the summer, he had a great deal more pocket money at the outset than his friend. He did considerable boasting of the fact, letting his friends know how Paul had deliberately passed by opportunities to get some extra money.

Naturally Paul did not enjoy this sort of thing. He had done what he thought to be right, and it was not at all pleasant to be made sport of because he had been fair.

One autumn day, Henry and Paul were walking from school together.

"It seems as if it's hard to get enough to do to earn books, supplies, and the like," said Henry, who had been rather prodigal of his easily obtained vacation money.

"Yes, it is, even if one is very careful of what he spends," replied Paul, who was obliged to economize rigidly.

That night, Paul was called to the telephone, and a man's voice came over the wire.

"This is Hartley's Garage. I understand you are working after school. If you want something better than odd jobs, we'd like to have you drop in and see us."

"I'll stop after school hours tomorrow," promised Paul eagerly, and the man said that would be satisfactory.

The owner of the garage gave Paul a searching look when he appeared the next day, asked him a few questions, and gave him the position, which was far better than his previous work. Paul was delighted, but mystified as well.

"If you would not mind telling, I should like to know how you happened to hear of me," he said to Mr. Hartley.

"Oh, I've had you in mind ever since last summer," said Mr. Hartley.

"Since last summer? But I have never applied to you for a position," said Paul in amazement.

"No; but one day last summer a motorist stopped here for a few days and told me of your skill and courtesy. He informed me that you are a student here during the school term, and recommended that if I needed someone, you would surely fill the bill. This is a garage where we mean to give our patrons what they pay for, and according to your story told by Mr. Markwell, your policy is the same as ours."

"Mr. Markwell! The man whose car had oil spurting out over the spark plugs. I remember him well," said Paul.

"He didn't pay you very much, did he?" inquired Mr. Hartley in a half-humorous voice.

"He paid me fairly," said Paul.

"A fine man, Mr. Markwell. He never forgets little favors—those things that cannot be measured out in dollars and cents. He's always ready to speak a good word and use a bit of influence in return for value received. I've known him for a long time, and you just wait and see if he doesn't look you up next summer when he drives through this vicinity, as he does each year. You will always have a friend in need."

Henry was somewhat chagrined at first when he learned of his friend's good fortune and the reason for the position having been offered to him, but when he had thought it over, he admitted that Paul deserved it.

"I don't blame him a bit for not recommending me," said Henry, "and I'm through trying to get more than I earn from folks in trouble just because I can."—Caroline Young in Kind Words.

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XX

CHARLOTTE, N. C., MARCH 20, 1929

No. 12

Old Presbyterian Church Takes Up -- And Gets Results

Church, Welch, W. Va., Located in Mining Section, Holds Sunday Morning Service in Theatre With Marked Results

I thought the readers of your newspaper would be interested in a novel experiment in our church at Welch, W. Va. At least we tried to us, though other churches have tried the same with success, notably Dr. James Vance in Nashville, Tenn., whose success prompted our pastor to the effort. Dr. Vance was at the leading a meeting in Bluefield, W. Va. which is forty miles from here.

Little city of 7,000 people, composed of white Americans, negroes, and foreign immigrants of many kinds is located on the main line of the Norfolk and Western Railroad, and is the center of the Pocahontas coal field. McDowell County has a population of 100,000. We are in Blue-ryberty.

First Church here has a membership of 300, which is made up of all kinds of folks, though the managing of the mining operators are in majority. They are all good people, many of them earnest Christians, ready to make sacrifices for the Christ.

Pastor is Rev. W. C. Williams, at Davidson College and Union University to his mates as "Smiley," because he wears a smile that won't come off his soubriquet has stuck to him ten years of his ministry, and two years here in this church. Known all over town as "Smiley," not only to his Kiwanis members, but the whole place knows "Smiley." It is just as well, because the town is full of Wilsons, one being another "W. C." comes from Mecklenburg County, North Carolina, where his father lives in Charlotte.

"Smiley" began to get dissatisfied with his little one-fourth of a congregation on Sunday nights, when the people came to church. The pews looked appallingly empty, and he took the smile off. So what he decided to do but decide to make a change. He told Dr. Vance about his situation and the reverend doctor told him it was all right. And he did.

New Pocahontas Theatre was completed, and actually open for business on Christmas Day. Dr. Williams thought he saw his chance and he found the managers of the theatre. The amusement would be mighty good if he should use their church services on Sunday and promised him there would be no expense for rent, heat, and light. He was for nothing for the glory of the salvation of souls, which was his object.

A good Presbyterian, Mr. Wilkes, took his session what they were about the scheme. They looked askance at it. It seemed a proposition that might fail, and they put them into debt. Smiley paid the expense on his own. And so they said, "Go ahead. We have many less than the 75 members of the church." Greatly relieved at the attitude, he made his arrangements for his first service at the theatre on January 6.

Prepared special cards of invitation, announcing the place, the subject, and the chorus choir. Five hundred people came to that first Sunday night at the Pocahontas theatre. That (Continued on Page Two)

Well-known Y. M. C. A. Man In Charlotte

E. T. Colton, Executive Secretary of the Foreign Department of the Association Speaks at Lunch

E. T. Colton, who is the Executive Secretary of the Foreign Department of the National Council of the Young Men's Christian Association, for many years an associate in this work with John R. Mott and Fletcher Brockman, was a luncheon guest in Charlotte, March 11, at the Y. M. C. A. building, where he was greeted by a number of men interested in the missionary work of the association, and popularly known as the Barnett Club, which consists of the supporters of Eugene Barnett as foreign Y. M. C. A. secretary in China.

Mr. Colton has spent some years in the association's work in Russia. He said that the Soviet government has recently decided that the Y. M. C. A. is a most dangerous factor and opposed to the activities of the Communist regime in Moscow, and they have been denied the privilege of working in that country among the Russians. This came about because Communists sent to China to create sympathy for the Soviets in China observed the activities of the Y. M. C. A. and reported to Russia that it was a most dangerous organization and ought to be suppressed, which it accordingly was. The Y. M. C. A. men had to leave Moscow.

Mr. Colton gave an illuminating address on the reasons the Soviet is bound to fail at last. He spoke of the impossibility of one million Communists holding in subjection the other 140 millions of Russians, although they now control transportation, food supplies, money, and the press. Nine men compose the ruling body in Russia. But the limitations of the Soviet are beginning to appear. The peasants own the land now, and it will be impossible to regulate them forever. The application of force cannot continue. It is folly for one set of men to ignore the rest of the human race, and the Soviets are bound to lose. It may be soon, it may be later, but sooner or later, the present regime in Russia is bound to pass away. They have tried to sweep away the church and the home, but these fundamental institutions are sure to abide.

Bishop McConnell To Be At Duke

President of Federal Council to Preach Commencement Sermon at Durham

Duke University, of Durham, N. C., the great Methodist College, the main recipient of the late J. B. Duke's princely donations of several millions, announces that the commencement sermon will be preached in June by Bishop Francis J. McConnell, the newly-elected president of the Federal Council of the Churches of America. Bishop McConnell has had a notable career as preacher, author and administrator, and his visit south will be of general interest to the people of this section because of his new office as presiding officer of the Council, in which he succeeds Dr. Parkes Cadman, the well-known Brooklyn preacher and radio speaker.

Louisville Seminary To Have New Site

The Reynolds-Pratt Campus Will be the Future Home of the School— Gift of Four Men

The Louisville Presbyterian Seminary rejoices to be able to announce another magnificent gift. It is the gift of a new site.

For some years the Seminary has felt that while its present dormitory facilities for single students, on its present site, are still adequate, its continued and increasing expansion in this and other aspects of its life would demand a new and larger site for the future. Through the rapid growth of the City of Louisville during the past few years the business district of the city has so crowded in on the Seminary that further expansion in its present location has become prohibitive in price. Hence the need of a new site has for some time been apparent both to the faculty and the board of directors. So it was at its annual meeting two years since the board charged a committee composed of three of its own members and two members of the faculty with the important duty of finding a new site for the future.

The selection of such a site was no easy matter. It is, of course, desirable that a Seminary be located in some beautiful and quiet place where the atmosphere and surroundings are conducive to study. But every well-situated Seminary must also have the spiritual clime of a great city. It must be in such quick and easy reach of the churches, missions and factories of a large city that its students shall be able to take advantage of these for inspection on the one hand and spiritual services on the other.

In this dilemma, Dr. Charles H. Pratt, our own professor of Missions and Evangelism, came to our help. He had found a beautiful tract of 20 acres situated on Cannon's Lane just off the Lexington Road and immediately opposite the new Seneca Park which the city is building. This site fulfilled admirably the requisites desired. The price of it was \$50,000. He offered to give from one-fourth to one-third of this himself and through his own generosity he inspired the generosity of his friends, Mr. R. S. Reynolds, Mr. C. K. Reynolds and Mr. A. D. Reynolds, to give similar amounts and together they have presented this splendid site for the new home of the Seminary. The donors are presenting the gift without any condition or suggestion of any sort. But the faculty have asked that it be called the Reynolds-Pratt Campus and there is every reason to expect that the board will accept both the gifts and the name.

In addition to its beauty of location and accessibility to the city, the new site is in close proximity to the Baptist Theological Seminary on the Lexington Road. The Baptist Seminary is the largest Baptist Seminary in the world. The relation between the Louisville Baptist Seminary and the Louisville Presbyterian Seminary have always been ideal. And it is hoped that through the proximity of these two Seminaries, both of them conservative, Calvinist type, courses may be worked out, for our post-graduate students especially, that will enable them to enjoy the advantage of both the faculties as well as of both the libraries of these two institutions. This will be a unique advantage to them that it will be difficult to duplicate elsewhere.

The exact time when our Seminary will be able to transfer itself to the new location is somewhat problematical. It will depend to a large extent on the time when we are able to get the best price in the sale of our present site on Broadway. This street has

Dr. Alexander Passes To Reward

Member of Assembly's Committee of Work in Kentucky is Dead

Dr. A. J. A. Alexander, of Spring Station, Ky., died on Sunday, March 10, at his home. Dr. Alexander was an elder in the church at Versailles, Ky., near which city is his country estate, Woodburn, at Spring Station. Besides being a prominent member of the Synod of Kentucky and deeply interested in all the activities of the Synod, and one of the representatives of his Synod on the Committee of Assembly's work, popularly known as the Committee of Forty-Four, Dr. Alexander was best known because of his participation in the foreign mission work of the Southern Presbyterian Church. He was at one time a medical missionary to Korea, but was compelled to give up his work on account of the health of his family. However, he brought a young Korean back with him, and educated him in medicine, and this young man is now at work in his native country, an outstanding surgeon of Korea.

Since his return to America, Dr. Alexander has made his beautiful home at "Woodburn," a Mecca for returned missionaries, and many a missionary has been financed by the liberality of this godly, earnest Christian, who loved to use his large wealth, and wide influence for the cause he loved so well. His personal aid and strong influence will be sadly missed by the whole church.

rapidly developed as a business street during the past few years and real estate men have conservatively appraised our present site, exclusive of the buildings on it, as worth now \$630,000. But it is expected that it is destined to enhance considerably over that figure in value. When the price seems to justify the sale we shall hope to establish the Seminary at the new location and use the money in rebuilding there.

It is hoped, however, that before our central structure is thus transferred, generous donors may afford us the means of building auxiliary structures on the new site, such as dormitories for married students, homes for professors and for returned missionaries, etc. Through the use of the automobile such students and missionaries could readily attend the lectures and recitations at our present site before the main transfer is made. When the transfer of our main buildings takes place all the memorials erected in it will be conserved in the new structure. Indeed, it is quite possible that our present structure which has so long been the admiration of all who have seen it, for its exquisite architecture, should be re-erected on the new site. Architects have informed us that it can be carefully taken down, its pieces numbered and rebuilt in its present form. In that case the changes would not be in its outward form which cannot be surpassed but only in its internal arrangement where improvements are possible.

The faculty of the Seminary feels a great debt of gratitude to the Reynolds brothers and to Dr. Pratt for the beautiful gift of what we are already informally calling our Reynolds-Pratt Campus.

John M. Vander Meulen, President.

CONTINUATIONS FROM PAGE ONE

A STAID OLD PRESBYTERIAN CHURCH WAKES UP

wasn't so bad for a start—just a little over six times the congregation that used to gather at the church. And the collection took care of the expenses. The next Sunday, a colored miners' quartet was engaged to sing negro spirituals, and the card again announced this fact, and the subject of the sermon, "Slave of the Second Best." Nine hundred came to that service. On January 20, the Boys' band made the music, and Smiley preached on the topic, "On the Fence." Of course the \$20,000 Werlitzer pipe organ installed in the Pocahontas Theatre swelled the music all along, leading a chorus choir of many voices. More people came that night, over a thousand. This night, too, they showed two reels of "Scouting With Dan Beard," on the screen, but Smiley said, he wasn't so sure he liked moving pictures at the service. They took too much time and knocked out the sermon. He likes to preach the gospel, and he says that's what these services are for. He does not need the pictures.

The Pocahontas Theatre holds comfortably 1,300 people in the seats, but the night the 150th Regiment Band led the music, 1,500 people came, and there was not standing room. Hundreds of folks couldn't get in. Smiley is chaplain of this regiment. The Salvation Army band led another night, and a famous cornetist played solos.

Well, this has been our experiment. We have had the crowds, our collections have taken care of all expenses, and the gospel has been exalted as the means of men's salvation. But Smiley says, crowds are not what he is looking for, nor successful finances. He wants spiritual results, and they are coming. Twelve people have joined our church, and 15 have gone to other churches since these theatre meetings began. Some cold backsliders have been warmed, and some down-and-outs have been reclaimed. One drunkard has sworn off and comes regularly to the meetings, and has avowed his love for Christ. One man, an old Mecklenburg County boy, of North Carolina, who had wandered away from God, has come back to the Father.

Our congregation is made up of our own folks, and Jews, Catholics, Greeks, and many other nationalities. We have about 1,000 people in town who are members of all the churches, but our audiences consist of the rare church attendants mostly. We are not even affecting the audiences of the other churches. They report improvements also.

Dr. J. R. Reavis, of our Foreign Mission Committee visited us one Sunday, and you ought to have heard him preach that night. It shows what a big crowd can do for a real orator. Mr. Williams has preached all the other times.

Well, perhaps, this will convey to your readers some idea of what we have done. We are not proud, just grateful,—and satisfied the gospel is really what the people want, if you can get them to listen to it. Mr. Williams, we are sure, will be glad to give anyone other information, if they think they would like to try the same experiment.

SECOND CHURCH MEMPHIS TO INSTALL REV. P. W. WILSON

The Presbytery of Memphis held a special meeting in the Westminster Church, Memphis, Tenn., March 11, 1929, with 19 ministers and three rul-

ing elders present. Rev. Parks W. Wilson was received from Mecklenburg Presbytery. A call by the Second Church, Memphis, for his services as associate pastor with Rev. A. B. Curry, D.D., was approved and accepted by him. A commission was appointed to install him in this relationship March 24, at 7:30 p. m., as follows: Rev. A. B. Curry, D.D., the senior pastor, to preside and propound the constitutional questions; Rev. J. J. Hill, D.D., to preach the sermon and charge the associate pastor; Rev. J. H. Lumpkin, D.D., to charge the congregation. W. E. Lundy, M.D., a ruling elder of the Second Church was put on this commission.

DR. EDWARD MACK AT PINEHURST

Winter Tourist and Resident Population Enjoy Intellectual and Spiritual Feast

The greatest intellectual and spiritual feast the people of this church and community have ever had was during the week of March 3-10, when Dr. Edward Mack of our Seminary in Richmond delivered a series of Bible lectures to an appreciative audience. Dr. Mack dealt in a most scholarly and inspiring way with some of the great subjects and books of the Bible: "The Cost of the Bible," "The Song Book of a Nation," "Job, the Tragedy of a Soul," "Immanuel," "The Servant of Jehovah," "Genesis and Creation," "Ecclesiastes, the Old Testament Twilight," "God's Thoughts," "The Rights of the Believer." College men and women and those with only few advantages alike were interested, inspired and strengthened by this great man of God. The ministers from the neighboring churches were impressed with two outstanding facts, namely: the average congregation understands and fully appreciates the highest and finest type of consecrated scholarship; nothing appeals to the average congregation so much as the Word of God. Dr. Mack won the love and admiration of all who heard him and implanted in their hearts not only a greater love for the Word which he taught but a keen desire and determination to learn more of that Word and of Him who is revealed in it.—Pinehurst, N. C.

DEVOTIONAL

THE SURRENDERED LIFE

Let us not forget that every one on earth is living a surrendered life. Every one is surrendered either to sin or to righteousness, either to Satan or to God. There is no such thing as living a life not surrendered. We can choose to which we will surrender, but we must live a surrendered life. The one who surrenders in Romans 6:13 yields unto God because he is alive from the dead.

In Romans 12:1 we read: "I beseech you, brethren"—that is, believers—"by the mercies of God"—why? Because you have received the mercies of God, you are born again—"present your bodies"—make a presentation of your bodies. Make a present of your whole body unto God. That is the meaning of surrender, "living sacrifice, holy, acceptable unto God, which is your reasonable service." It is the reasonable, the only logical thing to do, on the part of the Christian who has been raised from the dead by God. It is the logical thing, and anything else is unreasonable, anything else is ungrateful, unthankful, on the part of one who has received all that God has to give, when He wants us to give him all that we have to give, that is, ourselves. It is your spiritual service.

Have we noticed just what precedes the twelfth chapter of Romans, in the thirty-third and thirty-fifth verses of the eleventh chapter? Paul is speaking of the marvelous purpose of God. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out. Or who hath first given to him, and it shall be recompensed unto him again?" God gave Himself first, we read at the end of the eleventh chapter; and therefore at the beginning of the twelfth chapter. "I beseech you, brethren, by the mercies of God, that you give yourselves to Him." Is it not blessed and gracious and wonderful of Him always to do more for us than He asks us to do for Him?

Some people are afraid of the will of God. Think of it! Afraid of the will of God, the one who gave His only begotten Son for us! In a prayer-meeting a Christian woman prayed. "We are afraid to do our will, Lord, for fear of the consequences. Teach us thy will." We do not often hear that prayer, but do we not often hear Christians say, "Lord, I am afraid of your will, won't you let me have my will in this little thing?" Let us be afraid of our wills. God's will is safe. It brings heaven into our lives.

Hannah Whitall Smith tells of a Christian woman who, asked to surrender everything to the Lord, frankly said she was afraid of what it might mean in her life. Afraid of what God might do to her! She was a mother, and she had a little boy. Mrs. Smith said to her, "Have you ever asked your little boy to do what you wanted him to do?"

"Yes, many times."

"Has he ever refused to do it?"

"Yes, I am sorry to say, sometimes."

THE NEED OF THE HOLY SPIRIT Acts 1 Verse 8

When Jesus left the world he intended for man to have as a representative the third person of the Godhead, the Holy Spirit. So he sent him when he left and is in the world now.

The first Christian church had the Holy Spirit in the right proportion and was an example to all churches down the ages. The need of the Christian church today is the full power of the Holy Spirit which must come into the individuals and be expressed in the church.

We can not believe in Jesus without the Holy Spirit coming to us to help us to Him but in that act he is just with us and that is very important. He is with every man, woman and child in the world at all times, showing them to Jesus and helping to get us to accept Him.

After we accept Jesus as our saviour and redeemer from all our sins and are saved then it is we need the Holy Spirit within us, and for what? This we will try to answer as the main thought of this subject. To preface our statements let us say we need the Holy Spirit in this world after we are saved. When we get to Heaven Jesus will take care of us and here He has sent him to take care of us.

We need him for power as of ourselves we can not overcome sin. We all realize how powerless our lives are of our own efforts and how unsatisfactory. The coming in of the Holy Spirit is worth the sacrifice if he did nothing else but give us power over sin and temptations. Then he gives comfort which we so badly need. Comfort in disappointment, in bereavement, in sorrow and sadness. Our people are killing themselves with work and worry looking for comfort, when it can come only from within supplied by the Holy Spirit.

We need him as our teacher for without him we can not interpret the Scriptures aright, we can not see Jesus and be brought to know him. Again we need him as our guide. He will guide us into all truth and in all our ways he will instruct us. We have to acknowledge our ignorance and lack of the knowledge of the truth both of which the Holy Spirit will supply that we may know the way to go in this world.

If we would have power, comfort, a guide, a teacher, we have to let the Holy Spirit into our lives.

How may we know when we have him? We may know by the results produced by him in us as we have enumerated above as well as by the peace these virtues bring and the joy so much needed.

With him in the midst of sorrow we can have within peace and joy the world knoweth not of. By their fruits ye shall know them, and by the fruits of the Holy Spirit we shall know we have him and others shall see our witness bearing and will not be satisfied till they have the power, comfort, peace and joy they see in us. Applied to the church at large see what we may expect.

How may we get the Holy Spirit? Make room for him by a surrendered life and he will not need the second invitation to come in.

He is no impersonal influence but is a Person with influence and power beyond the carnal mind to grasp, but can be experienced.

All the spiritual giants down the ages with influence and all the power

and influence exerted in the church today are the result of him and is produced by the man who has not. May the day speedily come when all God's children will not be satisfied without him in his fullness of power.

M. M. Inabinet, a Layman
McColl, S. C.

LIFE'S MYSTERY

"Christ has no hands but our hands
To do his work today;
He has no feet but our feet
To lead men in his way;
He has no tongue but our tongue
To tell men how he died;
He has no help but our help,
To bring them to his side.

"We are the only Bible
The careless world will read
We are the sinner's gospel,
We are the scoffer's creed;
We are the Lord's last message
Givers in deed and word;
What if the line is crooked?
What if the type is blurred?

"What if our hands are busy
With other work than his?
What if our feet are walking
Where sin's allurements is?
What if our tongues are speaking
Of things his lips would spur
How can we hope to help him
Unless from him we learn?"

—Annie Johnson

THE TRAIL OF THE YEAR

Down the long trail of the years
Thou hast led us by Thy grace
Calmed our hearts, removed our
Shown the favor of Thy face.

When the sun shines on our way
Happy-hearted, we rejoice;
When the clouds obscure the day
We can still discern Thy voice.

Through the ordeal of fire,
Through the bitterness of strife
Thou didst lead us to aspire
To a purer, better life.

In the years that come and go
May we walk, dear Lord, with
Until we leave this world below
For the mansions that shall be

—The Presbyter

FOR A COUNTRY CHURCH

If I were God,
How tenderly I'd cherish
Every country church,
Every little parish.

They seem so modest,
So humbly dressed in white,
Raising a tiny cross
As if to catch His sight.

The trees peer through
Clear panes of window glass,
The altar can be seen
Should an angel pass.

With meekly folded doors,
I'd bless, if I were God,
Every country church
Kneeling on the sod.

—Ruth Langland Hol

HOW TO FAIL

Be afraid.
Complain.
Exaggerate.
Be sarcastic.
Be a glutton.
Be conceited.
Scorn advice.
Procrastinate.
Be indifferent.
Praise no one.
Be a pessimist.
Repeat rumors.
Ridicule others.
Break promises.
Refuse to learn.
Travel the ruts.
Keep late hours.
Neglect your health.
Evade responsibility.
Be a chronic groucher.
Work without a plan.
Always have an excuse.
Do as little as possible.
Be a chronic borrower.
Think that you will fail.
Give your temper full play.
Spend more than you make.
Blame your errors on others.

WEEKLY FOREIGN MISSION REPORT

Amount required for
year's work -----\$1,240,029

Receipts to March 11-- 765,522

Bal. needed by Mar. 31, \$474,507

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EDITORIAL

AN ECCLESIASTICAL TEMPEST

A wise professor was accustomed to say that adherence to liturgy had a dwarfing effect on the minds of men.

We are constantly reminded of this remark when we read the discussions that are going on in the papers of liturgical churches. One correspondent writes to know what point of the altar should face or how the bread should be made.

We admire the patience with which the questions are given, for we have no idea that anyone will sympathize with such questions unless they have sufficient standing among his denomination to be in charge of a church organ.

Recently, however, indication of an ecclesiastical storm has manifested itself that seems far more important in the mind of those who are more than it can possibly be in the mind of those who are heretic enough to reject the figure of apostolic succession. It seems that at a meeting in one of the parish churches in New York City, the rector invited the suffragan bishop to officiate and a distinguished minister to assist. When the suffragan bishop heard that he was to be assisted by the unordained men of this day, he withdrew from the engagement on the ground that it was against the canons of the Church for a Baptist minister to take part in such a service in any of the Episcopal churches. He would not make himself a party to the

It seems that some of the Episcopalian members were not pleased with his position and reminded him that a service of the Russian Orthodox Church had recently been conducted at the Cathedral of the diocese by a member of that Church, with the apparent approval of the Bishop.

In defense of the Bishop the point is made that the Church makes a distinction between a Baptist minister and a Russian Orthodox minister, because the Russian has holy orders which are recognized by the Bishop's Church. The Baptist brother is only a plain minister, unordained according to the views of our Episcopal brethren.

According to our view the distinction is a false one, granting their premise:

The moral is that if you want to have the same for all the Churches, get into the line of apostolic succession. The Baptist preacher would not be Dr. Fosdick, who figures in the public eye, even though he lacks the apostolic touch.

ASSEMBLY'S WORK COMMITTEE—ITS DELAYED REPORT

Whether intentional or not, the Assembly's Work Committee seems unfortunate in the way that seems to attend the results of their

report of the Committee, under which the first organized, did not appear till the

meeting of the General Assembly that was to give it a permanent existence.

It was claimed that this delay was unavoidable, yet this delay raised prejudices against the committee and subjected it to criticism, and in some respects it has interfered with the full support of the Committee.

It was proposed upon the floor of the Assembly to send it down for a vote of the Presbyteries but that failed, and it was enacted without full discussion, as has been charged.

Now reports are flying around that a sub-committee of this Committee has decided upon a radical change in the Executive Committee's place of business by consolidating them in one place; but that the report will not be made public till May 1.

This consolidation of the Committees has been before the Church several times, but whenever it has reached the Assembly it has been discouraged.

We, with what light we have on the subject, are disposed to favor it, but we believe that the sub-committee will make a great mistake to hold back its report and thus prevent a full discussion of its conclusions. It is easy to make changes, but very difficult to correct the evils of a hasty change. Our success in work depends upon the general confidence that the Church at large has in its Committees. That confidence can only be commanded by full discussion of any change or any new method.

We hope that the sub-committee will reconsider its action, and make public what its recommendations are, in order that it may secure the full co-operation of the Presbyteries at their Spring meeting.

In order to get the full support of the Church our Committee should avoid any appearance of secret method or Star Chamber proceedings. Unless there be good reasons for secrecy, let the Church know your plans.

ITALY AND THE VATICAN

(Continued from last week)

There have been recent movements toward again making the Pope a civil ruler. During the world war, according to W. E. Garrison, (whose splendid and temperate work on Catholicism should be read by all) the German Imperial Chancellor made the official statement before the Bavarian parliament, that when Germany dictated the terms of peace "Italy was to be compelled to cede to the Pope a small territory on the north bank of the Tiber, whose independence and neutrality should be guaranteed by all the contracting powers, and to pay to the Holy See an indemnity of five hundred million lire. But Germany did not dictate terms.

In 1921 the Vatican organ printed an editorial, evidently authorized by the Pope, hinting "that the Holy See might be willing to accept some modification of its former territorial claims." Immediately thereafter the matter was discussed in the Italian chamber of deputies, one of the speeches in favor being delivered by no less a person than Mussolini then a rising member of the chamber.

With the rise of Fascism the matter took on new interest. The Roman Church was sympathetic with this reversionary conservative movement. And the movement was exceedingly friendly to the Roman Church.

And now the expected has happened. The agreement has been signed by the plenipotentiaries. And "The treaty of conciliation, the concordat and the financial convention must be ratified by the supreme pontiff and the King of Italy within four months from to-day's signature and will have effect from the moment of ratification."

The outline or summary of the agreement published by the Associated Press is not complete and not very clear. It reaffirms the principle that the Roman Catholic religion is the state religion of Italy.

It recognizes the full and exclusive dominion and sovereign jurisdiction of the "Holy See over the Vatican as at present constituted."

All those persons living in the Vatican city and "all dignitaries of the Church, persons be-

longing to the pontifical court and Vatican officials declared indispensable by the Holy See" not residing in the Vatican but in Italian territory, shall be "subject to the sovereignty of the Holy See" and enjoy all immunity laid down in the treaty."

Territorial immunity is also granted to certain buildings belonging to the Pope and located outside the Vatican city.

The "Holy See's" right to send diplomats to foreign countries and to receive foreign diplomats according to the general rules of international law is recognized by Italy. Diplomatic relations between the Papacy and the Kingdom of Italy are established, and the apostolic nuncio or ambassador is to be dean of the diplomatic body in Rome. All the artistic treasures in Papal territory are to remain open to visitors. The Italian government will, on request, punish crimes committed in the Vatican city. Criminals from Italy will be delivered up by Vatican authorities.

The Vatican will be outside temporal conflict and international congresses unless invited in by all parties concerned. Its territory is to be considered neutral and inviolable.

The "Holy See" considers that with the agreements reached, "it possesses guarantees necessary to provide with due liberty and independence the spiritual government of the Diocese of Rome and of the Catholic Church, and declares the Roman question definitely and irrevocably settled.

It "recognizes the Kingdom of Italy under the dynasty of the House of Savoy with Rome as the capital of the Italian state." Italy "recognizes the state of the Vatican with sovereignty supreme in the Pontiff."

The "Law of Guarantees" of 1871 is abrogated.

Italy recognizes matrimony as a sacrament "regulated by common law in its relation to civil law," and provides for joint religious and civil marriage. The provision as to divorce is very obscure.

The teaching of religion becomes compulsory in all schools, "according to the program established in the accord."

Italy recognizes "Catholic organizations," but they must keep out of politics. Italy pays the "Holy See" 1,750,000 lire in settlement of all claims.

In the opinion of the writer Mussolini gains vastly more by the settlement than the Pope. The latter "saves his face" by escaping from a position that has long been absurd. He secures no real temporal power, but the merest shadow of it. He secures a liberal sum of money, but not nearly as much as the "Law of Guarantees" would have given him if accepted. The shadow of sovereignty may enhance his prestige in some quarters. It will undoubtedly give greater facility for diplomatic access to civil governments.

On the other hand Italy, or rather, Mussolini, secures some very definite advantages.

A festering sore is removed from the side of the kingdom. A very strong ally in fighting socialism is secured in local affairs.

Italy replaces France as the protector of the Papacy. The vaulting ambitions of Mussolini will cause him to use freely this position. It promises strife and danger in many quarters. The Papacy may again become the pliant tool of a strong temporal power.

What does it mean to us? Will the Waldensians again suffer from the alliance?

In schools, marriages and other directions, will they be oppressed? Will the Papal State be admitted to the League of Nations, and the Pope or some nuncio of his be made its president?

Will the United States be humiliated in diplomatic circles by having its ambassador forced to give place to Papal nuncios? And finally will the American Catholic know where his allegiance belongs, when he is the sworn subject of two temporal rulers, whose interests may at times clash?

The agreement opens up many interesting questions. Time will answer them.

J. M. W.



**THE GOD'S ACRE CLUB
OF
THE BETHANY PRESBYTERIAN CHURCH
ZUNI, VIRGINIA**

By Rev. Vernon L. Fisher

"What can I do to develop the spirit of Stewardship among my people?" is the cry of the country preacher. Super-conservatism, Pharaonic traditions, ancient customs, unprogressiveness and the lack of an early education on the subject, stand out like great mountain peaks in the mind of the country preacher as he seeks a means of developing a more liberal spirit among his parishioners. To the earnest pastor, especially in the rural communities, the question of Church finance is usually a nightmare. Much praying, frequent preaching, constant appeals and sleepless nights seem to bring little or no results. It is generally expected of the members of rural churches to be small givers to God's work, and yet I see no reason why we should expect less of the members of country churches than we expect of the members of urban churches. Expect more, and they will give more.

One day the pastor of the Bethany Presbyterian Church at Zuni, Virginia, approached his session with this question: "Gentlemen, the regular weekly offerings are not sufficient to support our little church, and I would like to know if you have ever tried the God's Acre Plan." Immediately several men answered that the plan had been tried by their former pastor and had utterly failed. They stated further, that the Baptist Church in the community had attempted the plan with the same result. It wasn't any use trying again they said, for it wouldn't work. In fact, it was too much to expect of a farmer. They couldn't afford to give a whole acre to the Church. That was very poor encouragement for a young minister in his first pastorate, but he made the matter a subject of sincere prayer and deep study. It dawned upon him that if any plan for God was to work, it must be sold through good salesmanship, and before he could sell anything he had to know what he was selling. Perhaps this was the reason why the God's Acre Club had not succeeded in these churches. Therefore, he proceeded to find a definite, workable plan, with good selling points to convince his session that it could be done. It is an easy matter to sell anything that is saleable. Business men and farmers know a good thing when they see it, and it is up to the ministry to make all their plans practical and saleable. When the pastor was completely sold on the proposition himself, he laid the plans before his session, and they heartily endorsed them. The following gives in detail the plans used by the Bethany Church.

The Plan

To insure success, the pastor developed the following plans in detail and prepared all the necessary equipment before he approached the session. Then when we had a meeting, everything could be shown as well as explained.

1. A letter was carefully prepared to be sent to each member of the Church who farmed, explaining fully the God's Acre Plan. In this letter we tried to picture how thoughtful God had been of our needs during the past year, and what a small thing it would be for us to express our gratitude for this care. Then we appealed to our members to take God into partnership and promise Him that they would cultivate one acre of their land for Him, and give the proceeds for the advancement of His work in their Church. We showed that it was not costing them anything but their time and faith, promising that if they entered into partnership with God, He would not only take care of His acre, but would bless their crop also. This letter was signed by the chairman of the God's Acre Committee.

2. Realizing that we had to convince them that this was an important undertaking, and something worthwhile, we printed membership tickets on typewriter, to be signed by the Chairman of the God's Acre Club. As each member promised to join the Club he was given a membership card. This card was worded something like the following: "This is to certify that----- (name) has promised God that he will develop one acre of his land and give the proceeds to His work in Bethany Presbyterian Church." Signed by chairman. We inserted in this membership ticket that the member had the right to deduct all cost of developing the acre.

3. Not only as a matter of advertising, but also for the purpose of impressing the importance of such a club upon each member, we made a God's Acre Club Honor Roll, and printed on it the name of each member that joined. This Honor Roll showed the name of the member, the number of acres planted, the name of the crop planted and the proceeds of the acre. It is important to put this Honor Roll in a conspicuous place, and constantly refer to it from the pulpit in order that you may create a feeling of pride among those who have ventured out on God's promises, and a feeling of desire and dissatisfaction among those who have hesitated to join.

4. A God's Acre Committee was appointed to visit personally every member of the church who farmed. The way had already been paved by the letter, the Honor Roll, the announcements and the prayers. All that was necessary was to visit each member with further information and secure their promise to join. As each joined, he was given a membership card, and a prayer was made by one of the officers praying that God would bless the member and his efforts.

5. Just before the crop reached any size, we made wooden signs, 24x18 inches, with the words, "THIS IS GOD'S ACRE" painted on it, and gave one to each member with the request that he place the sign on God's Acre. This idea proved to be invaluable, for it was a constant reminder to the member that he was now a partner with God, and may expect God to bless him.

People driving in their cars would read the sign and be deeply impressed.

6. Twice during the summer, the chairman called a meeting of all the members of the club. He arranged for several cars to take the members to each man's acre to see how God was blessing His acre. This idea proved to be very interesting and valuable, because farmers like to look at one another's crops. At each man's farm we had a word of prayer for God's continued blessings. After we had seen all the acres, we returned to the church and enjoyed a fine fish supper. If the Church had never realized one cent from this plan, it at least enabled it's minister to teach some of the most valuable lessons on man's relationship to God. Frequently you will hear one of the members say that his acre was not doing as well as he expected. But after you carefully inform him that it was no longer His acre but God's Acre, he will never make that mistake again. He has learned that he is a partner with God.

7. In order to bring the God's Acre Club to a fitting close and receive the entire proceeds in an attractive way, we set aside a "God's Acre Day." Each member was notified of the day and requested to bring in either the fruit of God's Acre, or if he had sold his crop, to bring in a check for it. The God's Acre Committee planned a nice supper and an interesting program, and invited the wives of its members to come also. At this meeting, more interest and enthusiasm was shown than in the beginning, and each member expressed his desire to rejoin for the next year.

Advertising

1. Whether a church has tried this plan or not, if it desires to do so, it is very essential that the plan be well advertised. Get people to think about it, read about it and pray about it. Attractive posters is one of the most fruitful ways of advertising in the country. We made several and placed them in the stores and in conspicuous places. I know there will be many pastors who will say: "We have no one talented enough to make posters." My answer is: "Necessity is the mother of invention." The pastor of the Bethany Presbyterian Church had never made a poster in his life, but through necessity, he learned to make some so others could read. Young people like to make posters and they will be glad to help you.

2. Nearly every farmer takes the county newspaper, or some popular city newspaper, and we cannot afford to reject the opportunity the newspapers offer us in announcing to our people whatever plans we might have. Fill these newspapers with announcements about the God's Acre Club. If you have a Church Bulletin, make use of it, and inform your members what you are doing. Pray for the Club. Pray in the pulpit; pray in their homes when you visit them; and pray in your closed closet. The wider publicity it gets, the surer the success.

Opportunities

The success of this plan was much larger than we anticipated. Our original purpose was chiefly financial, but it is strange how God multiplies the returns on investments made with Him. The Club realized \$625 from the God's Acre Club, which is unusually good for only ten members. The returns, however, came in different ways. Much to our delight, several men were being developed into useful leaders, and from our God's Acre Club three new elders were elected. We feel that the Club has paid us more in good leadership gained than in the financial returns. Every one of the members is today more interested in Church work, more dependent upon God and more trustworthy as a servant. The Club offers the opportunity of inspiring its members with the full responsibility of Church work. When a man promises to give an acre to the Lord, he immediately feels that God's work depends upon him for its advancement, and he does not hesitate to assume his share of the responsibility. His spiritual life also grows as he becomes conscious of his partnership with God. Since he is a partner with God, he must be a partner worthy of the honor. There is no limit to the amount of good that can be accomplished through the agency of the Lord's Acre Club. If the pastor is wide awake and watches for his chances, he will be kept busy with personal instruction to individual members with reference to their relationship with God and the Church.

The success of the God's Acre Club depends entirely upon the minister. If the Club fails, no one is to blame but the minister. I do not mean to say that the minister must do the work. On the contrary, he must not do the work, but must see that his officers do the work. If the readers of this article will permit me, I shall offer some important suggestions that will enable any country preacher to organize and effectuate the above ideas.

1. First, you must believe it will work. If the minister does not have much faith in the proposition, he cannot expect his officers to believe in it. Believe it will work and never say to your officers you think it will work. It is vitally important that the pastor become conscious of the fact that it is God's Acre and not the Church's Acre. When the acre is given to the Lord it is His; and we must believe it. And until you have that much faith in the plan do not attempt it.

2. Do not be afraid to promise your members that if they will consecrate one acre to God during the year that He will not only bless His acre, but will bless their acres also. It has always troubled me that so many ministers are afraid to venture out on God's promises. Read Luke 6:38, and read it to your officers.

3. We must sell the idea to our officers. There is an inevitable law in the business of salesmanship, viz., that you cannot sell anything to anyone unless you are sold on it yourself. This Club will not work unless the minister is sold on it. And if he is sold on it, it will be an easy matter to sell it to others. The best plan to follow in most cases is to go to the man who is most likely to be interested, and sell it to him. After you have won your session, and organized your plans, it might be of advantage to secure the assistance of the county agent, who will be glad to help you. He can be of great benefit in helping the members to make the best of God's Acre.

Note to the Country Church Director

On February 23, 24 and 25 I visited the Bethany C Isle of Wight County. The county is the home famous Smithfield hams. Five years ago no Presbyterians were living in that county who are there. The Bethany Presbyterian Church, which resulted from work done by Rev. S. K. Emurian and of which Vernon L. Fisher is the present pastor, now has 100 members. At the morning Sunday School there were present 104 and the offering was \$7.40. One hundred and thirty-five attended morning worship. An Sunday School was visited in the afternoon and were 70 present. While they have only dirt roads was just after a rain, there were 202 present at the service.

Mr. Fisher has had the Country Church course Seminary and feels called of God to this work. years ago while a student in Union Theological Seminary Mr. Fisher, in one of his papers on the Country Church, wrote: "Much to my regret, my knowledge the Country Church is very meager indeed. All my life has been spent in the city. I wish I were in the country to write you more about the Country Church. I hope one of these days I will know more about it for it is where my heart is anyway." The community in the South offers for the Demonstration Pastorates

Henry W. McLaur
Country Church Director

"THIS AWFUL PRACTICE"

Egbert W. Smith

It is hard for one who has not traveled in Christian lands to realize the horrors of heathenism. Truly did the Psalmist declare "The dark places of the earth are full of the habitations of cruel men." It takes more than the thin veneer of modern civilization to change the heart or to reach down to destroy those deep-rooted evils and superstitions which have been sanctioned by the faith and practice of centuries. Rev. S. H. Wilds, of our Mission, tells of an incident that recently fell upon his own eyes. Writes Mr. Wilds:

"After about fifteen minutes, along came the traveling party returning to their village. With them they had an old woman, gray-haired and bent with age and hard work. Another woman with her had a native made hoe, the handle of which was short. The end of the handle to which the hoe was attached, had a large club-like knob. This crowd went along, the possessor of the hoe would give this old woman a severe blow with the club-end of the hoe. She was even knocked down. An old man went along with them, apparently the husband of the victim who urged her along as she fell, he helped her up roughly and pushed her forward. She had marks and bruises about the face from such ill treatment.

"We asked what was the trouble. They said that evil had happened in their village and she was accused of witchcraft, the medium of this evil was being thus treated in anticipation of their punishing her guilt. And in those hills away from civilization station or Government post, the witch with his trickery, with the consent of the community many times pronounce as punishment to get rid of the witchcraft, a treatment of fire brands, water over the naked body, or death.

"The death of an old worn out woman means a loss to them. They do not take into consideration the value that she has rendered to others by her hard toil. When her strength is spent she is no longer of any use and becomes a target for the 'wise man,' the witch doctor to show his cunning in discovering evil doers, thus gain the praise of the other villagers, to say nothing of the wealth he can rake in from such practices. They are in the game for the wealth they get out of it. The old women, the women who are poor, and strangers, are generally the victims of this awful practice.

"I thought as I looked upon this case that it was 'Darkest Africa' still alive with her practices going on along an automobile highway railroad being built through that part of the country and somewhere over head was the air mail from the West Coast of the Congo to Eliza a large white settlement over to the east great Cape to Cairo Railway.

"The only highway that will push back the savagery is the One Who said, 'I am the Way'."

WOODROW WILSON ONCE SAID

"I never went into battle; I never was under the fancy that it is just as hard to do your duty as when they are sneering at you as when they are shooting at you. When they shoot at you they can only take your natural life; but when they sneer at you, they wound your living heart, and men who are enough, steadfast enough, steady in their hearts enough to go about their duty with regard to fellowmen, no matter whether there are any cheers men who can do what Rudyard Kipling in his poems wrote, 'Meet with triumph and treat those two imposters just the same, for a nation to be proud of. Morally speaking, sneer and triumph are imposters. The cheering moment are not what a man ought to think but the verdict of his conscience and of the conscience of the consciences of mankind.'—Texas Advocate.

If you find yourself going downhill morally, stop, put on the brakes by breaking a bad habit. If you have kept of your best New Year's resolutions all year, you have something for which to be proud.

WOMANS AUXILIARY

Woman's Auxiliary, Presbyterian Church, U. S.
270-277 Field Bldg., Saint, Louis, Missouri.

SYNOCDICAL PRESIDENTS OF THE WOMAN'S AUXILIARY

- Alabama—Mrs. J. F. Hooper, 610 Mabry St., Selma, Ala.
- Arkansas—Mrs. F. B. Kegley, Wytheville, Va.
- California—Mrs. Walter Wilson, Arkadelphia, Ark.
- Florida—Mrs. W. G. Thompson, Jr., 3215 Obispo St., Palma Park, Tampa, Fla.
- Georgia—Mrs. E. G. Abott, 1315 Eberhart Ave., Columbus, Ga.
- Kentucky—Mrs. H. P. Cooper, Lebanon, Ky.
- Louisiana—Mrs. Charles L. Bodin, Box 79, M. R. A., Lake Charles, Louisiana.
- Mississippi—Mrs. J. S. Hicks, Holly Springs, Miss.
- North Carolina—Mrs. Walter Craven, 223 Frances St., Excelsior Springs, Mo.
- South Carolina—Mrs. G. V. Patterson, Gastonia, N. C.
- Tennessee—Mrs. L. Fountain, care O. P. C., Durant, Okla.
- Virginia—Mrs. W. O. Brownlee, Due West, S. C.
- West Virginia—Mrs. Ross Woods, R. D. No. 4, Lewisburg, Tenn.
- Texas—Mrs. J. W. Culver, Texas Military Academy, San Antonio, Texas.
- Virginia—Mrs. C. R. Vaughan, 319 Mountain Ave., Roanoke, Va.
- West Virginia—Mrs. J. McD. Lacy, Elkins, W. Va.

KINGSTON AUXILIARY

Woman's Auxiliary of Kingston, S. C. Presbyterian Church has recently been organized into three circles. These circles were named for three good men of our church who today are in glory. Circle One was named for Mrs. Elizabeth Lem-Circle Number Two was named for Mrs. Jan-Quattlebaum, and Circle Number Three was for Mrs. Hazel McNeil. The active interest of these three women once took in the work of this will inspire the names of the circles to achieve things for the Master.

ANDERSON AUXILIARY, CENTRAL CHURCH

During the Week of Prayer and Self Denial for the Missions the Woman's Auxiliary of Central Presbyterian Church of Anderson, S. C., held meetings afternoons to study Dr. Egbert W. Smith's "The Desire of All Nations." The meeting was opened with Stewardship Devotion. One or two chapters of the book were taken up, presented by members of the Auxiliary. The walls of the Auxiliary room were beautified with appropriate posters and mottoes, as well as of the nations in which our missionaries are and the Christian flag, and the slogan "For-ward was kept ever before us." Afternoon every member present was given a slip of paper upon which appeared the name of one missionary, and asked to include that mission in her prayers that night. One station was held each day and thus every foreign missionary membered individually in prayer during the

attendance at the meetings was good. Great interest in Dr. Smith's excellent book and a renewed enthusiasm for the cause of Foreign Missions were shown and the self denial offering for this work was a goodly sum. At the completion of this study the books were given over to the Senior Christian Endeavor Society. They studied in their regular meetings, one chapter presented at each meeting. The Junior Christian Endeavor Society studied mission work in Africa as their text "Black Treasure." The February Inspirational meeting of the Auxiliary was followed, under the leadership of the Secretary of Foreign Missions. The meeting was inspiring, and was very well attended.

WILMINGTON PRESBYTERIAL!

Wilmington Presbyterian Auxiliary will meet in N. C., April 4, 5, opening meeting, 9:30 a. m. Executive Committee meeting, 8:00 p. m., Wednesday. Names of delegates, date and manner of arrival. Miss Winnie Faison, Faison, N. C., chairman of Hospitality Committee, before March 20, so that arrangements may be provided. A good program has been arranged, and the various phases of our work presented by outstanding speakers. We are glad to hear of Dr. George Worth, superintendent of our mission at Kiang Yin, China, to be our foreign missionary. It is earnestly desired that each local church will send their full quota of delegates to throughout the session. Mrs. W. T. Bannerman, President.

A FINAL APPEAL

As we are approaching the last weeks of our Church year, the time when we round up our annual budget and pay what all dues are paid. Usually these payments are made monthly by the Auxiliaries. They find themselves often able to add a little more above to some desired object from the surplus. The following is the condition this year. We are way behind in our payments to the Assemblies and probably also to S. and P. Home Missions. The following statements from our Executive Committee will startle you as they did me: The Auxiliaries are more than \$52,000 behind in their gifts to Foreign Missions as compared with this year. We have given \$5,000 less to Assembly's Home Missions this year than last. There is a small increase in our gifts to Christian Education and Ministerial Relief and a shortage of \$1,000 to Sunday School Extension. It is not so appalling indeed should the Auxiliary Report show a decrease in our total gifts

for the first time since we were organized seventeen years ago? I know you are determined it shall not occur while you are President of your Auxiliary.

Will you not earnestly set to work at once to see that your Auxiliary budget shows no deficit to any cause this year, but instead shows the increase of 5 per cent called for the Standard?

Prayer and work will accomplish this and save our Mission work from curtailment and disaster. I know you will see that your Auxiliary reaches our goal. We're counting on you!

Faithfully yours,
Hallie P. Winsborough.

OUR BELOVED SUPERINTENDENT

The women all over the Church will be interested to know that while Mrs. Winsborough has not been well enough for full work in her office this winter, she now reports that she is making a slow but sure recovery in the sunshine of Texas.

PRESBYTERIAL MEETINGS IN MARCH

- State, Presbyterian, Place of Meeting, Date:
- South Carolina, Charleston—Charleston, S. C., Mar. 26, 27. Send literature to Mrs. C. C. Price, 72 George St., Charleston, S. C.
- Texas, Brazos—Angleton, Texas, March 21-22-23. Send literature to Mrs. Ray Gayle, Angleton, Texas.
- Texas, Western Texas—Beesville, Texas, March 26-28. Send literature to Mrs. W. F. Barnes, care Rev. H. M. Cunningham, Beeville, Texas.

NEW PRESIDENT SOUTH CAROLINA AUXILIARY

Mrs. Parker E. Connor, of Edisto Island, is the new president of South Carolina Synodical Auxiliary. Mrs. W. O. Brownlee, of Due West, the retiring president, has taken up work at the Highland Institute, at Guerrant, Ky., one of our home mission schools. Mrs. Brownlee has made an efficient and enthusiastic president, and her personality and leadership will be missed. She is also an appreciative reader of the Presbyterian Standard. In expressing her appreciation, she adds, "The Young People's Department and the Sunday School Lessons have been especially helpful."

SYNOCDICAL OF APPALACHIA

Dates and Places of Meetings of Presbyterian Auxiliaries

- Knoxville Presbyterian, Athens, Tenn., April 22-24.
- Asheville Presbyterian, Franklin, N. C., April 24-26.
- Abingdon Presbyterian, Bristol, Va., April 30-May 2.
- Holston Presbyterian, Kingsport, Tenn., May 1-3.
- Mrs. C. E. Dorsey, Synodical Secretary.

BIRTHDAY OBJECTIVES

The Auxiliary will soon be celebrating another birthday. 1929 will bring a gay Mexican party, festive with flowers and the red, green, and white which Mexico loves. For this year our gifts go to the equipping of two schools for girls in Mexico, at Chilpancingo (Chil-pahn-si 'ng-go) and Zitacuaro (Zee-t'ah-quah-ro).

At Chilpancingo you will find the Wallace Memorial school under the leadership of Miss Alice McClelland. At Zitacuaro is the Centenarista school in charge of Miss Lettie Beaty.

The demand for our Mexican girls who graduate from these schools now is very great; the demand for their service will grow as they are even better trained, for the Mexican government in its heroic effort to educate its 80 per cent illiterate masses, are asking for our trained Christian girls as fast as they graduate. Educational boards are finding it difficult to find teachers of moral character and of the love for others which will carry them out into Mexico's hard places. Our schools send out girls who are veritable torches in their communities, for they burn for Christ and teach things not in words to their pupils and patrons.

Into Christian homes, into the nursing and teaching professions go the girls, soul-winners, who will be ours in nearer sense through our share in the Birthday gift.

You are having two schools for one Birthday, so—
Double Your Offering
is our slogan.

CHARLESTON PRESBYTERIAL

Presbyterial Auxiliary will hold its annual meeting in the Second Presbyterian Church, Charleston, S. C., on Tuesday and Wednesday, March 26-27. Some features of interest will be as follows: We shall have with us Rev. C. W. Caldwell, of China, Miss Sue Haley of Assembly's Home Missions Office, Atlanta, Ga., Miss Bowman of the Presbyterian Committee, Richmond, Va., and Rev. John McSweeney, President of Presbyterian College, Clinton, S. C. Miss Amey Allan will conduct a "Methods Period," for the solving of Auxiliary problems. A good attendance is hoped for. J. L. G.

COLORED AUXILIARY

The Woman's Auxiliary of North and South Carolina Presbytery will hold its second annual meeting March 27-29, 1929, at Bishopville, S. C. The officers are, president, Mrs. A. J. McQueen; vice-president, Mrs. Janie Manning; secretary, Mrs. E. E. Strong; treasurer, Miss H. R. Blue. Churches to be represented are, Bethel, Bishopville, Golden Hill, Hartsville, Mount Hebron, Montpelier, New Liberty.

OKLAHOMA SYNOCDICAL

Indian, April 18, 19, Cold Spring (Gay, Okla.), Durant, April 23-25, Holdenville, Mangum, April 24-26, Cordell.

Emma McBride, Cor. Sec.

ARE YOU A NEW OFFICER?

If so, order a leaflet explaining your duties, free, just inclose postage.

If you are a new president, order Greeting Cards with envelopes to send out to the new members, 25c per dozen.

If you are a new Circle Chairman or Secretary of Christian Social Service, order the new Christian Social Service Report Blanks to use in reporting activities for "others," price 40c per 100; 6c per dozen. These report blanks are just off the press.

Department of Woman's Work,
270-277 Field Bldg., St. Louis, Mo.

PACKAGES

- Organization package of literature, price 35c.
- Package of literature for the treasurer, price 10c.
- Spiritual Life Package, price 10c.
- Prayer package, changed quarterly, price 10c.
- Package of Christian Social Service Literature, price 15c.
- Package of free literature for Secretary of Literature, 3c postage.
- Package of free literature for Secretary of Foreign Missions, 3c postage.
- Package of free literature for Secretary of Home Missions, 3c postage.
- Package of free literature for Secretary of Young People's Work, 3c postage.
- Package of free literature for Secretary of Christian Education and Ministerial Relief, 3c postage.
- Department of Woman's Work,
270-277 Field Bldg., St. Louis, Mo.

PEE DEE AUXILIARY

Pee Dee Presbyterian Auxiliary will convene at Marion, S. C., on March 28th and 29th. A most interesting program has been arranged. There will be several noted speakers on the program. Nina Carmichael.

SOUTH CAROLINA AUXILIARIES

- Following the the dates for the meetings of the Presbyterial Auxiliaries of South Carolina:
- Charleston—Charleston 2nd Church, March 26-27.
- Pee Dee—Marion, March 28-29.
- Harmony—Sumter, April 2-3.
- Congaree—Camden, April 4-5.
- Bethel—Sharon, April 9-10.
- Enoree—Reidville, April 11.
- Piedmont—Honea Path, April 12.
- S. C.—Long Cane, April 13.
- Marion Seabrook Connor.
- Edisto Island, S. C.

WOMAN'S WORK IS COMPARED

Under the efficient leadership of the past President, Mrs. I. M. Keels, Congaree has gone forward, showing improvements along all lines.

This Presbyterial is composed of twenty-one auxiliaries, which are 100 per cent in registering every woman on the church roll as a member of the Auxiliary.

The annual meeting of the Presbyterial was held in April at Trenton and was characterized by the spiritual atmosphere which permeated every session, and the good fellowship of the women working together for the Master. Several fervent prayers of thanksgiving were offered for blessings received during the year.

In July the President attended Montreat Training School for Leaders; an executive of Synodical, and the Presbyterial President's Conferences.

The four Group Conferences which were held this Fall had splendid attendance at each. Much interest was manifested, and they resulted in renewed zeal and great inspiration. We are much indebted to Miss Edith Foster of Brazil for the splendid missionary addresses given. At each Conference, the program was so arranged that time was given for the study of methods and duties of officers. This was made possible by the co-operation of Presbyterial officers and cause secretaries attending.

Congaree was well represented at Montreat during Summer Conferences. Thirteen attending, and sent delegates to Conference for Colored Women at Benedict College.

A majority of auxiliaries in this Presbyterial have paid in full their quota to Ft. Hill Church at Clemson, and several others have contributed. We have also contributed to P. C. at Clinton, and were 100 per cent in our Birthday Offering.

Mrs. J. P. Elliott,
President Congaree Presbyterial.

MECKLENBURG PRESBYTERIAL

The annual meeting of the Mecklenburg Presbyterial will be held at Hamlet, N. C., in the Presbyterian Church, April 25, 26. Mrs. A. A. Walker, president, requests that delegates be on hand promptly at 10 a. m. An interesting program is being arranged.

Mrs. M. C. Davis, Cor. Sec.

Men-of-the-Church

Presbyterian Church in the United States

REV. J. E. PURCELL, D.D., Executive Secretary
HENRY GRADY BUILDING
ATLANTA, GEORGIA

REV. JOHN L. FAIRLY, D.D., Wilmington, N. C.,
Editor in Charge of Men-of-the-Church Department

SECRETS OF A SUCCESSFUL ORGANIZATION

W. D. McInnis, Mt. Holly, N. C.

No doubt the experience of practically every pastor has been just about the same in his work with the Men of the Church. He has truly worked with them but there have been discouragements and failures. My experience has been no different from all the rest, but I do believe that now, after wandering in the woods and fog for a long time, we have at last gotten upon the road that will lead us out into the light.

We have an organization in our church now that is about five months old, and it has all of the attributes of youth, enthusiasm, willingness to work, and best of all, possibilities for a fully developed organization rendering a great service to the church and community. With this organization functioning as it is, and with three absolute failures before me, I am convinced that three things are necessary before the Men's Work in any church can be made to go.

The Pastor Must Be Sold

First, the pastor of the church must be entirely "sold" on the idea of the Men-of-the-Church. It is no easy task to convince a pastor that it can be done. He has had too many failures before, but he MUST forget those failures. He must forget the mistakes that have been made in the past, both by himself and by the church, in failing to provide him with a workable program, and look only to those things which are before. The pastor must come to the place where he is willing to do as one pastor in our Presbytery said he had to do before he succeeded with the men in his church, he must be willing to "SWEAT BLOOD." The Lord can go over the head of the pastor in this work, but I don't believe He will. When we begin to check up on the reasons why we have failed, in the great majority of instances we find the cause right here. As long as a pastor is not willing to give the time and the thought and the effort to this work, it is a failure.

An Interested President

Second, there should be at least one other man in the church who is as interested as the pastor, and this man should be the President of the organization. I have talked to a great many ministers who have told me that their organization faded out simply because of the President. In our organization we were fortunate in getting a Christian doctor to head it up. Contrary to the average doctor, he puts the work of the Lord above his own noble profession, and his whole soul and body is in the work.

Group Leaders

The third and last necessity are your group leaders. These should be the most consecrated and active men in your church. It is upon them, after all, that the organization is to rise or fall. They should have the ability to lead and should command the respect and the confidence of men. Get them from any walk of life, but be sure and get CHRISTIAN MEN.

You will say that those three things are easy to find, and that you can meet those requirements very readily. Maybe you can, but it took us three years to do it, and at that we are not entirely successful.

After you have prepared the ground thoroughly; after you, as a pastor, are deeply interested; after you have your President with you and your group leaders in mind, you are ready to perfect your organization. Don't be in a hurry about it. The things that last are the things that were years in the making. My little boy can build a house of blocks in a minute, but I can come along and blow it down with my breath. When we were ready we asked our ladies to serve us a supper. We advertised the meeting from the pulpit, in the local paper and by word of mouth. We went out and literally "compelled them to come in." We prayed constantly for the success of the meeting, and it was a success. Rev. H. N. McDiarmid, of Shelby brought us the inspirational address. He knows men, and has one of the very few successful organizations in our Presbytery. After his address the nominating committee brought in their report and the men elected the President, Secretary and Treasurer at their suggestion. In the weeks that followed the group leaders were appointed, notified, and at our second monthly meeting they outlined their individual plans. Each man in the church was placed in a group, these groups consisting of approximately twelve men each. Name your groups anything you may wish, but be sure that every man in the church is placed in some group. The department chairmen should also be given careful consideration, but their responsibility is not nearly so great as the group leaders. A great many organizations think they can function with only the group leaders, or only the department chairmen, but that is a mistake. We failed right there once.

After your organization has been perfected you are ready for work, and the way in which you go about this work depends entirely upon your own local condition and needs. The Department of Men's Work in Atlanta does not know what our little church here in Mt. Holly needs. Their plan of organization is so flexible as to enable any church to adopt it, and still meet their own needs. The closer you can stick to their suggestions, though, I have found, the better it will be for your organization. Before our new church year begins the executive committee will map out our work for the

year, and that committee will have before it the definite needs of our own church.

We meet once a month, the first Tuesday night. The different circles of the Auxiliary serve a supper before the meeting. In our case the supper must be a substantial one, for we have several men who work and work hard. Salads and nick-nacks would not satisfy them. They need something that will really satisfy, so the ladies know to always have a real meal. There is no charge, any one can pay who wants to, but thus far the average has been over seventy-five cents a plate. A great many churches find a difficulty here, but we find this no trouble at all. The men are glad to pay for a real meal once a month.

After the supper we adjourn to our meeting room. We have found it very unwise to have our meeting in the dining room. The supper is but a means to an end, and it is almost impossible to get the right atmosphere in the place where you eat. The men will want to smoke or recline in the chairs unless you get them in a different room. Once there, we carry out the program for that particular month. The ones to participate have been notified well in advance and are prepared. We follow the suggestions given in the Monthly Programs and Service Suggestions as closely as possible. The Worship Program and the Educational Program are both very fine as given there. Seldom is a change necessary. The service program, however, we have found to be the weak spot in these outlines. There is entirely too much suggested for the men to do, and we have made our own service program which we are trying to follow. If the committee would consider a suggestion, and I am sure they will gladly, I would suggest that they cut down on this Service Program. Make it easier. The Men's Work in our church as a whole is on its first legs, and we will have to feed these men on milk for awhile until they are able to digest strong meat.

As I have said, we are yet young in our organization. At the close of next year, with God's blessing during that time, I believe we can give you an account of some great accomplishments by our men. In the short time we have been going, I know that we have accomplished one thing. We have captured the interest of the men to the extent that they will come to the meetings and take part when called upon. That in itself is no little thing.

Monthly Programs and Service Suggestions, 1929-1933

The new Year-Book of Programs and Service Suggestions is just off the press. It is neatly and attractively the same as last year, being built around worship, education and service. The service program, however, has been simplified and placed in the appendix. Detailed suggestions are given for the President, the Council, the Leader, the Speakers, and the Group Leaders. These suggestions, arranged for every type of church, will have to be adapted to the local organization, but should prove helpful. Another addition is the time schedule. Each part of the service has its own time allotted, and it is printed in connection with each program.

These programs are issued by the Department of Men's Work, Henry Grady Building, Atlanta, Georgia, Rev. J. E. Purcell, Secretary. The price is \$1.50 per dozen, seventy-five cents half dozen, and fifteen cents each.

Literature on Men's Work

- No. 10. Constitution of the Men-of-the-Church.
- No. 1. The Men-of-the-Church. How Shall We Begin? (Companion leaflet to Constitution.)
- No. 15. The Work of the Department Chairman in the Men-of-the-Church. (A leaflet on each Chairman's work.)
- No. 12. The Working Group.
- No. 11. Monthly Programs and Service Suggestions (Price: \$1.50 per dozen; 75c half dozen; 15c each.)
- No. 2. Outline of Suggestions. (A plan for a short study course preparatory to organization)
- No. 3. Executive Committee and Council.
- No. 7. Meetings for Men.
- No. 5. The Men-of-the-Church in the Small Church.
- No. 6. Questions and Answers on the Men-of-the-Church.
- No. 4. Constitution of the Men-of-the-Presbytery.

DOUBLE THE SALARY

Let us double the salary of the country pastor. All will agree that he needs it. There are hundreds of small country churches in the General Assembly and, even in groups of two to four, are unable to pay a living salary to the pastor. The salary must, in many cases, be supplemented from home mission funds. Many such churches are vacant for want of men and means. Is there a remedy?

The auto and better roads have wrought great changes in our day.

The state has consolidated the public schools and perhaps we shall, at some time, be able to consolidate the churches, but it is hard to get people to abandon the old church and the burying place of their fathers. In the meantime, can we not change the "grouping" and give the pastor more churches? Every church wants a morning service at least once a month. If we can increase these "morning services" we can increase the number of churches in a charge. This can be done.

A pastor can preach at ten o'clock and, in an automobile, he can go ten or twenty miles and preach again at eleven thirty or twelve o'clock. By using the same sermon, he will expend no more energy than he now does, assisting in the Sunday School and perhaps, teaching a class, and preaching one sermon. Then, instead of going home with some family and dining, he can have a lunch in his automobile and go ten-twenty or forty miles and preach (the same sermon) at an afternoon appointment. After resting an hour or two, he can have an evening service and be at home in time for a night's rest.

In this way he can reach six or eight churches, give them as many services as, on the present plan, he can do to two or three.

The situation is similar in regard to pastoral help. The old style of "spending the day" is thing of the past. Domestic help is scarce and uncertain. Country life as well as city life has undergone great changes. We have taken the place of visits. With the aid of the mobile and good roads, a minister can do three times as much pastoral work as his father could do with a horse and buggy.

This plan would supply nearly all our churches with pastors and, in many cases, enable the pastor to be free from worldly cares and avocations."

C. W. Maxwell,

Chairman of Home Missions in Roanoke Presbytery, South Boston, Va.

AN ILLUSTRATION OF THE TITH

Rev. J. S. Crowley

(This story was told to the writer, by Mr. S. E. I. Ruling Elder in the First Presbyterian Church, Orlando, Fla., in the year 1901. The writer had just returned from the Congo Free State, Africa, and while at home he visited the churches as far as he could, in the interest of Foreign Missions; and while in the home of Mr. Ruling he related unto him this story. It may do some good as the writer knows it has done others good.)

When I lived in a certain town in the state of Georgia a few years ago, our pastor preached a sermon on the Tith, and plead earnestly for a generous offering from the members of our church. As a Tither my amount all prepared, and was overjoyed for the privilege of helping our missionaries who had sacrificed much to carry the Gospel to the heathen, as I could go myself. And when the Deacons took the offering was beside me a man whom I knew positively to have cleared net Four Thousand Dollars that year. I remember that his little boy was sitting with him. Before the plate was offered to us I saw something I would not have seen for anything in the world. The man sat there with his silk (stove pipe) hat beside him wore a long Prince Albert coat and had on a pair of kid gloves. He held the amount of his offering in his hand, and for some cause, he dropped it. I had to go for it rolled almost under my foot and I had to go to my foot in order for him to pick it up. It was the amount of nickel. I then and there offered a prayer for his behalf. I said to myself, "Something bad will happen to this man." But I prayed earnestly for him. Long afterwards he was unfortunate and lost his position, and for months he was not able to do anything to do. I was a merchant and he was in my debt for more than fifty dollars. Finally he was able to get a position with the railroad company at another town almost one hundred miles away. He did not have the money to move with, and finally came to me begging his position and circumstances, for a loan of fifty Dollars. He said he would have to pay me on a installment plan as he was only offered fifty dollars a month. The man paid me in full in the course of two years. After that I lost track of him but kept him on my prayer list, never forgetting to pray for him to the Throne of Grace. After some years a merchant called on me and he was telling of his trips to a certain part of Georgia. Then I asked him if he ever met a man in a certain town by the name of "Why yes," said he, "He is the depot agent and good farmer, runs a store and does a good business. I want to know something about him in his life, can you tell me anything about that?" I opened up. "That man is a wonder." He is in my community where there was no church nor Sunday School. He started a Sunday School in his own house, and afterwards he built a church. He tithes his income. I am a preacher to come over to that little church next month. He is the superintendent of the Sunday School and conducts services himself when there is no preacher. Mr. Ives said "That gives me great joy to hear good news." Does it pay to pray for another? I pay to worship the Lord with the due portion which belongs to him? Westminister, S. C.

A famous and eccentric clergyman of Philadelphia, walking down a principal street of that city was met by a stranger who said, "Mister, can you tell me how to find the sheriff's office?" The minister instantly and said, "Yes, sir! Every time you see a man who spends ten dollars spend ten!" Without delay the preacher on.

AMERICA

"It's fine to see the old world, and wander up and down Amid the ancient palaces and places of renown; To admire the crumbling castles, and the statues of kings, But now I think I've had enough of antiquated things."

"O, London is a man's town, there's power in the air And Paris is a woman's town with flowers in her hair And it's sweet to dream in Venice, and it's great to see Rome, But when it comes to living, there is no place like home."

"I know that Europe's wonderful, yet something is missing to lack;

The past is too much with her, the people looking for the glory of the present is to make the future better. We love our land for what she is, and what she has."

"So, it's home again, and home again, America My heart is turning home again, and there I long to be In the land of youth and freedom, beyond the ocean Where the air is full of sunlight, and the flag is flying stars."

DEPARTMENT OF SYNOD'S WORK

CONDUCTED UNDER THE AUSPICES OF THE COMMITTEE OF TWENTY-SEVEN APPOINTED BY SYNOD TO PROMOTE ITS ACTIVITIES

REV. A. D. P. GILMOORE, D.D. *General Chairman*
Wilmington, N. C.

Synod of North Carolina

REV. E. E. GILLESPIE, D.D. *Executive Secretary*
P. O. Box 1124, Greensboro, N. C.

The Assembly, Synod and Presbyteries Report All Causes Suffering For Lack of Funds

REMEDY

PRAY YE THE LORD OF THE GOLD AND SILVER AND THE CATTLE UPON A THOUSAND
S THAT HE THRUST MORE FUNDS INTO THE TREASURY—THEN SEEK TO ANSWER
PRAYER BY SACRIFICIAL GIVING.

URGE THE PAYING OF WHOLE BUDGET

Divide all Funds on PERCENTAGE BASIS

The following is the percentage distribution of the Benevolent Funds for the year beginning April 1, as approved by Synod, with the names of the Treasurers to whom the funds are to be sent. The percentage is to be calculated on the basis of the total receipts for the Benevolent Budget and should be distributed at least once each quarter. The churches are urged by Synod to carefully observe this schedule of apportionments and thereby equalize the Benevolent Funds among the Causes.

Cause	Per Cent	Treasurer
Foreign Missions	33.3	Mr. Edwin F. Willis, Box 330, Nashville, Tenn.
Assembly's Home Missions	16.	Mr. A. N. Sharpe, 1522 Hurt Building, Atlanta, Ga.
Asian Education and Ministerial Relief	7.5	Mr. John Stites, 5th and Market Sts., Louisville, Ky.
Religious Education	2.	Mr. R. E. Magill, 6-8 N. 6th St., Richmond, Va.
Assembly's Training School	.6	Mr. Geo. W. Call, Union Bank, Richmond, Va.
Orphan Cause	.6	Mr. Gilbert Darling, Bible House, New York City.
Women's Home Missions	10.	Dr. E. E. Gillespie, Box 1124, Greensboro, N. C.
Orphan Asylums and Colleges	8.7	Mr. F. L. Jackson, Davidson, N. C.
Theological Seminary	1.3	Mr. W. R. Miller, Richmond, Va.
Men's Home	7.5	Mr. Jos. B. Johnston, Barium Springs, N. C.
Presbytery's Home Missions	12.5	Treasurer of Home Mission Funds in the Presbytery.

PAY FULLY :- REMIT PROMPTLY

CHURCH NEWS

AGED SISTER OF EDITOR PASSES TO REWARD

In Birmingham, Ala., March 7, 1929. Miss Mary C. Bridges, sister of Rev. J. R. Bridges, aged 93 years, and one day. A long life, spent in the service of others.

PERSONAL

Rev. J. Mercer Blain and Mrs. Blain will be at 322 Hillary St., New Orleans, La., for a while. They are giving up their address in Charlotte, N. C.

TWO MINISTERS IN CHARLOTTE HOSPITALS

Rev. W. S. Hamiter, of Chester, S. C., a member of Mecklenburg Presbytery, who gave up his pastorates at Pineville and Banks last spring is in the Matheson Clinic, Charlotte, having undergone a second operation on his eyes. Later he expects to pass through the ordeal with the other eye. At this writing he is doing well, and will be glad to see his friends.

Rev. E. C. Bailey, of Hartsville, S. C., Pee Dee Presbytery, is at the Charlotte Sanatorium, and under the physician's care. He will also be glad to see friends who call.

MASSANETTA YOUNG PEOPLE'S CONFERENCE—JULY 16-22, 1929

The Massanetta Young People's Conference will open with a brief address at the auditorium on Tuesday evening, July 16, at 8:00 o'clock, closing on the night of the 22nd.

Bible study will be an outstanding feature of the conference and all delegates are expected to join a Bible study class and enroll for one required textbook class and one elective course. A postgraduate course will be offered for those who have completed the nine units in the Young People's Training Course.

The required courses are as follows:
Home Missions, instructors, Rev. J. E. Hemphill, D.D., Rev. E. M. Delaney.

History and Doctrine of the Presbyterian Church—Instructors, Rev. E. T. Wellford, D.D., Rev. John B. Gordon.

Stewardship—Instructor, Rev. Z. V. Robertson.

Elective Courses:
Sunday School—Instructor, Miss Clarabel Williams.

Vacation Church School—Instructor, Mrs. Grover Taylor.

Foreign Missions—Instructors, Rev. D. W. Richardson, D.D., Mrs. D. W. Richardson.

Christian Endeavor—Instructors, Rev. Paul K. Buckles, Rev. W. W. Grover.

Vocational Guidance—Instructor, Miss Louise Slack.

The Rural Church—Instructor, Rev. H. W. McLaughlin, D.D.

Auxiliary Organization and Administration—Instructor, Mrs. W. H. Hobbie.

Social and Recreational Leadership—Instructor, C. R. Warthen.

Methods With Young People—Instructor, Rev. Jno. L. Fairly, D.D. (For adults who are leaders of young people).

Postgraduate Course:
A Study of the Pupil—Instructor, Miss Anna D. Elmore.

A Bible course on The Teaching Value of the New Testament will be offered for all adults who attend the conference and who are not working in a clan organization. Those who do satisfactory work will be given credit on the Standard Leadership Training Course. This course will be taught by Rev. R. L. St. Clair, pastor of the Second Presbyterian Church, Staunton, Va.

All delegates who are working for one of the degrees in The Order of Massanetta will be expected to submit their Home Activity Program, properly filled out and signed, to the Director of the Conference on arrival at Massanetta.

The inspirational addresses will be delivered by Rev. Dwight M. Chalmers, pastor of the First Presbyterian Church, Charlottesville, Va. Conference hour will be in charge of Rev. Robert W. Miles, pastor of Westminster Presbyterian Church, Lynchburg, Va.

Rev. Jas. H. Taylor, D.D., pastor of Central Presbyterian Church, Washington, D. C., will have charge of the devotional services each morning. Rev. Chas. L. Nisbet, pastor of the First Presbyterian Church, Norton, Va., will be director of the conference music, and Miss Helen Brickey will be pianist. Mr. D. V. Blayney, City-Wide Boys' Work Secretary of the Central Y. M. C. A., Richmond, Va., will have charge of the recreational program of the conference.

Rev. E. C. Caldwell, D.D., of the Union Theological Seminary, Richmond, Va., has been secured to teach the clan leaders for one period each day the Bible Course that they are expected to give to their clan groups.

The following have been secured as clan leaders:

Miss Jean B. Stribling, Miss Manira Hoon, Miss M. Alice Gronau, Miss Henrietta C. Dunlap, Miss Barbara Schwarz, Mrs. Z. T. Piephoff, Miss Frances Hesser, Rev. P. Cary Adams, Mr. B. A. McIlhane, Mr. Thomas Cook, Mr. Frank Hoffman, Mr. Paul Selbe, Mr. Z. T. Piephoff, Mr. Harold Dudley, Rev. Jas. C. Wool, Mr. W. A. Christian, Jr., Mrs. J. W. Elliott, Miss Alice D. Scott, Mrs. H. W. McLaughlin, Miss Marguerite Edgar, Miss Gertrude Mason. (Others to be added).

ANNUAL REPORT OF PRESBYTERIAN HOSPITAL—CHARLOTTE, N. C.

The hospital, during the year 1928, has rendered the finest service of any year under the present management, and at the same time shows the best financial statement

of any year during the same period. Many friends of the institution have had a part in this fine work, and to all these, the Trustees and Management wish to express their sincere appreciation.

The physical plant is in better condition than it has been for years, the entire interior having been painted during the closing months of the year, and much new furniture added.

The daily cost per patient was reduced from \$3.99 in 1927 to \$3.81 in 1928.

It has been felt by some that because of the large rooms and spacious grounds, we cannot operate the Presbyterian Hospital economically. But facts prove the contrary. We have not yet gotten figures for 1928, but the Duke Endowment has furnished a comparative statement for the year 1927, comparing the daily cost per patient of our hospital with the average daily cost per patient in sixteen similar hospitals in the Carolinas. The statement shows the average daily cost per patient in the sixteen hospitals to be \$4.27, while the daily cost per patient in our hospital was \$3.99, or 28 cents below the average.

The charity done by the hospital during the year cost \$26,868.12. The gifts for charity from the churches, the Duke Endowment, the city and county, and other charitable institutions, amounted to \$14,564.26, leaving a balance of \$12,303.86 contributed by the hospital.

It has been the earnest endeavor of the management of the hospital to so permeate the hospital with the spirit of Christ that His influence may be felt by all who enter our institution.

Below, we publish a balance sheet for the year 1928. On December 31, 1927, the assets in excess of liabilities was \$151,874.65, on December 31, 1928 the assets in excess of liabilities was \$168,861.72, or a gain of \$16,987.07.

Why Patronize the Presbyterian Hospital?

The question is sometimes asked: Why should I patronize the Presbyterian Hospital when its charges to me are as high as those of other hospitals? Here is one answer: If you, during the year, have been a patient in the Presbyterian Hospital, and have occupied a room for which you have paid \$4.00 per day or more, you have contributed to its charity, and have had a part in its great ministry to the poor.

Balance Sheet as of January 1, 1929

ASSETS	
Cash on hand	\$ 4,643.39
Accounts Receivable	3,155.93
Furniture and Fixtures	49,672.17
Real Estate and Buildings	222,240.33
Inventory	6,548.64
Cash Surrender Value of Life Insurance	16,287.52
Prepaid Interest	1,841.66
Prepaid Insurance	1,402.47
Endowments	11,600.00
Total	\$317,392.11

LIABILITIES	
Accounts Payable	\$ 3,530.39
Notes Payable	145,000.00
Total Liabilities	\$148,530.39

SURPLUS ACCOUNT	
Assets in excess of Liabilities	\$168,861.72
Total Liabilities and Surplus	\$317,392.11

THORNWELL ORPHANAGE—S. O. S.

The situation at Thornwell Orphanage is worse than serious. It is critical.

For the eleven months, April 1, 1928, to March 1, 1929, receipts from the three Synods of South Carolina, Georgia and Florida have been \$17,416.22 less than for the corresponding months last year.

South Carolina has given	\$ 6,431.66 less
Georgia has given	7,222.15 less
Florida has given	3,762.41 less
Total	\$17,416.22 less

Our deficit on support March first was \$36,000.00. It was \$27,000.00 one year ago.

We have done our best to keep down expenses. If receipts from the Synods had been up to last year the deficit would have been reduced from \$27,000.00 a year to \$19,000.00 March first, this year.

We are turning away children who are in distressing need of our help, because we fear to admit them under present conditions. Unless our friends come to our immediate help we will be forced to close some of our cottages.

Pray that God may even now show you your privilege of helping provide for the 330 children under our care.

Make checks payable to Thornwell Orphanage.

Yours with a burdened heart,

L. Ross Lynn, President.

Clinton, S. C.

FOUR THOUSAND DOLLARS IN PRIZES FOR TWO BOOKS

Under the condition of the John C. Green Income Fund the American Sunday School Union is seeking by the prize contest method to secure manuscripts for two books on popular religious themes. The subjects and conditions as set forth in their announcement are suggestive; and the generous prize offer for each successful manuscript should prove an inducement to writers. This announcement will be sent to anyone on request.

They offer a prize of \$2,000 for a manuscript on "Religion in Education" and another prize of \$2,000 for a manuscript on "The Heroic Appeal of Christianity to Young People."

The manuscript on the subject of "Religion in Education" should show, according to the announcement, "the educational worth of the Bible, and of religious teaching based upon it." The style should be popular and readable, with a wide appeal. It "should have a convincing message to voters, lawmakers, parents and teachers."

The offer of a prize for a manuscript on "The Heroic

Appeal of Christianity to Young People" is "based the conviction that our young people will find in Christianity, when rightly presented to them, a gripping appeal to the finest and noblest living." The form of manuscript may be what the author chooses.

The contests close March 1, 1930. The Editorial Department, American Sunday School Union, 1816 Walnut Street, Philadelphia, Pa., will furnish full particulars on request.

NORTH CAROLINA

Mooreville—At a recent election the following men were elected elders: Mr. H. N. Johnston, Sr., W. D. McLelland and Mr. B. M. McNeely. Four were chosen at the same time: Mr. P. B. McNeely, H. N. Johnston, Jr., Mr. S. H. Price, Mr. W. B. B. Sr. These men will be ordained and installed the Sunday in March. They are all good men and strengthen our official force.

On the second Sunday of March we closed a evangelistic meeting, in which the preaching was done by Dr. J. E. Flow, superintendent evangelist of Concord Presbytery. The sermons were clear, Scriptural and convincing. Four young people were received into the fellowship of faith. Quite a number of the Christian re-consecrated their lives to the service of their Master.

With the end of March Miss Claudia Fraser, who has been our director of religious education, will terminate her service with this church. She takes up the same under the direction of Concord Presbytery. We are sorry to give her up, as she has rendered fine service in our congregation. At the same time we feel she goes to a larger sphere of activity.

R. A. W.

Mecklenburg Presbytery will meet at Steele Church, Tuesday, April 9, at 8 p. m.

Concord Presbytery meets in regular spring session in the First Presbyterian Church, Statesville, Tuesday, April 16, 1929, at 8 p. m.

E. D. Brown, Stated Clerk

Cherryville—An outstanding demonstration of personal work by one consecrated layman in this city has resulted in the organization of a Men's Bible with 66 members. Until three weeks ago there was no organization of men in the Sunday School and but few ever attended. From store to store and home to home, this one layman gathered in more than 60 men in three weeks.

Presbyterian Orphans' Home, Barium Springs

On the second Sunday in March the pulpit at Little Church was filled by another young man from Davidson College, Mr. T. E. Hill. Young Mr. Hill is a student of Davidson and member of the ministerial band there. His subject was "The Thing That Satisfies—Love." His message was interesting and inspiring. These young men so much to our young people here at Barium Springs are loved by all, and we wish to assure them that their messages are appreciated.

The same Sunday at three o'clock in the afternoon a congregational meeting was held in the church for the purpose of completing our Every Member Campaign. All the pledge cards are not in, we feel sure our campaign will be fully met by pledges. Following this meeting the Woman's Auxiliary held their regular monthly meeting, at the close of which the newly elected officers were installed.

Sugaw Creek—We had a fine meeting from March 3-10. The preaching was done by Rev. A. A. V. superintendent of home missions of Mecklenburg Presbytery. Mr. Walker is not only an excellent preacher, but one full of enthusiasm for his work which is infectious and convincing. We had a large attendance on profession of faith.

Our auxiliary had its annual meeting on March 13, at which the new officers were installed. Supply pastor, Rev. J. G. Garth. The Auxiliary reported a net gain of \$624 during last year.

Mr. L. P. Burney, a student of Columbia Seminary, visited the church March 3, and notified the congregation of his intention to decide in one month on whether to accept the call to the pastorate. We are sure he will accept the call.

Hamlet—The men of the churches of Rowan County met at Hamlet First Church on March 13 and had as their guests and speakers two of the members of the Second Church, Charlotte, F. R. McNinch and W. G. McCulloch, who both spoke on Stewardship. Mr. McNinch took for his theme Stewardship of Possessions, while Mr. McCulloch talked on the Stewardship of the Spiritual Life. Both speeches were very fine, and were highly complimented. The speakers were highly complimented. The congregation was aroused to great enthusiasm and interest.

Our church listened in to the radio service on March 3, and heard Dr. A. D. P. Gilmour broadcast from Charlotte. The audience was very large and were much edified by the service which was clearly understood.

Winston-Salem Presbytery will meet in the First Presbyterian Church, Tuesday, April 9, at 8 p. m.

E. P. Bra

Davidson—With a season's record of two wins and two defeats, the Davidson College debater team their second week of strenuous activity. Zeb V. Long, Jr., of Statesville, and W. B. McNeill, of Franklin, meet the representatives of North Carolina and Wake Forest on March 12 and 13, at Wake Forest and at Wake Forest.

The subject is, "Resolved, That expert jurists should be substituted for the present system of trial by jury." Against N. C. S.

erians contend for the affirmative, but will negatively against Wake Forest.

ries were recorded last week over the University of Richmond, Va., and William and College at Williamsburg, Va. Davidson was led by W. L. Dumas, of Talladega, Ala., and Christian, of Mobile, Ala. Their feat of win-bates on successive nights was remarkable, being the fact that they debated both sides of the question. The University of Florida team defeated R. C. Grady, of Wilmington, N. C. Matthews, of Lumberton, at Queens College last week.

Wade C. Smith and Prof. T. W. Andrews, president of the city schools at High Point, came to Davidson this week to continue the third Vocational Guidance Institute conducted by M. C. A. here.

Andrews will be at Davidson on March 12th to discuss education as a life vocation, while Mr. Smith will spend two days on the campus. He plans to be at Davidson March 12 and 13th, and in addition will view all members of the "Y" cabinet and of the student body, he will conduct chapel and probably speak before a number of the scheduled Bible classes.

Ernest Milton.

Greensboro—A group of eight members of the Y. M. C. A. of the University of North Carolina conducted the evening service at the Presbyterian Church of the Covenant Sunday night, March 10. The pastor is Rev. R. Murphy Williams. Included in the party was a vocal quartet, composed of Jack Miller, of Taylorsville; John Miller, of Winston-Salem; Steve Lynch and Wofford Humphries, of Asheville. The other members of the group are A. Lang, of Carthage, Douglas L. Potter, of Greensboro, and James W. Williams and Aubrey Perkins. Mr. Perkins is acting secretary of the University Association, while Mr. Williams is the son of Rev. Mr. Williams.

Charlotte—Mrs. John Y. Boyd of Southern Pines died February 28, in the Union Memorial Hospital, Baltimore, where she was operated on two weeks ago.

She was the daughter of the late A. J. Herr and William Herr, of Harrisburg, Pa., and the wife of John Yeomans Boyd, who died in 1914. The funeral service was held at Harrisburg, Saturday.

She was well known in North Carolina and Pennsylvania as a student and teacher of the Bible, and published several books on the Old Testament and "Stories for Children." While living in Harrisburg she taught in the Pine Street Presbyterian Church a weekly class of two hundred men, and her piety and spiritual power are still felt throughout the community.

For the last ten years she has lived in Southern Pines, N. C.

Greensboro, Westminster—A talk by Dr. E. E. Williams of the Home Mission board of the Southern Presbyterian Church, on the subject of tithing was the highlight of a delightful and inspiring meeting of the church held there recently. The meeting was the nature of a supper. Rev. C. E. Hodgkin, pastor of the church, and other members of the congregation made short talks.

Officers for the year were elected at the meeting. Harvey Dick was chosen president of the church, and the other officers who will serve are E. T. McCreary, president, and Howard West, secretary. J. T. Witherspoon was the retiring treasurer.

Charlotte—At the request of the secretary of Foreign Missions of the Woman's Auxiliary, the pastor, Rev. E. W. Smith, taught "The Desire of All Nations," by Dr. E. W. Smith. The attendance was large, much interest was manifested in the book and our offering for the cause. We believe much lasting good will result from this study of missions.

SOUTH CAROLINA

Greenville—The Central Church here has given a call to Rev. J. H. Carter, of Taylorsville, N. C. It is hoped Mr. Carter will accept the call. The church was vacated by Rev. John McSweeney, who resigned to become president of Presbyterian Church, Clinton, S. C.

Mr. Carter has been at Taylorsville several years, where from Elkin, N. C., where for four years he was a newspaper before he decided to preach. He was called back when he decided to preach. Mr. Carter has actively interested himself in home evangelism, and also in delivering series of lectures in public schools. He has frequently conducted week-ends in various towns teaching missions.

Greenville—The Presbyterian Church will meet in Bethel Church, Greenville, S. C., April 16, 1929 at 8 p. m. Alexander Sprunt, S. C.

Fraser Chapel—A most helpful meeting has been held in this chapel by Rev. P. D. Patrick, the pastor of Harmony and Pee Dee Presbyteries. The chapel is a mission of the Presbyterian Church, Greenville, S. C. A Sunday School has been conducted in the southern part of the city for a year. A very attractive lot has been purchased and a fine and handsome chapel and Sunday School building erected by the T. B. Fraser Bible class of the Presbyterian Church.

Mr. Peick came to us February 1st, just after the

completion of the building and preached each night for ten days.

Excellent congregations attended and lasting good was done.

There were 19 professions. Seven of these have already joined the Presbyterian Church and others will join soon.

Six have come by letter as the result of the meeting.

The Sunday School had an attendance of 103 last Sunday and gives every indication of continued growth.

Mr. A. K. Dudley, of Union Seminary helped with the work at this point last summer, and accomplished much good. Mr. Patrick's preaching was of a high order, and he was tireless in his work of saving souls.

VIRGINIA

Danville—Burton Memorial and College Avenue Churches are waiting for an answer to their call for Rev. Norman Cook of Hazard, Ky. There are high hopes that he will accept the call. Sunnyside Home, of the Synod of Virginia falls heir to the Burton mansion. The Board of Directors of the Sunnyside Home have had an important question before them in regard to the best use to be made of the Burton mansion. In making her will, Mrs. F. X. Burton gave the residence on Main Street, Danville, to the Sunnyside Home to be used for a home for the aged. Some years later she added a codicil giving the residence in fee simple to the Sunnyside Home. The house is not well adapted to be used as a home for the aged because of the large rooms. The furnishings are also unusual for such purpose. Persian rugs and satsuma vases represent more money than is necessary for ordinary use. A committee was appointed, John T. Watson, chairman, to ascertain the cash value of these elegant furnishings so that, if advisable, they can be sold and other things bought to replace them.

It was found that by some inexpensive changes, we could house about half of the present Sunnyside inmates in the mansion. A building committee was appointed at a recent meeting of the board and instructed to make the necessary changes and to build 12 additional rooms as an annex. Authority was given also to sell the present home on Virginia Avenue. It is hoped that within a few months Sunnyside Home will be removed to the new quarters.

It is estimated that this can be done without incurring a debt. We have twenty-one inmates and there are others anxious to come.

The noble generosity of Mrs. Burton will enable us to make room for others but does not provide for their keep.

C. W. Maxwell, President of the Board.
South Boston, Va.

Staunton—When we began to prepare for our annual every member canvass in March of 1928, at the Third Presbyterian Church, I conceived the following simple plan that was really quite a success. It put a good spirit into the campaign, brought more people to church, caused people to "search the Scriptures," and helped in the financial results of the canvass for pledges to cover the current expense and benevolence budgets of the church year beginning April first.

We formerly had used stewardship literature by the "bushel," and had sown the congregation with it. For this time we decided to leave off the literature and see what could be done in getting the people to go to the Scriptures and look up for themselves what the Bible had to say about the grace of giving. So I announced to the congregation that for the three Sabbaths leading up to the canvass I planned to preach on "Stewardship of Money in the Scriptures," and wanted them to furnish the texts. I asked every one of them who would, to go to the Bible and find all the verses they could find on "giving," or at least connected with the giving of means unto God, and to write them out, giving references, sign their names to the list, and hand them to the pastor, and he would for the next three Sundays use some of the outstanding of the verses for his texts.

I told them that unless they handed in the verses there would not be any sermons, and the better the texts and co-operation on their part, I hoped the better would be the sermons.

Then, in order to put a little spiritual spice into the matter, I announced that the man and woman, boy and girl, who handed in the largest list of verses would be invited to the manse for dinner on the closing day, the day of the canvass. I later enlarged this invitation to include the seconds in each class, making eight people in all.

It was really surprising how much interest many of them, young and old, took in the contest, and the Scripture verses just rolled in, and the pastor was embarrassed with the riches of his texts. They were encouraged to keep on handing in lists, from time to time as they searched more and more in the word of God. We made announcement from time to time just what progress was being made.

On Sundays when we preached from certain passages, we announced just who had handed in the various ones. By the time we were through the series many of the congregation had been touched personally in this way. Of course, our sermons were rather informal in this way, but we believe it gave an opportunity to speak more plainly than commonly, and possibly more effectively, for when we were speaking on a text that certain ones had handed in of their own free-will, they could not so readily excuse themselves from its teachings on the grace of giving. It gave the preacher a good chance to "bear down hard."

We believe that when the contest, or campaign, was over, that our people knew more about what the

Bible has to say on giving than they had ever known before, and we are sure that the ones who had taken part can never quite forget how full the Bible is of "giving." The lady who handed in most verses of all, handed in 244.

One of the winning eight was ill at the last, but the other seven accepted our invitation to dinner at the manse, and we all just had a fine time, a good spiritual blessing for us of the manse, and we believe for our guests also. It was a "Presbyterian dinner" that was served that Sabbath. This personal touch brought pastor and people closer together, and proved to them that it was not just a mere matter of getting money out of people.

Then, as a little surprise, we announced on the last day that each one who had taken the interest to hand in any list of verses at all, was invited to the manse on a certain evening for a little party. We rather think that that announcement made some others sorry that they had not handed in any verses! When the evening came, we all had just a "grand and glorious time."

Our church is one of the smaller churches, and the above outlined plan might not work in larger churches, but for us, it gave a new and different touch to our annual canvass and its preparation, and made the people realize more fully that this matter of giving money to the Lord, through His church, is not just a "preacher's business," but that the Bible is full of it, and that if they have any quarrel at all it must be with the Word of God, and not the mere word of the preacher.

People handed in verses from the seven or eight year old child to the old grandmother. Some of other churches responded.

We do not wish to be understood as being against the use of stewardship literature, but just for a change, and a very Scriptural one, we found this idea full of helpfulness for both pastor and people.

We have in mind a slightly altered plan for this year, and may write of it later, if it proves successful.

W. W. Sprouse.

WEST VIRGINIA

Bluestone Presbytery—In this new Presbytery, we have tried a new plan in our Stewardship Campaign. The secretary of Stewardship secured the services of Rev. Henry H. Sweets, D.D., of Louisville, Ky., our Secretary of Christian Education and Ministerial Relief. He came to this Presbytery February 12, and continued with us through Sunday 17th. He could not visit all of the churches, but was able to meet the people of Montgomery, Fayetteville, Mt. Hope, Beckley, Princeton, Bluefield, Welch and Mullens. We had so planned his work that he would be with one church at noon, and another in the evening. At noon, luncheon had been prepared, and the people invited. In the evening large congregations were present to hear him, and dinner was served at the church. He impressed his hearers by his description of the great need of the world, and our wonderful opportunity to help. Also he was able to lay on the hearts of the people the great need of faithfulness as stewards. Good congregations greeted him at the different churches, and the people were given a greater vision of service, and a greater determination to make this a new year in stewardship.

As we said in the beginning, this is a new plan. We believe it has been a blessing to us. Would it not be a good idea to use our secretaries when possible in this work? They have seen the needs of the world by travel and study. They know what we are trying to do, and are able to tell the people. Besides, it gives our churches a greater interest in these men and the causes they represent. Although Dr. Sweets did not discuss his cause with the people, our people all feel that they know him and are interested in him. We had the good fortune in Mullens to have him with us on Sunday. He preached two wonderful sermons. Also addressed our Sunday School, and both the Senior and Junior Endeavors. We feel that his coming has been a great help to us in our Stewardship Campaign, and also believe that all of our men and women, boys and girls will have a greater interest in the work, and in this great man at the head of our Christian Education and Ministerial Relief. As secretary of stewardship in this Presbytery, I just desired to tell the people how much we enjoyed this plan, how helpful we feel it has been to us, and suggest that possibly the same plan would be helpful in other Presbyteries.

Grover C. Currie.

Mullens—The members of this Church and congregation were delighted with our School of Missions held during the last three days of January. We used the Book, "The Desire of All Nations," by Dr. E. W. Smith. This school was under the direction of the Women's Auxiliary, and had the co-operation of our men, and also our Young People's Organizations and Sunday School. Mrs. R. F. Wildey, the secretary of Foreign Missions in the Auxiliary, together with several others planned the work. It was a wonderful study, especially when we consider the fact that so many took part, and had prepared so well their parts. We used several pageants to illustrate certain chapters, while men and women took other chapters and taught them. On the closing night, a very good offering was made to Foreign Missions. We feel that this, our first School of Missions has been a decided success, and we are hoping to make the next still greater. There was an average attendance of about fifty. Our Church is going forward with fine interest in every department.

(More Church News on Page 13)

Has Your Church Sent In Its Full

Let Us Not Be Slothful In Business!

PUBLISHING THE "BEST SELLER"

(The Office Point of View)

George M. Brown, General Secretary American Bible Society

Best sellers have their day and cease to be but the demand for the Bible never ceases.

The American Bible Society publishes Bibles, Testaments and Portions in a wide variety of styles and bindings. Portions of the Bible—Proverbs, Matthew, Luke, John, Acts, Romans and Revelation, each in one volume with the balance of the New Testament in four volumes—are published in English at one cent each. These booklets have met with such universal acceptance that the Society has found it possible to include maps and black and white illustrations and to use three-color pictures on the cover. The price of the booklets has been kept at one cent. The New Testament may be secured for a nickel and an entire Bible is sold for but forty-five cents. Pulpit Bibles, substantially bound Bibles for churches and Sunday Schools, higher priced Bibles for individual use, especially fine Bibles for gift purposes, including morocco Bibles bound in purple, red, maroon, brown and green and in white for brides, are all published by the American Bible Society.

The publication of Scriptures in foreign languages forms a large part of the Society's missionary service. The first complete Bible in Luba-Lulua, the dialect spoken by some 2,500,000 natives of the Bantu race in the Belgian Congo, was published last year for use of missions maintained by the Southern Presbyterian Church. A second edition of Bulu New Testaments was printed for West African missions. Publication work on new translations as well as necessary re-prints of Scriptures already published is carried on without interruption by the Society to meet the ever-increasing demand for the Bible. Printing plates of the Bible valued at more than two million dollars are stored in the fire-proof vaults of the American Bible Society's New York headquarters.

The American Bible Society renders an especial service in providing embossed Bibles for the Blind in six systems and eighteen languages.

PRINTING BIBLES THROUGHOUT THE WORLD

George M. Brown, General Secretary American Bible Society

"No other printing house has such a polyglot output," said the New York Times of November 28, 1928, when writing of the New York headquarters of the American Bible Society. But these Scriptures from only a small part of those which are needed by the Society's twelve foreign agencies working throughout the world.

In China, so large has been the Scripture production that leather binding contracts placed by the Society's Agency recently exhausted the local leather markets. The typesetting on a new long-awaited pulpit Bible for general use in China required a year. But the enthusiastic reception accorded the book gave evidence that the efforts expended were appreciated and justified. New publications in the various Chinese dialects are constantly being made.

After September 1923, when the Japanese earthquake destroyed the Philippine Agency's plates and stock of Scriptures stored in Japan the stupendous task of setting up 14,000 pages of Scriptures by linotype and the restoration of permanent plates was undertaken by the Agency, located in Manila, and has been completed. The task involved the proof-reading of all the pages, and the printing and binding of thousands of Bibles, Testaments and Portions. There are seven dialect Bibles in plates. In addition to the molds kept by the Agency in the Philippine Islands a duplicate set is preserved in the New York vaults to guard against another disastrous earthquake.

From the Far East to the Near East run the presses for the American Bible Society. In the territory which the Society serves throughout Syria, Palestine, and Egypt publication figures for last year showed a 42 percent increase on the whole previous year's total.

The Bible is the only printed book which the Armenian blind children have to read. The Gospels and some other Scripture portions which are printed in Braille by the American Bible Society have been read over and over by the children until the chapters have been committed to memory. The Brazilian agency of the Society has issued in Portuguese Braille the Gospels of John and Mark, the only portions of the Scriptures printed in South America for the Blind.

THE MARCH SURVEY

The Presbyterian Survey for March is a fine tribute to the General Assembly's Training School at Richmond, Virginia. Six of the leading articles in the Survey are written by Christian workers who have been students at the Training School. Several other articles are about

mission work which is being done by Training School graduates.

Dr. O. G. Jones writes a striking article about the splendid home mission work which has been done and is being done in Mississippi by graduates of the Training School. Dr. J. B. Ficklen has an article about the home mission work which has been done and is being done by women in the Synod of Georgia. Practically all of those women are Training School graduates.

Miss Mary Bittinger writes about the Bible and Christian Ethics in the Presbyterian College of Oklahoma. Miss Bittinger and Miss Sarah Hamilton, who are teaching those two departments in O. P. C., are graduates of the Training School.

Miss Grace Aust, who writes an article about the home mission work at Gooden Lake, Mississippi, is a graduate of the Training School who has stuck to home mission work although she has been offered positions in large city churches. In her article she mentions the work of Miss Emily Smith, another Training School graduate.

In the back of the Survey is a list of all of our foreign missionaries in various lands. Over ninety of these foreign missionaries have studied at the Assembly's Training School.

In his article Dr. S. L. Morris says: "The Assembly's Training School, under the guiding hand of Dr. Lingle, is not duplicating but powerfully supplementing the seminaries by furnishing the Church with pastor's assistants, church secretaries, mission teachers, Bible women, and so forth."

Back in the advertising department there is a description of the four books on Bible study—Genesis, Exodus, Leviticus, and Hebrews—which Dr. M. R. Turnbull has published. There is also a description of the new book, "The Bible and Social Problems", which Dr. Walter L. Lingle, President of the Training School, has recently published.

Thus the March Survey, all unconsciously, gives a fine exhibit of what the General Assembly's Training School is doing through its graduates in all parts of our church, at home and abroad. This institution which is serving the church so largely needs your hearty support.

THE GENERAL ASSEMBLY'S TRAINING SCHOOL

Fifteen years ago the General Assembly's Training School began with nothing. It owned no property, had no income, and had only one paid member of the faculty. During that first year classes were held in the Presbyterian Publication building. Students boarded where they could. There were less than ten boarding students.

Fifteen years have gone by. The General Assembly's Training School today has grounds and buildings of its own, valued at nearly six hundred thousand. However, there is still a debt of sixty-five thousand on one building. It also has endowments amounting to one hundred and thirteen thousand dollars. It has an able faculty of its own. For several years the student body has averaged more than one hundred and twenty-five and they come from practically every southern state. During the fifteen years more than one thousand students have studied at the Training School. They are now doing and working in twenty-seven states and ten foreign countries. One hundred and twenty-eight of them are foreign missionaries. When you come to think of it, that is a very remarkable record. There has never been a sufficient income for current expenses to do all that we wanted to do, but we have always managed to make ends meet. The General Assembly's Training School today stands face to face with its first deficit in current expenses. Only generous contributions on the part of churches and individuals between now and the first of March can prevent a deficit.

WHOSE BUSINESS IS THIS?

The method of Jesus for the extension of His Kingdom throughout the world is through impress of one personality on another. He has promised His own presence to those who will follow Him. His chief work was training the twelve, sending them out to train others who, in turn would continue this process.

It is the business of every member of the Church of God to continue his work. Some, however, are called to be pastors, some evangelists, some teachers. The church must see that these are properly trained, supported and cared for after their energies are used up. The Department of Christian Education and Ministerial Relief, 410 Urban Building, Louisville, Ky., is constantly recruiting the ranks of the ministry, helping to bear the financial cost to which poor students are put in securing their training at college, seminary and training school, and in caring for the aged and infirm ministers and missionaries and needy widows and orphans of deceased ministers. There is greatly needed for this work, \$353,500. Up to March 1st only \$163,820.44 had been received. During March last year there came to the office in Louisville, Kentucky, \$67,857.69. If we reach the goal set by the General Assembly for this year, the offerings in

March must be increased almost three-fold. The Department offers every member of the Presbyterian Church an opportunity to engage in Christ-like humanitarian service. This is the "life center" and the "love center" of the Church. All the work reveals the "inner spirit." It represents the noble service of yesterday and the splendid promise of tomorrow.

IT IS OUR BUSINESS

At least this is the conclusion reached by the Deacons of the First Presbyterian Church of Georgia. The pastor, Dr. J. Sproule Lyons, wrote recently: "While discussing the benevolences of the church assembly and the percentage tables for distribution meeting recently, one of the deacons said, 'There change I would like to see made and that is for a larger percentage to be provided for the old man.' I asked him how he got that way, as I did not see he was giving any particular thought to the subject. He said: 'I got that way at the last meeting of the Deacons of the Church'. He then explained that the facts presented made a deep impression on him and that he thought the Church ought to be more fully awakened to its responsibility."

Wherever the Woman's Auxiliary, the Men's Auxiliary, the Christian Endeavor Society, the Presbyterian League, the Sunday School and other organizations are brought face to face with regard to the responsibility of the church for Christian Education, the supply of ministers and missionaries and for the care of those who, having borne the burden of the cross, the scorching heart, are now able to serve the Lord no longer, the one conclusion is "This is our business." We would like to ask every member of the Presbyterian Church—"Is this your business?"

A SERMON BY "BISHOP PENNY"

Rev. C. G. Gunn

I am only a small copper cent. But I have more value than a rotund brother, the dollar, in that I am found more frequently in church than he. I am in great evidence in the Sunday School; I am a great handshaker with a child, and finally I go home with the Sunday School and the Treasurers. Then on Monday morning, when I go to the bank, I find my brother, the Almighty, was locked up all day Sunday, unable to rightly serve the Lord, who said "The silver and gold is Mine". His proud owner would not turn him loose. No one heard the eagles scream.

My friends, you have heard that "money talks" and kindly put me—a "converted copper", in the palm of your hand, and listen to me while I preach you a sermon. It may be only "a penny's worth", but do not close your eyes on me, or put me in your pocket before I have my "finality, brethren."

First:—You will note that I am a new Lincoln. Do you not think I am looking spick and span because I am just from the mint. I have no sin up against this sordid world, which so surely kills the soul. Your soul could also shine just like mine, you would keep close to your Maker. "Let your light so shine among men, that they may see your good works and glorify the Father which is in heaven."

Second:—I have a motto for circulation: "In trust." I know some people who trust more in their own big influential kinfolks, than they do in the Lord, their Father. Poor people, to let me—a copper cent—trust them. "Trust in the Lord, be of good courage, He shall strengthen thine heart."

Third:—I am pretty proud of the prize that I have won for my Country—"Liberty." Other nations have tried to take the blood to find it. My country was first taking God's Son. Roger Babson said the difference between South America and North America was well defined by the man who remarked that the American country had been discovered for gold while the European country had been opened by men who were seeking for God. This makes a difference: "If you shall make me free, ye shall be free indeed."

Fourth:—I am not ashamed of the day when I was "born again." That was the day of my "conversion." I was just rough copper ore. I was found who sought me and converted me into a use. Up to that time I was buried talent;—since then I have served others. Have you been "converted"? Have you been born again? "If any man be in Christ Jesus, he shall have a new creation; old things are passed away; and all things are become new."

Fifth:—"A man is known by the company he keeps." So I have taken "Honest Abe" as my companion. Lincoln stood for "Liberty"; he trusted in God. Though I am a Southern Penny, I find the same with my friend prevents me from walking in the paths. "Looking unto Jesus, the Author and Finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of God. For consider Him that has suffered for us, that we should be saved, such contradiction of sinners, against himself he was weary and faint in your minds."

Sixth:—Will you turn me over—Pardon me, I am not stared at you for a long time—It's a habit my friends. You will note that peculiar Latin phrase, "I am unum"—well, I am pretty proud of that. This is up with Julius Caesar. It's the only thing

Contribution For The Present Church

As Your Heart Dictates Let Your Hand Perform

with my great ancestor whom my Lord took and when he had said, "show me a penny." No piece of money ever preached for the Master. I, Brother, I come from a long line. I am a Bishop of Apostolic Succession." "Render, therefore, unto Caesar the things that are Caesar's and unto God the things that are God's".

th:—I am very proud to bear the name of my "United States of America". I will always have so long as I bear the name of my Maker. His marks my conversion. He redeemed me from a fee. I wonder if you proudly bear the name of sealer. "Thou has redeemed me by Thy blood." is none other name given among men whereby be saved."

—You will further notice that "United States of America" is crowned with the Victor's wreath. I bear it not because I am a victor, but because my Lord is. Thus I constantly bear testimony to his "Let no man take thy Crown." "Nay in all things we are more than conquerors through Him who loved us."

—You couldn't help but see that the biggest of all those stamped upon me are those two, "GENT". If you are familiar with the definition of missionary, those two words make me one. And missionary. Did you ever see a missionary "Box" where I was not more in evidence than any man. It was I who built the steamer "Lapsley" to carry missionaries to the Congo. I was sent over boys and girls of America. I have not limited my gift to the church; it was I who built the Wrigling in New York from the sale of chewing gum. I also build the Kingdom of God. "Nay, much use members of the body which seem to be more necessary."

Finally, brethren—for certainly there must be ten in my sermon, since "ten mills make a cent", with such words you may put me anywhere you wish, "Bishop, I would appreciate going back to the

"You're only a little copper cent",
Is what most people say,
As they gaze at me in the money pile—
Then send me on my way.
But, Mister or Miss or Mistress fair,
Or little child of three—
If you only knew my power great
You wouldn't smile at me.

I am in the money-world wide,
"A little Copper King".
I make the Birthday Boxes laugh,
While little children sing.
I sit in the place of worship,
With "green-backs on the plate."
I build the Master's Kingdom—
I am "Secretary of State".

My line goes back to Jesus Christ,
Who held me in His Hand.
I preached a mighty discourse
Now heard in every land.
My name is "Bishop Penny", wise,
A missionary true.
If you will rightly use me,
I'll make a missionary of you.
Westminster Presbyterian Church,
Bluefield, West Virginia.

ALL WE GIVE UP THE WORK?

Rev. J. M. Wells, D.D.

Southern Presbyterian Church ready to give up the Mission work? It looks in certain quarters like it. It can give it up in several different

ways. It can reduce its share in the budget of Presbytery. It can reduce its gifts to this cause, as of what the budget calls for. It can magnify its share and regard this as of little consequence. These ways are being used more or less effectively it is time the Church waked up. Our life is its very life to Home Missions. Three-fourths of our membership is in churches that were once mission churches. Three-fourths of our contributions come from churches that were once Home Mission churches. Three-fourths of our ministers come from that were once in Home Mission territory. These are not exact,—you can make them exact,—but estimate if they err.

It is not merely gratitude for the past, but apprehension of the future that should move us. Home Missions is the breath of God to blow upon a cold Church in saving power.

Home Missions means Sustentation, saving the weak churches from which a stream of consecrated members flows into the worldly city churches with power.

Home Missions means an adequate ministry, for many of our ministers come from Home Mission territory.

Home Missions means suburban churches, young, growing churches, to solve the problems of our

think twice before we sacrifice that work that

is vital to every cause and every department of our beloved Church.
Sumter, S. C.

AN APPEAL THAT CANNOT BE DENIED

Rev. Neal L. Anderson, D.D.

Strange as it may seem the alarming decrease in the contributions of our people for the causes of Beneficence has not been due to their poverty, but to their unprecedented prosperity—a prosperity that has changed our former luxuries into what we call necessities.

Enjoy the blessing of God on their labors, a multitude of professing Christians have forgotten the source from Whom all blessings flow, and a spirit of self-indulgence has taken heavy toll of every great cause of the Kingdom of God. The burden of this decreasing liberality has fallen with peculiar force on the work of the Assembly's Executive Committee of Home Missions, and it has come at a time of the Church's great opportunity.

Just because we are God's people, one of two things must happen: Either we shall awaken to a sense of our obligations and responsibilities as stewards of God, or He will chasten us in our material things, through a judgment on our business and on our homes.

A comparative study of the contributions for Assembly's Home Missions over a period of years reveals the fact that the Church has never adequately appreciated the basic character of the work of the Executive Committee.

The needs of the immigrants in our larger cities, the pitiable spiritual needs of the Negroes and the needs of the mountain districts, all have an appeal of their own, and if met at all these needs must be met through the Assembly's Executive Committee of Home Missions.

In addition to these needy fields, this Committee has been contributing to the weak and needy Presbyteries, and the story of the last fifty years of Home Missions in the South and Southwest discloses the fact that the splendid constructive work now being done by many formerly weak and discouraged Presbyteries is due in no small measure to the aid furnished by the Assembly's Home Mission Committee at critical periods in the history of these Presbyteries. Without such aid whole sections of our Church would be without the ministry of the Southern Presbyterian Church. The support now given by these formerly weak and destitute churches to all the great causes of the Kingdom is a striking vindication of the policy of the Assembly's Committee.

It is evident that many of our people do not realize that there are still Presbyteries where adequate assistance, given during a critical period, will yield large returns to the work of the whole Church in the years to come. There is perhaps no other cause where the gifts of God's people render such large returns on the Church's investment. The ability of the Southern Presbyterian Church to meet the demands upon it at home and abroad, in the last analysis depends on the growth and development of what are now weak and discouraged Presbyteries, facing opportunities for constructive service utterly beyond their means to develop.

The fact that the Assembly's Executive Committee of Home Missions has never received as much as 75 per cent. of the apportionment by the Assembly for this great cause is conclusive proof that our people have never thought this thing through, with any adequate conception of the relation of this work to the whole program of the Kingdom as committed to our Church.
Savannah, Ga.

WHOM IT HURTS MOST

Rev. J. S. Foster, D.D.

An immortal story tells of the Lord of the Treasury sitting over against it noting the people as they made their offerings. His soul was not indifferent to what was transpiring. A sacrificial offering gladdened Him.

No heart is more distressed over the financial condition of our Executive agencies than Christ's. The work is His. He is counting on us and we are failing Him. Far flung lines are being drawn in. Strategic outposts secured through heroic service are being abandoned. Drastic cuts have been made by some of our Executive Committees and further cuts seem to be imperative. The Assembly has ordered the Committees to make no initial appropriations for the church year beginning April 1st in excess of receipts for the preceding year. Reports from the treasurers of the committees disclose an alarming decrease in contributions compared with the same period last year. These are not expressions of fancy but statements of sober truth.

The situation hurts and the harm is wide spread. It impairs our denominational growth. Let us not deceive ourselves on this point. It means fewer Foreign Missionaries, fewer Home Missionaries, less adequate equipment, greater strain and stress and in many instances actual suffering on the part of faithful servants of the Cross that must result in decreasing efficiency. It means souls unsaved—souls that shall rise against us in the final day because of our inertia. But over all and above all, the greatest hurt is felt in the heart of our Christ. We are more than His rational creatures; we are children of God, members with Him in the family of our Father. And we are failing Him. When Simon Peter failed Him the Master turned and gazed upon him. No words were

spoken. The wounded heart reflected in the face was sufficient. It sent the faltering disciple out to weep bitterly.

This same Saviour is looking upon us individually today. There is an ache in the heart of God—the resources He has committed to us are not available for Him and His message of love to a dying world.

We can take this ache out of His heart. We can do it by bringing our offerings into His house. We pastors and elders can do it by prayerfully, lovingly and emphatically calling to our people to meet the Budget of the year just closing. The responsibility for this leadership is ours. By faithful application to our task we can conserve present attainments and make possible future advancement. By supinely remaining indifferent, by following the line of least resistance, we can permit the work to continue to shrink and the lines in the Master's face to grow darker and darker. What shall our answer be to the situation that faces us?

Winston-Salem, N. C.

MISSIONS AND THE EVERY MEMBER CANVASS

Dr. E. R. Kellersberger

Ignorance and prejudice are two of the worst enemies our Church has in its onward march. To be interested in an enterprise one must be intelligent about it. Stockholders in the great commercial concerns that are gripping and exploiting Central Africa today know far more about that country than our church members do. These concerns invest great sums of money and expect great gain for themselves.

But, somehow, the Foreign Mission work has not yet been completely "sold" to some in our Church. Men want and need to know. What we need is a common sense, practical, and bold presentation of bare facts, lovely or unlovely. We need to become ashamed at our lack of interest in the most important work in the world. The only thing that can undo the bitter antagonism of the black, yellow, and brown races for the white race with its condescending superiority and its world wide greed, is an unselfish ministry in the name of Jesus Christ, and a love that is willing even to minister to their filthy bodies.

The man who says he doesn't believe in Missions and does not support Missions has a very dim vision of the value of Jesus Christ to the world and is denying life eternal to millions in bondage. The great commercial organizations put us Christians to shame by their programs of extension over the world, and they succeed from a commercial point of view. We are stockholders in God's greatest work, that of witnessing. We must be loyal to our Church and to our Christ, and this calls for our means, our prayers, and, from some of us our blood. A definite evidence of our real interest in this whole business will be seen in the way we pay up our church pledges made in the Every Member Canvass one year ago. The foreign missionaries are banking on this co-operation. Don't disappoint us.

Congo, Africa.

PLEDGES—TWO KINDS

H. Waddell Pratt

Two kinds of pledges made each year in the Every Member Canvass are in use. One of these is that authorized by the Church, and is properly called the Church pledge. The other is the kind, not exactly authorized, but rather approved or endorsed by the Bible and in contrast with the Church pledge might be called the Scriptural pledge.

The Church pledge, by means of a printed card, furnished by many regular Church agencies, suggests to members to promise so many cents or dollars each week. This is contrary to the Scripture for one or the other of two reasons. The Scriptural injunction as to the amount is "as God prospers you." Now if you are yet to earn this money, what you pledge may be a great deal less than your prosperity warrants. On the other hand, if you have already earned it and have it in hand to give, then your pledge takes no account whatever of "as the Lord has prospered you" in the week preceding the Sunday on which the gift is to be made.

This Church pledge which is in almost universal use, is responsible largely for the deplorable condition of the Church's finances. And the Church will continue in this condition until it adopts the Scriptural pledge.

The Scriptural pledge is the "as God prospers you" pledge, and the modern, business way to express that is per cent. In the Every Member Canvass each one should promise so much per cent of income for local current expenses and so much per cent for benevolences. And it is not necessary to argue about whether it means net income, or gross income; let each one settle with himself before God which it will be, and then stick to his decision as to what he regards as income, informing the Church only of the per cents when he signs the pledge. Of course if he regarded gross income, as income required, he would pledge a smaller per cent than if he decided that net income should be used.

If every Church member used this Scriptural pledge instead of the Church pledge, our Church treasuries would overflow with money.

Your New Pledge Does Not Cancel The Old

Respond Liberally! *Discharge Promptly!*

For The Sake of Christ and His Church

A LETTER FROM THE MODERATOR OF THE ASSEMBLY

Organized business may be expected to take advantage of every aspect of human nature. Recently a question has appeared in inquiries concerning character and fitness of prospective employees to this effect:—"Does he promptly fulfill his financial pledges to the Church, cannot wholly be relied on in a business way. The true test of character is not found in keeping promises we are bound to keep for the sake of our business credit, but in how we meet obligations we lay upon ourselves, which depend for their fulfillment solely upon the intention and loyalty of the individual.

This bears directly upon the problem raised annually by the problem of unfulfilled pledges of previous years. The Church bases its plans upon amounts pledged; failure to keep these pledges means impairment of the work. A new subscription does not cancel the old one.

I sincerely hope that all of our people will not only liberally respond to the present EMC but promptly discharge all previously unfulfilled pledges.

HARRIS E. KIRK,
Moderator of the
General Assembly.

Let Us Come To The Help Of The Lord In This Time Of Need

STANDING OF THE COMMITTEES AND AGENCIES ON MARCH 11TH

Cause	Apportioned	Received	Due by March 31st.
Foreign Missions -----	\$1,240,029.00	\$ 765,522.00	\$ 474,507.00
Assembly Home Missions---	763,688.00	390,240.00	373,507.00
C. E. and M. R.-----	353,550.00	171,916.08	181,633.92
Pub. and S. S.-----	98,994.00	75,686.00	23,308.00
Bible Cause -----	28,284.00	12,554.85	15,729.15
Training School-----	28,284.00	12,100.00	16,184.00
Total -----	\$2,512,829.00	\$1,428,018.93	\$1,084,840.07



**HAS YOUR CHURCH SENT IN ITS FULL AP-
PORTIONMENT FOR THE PRESENT
CHURCH YEAR? LET US NOT BE SLOTH-
FUL. MANY MEMBERS SHOULD MAKE AN
OVER AND ABOVE GIFT. AS YOUR HEART
DICTATES LET YOUR HAND PERFORM.
WRITE THAT CHECK TODAY**

**THE STEWARDSHIP DEPARTMENT
305 HENRY GRADY BUILDING
ATLANTA, GEORGIA**

YOUNG PEOPLE'S DEPT.

EDITOR'S LOOKOUT

Rev. W. A. Gamble, Pinetops, N. C.

The Best

st wants the best.
in the for-off ages
e claimed the firstlings of the flock,
finest of the wheat;
still He asks His own with gentlest pleading
ay their highest hopes
brightest talents at His feet.
I not forget the smallest service,
ablest love,
only asks that from our store
give to Him the best we have.

is our best too much?
ends, let us remember
once our Lord poured out
soul for us,
in the prime of His mysterious manhood
up His precious life upon the cross!
Lord of lords,
whom the worlds were made,
ugh bitter grief and tears
us the best He had.

lines, carrying a challenge for young and also
are copied from a leaflet entitled "Where Can
published by our Assembly's Committee on
Education and Ministerial Relief. Ever alert
of approach, our Committee has just gotten out
t of leaflets. Besides the one mentioned, there
ts bearing the titles: "Why the Church Col-
A New Day Dawning" (a program for a meet-
What a Man's Hand is to a Man;" "Whose Busi-
This;" "Tomorrow's Promise;" and "To the
t Parts of the Earth" (playlet).

Young people would do well to get these leaf-
lets, and pass some of them on to the older
of the church. The leaflets can be secured without
charge from 410 Urban Building, Louisville, Ky.

YOUNG PEOPLE'S TOPIC

C. G. A.

March 31—Christ and the Risen Life —
I-3; John 14:19; I Cor. 15.

The Cornerstone of Our Faith

not ye; for I know that ye seek Jesus, who
is crucified. He is not here; for he is risen,
as he said, Come, see the place where the Lord lay.
Quickly and tell his disciples, 'He is risen from
the dead; and lo, He goeth before you into Galilee;
and ye shall see him; lo, I have told you.'

from the dead—how can such a thing be? He
would rise on the third day, but then he spoke
so often that this rising from the dead sounded
reasonable too. Perhaps the angels were a dream!
They were a dream—where was the body of the
Christ? The Jewish priests and Roman officials had
that no one should steal the body. A watch
and the tomb was sealed with the seal of the
government. If the guards should sleep at their
post, death warrant for them, and it would be signing
a death warrant to break the seal of the Roman
government. But here, the seal was broken and the
body gone.

of us who believe that this Jesus was the
son of God as no one else can be a son of God, it is not
believable that he rose from the dead. "With God
all things are possible." Those who believe that he was
a man being think that the resurrection is all
a dream. And they may well think it because it is not
reasonable to think that any human being has ever risen
from the dead. Christians—those of us who not
only accept the teachings of Jesus but also accept his
character—believe that he rose from the dead.
The resurrection there is no gospel—no good
news. "Christ arose" is the cornerstone of our
faith.

The Resurrection Not An Hallucination

Hammedan once took a Christian to the tomb of
Jesus. As he was showing the Christian the tomb
he said, "You Christians have no such tomb to
show you." "No," said the Christian, "we
have something infinitely better—an empty tomb." An
empty tomb and a risen Christ. The resurrection is not
an illusion, for the risen Christ was seen by five
hundred men at once and five hundred people cannot all
be deceived. We cannot place all our hopes
in a vision. "If we have only hoped in Christ in
vain, we are of all men most pitiable. But now hath
God raised from the dead, the first fruits of them
that sleep."

How Christ Looked on Death

his earthly ministry, it is recorded that Jesus
was the people from the dead—the son of the widow
and the little daughter of Jairus, and Lazarus, the
brother of Martha and Mary. In each case he was touched
by the death of the individual, but by the grief of
those who mourned. Their sorrow was his sorrow and
he raised the loved one to life again.
He himself spoke of physical death as a sleep. It
is the death of the soul which we must fear. "And be-
lieve that of them that kill the body, but are not able
to hurt the soul: but rather fear him who is able to
cast both soul and body in hell." And again "He

that believeth on the Son hath eternal life; and he that
believeth not the Son shall not see life; but the wrath
of God abideth on him." Physical death is terrible only
in appearance, but not in reality. Spiritual death is what
Christ endured in our stead and those who believe on
him need never fear death.

Those That Believe

Often we wish that we too might have seen Jesus in
the flesh, that we might have touched him even as his
disciples did. We long to look upon him and have our
faith strengthened. Let us remember, however, that he
prayed for you and me in his farewell prayer—for he in-
cluded all who should believe on him through the words
of the disciples. We, too, are included in his promise,
"I will come again and receive you unto myself, that
where I am there ye may be also." Because Christ arose
we have the assurance that we shall arise. We shall
have a nature like that of the Son of God. Life with
Christ after death—death is only the beginning of real
life.

When Earth's Last Picture Is Painted

The following poem by Rudyard Kipling is a good
commentary on our hopes of eternal reward:

When earth's latest picture is painted
And the tubes are twisted and dried;
When the oldest colors have faded,
And the youngest critic has died:
We shall rest—and, faith, we shall need it—
Lie down for an aeon or two,
Till the Master of all good workmen
Shall set us to work anew.

Then those who are good shall be happy,
They shall sit in a golden chair,
They shall work at a ten league canvas
With brushes of comet's hair.
They shall have real saints to draw from—
Magdalene, Peter and Paul—
They shall work for an age at a sitting,
And never get tired at all.

And only the Master shall praise us,
And only the Master shall blame;
And no one shall work for money,
And no one shall work for fame;
But each for the joy of working,
And each in his separate star
Shall paint the thing as he sees it
For the God of things as they are.

JUNIOR C. E. TOPIC HELPS

Miss Hattie Mae Covington

Daily Verses

March 25—Joy of Salvation—Acts 8:5-8.

March 26—Joy of Victory—James 1:2.

March 27—Joy of Faith—Psalm 91:1, 2.

March 28—Joy of Equality—James 1:9.

March 29—Joy of Approval—Matt. 25:21.

March 30—Joy of Heaven—Matt. 25:24-36.

March 31—Topic: Joys That Jesus Gives.—John
15:11.

Worship Service.

Piano Prelude.

Opening Sentence.

At the name of Jesus every knee should bow, of things
in Heaven and things on earth, and things under the
earth; and that every tongue should confess that Jesus
is Lord, to the glory of God the Father.

Hymn—All Hail the Power of Jesus' Name.

Scripture Lesson—John 15:11.

Prayer—Sentence Prayers.

Prayer Hymn—"Take My Life, and Let It Be."

Offertory Service.

Remember the words of the Lord Jesus how he said,
It is more blessed to give than to receive.

Offertory—Music.

Prayer—By the Leader.

Hymn—"I've Found a Friend."

The Leader's Talk.

Talks by the Juniors.

The Superintendent's Message.

Hymn—"There Is Sunshine in My Soul."

Benediction.

Suggestions for Talks

1. The joy of unselfish service.
2. The joy of talking with God in prayer.
3. Tell what Jesus said about joy.
4. Tell what Paul said about joy.
5. Joys that Jesus gives.

Jesus loved people—we nearly always find Him with
people around Him. Sometimes He was teaching them,
sometimes curing them. It was one of the things that
made His life a perfect life—the friendliness of it. There
was no selfishness nor unloveliness in it.

We know Jesus loves our homes, because He went
into homes, and healed boys and girls who were sick,
leaving joy behind Him. Such a friend as Jesus gives joy.

CHURCH NEWS

(Continued from page 9)

WEST VIRGINIA

Charleston — Kanawha Presbytery was called
to convene in the First Presbyterian Church, Char-
leston, W. Va., Thursday, February 28, 1929, at 2:00 p.
m., to transact the following business if the way be
clear, viz:

First, to approve the call of the First Church
Huntington for pastoral services of the Rev. J. B.
Belk, D.D., of Orlando, Florida, and to authorize
commission of said church to prosecute said call be-
fore Presbytery of St. Johns.

Second, to transact any other business growing
out of above item.

F. J. Brooke, Jr., Moderator.

MISSOURI

Memphis—During January, the Rev. I. Cochrane
Hunt, D.D., resigned the pastorate of this Church
to accept a call to the Westminster Church in Kansas
City. The date of resignation was fixed for the 15th
of February which marks to a day the four years of
Dr. Hunt's pastorate. In this four years 125 members
have been received into the Church; the gifts to all
causes have been increased; the Church has been re-
roofed, re-decorated, and a complete social equipment
has been added at a cost of approximately \$5000. The
good people of the Church have done these things de-
spite the fact that the past four years have been the
worst, agriculturally and industrially, in Northeast Mis-
souri for perhaps the past 10 years.

The congregation, in accepting Dr. Hunt's resignation
adopted a very gracious resolution of appreciation and
regret and the ladies of the Auxiliary tendered a de-
lightful farewell reception to Dr. and Mrs. Hunt and
family on the evening of February 13. Dr. Hunt began
his work in Kansas City on February 17th.
Cor.

KENTUCKY

Fulton—A town of about seven thousand inhabi-
tants, located in the extreme southwestern part of
the state. A part of the town is in Tennessee, and
the dividing line is a street, running east and west,
known as State Line. Fulton is one among several
good towns in this section in which Mrs. Wade and
I have been working. Fulton, Columbus, and Clinton
(rather aptly called the burying ground of Presby-
terianism, don't you think?) at one time had Pres-
byterian churches, but for some reason they were
permitted to die out. Columbus, on the Mississippi,
many years ago was the leading town of this section,
and came within one or two votes of being the capital
of the United States. Before the Civil War the Pres-
byterians there were among the best people of the
town, a church in good working condition. During
the war the church building was used for stabling
horses, and, while the organization continued for a
number of years after this struggle, the church was
never remodeled, and finally the membership dis-
banded.

Clinton is a splendid town of about three thousand
inhabitants, and up to some twenty-five years ago
Clinton had a good membership of well to do and
influential people, but about this time pastoral services
became infrequent, the congregation dwindled, and
church building was finally sold, and has been con-
verted into a splendid dwelling.

Fulton Presbyterian church was organized in the
80's, and did a good work the greater part of the
time till 1914. Rev. George H. Kirker was Fulton's
last regular pastor, and he left at the close of this
year.

As the result of removals, deaths, and other causes
the membership became very small, and some ten
years ago the church building, a small brick, was
sold. From this time until Dr. John Goff, Supt. H. M.
Muhlenburg Presbytery, began to visit the field,
in 1927, practically no work was done by Presby-
terians in all this section; when he found this great
territory, 50 miles square, of splendid towns and
fertile lands, without a church building, and less than
a dozen Southern Presbyterian members.

Early last Spring he opened correspondence with
me relative to undertaking the work of rebuilding
the waste places, and establishing the work in other
towns where our church had never yet been, resulted
in my accepting, and we arrived on the field 16th of
last May. We have found the work difficult, but
feel that we are making some progress. Though we
have done considerable work in Columbus, Clinton,
Hickman, Mt. Joy, and Murray, probably no other
minister and wife know the conditions at Fulton as
well as we, having visited personally practically every
home in the city. Glad to report some ten professions
of faith as result of this visitation. In our daily
work we are keeping a close watch upon the program
of our great church, and, following it, we are kept
busy, and are therefore happy. At the Christmas
time we put on "Prisoners of Hope," and sent \$22
to cheer the hearts of dependent children of deceased
ministers. Recently we observed the week of prayer
and self-denial for Foreign Missions, and sent \$15
to the Committee in Nashville. Mrs. Wade spon-
sored the putting on of the program of World Day of
Prayer, participated in by the women and girls of
all denominations, which proved a very spiritual
meeting.

With the aid of Miss Margaret Warren, General
Assembly worker, employed by Muhlenburg Presby-
tery, and Mrs. W. B. Duncan, recently received
into our communion, we put on a School of Mis-
sions at the manse, having an attendance of 49. Quite
a deal of interest in poster making, and sent some
good work to Nashville to enter the contest.

A Junior Young People's Society has been organ-
ized, and the members are very happy in their work.
This is being sponsored by Mrs. Duncan, who is an
expert worker among young people.

One of the group conferences of the Presbytery
was to have met with us next Tuesday, but has been
put off because of the severe winter weather, and
will be held here some time in March.

We shall now begin to plan and pray for the
evangelistic services we hope to hold in early spring.
Help us to pray for this meeting, and the new church
we are so sadly needing.

J. T. Wade.

SUNDAY SCHOOL

Rev. Ernest Trice Thompson, D.D.

Lesson for March 31

THE FUTURE LIFE

Mt. 25:31-46; Mk. 12:26, 27; Lk. 24:1-12; Jn. 14:1-6;
1 Cor. 15:3-20, 50-58; 1 Thes. 4:13-18; Rev. 22:1-5.
Print Lk. 24:1-12; Jn. 14:1-6.

For three months now we have been studying together some of the great doctrines of the Bible. Dr. Snowden in Snowden's Sunday School Lessons points out the logical relation of the series of lessons. They began with the Fatherhood of God, for this is the basis of the whole range of Christian teaching. If there be no God and Father, then is all our Christian faith and teaching vain and we are infants crying in the night. But we have sinned and broken our fellowship with the Father, and so the dark mountain peak of sin loomed next into view. Yet there is pardon for our sin, and Christ the Savior was the next logical lesson and great Christian teaching. Christ sends the Holy Spirit to carry out His work of salvation, and the teaching as to the Holy Spirit was then brought before us. The Spirit operates through the Scriptures as the means of convincing and converting us, and we studied next the Scripture teaching as to the Scriptures themselves. Repentance and faith are the first steps in the Christian life and the nature and method of these acts of will were then brought out. The new life in Christ is one of growth and the process of Christian growth was then in order. But Christian growth takes place best in the Christian Church, and this came next in the logical order. The church has divinely appointed ordinances and this led to the study of baptism and the Lord's Supper. The Christian Sabbath is another means of grace and we were given the Christian teaching as to this day. It takes money to carry on the world-wide work of the church and this led to a study of stewardship and missions. The Christian life culminates in a great hope and this climaxes the studies of the Quarter with a lesson on the future life. It is this closing lesson on the Christian hope that we wish to study at this time. We will look first at its nature, second at its basis, and third at its conditions.

I. The Nature of the Christian Hope

What is the nature of our hope? What do we expect to find in heaven? How shall we spend our time? Think about these and other questions that interest you for a while and then read Lk. 23:39-43; Phil. 1, 21-24; 2 Cor. 5:1-8; Jn. 14:1-6; 1 Cor. 15:35-58; Rev. 21:1-6; 22:22-5; Mt. 24:45-47; 25:19-30.

We realize of course that the Bible does not and cannot give us any detailed information as to the nature of the future life. The mode of existence will be so different that human language based on our physical senses and the experience of this present world cannot adequately describe it. Much of the description is couched necessarily in negative terms, and most of the rest in frankly metaphorical terms, as for example those glowing descriptions in the book of Revelation, the river of life, and the tree on its banks, and the walls of precious stones, and the streets of gold. It is unfortunate that so many Christians interpret these terms literally, and that to some of them heaven means little more than a city with streets paved with blocks of gold, where we shall have nothing to do but twang our harps and sing our hymns of praise. The Bible does not answer all the questions that we would like to ask, but it does give us enough information to correct and supplement the picture that is cherished by many Christians and more non-Christians.

1. Heaven comes immediately after death. There is no long sleep in the grave. As our catechism puts it: "The souls of believers * * * do immediately pass into glory. We do not put our loved ones into the ground, we merely put away the outworn garments of the soul, which meanwhile has winged its way back to God who gave it. Thus Jesus said to the dying thief: 'Today shalt thou be with me in Paradise.' Paul writes to the Philippians that he hardly knows which he prefers, life or death. If he dies he knows that he will be immediately with Christ, and that is better than anything that life can offer, and yet Christ still has a work for him to do on earth, so he is in a strait betwixt the two (Phil. 1:21-24). For our purpose the important point is that to depart means to be with Christ.

2. We shall have a new body fitted for our new conditions of life. It is an old argument against the resurrection that the physical elements which go to make up our bodies are scattered after death, and enter into other bodies, and that it would be impossible to assemble them again. But the Bible nowhere teaches that our physical bodies will be reassembled, or that the resurrection gives us back our old bodies. The question which the Sadducees raised was based on this assumption. Jesus said to them, "Ye do err, not knowing the Scriptures, nor the power of God. Mt. 22:29. In 1 Cor. 15:35ff Paul faces the question frankly: "Some one will say, How are the dead raised? and with what manner of body do they come?" Paul in answering this question uses the analogy of a grain of wheat. "That which thou sowest, thou sowest not the body that shall be, but a bare grain * * * but God giveth it a body as it pleased him." A body we note that has some bond of continuity with the old, but that after all is a very different body. "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body." Just what a spiritual body is like we cannot say; but it is not a material or physical body; it will be a body through which we may express our own individual personality in the new spiritual realm.

3. There will be a glorious environment wherein man's personality may develop to its full stature. John speaks of walls of jasper and streets of gold, and tells us of the river of the water of life, with a tree on its banks that bears its fruit every month. We have already suggested that this description is not to be taken as a literal one.

But it does suggest an environment glorious beyond what man can conceive. And Jesus suggests that it will be an environment fitted to the needs of different individuals. "In my Father's house are many mansions. * * * I go to prepare a place for you." Jn. 14:2. In our present environment there are many things which limit us and thwart us, many experiences which wound us, and weight us down with heavy grief. But John tells us that in the heavenly Jerusalem, God "shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain any more." Rev. 21:4. There man shall be able to realize his own highest ideals. As Browning has said, catching the thought of Scripture:

"All we have willed or hoped or dreamed of good shall exist;

Not its semblance but itself; no beauty, nor good nor power

Whose voice has gone forth, but each survives for the melodist,

When eternity affirms the conception of an hour. The high that proved too high, the heroic for earth too hard,

The passion that left the ground to lose itself in the sky,

Are music sent up to God by the lover and the bard; Enough that he heard it once: we shall hear it by-and-by."

Or as Cannon Storr has put it: Eternal life "includes the presence of that which can give satisfaction to man's deepest spiritual needs and aspirations, together with the assurance that the human ideals, which take color from the existence of ultimate spiritual values, are not mere day dreams, but are part of the very texture of reality and are eternally realized in God." And to comfort those who think that they will miss the innocent diversions of life, Zechariah says: "And the streets of the city shall be full of boys and girls playing in the streets thereof." Zech. 8:5. And Jeremiah says: "Then shall the virgin rejoice in the dance, and the young men and the old men together; for I will turn their mourning into joy." Jer. 31:13.

4. There will be work to do, work which shall develop man's highest capacities, and from which he shall derive the greatest joy. There are some men who think that we shall idle away the hours of eternity and twang our golden harps and sing our hymns of praise, and to increasing numbers the picture does not appeal. Kipling has another idea of heaven. He might have called it the artist's dream:

"When earth's last picture is painted, and the tubes are twisted and dried,

When the oldest colors have faded, and the youngest critic has died,

We shall rest, and faith, we shall need it—lie down for an aeon or two,

Till the Master of all Good Workmen shall set us to work anew!

"And those that were good will be happy: they shall sit in a golden chair;

They shall splash at a ten-league canvas with brushes of comet's hair;

They shall find real saints to draw from—Magdalene, Peter and Paul;

They shall work for an age at a sitting and never be tired at all!

"And only the Master shall praise us, and only the Master shall blame;

And no one shall work for money, and no one shall work for fame;

But each for the joy of the working, and each in his separate star,

Shall draw the Thing as he sees It for the God of Things as They Are!"

5. There shall be fellowship with the people of God, with God Himself, and His Son Jesus Christ. Many of the pictures that we have previously referred to included in them as an essential element the idea of fellowship. Heaven would not begin to meet our aspirations if we did not expect to be united there with our loved ones. Jesus said, "In my Father's House are many mansions * * * I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also." Jn. 14:2-3. John heard a great voice out of heaven saying, "Behold the tabernacle of God is with men, and He shall dwell with them, and they shall be His peoples, for God Himself shall be with them, and be their God." Rev. 21:3. There are many other questions about heaven, of course, that we would like to ask. But it is not essential that we should know everything. It reminds us of a story told by Dr. Boreham: "The doctor was leaving the bedside when the patient suddenly turned to him and said, 'Doctor I want to ask you a question.' 'Yes,' he said, 'what is it?' 'Am I going to get well?' The Doctor hesitated a moment and the patient went on: 'Don't treat me like a child. I have a right to know. Tell me.' 'Well,' he said, 'you may recover this time, but the second or third attack is pretty sure to prove fatal.' The sick man caught the doctor's coat and said to him: 'Doctor, I am afraid to die. Tell me what lies on the other side.' Very quietly the doctor said, 'I do not know.' 'You don't know. You, a Christian man, do not know what is on the other side?' The doctor was holding the handle of the door, on the other side of which came sounds of scratching and whining, and as he opened the door a dog sprang into the room and leaped on him with eager show of gladness. Turning to the patient the doctor said: 'Did you notice that dog? He had never been in this room before. He did not know what was inside. He knew nothing except that his master was here, and when the door was opened he sprang in without fear. I know little of what is on the other side of death, but I do know one thing. I know that my Master is there, and that is enough. And when the door opens I shall pass through quite fearlessly and with great gladness.' So it is with us.

II. The Basis of the Christian Hope

What grounds do we have for believing that there is a future life? What is it that puts this great hope in the Christian's heart? Read Job 19:25-27; Ps. 49:4f, 16:8-11; Mt. 22:31f; Jn. 14:1-6; 2 Cor. 1 Cor. 15:12-58.

1. The Old Testament basis. We will have brief, but after all no extended argument is needed. Immortality is not a clearly defined hope in the Old Testament. It comes gradually into view, and is based on the fact of a fellowship with God which it was felt not even death could break. As James Orr says: "Here we reach the core of the Old Testament hope of immortality. Such fellowship as the believer had with God could not be lost, even in Sheol; beyond the gates of deliverance from Sheol. In their highest moments, this hope that sustained patriarchs, psalmists, and prophets in their outlook on the future. Doubt might cloud the mind; there might be seasons of darkness and despair; but it was impossible in moments of strong conviction to believe that God would ever really desert them. Eternal God was their dwelling place; beneath the wings of His everlasting arms (Dt. 33:27; Ps. 90:1)." Jesus something of the same idea in mind when he rebuked the Sadducees that God said, I am the God of Abraham and the God of Isaac and the God of Jacob (Mt. 22:32). The fellowship which God had with the patriarchs was an eternal fellowship. Perhaps this is still the basis of our faith in the future life, it is linked up with our faith in God, a God who holds fellowship with men, and who have entered into that fellowship find it natural to believe that it will survive even the dissolution of the body.

2. The New Testament basis. The New Testament Christians found an additional basis for their hope in the words and works of Jesus. Jesus Himself had an unclouded communion with the Father. He was with the Father while he was here on earth, and ever since, to bring men into something of the same experience. Christ will always put His insight above the doubts and taints of other men. When he said, "I am the resurrection and the life: he that believeth on me, though he die, yet shall he live" (Jn. 14:25), his disciples believed in him, and they still believe him. When he said before he died: "Let not your heart be troubled; in God, believe also in me. In my Father's house are many mansions * * * I go to prepare a place for you" (Jn. 14:1ff) he set his disciples' anxious hearts at ease and he sets ours. But the actual demonstration as the disciples were concerned came with the resurrection. On the first Easter morning they found the stone rolled away, and the tomb empty, and after that they saw and again the risen Christ. No one can deny that the disciples found the tomb empty and that they thought they had seen the Risen Christ, and that this faith which explains their new zeal, their readiness to die even on behalf of the Master whom they were convinced was alive. Nor can any one offer a plausible explanation of these undoubted facts, except the resurrection that Jesus actually did rise from the dead. The fact of Jesus' resurrection. Jesus rose, therefore, and we shall rise also. Cf especially 1 Cor. 15:12-28, which still remains as this great basis of the Christian's hope.

3. The basis of reason. We live in a scientific age and many men have wished to go beyond the science and to prove or disprove the fact of immortality by science or philosophy. We will have to admit that we cannot as yet demonstrate the fact of a life after death. It can, however, puncture the arguments of those who maintain that it is impossible. Men of as high scientific reputation as Sir William Osler and William James have said that while no adequate scientific demonstration of a future life has yet been given, there is nothing in the principles of science up to date to render such a hypothesis worthy of a reasonable man. Among the options of life offers to faith, this according to William James is still a living one. "Many of us go beyond this, and that such arguments as science and philosophy produce point decidedly to the probability of a future life. And yet after all, 'it is with belief in a life after death as it is with belief in God. We believe in God because we can demonstrate His existence, but because we cannot demonstrate a purpose and a meaning which it is reasonable to believe in Him. So we believe in a life after death not because we can prove it scientifically because we see the God in whom we believe vouching for His plan in the world, and this plan includes as an integral part the development and perfection of individuals. * * * We believe in immortality in that resort because Jesus Christ has revealed to us ourselves, and in others, capacities which require a life for their full expression."

III. The Conditions of the Christian's Hope

How can one be sure that he will share in the blessing of this future life? Read Mt. 25:31-46; Jn. 14:1-6. When Thomas asked Jesus of the way, Jesus said, "I am the way, and the truth, and the life: no one cometh unto the Father but by me." We come to God through Jesus when we accept Him as our Lord and Savior. The basis of Scripture we do not see how anyone can understand the revelation of God in Christ and yet expect to qualify for immortal life. "In the production of God for humanity the production of moral character is an important part; and it may be that the human beings, whose life shows so little self-direction or moral effort, whose appreciation of spiritual things is so small, that they may be held to have failed to reach that standard of personality which qualifies for such a life. One's attitude toward spiritual things, one's capacity for heaven, is tested by one's attitude toward God. But many men have never heard of Christ, and who have heard of Him do not know Him as He is. We rather as we have presented, and oftentimes do not know Him. Jesus seems to indicate in Mt. 25, that there are some men who have served Him through their lives, and that these men may find themselves at the last day that they too have come to the Father through Him, who alone is the way and the truth and the life."

CHILDREN

WHISPERING FOOTPRINTS

"O Eddy, where are you?"
 "Mother," came a shrill little
 voice from the back yard.

"Come here, Eddy; I want you to do
 something for me."
 The back door opened, and
 Taylor heard the soft thud of
 feet along the passage. But
 Eddy entered the sitting room
 unnoticed by mother's sewing table,
 and she said: "Why, Eddy, what's
 the matter?"

"There were no cuts or bumps
 anywhere about the little boy. Why
 do you mother think anything was
 the matter? Because his brown eyes,
 which generally looked right up at
 the two little birds flying out
 of the window, now had an uneasy look—
 here nor there, but away.
 "What's the matter," said Eddy,
 looking out of the window. "What
 do you call me for, mother?"

"I'm sorry my little boy has dis-
 obeyed about going to the apple
 room to leave." Eddy gave a little
 smile. The reason God put me here
 is because, mother, Eddy, is because he
 knows better what you ought
 to do and ought not to do than you

did not answer. He was won-
 dering how mothers knew so much.

"I'm especially sorry that you
 disobey me by sneaking
 out of the coal room window," said
 Taylor. "I would much rather
 see you, 'I won't mind you,' and go
 to my eyes than go in by telling

"Mother, I didn't say"—began
 Eddy, and had a chance to defend him-

"Do you think you talk only with
 your eyes?" interrupted his mother.
 "Do you suppose has whispered
 to you that you have been in the apple
 room and that you went through the
 window?"

"I can't imagine," said Eddy honest-

The little boy turned, and there be-
 hind him and the door were five
 white footprints on the white
 floor. Mother could not help smile
 at the look of surprise on the little
 boy's face. It was a rather mournful

"Do you think we can ever do wrong,
 and not leave marks of it some-
 where?" she asked. "And O, my little
 boy, the marks which sin leaves are on
 your heart, which ought to be clean
 before God's eyes, instead of
 tracked over by wrong do-

"Do they come out?" asked Eddy.
 "The footprints on the mat-
 tress," mother was thinking about
 the marks when she said:
 "The blood of Jesus Christ cleanseth
 from all unrighteousness. You must ask him to
 come to you, Eddy, and to take away
 your sin, and to make you hate sin,
 and to give you such ugly footprints on
 your heart life."

When, for a punishment and for
 a reward, mother kept the footprints
 on the sitting room floor that whole
 day. That Eddy might see them
 and remember how every wrong deed
 leaves dark stains on his little heart.—
 Hope.

AS ALL HER TEACHERS

Standard:
 I am twelve years old and I am in
 the fourth grade. I have three teach-
 ers. I like them all fine.

The Sunday School teacher is Mrs.
 Collins. She is very nice and
 the whole class likes her. We have
 a good preacher, Mr. W. C. Cum-

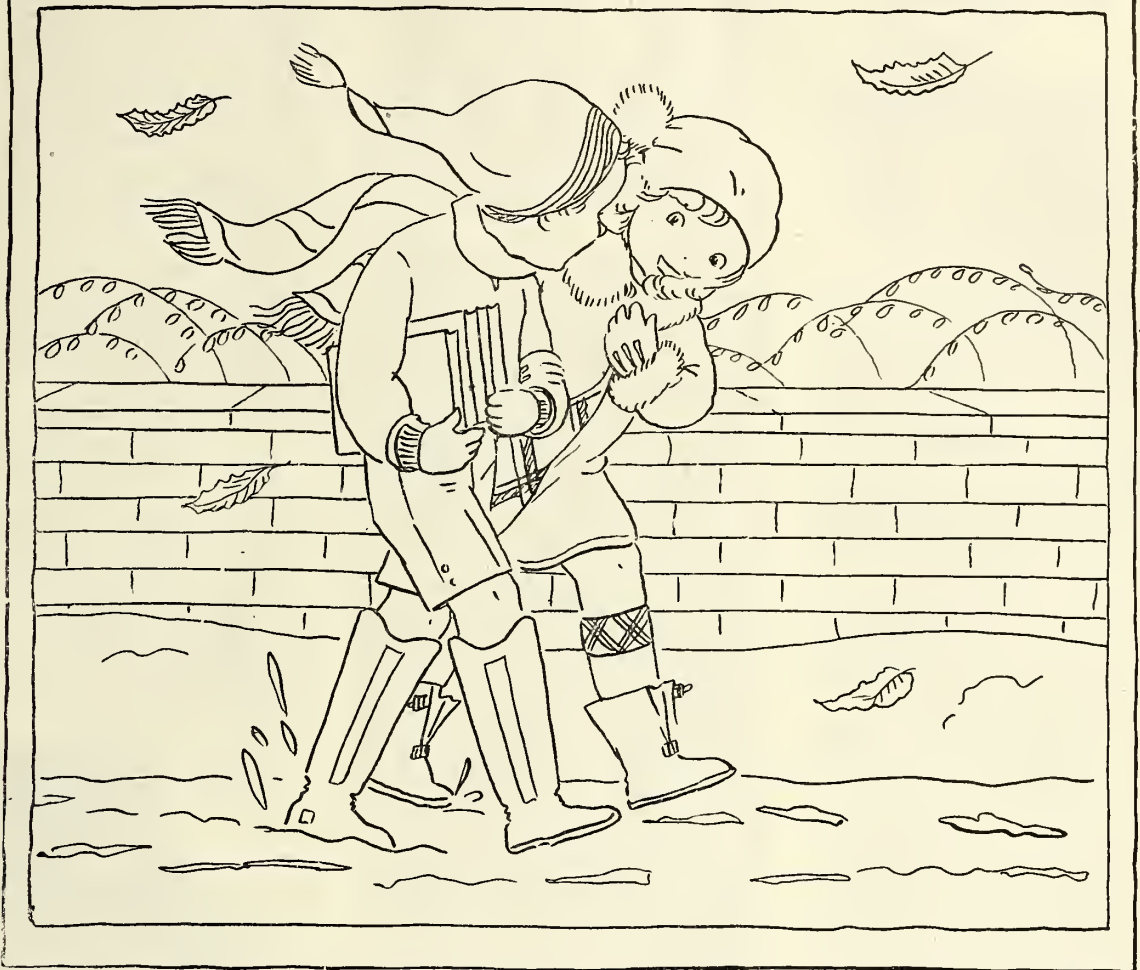
My father takes the Presbyterian
 paper and I enjoy reading the
 letters and other articles in it
 each week. He doesn't know I am
 writing to you so please print my let-
 ter. I want to surprise him.

Your friend,
 Minelle Rankin.
 Person, N. C.

COLORS THE PICTURES

Standard:
 I am a little girl nine years old. I
 have three brothers and two sisters.
 I go to school and I am in the third
 grade. My teacher's name is Mrs.
 Jones. I go to Sunday School at

A DAY IN MARCH



(To be colored with paints or crayons. Whenever you come to a word spelled in CAPITAL letters use that color.)

The sky was GRAY-BLUE (use
 BLACK lightly and a touch of BLUE),
 and there were ever so many BROWN
 leaves flying about. You see it was
 March and the wind was blowing and
 blowing. It blew Teddy's long GREEN
 cap right out behind him and the tas-
 sel flapped about like a long YEL-
 LOW leaf. His cap had YELLOW
 bands about the cuffs and his scarf
 matched his cap and had fringe and
 bands of YELLOW. Teddy wore a
 BROWN wind breaker and his trou-
 sers were dark BLUE. He wore high
 BLACK boots (be sure to leave the
 white shine on them) to slop through
 the slush.

"Oh, isn't it slushy and windy!" cried
 Y E L L O W - haired Susie May to
 BROWN-haired Teddy. "My RED
 tam is nearly blowing off at least the
 GRAY pom pom on the top is flying
 about awfully!" Susie May wore
 RED galoshes and her gloves were
 GRAY stitched in RED.

"Here, let me carry your books!"
 said Teddy, taking Susie May's RED
 and BLUE books and tucking them
 under his arm with his own GREEN
 book. "This wind is fine but it will
 snatch anything away it can!" Ted-
 dy wore GREEN gloves to match his cap.

Susie May's coat was RED with
 GRAY fur about the neck and sleeves.

The coat had a BLUE and RED plaid
 lining that showed when the wind blew
 it back. Susie May's socks had the
 same colored plaid on the cuffs.

"Look on the cuffs."
 "Look at those RED berries on the
 BROWN briar behind the RED brick
 wall, will you! They will all be off if
 the wind keeps pulling them!" Ted-
 dy said. The wall had a GRAY stone
 top.

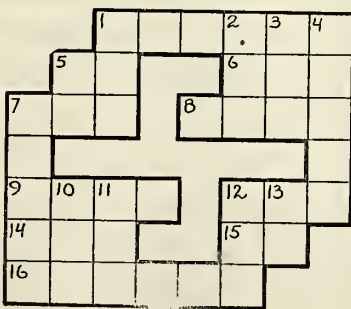
Both children had PINK (use RED
 lightly) cheeks and Susie May had a
 RED mouth.

The slush on the ground and splash-
 ing up can be colored Brown. Paint
 the border of the picture RED and the
 lettering BROWN.

White Hill. Rev. L. T. Edgerton is our
 pastor. I enjoy coloring the pictures
 in the Standard.

Your little friend,
 Catherine Wicker.
 Carthage, N. C.

PUZZLE CORNER Junior Cross-Word Puzzle



- | | |
|-----------------------------|--------------------|
| Horizontal | Vertical |
| 1—Pays for another pleasure | 1—Reddish brown |
| 5—Musical note | 2—Insect |
| 6—Used in landing fish | 3—A Chinese plant |
| 7—Evil | 4—Strip of leather |
| 8—A heavenly body | 5—Roman number |
| 9—Sour | 10—Metal Container |
| 12—A mere taste | 11—Anger |
| 14—A sailor | 12—Speak |
| 15—Indefinite article | 13—Preposition |
| 16—Power | |

Criss Cross State Puzzle

I am in Mississippi, but not in Penn-
 sylvania.

I am in Pennsylvania, but not in
 Vermont.

I am in Vermont, but not in Con-
 necticut.

I am in Connecticut, but not in Utah.
 I am in Utah, but not in Missouri.

My whole heralds the Spring.

The initials of the following 3-letter
 words name a nut:

1. A wood chopper's tool.
2. A young boy.
3. Earth and water.
4. Not at home.
5. A refusal.
6. An animal.

Word Square

My first falls often in Spring
 My second is an abbot
 My third is kept in the zoo
 My fourth is nearest in place

W. B. IS ALL "FED UP"

Dear Standard:

I have never written to you but once
 before so I am practically a stranger.
 I go to Iona Sunday School. Our pas-
 tor is Mr. J. L. McLean. He is a fine
 pastor and I think everybody likes
 him. My Sunday School teacher's
 name is Mrs. Monroe Andrews. She
 is a wonderful teacher and we all love
 her.

I go to school at McDonald. I am in
 the sixth grade and my teacher's name
 is Miss Sallie Harrington, I am 10
 years old. I took the small pox vac-
 cination not long ago and it made me
 pretty sick, but it is almost well now.
 I had a happy Valentine and got a lot
 of Valentines. Please give Mr. Waste-
 basket a big dinner before you ask

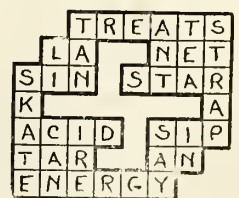
him if he wants my letter for if it IS
 long I would like to have it published.

Your new friend,
 Louise McMillan.

A grammar school boy handed in the
 following composition on "cats":

"Cats that's meant for little boys to
 maul and tease is called Maultese cats.
 Some cats is reckernized by how quiet
 their purrs is and these is named
 Purrsian cats. The cats what has very
 bad tempers is called Angorie cats,
 and cats with deep feelings is called
 Feline cats. I don't like cats."

PUZZLE ANSWERS



CRISS CROSS STATE PUZZLE

March

1. NUT INITIAL—I. A-xc.
2. L-ad.
3. M-ud.
4. O-ut.
5. N-ay.
6. D-og.

Almond

WORD SQUARE

R A I N
 A B B E
 I B E X
 N E X T

on Nettie was seen walking e street.

Nettie, I thought you might ested in this," she said. Then, giving the other girl a chance she turned and walked away. opened the book wonderingly. turned the pages her look of ment increased. For this is e saw:

I'm Sorry Record. This con- number of times Nettie Lowe

appeared entries like these: to bring the book she prom- alia Clark and caused her in- nce. Was sorry, but that lp matters any." Bumped into ote because she failed to look e was going. Was sorry, but t keep her from crushing the at Hilda carried."

read on, item after item. one of them recorded an that might have been avoided little more care. When she shed the reading she closed hard. Her face was a trifle she appeared to be angry.

Going to her home, she shut herself into her room. But when she next appeared the angry look had been replaced by a thoughtful one.

That afternoon she went over to Belle's house. Belle saw her coming and was a bit apprehensive. Had she blundered after all and taken the wrong method? It was only her honest attempt to help Nettie that had made her do this thing, but perhaps she had been wrong about it. She hoped that Nettie had not come to break off her friendship.

But Nettie was not at all angry. Instead she smiled as she handed the book back.

"You must have put a lot of work on this, Belle," she said. "I am returning it to you. I wish you would keep on making a record every time you hear of my saying I'm sorry because I have done something that I would not have done had I had my wits about me. I promise you that I'm not going to make your duties very heavy."

Since that time there has not been a single new entry in the book.

GIVE HIM RECOGNITION

Ordinarily the title of Doctor of Laws is conferred by a university upon an elderly man, but the general rule was disregarded when the University of Wisconsin conferred this title on the young man who not only flew alone from New York to Paris, but who has been successful in keeping his head ever since. In admitting the young man to the rights and privileges of the degree, the president of the University of Wisconsin called attention to the fact that because of quiet dignity, the young aviator had "refused to capitalize the affectionate plaudits of a planet for personal advantage."

In a time when we are in danger of allowing the dollar to cover up everything else, we do well to give recognition to the man or the woman who has the strength of character to resist the temptation to ride to wealth on a wave of popularity.—Forward.

A New Yorker eats an average of twelve pounds of candy a year, while the average person in Nevada eats seventeen pounds. Nevada has the highest candy figures of any state in the country. New York gets away with 130 million pounds, New Jersey with 31 million pounds, Pennsylvania 111 million, and Connecticut consumes 13 million pounds a year. These statistics were recently given over the radio. The speaker said that a report from eighty per cent of the nation's candy manufacturers shows that in 1926, the latest figures available, over \$258,000,000 was spent for candy in the United States. New York's candy costs \$43,000,000.

Try to figure out whether the churches get more than the candy trade, whether the clergy cost less than candy, whether any one gives up candy to give money to the church, whether New Yorkers think candy is more worth while than cathedrals, or vice versa, whether people give up more candy for luxuries than for necessities. And as the Irishman said, it leaves you "not dead, only spacheless."

The ignoramus would find the wide world monotonous; the wise could look from one window all his life and never find the view twice the same.

Your opinion is not of value just because it is your opinion; its value depends solely on the knowledge and wisdom upon which it is based.

Stand off, now and then, and take a look at your life; what is its tendency? Are you moving upward or downward, backward or forward?

Why regard yourself through the eyes of the rich who consider you to be poor, rather than through the eyes of the still poorer who hold you to be rich?

It is no success to build up a fortune without a character; but it is the highest success to build up a character, and the fortune naturally goes with it.

Always Safe



When your Children Cry for It

Here's relief and comfort for crying, fretful, feverish babies or children that you don't need to urge or command them to take. They love the delicious taste of Fletcher's Castoria. Your doctor will tell you it's absolutely safe, so you can give it as freely and as often as needed to keep your children happy and well. A few drops is all it takes to quiet fretful, feverish, colicky babies; relieve their biliousness, gas on stomach, constipation, etc.; soothe them to sleep in a jiffy. For like disorders in older children, you simply use a little larger dose of the same reliable Fletcher's Castoria. Don't use grown-folks' medicine; with babies or children, specialists say. Ninety per cent. of them recommend Fletcher's Castoria; and thirty years of steadily increasing popularity proves they're right. To protect you from imitations, the Fletcher signature is on every bottle of genuine Fletcher's Castoria.



Ninety Day Velvet Beans, Bunch Velvet Beans, Cow Peas—All varieties, selected stock. Very close prices.

J. J. BRENNAN
Sumter, S. C.

BOOKS GIVEN AWAY

150 copies The Only Nancy left. One goes free with each copy King John at dollar fifteen. No stamps.

GEORGE F. ROBERTSON
Mount Holly, North Carolina

OBITUARIES

FRED A HOUSTON

In the sudden death of Fred A. Houston, on January 15, 1929, Mount Vernon Springs Presbyterian Church lost one of her most valued and best loved members. He was taken at the age of 53 years, 11 months and 27 days, in the prime of strong and vigorous life. He loved his Church, was marked in his loyalty to his pastor, was efficient as treasurer of the board of deacons, and being an earnest Bible student was the successful teacher of a large Bible class. He possessed a host of friends, by whom he was known as a man whose word was as good as his bond. He was glad to so invest his ample means, by lending, as to help those less fortunate financially. He leaves to mourn his loss a mother, Mrs. Margaret Houston, a wife, Mrs. Ila Houston, a son, Joseph, a brother, Luther A., two sisters, Mrs. Annie Sockwell and Miss Davie Houston. We feel that this useful servant has now been promoted by his Lord to a higher service.

Jonas Barclay, Pastor.
Pittsboro, N. C.

King College For Men

Bristol, Tennessee

Stonewall Jackson College For Women

Abingdon, Va., Box A

Affiliated Colleges of the Synod of Appalachia

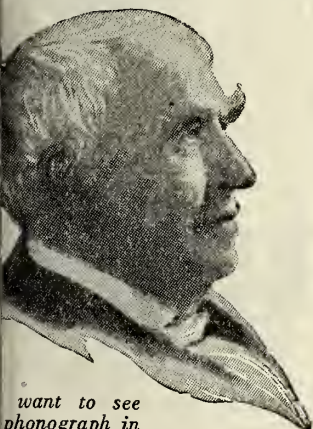
KING COLLEGE offers four year courses leading to Degrees of Bachelor of Arts and Bachelor of Sciences—a small Christian College—Faculty of eleven Christian Gentlemen of thorough training and Practical Experience — Expenses Reasonable.

STONEWALL JACKSON COLLEGE

Standard Junior College for young women, in heart of healthful Virginia mountains. Two years' high school, two years college. Music, art, home economics, secretarial course, physical education. New dormitories — every room with bath. All outdoor sports. Tennis. Nine hole golf course on fifty-two acre campus. Home-like life.

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The man who invented the phonograph, the electric light and hundreds of other modern marvels, has authorized this astounding FREE OFFER for your benefit. Answer this advertisement NOW!



want to see phonograph in every American home."

TRADE MARK
Edison

24 Records FREE!



New

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have always wanted a phonograph—a perfected and beautiful instrument to play your favorite music, the great operas, lively jazz, old ballads, whenever you felt like hearing them. Now you can have famous Edison Amberola and 24 Amberol records on 30 days' trial, **ABSOLUTELY FREE!** Mr. Edison has authorized this startling offer, cause today, on the Fifty-first Anniversary of his invention of the phonograph, it is his ambition to have music in every American home.

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Cylinder Phonograph Division, Dept. L-15, Orange, New Jersey.
Please send me full details of your **FREE** trial offer and your free record special.

Name _____
Address _____
City _____

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Hurry Mother! Even constipated, bilious, feverish, or sick, colic Babies and Children love to take genuine "California Fig Syrup." No other laxative regulates the tender little bowels so nicely. It sweetens the stomach and starts the liver and bowels without griping. Contains no narcotics or soothing drugs. Say "California" to your druggist and avoid counterfeits. Insist upon genuine "California Fig Syrup" which contains directions.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage

THE MEASURE OF A MAN (Author Unknown)

The test of a man is the fight he makes,
The grit that he daily shows;
The way that he stands on his feet
and takes
Fate's numerous bumps and blows
The coward can smile when there's
naught to fear
And nothing his progress bars;
But it takes a man to stand up and
cheer
While some other fellow stars.

It isn't the victory, after all,
But the fight that a human makes;
The man, who, driven against the wall,
Still stands erect, and takes
The blows of fate, with his head held
high
Bleeding and bruised and pale,
Is the man who'll win in the by and by,
For he isn't afraid to fail.

It's the bumps we take, and the jolts
we get,
And the shock that our courage
stands,
The hours of sorrow and vain regret,
And the prize that escapes our hands
That test our mettle and prove our
worth.
It isn't the blows we deal,
But the blows we take on this good
old earth,
Which prove that life is real.
—Exchange.

A VISION IN THE THORNS Marian MacLean Finney

Like a river, emptying its toll of creek and stream into the coffers of the ocean, Jerusalem received its annual horde of Passover pilgrims. It was a motley multitude of men, women and children, a few on camels and horses but for the most part afoot, or riding grave asses. On a carpet of wild flowers, through the soft April air, pushed the cheerful, chattering throngs, winding their dogged, determined way over hills gray with olive and green with palm, and through valleys checkered with the multi-greens of wheat field, vegetable garden and grape vineyard.

Jerusalem, the hostess city, received her guests with very mixed feelings, and expressed her opinion while they were yet arriving. Upon the city wall paced a few soldiers. A priest who had regarded meditatively those who crowded the entrance gate below, turned languidly and addressed one who appeared to be an officer.

"Ah, Innocentius, methinks the Roman eagle is a bit more suspicious and uneasy today than at former feasts."

"But quite as able and relentless," the soldier made answer, "and if this Christ, who has so disturbed your peace these last three years, should decide that his popularity is now sufficient to lead a successful Jewish revolt, he will find the eagle's talon's well sharpened."

Outside the walls, on the slope of the hill, a group of boys (barometers of public feeling) loudly conversed. Phineas was astride of his enemy.

"Say that you think a priest is greater than this young prophet of Nazareth, and I will let you go."

"I cannot," panted the one underneath, "for has he not, these three years, healed the sick and taught things we hear not in the synagogue? And once when the people had followed him into the desert without thought of food, he took the five barley buns and two little fishes my mother had prepared for me (knowing I would follow him) and fed five thousand!"

The laughter which greeted this recital almost allowed the captor to release his hold, but not quite.

Reuben, one of the bystanders, undertook to champion the cause which was being ridiculed. "He is of the line of David. What if he should—" he lowered his voice and looked around furtively, "what if he should fight the Romans and take the throne for himself? Then would you be hanging upon the words of Joel, who is one of his disciples?"

Phineas was as scornful as he had previously been amused. "For a denarius I would roll him down the hill, into the thorn bed yonder." It was a pleasing thought. "This will I do," he said to his squirming captive. "A wager will I make. If this Nazarene carpenter becomes king, then will I be your servant and you my master until next Passover feast. If he be an im-

poster, you visit the thorns."

On the soft April breeze came a murmur louder than from any company of previously arriving pilgrims; a shouting which seemed to acclaim some popular favorite; and that which was most striking of all—the chanting of the Jewish hallelujah chorus, taken from the Psalms and hitherto reserved for use in the temple.

In the excitement Phineas relaxed his fingers, a fact of which Joel, aided by Reuben, took prompt advantage. The other boy made no attempt to retake him. With open mouths the group watched a most unusual spectacle. In the midst of a shouting, joy-maddened multitude came a regal figure, riding an ass's colt, the mother beast walking sedately beside her offspring. In the absence of a saddle, a cloak had been spread upon the colt's hard back, and the rocky road was rendered a bit easier for the rider by the garments thrown down as an act of homage. Close behind the figure pressed a small company of men on foot, as if they feared to be jostled and separated by the frenzied pilgrims surrounding them.

"It is the prophet himself, and his twelve disciples," announced Joel's happy voice. Instantly he sped down the hill, scrambled across the deep ravine in which ran the brook Kidron, and up the opposite hill toward the oncoming procession.

"He has come to take his place upon the throne of David today," guessed the awe-struck Reuben, and he, too, ran swiftly to join the throng.

Directly in the path of the lads blown down by winter winds, were feathery palm branches and twigs of the olive and myrtle. Stooping, Joel picked them up and waved them in greeting. Reuben followed his example.

On the wall the priest and soldier still lingered. The exultant shouts were drawing nearer. The words were plainly distinguishable: "Hosanna to the son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest!"

A crafty look came into the eyes of the priest. "The plotter is even at the gates, Innocentius, and his misguided followers announce him a restorer of the dynasty of David—a Jewish instead of a Roman government."

The officer adroitly flung back the challenge: "In my city there is a synagogue where I used often to repair. To me they seem to acclaim your long-expected Messiah. Mark you, he comes upon a colt, the emblem of peace, not a horse, the emblem of war. Is it not the fulfillment of your own prophecies?"

The priest frowned.

"Nor can we put a man in bondage because of the impulsive greeting of a mob," continued the officer, with a sidelong glance of malicious satisfaction at the displeasure of the other. "The rabbi's own acts of insurrection, or his own words against the authority of Rome, would alone convict him."

The priest moved away, muttering. All unconsciously he had been handed a weapon by one who meant to take it away. Forthwith, that most cruelly exciting game in all the world, a man hunt, was on in the fair city of Jerusalem.

The strange procession entered the sacred gates, watched by friend and foe, smiled and frowned upon. Gradually the shouts died down, the crowds dispersed and the cause of it all—a tall, rugged, young Galilean—went his way. None followed him more faithfully than a small group of boys at the hero-worshiping age—Joel, who had been recognized by the disciple to whom he had once given his luncheon, and by him led to the very feet of the Teacher himself; Reuben, who expected much, and Phineas, who came to see the discomfiture of both.

For the remainder of that eventful Sunday, for all of Monday and the whole of Tuesday, the three lads hovered in the forefront of every crowd, alert, inquisitive, deferential. At times, under the enthusiastic commendation of Reuben, Phineas almost allowed himself to believe. As Tuesday waned, however, and it became more and more apparent that the Nazarene's popularity waned with it, Phineas returned to his original apostasy.

"Behold, it is the third day," he pointed out contemptuously, "and he has not made a movement to cast off the Roman power. He will never be our king. My father says he is a deceiver."



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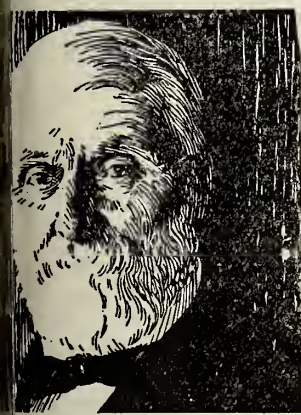
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"Not that," put in Reuben quickly, "for he is of the line of our great King David. Nevertheless my father says it is best to be careful lest the priests or soldiers disapprove. I shall not follow him farther until we know his purpose."

Only Joel remained unchanged by public opinion.

Phineas tested him unmercifully. "Ere the Passover feast is ended you will have visited the thorn patch," he predicted, and, seeing how his victim shivered at the mere thought, drew vivid word pictures of Joel-before and Joel-after, sending him home abject and devoid of courage.

By Wednesday Joel's gentle heart was the more grieved, for his Hero was sought in vain. While his followers said he rested at the home of friends in Bethany, but six miles distant, the opposition claimed that he was in hiding. Thursday was likewise spent in retirement, but Thursday evening he was with his closest disciple. It was Friday morning that Jerusalem awoke to its tragedy. The sensation hunting populace had no lack of thrills. Rumors went flying about the city, and little groups on the streets discussed the latest news.

At midnight (Thursday) the young Prophet had been arrested, betrayed by one of his most intimate followers! Before 6 a. m. (Friday) he had been tried before three Jewish courts and condemned by their legislative body, the sanhedrin. Before 6 a. m. he had been brought before the Roman procurator, Pontius Pilate; sent to Herod and back to Pilate, and referred to the vote of the mob. According to a foreign custom, imported by Herod, the people might claim one prisoner released on a national holiday. They had chosen Barabbas instead of Jesus. Forthwith he had been crucified. By three in the afternoon he was dead, and by 6 he lay in a rocky tomb donated by a rich man who had believed on him.

In the narrow streets a priest paused beside a soldier. "A rare day under the blue Palestinian sky, Innocentius. I rejoice that a public enemy is no more."

The officer shrugged his shoulders. "I should think you would mourn an innocent man sent to the grave of a felon, and the eclipse of your national hopes."

Phineas, in the wake of his family, paused for a brief and grinning instant beside the distressed Joel: "Tomorrow will be the Sabbath, but on Sunday, the third day—the thorn patch."

Joel moved away, muttering between pallid lips, "They mocked him with a crown of thorns."

It was a different Sabbath from any Jerusalem had ever known. In an inexplicable way the hasty and illegal death of this young prophet from Nazareth, who had made many to hope and many to fear, had cast a chill into the old city's very heart. Her citizens slept badly that night and were abroad betimes on Sunday morning. Some, talking of yesterday, wandered idly toward the place where the three crosses had been; some clustered outside the temple, speaking in awe-struck whispers of the earthquake which had rent the jewelled veil hanging before the holy of holies at the very moment the Nazarene had died, as if the presence of Jehovah had also departed from them; some took their way to the rocky cemeteries outside the city walls, where that same earthquake was said to have rent many of the graves.

Only a handful of women struck out boldly for the tomb, carrying a gift of ointments and spices for the dear, wounded body of one they had called "friend." Joel followed. Phineas, espying the object of his sport, ran to overtake him, and Reuben sped to the rescue. In a moment the three were loudly arguing:

"Had he but come down from the cross, even then we would have believed on him," asserted Phineas.

"Had they but let him live a little longer," sighed Reuben.

"But he said—" began Joel.

Phineas laughed boisterously. "It is the thorn patch. Nevertheless, let us first visit the grave, and if we leave the path and go over the hills, we can see farther and be able to locate the burial place by the soldiers around it."

It was a fatal mistake. Entering a little thicket of underbrush, Reuben drew back. A long scratch on his arm indicated the presence of thorny shrubs. He drew Joel after him. At

the same moment came lusty cries of pain from Phineas, who had penetrated farther. Joel started back but Reuben detained him.

"He is but deceiving you. Said he not he would take you into the thorns?"

On the path they had left a woman ran panting, and, meeting another, stopped to tell a wondrous tale: "The soldiers are gone, and the heavy stone before the door of the sepulcher has been rolled away."

"The earthquake," scoffed the listener.

"No, for the stone and watch were set afterward. The grave is empty and the Master has been seen alive, they say. Let us hasten for he cannot have gone far, and we may see him."

The sorrow on Joel's countenance changed to surprise and joy. "Come, for we shall outrun them," he commanded, and pulled Reuben along with him.

The voice of Phineas had become pleading now. Joel came to a full stop, hesitated, swallowed hard, and turned back. Reuben tried to dissuade him. "You're afraid of thorns," he reminded. "But Phineas is hurt."

"It is no more than he would gladly do to you."

Joel waved his hand in farewell. "You will miss seeing the Teacher," Reuben called after him.

Joel stopped again, as if considering, but in a moment had resolutely turned to his self-imposed martyrdom. Reuben told himself he did not care, but after a few steps, anxiety swallowed up his indignation, and he followed Joel. A strange sight greeted him as he entered the underbrush.

Phineas was wiping the blood from a dozen wounds, where the long, cruel spikes had lacerated him. Joel, with the blood streaming from his forehead, gazed straight ahead, as if he beheld a vision. After a time he turned to his companions, and on his dreamy face was an expression of rapture.

"I have seen him," he declared, "and inasmuch as ye did it to one of these, my brethren, ye did it unto me," was what he said.

Reuben spoke gently: "You have seen a Galilean who looked like the rabbi."

But Joel did not stop to dispute. "I go to tell the disciples," he explained, and tore his way through the underbrush and over the uneven ground with a speed which left Reuben and Phineas far behind.

The two women who had met earlier. One of them was looking after Joel with a great pity in her face. "He is beside himself with grief, as our friends were also. We cannot find the Master. If he had risen, would we not see him?"

Sadly Reuben admitted the truth of the question, but Phineas eyed her scornfully. "Did you expect it? I am not good enough for the wise and holy Teacher to talk with me, but I think he would with Joel."

Without waiting for the astonished comments of the hearers, Phineas loosened his hold on Reuben's arm and ran after Joel. Catching up with him at last, he pantingly explained his haste: "I will go with you," he whispered, and Joel, nodding, realized that he had that day made both a friend and a disciple.—The Continent.

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S P A R K L E S

"Sandy, I dinna like turning corners on two wheels!"
 "Aye, Maggie, but it cuts ma tire bill about half."—The Baptist.

Where the carefully trained child learns bad manners is a standing mystery to its watchful parents. These anxious rearers of the young are often heard propounding this query, but generally without result. Once in a while, however, out of the deep silence comes an illuminating answer.

Johnny furnished one just the other day. He had just finished a particularly toothsome dish of apple pudding, which he ate to the last morsel. Then, despite the fact that there was company at the table, he deliberately picked up his saucer and licked it clean.

"Johnny!" exclaimed his mother, after a horrified gasp, "whom did you ever see do a thing like that?"
 "Cats," replied Johnny.—The New Outlook.

All together now, three cheers for the pedestrian—hop, hop, hurry!—Studebaker Wheel.

Little boy's definition of a parable: "A heavenly story with no earthly meaning."—The Methodist Times.

One recipe that will never change is that of the political pie, says the Louisville Times. It always has been and always will be composed of applesauce and plums.

First Boy: "Your father must be an awful mean man—him a shoemaker and makin' you wear them old boots."

Second Boy: "He's nothin' to what your father is—him a dentist, and your baby only got one tooth."—Exchange.

Johnny made his first journey to the city and heard much for the first time. That night he concluded his "Now I lay me" with "Don't leave any articles in the car. Amen!"

The laziest man in Beacon was discovered early yesterday morning. He was sound asleep when his wife, awakened by the fire siren, nudged him, and said:

"Wake up, honey, I think the whole town is on fire. The sky is all lit up. Wake up, wake up!"

The husband woke up slowly, indolently arose, and sleepily felt the four walls of his room, yawned and stretched with a grunt, and murmured to his spouse:

"The walls are still cool," and he returned to bed.—Beacon (N. Y.) paper.

Twelve-year-old Marjorie had been reading about Egypt.

"Do you know what the oldest flower in the world is?" asked her mother, thinking the answer would be the lotus.

Marjorie thoughtfully responded, "I suppose it would have to be the apple blossom!"—Children.

A little while ago Dean Inge gave a young lady of his acquaintance a very bad quarter of an hour, albeit unwittingly. On her wedding day he sent her a telegram which, as received, tensely ran: "John 4:18." On looking up the text she was horrified to read: "For thou hast had five husbands; and he whom thou now hast is not thy husband."

After they had restored the young woman to consciousness inquiry was made at the telegraph office and it was found that the operator had omitted the letter or numeral indicating the first epistle. I John 4:18, reads: "There is no fear in love; but perfect love casteth out fear."—Boston Transcript.

A lady met a Government hospital patient hobbling along on crutches. "Young man," she asked, "what is the trouble? Rheumatism?"

"No ma'am," replied the patient; "patriotism."—The Western Christian Advocate.

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XX

CHARLOTTE, N. C., MARCH 27, 1929

No. 13

Presbyterian Preacher in a Baptist Pulpit

Preacher Tells a Radio Audience the
Story of Queens' Endowment
Campaign

One of the most beautiful acts of Christ-
teity which it has been our priv-
ilege to record, was that of the Rev. Dr.
Little, pastor of the First Baptist
Church of Charlotte, who gave his
evening service to Dr. William H.
President of Queens College, and
choir from his Department of
Music for the services on Sunday eve-
ning 17th.

The purpose of the invitation from Dr.
Little is that Dr. Frazer might present
the story of Queens College, which insti-
tute is now in the midst of a cam-
paign to complete its Endowment fund.
The service was not the
ordinary packed house of inter-
ests, largely, heard Dr. Frazer
enthusiastically and gladly, but that forty
thousand people in the radio au-
dience heard him as well. Dr. Little re-
quested the radio audience to write to Dr.
Little and give him their impression of
the service. Numbers of letters have
been received by the college president, a
number of which is here

The address was the best one we have
ever heard on Christian education. I wish
the Presbyterian in the South could
hear that address. To my mind
I do not have any other trouble with
Christian education. I think they would
appreciate the amount. We enjoyed
the service too. There wasn't anything
in the service that we did not enjoy.
The Endowment to be paid? What
time do the subscribers have in
mind to pay their pledges? I have said
I would not make any other pledges,
but I changed my mind last night after
your address. We will pledge
if you will let us."

Dr. Frazer had as his subject "Chris-
tianity," and we are quoting a
number of sentences from his address:

Education is one of the biggest words
in our experience. All progress is to
be measured in the terms of education.
Sometimes narrow this word and
lead ourselves into confusion. The
key in education is the adjusting
of individual life being educated to an
and harmonious relationship to
and to a proper approach and
entrance unto God. Education is
that which is most vital and
where the regnant principle is
derived from distinctively Christian
There is power in any educa-
tion of the most secular sort, but
(Continued on Page Two)

Machen To Be at Hampden Sidney

Union Seminary Professor Will
Preach Baccalaureate Sermon

Announcement is made that the Rev.
Gresham Machen, of Princeton
Theological Seminary, will preach the
baccalaureate sermon for Hampden-Sydney
College on June 9. Dr. Machen is
the ablest and most prominent con-
temporary Bible scholars of the day, and
is looking forward with the keenest
interest to his visit.

Rev. R. C. McQuilkin, dean of the
Theological Bible School, Columbia, S. C.,
has conducted a series of services
under the joint auspices of the men-
tioned Church and the Students' Christian
Association. Mr. McQuilkin had large
audiences, his messages were inter-
esting and gripping, and the interest
of the students was very pronounced.

Laying Cornerstone In Washington

Belated Story of "The Church of the
Pilgrims" and the Interesting Cere-
mony of Last Fall

As the sun was setting one afternoon
last autumn, friends gathered in the Park-
way at Twenty-second and P Streets, N.
W., in Washington, D. C., to lay the cor-
nerstone of the new "Church of the Pil-
grims." It was a day of abounding
thanksgiving to God who had brought the
venture of faith of this little group of
our brethren so far towards fruition.

There was much for everyone to see,
as the construction which has been going
forward since last March, under the su-
pervision of the architect, Mr. Benjamin
C. Flournoy, had advanced sufficiently
to enable us to gain an excellent idea of
the capacious, well-planned, and impres-
sively beautiful structure. The date of
the ceremony had been postponed until all
who were to take part could be free to
come. The attractive Gothic arches lead-
ing into the loggia on each side of the
central tower were already in place and
afforded lovely vistas which, with the
partly finished tower and the Canterbury
Porch, helped to produce an atmosphere
of worship.

The address was delivered by the Mod-
erator of the General Assembly, Rev. Dr.
Harris E. Kirk, of Baltimore. He spoke
appreciatively of the faith and courage
which had actuated the congregation
through the discouragements and diffi-
culties incidental to such an undertaking.
He noted the significance of the name,
Church of the Pilgrims, and stressed the
far-reaching influence of testimony to
spiritual values in such a world-center as
Washington. Very solemnly and earnest-
ly did he lay upon the hearts of the local
congregation their responsibility to prove
worthy of the co-operation and confidence
which the whole Church had placed in
them through the contribution of a quar-
(Continued on Page 20)

Dr. Henry Sloan Coffin At Duke

President of Union Seminary, New
York, Delivers Series at Durham

The twelfth series of the Avery Lec-
tures were delivered at Duke University,
Durham, N. C., by Rev. Henry Sloan
Coffin, president of Union Seminary, New
York. He spoke three times, March 4,
5, and 6.

In answering his special topic of the
first evening, "Of What Use Is Religion?"
Dr. Coffin said, "First, religion gives
us an interpretation of life, full of mean-
ing, and secondly, it gives us power to
achieve that meaning.

"There are three great things in life a
man has to pit himself against. The first
of them is the universe itself, full of its
dangers and diseases. Religion is the
only weapon with which men can fight
danger, disease and death.

"The second of the three great things
in life a man has to pit himself against
is his fellow mortals. We have to realize
that our fellow men are our sorest foes.
They bring us down from the top. We
must remember that there were three on
the cross; two of them were below the
standard of living at that time. One was
above it. Religion, he said, gives us
independence.

"The third of the things man has to
pit himself against and probably the most
important one is himself." The speak-
er gave instances of great men and writ-
ers who knew that they had to pit them-
selves against themselves.

The subjects of the other two lectures
of this series were: How Can We Know
God? Why Was Christ Crucified?—N.
C. Christian Advocate.

A Plan for Union With the U. P.'s

Report of the Ad Interim Committee
on Closer Relations With Other
Presbyterian Bodies to the Gen-
eral Assembly at Montreat
in May

At the meeting of the General Assem-
bly of the Presbyterian Church U. S.,
in Pensacola, Florida, May, 1926, over-
tures were presented asking for the ap-
pointment of an Ad Interim Committee on
Closer Relations with the United Presby-
terian Church and the Associate Reformed
Synod of the South; the Assembly an-
swered affirmatively, and such committee
was appointed, consisting of Rev. S. L.
Morris, D.D., chairman, Rev. Wm.
Crowe, D.D., Rev. S. H. Chester, D.D.,
Rev. C. H. Nabers, D.D., Mr. R. A.
Dunn, LL.D., and Dr. James Ross Mc-
Cain. The United Presbyterian Assem-
bly accepted the invitation and appointed
a similar committee. The Associate Re-
formed Synod made no response, but their
official organ, "The A. R. Presbyterian,"
published a statement that this body de-
clined the invitation.

The Joint Committee of the Presby-
terian Church U. S., and the United
Presbyterian Church held a meeting in
Cincinnati, September 15, 1926, attended
by all members except one from each
delegation, at which time Rev. Wm.
Crowe, D.D., was elected chairman of
the Joint Committee, and Rev. A. H.
Baldinger, D.D., secretary. Full and free
discussion was held, participated in by all,
facing both the advantages and the ob-
stacles to the union of the churches; and
sub-committees were appointed to make
report at a subsequent meeting, which was
(Continued on Page 21)

Chicora Plans Commencement

Presbyterian Girls' College of South
Carolina Announces Speakers

Thirty-seven students will receive dip-
lomas at the annual Chicora College com-
mencement exercises, which will begin
Saturday, May 18, with the annual al-
umni luncheon, and will continue
through Monday night, when the grad-
uating exercises will be held, according
to announcement by Dr. S. C. Byrd, pres-
ident of the college at Columbia, S. C.

Dr. W. S. Currell, dean of the grad-
uate school of the University of South
Carolina, will deliver the literary address
on graduation night. Doctor Currell is
one of the foremost educators in the state,
and Doctor Byrd is pleased that he was
able to accept the invitation extended
him.

The Rev. George M. Telford, pastor
of the First Presbyterian Church at
Abbeville, will deliver the baccalaureate
sermon at the First Presbyterian Church
Sunday morning, May 19. The Rev.
Frank A. Drennan, pastor of the Presby-
terian Church at Liberty Hill, will make
the annual Christian Endeavor address
Sunday night at Arsenal Hill Presby-
terian Church. Both of these men are
forceful speakers and are well known
throughout South Carolina.

Class day exercises will be held in the
college auditorium at 5 o'clock Monday
afternoon. The graduating exercises will
also be held in the auditorium Monday
night, at which time Doctor Currell will
speak.

The college has enjoyed one of the best
years in its history. The largest number
of boarding students ever to attend were
registered this year, the acquisition of
the seminary buildings for use enabling
the college to care for the increased num-
ber.

Fundamentalists To Hold Meeting

The Twelfth Annual Convention of the
World's Christian Fundamentalists
Association

The Christian Fundamentalist an-
nounces the twelfth annual convention of
the World's Christian Fundamentalists As-
sociation will be held in Cadle Tabernacle,
Indianapolis, Indiana, May 26 to June 2,
inclusive. A number of features will
characterize this convention.

A daily Bible study will run through-
out the same from the first day to the last.
Missions will have a prominent place in
the convention.

Education, of course, will receive atten-
tion. The Orthodox College Associa-
tion is an integral part of the World's
Christian Fundamentalists Association, and
the Bryan Foundation Fund, looking to
the strengthening of the cause of all or-
thodox colleges, will receive attention.

The Sunday School Series, founded by
the World's Christian Fundamentalists As-
sociation, will also have its place on the
program; and Dr. Hull, of Atlanta, Ga.,
chairman of the Sunday School Com-
mittee, will present his report for the
year and his prospectus for the year to
come.

But while these special features will
find place on the program, the two points
that will be emphasized this year will be
doctrinal teaching and evangelization.

We make no promises whatever that
the convention will be free from polemics;
in fact, we expect it to be characterized
by a true contention for the faith, an
able defense for the same, but we plan
that it shall be constructive rather than
merely contentious, and that evangel-
ism shall have right of way at each
evening hour. In truth, we are hoping
to make these meetings a medium of bless-
ing, not only to Indianapolis and Indi-
ana, but to as many states of the union
as send delegates to the convention. We
(Continued on page 20)

P. C. Observes Founder's Day

College at Clinton, S. C., Has Interest-
ing Program Celebrating
the Memory of Dr. W. P.
Jacobs

Founder's Day was observed at Pres-
byterian college with appropriate exer-
cises in the college chapel Friday, March
15. It is an annual custom to celebrate
March 15, the birthday of the illustrious
Rev. William Plumer Jacobs, D.D.,
LL.D., founder of the college. On the
platform were heads of three institutions
that Doctor Jacobs had founded in Clinton.
The Rev. L. Ross Lynn, president of the
orphanage represented that institution;
the Rev. D. J. Woods and John McSween
represented the Presbyterian church and
the college, respectively. The principal
address was delivered by former Governor
Martin F. Ansel, present judge of the
county court for Greenville and chairman
of the board of trustees for Thornwell
orphanage. He spoke warmly and ap-
preciatively of his 20 years' of associa-
tion with Doctor Jacobs and of the great
work being carried on as a direct result
of his vision and energy.

Friday evening, March 22, the annual
Pan-Hellenic banquet marked one of the
high spots in the social year at Presby-
terian College. In the course of its ex-
istence, it has come to mean more than
a mere banquet, it is an institution. It is
being directed by the Pan-Hellenic coun-
cil a group with one representative from
each of the fraternities on the campus.
Young women from all parts of the state
were invited and it was a gala occasion.
This year the toasts were made by Presi-
dent McSween, Dr. A. E. Spencer, vice
(Continued on Page Two)

Dr. Dubose Closes Meeting in Charlotte

Spartanburg Pastor Has Two Weeks Series at Caldwell Memorial

Dr. Henry Wade Dubose, pastor of the First Presbyterian Church, Spartanburg, S. C., bought a two weeks meeting to a close in Caldwell Memorial Church, Charlotte, on Friday, March 22.

Dr. Dubose began preaching on March 11, and had two services a day until the end of his series. Dr. C. R. Nisbet, the pastor of the Church where the meeting was held began the series on Sabbath before.

There was great interest taken in the series. All of Dr. Dubose's sermons were enjoyed and admired, and many recognized in them a strong presentation of Christian truth, a clear, logical appeal, a warmth of sincere sympathy and concern, and every sermon was a model in homiletics. There was also a wealth of illustration which fastened attention as well illuminated the point.

There were 48 professions of faiths, mostly among the members of the Sunday School, who will be assembled in a preparatory class by the pastor. About 175 declared themselves as desirous of reconsecration to Christ. Eight persons asked to be received by letter.

The ladies conducted cottage prayer meetings on several mornings, and a pre-service prayer meeting was held 15 minutes before the evening service.

The church is greatly revived, and pastor and people feel that a new era has opened for the work of the congregation. They are deeply grateful to God for the work of grace, and sincerely appreciate the visit and the work of Dr. Dubose.

Marshal Foch, Allied Commander is Dead

Head of the Armies of the Allies During the Great War Died on March 20

Courageous and indomitable to the end, Marshal Ferdinand Foch, generalissimo of the mighty Allied hosts in the last days of the World War, March 20, ended his last campaign, dying at his home after a lengthy illness in his 78th year.

We take the following story from Associated Press reports:

Crowned with an immortal glory, as the "savior of civilization," the conqueror of the Germans will go down in history as the military leader who, with more than 10,000,000 soldiers under his command, directed five battles at once and brought peace to a world desolated by four years of indescribable terror and bloodshed.

The appointment of Foch as generalissimo of all the Allied forces, March 29, 1918, eight days after the Germans had started what was to be their last great offensive in the west, was generally regarded as the master diplomatic stroke of the war. Unity of command brought fresh confidence to the Allies and consternation to the enemy.

Three months or more after taking the supreme command, Marshal Foch maintained an unbroken front of more than 350 miles from the North Sea to Belfort. He awaited his time to strike; the arrival of American reinforcements gave him numerical superiority over the enemy, and July 18 he began the ponderous smash that was to end in the complete collapse of Germany and the cessation of hostilities.

Foch gave the Germans no rest but struck unceasing, terrific, sledge-hammer blows—now here, now there—at various points of the line. With the British, French and Belgians, he stopped the enemy's advance toward the English channel; with the French and Americans he blocked the way to Paris. Then the Germans began to retire and, following the American victory at Chateau Thierry,

the long battle line from Switzerland to the sea receded daily northward and eastward toward the Rhine.

Each of the five big battles that were fought under Foch's direction in the closing days of the war was so timed and placed that each army supported the other, all forming an indispensable part of the whole and all working as smoothly as the parts of a well adjusted automobile engine. All were directed toward the same end—to wear down the enemy's strength. Hindenburg fought with a bludgeon, a broadsword. Foch wielded a rapier with lightning-like thrusts at vital spots.

Marshal Foch was born October 2, 1857, at Harbes, a little city in the Pyrenees, close to the Spanish border.

He was entombed beside Napoleon in the dome of the Invalids, in Paris.

CONTINUATIONS FROM PAGE ONE

P. C. OBSERVES

FOUNDER'S DAY

president of the college and S. R. Elliott president of the council. The honorary guests were Mr. and Mrs. McSween, Coach and Mrs. Walter A. Johnson, Coach and Mrs. Lonnie McMillian, Dr. and Mrs. A. E. Spencer, Mrs. Myrtle Hunter.

The Presbyterian College Glee club returned to the campus last Saturday after a five-day trip through the upper part of the state. Programs were presented at Woodruff, Pelzer, Anderson, Abbeville and Clover. The performances were received favorably and the club feels well satisfied with the results of its long and rigorous training.

The favor with which the Y. M. C. A. discussions of the last month, led by Doctor Brimm have been received has led the cabinet to have him protract his discussions for at least another month. He has led open forums each Wednesday night on topics of wide-awake interest to the students, and because of them there has been a renewed interest in the Y work. His next topic is "What to Consider in Choosing a Vocation."

The annual evangelistic services at the college will be conducted this year by the Rev. S. M. Glasgow, D.D., of the First Presbyterian Church, Knoxville, Tenn. The first meeting will be held Monday, the 18th, and one will be held each day through Thursday. Doctor Glasgow is a great leader, an inspiring speaker and a prolific writer. He is one of the outstanding men in the Southern assembly and the college is most fortunate in securing his services. For the past week the student body has been preparing for the meeting under the auspices of the Y. M. C. A. Each evening prayer services are held in the dormitories under the leadership of the Y. M. C. A. cabinet, and the manifest interest and earnestness offer encouragement for a successful meeting.

A PRESBYTERIAN PREACHER IN A BAPTIST PULPIT

that power may be good or evil, benevolent or malevolent."

Dr. Frazer said that knowledge alone does not alter the nature of man, but that we must have knowledge saturated with spirituality. Under three heads he outlined the importance of Christian education:

1. It is important in order to inculcate true ideals. Ideals, he said, make the man. "As a man thinketh in his heart, so is he." He traced the ethical theories by which the world has been dominated, and drove home the truth that only that ethical theory which had come from God had produced a manhood and a womanhood worthwhile.

2. He spoke of the importance of Christian education as the one real establishing factor in the home life. The fundamental basis of the social order, declared the speaker, is the home. Until this is established according to the principles for establishment of the home as given by the Word of God, it rests upon an unstable foundation—and so does the social order. The speaker dwelt on the increasing evil of divorce, of companionate marriage, of the free and easy association of the sexes both young and old, and made a strong appeal for the establishment of the true relationship between man and woman, which would lead to the establishment of homes in Christian love and upon Christian principles.

3. The third and last point of the speaker was the importance of Christian education for the safe-guarding of the

DEVOTIONAL

NEIGHBORS

Mrs. L. M. Thurston

They were at breakfast. Mary's gaze kept straying through the big window. John's was on the magazine he had picked up with his paper. Winter wheat was almost spring green inside. The forsythia had one yellow bud like an eye half opened. Morning haze was making woods and hills a blur of blue.

Suddenly Mary's spoon rattled excitedly against her cup. "John, some one is moving in that house down there. I thought you were going to buy it. John, why didn't you?"

"We have enough land. That little place makes a good home. No need to be land greedy."

"But stuck right under us—John, I'll never forgive you."

John laughed as he pushed back his chair. "Joe Harris is moving in earlier than he expected. Want to see what I've been reading?" He laid the open magazine face down on the table.

It was late afternoon before Mary picked it up. Then she saw that John had marked sentences here and there. She read these first: "Federal agriculture had a hand in the great quarrel." Why, this was interesting. This article was getting at the roots of the Great War, of all wars. She read more avidly: Although it is customary to think of France as the land of peasant freeholders those acquainted with her agricultural history are aware that the great estates of feudal days were not all dissolved. In 1911 she had 134,000 large holdings. In European Russia—Mary sought out marked phrases and words—it was officially reported that 30,000 families owned as many acres as 10,000,000 peasant families. Austria had 1733 estates above 2500 acres. Nearly one-third of Hungary was embraced in 4000 estates.

She had not noticed how late it was. John was coming in. "John, what on earth were you getting at with these markings?"

"Mary, you have been going about with petitions for signing the Peace Pact, you've been talking arbitration and brotherhood. The great underlying principle for the brother man hasn't burst upon you yet. But if the Peace Pact is to be effectual it must be personal as well as national, national before international." John's hand ran down to a line he himself had penciled upon the margin:

"Hogging land, squeezing the little fellow out in industry! We've gotten the Peace Pact. That is but a yardstick by which to measure other matters. The legend on that yardstick is love of your fellowman."

nation. Until education, business, society—everything, is projected upon the principles of the ethics of God's word, there is no safety for them. Referring to the World War, he declared that as horrible as it was, bursting out in the light of the Twentieth Century, it was only that which was to be expected, because it was the result of a system of education for decades and decades. The terms—scientific, practical, cultural, and kindred terms, had supplanted the term—religious, or Christian, in certain sources of Europe, and inasmuch as the moral element in Education had been eliminated, the outcome of the situation was a cataclysm of the most dreadful kind. Imperialism and commercialism, were the fruits of the system and process of education which had been inculcated for three or more generations.

The motto of Harvard University had been at one time, "For Christ and the Church." If every educational institution could live up to a similar motto, thus honoring Christ by teaching the principles which properly regulate man in his relationship to his fellowman, the stability of our social order would be assured. If peace and prosperity are to be enjoyed, we must get back to the fundamentals, and the Church must be aroused to the task of establishing real Christian institutions and enthroning Christ at the very fountain source of all real life.

Declaring that Queens College, with a plant easily worth \$800,000; an invested fund of actual cash for Endowment of \$132,000; a property known as the Westminster School property intrinsically worth \$100,000, and a subscription list of \$140,000, is in existence to do such a work as this, he concluded his appeal to the Christian public to give funds to complete the Endowment. He declared that as a task, it is a mere bagatelle, and that it could be easily done by an interested and an enthusiastic church.

"That makes a good little hole Harris down there," he added casually. "Oh, stop your preaching!" But voice belied her words. She turned the window. Stars were out, the star of a home light in the house valley. "I'm going to put out some bulbs. I've more than I want. I'll Sally Harris some in the m. They'll be lovely at her gate. John nice to have someone really getting good of that place down there, a neighbor. Why, that is what I must learn to be—all over the neighbors."—N. C. Christian Advocate

"AND THE PEOPLE STOOD BEHOLDING"

Luke 23:35

The High Priest was there in his and pride, His henchmen were gathered on his side; "We're rid of the Blasphemer as he cried, "The one who all our traditions His Deity claims with him crucified. So he looked.

The Sadducees there looked on vainly, The ones who preferred that should reign. They had no thought but for their gain. His claims to kingship they believed vain, And now were all ended in sorrow pain. So they thought.

The rulers were there deriding his Of sonship with God. "Let us fame, Come down from the cross, we'll the same." They knew not the cross, its purpose aim, For the saving of men from shame. So they scoffed.

The soldiers too, mocked and him gall; And there cast lots for his garment all. Foretold long before how it would be, The rabble wagged heads and the call, "Others he saved but himself not. And they looked.

Beholding from afar were the few, Who ministered to him in his woe true; With tear-dimmed eyes; there was they could do. Their Saviour was dying for the knew. The disciple he loved and his mood Looking on.

By faith I look back and there tree, My Saviour hung bleeding and drenched; From all of my sins and burdens They were nailed to the cross, and forth I'd be, His willing disciple till his face I saw. So I stand beholding. —Jno. F. Lexington, Ky.

What if it hurts to cauterize wound, if thus a life is saved? if confession of sin is hard, if we come into salvation?

If it is important to learn work, it is equally important to how to rest; for there is no work without good rest.

The greatest discoverer is plumbs farthest the Bible depths scales farthest the Bible heights travels farthest in the Bible depths.

Growth is the wise man's delight—growth in physical strength in knowledge and in power, and most of all growth in love of God.

Your self is made of what and what you say; but most of what you think. Yet we are words and our deeds far more fully than our thoughts.

No one can give a rule for kindness is our response ever-changing needs of others but one thing is constant in kindness and that is the heart of love.

A very small cover can hide bright light, and even the least plunge a brilliant life into darkness.

WEEKLY FOREIGN MISSION REPORT

Amount required for year's work	-----\$1,240,929
Receipts to March 11	- 813,531
Balance needed by March 31	-----\$ 426,498

BYTERIAN STANDARD

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All Matter and Business Communications Should be

Addressed to
PRESBYTERIAN STANDARD
Box 869
Charlotte, N. C.**EDITORIAL****FIXED MORAL BELIEFS**

Have all heard of the school teacher who under examination was willing to teach the world was square or round, just as it pleased his patrons. We have all seen politicians who believe in prohibition or liquor-selling, just as the party platform or candidates believed. We have all seen preachers who were willing to wear a medal badge, just as the majority insisted. One, however, admires the weather vane politician or preacher, no matter how it blows. We admire the man who not only believes but is willing to suffer for his belief. The Psalmist had the correct idea when he gave us the marks by which you could determine who will dwell in the Lord's tabernacle, or on the Holy hill, "He that sweareth to his own hurt and changeth not. He that doeth these things shall never be moved."

Time-servers may succeed for a time, but they do not live long. No man will trust them in religious matters it is especially important that we have fixed convictions as to doctrines. Truths may shift in their ratio of importance, but the truths cannot shift, because they are based upon the unchangeable nature of God.

Men may study the same truth and draw different conclusions from it. This does not mean that the truth changes or that it shifts with age—but only that the mind of man changes as he looks at truth.

Of course we should not expect every other man to agree with us, as we are often tempted to do.

The Calvinist and the Arminian looked at the same truth, yet each arrived at a different conclusion.

They were not arguing that one should yield to the other, but that each man should be fully persuaded of his own mind, and having once taken his stand on a certain phase of truth, that he should not waver, moved by popular clamor.

Can we imagine a man believing in the principles of the democratic party and in after life going to the republican party, or vice versa, without doing violence to his moral sense, because his principles change with the changing conditions of a country. We cannot imagine a man going from one moral truth to its opposite without being weakened morally, because such truths are eternal and are independent of changing conditions.

We believe that the Bible is inspired and that the wonderful advances of science have nothing to do with weakening the fact that "men of God" as they were moved by the Holy Ghost." The men of science claim that they can read the mind of the world in the rocks themselves, but we believe that we can see God's hand in sacred records, and whatever these records teach we believe.

We believe we have learned after a long time that we find that however it may be with us we cannot shake off the beliefs of a life confirmed by long years of study. The picture of an united Church, all bound together in a unity is a very attractive one.

It is doubtful men would be greatly impressed by the picture of a Church united, with one aim. If,

however, this blessing depends upon your making a scrap heap of your beliefs, we seriously doubt whether the benefits would be as great as pictured. Isaiah draws a dark picture of Israel's downfall, and he calls down woes upon them. Among the symptoms of this downfall was the confusion of moral truths. "Woe unto them that call evil good, and good evil, that put darkness for light, and light for darkness; that put bitter for sweet and sweet for bitter!"

The people had reached that point in moral degeneracy when all moral distinctions had been swept aside, and men no longer contended for the truth.

The present inclination of Churches whose original beliefs were far apart, to combine is a symptom of the same decay of the moral sense shown in minimizing differences of doctrine that were once deemed essential.

A DREAD TO BE BANISHED

We are publishing in this issue three pages which set forth the plan for raising a Ministers' Annuity Fund by which our pastors and other ministers may receive a pension after their labors are over. If retirement comes from disability previous to 65, the pension will become active then, but the expected retirement is set at 65, with a minimum pension of \$600, and a maximum of \$2,000.

This will banish an unnamed dread on the part of our ministers who fear the time when they must wait on the church to come to their help. However, much they may be told they deserve the aid of Ministerial Relief, they always speak of it in covert language. They have ever hoped they would not come to that.

The pension system which has been recommended will remove this dread, because the minister will have a share in laying by for this pension, and the Church he serves will also set aside a percentage in its annual budget for the same cause.

The system will be voluntary. The minister will accept membership in the Fund by paying two and a half per cent of his annual salary to the Fund, just as he pays his insurance premiums. The church will also pay to the Fund seven and one-half per cent of the pastor's salary. These payments will build up the Fund to an adequate surplus able to meet the demands of those who reach the retirement age. While every minister who pays to the Fund will receive according to his salary average for thirty-five years, no minister will receive less than a minimum of \$600 nor more than a maximum of \$2,000.

While the Fund looks especially to the future, and our younger ministers will fall into the regular workings of the Fund, the older men will not be forgotten, because the Endowment Fund which is aside from the Pension Fund will take care of their needs. This Endowment Fund will also take care of cases in which ministers die in their earlier years, and cannot lay by the pension long enough to complete their terms. Therefore, their families must look to the Endowment Fund for help. The Church will attempt to raise \$3,000,000 next year for this Endowment Fund.

It is unnecessary for this matter to be fully treated in this editorial, as the full details are in the other pages, and can be learned by careful study. The object of bringing the matter to the attention of the Church now is to secure full cooperation at the meetings of the Presbyteries which meet next month, and that it may have adequate study by the time the Assembly meets in Montreat on May 16.

The last five Assemblies have approved this Annuity Fund, and it now awaits the action of the Presbyteries. The General Assembly at Atlanta last year took the following action:

"That the Committee of Christian Education and Ministerial Relief lay before the Church the plan for the Ministers' Annuity Fund; that the Presbyteries, Churches, and agencies, and all the ministers and missionaries be urged to give the full measure of their support to this sane and needed effort to secure proper pensions for the servants of the Church, and that the whole Church make its plans, beginning January 1, 1930, to raise the amount of \$3,000,000 to inaugurate the plan."

J. G. G.

AN INVITATION TO PRESBYTERIANS AND METHODISTS

We have before commented on the union wave that seems to be sweeping over the churches of various denominations.

Instead of subsiding, it seems to be gathering volume. As far as the Lord is behind it, we should welcome it, as a precursor of the time when there shall be one Lord, one faith, one baptism—unfortunately such overtures are of the earth. Earthly man's pride and selfishness always crop out and mar the spirit of the movement. Self-pride and self-aggrandizement seem bound to develop and become the leading motive, so that what on the surface is a beautiful act of altruism, when dissected becomes sicklied over with bad motives. Now and then in the proceedings of some high court of a church we read that a proposal is made for union with some church of a different denomination.

For example the proposal of the eight Bishops at the Lambeth Conferences to unite the churches of Christendom upon a common platform. Their proposals finally centered on what is known as the Lambeth Quadrilateral. They were to accept these four articles of faith—Belief in the Holy Scriptures, the Apostolic and Nicene Creeds, the two Sacraments instituted by Christ, and the Historic Episcopate. In other words, they were to become, to all intents and purposes, Episcopalians. Of course the Lambeth proposal failed.

The late General Convention of the Episcopal Church has made another move for union. They invited the Methodists and Presbyterians to another conference.

One of their ministers now protests against the invitation on the ground that the wording of the resolution justifies the belief that the bishops hold that the basis of unity is moral theology; that is, that conduct, rather than faith, is the supreme test of the oneness of the Christian church.

This minister contends that conduct cannot be a uniting tie unless it springs from a unity of belief. In other words, any union between churches must depend upon those bodies believing the same truths. He argues therefore that with bodies like the Methodists and the Presbyterians "the question of union resolves itself into the sacraments, and to define the faith." "Bride of Christ, His Body, to whom was given all authority to preach the Gospel, to administer the sacraments, and to define the faith." He claims that his church believes that our Lord did establish his church on earth, "a visible body with a definite faith, a ministry, and prescribed sacraments which have come down from the Apostles essentially as it has them today."

It is needless to say that up to the present time, the other denominations are not found flocking to the windows of this church.

REV. W. H. HAMILTON

Our readers will remember that Rev. W. H. Hamilton of Edinburgh was recently elected General Secretary of the Alliance of Reformed Churches to succeed Dr. J. R. Fleming who was made Executive General Secretary. Mr. Hamilton is coming to the Boston Council of the Alliance that meets on June 19th. We are glad to be able to announce that he expects to remain in this country until April, and hopes to attend the General Association of several of the constituent churches.

We sincerely trust that he will attend our own General Assembly at Montreat, and speak to that body, and through its members to our whole church of the great world-wide work of the Alliance.

—J.M.W.

CONTRIBUTED

THE STILL SMALL VOICE

By Rev. J. Keir Fraser, D.D.

I Kings 19:11-12

"The Lord was not in the wind.
"The Lord was not in the earthquake.
"The Lord was not in the fire.
"And after the fire a still small voice."

Power of Silent Forces

Elijah was surprised. I doubt if in all his life-time he ever was so surprised. God was not in the earthquake nor in the storm, nor in the fire. But He was in the still small voice.

So often we look for God in the wrong place. God is all powerful, all mighty, and yet He doesn't make as much noise in the world as some people do. Sometimes He speaks in the mighty forces of nature, but oftener in her silent manifestations.

The stars, the moon, the sun, the growing crops, the flowers, the pull of gravity, the falling of the snow, the building of character—these are noiseless movements. God is in them all, but man does not hear.

Man is impressed by the big, the spectacular, the noisy; he has more faith in the whirlwind than in the still small voice. God values most the things that man prizes least. What looks little to man is often large in God's sight, and what seems big to man is often small to Him. The big corporations, the big cities, the big Churches, the big colleges, the big factories—these dazzle most people and keep them from seeing straight and thinking straight. In God's sight a thing is not big unless it is good. What does He care for size? When He wants to see mere size there are the mountains lifted up, the oceans stretched out, the distant stars moving in their majesty through infinite space.

The still small voice stands for the silent, the tender, unpretentious, but abiding realities of life. It was the modest, unassuming, quiet aspects of nature that appealed to Wordsworth: it was the massive, spectacular, noisy, that attracted Byron—and Wordsworth was one of God's elect, while Byron was not. And think of Christ—He loved most the quiet lake, the gentle lily, the tender lamb, the silently growing grain, the quiet mystery of night. He used the aggressive, impetuous, stormy Peter as the leader of His little band; but for His dearest friend He chose John with his tender touch, his gentle affection, his unassuming sincerity.

Lesson of the Unseen Needed

The world today is fearfully in need of learning this lesson. We are swept off our feet by mere size. We lose our head in the presence of power—external power. The spectacular dazzles us. If a thing is not big it is not worth bothering about. We are in danger of believing with the Germans that might makes right. But after all what does mere noise amount to? The prophets of Baal made a tremendous amount of noise in their effort to induce their God to hear and aid them, but nothing stirred or started. How different it was with Elijah and his God. It is not the loudest preaching that saves the most souls.

"Not by might, nor by power, but by my Spirit," saith the Lord. For a little while Moses dwelt amid the awful splendors of the lightnings and thunders of Sinai but it was not a pleasant dwelling place. A storm at sea is a grand sight, and an experience worth having, but we wouldn't want to live in one always.

The good and gentle women in our homes today are doing more to bring peace and righteousness on earth than all the noisy, busy, bustling, hustling men. The men seem to be doing it because everything they do, being on the outside, is seen; but the women are the silent sources of all that is grand and majestic in men.

We make much of Niagara. We forget the silent lakes without which there would be no Niagara. Anybody can see the seen, but only the elect can see the unseen.

We need today a new vision of God. We need to see Him in the common, ordinary, every-day affairs of life. We need to revise our estimates, to have a reevaluation of the silent and unassuming forces of life. If we have ears only for the earthquake, the storm, and the fire, we shall fail to hear the still small voice; we shall lose the very presence of God because He will hide his face from us.

"The Kingdom of Heaven," we read, "cometh without observation." The mustard seed, the leaves, the growing grain—these are its symbols. God sometimes acts with astounding suddenness and in the most spectacular and dramatic fashion. We must not forget that. But as a rule He is symbolized more accurately by the still small voice, than by the earthquake. And it is well that it is so. It is a kind provision of God. Were it otherwise we would be kept in a state of constant alarm and dread of Him. But as it is we hide ourselves under the shadow of His wing, when the storms of life beat against us. We rest in the everlasting arms when the earthquakes of life would swallow us up.

Tragic Absence of Quietness

My friends, the tragic thing in the world today is the absence of quietness. One of the blessings of the old time Sabbath, as I remember it as a boy, was its calm, its restfulness, its peace. But we have lost all that. We have heard so much about the art of being strenuous that we have lost the art of being still. Ours is an age of fuss and shouting. I saw sometime ago that in New York someone made a list of the needless noises on the streets with the result that between dawn and midnight there is an

unnecessary noise every five minutes. And the lamentable thing is this babel and clatter have crept into the Church. We are getting to be very fond of a religious activity that has a noise in it. We think that unless it cries aloud on the streets and advertises in the newspapers in glaring headlines it is of no account. We have a strange idea that nothing is being done unless somebody is talking. You remember the conversation in "Pilgrim's Progress" between "Christian" and "Talkative"—"I thought we should have had a great deal of talk by this time." Don't you see? The time he was pursuing his journey in silence seemed wasted.

Finding the Secret of Strength

Is there not a fresh lesson here for us? So many of us are living in the sphere of the visible that we are forgetting that our real power is hidden from the public gaze, that it is secret. Today, I understand, they have the noiseless gun. I don't know how they do it, but in some way they eliminate the noise by a muffler. The power is not in the noise. There is never any real power in noise. Strength is not in bluster and noise; it is in quietness.

John Burroughs says that the first lesson a naturalist must learn is to be quiet. Let a man go shouting and laughing through the forest and every bird and beast within a mile will scurry away from him. "Be still and know that I am God." For remember Mrs. Browning's verse on the unchanging Christ:

"Speak low to me my Saviour, low and sweet,
From out the Hallelujahs, sweet and low,
Lest I should fear and fall and miss Thee so,
Who art not missed by any who entreat."

In reading biography I notice that the great men of action were also men who were great in prayer. They all had their seasons of retirement, when they got apart and were alone with God. During the recent World War Marshal Foch had an hour every day that he spent in prayer. The same was true of Stonewall Jackson during the War Between the States. It has been true of all great men.

Let us learn the lesson. Let us get off occasionally into the quiet and find out where we stand with the infinite. Let us climb the heights and be alone for a little while with the Lord. How haggard and worn most of us look! The shining face comes from the mountain-top where Moses got him.

When I get to the other world and meet Whittier, if I have that privilege, there are a lot of things I want to thank him for. But there is nothing I wish to thank him for more than his beautiful hymn:

"Drop thy still dews of quietness,
Till all our strivings cease:
Take from our souls the strain and stress;
And let our ordered lives confess
The beauty of Thy peace."

"Breathe this the pulses of desire
Thy coolness and Thy balm;
Let sense be dumb, let flesh retire.
Speak through this the earthquake, wind, and fire,
O still small voice of calm!"

Renfrew, Ontario, Canada.

DR. GRENFELL IN WASHINGTON

Celebrated Missionary Doctor, of Labrador, at the
Central Presbyterian Church

Dr. James H. Taylor

Sir Wilfred T. Grenfell, the world famous Labrador doctor to the deep sea fishermen, was the guest of the Central Presbyterian Church of Washington, D. C., on Sunday, January 20. Sir Wilfred has visited the Central Church a number of times and has hosts of friends in the Church as well as in the entire city of Washington. For many years there has been a vital connection between this Church and the work of Sir Wilfred Grenfell when the Sunday School of the Central Presbyterian Church provided for him a very fine hickory sled, made according to his specifications, to take the place of the one he had lost on that memorable occasion when he was adrift on an ice pan. Every one, particularly the young people, should read that story entitled "Adrift on an Ice Pan," when Dr. Grenfell, trying to reach a very ill boy, while crossing the bay on the ice found that the ice was breaking away, and was drifting out to sea with him and his dogs. His story of this experience is a thrilling one because it emphasizes two great facts of his life,—his inspiring faith and his unselfish devotion to the service of others.

On Saturday when Dr. Grenfell arrived, through the courtesy of the Washington station of the Radio Corporation of America, the local manager of which is a member of the Bible Class of the Central Presbyterian Church, he spoke over the radio, with eleven of the largest stations connected up with Washington, and gave a brief account of his work in the Labrador.

On Sunday night Dr. Grenfell spoke at the Central Church. The service was to begin at eight o'clock, but by seven-thirty the Church was packed, and at a few minutes before eight, hundreds of people were on the sidewalk trying to get in. It was a remarkable tribute to the missionary work of this great doctor, who insists on speaking of himself as a missionary, and always emphasizes the privilege and challenge of service for Jesus Christ. He spoke for about an hour and three quarters, and told of the hospitals established along the twelve hundred miles of coast, from St. John's New Foundland, to the far north of Labrador. In addition to the hospital work, he has established dispensaries, where trained nurses are in charge, and where cases that need not be sent far up the coast can be taken care of, and from which

points medical service can be rendered to those live comparatively near.

For generations, thousands of fishermen and their families along this coast had been in the grasp of the man who used the credit system, taking a lien in a upon all the "catch" of fish of the season. If the men had a bad season, or if they failed during the winter to trap many fur bearing animals, they were less in debt. Consequently, families were in all their lives, and were unable to secure even the necessities of life. Dr. Grenfell established co-op stores, giving the fishermen and trappers an interest in these stores, and enabling them to buy the necessities of life without paying such enormous profits to the store.

He has also established a large orphanage to take care of the many children who have been left homeless by the perils of the sea, or by the perils of disease as tuberculosis and typhoid. With skill and determination Dr. Grenfell was able to stamp out epidemics of typhoid and small pox.

One of the most serious problems that confront him was the fact that food was so scarce along the coast of New Foundland and Labrador, that thousands of people were undernourished, and suffered from the disease of malnutrition. Such a thing as a cow was not to be had on the Labrador coast. Milk and butter were very scarce. He introduced reindeer to provide meat and milk for the people. Now he has a herd of cows, and is also raising pigs. The result of this successful effort to provide food for the children is seen in the fact that the young people and children today in that region are an entirely new generation. They are as strong and enthusiastic about life as any children in any part of the world.

In order to provide for the education of the many children he has established schools along the coast where now opportunities for a common school education are given. Dr. Grenfell realized that the people did not feel that they were dependent upon various organizations of charity, so he has developed some of their own industries. He has revived weaving of reindeer hand and other types of weaving; various forms of carving, both of wood and of fine grained seal bone, ring ivory, the making of wooden toys, etc. Convalescent patients in the hospitals do a great deal in making handicrafts which when sold enables them to help those at home while they themselves are convalescing.

Dr. Grenfell told in his address of some remarkable operations that had been performed in the hospital at Labrador as well as some which he had performed on his own ship "The Strathcona" while at sea. He spoke of the restoration of sight to blind children, and the amputation of gangrenous limbs, by which the lives of many had been saved. In this far north, the rustiness of a rusty fish hook, or of a piece of iron on a boat, results fatally. Imagine being hundreds of miles from a doctor or a hospital when threatened with blood poisoning,—which was the case before Grenfell went to Labrador.

In recognition of his wonderful work as a physician and surgeon, Oxford University has conferred upon him the honorary degree of Doctor of Medicine, the highest honorary degree of this kind that Oxford has ever conferred in all of its long centuries of history. In 1927, Dr. Grenfell was knighted by King George V, and with the Order of Knight Commander of St. Michael and St. George. He has recently been elected to the honorary position of Lord Rector of St. Andrew's University, defeating Lord Melchett for the position. A few years ago this same honorary position was held by the great novelist Sir James Barrie. Sir Wilfred is also a Fellow of the Royal College of Surgeons in England, and a Fellow of the American College of Surgeons.

In addition to the enormous amount of work that Sir Wilfred Grenfell is doing, he has taken time to write a number of books, such as, "Off the Coast of Labrador"; "Our Northern Neighbors"; "Yourself and Your Own Body"; "The Autobiography of a Doctor"; most recently "Labrador Looks at the Orient"; numerous pamphlets and short stories.

Sir Wilfred was accompanied on his visit to Washington by Lady Grenfell, who was formerly Miss Ann Clananah of Chicago. Her father was a native of Tennessee, and was an officer in the Confederate Army. Recently the Southern Cross of Honor was presented to Lady Grenfell by the United Daughters of the Confederacy, in June 1928, at Nashville, Tennessee.

Those who may desire to get full information concerning the work of Sir Wilfred Grenfell, should write to the International Association of America, 156 5th Avenue, New York City, N. Y.

WHAT DR. JOWETT LEARNED

In reviewing his first pastorate, which was at a castle, England, Dr. J. H. Jowett said: "I have learned this lesson, 'that sin is mighty, but God is mightier.' I have learned that man is impotent to redeem himself; I have learned no man need be regarded as beyond redemption; I have learned that for the ruined life there is restoration, a power, a peace, and a joy unspeakable. I have learned that the care and misery of this world are in the homes where Christ is absent; I have learned that the happiest and most beautiful homes come with this congregation are the homes of the redeemed. These are the lessons of my ministry. Upon the end of these severe years of labor I declare with confidence and confident heart that Jesus has power and will to redeem everybody."—Exchange.

A discriminating layman says of a minister who preaches in a style both finished and ornate, "He so polishes his bat so that he cannot hit the ball." I hope the preacher will understand the point if some day hand the same bat to another man at the place of the pitcher.

Men-of-the-Church

Presbyterian Church in the United States

J. E. PURCELL, D.D., Executive Secretary
HENRY GRADY BUILDING
ATLANTA, GEORGIA

JOHN L. FAIRLY, D.D., Wilmington, N. C.,
in Charge of Men-of-the-Church Department

THE DALLAS CONFERENCE

Presbyterian men's conference in the first Presbyterian Church Friday evening was attended by representatives from a large number of churches. The conference was under direction of L. A. Coulter, General Assembly's committee on men's work, and A. E. Miller, superintendent of home missions, Fort Worth Presbytery.

The conference opened with a devotional service by Rev. Tom Cunningham, director of religious education at the Broadway Presbyterian Church. Following which the men enjoyed a bountiful and supper served by the Woman's Auxiliary. During the hours of the conference began with a Bible message by Rev. Alvin Swindell. Mr. Swindell outlined the special task of Home Missions in the building of new churches. Mr. Coulter then demonstrated the great need of organized men's work. He stated that only ten per cent of the men of the church are enlisted in the work. An efficient organization should be set up, suggested by the General Assembly, the groups are small, a practical survey of each church is made to find the special service that the church can render. A few leaders must be absolutely reliable in the value of the work. Small churches can have as much success as large ones.

Rev. T. Reviere spoke on personal work. Many said, hold religion a very personal and sacred thing which they do not care to discuss, but if the religion is of supreme value, there should be presented in it a sincere, humble and personal prayer. He gave several instances of the way in which an opening may be secured to present the Christ. A kindly invitation awakens inter-est and sympathy. Every one can announce or promote good tidings. One boy in his church was won by persistent and kindly invitation, and he has brought several others into the church. The conference was pronounced a great success, and the program of the church was discussed. W. F. Peden, superintendent of the Home Missions, invited the men of the district to meet at Scout grounds provided by the men of Itasca. The meeting to be held probably in April or May. The auxiliary appreciates the liberal co-operation of the men toward their work.

MEN-OF-THE-CHURCH—BLACKSBURG PRESBYTERIAN CHURCH Blacksburg, Virginia

Following is the splendid report of the president of the Blacksburg Presbyterian Church. A graphed copy was at the plate of each member at the March meeting.—Ed.)

The Men-of-the-Church organization is one year old. Last year we elected the following officers: J. E. Purcell, president; F. A. Motz, secretary; Rev. J. R. Johnson, pastor, ex-officio; J. R. Hutcheson, secretary, and F. A. Buchanan, chairman. Group C. W. Holdaway, W. H. Byrne and J. R. Johnson. The year has been one of encouragement and courage. The membership of our church has increased of men who are constantly "in" and "out" of Blacksburg. Most of the time "out." Some good people said that such an organization is a function, due to the fact that so many of our members were "on the road." Let us see what we have done, some of the "high lights."

Every Member Canvass: Soon after our organization our Every Member Canvass was put on. A Stewardship Committee headed by Mr. Buchanan resulted in a result speaks for itself. It has been the best that our church has ever had. Pledges are being paid and our church is now beginning to get into a financial shape. The results would have been better if our men had not rallied to the cause of the Master.

Mission School in Franklin. The Men's Bible Class bought Bibles for Dr. Guerrant's Mission School in Franklin. The appeal came and it was a joy to all. The pleasure it gave the men to give to this school could it have been done if we had not had our organization? Yes, but the joy would not have been the same.

Men's Bible Class: I consider this the best thing our organization has done. We have had five or six who came to Sunday School last year. There was no organized effort to get the men. Instead of the six, there have been as many as thirty-five men present. Have you no fellowship? The interest? The discussions? The pleasure? I consider the Men's Bible Class the best of our Church.

Worship: Under the able leadership of Mr. Johnson last summer, this little chapel became the place of nearly all the mountain folks in that section. What a wonderful piece of work was done for our Lord and Saviour Jesus Christ. There is more to be done there now.

Prayer Meeting: Our men conducted the pray-

er meeting during the absence of the pastor. This would not have been possible a year ago. It gave the men who took part in it real joy.

6. Roanoke Valley: Services were conducted by our men during the absence of the pastor. Do you think it was in vain? Ask the good people of Roanoke Valley and they will tell you they want us to come again.

7. Belspring: Your pastor and president went to Belspring on request of its pastor to help and organize a men's organization there. We hope we did some good, and that such an organization will result from our feeble efforts.

8. Council: Your Council has attempted to meet at least once a month to plan the work for the coming month. We have not attempted to do this in our own strength, but have always asked Divine guidance. Some members of our Council have sacrificed to be present. They have given their time and you men have responded.

9. Programs: We have attempted to put on our program, as far as practicable, our own men. We have had outside speakers and they have been the best we could secure.

There are some things which I believe ought to be done in the coming year.

1. Group leaders: More should be done by the Group Leaders. They should have meetings of their groups. Plan their work. Work up a competitive spirit among the different groups. Have devotional exercises at least once a month. In general, study the needs of the Church and recommend to the Council. The Council is dependent upon the thoughts and ideas of the different groups. Too much has been left to the officers and not enough initiative has been taken by the groups.

2. New Members: There are a number of people in our community who are not affiliated with any Church. A word spoken at the right times may lead some of these people to join some Church. We need not confine ourselves to the Presbyterian faith. What a real service we can do.

3. Men's Bible Class: The officers of this class, as well as the members, should make an especial effort to get the men out. Make our Bible Class so attractive that men will want to come without urging them. As I have already stated, this is one of our main objectives.

4. Comparison: The Woman's Auxiliary organization is formed almost on the same basis as ours. They have: (1) A circle plan working on our group leader plan, and (2) Study of religious books, work in the church, etc. The women are better organized than we are. They are head and shoulders above us. Let us get busy and show the women that we can do things.

Your president wishes to thank every member in the organization for his loyalty and help. Without your aid, we could have done nothing. Your President has not been able to do the things that ought to have been done. This was due partly to work which he is doing in the church.

Finally, my Christian friends, you elect tonight your officers for the coming year. Elect them, not for their faith in the Lord. Elect them prayerfully and carefully. There is a great work to be done and we "must be up and doing."—C. P. Miles, President.

GOOD WORK IN ARMSTRONG MEMORIAL

The men of Armstrong Memorial Presbyterian Church at South Norfolk, Virginia, were organized less than a year ago. Their organization followed a School of Methods put on by Dr. Purcell in the middle of January at the Second Presbyterian Church in Norfolk. This was the second school held in that Presbytery and this organization is only one of a large number that followed that school.

The Men of Armstrong Memorial Church meet regularly every Tuesday evening. They do not always use the Men-of-the-Church Programs, but endeavor to follow the plan as closely as possible. There was a tendency at the beginning of this organization to look upon it too much in the light of mere organization. Mr. A. E. Seiloff, who is president, says, "We now feel that this is all behind us and we have twelve men in our church upon whom we may depend to do definite work willingly, realizing the privilege they have to do something for the Master."

The organization has used the group method and through several months of effort it has done much to acquaint their men with each other and with the work of the organization. The men are better acquainted and happier in their fellowship.

Through regular attendance at mid-week prayer service and the special prayer service prior to an Evangelistic meeting, much has been accomplished in the development of men in public praying. They have frequently met thirty minutes before each service to pray for a blessing and for the success of the meeting. Men who never prayed before, now do not hesitate to pray in public when called upon. Mr. Seiloff says, "If our organization had done nothing more, this alone has been a great blessing."

Another very outstanding piece of work, however, was undertaken for the month of January. Special assignments of the names of the church members were given to selected workers and a thorough canvass made in the interest of placing a Church paper in every home if possible. They set their goal for at least twenty-five new subscribers. A full report is expected of the work and results in this effort at their next monthly meeting.

These men have certainly got a good start in the first ten months of their organization.

IN THE SYNOD OF SOUTH CAROLINA

The achievement of the Assembly's Committee on Men's Work in providing a plan of general usefulness and adaptability to the needs of all kinds of churches is increasingly evident in the reports that come from churches where it is given a real trial.

Sardinia is a country church. Rev. R. Roy Brown is the pastor. The Men-of-the-Church was organized about a year ago with Mr. H. C. Wheeler as president, and a group of willing assistants as chairmen of departments and group leaders. The regular monthly programs are used, a copy being provided for each officer. Encouraging results have been seen in the development of speakers and leaders and in definite service objectives, which have been very helpful to the church. Among these the men determined to provide electric lights for the church and manse, and now the plant is well lighted. An evangelistic club is functioning under the department of Evangelism.

The meetings are held on the first Sunday afternoon of each month. They are short and to the point with a business session at the close. Pastor and men are pleased with the results from the Men-of-the-Church and commend it to other country churches.

Bennettsville is a strong county-seat church. Rev. J. S. Garner is the pastor and is much pleased with the results of the Men-of-the-Church. This church has been organized for quite a while, but did not function successfully until recently when the regular monthly programs began to be used. For several months the programs have been used and found both interesting and instructive. They are the life of the men's work plan.

Only local men have been placed on the programs so far. In November, when the theme was "Christian Stewardship," the meeting was one of the most impressive the men have ever had. The program was strictly followed. The attendance has not been large, but each month shows an increase which is encouraging. No supper meetings have yet been held.

The Bennettsville church has always had quite a large proportion of men who have been active in church work, and now more of them are being enlisted through the service programs. Immediately after the regular monthly meetings definite assignments are given to each, and as a whole the groups have been faithful to the appointed tasks. During the month of December the men centered their activities on the Bible Class attendance.

While all of the men in the church are not actively enlisted in the work of the Men-of-the-Church, more than ever before are giving some of their time and service to the church. The influence of the organization is being felt by the whole male membership. The president of the organization is Mr. J. L. McNair, who is an able and efficient leader.

"Songs for Men"

A very attractive book of praise for use in meetings of men entitled, "Songs For Men," has just been issued under the auspices of the Department of Men's Work and Field Promotion, of the Board of Christian Education in the Presbyterian Church U. S. A. This book is edited by Rev. Calvin W. Laufer, D.D.

Several principles have been kept in mind in making selections for the book. The hymns were those which would appeal to men; the music must be inspiring; the range must be suitable to the voices of men; and the vast majority of the selections must be familiar. The editor seems to have done his work well. As the writer looked over the hymns of the book he kept saying of nearly every hymn, "This is a hymn which I like to sing; and here is another and another."

There are nine Orders of Worship, one for use on nearly every occasion. These are not programs for men but worship services for the devotional period at the beginning of meetings for men.

Another attractive feature is the group of Community Songs with which the book closes. These are largely the old songs which men have loved to sing for generations. A few are to tunes which we learned to sing in recent years.

In addition to these features there is a Brief Statement of the Reformed Faith, the Lord's Prayer, The Ten Commandments, The Apostle's Creed, and Responsive Readings. The hymns are divided under the subjects of Worship and Praise, God, the Father Almighty, Jesus Christ Our Lord, The Holy Spirit, The Christian Life, and Evangelistic Hymns.

This book does not contain any features which are not found elsewhere, but it gathers together in the compass of one book more elements of use in meetings of men than any other which the writer has seen. It should prove of great value to the men of the Presbyterian Church U. S. A. The binding is good and the printing neat. Altogether it is a very attractive book.

Suggested Installation Service for Men-of-the-Church: Hymn: Have Thine Own Way Lord.

Prayer: That the officers who are to be installed and the members of the Men-of-the-Church may take the pledges earnestly, thoughtfully and prayerfully.

Pledges: (To the officers for the coming year who should stand at the front.)

Do you, the Men-of-the-----Church, relying upon the strength, wisdom and guidance of our Lord, assume the offices to which you have been elected and will you endeavor, to the best of your ability, to serve God in this capacity, do you?

(To the members of the organization, who should stand.)

Do you, the Men-of-the-----Church, pledge yourselves to be loyal and helpful, co-operating to the best of your ability with these officers in every good endeavor?

Prayer: For God's blessing on the new relationship.

Charge: By the Pastor.

Hymn: Seal Us, O Holy Spirit.

The highway of Christian experience cuts at right angles the low ways of life.

We may stuff our brains, cram our stomachs, and still starve. Our souls need sustenance, too.

Time, as an auctioneer, offers opportunities to do good to-day: "Going! Going! Gone!"

The Ministers' Annuity Fund

QUESTIONS ANSWERED

1. What is the Ministers' Annuity Fund of the Presbyterian Church in the United States?

A scientific plan, in accord with modern pension systems, by which a minister may safeguard the period of old age, with benefits for himself in case of disability, and for his family in the event of his death.

2. What is meant by "scientific"?

That the plan is wrought out in accordance with the science of modern pension systems.

3. What is meant by "contributory"?

That the minister himself, according to the best practice in modern pension systems, shall make payments toward his own age annuity.

4. Why ask the minister thus to contribute?

(1) His payment promotes self-respect, since his age annuity is thus in part the result of his own initiative; (2) it expresses his willingness to co-operate with his Church and the whole fellowship in safeguarding his life; (3) regular payments by the member, accumulated at compound interest, are an important element in securing larger benefits for himself and family; (4) it helps bring more system into his personal finances; (5) it safeguards and multiplies his savings.

5. What are the benefits of the Ministers' Annuity Fund?

It contemplates a pension for every worker in the service of the Church (who is eligible according to the definition of service contained in paragraph 22) at retirement at any time on and after the age of sixty-five. This pension will be provided by annual payments equivalent to ten per cent of the salary of the minister, missionary, or other servant of the Church. Two and one-half per cent of this ten per cent is to be paid by the person receiving the salary, and seven and one-half per cent is to be paid by the Church or other organization paying the salary. The minimum pension will be six hundred dollars, based upon thirty-five years of service, and the maximum will be two thousand dollars. It is expected that both these pensions will be increased as soon as the actuaries announce that it is actuarially safe to do so. In addition, it provides disability benefits and provision is also made for the widows and orphans.

6. Who are eligible for membership in the Ministers' Annuity Fund?

All ministers of the Presbyterian Church in the United States who are devoting their lives to the service of the Church under the direction of the Presbyteries; missionaries of the Departments of Home and Foreign Missions of the Church; teachers and administrators of the educational institutions of the Church; and those regularly employed by the other agencies of the Church whose qualifications and types of service are upon a plane similar to that of the ministry.

Ministers of the Church who, with the consent of Presbytery, are serving outside agencies, not classified as of the Presbyterian Church in the United States, are eligible as rendering detached service on a salary basis of \$1,200 or on their actual salary basis, to be determined by the Fund.

7. Why not turn this matter over to Life Insurance Companies?

Life insurance does not cover anything like all the features of this plan. The purpose is not to develop an estate at death, but to provide (1) for days of permanent total disability, (2) for retirement at old age, (3) for the widow in case of death, and (4) for the minor children. We have consulted with a large number of the best life insurance companies in America, who state that this is not an insurance proposition. It is in essence a pension plan.

I. THE PENSION

8. What is the basis principle of the Ministers' Annuity Fund?

That, in recognition of sacrificial service, it is the duty of the laity to provide a comfortable life support for the ministers, including those who are retired, in accordance with the teachings of Jesus that "the laborer is worthy of his hire" and the statement of Paul that "they who preach the gospel should live of the gospel;" principles which are embodied in the conviction that the right to a comfortable support inheres in the gospel ministry; a broad, generous recognition of a sacred obligation which applies to all ministers, both active and retired. Money did not and cannot buy this right. The price paid was sacrificial service.

9. What advantage has the new plan over the old?

The great advantage is that the pensions, although modest, are certain, because they have a sound economic basis. The uncertainty which prevails in matters of Ministerial Relief will be substituted by absolute security which is the highest quality a pension system can possess. When it comes to the widow, the certainty of the pension provision is most important, as there are more fluctuations related to the widow's pensions because of their greater longevity and the presence of children in the family.

10. How is the service pension to be calculated?

One-seventieth of the average annual salary multiplied by the number of years in which the full ten per cent has been paid.

11. What is the service pension under the Ministers' Annuity Fund?

A minimum pension of \$600 based upon thirty-five years of service, and a maximum pension of \$2,000. It is expected that these pensions will be gradually increased above the minimum, and they will be so increased as soon as it is actuarially safe to do so.

12. In figuring retirement allowances, why was one-seventieth chosen?

It was believed that this percentage would result in a fair allowance. It provides half the average salary received during service after thirty-five years' participation. This percentage is in line with the modern and scientific practice in pension building. A higher percentage would cost the minister and church too much; a lower percentage would provide too small an annuity.

13. Who will receive the minimum or the maximum amount of pension?

Some have thought that a man on a small salary would receive a pension of \$600 and a man on a large salary a pension of \$2,000. This is far from the truth. There are men whose salaries are double and treble the average salary who will never receive the minimum of \$600 because they have not years of service enough to qualify for it. There are men on \$1,000 salaries who will receive the minimum of \$600 and this will represent more than 60 per cent of their average salary during a period of thirty-five years. The man on a small salary is favored by reason of the fact that his payments are small and that he is granted a minimum annuity. We are convinced there will be a leveling up of salaries as there has been in other churches.

14. Why do salaries differ so largely in the Presbyterian Church in the United States?

Salaries are more nearly equal than they appear. Careful study of the facts for twenty-five years convinces us that no minister in the Church is over-paid and that very few actually receive a salary sufficient to fulfill the solemn promise to provide such a sum for their worldly maintenance as will keep them "free from worldly cares and avocations." The specific amount of salary will always and justly vary according to the region in which the minister and his family live, the kind of congregation he serves, the nature of the work he performs, the previous salary level enjoyed, the demands on his sympathy and pocket-book, and other considerations.

14. Is there a health examination on admission to membership?

No.

16. Why not?

Because the pension plan is a group plan, designed to include ultimately the entire ministry of the Church.

17. What is the widow's pension?

One-half of her husband's pension, with a minimum of \$300.

18. What is the orphan's pension?

One hundred dollars for each minor orphan up to the age of eighteen or twenty-one, but the total pension paid to the widow and orphans will not exceed the husband's and father's pension.

19. What is meant by disability?

Such as would "totally and permanently" prevent the member from engaging in the duties of a Presbyterian minister.

20. What pension will come to a man who is disabled before the age of sixty-five?

If he is a member of the Ministers' Annuity Fund and is disabled, he will receive a disability pension that at the beginning of the operation of the pension system will be \$600, but as the plan develops will be forty per cent of the average salary of the five years preceding disability.

21. Why must a minister be a member for one year before he can claim a disability allowance?

Since there is no health or medical examination on joining the Fund, some lapse of time is necessary for the protection of the Fund. Furthermore, the providing of disability benefits is expensive; many retirement systems require five or ten years' membership before such allowance is permitted.

22. Must monthly participation payments be made during disability retirement?

No. When a member is retired on account of disability, neither he nor the employing church or other agency make monthly payments on his behalf.

23. Why are pensions smaller at the beginning?

Comparatively small pensions must be paid at the commencement of the pension system. The Church designs fairly adequate pensions for the ministers and their families; only in so far as it does this, can it be said to discharge its duty to itself and meet the moral demand of the world. The proposed pensions can scarcely be entitled to this description, although they must be a very considerable help in many cases. But this is a temporary situation, which will remedy itself with increasing rapidity. It is moreover a temporary situation which could not be avoided, and the world, full of imperfections as the world is, recognizes this. An old organization cannot start a pension system on an adequate basis at once, without a sum of money so large as to be impossible to obtain. That a church meets such a situation as well as it can, and that it will ultimately overcome it, satisfies the moral demand.

24. If a member does not retire at sixty-five, does he continue to pay?

Yes, as long as he hold a salary relationship to the church or employing agency. The additional service and payments will provide for him a much larger annuity when he does retire and make much better provision for his family at his death.

25. Would the Department of Ministerial Relief supplement the disability annuity from the Annuity Fund?

This could be expected if the annuity were inadequate for the needs of the member.

26. If a minister were temporarily disabled, could a grant from the funds of Ministerial Relief be expected?

It is a definite principle of the General Assembly not to make regular grants to ministers in active serv-

ice from the funds of Ministerial Relief. Churches rely upon the Fund for support; serious emergencies grants are made to ministerial active service from the Ministerial Relief Fund.

27. Why may not the minister in years to depend upon the Relief Fund?

One of the chief considerations in the large of the new pension system is that this would usually the load which the churches have been endeavoring to carry through the cause of Ministerial Relief. If, then, ministers and churches do take advantage of these provisions, it is manifestly equitable to anticipate that the Church will meet their negligence.

28. To what use, then, will the Endowment of Ministerial Relief be put?

This will be imperatively needed: (1) to meet emergencies; (2) to supplement provision for disability through the Annuity Fund; (3) to assist families of ministers who die in the earlier years of their ministry; (4) to care for exceptional cases when men come to age without being able to take advantage of the Annuity Fund.

29. How may larger pensions be secured?

The basing of pensions on the salary automatically maintains a ratio which is not affected by the increase or decrease of salaries. To secure larger pensions must be increased. This is a matter of the hand of the local church and the Presbytery. That increases are greatly needed grows more manifest each day. Presbyteries have a solemn duty in this matter. Business men and women must be made to see the sin and folly of withholding a living wage from the servants of the Church.

30. What will a man receive if he pays a certain number of years and then withdraws from the service of the Presbyterian Church U. S.?

He shall be entitled to receive as a withdrawal the entire accumulation of his own payments and one-half per cent of the annual salary, interest.

31. How is the member's account kept?

Wholly separate from all other accounts, as if it were in a savings bank.

32. What advantage to the member is secured by this method?

The member receives an annuity based upon his accumulations to his credit supplemented by credits from the church funds.

33. What advantage is gained for the member by the Fund?

It is a group plan to be maintained by the group of members.

II. THE CHURCH AND THE PLAN

34. What is the part of the Church?

The church or organization employing the minister or missionary is to pay a sum equivalent to one-half per cent of his total salary each year to the Fund. This seven and one-half per cent is in addition to his salary.

35. What does "the total salary" include?

The cash received from the church or other paying organization, plus fifteen per cent of that cash in case a manse is provided.

36. How is this fifteen per cent reckoned?

This will be clear from the following example: Suppose a minister receives a salary of \$2,000 a manse. His total salary would be:

Cash	-----
Manse, 15 per cent of \$2,000	-----
Total	-----

37. Why is a uniform rate taken?

The Fund cannot enter into the question of the exact value of the free rental of the manse, which is widely variant conditions in different communities.

38. Why should the Church co-operate with the Fund?

The Ministers' Annuity Fund offers a plan which any church may well covet for its pastor, with minimum cost and with maximum security. It provides provision for age or disability and protects the pastor's family in case of the pastor's untimely death. It has the highest commendation of the forefathers. It is sound, scientific, sure in its results.

39. Why should the Church pay any part of the cost?

The plan that the Church shall share in the dues of the pastor is on the ground of social justice. The business world recognizes that a corporation owes those in its service not only the daily wage but a reasonable provision for the later years. The principle the high-minded business men of today consider the safeguard for age, not in any sense a luxury, but a well-advised factor in annual expenditures upon the strongest economic grounds. The years of a minister's strength, with meager provision, without such provision for age, is indeed a tragedy. It has been justly called an "economic crime." The conscience of Christendom has sharply awakened. Practically every church in America is arranging similar plans.

40. How should the Church take action?

Generally, the Session and the Board of Christian Education should indorse the Fund, pending the action of the congregation. A congregational meeting should be called and the united Boards present the recommendation for its adoption. The suggested form of resolution should then be adopted and sent to the headquarters of the Fund, 411 North Building, Louisville, Ky. The resolution is as follows:

(Name of Church or other organization) hereby agrees to participate in the Ministers' Annuity Fund.

of the Presbyterian Church in the United States when put into operation, by paying to the church each year, in monthly installments, a sum equivalent to seven and one-half per cent of the total paid to the minister or minister rendering serv-

per cent in some other way, or else lose credit for the years in which the full ten per cent has not been paid in for him.

55. If a church will not go into this plan, what then?

It will make it impossible for the pastor to enter the Fund, unless he carries the whole burden of the ten per cent, in which case he will not be receiving a pension. It is confidently expected that the churches and ministers will eventually enter 100 per cent.

56. What has been the effect of a Service Pension Plan on the churches that have tried it?

(1) It has helped to a considerable degree to relieve ministers and missionaries of concern about their economic future. (2) It has helped to reduce the annual turn-over and has thus tended to stabilize the ministry. Members of the Fund continue in the work longer than those who are not. (3) It has helped ministers to save money and practice thrift. (4) It has relieved local churches and boards of the problem of providing for their disabled or aged pastors or secretaries and missionaries. (5) It has tended to level up salaries, as attention has been focused on the great need for more adequate provision for those who "bear the burden of the day and the scorching heat."

III. THE MINISTER AND THE PLAN

57. What is the part of the minister?

The minister is to pay two and one-half per cent of his salary into the Fund. This two and one-half per cent, with the church's seven and one-half per cent, makes the 10 per cent payment, which, if continued over the period of future service, will earn the promised retirement annuity on or after attaining the age of sixty-five, and also the other benefits.

58. When should a minister become a member of the Annuity Fund?

If possible, in the year of his ordination, for this permits membership for the maximum number of years. Since the number of years and the salary determine the retirement allowance, the time element is extremely important.

59. Why should a minister's wife be interested in the M. A. F.?

The whole purpose of the Fund is to help ministers and their wives in the event of death, disability, or age. Should the minister meet with a serious accident or incapacitating disease, the disability retirement allowance would surely be appreciated by a wife. In declining years, the regular monthly checks will relieve anxiety. In case of the minister's death, monthly payments continue to the widow and to the minor children.

60. If a member leaves the work of the Church or desires to withdraw, does he get anything back?

Yes, indeed! After making payment to the Fund, every dollar which he has paid will be refunded to him, and after a full year of membership interest will be paid, also.

61. If a man receives a salary of less than \$1,200, what would he and his church have to pay?

The minimum yearly payment from any man under the new plan will be \$30, and a minimum payment for a church or organization will be \$90.

62. Why is this necessary?

Because the plan builds to a service pension of one-half salary with a minimum pension of \$600, and because so many Presbyteries and Synods have declared that \$1,200 is the minimum salary which any minister within their bounds ought to receive.

63. What is "future service"?

Service rendered after the Ministers' Annuity Fund is put in operation.

64. What is the future service pension?

The pension provided by the payments of ten per cent from the date the plan goes into operation till the minister reaches age sixty-five.

65. What is "prior service"?

It is service rendered before the date of the inauguration of the new plan.

66. Does the plan provide for credit for all this prior service?

No, it does not because it cannot. The amount required to enable the Church to assume such responsibility is so great that it would be an impossible sum to raise.

67. What credit will a man receive for his prior service?

He will receive a prior service pension which will assure him the minimum of \$600, provided he enters the new plan within the first year of its operation, and has rendered the required years of service.

68. How will prior pension service be calculated?

The minister in service when the plan starts, upon reaching the age of sixty-five, will receive the amount of future service pension provided by the payments made by himself and his church. If this sum is less than \$600, a sufficient amount to bring his pension to \$600 per year will be added in recognition of his prior service. Thus every such minister will share in the \$3,000,000 fund to be raised to provide for accrued liabilities for prior services to the Church.

69. Will a minister whose future service pension is \$600 or over receive anything on account of prior service?

No, he will not, since his future service pension is greater than the minimum.

70. Is a minister in active service and aged sixty-five or over when the M. A. F. is started eligible for membership?

Yes, and would make his two and one-half per cent payments until retirement. He simply could not afford not to come into the plan on account of the provisions for minimum retirement annuities.

IV. THE THREE MILLION DOLLAR FUND

71. What is the \$3,000,000 Fund?

It is a Fund which the General Assembly directed be raised in 1930.

72. For what will it be used?

It will be used to meet the accrued liabilities for the prior service of the ministers.

73. Why is such a sum needed?

The Church reached its present financial situation by failing to balance its pension obligations and receipts and allowing its pension debts to accumulate. Hence, today we are trying to pay obligations for services rendered to us and to our fathers or grandfathers, and to pass them on to our children and grandchildren. We are hopelessly embarrassed under our present relief plans and must change our system.

74. Is this an additional endowment of three million dollars?

The three million dollars needed to launch the Ministers' Annuity Fund is in no sense an endowment. Within a term of years every dollar of this will have been paid out in pension benefits. It is to help meet the accrued liabilities for service of ministers rendered prior to the inauguration of the plan. It will be used in meeting the minimum retirement amount guaranteed to every minister alike. All of the ministers of the church will share equally in the benefits of this fund.

75. Will other large sums be needed in the future?

No. It is necessary to provide now, but only once for all, a fund that will perform the function, at least in part, of what would have been the accumulated fund on hand if this plan had been in force during the past years of service of the men now in the ministry. The mere fact that we have been derelict in making this provision earlier does not lessen our obligation to provide for these faithful servants of the Church as well as for those who are just enlisting in the service. They have borne the Church's burden through all those years, and that with no brightening hope for the future until now. This view of the case, the correctness of which seems too obvious for discussion, has been accepted in all the other church pension plans. This sum of money, together with the current annual payments, will be handled, under the principles relating to insurance companies, with every protection as to safety, correct actuarial practice and economic administration.

76. Why must accrued liabilities be met?

Disregard of the accrued liabilities has wrecked many pension systems. If the requisite millions can be found, all will be well; but when a system assumes that the millions have been found, it starts with a vast deficit, and inevitably ends in hopeless bankruptcy. For a few years, like the old-time assessment insurance companies, there may be money in the treasury to pay the pensions as they fall due, but liabilities are piling up faster than assets, and the time, not long delayed, is sure to come when the treasury will be empty, and a long roll of pensioners will be looking for pensions that will never be forthcoming; and the members in active service will have to be informed that the money provided for their pensions has been used up in paying the pensions of their older brethren. Some systems, seeing this situation approaching, by drastic measures reconstructed their pension funds and protected the pensioners. The Episcopal Church forestalled the emergency and today is the outstanding example of wise and scientific handling of these important responsibilities.

77. Who will be benefited by this Fund?

The older men will chiefly benefit by this three million dollar fund. The younger men, with the help of the Church, will provide their own pensions. But the men over fifty will receive a large fraction of this fund. The nearer a man is to sixty-five the more he will receive of it; the nearer he is to sixty-five, the less he himself will pay and the larger the sum which must be set aside to his credit from this accrued liability fund.

78. Will all be treated alike?

It will be of interest to each man to realize that he is being treated just as generously as any other man who co-operates in this plan. No man will receive from the accrued liability fund a larger pension than \$600. There have been a few who supposed that out of this three million dollar fund some men would receive \$600 and other men as much as \$2,000. No man will receive a pension in excess of \$600 when the whole of his pension comes out of this accrued liability fund.

79. Will such a plan be accepted by the Church and the ministers and churches?

We believe it will. In eight other Churches in America each principle has been proved in public discussion and the plan has won its way on account of its essential soundness and reasonableness and the greater disadvantages of other methods suggested.

80. When is it proposed to raise the fund?

The year 1930 has been set aside by the General Assembly as a time for securing the money needed to cover the accrued liabilities for prior service of our ministers.

81. What action was taken by the General Assembly in session at Atlanta in May, 1928?

That the Committee of Christian Education and Ministerial Relief lay before the Church the plan for the Ministers' Annuity Fund; the Presbyteries, Churches and agencies, and all the ministers and missionaries be urged to give the full measure of their support to this sane and needed effort to secure proper pensions for the servants of the Church; and that the whole Church make its plans, beginning January 1, 1930, to raise the amount of \$3,000,000 required to inaugurate the plan.

is the Church's participation temporary?

The Church is not entering the M. A. F. merely for the benefit of the man who happens to be its pastor at the moment. It is the office that the Fund is to protect. Of course, if the Church fails to enter the plan, it will thus seriously handicap its pastor in his plans for entering the Fund. The individual church, therefore, is adopting the new plan as part of its permanent program, just as the General Assembly made the Ministers' Annuity Fund a permanent program of the Presbyterian Church in the United States.

May the Church's percentage be taken from its benevolences?

It would not be. If the church takes the seven and one-half per cent from its benevolence, it will be taking the money from the present pensioners of the Department of Ministerial Relief who are not eligible for membership in the Fund. This, of course, refers to churches which contribute to the Department of Ministerial Relief. If a church, which does not contribute to this Department, takes the seven and one-half per cent from its benevolence, it will be taking it from the other three departments. The seven and one-half per cent is in addition to the churches' regular contribution to the Department of Ministerial Relief.

Will the church always carry this double payment for this cause?

Eventually all that any church will pay will be equal to seven and one-half per cent of the pastor's salary payable to the Annuity Fund. For the present, however, and for some years to come, the Department of Ministerial Relief will need a share of benevolent contributions of the churches in order to care for those ministers or widows and orphans now receiving aid from this department and who are not eligible to participate in the benefits of the Fund, and who must, therefore, apply to this department in their time of need. The number of these will be less and less as the Fund becomes, through its growth, more and more and more effective, so that finally those who will need the aid of the Relief Department can be cared for out of the proceeds of the Annuity Fund of Ministerial Relief.

How shall the Church include the seven and one-half per cent in its financial budget?

The seven and one-half per cent should be placed in the congregational expense budget of the local church along with such items as salaries, light and water, etc.

When should the Church place the seven and one-half per cent in its budget?

It should not definitely be stated when the Fund will be inaugurated, because there is no way of knowing when the conditions will be fulfilled. We would advise the local church to place the seven and one-half per cent in the Budget for January 1, 1931.

When will the payments begin?

The payments by the pastor and the church will begin when the plan is declared operative.

How should the seven and one-half per cent be paid?

Monthly installments, in advance, on the first of each month.

What is a church supporting foreign and home missions, what then?

If a church desires to assist its foreign missionaries and home missionaries to enter the Ministers' Annuity Fund, it will send to the Fund a sum equivalent to seven and one-half per cent of the salary of each pastor, so as to make it possible for them to enter the Fund and receive the benefits therefrom.

How will the seven and one-half per cent be paid, when there are several organizations contributing to the salary of the pastor or missionary?

The organization will pay seven and one-half per cent of an amount equivalent to that part of the salary which it pays.

What is the least amount to be accepted from a church under the new plan?

If two or more churches are paying the salary of a minister, the minimum payment from a church or organization will be \$90. This is necessary, because the Presbyteries and Synods have declared that a minister ought to receive. Furthermore, the minimum pension, under the Fund, is \$600.

What is the maximum pension?

The maximum pension, under the new plan is \$2,000.

Why, then, should a church, paying a large salary, go in, since its pastor may not receive more than \$2,000 pension?

It must be remembered that this Ministers' Annuity Fund operates on the group system and that the benefits of each organization and of every minister are supported by the payments of other organizations and ministers. A large church will, therefore, be able to carry the burden, and by its payments, those of its minister, make sure that the smallest minister will receive at least the minimum pension.

If a pastor will not go into the plan, is the church expected to enter?

If its vision is so much clearer than its pastor's, it may see the value of the Fund and provide help by sending its regular payments of seven and one-half per cent.

What should a church do if it should cease payments, what then?

It should, therefore, penalize its pastor and force him to provide for the payment of the seven and one-half

SUNDAY SCHOOL

REV. ERNEST TRICE THOMPSON, D.D.

Lesson for April 7th

THE MINISTRY OF ISAIAH

Is. 6:1-13; 7:1-7; 20:1-6; 38:1-22. Print Is. 6:1-8;
20:1-2; 38:1-5.

We begin this week a six months' study of the prophetic teaching and leadership of Judah from Isaiah to the Exile. The aim of the course as formulated by the lesson committee is "to lead the pupils in discovering and appreciating how God, through prophets and other leaders, gave help and guidance to the people Judah, in order that the pupils may come to see the hand of God in their own lives and in all human affairs." Even a slight glance through the lessons arranged will convince one that the course is a rich one. The latter part of Israel's history is not so familiar as the earlier portion, and yet it is here that the religion of the Old Testament reaches its climax. As we study God's dealings with men like Isaiah, Hezekiah, Jeremiah, Ezekiel, Daniel, Ezra and Nehemiah we shall understand better his dealings with us.

We open our course with a glance at the ministry of Isaiah. Isaiah is generally considered to have been the greatest of all the prophets. We cannot hope to evaluate that ministry in a single lesson. We may be able to discover, however, why it was that God was able to use Isaiah to such a marked degree, and under what conditions He is able to use us in this age. We look first at the call of Isaiah, second at a few selected episodes out of the rich and colorful ministry of Isaiah.

I. The Call of Isaiah—Is. 6:1-13

Read carefully, over and over again, until you are familiar with the scene Is. 6:1-13. When did the incident take place? Where was Isaiah at the time? Describe in your own words the vision that he saw. What is the meaning of the various items, e. g., of the seraphim, and their three pairs of wings? What outstanding aspect of God's character did the vision emphasize? What impression did it make upon Isaiah? What were the results? Read together vs. 3, 5, 7, 8. Is there a logical order of events here? What commission did God give to Isaiah? What is the meaning of vs. 10? of vs 13?

This chapter does not stand at the beginning of the book of Isaiah, and yet it is generally recognized that it describes Isaiah's call to the prophetic office. Dr. Skinner says, "The vision is undoubtedly an actual experience, not the mere embodiment of an idea." We do not mean to suggest that Isaiah saw God with his bodily eyes; it was rather in a prophetic trance, in which the ordinary operations of the mind were suspended and spiritual realities assumed concrete and visible forms. It was in the year that King Uzziah died, i. e., about 740 B. C. Uzziah had been one of the strongest kings that Judah had possessed. He had brought the kingdom to a higher pitch of prosperity than it had known since the days of the division. "Whether the event happened before or after the king's death cannot be determined. It lends an additional interest to the vision if we adopt the latter view, and regard this as the divine answer to the anxious foreboding thoughts which naturally arose in a susceptible mind at the death of a strong and successful ruler. The earthly king had passed away, and now Isaiah sees the true King in His glory." The vision unrolled itself before him while he was in the temple. Probably he was alone, thinking of the needs of his nation, agonizing in prayer before the altar. Then suddenly he passed off into his prophetic trance.

1. The Vision. It seems that God appeared to Isaiah in human form, seated as a King upon a throne, which was suspended in the air. The skirts of His vesture filled the whole temple space, and on these alone, not on the person of Jehovah Isaiah allowed his eyes to rest. The Seraphim were standing about Him in the attitude of service. Nowhere in the Bible do we have a description of the Seraphim. We know that they were winged creatures. We judge that they were human or at least partly human in form. "Their symbolic function in this vision is in the main obvious. They are the attendants of Jehovah's court or the ministers of the invisible sanctuary—perhaps guardians of the threshold, whose office was to repel intruders or (as in vs. 6) to admit the initiated to the presence of deity; they reflect the glory of God, and by their presence and actions suggest new and fuller conceptions of His ineffable majesty." We cannot be quite certain what impression the three pairs of wings were intended to convey. Probably the sense is expressed by the old Jewish Targum: "With two he covered his face that he might not see; and with two he covered his body that he might not be seen." The third pair suggests perhaps his readiness to speed away in the service of the Lord. It is the words of the Seraphim, however, that gives us the point of the vision, the one dominant impression made upon Isaiah. The vision impressed him, and was intended to impress him with the holiness of God. "One cried to another and said, Holy, holy, holy is Jehovah of Hosts; the whole earth is full of His glory." "The general notion of holiness is too complex to be analyzed here. The root idea appears to be that of distance or separation. As a predicate of deity it expresses first of all the awful contrast between the divine and the human, and then those

positive attributes of God which constitute true divinity, and call for the religious emotions of awe, reverence and adoration. What Isaiah here receives therefore is a new and overpowering impression of the supreme Godhead of Jehovah; the whole impact of the vision on his mind is concentrated in the word which he hears from the lips of the Seraphim with that of moral purity, it is clear from Isaiah's immediate sense of guilt that ethical perfection is included among the attributes which make up the holiness or Godhead of Jehovah." As the Seraphim called to one another the temple rocked on its foundations, and the house was filled with smoke. The rocking temple and the smoke symbolized the dark side of God's self-manifestation, the reaction of His holy nature against sin. It answered to the rising consciousness of alienation and impurity in the prophet's mind, expressed in the next verse.

2. The Consciousness of Guilt. The first element in Isaiah's experience was an overwhelming sense of God's sovereignty, God's majesty, God's moral purity. This awakening in its turn a deep consciousness of guilt. The prophet was overwhelmed by a sense of his own personal unworthiness, and the unworthiness of his people. He felt that he was cut off by a spiritual defect from participation in the holy mystery which had been revealed to him. He could not join in the praises of the Seraphim because of the uncleanness of his lips, which was the impurity of his whole nature concentrated as it were in the organs of expression. The same vision which brought his own sin to light, revealed to him also the sinfulness of the people among whom he dwelled. They too were a people of unclean lips, unworthy therefore to take the holy name of Jehovah upon their lips.

3. The experience of Pardon and Purification. Isaiah's confession of his guilt led to a symbolic act of forgiveness. One of the Seraphim took a live coal in his hands, and touched it to Isaiah's lips, saying at the same time, "Thine iniquity is taken away, and thy sin forgiven." Fire is both a symbol of holiness and an agent of purification. Applied to Isaiah's lips it signifies the removal from the prophet of all in him which is incompatible with the holiness of Jehovah. The whole scene indicates the immediate response of God to the sense of guilt (Lk. 18:14); "It is an act of God's free grace, conditioned by no offering or ritual presentation or moral achievement on the part of Isaiah."

4. The Call. The next step in order is the Call. In order because the purification of his lips fitted Isaiah for personal converse with God, and spiritual sympathy with His purpose. Now then for the first time Isaiah heard the voice of God. And it proved to be a call to service. "Whom shall I send, and who will go for us?"

5. The Surrender. Isaiah did not yet know the nature of the service that God had in mind. But whatever it was he was ready to accept it. "Here am I; send me." Those words marked his full surrender to God's will for his life, whatever that will might be, wherever it might lead, whatever it might cost.

6. The Commission. God then gave Isaiah his commission. In brief he was to declare to the people the word of God. At the same time God told him what the effect of his preaching would be. (1) It would increase the spiritual insensibility of the mass of the nation. vs. 9-10; (2) It would continue till the land had been laid waste by a series of exterminating judgments, leaving only a remnant to form the nucleus of the future people of God, vs. 11-13. First, it would increase the spiritual insensibility of the mass of the nation. Vss. 9-10 are ironical of course. God did not wish the people to turn away from His message. Nevertheless he warned Isaiah that they would refuse to heed the words which he spoke. He told him that he could not look forward to a popular ministry. He would not be successful in the eyes of the world. And it is a tribute to Isaiah's consecration to the will of God that he entered upon his career as a prophet with this outcome of his career plainly in mind. Second, it would continue till the land had been laid waste by a series of exterminating judgments. The prophet felt that the nation must respond at last to the divine message. He asked God how long the messages would be rejected. Then God disillusioned him. The message must continue till the nation had been destroyed. But that did not mean that God's purpose was to be frustrated. The last verse is very obscurely translated, but the meaning is plain. "As the terebinth and oak when cut down retain the principle of vitality in their roots, which will again spring up into a great tree, so the ruined Israel contains the indestructible germ of the future kingdom of God." The nation as a whole would be destroyed, but a remnant of the people would cherish the Word of God, and through them the divine purpose would at last be realized. The great life work of Isaiah was to be the gathering and the training of this remnant. He was not a success perhaps in the eyes of the world, but through him God was working out His plans for the universe.

God needs men today just as he needed men in Isaiah's day. What kind of men can he use? We believe that he can only use men perfectly who have had an experience somewhat akin to that of Isaiah. We do not mean to suggest for a moment that any of us must have a vision like that of Isaiah's in its details. As a matter of fact no two men have an experience exactly alike, and prophetic trances do not often occur. But the man whom God can use should have an overwhelming sense of the Divine Sovereignty, the Divine Purity, he should realize his own unworthiness, his moral imperfections in the sight of God; he should have found that pardoning, saving grace of God, that new way opened to us through Jesus Christ;

he should be able to enter into the divine communion, sympathize with the divine purposes, to receive the voice of God as it comes to him, however it may come to him; he should be ready to respond as Isaiah did, "Here am I, send me." The work that God has for us to do is not the same as that he had for Isaiah. But we should be ready to accept it whatever it may be, wherever it may lead, even if it means failure in the eyes of the world. Probably Isaiah feels that God is accomplishing something through him. He would like to accomplish. What is the work, and how may we remedy it? Is it because we do not think enough on God, His sovereignty over the universe, His holiness? Is it because we are well satisfied with ourselves, our moral achievements, because we have taken the standards of men as normal rather than the holier standards of God? Because we have never found the pardon and grace of God in Jesus Christ? Is it because we have never listened to the Divine Voice, or received it when it came? Is it because we have never been willing to surrender ourselves fully to the divine will, we have followed where it was easy to follow, we have held back where it meant loss of popularity, of income, loss of "success?" We are interested in Isaiah's vision because we too have visions, and He can use only those men who follow the

II. The Ministry of Isaiah

The ministry of Isaiah was a long and fruitful one. We glance briefly at just three episodes.

1. Isaiah's Message to Ahaz 7:1-7. This is an interesting one because it marks Isaiah as a practical statesman seeking to shape the destinies of his country by a definite policy urged upon King and his advisers. The great world power of the time was Assyria. This cruel, militaristic nation was marching westward, crushing relentlessly the nations that stood in its way. Under these circumstances Israel (the northern nation, sometimes called Ephraim) and Syria, to the northeast, were drawn into an alliance to withstand the advance of the Assyrian foe. Judah refused to enter the alliance, and Syria then proceeded to march against Judah, intending to overthrow her king, and put in the place of their own in his place who would fit into their own. Ahaz, the King of Judah, preferred to appeal to Assyria for help. He was not wise enough to see that this was a mistake. An alliance with Assyria would prove in the end a disaster to Judah. Moreover it was unnecessary. The nations of Israel and Judah were two tails of smoking brands, i. e., their enterprise was but the last gasp of two expiring torches. Their respective destinies were on their last legs. The threat they held out to Assyria was an empty one. Real interest in a religious one. He was "opposed on religious grounds to all compacts with heathen powers as involving a loyalty to Jehovah and distrust of His power. Isaiah presented itself to him as a test of the mind of the people, of its capacity for exercising fearless trust in Jehovah's word which alone could guide it safely through the complication of the immediate future to the felicity that lay beyond." The great object of this encounter with Assyria was to bring around the king to Isaiah's own attitude of calm reliance on the help of God, and to dissuade him from compromising his position by entering into relations with Assyria." He failed in his purpose, but his prophecy in time was vindicated.

2. Isaiah's Symbolic Message concerning Egypt and Assyria 20:1-7. By this time the Assyrian empire had extended over the whole of Palestine and the surrounding nations. A revolt had sprung up in the old Philistine city of Ashdod. The Assyrian conspirators wished to throw off the Assyrian yoke, relying on the promised help of Egypt and Ethiopia. To prevent this occurrence Isaiah went about the city as a beggar or captive for three years, as a sign of astonishment and derision to the respect of the inhabitants of Jerusalem. At the end of the three years he published this explanation of his strange course: "It was a public protest against the false hopes entertained of a speedy deliverance from the Assyrian tyranny through the help of Egypt and Ethiopia. These nations would go into captivity with the same garb he had worn for the last three years."

3. Isaiah's cure of Hezekiah 38:1-22. Hezekiah was one of the best kings that Judah ever had. During the most of his reign he had leaned heavily upon Isaiah for advice. The time came when Isaiah had to announce to him that the time had come for him to die—he would not recover from his illness. Hezekiah did not accept the words as final. He pleaded earnestly to God that his life might be spared. Isaiah returned and announced that God would spare him for 15 more years, and that in addition would save Jerusalem from spoliation by the Babylonians. In II Kings 20 we read that the king was given a sign. Isaiah allowed him to choose between going forward, or a going backward of the shadow of the day. The shadow could be seen through the sick man's window on the "Steps of Hezekiah." Hezekiah chose the going back of the shadow, and according to the story it went back ten steps. According to Isaiah's directions the sign of figs was then applied, and the king recovered.

These episodes from the life of Isaiah, chosen most at random, make us think of the prophet. What sort of person will he be, and what will he do? Isaiah was intensely interested in the political and social problems (which he saw rightly were also moral problems) of his day. What part should the individual Christian take in the church, the individual Christian take in the Christian principles to problems of state? What attitude would he take toward Prohibition, the Pact to Outlaw War, the Construction of the Panama Canal, the entrance of America into the World Cou-

The Church Year Ends March 31st

HOW DOES YOUR CHURCH STAND TODAY?

"He Pays Twice Who Pays Quickly"

PAY UP! STAY UP! STEP UP! PAY ALL!

Let all loyal Presbyterians everywhere pay up promptly, stay up regularly hereafter, and step up higher in Christian giving and Christian living. Let all Church Treasurers pay up NOW in full and with the new Church year begin to remit monthly one-twelfth of the annual obligation. "Not slothful in business, fervent in spirit, serving the Lord." The King's business is big business; but should never be less than good business. Judging from reports that have come to the stewardship office we have had the best every member canvass in the history of the church. Let us clean the slate of the old year obligations and begin the new on a better business basis.

Let Us Come To The Help Of The Lord In This Time Of Need

On March 18th the standing of the committees and agencies was as follows:

Committee	Treasurer			
Foreign Missions	E. F. Willis	\$1,555,620	\$ 813,530	\$ 742,090
Assem. Home Missions	A. N. Sharp	763,668	403,172	360,496
Christ'n Ed. & M. R.	John Stites	353,550	179,480	174,069
Pub. & S. S.	R. E. Magill	93,994	76,675	22,319
Bible Cause	Gilbert Darlington	28,284	12,554	15,729
Training School	George Call	28,284	12,100	16,184
	Tatol	\$2,828,400	\$2,187,511	\$1,330,887

Reports indicate that Synods causes and Presbyteries Causes need your immediate help. Over against the treasury today as of old sits our Lord. As He beholds how we cast in our gifts may His heart rejoice as beholds us enjoying the privilege of giving and growing grace. To call the roll of needs is to itemize our challenge—Africa, Brazil, China, Japan, Korea, Mexico, Mountain Work, Medical Missions, Education, Relief, Young People, Sunday Schools, Evangelism. "Go ye into all the world." "Disciple all Nations." "Preach the Gospel everywhere." LET YOUR HAND REGISTER WHAT YOUR HEART DICTATES.

THE STEWARDSHIP DEPARTMENT
305 HENRY GRADY BUILDING
ATLANTA, GEORGIA

CHURCH NEWS

LATEST RETURNS ON FOREIGN MISSIONS

Tuesday, March 26, we received the following figures as to the receipts for Foreign Missions which are later than those given in the table on page 9: Receipts to March 25 at Nashville, \$846,124.87, which leaves \$393,904 as the deficit for the year to be raised by April 5. The books of the Foreign Mission office close on Friday, April 5. Everything received up to that date will be credited on the current year's receipts.

All treasurers should send their checks in by that time so the credit may be made on this year.

MISS IRENE HOPE HUDSON

Henry H. Sweets, Secretary

Miss Irene Hope Hudson comes to the staff of the Executive Committee of Christian Education and Ministerial Relief as student secretary. Miss Hudson graduated from the Assembly's Training School and after ten years' experience as Director of Young Peoples' Work and Religious Education in the First Presbyterian Church, of Spartanburg, S. C., where she served with Dr. A. D. P. Gilmour and then with Dr. Henry Wade DuBose, she took a special course in the Biblical Seminary, New York City. Her work has been of an outstanding character and she brings to the Committee wisdom and experience accumulated from her thorough preparation and her efficient service. She will be available for service to local Church organizations, schools, colleges, auxiliaries, Presbyteries and Synodicals.



YOUNG PEOPLE'S MEETING—WILMINGTON PRESBYTERY

The annual meeting of the Presbyterian Young People of the Wilmington Presbytery will be held at the First Presbyterian Church of Wilmington on Saturday the twenty-seventh of April. All young people are urged to be present.

PERSONAL

We are sure the sympathies of the Church will be with Mrs. E. L. Russell, in the death of her mother, Mrs. Jane Tarleton Billips, who passed from this earth, March 11, 1929.

Mrs. Russell, by her work in every part of the Church is not only widely known, but beloved.

NORTH CAROLINA

Mecklenburg Presbytery — Rev. J. M. Walker, whose congregation at Steel Creek is to entertain Presbytery on April 9, beginning at 8 p. m., desires to announce to all who expect to attend that Parks Brown is the chairman of the reception committee and he will be glad to get in touch with all who wish accommodations out to the Church which is ten miles from Charlotte. Mr. Brown may be found at the Commercial Bank Building, first suite on the second floor, No. 200. His office will be the bureau of information as to routes to the Church. His telephone number is Hemlock 3278. He will also provide transportation for all who arrive on trains or buses so that they may get from the city to the Church. Mr. Brown hopes all who expect to use the facilities he can provide will write him so he may know how many to arrange for to transport them out to the Church. He also will be glad to answer all inquiries as to the Presbytery's meeting, insofar as the entertainment is concerned.

Laurinburg—The Woman's Auxiliary of the Presbyterian Church held its annual March meeting Monday afternoon, closing the Church year of 1928-1929. After the formal opening of the meeting Mrs. M. J. McGuire expressed the appreciation of the Auxiliary for the fine work of its president, Mrs. G. F. Avenger, who has so willingly and capably led the organization in the most successful year of its history.

Mrs. D. C. McNeill, treasurer, gave her report, which showed total contributions for the year of \$5,966, and increase of \$2,329 over the preceding year and an increase of \$716 over any previous year since the organization of the Auxiliary in 1920. The sum given to the Sunday school building fund amounted to \$2,000 and to Foreign Missions, \$927.

The secretaries of the different causes and the circle leaders made their reports. Circle No. 6 was the banner circle for the year, having had the largest attendance at circle and auxiliary meetings. \$25 was awarded this circle and was included in its contributions for the year.

Rev. A. R. McQueen gave a most inspiring talk which was a challenge to service. Rev. Carl B. Craig had charge of the installation of the new Auxiliary officers. They are: Mrs. Peter McLean, president; Mrs. M. J. McGuire, vice-president; Mrs. Quinn Covington, secretary; Mrs. D. C. McNeill, treasurer.

The total attendance was 90. The average attendance at the meetings for the year was 79.

Rev. A. R. McQueen held a meeting here last week in our Church, which was well attended, and much interest shown. The congregations enjoyed the strong gospel sermons. Fuller reports of the meeting will published.

Rock Branch Church, Fayetteville Presbytery—We have lately held a good meeting at Rock Branch Church, Fayetteville Presbytery. Rev. A. T. Lassiter, Synod's Evangelist, did the preaching. Good congregations attended all the services and toward the latter part of the meeting the Church was crowded to almost overflowing. The people heard our brother with eager earnestness, and the preaching of the simple gospel truth was with power and good effect. Eight young people united with the Rock Branch Church, at least fifty re-consecrated themselves, fifty promised to pray and read the Bible every day, and, we believe, there was a sincere purpose to live better Christian lives on the part of many. A contribution of \$77.00 was made to Synodical Home Missions by this little Church at the close of the meeting. There were no high pressure methods. Bro. Lassiter is doing a great work for the great cause he represents and is accomplishing much in the fine service he renders. The people where he goes want him back again. We thank God for the service of such an earnest, hard-working servant, and bid him God-speed in his noble work.

L. Smith.

Charlotte—The Ministerial Union arranged special union services this week. Beginning Monday and continuing through Thursday there was a noon service in the Second Presbyterian Church, starting at 12:05 and concluding promptly at 12:35. The speaker at these services was Bishop Edwin D. Mouzon, of the Methodist Episcopal Church.

On Friday there was a three-hour service, from 12 m. to 3.00 p. m. These hours, of course, are those during which our Lord bore our sins on the cross. This service was held in the First Methodist Church, all denominations participating.

Caldwell Memorial—We had the privilege of having Dr. E. R. Kellersberger, of Bibanga Station, in Belge Congo, Africa, who spoke at the morning service, March 24. Dr. Kellersberger went as a medical missionary to the foreign field, but on a furlough to America was ordained to the Gospel ministry by the Presbytery of Upper Missouri. He has been greatly blessed of God not only in treating the bodies, but especially ministering to the souls of thousands of the natives. An untiring worker and efficient doctor and an effective preacher, as well as a zealous personal worker. He is one of the most effective missionaries sent out by our Presbyterian Church. He is a warm personal friend of the pastor who took peculiar pleasure in presenting him to this Church. He went to Lincolnton, N. C., for the evening service.

Flora Macdonald College—Friends and students of Flora Macdonald College were given a rare treat Thursday night, March 14th, when the School of Music, sponsored by the Rotary Club of Red Springs, N. C., presented a delightful program from Station WBT, Charlotte. Before the program was even nearly over, radio listeners in the city telephoned the station that the program was being enjoyed and coming in clearly. In and around Red Springs the static was very bad, yet many messages have been received from distant points thanking the college for the splendid program.

Taking advantage of the opportunity to show his interest in Flora Macdonald College and his personal friendship for Dr. C. G. Vardell, Mr. Parker, of Parker-Gardner Co., Charlotte, gave a five course dinner in the main dining room of the Hotel Charlotte, previous to the broadcast, in compliment to the sixteen young ladies, who represented Flora Macdonald College on this program, and other friends, numbering twenty-eight in all.

The table was beautifully decorated in yellow tulips and each girl received a corsage of pink roses, a gift of Mr. Parker.

Dr. Vardell, in behalf of the college, thanked Mr. Parker for his kindness, and in his inimitable manner reminded him of the many years of friendship that had existed between them.

It was a most enjoyable occasion.

SOUTH CAROLINA

Spartanburg, Second Church—The spring revival in our Church has started ahead of time. It is scheduled to begin Easter, but yesterday morning three united with the Church at the close of the morning service, and at the close of the evening service six more united. This was just two weeks before the revival is scheduled.

For the past two months the officers of the Church have been making a canvass every Sunday afternoon visiting those who are not attending any Church and inviting them to services in an effort to fill the Church. As a result the Church is pretty well filled at both the morning and the evening services.

The pastor, the Rev. John D. Henderson, at the request of the session, is to do the preaching in the revival. He has a wonderful hold in the people of the northern section of the city and the session felt that he was the man to do the preaching, and after considering the matter for a time, he consented. He has the entire congregation behind him in the effort.

"Gift Day" was observed on March 10 with the result that the budget was subscribed with the exception of the amount of interest the Church is paying on the indebtedness. Yesterday the officers called on about 35 who did not come to the Church and make their pledges. The budget carries interest on the Church debt of \$1,890 a year. The congregation is carrying 270 shares of building and loan beside the budget.

Officers of the Men-of-the-Church and of the Auxiliary are to be installed at a joint meeting tonight. The event will be a social occasion.

S. F. Parrott.

Due West—One of the most inspiring addresses delivered in Due West in recent months was that of Dr. C. H. Nabers of Pensacola, Fla. Dr. Nabers took "Leadership" as his subject. He treated it in a charming way, fresh, eloquent, inspiring. It was delivered with-

out manuscript, with freedom and forcefulness. It addressed mainly to young people. There were no moments in the address. Dr. Nabers marshalled personalities and high achievements and held them as worthy examples to the young people before him in order that they might be inspired thereby to a leadership in a world that sorely needs worthwhile leadership today.

Dr. Nabers was accompanied by Dr. J. W. Jacks of the Presbyterian Church of Greenwood. They were guests of Dr. and Mrs. R. C. Grier while here. Nabers came by from Pittsburgh, where he had as a member of the committee on union with the Southern Presbyterians and The United Presbyterians, delivered this address as one of the series to college students. Dr. Snyder of Wofford college delivered one of his addresses here a short time ago. They are very constructive.

APPALACHIA

Morristown, Tenn.—The congregation of the Presbyterian Church of Morristown pledged itself Sunday to the support of Mr. C. C. Knight of Brazil, to the same extent to which it had been supporting Rev. S. R. Gammon, now deceased.

Mr. Knight is Dr. Gammon's successor as the head of the Boy's School at the East Brazil Mission, Brazil.

This Church already has in addition the support of Lillian Wells, North Kiangu Mission, Hwaiianfu, also two native African workers and a part of the Lersberger Fund.

Our Church just closed its annual revival, the Dr. S. H. Hay, preaching, with twenty additions to the Church.

L. H. Corbett

The Presbytery of Holston will meet in its spring session in the First Presbyterian Church, Son City, Tennessee, at 4:00 p. m., Monday, April 1, 1929. The Presbytery of Holston, U. S. A., will meet at the same time and place, and all open meetings of two Presbyteries will be union meetings.

T. P. Johnston, S.

ARKANSAS

Fort Smith—History was made at First Church the week of February 25 to March 1, for one thousand was held the fifth annual Standard Teacher Training School. Eighty-six people attended at least one full class period; several others attended one or two of the worship services, and thirty persons received certificates. When one looks at the names of the graduates who received credit one is thrilled, for among them are 14 mothers, two fathers, nineteen Church school teachers, five departmental Church School Superintendents, Senior Christian Endeavor officers, and two adult officers. An outstanding group of leaders! Eighty-three of the thirty received their first Standard Teacher Training Certificate and all thirty have resolved to get diplomas as soon as possible. Four of them entered Methodist School three days after our school closed. Of the four had already received two credits this year.

Just a few of the plans which helped to make this year such a glorious success. First the Telling Class was held from two to four o'clock afternoon. Mothers of small children were thus enabled to attend the school who could not be away from home at night. Most of the teachers in the Cradle Roll and Primary departments are young mothers, the twenty-eight who took the course, fifteen were mothers, and of the sixteen who received credit, nine mothers.

Since no specialization units for departments were offered this year, the worship services both afternoon and evening were planned to meet this need. The morning day's programs and the closing afternoon's programs were general consecration services which were led by the dean; but on Tuesday afternoon there was a Bible service, in the evening a Senior Service; one Wednesday afternoon a Primary and in the evening an Intermediate service; on Thursday afternoon two birthday services, one for a Beginner or Primary girl and one for a Junior boy; on Friday night, Harry Robinson, Jr., president of the Washburn Presbytery's Young People's League, led a model Young People's Service. The services gave a chance for all the instructors to be before the school.

On the opening night the Department of Christian Life for Youth which includes the Intermediate, Junior and Young People's Departments of the Church and the Christian Endeavor Societies for these departments, gave a banquet in honor of the Training School teachers, all of whom are connected very definitely with young people's work. All persons who attended the school were invited to the banquet. (Plates were provided.) This created a social atmosphere before the school opened, and also gave opportunity for organization of classes.

Several simple social affairs were given during the week to enable everybody to know each other and particularly the teachers of the school. The Church held an informal reception following the first evening class periods; the Beginner and Primary departments entertained at a luncheon at one of the tea rooms in honor of the women instructors on Tuesday; Mrs. Deitsch Barton, entertained the faculty one afternoon and the Woman's Auxiliary gave an informal tea last afternoon. These social functions added much to the success of the school.

Then each evening between class periods, Mrs. Deitsch Barton, former Secretary of Young People's Work and Pastor's Assistant in our Church, who has her own home in Fort Smith, conducted a recreation period. This relaxation period was invaluable.

Commencement was held at nine o'clock the last

recognition of the awards was also made during Church service March third.

Department award for the highest per cent of officers receiving credit in the school was the Cradle Roll—Beginner Department, Mrs. W. Fleeter and Mrs. T. C. Fleeman, Superintendents. Department will receive a picture which they will themselves. This department had 71.3 per

are wanting to know who taught in our school. Most important and is left for the last. Dr. R. E. pastor of the First Presbyterian Church, Arkansas, taught "The Life of Christ" (Study); Mr. W. K. Spilman, Director of Religion for the Synod of Arkansas, taught "In Worship and the Devotional Life"; Miss E. of Fort Worth, Texas, taught "Story Tell—our own Emma Deitsch Barton taught "Social Leadership."

Frank P. Anderson, pastor of the Church, was of the Board of Directors and Miss Mamie Director of Religious Education, was Dean.

GEORGIA

Friday, March 15, marked the close of most enthusiastic and valuable experience that has had in months.

Monday evening March 11, a Standard Training School opened with an attendance of fifty men and women. These officers, teachers, departmental superintendents and rested in religious education, represented the Associate Reform Presbyterian and Southern Church of Newton County.

Following standard courses were given: Teaching the Old Testament (Psalms) taught by Dr. Mark of Columbia Theological Seminary; Organization and Administration of the Church School Miss Sarah Lee Vinson; Principles of Teaching by Dr. Wm. Huck of Atlanta.

Interest, attention and enthusiasm of the first night lit by night until it reached its climax in the evening. Approximately thirty requirements of attendance and written assignments will receive their certificates at their re-union Schools Sunday, March 24.

There should be more of such schools in our small rural sections as there are in our larger cities. Here our Churches would be better equipped to responsibility that they have been neglecting, extent, in the past. We owe it to our young people to give them the best methods and advantages possible would train them for future leadership in the world.

They had the privilege of attending the Standard School wish to express their appreciation to taught in it.

SOME RECENT BOOKS

"Trains" by H. R. L. Sheppard and H. P. Maris is a book in an attempt to follow the humdrum ordinary person with appropriate and encouraging.

to transmute the little human faults and disfigurements on the golf course, in the office, and the home. Selections selected range from St. Augustine to and Barne.

"Chapdelaine" by Louis Henon (MacMillan Co.) always something about books dealing with life in the northwest—One pictures the gloomy forests, the streams, and human nature unadorned. This is the Lake St. John Country, a land of vast expanse of winters.

"The Private Religious Living" by Henry N. Our lives touch each other, but there is a command of experience running through them all. The books are the results of the author's own ex-

"Adventure" by Burrett Hillman Streter.—This is a discussion of the principles of morality from the of the modern world. He holds that morality foundation, not the fear of punishment, but the of the love of man.

"Hymnology," by Mrs. Crosby Adams, of N. C., has been published by the Presbyterian of Publication, Richmond, Va. Price 60 paper, \$1.50 in De Luxe edition.

A trained musician feels a hesitancy in writing a valuable little volume, which has been prepared by Mrs. Adams, as the outcome of some addresses at a Woman's Conference at Montreat in 1927. It is full of entertaining information about church music and its development in the church in the Bible times to our own day. Its reverent of hymnody, with frequent illustration by reference to grand old hymns and tunes which have been with the development of the church and most of souls, arouses the deepest emotions of gratitude and praise as the mind recalls the music which has been its own heritage too precious to part with.

The book is arranged for class work, and will prove to those who wish to make a closer study of We would especially advise all church choir leaders, and organists to procure it.—J.G.G.

"The Name of Science in Vain," by Horace J. The author charges the youth of today with everything offered to them in the name of It is a plea to young men and women to be as in their scrutiny of what is offered by Science re to what is offered by religion.

"The Quest," by Rufus M. Jones.—He claims that in honest thirst for truth on the part of men could be recognized and utilized by religious

"The Credentials of the Church", by Ozora S. Davis.

The Author pictures the Church as willing to help man and mentions some of the important ways.

"The Ambassador," Yale Lectures on Preaching. Bishop J. E. Freeman. This is a plea for a reconsideration of the functions of the ministry and some readjustments under changed conditions.

"Fundamental Christianity", by Francis L. Patton.—This is not a new book—but one that has been warmly welcomed as is everything from Dr. Patton.

"Mystery Reef," by Harold Blinloss—Fred A. Stokes Co., New York. This is a real mystery story, puzzling the reader till he reaches the last page.

"Household Stories" from the Brothers Grimm, MacMillan Co. What child does not enjoy stories from the Grimm Brothers. Here we have them, illustrated by Walter Crane.

"Behind the Scenes"—It is said that Dr. S. H. Chester has lifted the curtain and given the whole Church a "peep" in to its own official efforts to Christianize the world. Several years ago there was sent out over the Church a chart with the simple request that it be posted where it would be seen. These were the conspicuous words of the poster: "If the people knew, they would do." Dr. Chester has endeavored to let them know what goes on in their own foreign mission office. It should be very convincing and assure the Church that its Foreign Mission Department is a big thing, deals with big problems, and in a big way, out of high and holy motives.

The Church needs just such information right NOW to steady its faith and to encourage it to lay out its full strength. Our task is great, our methods are wise and sound, our fruits are abundant, and we may safely commit ourselves and our all to God and go straight forward. If you don't believe it, read, "Behind the Scenes." Send to the Foreign Mission Committee, Box 330, Nashville, Tenn., and get a copy. Pastor take your men clear through it and you will find some men's questions and men's problems to discuss.

S. M. Tenney,

Montreat, N. C.

"The Book in the Light of its Books," by William Ray Dobyns, D.D., LL.D. Fleming H. Revell Company. 188 pp. \$1.75.

It was my good fortune to read "The Book in the Light of Its Books" in manuscript. I was profoundly impressed with the importance of it for the reading public of our generation. It gripped me as few books have done, and I predicted for it wide acceptance. The style is simple and pleasing which commends it to the reader of average literary appreciation, its message is challenging and arresting to the student of Biblical literature.

Doctor Dobyns writes with a certitude which is very refreshing, and while all of us may not agree with some details of his discussion we cannot but be impressed with his mastery of the subject, and the value of the volume for those who would know the Bible as it reveals its own truths to us.

P. H. Carmichael,

Montevallo, Alabama,
February 27, 1929.

"The Riddle of Life"—Neville S. Talbot, D.D., Bishop of Pretoria, South Africa. Longman Green & Co., New York. Price \$1.00.

Bishop Talbot lost his wife soon on their arrival at his field in Africa, and writes this book out of an heart of anguish. It is a reverent spiritual, incisive study of the problem of evil, and the author turns at last to Jesus Christ for the only answer to the riddle of life.

The books replete with strong and beautiful sentiments, and abounds in much illustrative material derived from history and literature. The quotations are very instructive as well as the body of the author's opinions.

The book will be suggestive to ministers and illuminating to all who seek the solution to the mystery of pain.

"Administering God's Gifts," by George Louis Rinkliff, the United Lutheran Press, Philadelphia. 50 cents. This is a most readable book of 100 pages in which the deeper phases of the stewardship of life and life's realities are discussed in five chapters. It is suitable for a study book in summer conferences and will throw new light on this great principle of stewardship. Dr. Rinkliff after his first chapter on the meaning of stewardship talks of the stewardship of success, the stewardship of the Church as an organization, the stewardship of money and the stewardship of love. He warns us against overlooking the chief purpose of our stewardship as Christians,—the promotion of the Gospel of love. He presents the truth that we are not only stewards of something but that we are also stewards for something.

Roswell C. Long.

Atlanta, Ga.

If we are sick, let us prefer conversation upon any subject rather than upon ourselves . . . so shall we seem still to be linked to the living world.—Mark Rutherford.

Only mad men and fools are pleased with themselves; no wise man is good enough for his own satisfaction.—Benjamin Whichcote.

MEETINGS OF WOMEN'S PRESBYTERIALS

Synodical, Presbyterian, Meeting Place, Date, to whom Literature is to be Sent:

Alabama—Birmingham, Birmingham, Apr. 4, 5, Mrs. J. L. Pippen, 716 9th Ave., W., Birmingham, Ala.

Alabama—East Ala., Troy, Ala., April 8-10, Mrs. Fred Law, Troy, Ala.

Alabama—Mobile, Bay Minette, April 18-20, Mrs. Dougal Crosby, Bay Minette, Ala.

Alabama—North Ala., Huntsville, April 18-20, Mrs. Robert Adair, 701 E. Holme St., Huntsville, Ala.

Alabama—Tuscaloosa, Eutaw, April 10-12, Mrs. F. D. Stevenson, 2317 10th St., Tuscaloosa, Ala.

Appalachia—Abingdon, Bristol, Tenn., April 30-May 2, Mrs. C. D. Montgomery, 622 Woodlawn Ave., Bristol, Tenn.

Appalachia—Asheville, Franklin, N. C., April 24-26, Mrs. W. B. McGuire, Franklin, N. C., (For Mrs. W. A. Ward).

Appalachia—Holston, Kingsport, Tenn., May 1-3, Mrs. W. B. Hill, Kingsport, Tenn.

Appalachia—Knoxville, Athens, Tenn., April 22-24, Mrs. N. W. Kuykendal, Athens, Tenn.

Arkansas—Arkansas, Little Rock, April 18-20, Mrs. W. L. Baker, 104 Rosetta St., Little Rock, Ark.

Arkansas, Ouachita, Texarkana, April 16-18, Mrs. W. B. Oglesby, 2503 Pecan, Texarkana, Ark.

Arkansas—Pine Bluff, Helena, April 23-25, Miss Louise Hall, care Mrs. Arthur Wells, 832 Ark. St., Helena, Ark.

Arkansas—Washburn, Fayetteville, April 25-27, Mrs. Arthur Campbell, 110 May Ave., Ft. Smith, Ark.

Florida—Florida, Pensacola, April 3-5, Mrs. Daisy Smart, care Mrs. Monroe Campbell, 921 N. 9th Ave., Pensacola, Fla.

Florida—St. John's, Orlando, April 10-12, Mrs. E. C. Wright, care First Presbyterian Church, Orlando, Fla.

Florida—Suwannee, Gainesville, April 8-10, Miss Leila F. Bauknight, care Presbyterian Church, N. Pleasant St., Gainesville, Fla.

Georgia—Atlanta, McDonough, April 10-12, Mrs. W. W. Nevins, 404 W. Rugby Ave., College Park, Ga.

Georgia—Athens.

Georgia—Augusta, Eatonton, April 22-24, Mrs. Jas. Thomas, Eatonton, Georgia.

Georgia—Cherokee.

Georgia—Macon, Macon, April 22-24, Mrs. Glenn Stewart, 305 Clayton St., Macon, Ga.

Georgia—Savannah, Savannah, April 3-5, Mrs. H. O. Smith, 303 E. 37th St., Savannah, Ga.

Georgia—South West, Bainbridge, April 1-3, Mrs. J. T. Hornsby, Bainbridge, Ga., West Street.

Kentucky—Ebenezer, Carlisle, May 8-9, Miss Nancy M. Colville, 209 Sycamore St., Carlisle, Ky.

Kentucky—Guerrant, Blackey, May.

Kentucky—Louisville, Louisville, ----- Mrs. Edmund Smathers, care First Presbyterian Church, Louisville, Ky.

Kentucky—Muhlenburg, Owensboro, April 30-May 1, Mrs. E. Miller, 225 E. 7th St., Owensboro, Ky.

Kentucky—Transylvania, Richmond, May 7-8, Mrs. B. L. Middleton, Richmond, Va.

Kentucky—West Lexington, Versailles, May 2-3, Mrs. W. H. Wooten, 125 South Main, Winchester, Ky.

Louisiana—Louisiana, Lake Charles, April 11th, Mrs. R. A. Williams, 830 Hodges St., Lake Charles, La.

Louisiana—New Orleans, New Orleans, April 11-12, Mrs. W. K. Seago, 1917 Gen. Pershing St., New Orleans, La.

Louisiana—Red River.

Mississippi—Central Miss., Louisville, April 22-24, Mrs. D. L. Fair, Louisville, Miss.

Mississippi, East Miss. Ripley, April 18-20, Mrs. Lamar Stanford, Ripley, Miss.

Mississippi—Meridian, Newton, April 24-26, Mrs. C. H. Ramsay, Newton, Miss.

Mississippi, Mississippi, Crystal Springs, April 25-27, Mrs. R. A. Peacock, Crystal Springs, Miss.

Mississippi, North Miss. Senatobia, Apr., 29-30-May 1, Mrs. R. G. Roseborough, Senatobia, Miss.

Missouri—Lafayette, Lees Summit, April 10-12, Miss Eva M. Cavers, care Mrs. H. L. Saunders, Lees Summit, Mo.

Missouri, Missouri, Auxvassee, April 15-17, Miss Carrie Miller, Auxvassee, Mo.

Missouri—Potosi, Kennett, April 23-25, Mrs. Paul Baldwin, Kennett, Mo.

Missouri—St. Louis, Clayton, April 18-19, Mrs. John N. Olson, 202 N. Benton Ave., St. Charles, Mo.

Missouri—Upper Missouri, St. Joseph, April 8-10, Mrs. C. R. Jenkins, Plattsburg, Mo.

North Carolina—Albemarle, Tarboro, April 11, Mrs. N. O. Warren, Greenville, N. C.

North Carolina—Concord, Hickory, April 24-25, Mrs. Edgar Yoder, Hickory, N. C.

North Carolina—Fayetteville, Laurinburg, April 10-11, Miss Lucy McCormick, Laurinburg, N. C.

North Carolina—Kings Mountain, Rutherfordton, April 30-May 1, Mrs. Robt. Hampton, Rutherfordton, N. C.

North Carolina—Granville, Warrenton, April 16-18, Mrs. T. A. Shearin, Warrenton, N. C.

North Carolina—Mecklenburg, Hamlet, April 25-26.

North Carolina—Orange, High Point, April 18-19.

North Carolina—Wilmington, Faison, April, 4-5.

North Carolina—Winston-Salem, North Wilkesboro, April, Mrs. J. B. McCoy, B Street, North Wilkesboro, N. C.

Oklahoma—Durant.

Oklahoma—Indian.

Oklahoma—Mangum.

South Carolina—Bethel, Sharon, April 9-10, Mrs. S. D. Good, Sharon, S. C.

South Carolina—Charleston, Charleston, March 26-27, Mrs. C. C. Price, 72 Georgia St., Charleston, S. C.

South Carolina—Congaree, Camden, April 4-5, Mrs. McQueen Quattlebaum, Johnston, S. C.

South Carolina—Enoree, Reidville, April 11, Mrs. J. G. Buford, Greer, S. C.

South Carolina—Harmony, Sumter, April 3-4, Mrs. J. Whitman Smith, Bishopville, S. C.

South Carolina—Pee Dee, Marion, March 28-29, Mrs. C. S. McCall, Bennettsville, S. C.

South Carolina—Piedmont, Honea Path, April 12, Mrs. C. G. Todd, Belton, S. C.

South Carolina—South Carolina, Upper Long Cane, Abbeville, County, S. C., April 13, Mrs. J. W. McIlwaine, Due West, S. C.

Tennessee—Columbia, Fayetteville, April 23-24, Mrs. C. F. Bagley, Fayetteville, Tenn.

Tennessee—Memphis, Dyersburg, April 29-May 1, Mrs. J. B. Cribbs, Dyersburg, Tenn.

(Continued on Page Eighteen)

The Church Year is Nearing Its

PRESBYTERIANS SHOULD PAY UP

Rev. W. M. Anderson, D.D.

1. Because of the need. We have never faced a more compelling challenge than this one. At home and abroad compelling needs call us. Mountain work, medical missions, ministerial relief, young people, evangelism—our hearts are filled with the pressing anxiety of the needs.

2. Because of our name. We have the reputation of doing what we promise. Our good name is at stake. Shall Presbyterians present to the other denominations the sad spectacle of failure to pay? We have never been without pride. Presbyterians pay their obligations.

2. Because it is right. We have set our hands to great tasks. Large undertakings demand large support. We are committed to our work. We do not face a debate. We face a duty. Not to pay up is wrong. To pay up is simply right.

4. Because of the honor of our Lord. What we do reflects upon Him. How we do gives some indication of our regard for Him. Presbyterians will pay for His sake. Pay now. Pay all. Pay up.
Dallas, Texas.

THE GENERAL ASSEMBLY'S TRAINING SCHOOL

The new catalogue which has just recently come out shows something of the ideals of the General Assembly's Training School. Our experience has taught us that there is a demand for three strong departments in the Training School; The Department of English Bible. The Department of Religious Education, and The Department of Missions. The new catalogue shows that each of these departments has been greatly strengthened. If you will take the pains to study the curriculum in each of these departments, you will probably be surprised to see how rich and full it is. There is no longer any reason why young people of our Church should go to institutions outside of our church, and maybe out of sympathy with our church, to take courses in any of these three great departments. The catalogue also shows that elective courses and graduate courses are being added to the curriculum.

It was necessary to enlarge our curriculum and necessary to add graduate work in order to give our students the training which they need and which they will seek outside the church if they cannot find it inside. You can readily see that the enlargement of our curriculum calls for a large budget for current expenses.

WHAT OTHERS SAY

When the General Assembly directed the Executive Committee of Christian Education in Louisville to have a survey of schools and colleges made last year, Dr. W. O. Thompson, for twenty-five years president of the University of Ohio, was secured to make the survey of our Theological Seminaries and of the General Assembly's Training School. Here is a part of what Dr. Thompson says about the Training School in his survey:

"A visit to this institution for the education and training of lay workers for the church cannot fail to bring a glow of enthusiasm to the visitor. Just across the way from the campus of the Union Theological Seminary, situated on ample and beautiful grounds, the Assembly's Training School finds itself admirably located for an important service to the church. The buildings already provided are of the best modern construction, with intelligent consideration of the services to be rendered. The living facilities, including an up-to-date equipment of kitchen and dining room, are entirely satisfying to the most critical observer. The assembly room is adequate and a very satisfactory auditorium. The class rooms are well equipped. There is a modest but well-selected library. From the standpoint of location, there could be nothing but warm approval. From the standpoint of the physical equipment, the church is to be congratulated upon the opportunity afforded.

"There is abundant reason for the confidence of the church in the management of the Training School and in the type of education and instruction given. This type of institution should greatly assist in providing lay workers whose courses of study, whose point of view, and whose intelligent loyalty to the church would be of great value to the present day pastor and the Christian social service so much needed in our great city centers."

WE CAN'T FAIL

L. H. Lancaster

Following March 31 the news from the home land most eagerly sought by the missionary is the report of Mr. Willis on the year's gifts of the church. Sometimes a cable brings the news, but more frequently we await the church papers, which in this particular mail are operated even before the home letters.

What has been done? Why can't the church see the need? Why is there so little realization of what it means to have appropriations cut?

Christ has graciously made it possible for all His

followers to share in the work of His Kingdom through their gifts. When these gifts fail, by just that much is His work retarded. For then schools must be closed or reduced, boys and girls cannot be aided in their efforts to get an education, the sick and suffering must be turned away from hospitals for lack of medicine and equipment, preachers and Bible women cannot be sent out, and needed missionary recruits are not supplied.

On the other hand there have been times like last year, when a report from Mr. Willis has occasioned rejoicing and prayer meetings of thanksgiving—praise to God for the loyalty of His people, for their gifts to His work, and for what can be done through these gifts.

May God grant that this year too may be a year of fuller consecration and of greater progress—a year in which every member will pay in full his privileged share pledged in the Every Member Canvass.

We can't fail Him.

MUTOTO'S HILARIOUS GIVING

If as Paul says, "The Lord loveth a hilarious giver," how dear to him must be the Christians at Mutoto, Africa. Their self-denial offering and Every Member Canvass was a hilarious occasion.

And because it was a joyful occasion, because the gifts truly represented their love for God, Mutoto, has set an example in giving which should thrill every lover of Foreign Missions, and challenge every Christian, every church, and every Presbytery in America to equal their record.

Their local goal for 1928-29 was 10,000 francs. At the end of December with only four months to go they were 8,000 francs short of the goal. (So far this might be in America.) The outlook was dark. Villages had been disorganized by having to move their sites. Christians were scattered.

But the responsibility was placed upon the session. They went to work. And they certainly did work!

They divided the village, Kankalenge, into sections, placed a superintendent over each section and a sheet of paper in his hands, telling him to canvass every person in his section and report the results. They really divided by "Beku," the family tribes. In some instances only two or three were in a "Diku" (Every Member Canvass) and in one instance there was only one man. By Christmas Eve they had collected about all the offerings expected. I doubt if there was a person in Kankalenge who refused to give something. The cooks and personal boys were all full of it and could hardly do their work for telling about the expectations.

There was a union service in Kankalenge. There was a sermon and the Bible School students sang two lovely Christmas songs. After the service the report of the offering was called for and as each section reported it was written on the board in full view of every one. Can you imagine that splendid roll call? Kankalenge. Kanyonyu, Nbote, Muyemble, Basanga, Tshiombe, on and on, church after church, outstation after outstation, reporting!

What was the result? A total of 8711.85 francs was received in this one offering. The entire gift of these churches for the whole year of 1927-28 was only 3747.25 francs. In one self-denial offering these local folks exceeded the offerings for the entire year of 1927!

The local goal for 1928-29 of francs 10,000. To December 31 they had given 10,970.20, with still three months to go.

Writes Rev. R. D. Bedinger who was an eye witness:

"I do wish you could have been here to see the enthusiasm when the total sums were added up. It was thrilling. I have never seen such happiness. Just as we were about to dismiss, here came the chief, Kabanza, running as hard as he could, right into the shed, and up to the pulpit, with his right hand held aloft clutching a bag of money. The perspiration was streaming down his face, and his shirt was wringing wet. He cried out, 'Hold on, here's our offerings, count it in!' I will never forget the eagerness and joy on his face. His is one of the disorganized villages, and the people are rebuilding, most of them living in temporary grass huts until they can build more permanently.

"At the Morrison Bible School they had built a half dozen palm branch sheds, 'bisambasamba,' and were congregated in them eating goats they had killed in celebration of the glorious offering. Faces were beaming. The Boys' Home alone gave 230 francs, and the Girls' 40. This inspired the Bible students and they went to work. They said each class must at least equal what the Boys' Home gave, and they did. In Kankalenge the boys and girls were dancing and playing other games, all radiant. I stepped into Elder Samba's grass hut—his house burned two months ago and he is having a time getting it replaced. Every one was supremely happy. One fellow took off his new galatea coat and gave it to the offering. Another gave his Sunday breeches, galatea, that he had just bought for 50 francs, almost two months' salary. There was real self-denial giving."

The end of the Church year is upon our Southern Presbyterian Church in America. May it be a joyful occasion for every church here. It will be, if they catch the vision which our Mutoto brethren have caught of the joy of sacrificial giving and the blessing which from duty faithfully performed.

THE MASTER'S MARCHING ORDER

Egbert W. Smith, D.D.

The marching orders to the Church are simple direct: "Go ye into all the world," "Disciple all nations," "Preach the gospel to every creature." That it been said:—

"Obeying, the Church and its people may be Christian; disregarding that supreme command, if they may be called, they cannot claim the name who inquired, 'Why call Me Lord, and do not the which I say?' Missions are the supreme business of the Church. It is the supreme business of any person who calls himself a Christian. In this crusade to make Christ reign in every nook and corner of this world we can do nothing back. It demands the utmost sacrifice of our treasure."

For this supreme cause and all the other vital that constitute our Church's complete budget let us be best by prayer, by sacrifice, by heroic giving. Shut out the conveniences, the comforts, the luxuries which tempt the average Church member enjoys be swift witnesses for Christ at the bar of God in proof of what he might do for the advancement of his Saviour's Kingdom.

It is as true now as it was in Jerusalem that Jesus over against the treasury and beholds how the people are using their money therein.

It is also as true now as it was in Galilee that Jesus of love is upon each of His disciples and to each saying, "Lovest thou Me?"

LEST WE NEGLECT

Rev. J. W. Skinner, D.D.

It avails naught to cry "All's well" when all is well. He who will examine the Church curve in England and Home Missions will find small nourishment in Church pride or spiritual exultation. It reveals a declining number of people won to Church membership, a decreasing revenues for our exclusive evangelistic agency, the General Assembly's Executive Committee of Missions.

In some spots the Church has touched high water marks. Most Church houses are beautiful and of ample capacity for attendants. The homes of Church members rank the choicest in every community. The people have subscribed \$12,000,000 to enlarge our A grade Churches. Our pastors receive record salaries for pre-Young lives are offered for service until our Extension agencies have passed the saturation point. The Church has touched some "high water marks."

And yet . . . and yet . . . and yet! Deduct those entering Church membership from Sunday School and there remains only a handful from the outside multitudes. Examine the treasury of our chief evangelistic agency—Home Missions. Empty and harassed with large overdrafts. There is something wrong in the Church.

Some would locate the trouble outside and in the extravagant customs of society and the rampant wickedness in city life. But there is nothing new in the world of sin. People are selfish and sordid and bad smash the laws of God and man. They are jealous, envious. They covet and lie and hate and steal and murder. But none of these things are new. Evolution has slipped a cog. There are forty centuries of the monotonous repetition of the history of sin.

Such conditions existed when Jesus came to the world. The supreme mission of His Church is to tackle these conditions and produce a change. The mad whirl in the outside world is nothing to daunt a Christian. He cannot explain the apathy of the Church. The head of those who love the Saviour is caused by conditions within the Church. The trouble is in our own hearts. There is something missing.

Have men forgotten other days? There have been days of joy and buoyance and spiritual fervor. They were days of Evangelism, of Home Missionary activity. A forgotten of the pit from whence we were digged, the presence of the Home Missionary illumines every page of American history. Each mile of territory reclaimed, every development undertaken, found a Home Missionary in the thickest of the fray.

A Home Missionary prevented Daniel Webster from bartering our Northwest territory for a mess of pottage. A Home Missionary helped make Alabama a cold storage plant of meat for the hungry. Home Missionaries serve in the shadows of the Alabama smelter in the tophet of Virginia mines, and follow the creeks and trails in the highlands of Kentucky, Tennessee and the Carolinas.

From the ports of entry on the seaboard and the along the tortuous windings of the Rio Grande; through the alkali plains and the wind swept lands to the handle, where things are in making and men are rough, where God would be forgotten, goes the herald of salvation with the story of the Cross.

And yet . . . and yet . . . and yet! The Executive Committee of Home Missions faces an empty barrel—not even one handful of meal! It portends an order to "Retreat?" Home Missionaries do not sing that dirge. Our backs are against the wall. We do not believe that the great, loving, loyal Presbyterian Church desires us to retreat. We are waiting and expecting to hear an awakened and Spirit-endowed shout to all Home Mission agencies "prepare to advance." Kingsville, Texas.

How Does Your Church Stand?

SENDING THE SCRIPTURES

(From the Point of View of the Field)
 Wm. Brown, American Bible Society

Old Ford is ready to die," writes one of the great helpers who distribute the Scriptures for the American Bible Society in many lands. He has driven Ford 150,000 miles visiting regularly the home territory totaling 36,000 square miles. He speaks a dozen languages and has distributed Scriptures in many tongues.

Two days," writes another worker, "I have been in these Great Smoky Mountains travelling from house to house giving the books you sent me to those who have none. This territory is so extensive much of it has never been gone over but once. I find hundreds of people who know nothing about Jesus."

In Bangkok one of the Society's native workers was surprised by a man when he learned that the man was Siamese as well as English and American. He supposed it exclusively foreign until given a copy of the Bible written in a language which he could understand.

A porteur of the Society in the Argentine sold a copy of the Bible to an elderly man after informing him that it was the message of God with God's message of salvation through the old man seemed very glad to get the Bible. He remarked significantly: "It has taken you a long time to get me with this good news." And this occurred thirty years of portage work and of constant travel to the main railroad station of the old man's town. He still has many homes in the Argentine which the message has not reached.

A porteur entering a small town in northern Argentina found lodging at a certain dwelling. The response brought the man of the house who after inquiry very abruptly said to him: "No." The porteur, turned away, hesitatingly said: "Sir, I will give you a Bible for a bed." The statement seemed to amuse the man and he invited him in. Then he accepted the Bible and on the following morning gave the porteur a breakfast thanking him for the Bible and that before he went to bed the night before he had with gratification in the tenth chapter of St. Paul's letter: "And in whatsoever city and town ye shall enter, enquire who in it is worthy, and there abide till ye be sent forth."

When serving with the Board of National Missions the Presbyterian Church is doing her bit far from the "back woods" where she has gone at the call of the Lord. She writes: "I find that few of the people in these parts have Bibles in the homes and none for the children. Last week I organized Sunday School. Last week I visited the community where they had not had a religious service of any kind for six months."

A little Indian boy on a reservation in New Mexico received through the National Mission Board a copy of the Bible. He wrote to the officers of the American Bible Society expressing his gratitude for the gift. In his letter he said: "I am reading my Testament every day and it is helping me to be more like Jesus. Putting the Bible within the reach of all without regard to age or race so that its readers are enabled to become like the Lord Christ is the Bible's greatest work at its best."

SENDING THE SCRIPTURES

(From the Point of View of the Office)
 Wm. Brown, American Bible Society

One-half tons was the weight of the first shipment of Bibles, Testaments and Portions sent to Latin America a few weeks ago by the American Bible Society. The fifty-one boxes comprising this shipment contained 2,460 Bibles, 4,410 Testaments and 8,606 Portions of 15,476 volumes of Scriptures.

In 1929 the agency secretary in Rio de Janeiro made additional shipments as these boxes contain less than half the Testaments and about one-third of the Portions of the number of Portions to be distributed within the year. On the same day this shipment left New York City twenty-five boxes containing 37,000 volumes of Scriptures were shipped to Cristobal for distribution in Central America, Canal Zone, Venezuela and the upper part of South America.

Shipments will be made to other cities in Latin America throughout 1929 for besides Rio de Janeiro the American Bible Society has points for Bible distribution in many cities. The main agencies are at Havana, Santiago, Cristobal, Lima, Rio de Janeiro and Buenos Aires. During 1928 these agencies put 675,651 copies of Scriptures into circulation.

In 1928 the American Bible Society issued over 1,000,000 volumes of Scriptures in 182 different languages. This colossal figure is a decided advance over 1927 which in turn was a record breaking one. For successive years the number of volumes distributed has been greater than that of the previous year. The following commentary upon the decline of the distribution of Scriptures!

town, and hamlet in every continent Bible distribution is going on under the direction of the American Bible Society. In ten cities of the United States from New York to San Francisco are located the agencies of the Society responsible for this task within the bounds

of the United States. In addition to the six cities of Latin America already referred to there are active agencies in Cairo, Vienna, Bangkok, Tokio, Shanghai and Manila. Numerous sub-agencies both in the home land and over seas have a share in this world-wide task of Bible distribution.

AS ONE WHO SERVES

Henry H. Sweets, Secretary

The great Head of the Church, our leader and example, "took upon Himself the form of a servant," and declared, "I am among you as He that serveth." The purpose of the Church is not to build up some great organization. The Master says "as the Father has sent me even so send I you." As the Church catches the mind and spirit of the Master it will bring the world to Him and unite His followers in life and worship and service so that His Church may go on conquering and to conquer. The Department of Christian Education and Ministerial Relief is a Service Department. We are serving the young people in helping them to discover God's plan for their personal lives. We are serving the candidates for the ministry and mission service in guiding them in their education and assisting the needy ones in a financial way. We are serving our schools and colleges and seminaries in helping to interest the Church in them and secure the right students for them. We are helping the young people, through the Student Loan Fund, to get a higher education in these institutions. We are helping the other agencies of the Church in recruiting and training suitable workers for them. We are caring for the faithful servants of Christ and the Church who, on account of sickness or old age, have been forced to retire both from labor and from income, and for the needy widows and orphans of the ministers and missionaries who have died. These are great human ministries in which every member of the Presbyterian family should be most deeply interested. All of these groups are in need of our sympathetic touch, of our prayers and of our financial help. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his heart of compassion from him, how dwelleth the love of God in him?" Full information concerning all these groups may be had by writing 410 Urban Building, Louisville, Ky.

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

Statement of Receipts

April 1, 1928—March 19, 1929

Amount requested for 1928-29.....	\$353,550.00
Amount received from living donors to March 19, 1929.....	179,480.44
Amount to be raised by March 31, 1929.....	\$174,069.56

A WORD FOR THE REVISED VERSION

To the Editor of the Presbyterian Standard:

Will you let me put in a word of testimony on the other side of a matter recently discussed in your columns?

At the close of an article on Moffatt's translation of the New Testament, with much of which article the present writer is in agreement, the following statement is made:

"When one is studying the English text (of the Bible) he should use the American Standard or this (Moffatt's) translation. But when one is reading as a personal means of grace, or publicly in the sanctuary, he should by all means read the Established Version for it is vastly sweeter and richer."

This statement is typical of many I have heard and seen, but my own experience convinces me that the superiority in "sweetness and richness" of the 1611 version over that of 1901 is largely a matter of early training and habit.

When I was thirteen years old, shortly after I had joined the church, I was encouraged by a wise Sunday School teacher to invest some of my own earnings in an American Standard version of the Bible. Since that time I have never used the version of 1611 at all, except now and then for purposes of comparison. Hence I became much more familiar with the new than with the old.

What is the consequence? The American Standard, not the older version, is the one which to me is melodious and pleasing, "sweeter and richer." The older version is, by comparison, awkward and archaic. My own conclusion is that the real reason why most people prefer the "authorized" version is not its inherent beauty; it is chiefly that they were accustomed to it from childhood.

Now since it is just as easy to accustom a child to the (admittedly) more accurate version, and since, once thus accustomed, one naturally loves it more than the older and less correct rendering, why should not parents and teachers see to it that their children are supplied with the most faithful translation of the Bible instead of one which is agreed to be less accurate?

In short, why not enlist habit and sentiment on the side of Biblical scholarship instead of against it? Davidson, N. C. Kenneth J. Foreman.

THE AUTOMOBILE PARISH

An Open Letter to Our Ministers

My dear Brethren:

In a letter recently received from one of the wisest men in our Church he suggests "that we select some country community sufficiently thickly populated to justify the location of a church in its midst and place some man in charge who will undertake to visit by automobile the surrounding country, perhaps the whole county, and invite people unattached to any denomination to attend services; occasionally bringing their lunches for a social repast. It will perhaps be best to begin on a small scale and try out the experiment in some place recommended by yourself or the Home Missions Committee of some Synod."

In this machine age one church and its minister can serve a very much larger area than formerly. Country people will not go to the city to church, but will gather in large numbers at some designated center in the county or agricultural village, if they have a qualified resident pastor.

It is proposed that we designate certain communities in which we can maintain demonstration parishes for a period covering at least five years. There is a strong probability that we can secure at least \$1,000 per year for each experiment to help support such a program. The selections will be upon the basis of facts revealed by surveys made by the Synodical or Presbyterial authorities. The idea is to secure men of outstanding ability and gifts of leadership who have had the Country Church courses in our theological seminaries. The salary should be about \$2,500 and \$500 additional for the purpose of promotion in the field. We hope to secure money enough to put on at least two demonstrations in each Synod.

What do you think of the idea? If you are interested write for application blanks.

Please let me hear from you.

Cordially yours,

Henry W. McLaughlin,
 Country Church Director.

Richmond, Va., Box 1176.

"FEED MY SHEEP"

(A Modern Apostle to the Master)

Send them away! Cut down the overhead!
 How in the world may all the world be fed
 From this collection-basket? Can be done, You say?

You are not up on methods of to-day.

This is a desert place we're living in;
 Scarce can we saints escape the searing sin.
 Let these outsiders seek their proper god,—
 Buddha or Shiva, reptile, beast or clod.

We, from our rightful places in the sun,
 Calculate comfortably just what can be done,—
 So much per cap, no pleas to wring the heart!
 And You stand saying, "They need not depart."

Budgets, know You, are inelastic at the best;
 We've just raised ours, and won a little rest,
 When in You lead this woe on human feet,
 Demand of the budgeters, "Give ye them to eat."

Spiritual food has shrunk regrettably.
 Strange, what a morsel modern prayers will buy.

There is a lad here, offering his all.
 Rather amusing! Says he heard You call!

"Blind leaders! Hypocrites! Bring the lad to Me.

Of such as this shall My salvation be.
 Make them sit down—My flock, in pastures green;

Bearing the Bread of Life, go ye in between.
 Father, I thank Thee for the stores of heaven,
 Thou Who all power unto Me hast given.
 Thy Word is life, now cleanse them by Thy word!"

O Lord, how long? How long, how long,
 O Lord! S. H.

In Christ Jesus the end of the commandment is love out of a pure heart, and a good conscience, and faith unfeigned. Nothing can exceed the absolute plainness, the reiterated simplicity, of Christ's teaching. A child, a way-faring man, a fool, can understand it. "If ye love me," he says—what? go into the desert? shut yourself up in a monastery? spend your days in the vain repetition of formal prayers? No! but—"If ye love me, keep my commandments." "How commonplace!" you will say; "how elementary! how extremely ordinary! Why, I learned all that years ago by my mother's knee; I have got quite beyond all that." Ah! but have you? Like the Pharisee. you may not be an extortioner, unjust, an adulterer; but have you, even in man's judgment, kept in all their divine breadth, the law of kindness, the law of purity, the law of honesty, the law of truth, the law of contentment? Have you loved God with all the heart? Have you loved your neighbor as yourself?—Canon Farrar.

BACKGROUND OF THE MINISTER'S ANNUITY FUND

Presbyterian Church in the United States

1. The present unsatisfactory method of caring for the aged and disabled ministers and missionaries of our Church. The fact, which has been clearly demonstrated in our own and other churches that annual offerings, even increased by income from endowment funds, cannot adequately care for a growing class of annuitants.

2. The experience of our Church dating back to 1717, during which time scores of various methods have been evolved, tried and found insufficient to solve the one outstanding problem of the Church.

3. The consciousness of the demand for a just and sure and reasonable method of dealing with the disability or retirement of our ministers. Their coming need is certain; the ability of the Church to meet the need must be made less uncertain. The recognition of the business principle that as the Church begins to use up the energies of its servants it should begin to make adequate provision for their days of disability.

4. The desirability of having the annuity or pension benefits come automatically so that no individuals or committees must sit in judgment on what a retired or the dependent members of the household of a deceased minister should receive.

5. The expressed Will of God that those who preach the Gospel should live of the Gospel, and the demand on the children of Israel that those who ministered in spiritual things should be abundantly cared for in material things and as a permanent guarantee of this should have whole cities set aside for their use.

6. The growing recognition by secular interests that when a man has spent his fruitful years in the service of any organization, he has a right to receive adequate and honorable support from that organization when his fruitful years are over, and further, that it is good business to do so. Social justice decrees that he has a moral claim upon the wealth he has helped to build up for a decent living in old age.

7. The awakening of the conscience, of the Church, which, from its very nature, should be the most sensitive and noble of all. One of its cardinal functions is to preach righteousness to all men. In a business way it deals with only one group of men—its own ministers; and yet it has not dealt justly or in accordance with its own preachments with these. This has doubtless been due more to thoughtless indifference and to the modest reticence of its ministers and not to wilful injustice—but the result to the minister has been the same.

8. The nature of the obligation assumed by the Church when it takes a man from civil life and sets him apart for a definite function, which he cannot well combine with other and remunerative activities, nor from which he has either the will, as a rule, or the opportunity to pass into any other occupation. This definite function of the minister requires a long period of general and specialized education. In this it is like the profession of the physician, of the lawyer, and of the engineer, but unlike those professions, the activities of the clergyman are part of an organism and largely regulated by the authority of the session and Presbytery, and the large financial prizes possible to them are not open to him.

9. A fuller recognition of the fact that the minister is the indispensable man, that a great economic waste is caused when an adequate living has not been provided for him, that the Presbyteries, in which inheres the authority, have not given efficient oversight to the minister's salary, that the investment of millions of dollars in church buildings and institutions, however desirable and needed, and the lavish gifts to other organizations either closely or very remotely related to the Kingdom of God, cannot clear the Church of the sin and folly of sending men called of God and the Church, into difficult fields of labor and denying them the things absolutely necessary for their comfort and the honor of religion.

10. The need to remove the natural solicitude of the minister for the years of his old age and for his dependent ones who may be left by him without adequate protection and the anxiety of the local church, lest it have left to its support alone a minister who is approaching the years of retirement.

11. The present demand on minister and layman. "If the Christ Whom we worship still lives; if His final command to make Him known to all men is still in force; if the method of executing it through men's preaching is still the scriptural way, then it is the vital duty of the laymen to make this method effective. This means in this age of almost universal education, of engrossing business interests, of manifold pleasures and amusements, and of easy-going skepticism, that if the religion of Christ is to draw and hold the people, those charged with presenting its claims must be men of high type, spiritual of course, for that is an absolute essential, but also intellectual, tactful and forceful—men of ability, personality, power, humility and leadership. Such can successfully cope with modern conditions and, despite them, with God's help, win men to Christ and hold them in His love and service."

12. The confidence that the Church has both the ability and the willingness to provide adequate pensions for its ministers and their families. No church has ever done this except through such a plan as the one now proposed. "A pension once granted must be paid for life. The cost of this is great and in a growing organization must be ever increasing. A payment of a specific pension each year is a very different thing from a single payment, hence, the obligations of a pension system are vastly more than its yearly pension roll. If the receipts each year were equal to the disbursements for that year, the amount required would begin by being very small and it would end by being at a very high figure. Actuarial science enables the increas-

ing costs to be equated during active service. In other words, the pension of every man is provided for, with the aid of compound interest by small payments during all his period of service. When he receives a sufficient sum has been paid in by him and on his account, augmented by the marvelous working of compound interest, to provide his pension during the expectation he has of life and to secure benefits for widow and minor orphan children. This is the reserve principal, keeping the Church from the uncertain and costly cash disbursement. It makes a pension system absolutely sound and the pension cost. It is the most economical plan. No other way has yet been discovered.

13. The inadequate results of the labor of many years to find a just and honorable method of dealing with the disability or retirement of our ministers and meet the demands of social justice and our own conscience and secure and hold in service a worthy ministry according to the solemn promise, to keep them free from "worldly cares and avocations."

14. The determination to put the whole service pension plan on a sound, actuarial basis. The estimate of the probable cost of a pension plan must take into account not only (1) the amount needed to pension those who on account of age or disability should receive pension at the present time and the effect of mortality rates upon them, but also (2) the cost due to pensions already partly earned and to be earned in later years—technically known as "accrued liabilities"—and in addition (3) the cost of pensions for those who are later to join the group for which provision is being made. Unless a thorough estimate of future costs is made, sufficient funds made available to meet the same, and the whole plan erected on an actuarial basis, disaster and disappointment are sure to follow. When Mr. Andrew Carnegie wanted to pension a certain class of teachers in American colleges, it was estimated that \$10,000,000 was sufficient. He contributed that sum to "The Foundation for the Advancement of Teaching." It soon discovered the resources were not sufficient. \$5,000,000 more was added. This addition proved inadequate and the management declared that no reasonable static fund will provide for a growing number of annuitants. Participation in the benefits of the fund is now being provided on a contributory relationship of college and teacher.

15. The scientific accuracy and the positive assurance that the success of the Ministers' Annuity Fund will more than balance the expenditures. Unless the increase in costs which must invariably come with the years is anticipated and the burden of it distributed through the years, it may soon grow too heavy. Necessity will then arise (1) revising the benefits downward, (2) increasing the charges on those participating, or (3) of abandoning the plan altogether.

16. The assurance, confirmed by the experience of other churches, that the plan will not only not work a hardship on the pastor of a small church, but that such men will profit by it more than any other in the Church. The one inglorious mark of our Church's history has been the failure to provide for the men in the small, hard, and unfruitful fields, a living that would keep them free from worldly cares and avocations and give a decent support to those who were forced to retire both from labor and from income. The Church needs to be aroused to the seriousness of this situation. We are fully persuaded when the official representatives of the Church explain this matter to the officers and to the membership of the churches, they will see the need and act immediately. As a matter of justice and good Church business, the boards of foreign missions increase the financial support of their missionaries as the costs of living increase. Presbyteries, Synods and General Assembly must see that their Home Mission committees deal as justly as this.

17. We cannot expect a pension system to adjust the inequity of salary, any more than it is fair to expect a pension system to provide a remedy for unemployment in the Church. The salary problem will be adjusted when our people have their consciences quickened to the needs of our ministers and missionaries, and the duty to provide more adequate salaries.

18. The fact that the Ministers' Annuity Fund brings no new principle in proposing a pension system for its ministers and missionaries. And why not? "Your homes and churches are insured against fire, your boilers against explosion, your property against earthquake, your automobiles against loss of use and occupancy, your employees against industrial accidents, your valuables against burglary and theft, your lives against accident and death, your windows against breakage, your cars against damage, etc. Why not the ministers, and why not, if we are about it, turn the usual order of insurance upside down? Start, not with property and life insurance for the benefit of business enterprise and for beneficiaries, however deserving they may be, but rather start with living assurance, assurance of an income to depend upon while living and for dependent living members of the household upon the death of the minister?"

19. The amount of study, research, conference and observation and experience behind the plan proposed, which has been far more than appears on the surface—extending over a quarter of a century.

The task of working out a pension scheme is a complicated one, requiring highly specialized knowledge, and unless some fundamental principles are observed, every such plan must sooner or later come to grief.

20. It seems strange that great business corporations, governments and all kinds of ecclesiastical, fraternal and benevolent organizations, without a careful forecast of the increasing cost, should not have pension schemes. And yet the large number of failures of such schemes bears sad and convincing proof in this respect.

CHILDREN

MY HORSEBACK RIDE

Irene Abell Allen

stood on the back porch of house and gazed gloomily at the The ripening grain held no in-him.

Interested Tommy was the un-stretch of meadow with its oaks and maples and the green willows along the river. For across this meadow that he was gallop on the little pony his secured for him and his sister, couldn't. His blue eyes were and his round freckled face was sober.

fair for Twina to have the the time, even if she has been uttered discontentedly to him-half the time she just says she it and then doesn't use it after

ted slowly toward the barn, is feet in the dust and scowl-ly as his good-natured face l. There was nothing he loved riding Crazy, as they call the "alico" pony, but his father had stipulated when he bought him a, who was convalescing from illness, was to have him when-ished.

business this summer, son," he to help Twina get well and in. After that accomplished it ur turn; so be patient in the

d seemed reasonable enough e. But Tommy had not yet w capricious and trying the id was going to prove. But g time he was very patient, not forgotten the weeks when aster had hovered between life

Now, however, she was quite nearly as strong as ever, and as beginning to chafe under the her childish fancies.

no sense in her having her all the time, he told himself as he eyed Crazy contentedly his oats. Then he made a solve. He would saddle and pony and get away for his Twina had a chance to say she

of his haste he had but just wn the meadow when Twina the yard gate. Tommy," she called.

in just wait till I get through y this time," he shouted back galloped on down the trail r river without looking back.

he was rather gleeful at his Finally he glanced back but gone into the house.

se she will cry and mother will as usual," he said scornfully, if she thinks she can have her always just because she was

ad forth along the river road und the meadow trails he rode time, taking care to keep too ne house for anyone to call to was having a wonderful time, uself, riding while the morning and cool. Father and the hired one to attend an auction sale in

ounty and would not be back for father: was going to buy and bring them back with e was no one to interfere with e—but mother and Twina.

less, he was not having such a as he thought he would. He to go back to the house, long stubborn will would permit

he turned back and led the to his stall. But that done he had ntable aversion to going into se. He could see the tear-stained

h little sister and the hurt and ok his mother would be surely But he might as well go and er with; so he sauntered in appearance of unconcern that he deceived nobody.

he was nobody there to be de- first rather relieved, he finally cious and then anxious. What cor: of mother and Twina?

en, after searching the whole eame upon a note from mother. r Tommy," he read. "Twina and ge with Mrs. Gay and Fred to ill Twina tried to tell you, so u could come, too, but she could ou hear, and they could not ng. We will be late getting back, res plenty to eat in the pantry,



(To be colored with paints or crayons. Whenever you come to a word spelled in CAPITAL letters use that color.)

One day **YELLOW**-haired Susie May and **BROWN**-haired Teddy went out in the garden to see what was coming up in the **BROWN** flower bed.

Teddy wore a **BROWN** overcoat and a **RED** and **Green** knitted cap with a **YELLOW** pom-pom on the top. He has his stout **BROWN** shoes on and long stockings of a lighter shade of **BROWN**. Susie May wore a **RED** coat and a cap to

match it, her leggings were **TAN** (use **BROWN** and **YELLOW** mixed) leather, so were her shoes. She wore **TAN** gloves, too.

"Oh, see the **GREEN** shoots on this little **BROWN** rose bush," cried Susie May.

"And these **GREEN** things coming!" cried Teddy, excitedly. The sky was light **BLUE** and the fence

was **YELLOW**. The flower bed had **RED** (use **BROWN** with the **RED**) bricks around it and the walk was **RED** brick also.

Both Susie May and Teddy had **PINK** (use **RED** lightly) cheeks and **RED** lips. Teddy's tie was **RED**, too.

Paint the border of this picture **GREEN** and the lettering **RED**.

and you may go to Mrs. Turner's if you get lonesome.

"With love. Mother." Tommy stared at the note in dismay. They had planned this trip to Sternesville, with its shopping and lunch at the restaurant, its ice cream and moving picture shows, for a long time, and now he had missed it. And he was very sure it was not because they had been in an undue hurry, but because he had stayed so long after refusing to listen to Twina.

A lump rose in his throat, and he had to blink very hard to keep the tears from overflowing.

What a long day it was! He would not go to Mrs. Turner's, because she was a woman who would have understood at once that there was something more to his being left behind that he wished to tell her. He could ride Crazy all he wished, but instead of spending the long hours rambling over the farm on the pony's back he went to the stable and turned him into the pasture.

There was plenty to eat, and his heavy heart did not affect his appetite. But one cannot eat all the time. And even the diversion of watching the oldest Turner boy do the chores did not last long or arouse much interest. He went to bed early.

But he had not yet fallen asleep when he heard mother's step on the stair and hurrying along the hall into his room. She stopped over his bed.

"Tommy, dear." "O, mother." There was a break in Tommy's voice as his arms went around her neck.

"I could not enjoy the day with you here alone and so disappointed, dear." Mother's arms clasped the small boy very tightly.

"It was my own fault," he sobbed. "If I hadn't been so mean to Twina, I would have been here to go with the rest of you."

"I know, dear. But you had a nice time riding, all day?" There was a ques-

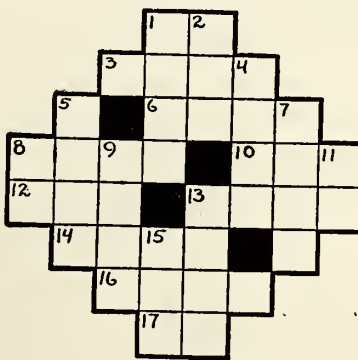
tion in mother's voice, though if it had not been dark he would have seen an understanding little smile tugging at the corners of her mouth.

"It was no fun to ride any more. I felt so mean about—the way I had acted."

Then the smile spread to mother's eyes, and she gave him a kiss and took him downstairs to see what they had brought him.—Christian Advocate.

PUZZLE CORNER

Junior Cross-Word Puzzle



- Horizontal**
1. Preposition
 3. Ship's company
 6. Sign
 8. Performs
 10. Part of the head
 12. Used in rowing
 13. Insect (pl.)
 14. A piece of jewelry
 16. Require
 17. Doctor Divinity (abbr.)

- Vertical**
1. Weapons
 2. A beverage
 4. A tiny bird
 5. Fly
 7. Girl's name
 8. Musical note
 9. Ireland (poetic)
 11. Recording secretary (abbr.)
 13. Old
 15. Boy's name (familiar)

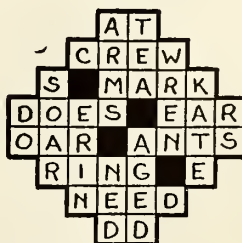
Hidden Word Puzzle

My first is in Utah, but not in Maine.
My second's in shower, but not in rain.
Third is in jolly, but not in gay.
Fourth is in river, but not in bay.
Fifth is in snowflake, but not in snow,
Sixth is in arrow, but not in bow.
Whole is a man, whose deeds fine and great,
Won for him world wide fame, honor and state.

Drop Vowel Verse

M-rch w-nds d- bl-w
-nd w- sh-ll h-v- sn-w;
-h, wh-t w-ll th- r-bb-n d- th-n p-r
th-ng?
H-'ll s-t -n th- b-rn
T- k--p h-ms-lf w-rm
-nd h-d- h--d -nd-r h-s w-ng.

PUZZLE ANSWERS



March winds do blow
And we shall have snow;
Oh, what will the robin do then, poor thing?
He'll sit in the barn
To keep himself warm
And hide his head under his wing.

HIDDEN WORD PUZZLE—Hoover

DEPARTMENT OF SYNOD'S WORK

CONDUCTED UNDER THE AUSPICES OF THE COMMITTEE OF TWENTY-SEVEN APPOINTED BY SYNOD TO PROMOTE ITS ACTIVITIES

REV. A. D. P. GILMORE, D.D. *General Chairman*
Wilmington, N. C.

Synod of North Carolina

REV. E. E. GILLESPIE, D.D. *Executive Secretary*
P. O. Box 1124, Greensboro, N. C.

**ASSEMBLY'S CAUSES
HAVE RECEIVED OF
THEIR QUOTAS UP TO
MARCH 11 ONLY 51.4 PER
CENT.**

TIME TO REMIT

CHURCH YEAR CLOSURES

March 31st

**SYNOD'S CAUSES HAVE
RECEIVED OF THE
QUOTAS UP TO MARCH
ONLY 47.3 PER CENT.**

Please See that Your Whole Budget is Met in Full

BARE FACTS ABOUT ASSEMBLY'S AND LOCAL CAUSES

Receipts to March 11th

Foreign Missions	Needed	\$1,550,000
Received		765,522—49.4 Per
To Be Raised by March 31		784,474
Assembly's Home Missions	Needed	763,668
Received		390,240—51.1 Per
To Be Raised by March 31		373,428
C. E. & M. Relief	Needed	353,550
Received		171,916—48.6 Per
To Be Raised by March 31		181,634
Sunday School Extension	Needed	98,994
Received		73,669—74.4 Per
To Be Raised by March 31		25,325
Assembly Trained School	Needed	28,284
Received		11,500—40.6 Per
To Be Raised by March 31		16,784
Bible Cause	Needed	28,284
Received		12,555—44.3 Per
To Be Raised by March 31		15,729

Causes of the Synod of North Carolina

Schools and Colleges	Needed	71,707
Received		23,500—32.7 Per
To Be Raised by March 31		38,207
Synod's Home Missions	Needed	82,421
Received		32,921—39.9 Per
To Be Raised by March 31		49,500
Presbyterial Home Missions	Needed	103,000
Received		44,290—43.0 Per
To Be Raised by March 31		58,710
Barium Springs Orphanage—Mr. Jos. B. Johnston writes that "Our financial condition is that we are running \$14,000 behind this same date last year."		
To Be Raised by March 31	For Orphanage	\$ 28,000
Received for Orphanage		79,000—73.8 Per

Average Received on Assembly Causes 51.4 Per Cent; Synod's Causes 47.3 Per cent.

THE SITUATION IS GRAVE—IMMEDIATE ACTION IS IMPERATIVE—REMIT AT ONCE

DIVIDE ALL FUNDS ON PERCENTAGE BASIS

The following is the percentage distribution of the Benevolent Funds for the year beginning April 1, 1928, as approved by Synod the names of the Treasurers to whom the funds are to be sent. The percentage is to be calculated on the basis of the total receipts Benevolent Budget and should be distributed at least once each quarter. The churches are urged by Synod to carefully observe this of apportionments and thereby equalize the Benevolent Funds among the Causes.

Cause	Per Cent	Treasurer
Foreign Missions	33.3	Mr. Edwin F. Willis, Box 330, Nashville, Tenn.
Assembly's Home Missions	16.	Mr. A. N. Sharpe, 1522 Hurt Building, Atlanta
Christian Education and Ministerial Relief	7.5	Mr. John Stites, 5th and Market Sts., Louisville
Religious Education	2.	Mr. R. E. Magill, 6-8 N. 6th St., Richmond, Va.
Assembly's Training School	.6	Mr. Geo. W. Call, Union Bank, Richmond, Va.
Bible Cause	.6	Mr. Gilbert Darling, Bible House, New York C
Synod's Home Missions	10.	Dr. E. E. Gillespie, Box 1124, Greensboro, N. C.
Schools and Colleges	8.7	Mr. F. L. Jackson, Davidson, N. C.
Union Theological Seminary	1.3	Mr. W. R. Miller, Richmond, Va.
Orphans' Home	7.5	Mr. Jos. B. Johnston, Barium Springs, N. C.
Presbytery's Home Missions	12.5	Treasurer of Home Mission Funds in the Presbytery.

PRAY EARNESTLY

PAY FULLY

REMIT PROMPTLY

OBITUARIES

JOSEPH MILLER SLOAN

Resolutions of Respect

Whereas God in His infinite wisdom on December 27 has called from his labors here to his reward, our beloved brother and co-worker, Joseph Miller Sloan, who, whereas Brother Sloan was sixty-seven years of age at the time of his death and was a charter member of the Men's Bible Class organized April 1, 1889, and through all the intervening years was a loyal member and co-worker, Brother Sloan had served as deacon of the church and at the time of his death was clerk of the session.

Therefore, this Session in session assembled resolved: That we bear willing testimony to his fidelity and Christian character.

That this Session feels the loss we have sustained through his death.

That a page in the record of this Session be inscribed in his memory and that a copy of these resolutions be sent to the family of our deceased Brother, tendering our deepest sympathy in their sad bereavement and praying that God may grant to each of them His blessing and peace.

of Mulberry Church.

Rev. J. C. Grier, Moderator,
L. A. Sloan, Clerk.

N. C.

RESOLUTIONS OF RESPECT

On the sudden death of Mr. P. A. Sloan, March 6th, 1929, Trinity Avenue Presbyterian Church has lost one of its most valued and best loved members.

Passing from earth of this esteemed man of God, we in Trinity Avenue Presbyterian Church, a host of members are saddened and the Church sustains a great loss.

While we have lost the presence of a friend, but life has been made richer because of him who while among us walked with us.

The members of this Session, desire to pay this tribute of love and appreciation to his memory. Therefore, be it resolved:

While we bow in humble submission to the will of our Heavenly Father, we feel heavily the loss and will cherish his memory.

We are thankful for his beautiful Christian life that we may be able to emulate his fine Christian character, upholding the standard of faithfulness and service that were his.

We extend to the family our sincere sympathy in their sorrow and commend them to Him who alone can comfort.

A copy of these resolutions be sent to the family, in papers, and a copy be spread on our minutes.

Geo. L. Cooper, Moderator,
L. D. Kirkland, Clerk.

N. C.

MRS. HESTOR MACMILLAN

Resolutions of Respect

Whereas, in His Omnipotent wisdom, the Heavenly Father has taken to Himself the gentle spirit of Bertha Hestor MacMillan, we, the Women's Auxiliary of the Presbyterian Church, of Lumberton, N. C., pause in order to pay tribute to her memory.

Through her professional services as a nurse and her personal presence, she made friends with all with whom she came in contact.

We address to the Heavenly Father our heartfelt gratitude for His tireless ministrations in sustaining and comforting our aged mother of the home, for her sunny disposition and for her unobtrusive, yet effective service to all.

We extend to the bereaved relatives and to her husband our deepest sympathy and love.

Mrs. N. A. Thompson,
Miss Mary G. McNeil,
Mrs. J. H. Barrington, Com.

Lumberton, N. C.

MRS. NANNIE DAVIS HOOVER

Whereas the Reaper has taken from the Auxiliary of the Presbyterian Church a loyal and honored member, Nannie Davis Hoover, wife of an elder. The flowers which we have placed upon her grave were fitting emblems of the things which are true, lovely and of good report, which made up her life. Since God has seen fit to call her, we would pay tribute to her memory by adopting the following resolutions.

That we record its appreciation of her life, and that her death be a distinct loss to the Church.

That we who have lost one always ready to respond to the call of duty, and to do some kindness for another.

That we wish to express to the bereaved husband, sons and daughters our sincere and prayerful sympathy.

Mrs. R. B. Johnston,
Mrs. Herbert Garrison,
Miss Maggie Johnston, Com.

Lumberton, N. C.

MRS. M. C. ROSS

Whereas, our Heavenly Father, in His infinite wisdom, has taken to Himself, our beloved friend and co-worker, Mauda Cunningham Ross, therefore be it resolved: That the members of the Woman's Auxiliary of the Presbyterian Church, do hereby acknowledge the loss we have suffered.

That we record our appreciation of her unselfish life. That we have lost one always ready to respond to the call of duty, and to do some kindness for others.

That she adorned her life with Christian hospitality and any one in sorrow or want was a challenge to her to go to their relief.

That the heartfelt sympathy of this Auxiliary be extended to her beloved husband, grandchildren and bereaved friends.

That a copy of these resolutions be placed in the minutes of our Auxiliary and also published in our Church paper.

Mrs. Theresa D. Niven,
Mrs. S. F. Grier,
Miss Edmonia Blakeney,
Committee.

Matthews, N. C.

DIED

Logan—Mrs. Margaret E. Logan, Rutherfordton, N. C., R.F.D. 4, died February 21, 1929, aged eighty-two years. She had been a member of Brittain Presbyterian Church for fifty-one years. She was devoted to her Church and will be greatly missed by her Church and many other friends. She is survived by eight children.

Morris—At his home, Rutherfordton, N. C., R. F. D. 4, W. M. Morris died February 24, 1929, aged seventy-nine years. He had been a member of Brittain Presbyterian Church for fifty-four years. He loved the Church and attended faithfully when able. He is survived by five children.

Norville—On March 1, 1929, Mrs. Hannah Jane Norville departed this life, aged seventy-three years. She had been for fifty-one years a member of Brittain Presbyterian Church, Rutherfordton, R. F. D. 4, N. C. Death delivered her from her many years of suffering. She is survived by her husband, Larkin A. Norville, and three children.



The Woman's Auxiliary, Presbyterian Church, U. S.
270-277 Field Bldg., Saint, Louis, Missouri.

SYNODICAL PRESIDENTS OF THE WOMAN'S AUXILIARY

- Alabama—Mrs. J. F. Hooper, 610 Mabry St., Selma, Ala.
- Appalachia—Mrs. F. B. Kegley, Wytheville, Va.
- Arkansas—Mrs. Walter Wilson, Arkadelphia, Ark.
- Florida—Mrs. W. G. Thompson, Jr., 3215 Obispo St., Palma Ceia Park, Tampa, Fla.
- Georgia—Mrs. E. G. Abboot, 1315 Eberhart Ave., Columbus, Ga.
- Kentucky—Mrs. H. P. Cooper, Lebanon, Ky.
- Louisiana—Mrs. Charles L. Bodin, Box 79, M. R. A., Lake Charles, Louisiana.
- Mississippi—Mrs. J. S. Hicks, Holly Springs, Miss.
- Missouri—Mrs. Walter Craven, 223 Frances St., Excelsior Springs, Mo.
- North Carolina—Mrs. G. V. Patterson, Gastonia, N. C.
- Oklahoma—Mrs. L. Fountain, care O. P. C., Durant, Okla.
- South Carolina—Mrs. W. O. Brownlee, Due West, S. C.
- Tennessee—Mrs. Ross Woods, R. D. No. 4, Lewisburg, Tenn.
- Texas—Mrs. J. W. Culver, Texas Military Academy, San Antonio, Texas.
- Virginia—Mrs. C. R. Vaughan, 319 Mountain Ave., Roanoke, Va.
- West Virginia—Mrs. J. McD. Lacy, Elkins, W. Va.

REMEMBERING MRS. RUSSELL

On March 11, 1929, Mrs. Jane Tarleton Billups, mother of our beloved Mrs. E. L. Russell, was called Home by our Heavenly Father, after a brief illness.

Many hearts are saddened by the news of the death of Mrs. Billups, and we feel sure that women all over our Southland are remembering in loving sympathy and in prayer both Mrs. Russell and her sister, Mrs. Robt. H. Smith. Mrs. Russell has cancelled her engagements for March and the first part of April, and is with her sister at 166 South Ann St., Mobile, Ala. She is counting on our prayers at this time.

Department of Woman's Work.

FAYETTEVILLE PRESBYTERIAL

The Woman's Auxiliary, of Fayetteville Presbytery, will hold its 40th annual meeting in the Presbyterian Church, of Laurinburg, N. C., April 9th-10th. The opening session will be at 11 a. m., Tuesday, the 9th, and the closing session will be 4 p. m., Wednesday, the 10th.

The theme of the program will be Religious Education, with especial emphasis on the Christian training of the young. Rev. Ernest Trice Thompson, D.D., teacher of Church History at Union Theological Seminary, Richmond, Va., will give four Bible studies, "Acts-History of the early Church, and Ephesians—the Ideal Church." Miss Julia Lake Skinner, Life Work Secretary of the Executive Committee of Christian Education and Ministerial Relief, will talk on her phase of the work; Rev. Warren H. Stuart, D.D., teacher of Bible at Flora McDonald College, will speak of the Christian College. Rev. E. B. Paisley, D.D., of the Department of Religious Education at the Assembly's Training School, Richmond, will give the address Tuesday evening.

The Chorus Club, of Flora McDonald College, will sing two anthems, and Mrs. Lauchlin McDonald, Historian, will direct the 40th anniversary celebration. Rev. John L. Fairly, D.D., of Wilmington, will talk on the Men-of-the-Church; Mrs. W. L. Wilson will explain the Auxiliary Standard; Mrs. Geo. V. Patterson, Synodical President will make an address and conduct the Installation service; Mrs. Charles Rankin, of Fayetteville, will present the Auxiliary Birthday Pageant. Foreign Missions will be represented by Mr. C. C. Knight, of the Lavras Schools, Brazil.

Laurinburg is the county seat of Scotland County, a beautiful town in the spring with its many large live oaks overlapping Church Street. The Presbyterian Church is large with many Sunday School rooms for the convenient display of literature and committee meetings.

It is hoped all delegates will come for the opening session and remain for the celebration of the Lord's Supper at the closing. Please notify Mrs. D. C. McNeil, Jr., Chairman of the Homes Committee, of your arrival, when, and whether by train or auto.

The Executive Committee of the Presbytery is called to meet at the Presbyterian Church at 9:30 Tuesday, the 9th.

Mrs. W. M. Fairley,
President.

CONCORD PRESBYTERIAL AUXILIARY

The twenty-third annual meeting of the Woman's Auxiliary of Concord Presbytery will be held in the First Presbyterian Church, Hickory, N. C., April 24-25.

Executive Committee meeting at 11 o'clock, the Presbytery will convene at 2 p. m.

Please send names of delegates to Mrs. W. N. Martin, Hickory, N. C., Chairman of Hospitality Committee. April 24th, a "Get Acquainted Reception," will be held at the Church from 4 to 5 p. m.

Conference Period on the 25th from 11:30 to 12:30. An hour's conference for the Auxiliary Officers and Secretaries of Causes with the Presbytery Officers and Secretaries of Causes, to plan the year's work.

Mrs. George Patterson, Synodical President, will meet with the Auxiliary Presidents.

Addresses will be given by our new Synodical President, Mrs. George V. Patterson. Mr. C. C. Knight of Lavras, Brazil, President of the Schools; Dr. C. E. Raynal on Mitchell College; Mr. Edgar Tufts, of Banner Elk, Rev. Edgar Woods, Dr. J. E. Flow, Rev. John Parks, and Miss Claudia Fraser, on Presbytery's Work, and our Young People.

Mrs. Grace Ramsay and Mrs. W. R. Grey will conduct the Bible Hour.

Mrs. John Reid, Honorary President, of New York City, will be with us.

April 25th, a picnic dinner will be served. All are requested to bring lunch. Many we ask an interest in your prayers on behalf of this meeting?

Mrs. John Henderson,
Secretary.

NINETY-THREE TO SEVEN

From Morelia, Mrs. Ross writes of Catalina, an Indian Mexican, uneducated, suspicious, yet one whom Jesus loves.

"When Catalina came to us, a typical Indian, her face and actions were full of suspicion and distrust. There was always a covert look of holding herself in readiness to repulse my attack on her, which she was sure must come sooner or later."

"She soon consented to come into family prayers, and thus she was brought into contact with the Word. Catalina soon became a changed being. The dread and suspicion died out of her eyes, and little by little a light began to shine there. We said reverently to ourselves, 'She is being led by the Spirit.'"

"When our Jewish evangelist was with us some months ago she came forward one night among those who were seeking Christ. She and we felt, however, that there was much to learn before she joined the Church. For instance, she told us that she was haunted by a feeling of condemnation because she was not confessing to the priest. So we waited, teaching her of Christ, our Priest, and the full entrance we have through Him to the presence of God the Father. Three weeks ago she made a public profession of her faith in Christ. She is tithing her wages and we feel convinced that she has entered the service of the King of Kings."

"There is one sad feature of Catalina's case. She cannot read and her mind is dulled by disuse. She is learning a little and we have hopes that she will at length be able to read the Bible."

"Can you imagine how great is our joy in the Birthday Gift of the Auxiliary to Mexico, which will make possible the better education of Mexican girls. Since, for every seven girls or women in our field who can read there are ninety-three Catalinas to whom the Bible is a sealed book, open only when some passing friend can read it to them."

Through our Birthday gift this year there will be many Catalinas who will learn to read the messages of God through His Book of Books. We may help through the schools at Chilpancingo and Zitacuaro. Will we give of our knowledge to Mexico's Catalinas?

PRESBYTERIAL PRESIDENTS, ATTENTION!

To each Presbyterial President has been sent a copy of the Birthday pageant "Our Neighbor's Need." Here are some necessary additional suggestions and information.

This short presentation will make a beautiful opening for your evening program. It lasts only fifteen or twenty minutes and can easily precede the evening address.

To make your staging more effective use the red, green and white of the Mexican flag. The flag should be in evidence for good effect. Mexican Womanhood might carry out the color note with red skirt, green waist, many cheap beads and spangles, and the ever-present "robosa" or scarf over the head. She may look and dress Spanish.

Our Great Opportunity lies in the educated Christian Mexican girls. They found the Christian homes, they nurse the sick and bring knowledge of Him who cures the sin-sick soul, but the work of the majority is in the leading of the children of Mexico's schoolrooms to Christ. The Mexican nation will advance towards Christ on the feet of its children. Shall we neglect this open door?

Last year our gifts decreased. They were small indeed. Let us rally our forces. Let us recover our retreat.

For the sake of our two schools at Zitacuaro and Chilpancingo who teach of Jesus Christ let us live up to our slogan—
DOUBLE YOUR OFFERING!!

Mrs. W. C. Winsborough.

AUXILIARY AT FORT MILL

The annual meeting of the Women's Auxiliary of Unity Presbyterian Church at Fort Mill, S. C., was marked by a deep sense of gratification among the 45 members present when the reports of Mrs. Elva Harris, president, and Mrs. J. L. Spratt, treasurer, reciting unexpected gains during the year past, were read. The reports indicated a sustained interest throughout the year, with meetings of the committees, the circles, and the body regularly held, and on the whole well attended. Gifts to the benevolent causes were greater than last year, and included the response generally made to the call for special support of Assembly's causes. The reports which will be carried up to Bethel Presbyterial show a membership of 81, and per capita contributions of about \$9.00. The Auxiliary has given substantial support to the general Church budget, including a number of shares of building and loan stock which at maturity will be used for building improvement. Additional work contemplated for the coming year will include the organization of a business women's circle.

C. S. Link, Cor.

FLORIDA PRESBYTERIAL GROUP CONFERENCES

Just after the Presbyterial meeting in April, two one-day Schools of Instruction were conducted, one at Monticello by the District Chairman, Mrs. J. O. Wade, with a 100 per cent representation of all the Auxiliaries in the District. The other one was in Marianna, conducted by Chairman of District No. 3, Mrs. W. N. McCrary. Good programs were given and much interest shown.

In November, Group Conferences were held in Pensacola, Laurel Hill, Panama City, Madison and Chattahoochee.

Mrs. M. M. Owen, Chairman of District No. 1, presided at Pensacola and inspiring talks were given by Mrs. H. A. Love, on Palmer College, Florida's greatest Presbyterian Asset, Miss Cornelia Engle, on Christian Education, and Mrs. Love Gregory on Our Goals, and Hopes and Aims of the Year. The attendance was 100 per cent, 68 being present.

Mrs. A. G. Campbell, Chairman of District No. 2, presided at Laurel Hill, the same speakers being present, but we were greatly favored by having with us, Mrs. Wallace, President of Dothan, Alabama Presbyterial, who gave us a most inspiring talk. This District was 100 per cent with attendance, 48.

In the absence of the Chairman, Mrs. Love Gregory presided at Panama City. At this meeting the same speakers were present and in addition Mrs. W. J. Phillips, President of St. Andrews Auxiliary, gave us a good talk. Only one Auxiliary was not represented. The attendance was 42.

Mrs. Paul Thomas, Chairman of District No. 4, presided at Chattahoochee. She had a very interesting program and one of the most interesting features of the program was the part given by representatives from Palmer College. Only one Auxiliary in this district was not represented and the attendance was 58.

Mrs. J. O. Wade, Chairman of District No. 5, presided at Madison. They closed their Home Mission Study Week with an all day Group Conference, stressing Home Missions and Christian Education. This Conference was 100 per cent attendance and 63 were present.

Our goal was 100 per cent in Presbyterial, but we missed it by two. Hope to reach it next year.

Florida Presbyterial will meet April 3-4-5 in the First Presbyterian Church, Pensacola, Fla.

Mrs. John W. Woodward.

WOMEN'S PRESBYTERIALS

(Continued from page 11)

Tennessee—Nashville, Nashville, April 25-26, Mrs. R. S. McKay, 2031 Elliot Ave., Nashville, Tenn.

Texas—Brazos, Angleton, March 21-23, Mrs. Ray Gayle, Angleton, Texas.

Texas—Brownwood, Eldorado, April 17-19, Mrs. F. W. Holland, Eldorado, Tex.

Texas—Central Tex., Cameron, April 3-5, Mrs. N. A. Ensor, 703 North 6th St., Temple, Texas.

Texas—Dallas.

Texas—Eastern Tex. Crockett, April 1, Mrs. John Thomson, San Augustine, Texas.

Texas—El Paso.

Texas—Forth Worth, Cisco, April 10-12, Mrs. W. P. Lee, 508 W. 6th St., Cisco, Texas.

Texas—Paris, Longview, April 9-11, Mrs. J. W. Smiley, care Mrs. J. C. Francis, Longview, Texas.

Texas—Tex.-Mex., San Benito, April 24-26, Miss Alicia Lopez, 309 S. Bowie, San Benito, Texas.

Texas—Western Texas, Beeville, March 26-28, Mrs. W. F. Barnes, care Rev. H. M. Cunningham, Beeville, Texas.

Virginia—East Hanover, Petersburg, May 8-10, Miss Carrie Lee Campbell, W. Washington St., Petersburg, Va.

Virginia—Lexington.

Virginia—Montgomery, Christiansburg, April 17-19, Miss Maggie Calloway, Christiansburg, Va.

Virginia—Norfolk, Newport News, May 7-8, Mrs. Walter G. Garner, care First Presbyterian Church, Newport News, Va.

Virginia—Potomac.

Virginia—Roanoke, Keysville, Mrs. F. C. Bedinger, care, Mrs. Mattie Ingrass, Keysville, Va.

Virginia—West Hanover, Charlottesville, April 23-26, Mrs. Nell Allen, Charlottesville, Va.

Virginia—Winchester, Charlestown, W. Va., April 28, Miss Anna Moore Link, Charlestown, W. Va.

West Virginia—Bluestone.

West Virginia—Greenbrier.

West Virginia—Kanawha, Huntington, April 25-27, Mrs. Leonard P. Harvey, 427 Kanawha Terrace, St. Albans, W. Va.

YOUNG PEOPLE'S DEPT.

EDITOR'S LOOKOUT

W. A. Gamble, Pinetops, N. C.

As part of the promotion plans for the Seventeenth Annual Convention of the Georgia Christian Endeavor Union, to be held in Savannah on April 18-21, the Savannah Endeavorers are getting out monthly convention bulletins. In the March number appears the following paragraph:

"An interesting article appeared in the Presbyterian Standard under date of February 6, announcing the state convention of the Georgia Union. This was written by Rev. W. A. Gamble, Pinetops, N. C., former president of the Georgia Union. We appreciate Mr. Gamble's continued interest in the Georgia Union even though he is now making his home in North Carolina."

We are glad to use our columns to help promote the young people's activities, and our young people are cordially invited to send news items to the department editor at Pinetops, N. C.

These Georgia Endeavors seem to be getting ready for a great convention. A series of registration prizes will be awarded, as follows: (1) To the district union sending in the largest number of registration based on the allotted goals, \$5.00 in gold; (2) to the senior or young people's society outside of Savannah sending in the largest number of registrations, one free registration and one free banquet ticket; (3) to the intermediate society outside of Savannah sending in the largest number of registrations, one free banquet ticket.

The Savannah Endeavorers are planning a boat trip down the Savannah river as Saturday afternoon recreation. The "Clivedon," a triple-decked, 400 passenger boat will be used. Various points of interest in Savannah harbor will be seen, such as Fort Jackson, Fort Pulaski, and other Confederate fortifications; Fort Screven; and the home of the "Waving Girl."

Speakers for the convention include Rev. R. O. Flinn, D.D., Atlanta; Dr. W. Knighton Broom, Missions Secretary of the Congregational Church; W. Roy Breg and Rev. Stanley B. Vandersall of the International C. E. Society; Rev. R. C. Wilson, Cartersville, Ga.; and Rev. Dr. Neal L. Anderson, Rev. J. Randall Farris, Rev. A. L. Patterson, Rev. D. F. Tyndall, Rev. Arthur M. Martin, of Savannah.

Registration fees (Seniors, \$1.00; Intermediates, 50 cents) should be sent to Miss Helen Wylly, 808 E. 39th Street, Savannah.

JUNIOR C. E. TOPIC HELPS

Miss Hattie Mae Covington

Topic for April 7—"What It Means to Follow Jesus"—Matt. 16:24-26 (Consecration meeting).

The Service of Worship:

Piano Prelude.

Call to Worship:

The earth shall be filled with the glory of the Lord as the waters cover the sea.

The kingdom of the world shall become the kingdom of our Lord and of His Christ.

Response:

Eternal are Thy mercies, Lord;

Eternal truth attends Thy word;

Thy praise shall sound from shore to shore

Till suns shall rise and set no more.

(Tune: "Old Hundred.")

Hymn: "Where He Leads Me."

Scripture Lesson: Mat. 16: 24-26.

Prayer by the Leader.

Prayer Response:

O God, Thy world is sweet with prayer;

The breath of Christ is in the air;

We rise on Thy free spirit's wings,

And every thought within us sings.

O God, within us and above,

Close to us in the Christ we love,

Through Him, our only guide and way,

May heavenly life be ours today.—Amen.

Offertory Service:

Whatever ye would that men should do unto you,

do ye even so to them.

Offertory Music:

Hymn: "Listen to the Shepherd's Call."

The leaders talk.

Juniors take part.

The Superintendent's message.

Hymn: "Follow On."

Benediction.

YOUNG PEOPLE'S TOPIC

C. G. A.

Sunday, April 7—The Bible a Daily Guide Book.—Psalm 19:4-7; Rom. 15:4-7; Heb. 4:12.

Introduction

During the month of April our general theme will be Bible study. Today our topic is The Bible, a Daily Guide Book; April 14 the topic will be The Bible, An Up-to-date Text Book; April 21, The Bible, A Wonder Book; April 28, The Bible, A Mission Book. Studying about the Bible does not compare with studying the Bible itself. You remember when the Samaritan woman told the people in the city about Jesus and they came out and saw Jesus themselves, they said, "Now we believe, not because of thy speaking; for we have heard for ourselves and know that this indeed the Savior of the world." If the topics of this month lead us to the Bible itself we shall not have spent our time in vain.

Superstition

Not long ago there was a Bible race—a race to see how quickly the whole Bible could be read. It was that, with several people taking turns, the Bible read from Genesis through Revelation in an hour or a few hours. It was something to put in the news and the news reel of the movies showed the "racers." It was something sensational. We know that there is no virtue in hurrying through the Bible like that. There is no virtue at all in hurrying the Bible, and it is nothing but superstition that there is. Among certain non-Christians it is believed that mere repetition brings salvation, and are wound on little machines. The faster the machine goes, the more the prayer is turned over, and the greater the reward for the devotee. The devotee said "And in praying us not vain repetitions as the heathen do: for they think that they shall be heard for their many words." The same may be said for Bible reading. It isn't the number of chapters you read that counts, but the amount of real joy and comfort you get from the Bible with the help of the Holy Spirit.

A Daily Guide

On Sundays some people try to read the Bible through to last them through the rest of the week. It is likely because they have time on Sundays that they do not have on other days. Our physical bodies need every day to keep well and active. We do not need to read the Bible on one day to last us through the week. It would be indiscreet to try it. Our souls need to be renewed every day just as our bodies do to keep well and active. We can not see our souls—we can only feel them when they have strength from God they stand up when temptations come, and when they are weak, they yield to temptations. The Bible is the daily bread for our souls—we can apply its message and promises to our lives for they are meant for us. Let us taste and see that the Lord is gracious.

Familiarity With the Book

You have no doubt heard the expression "Familiarity breeds contempt." The beauty of the most flowers fails to attract our attention when we see them constantly. We accept the beauty as a part of our life and a stranger must open our eyes again and wonder at wonders and beauties that are not on the surface. The Bible is like that with the Bible. As Dr. Campbell says, we have an unsanctified familiarity with the Bible without a prayerful attitude. We are blind to its profound meaning and beauty. The Bible is the dull side of familiarity. There is a brightness about the Bible. He must be familiar with the promises of God. He must be familiar with the promises of God. He has promised, but a promise necessarily involves a person. If you and I know the promises of God we can worry and ourselves no end of trouble. But when we do not know the promises we can rest assured that if we do our duty "is able to do exceeding, abundantly above all that we ask or think, according to the power that worketh in us." It has been said that those who know the Bible of William Shakespeare's writings need no further education. They are familiar with the best that English literature has to offer.

The Whole Book

Do you find yourself reading only parts of the Bible? The Testament and the Psalms when you read your Bible. Of course, you may have your favorite passages. Do you read only those favorite chapters or verses? Do you do, why not broaden out a little and read the whole Bible? The Jewish people and the prophecies? Don't you read the Old Testament away. Read the fortieth chapter of Isaiah some time when you are alone and feel that the Lord will help you tremendously, because it makes you feel yourself in the bigness of God.

There are some other suggestions about the Bible. These suggestions have helped others. You may find that they will help you. These leaflets are out by the American Bible Society free of charge.

How to Use the Bible

When in sorrow, read John 14.
When men fail you, read Psalm 27.
When you have sinned, read Psalm 51.
When you worry, read Matthew 6:19-34.
Before Church service, read Psalm 84.
When you are in danger, read Psalm 91.
When you have the blues, read Psalm 34.
When God seems far away, read Psalm 139.
When you are discouraged, read Isaiah 40.
If you want to be fruitful, read John 15.
When doubts come upon you, try John 7:17.
When you are lonely or fearful, read Psalm 27.
When you forget your blessings, read Psalm 103.
For Jesus' idea of a Christian, read Matthew 23.
For James' idea of religion, read James 1:19-21.
When your faith needs stirring, read Hebrews 12:1-2.
When you feel down and out, read Romans 8:1-4.
When you want courage for your task, read Psalm 124.
When the world seems bigger than God, read Psalm 124.
When you want rest and peace, read Matthew 11:28-30.
When you want Christian assurance, read Romans 8:1-4.
For Paul's secret of happiness, read Col. 3:12-14.
When you leave home for labor or travel, read Psalm 121.
When you grow bitter or critical, read 1 Cor. 13:1-3.
When your prayers grow narrow or selfish, read Luke 11:9-13.
For Paul's idea of Christianity, read 2 Cor. 5:14-21.
For Paul's rules on how to get along with men, read 1 Cor. 13:1-3.

When you think of investments and return, read Psalm 127:1-3.

For a great invitation and a great opportunity for Jesus' idea of prayer, Luke 11:1-13, Matthew 7:7-11.
For the prophet's picture of worship that counts, read Isaiah 66:1-2.

For the prophet's idea of religion, Isaiah 1:10-17.

Why not follow Psalm 119:11 and hide some of the Bible in your memory? PROF. HARRIS FRANKLIN

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Over-Night Sleeping Car Service

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 Charlotte 8:40 P. M.
 Raleigh 3:50 A. M.
 Occupy sleeping car until 7:00 A. M.
 Salisbury-Asheville
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 Asheville 3:50 A. M.
 Occupy sleeping car until 7:00 A. M.
 Greensboro-Goldsboro
 Greensboro 12:35 A. M.
 Goldsboro 6:10 A. M.
 open at 9:30 P. M. for occupancy
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 Atlanta 5:40 A. M.
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Tickets on sale. March 29, limit good to reach final starting point prior midnight April 3.

Tickets good going and returning on all regular trains at sale and within final limit except Crescent Limited.

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BE WRITING OUR ADVERTISERS
 MENTION THIS PUBLICATION

SYLVIA MAKES A DISCOVERY

"I'm going home, Mary. Aren't you?" Sylvia Gray walked to the door of the little club room and looked back at her chum.

"Not quite yet," replied Mary. "There are all these dishes to do, and the food must be put away and"—

"Well, why can't the other girls do it?" interrupted Sylvia impatiently. "You and I planned the supper and did the biggest share of the work in getting it ready. Let the others do the cleaning up."

"The others helped a good deal, too," reminded Mary. "Anyway, I won't want to leave until everything is completely finished."

"I'm going," said Sylvia. "I think I've done my share, and there isn't any use in letting other people think they can shirk their share. You're foolish, Mary." And the door closed behind her with a bang.

Eileen Hunter had entered as Sylvia made her last speech, and now she remarked: "Sometimes I wonder how you two girls can be chums. You're so different! Sylvia always seems afraid that she is going to be asked to do more than her share, and you are just the opposite."

"Oh, no, I'm not," said Mary flushing. "I do wish, though, that Sylvia weren't quite so afraid some one was going to impose on her. She's such a dear girl in other ways! We all like her."

"Yes, she is," agreed Eileen. "She's clever and efficient, too. Our Nominating Committee was thinking of asking her to be club president for the coming year. But it would never do to have a president who was always afraid she'd do too much. We've decided, Mary, to ask you if you would take that job."

"I?" gasped Mary. "Why, do you think I could? I don't see what I've done to deserve it!"

"Nothing much!" laughed Eileen. "Only plunged right in and worked from start to finish on whatever we have had to do, so willingly and enthusiastically that you've inspired most of us to follow your example!"

As Mary walked home, she was surprised to find a very flushed and embarrassed Sylvia waiting for her at the corner. "I heard you and Eileen talking," Sylvia began at once. "I waited at the door a minute, hoping you'd come, and when I heard my name mentioned, I couldn't seem to move. They say listeners never hear anything good of themselves, but I'm glad, anyway, that I overheard you. I've always thought people had to look out for their rights, and be careful not to do more than their share, and all that. But I've come to the conclusion that it's much better to do more than your share than to slide out of things as I've been doing. I'm so glad, Mary, that you are to be president. You certainly deserve it."

"And you are going to be my right-hand man," said Mary, "for you are clever and efficient, as Eileen said, and have ever so many other good qualities besides."—Alice Saunders, in Queen's Gardens.

Beware of growing covetousness, for of all sins this is one of the most insidious. It is like the silting up of a river. As the stream comes down from the land it brings with it sand and earth, and deposits these at its mouth; so that by degrees, unless it be carefully watched, it will block itself up, and leave no channel for ships of great burden. By daily deposit, it imperceptibly creates a bar which is dangerous to navigation. Many a man, when he begins to accumulate wealth, commences at the same moment to ruin his own soul; and the more he acquires, the more closely he blocks up his liberality. Instead of doing more for God he does less, and the more he wants of this world, the less he cares for the world to come.—C. H. Spurgeon.

I will rejoice in Jehovah, I will joy in the God of my salvation.—Hab. 3:18.

God is a kind Father. He sets us in all places where he wishes us to be employed, and that employment is truly "our Father's business." He chooses work for every creature which will be delightful to them, if they do it simply and humbly. He gives us always strength and sense enough for what he wants us to do; if we either tire ourselves or puzzle ourselves, it is our own fault. And we may be sure, whatever we are doing, that we cannot be pleasing him if we are not happy ourselves.—Ruskin.

BUCK UP THE BOOST

Give a little
 Live a little,
 Try a little mirth;
 Sing a little.
 Bring a little
 Happiness to earth,
 Pray a little,
 Play a little,
 Be a little glad;
 Rest a little
 Jest a little,
 If the heart is sad.
 Spend a little,
 Send a little,
 To another's door;
 Give a little,
 Live a little,
 Love a little more.
 —A. N. in Ottawa Citizen.

THE JOB TOO LITTLE

A committee representing the Standard Oil Company had an all-night session. The main task was to secure a manager for a new division of operation which the company hoped to open in China. The chairman insisted that the manager must have four qualifications: He must be under thirty years old, he must be thoroughly trained, he must have proved generalship, he must be able to speak the Chinese language. Many good men had been considered, but each was found to be lacking.

It appeared that the meeting would fail of its object. But finally a young man rose, addressed the chairman, and declared that he knew one man who would meet all the requirements. He added that the man was at that time in China, living in the very city where the company was planning to establish headquarters.

Some one asked how much this young man was getting, and his friend startled the committee by answering: "Six hundred dollars a year."

The chairman said: "There must be something wrong."

The young man's friend replied: "I know there is. But the wrong is not with my friend; it is with the system that employs him. He is a missionary."

After thorough questioning regarding the missionary, the chairman said to the committeeman: "You go to China and offer him the place." The committeeman was to offer \$10,000 a year. If that failed to secure him, was to offer \$12,000 or \$15,000.

The young agent crossed the ocean and half of China, found his friend, and offered him the situation at \$10,000 a year. He

raised to \$12,000; then to \$15,000, but young missionary declined. The offer was rejected.

Finally the agent asked: "What will you take?"

The missionary replied: "It is not a question of salary. The salary is magnificent. The trouble is not with the salary, it is with the job. The job is too little. You offer me a big salary, but a small job. I get a small salary, but I have a big job, and I would rather have a big job with a small salary than a small job with a big salary. I thank you for the confidence expressed in your offer, but I feel that I should be a fool to quit winning souls to sell oil."—Selected.

A little boy in a city school refused to sew, thinking it beneath his dignity.

"George Washington sewed," said the principal, taking it for granted that a soldier must. "Do you consider yourself better than George Washington?"

"I don't know; time will tell," said the boy seriously.—Good Hardware.

The teacher was trying to impress upon her pupils the importance of doing right at all times, and to bring out the answer. "Bad habits." "What is it we find so easy to get into and so hard to get out of?" she asked.

There was silence for a moment and then one little fellow answered, "Bed!"—Boston Transcript.

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These delightful tours consume thirty to forty days. Leaves early in July returning in August. Includes all expenses, such as railroad fares, pullman berths, drawing rooms or compartments, best of hotels, sight-seeing, side trips, the National Parks, etc.

Write for booklet and details.

C. H. GATTIS

Assistant General Passenger Agent

Seaboard Air Line Ry., Norfolk, Va.

LAYING THE CORNERSTONE IN WASHINGTON

(Continued from page 1) ter of a million dollars to the enterprise, urging them to dedicate themselves afresh to the enlarging opportunities of service which God in His Providence was offering them.

The invocation was offered by Dr. Wallace Radcliffe, pastor emeritus of the New York Avenue Presbyterian Church, North. The Scripture lesson from the Old Testament, II Chronicles 6:12-42, was read by Dr. James H. Taylor, of the Central Presbyterian Church.

The actual laying of the cornerstone involved a procedure perhaps unique in the annals of church history and full of significance to the spirit of this people. They were led to invite a minister of another denomination to lay the cornerstone of this Presbyterian Church built by thousands of Presbyterian families throughout the South.

Nine years ago, when the duty of calling the attention of the country at large to the importance of a vigorous witness for Christ at Washington, was felt by this church, and in connection therewith the necessity of gaining co-operation in the erection of an adequate church building, the pastor had earnestly sought the guidance of God.

After about six weeks of waiting on God for guidance Mr. Bird, who had supposed that if God opened the way it would be through a Presbyterian, was amazed to have Rev. John B. Frazier, at that time chief chaplain of the U. S. Navy, say to him, "I have been watching your church for the last two years, though you did not know it. I am not a Presbyterian, but a Methodist.

It was the guidance of Chaplain Frazier by the Holy Spirit, while the pastor of the Church of the Pilgrims was waiting upon God in prayer, that both indicated to Mr. Bird the will of God and made it practically possible for the church to attempt the undertaking.

After a prayer of thanksgiving and consecration by Rev. Frank T. McFaden, D.D., of Winchester, Va., and a solo, "How Lovely Are Thy Dwellings, O Lord of Hosts," by Mrs. Wilson, wife of Col. Walter K. Wilson, teacher of the "Men of the Church" Bible Class, the benediction was pronounced by Rev. W. L. Darby, D.D., Secretary of the Washington Federation of Churches.

The inscription on the cornerstone follows:

Jesus Christus Via, Veritas, Vita, Salvator Dominus A. D. MCMXXVIII.

One could not but wish that the many thousands, whose faith and generosity have made this work possible, might have

been present on this day of thanksgiving for the progress of the undertaking. I am glad to be able to bear testimony to those partners in this enterprise who, because they live so far away from Washington, may never see this beautiful and impressive witness to their devotion to our Saviour.

Winchester, Va. F. T. McFaden

FUNDAMENTALISTS TO HOLD MEETING

(Continued from page 1) are looking for an old fashioned revival and a time of soul saving during these convention days.

The editor of this paper has been asked to take the evangelistic service in the evening, and an after-meeting each night, and he will plan to do the same. A great Bible teacher has been suggested by the Indianapolis committee and, while we can't call his name, for we haven't yet

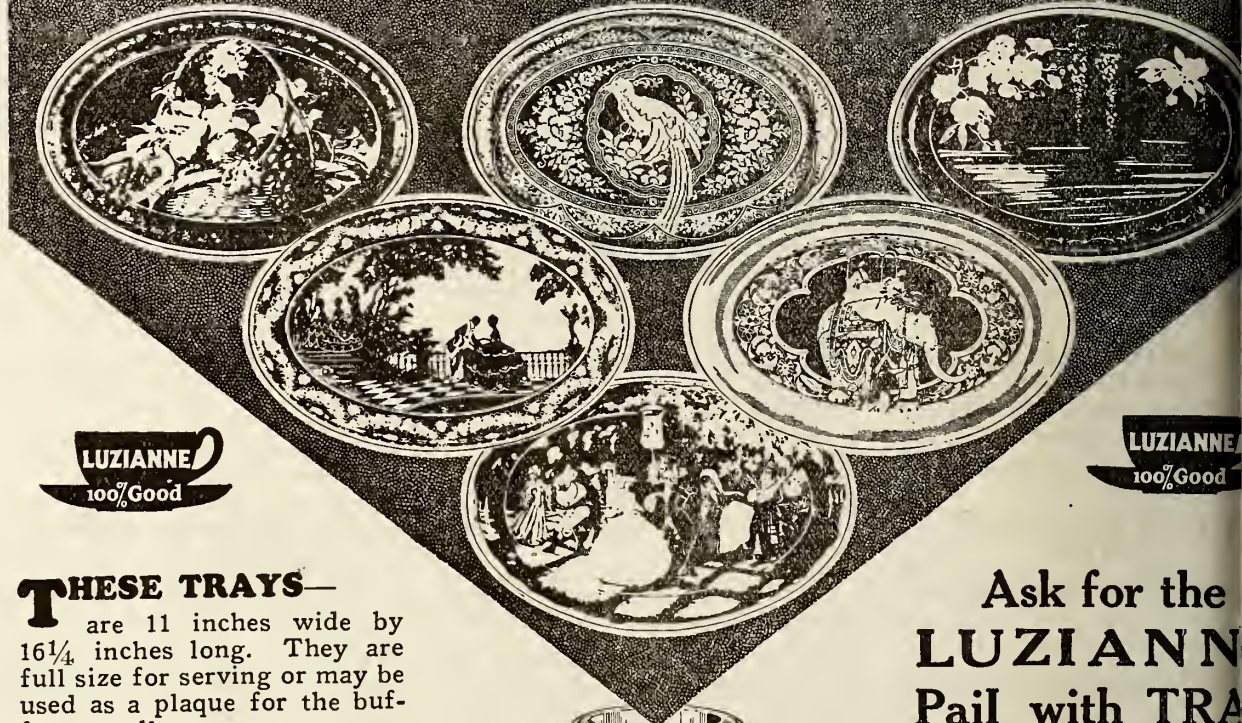
his consent, we expect to be able to announce him in the next issue of the paper. For inspirational addresses delight intelligent believers to know Dr. Mark Matthews of Seattle, T. Shields of Toronto, Dr. Harry L. of Los Angeles and others are engaged.

The music will be one of the features of this convention. It is in the hands of one of the most tent choir directors and soloists of the American continent, Harry Clark is expected now that Robert H.

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BEAUTIFUL SERVING TRAYS

With a Pail of LUZIANNE



THESE TRAYS—

are 11 inches wide by 16 1/4 inches long. They are full size for serving or may be used as a plaque for the buffet or wall.

While you can see from the picture that they are all beautiful designs, you cannot appreciate their full attraction as we are unable to show in the newspaper the charming color schemes in which the trays are decorated.

One of them for instance is burnt gold with a dark red ground, the figures and decoration being of oriental design, blending myriads of soft shades and coloring similar to the Persian rugs.

Another is gold and black; very, very rich and a tray you would be proud of.

The tray with the fruit basket on it is in the natural colors of the fruit.

Each of them are different and when you see them you are very apt to want one of each.

Ask for the LUZIANNE Pail with TRAYS

Your grocer should have an assortment of these trays in his store now.

Go to him and ask him to show you the trays.

We have offered every grocer these trays to give away with each pail of Luzianne Coffee as a special inducement to new folks to try Luzianne.

We know that the good and deliciousness of Luzianne Coffee will keep folks drinking it if they just try it. That is the reason we are offering these beautiful trays to get you to start using Luzianne.

If your grocer hasn't the trays, ask him to get them. Write us and we will see you are supplied.

SEE THESE TRAYS — AT — YOUR GROCERS

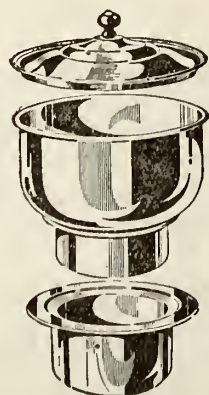
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If after using the entire contents of a can of Luzianne (according to directions) you are not satisfied in every respect, your grocer will refund the money you paid for it.

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at the piano. This Australian is the most famed of all living pianists, not only a matchless player, but the author of the music of more than a thousand hymns, and even of many.

ate in the union, every province and in many foreign countries have representatives at the In-convention. One subject that certain to come up this year is the inevitable cleavage in all directions.

ent tendency is in the direction that shall eventuate in unity. As this may sound, it is even more charged now with having four and four different denominations. It is more and more to be seen that three names cover all these branches of Christianity and near-Christianity; namely, Liberalism and Fundamentalism. The whole trend of things at this time is in the direction of a merging of the old denominational

lines with new alliances formed on simpler and more easily accepted bases.

In the mind of many, the time has come for the World's Christian Fundamentals Association to declare itself an organization as well as a movement, and to begin to build in every city and to send missionaries to every country, in the name of Fundamentalism. Already many of the larger cities have Fundamentalist churches and Fundamentalist tabernacles; and even in small towns and villages such organized movements are known. The very length to which Modernism has gone, in its denial of all the essentials, is lending impetus to the Fundamentalist movement, and is forcing out of apostate churches the true believers. It is most natural, therefore, that these true believers should forget their minor differences and unite on the major program of the World's Christian Fundamentals Association.

A PLAN FOR UNION WITH THE U. P.'S

(Continued from page 1) accordingly held in Pittsburgh, Pa., March, 1927.

At this March meeting, reports were considered indicating that the obstacles were not insuperable; and there was practically unanimous agreement that such union was most desirable, if an acceptable basis of union could be devised, and the practical matters pertaining to administration and executive agencies could be arranged satisfactorily to both churches. A partial report to each Assembly was adopted, indicating progress, and containing two requests; one for the exchange of fraternal delegates; and the other a request for the enlargement of each committee by addition of representatives of the Women's Organizations of the two churches.

The report to each assembly was most cordially received, and Rev. R. M. Kerr, D.D., and Rev. E. C. McCown, D.D., were heard most appreciatively as fraternal delegates by the assembly of the Presbyterian Church U. S., at El Dorado, Arkansas, while Rev. Wm. Crowe, D.D., and S. L. Morris, D.D., were graciously received by the assembly of the United Presbyterian Church at Washington, D. C. Each assembly continued the committee which was enlarged by the addition of Rev. R. F. Campbell, D.D., moderator, Mrs. W. C. Winsborough and Mrs. W. K. Armstrong from the Presbyterian Church U. S.; and Rev. M. G. Kyle, moderator, Mrs. J. D. Sands and Mrs. J. P. White from the United Presbyterian Church, greatly strengthening each delegation.

The Joint Committee held its third meeting at Cincinnati, September 6, 1927, attended by practically the entire membership. After hearing reports of sub-committees and full discussion, it unanimously and heartily adopted a basis of union which it recommended for favorable consideration by the respective assemblies—not for immediate adoption, but tentative, to be submitted to the constituencies of the two assemblies for amendments before being presented for final action.

The Assembly of the Presbyterian Church U. S. meeting in Atlanta May, 1928, and the Assembly of the United Presbyterian Church meeting at St. Louis, Mo., received and considered the report of the Joint Ad Interim Committee. Drs. Chas. H. Robinson and A. H. Baldinger were heard as fraternal delegates from the United Presbyterian Church at Atlanta; and Drs. W. R. Dobyns and C. H. Nabers as fraternal delegates to the United Presbyterian Assembly at St. Louis. Each assembly continued the Ad Interim Committee, and at the same time gave opportunity for their respective Presbyteries to consider and make suggestions in the way of advice or amendments for the benefit of the Joint Committee on Closer Relations.

To the Assembly in Atlanta there was submitted an overture from Muhlenburg Presbytery, Kentucky, asking that the assembly appoint a committee to confer with the Cumberland Presbyterian Church looking to Closer Relations. The overture was answered by referring it to the present Ad Interim Committee, which action was telegraphed the Cumberland Assembly in session at the time.

As promptly as possible, Rev. S. L. Morris, chairman, took up the matter with Rev. J. L. Hudgins, moderator of the Cumberland Presbyterian Assembly, and with Rev. D. W. Fooks, its stated clerk. The following official reply was received, declining to consider the question of union: "The Cumberland Presbyterian Church at all times stands ready to cooperate in spirit in the world-wide program, but at no time and under no conditions would the Cumberland Presbyterian Church look with favor upon any

move towards organic union with the Presbyterian Church U. S., or any other denominations."

The Joint Committee on Closer Relations met at Pittsburgh February 28, 1929, for hearing suggestions from the Presbyteries and completing the basis of union. Answers received were presented by the respective chairman with the following result:

Presbyterian Church U. S., 32 Presbyteries approved and eight were unfavorable.

United Presbyterian Church, 29 Presbyteries approved and eight were unfavorable.

The other Presbyteries either took no action or else referred the matter to their spring meetings.

In the light of the amendments and suggestions submitted, the Joint Committee took under consideration the perfecting of the basis of union, which was amended and is hereby unanimously submitted for the favorable consideration of the respective assemblies.

Believing in the essential oneness of the Church of Christ; remembering the historic lines that bind us to revered ancestors who witnessed valiantly for the truth as it is in Jesus and through whom has come to us a common heritage of Christian faith and doctrine; desiring to prove faithful in the custodianship of this inheritance, and aiming only for the glory of God in the higher advancement and wider extension of His Kingdom on earth, we, the members of the Presbyterian Church U. S. and the United Presbyterian Church of North America, through our accredited representatives, do find a common standing ground in the following statements; and upon the basis of these fundamental truths we covenant to join our ecclesiastical bodies in organic union:

Creedal Statement

1. The doctrinal standards held in common by these two churches, viz: the Westminster Confession of Faith and the Larger and Shorter Catechisms, and in addition the Confessional Statement of the United Presbyterian Church, shall be the doctrinal standards of the United Church.

2. The standards are to be interpreted in their natural and obvious meaning, and no one shall be authorized to teach or preach in the United Church who cannot give an unqualified assent to the doctrinal system contained in these standards.

3. The United Church would bear testimony to—

(1) The evangelistic mission of the church. We believe that the Gospel of the Son of God is the only hope of a sinful and dying world. We recognize in the command of Christ the urgent call to the evangelization of the world, and we bow before the imperative duty of obedience.

(2) The spiritual character of the church's mission. This union is based on the statement of the Confession of Faith, that "Synods and councils are to handle or conclude nothing but that which is ecclesiastical; and are not to intermeddle with civil affairs, which concern the commonwealth, unless by way of humble petition, in cases extraordinary, or by way of advice for satisfaction of conscience, if they thereunto required by the civil magistrate."

4. In the ordinance of praise it is agreed that, while the Psalms of the Bible are accredited for permanent use, other songs or hymns true to the spirit and teaching of Scripture are properly employed. Each church in the united body shall be allowed the same liberty which it now enjoys in the matter of congregational singing.

Constitution and Agencies

1. The Supreme Judicatory of the United Church shall be a General Assembly, the official title of which shall be the United Presbyterian Church of the United States.

2. The general assemblies of the two churches at the time of union, shall convene separately in the same city, and shall be constituted on the basis of the representation now obtaining in each Church respectively. The United Assembly thus constituted shall make the following provisions which shall remain in force until the adoption of a permanent book of church order:

(1) The basis of Presbyterial representation in the General Assembly.

(2) Rules of procedure to govern the sessions of assembly.

(3) A policy concerning the appointment of special ad interim committees.

3. The first United Assembly shall appoint a commission whose duty it shall be to prepare suitable manuscript of a permanent book of church order and submit it to a subsequent assembly to be over-tured to the constituent Presbyteries for their adoption.

The subordinate courts of the church

shall continue to use provisionally the books of rules under which they have hitherto been governed.

4. The merger of the Executive Committees deriving from the Presbyterian Church in the U. S., and the boards deriving from the United Presbyterian Church of North America, shall be brought about as expeditiously as possible, under the direction of the United Assembly.

With a view to facilitating the aforesaid merger, the first United Assembly shall appoint a special committee on merger whose duty it shall be, (1) To make a thorough study of all the boards and committees to be merged—their organization, aims and activities; and (2) to devise ways and means for the complete amalgamation of corresponding agencies.

It May Be Urgent



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"Twilight evening bell, after that . . ."

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SNUFF a little
 well up the nose or melt
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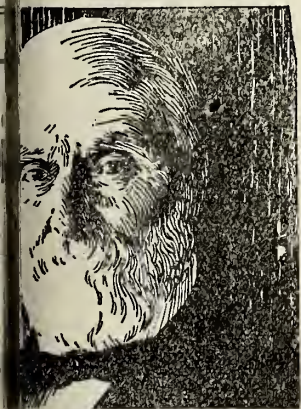
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 of getting as close to nature
 hence his remedy for consti-
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Color never did approve of dras-
 tic and purges. He did not believe
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 and breath, no appetite, head-
 to break up fevers and colds.
 today, at any drugstore and
 these three rules of health: Keep
 cool, the feet warm, the bowels
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Charlie Lehman was Fox's man with
 an expedition up the Amazon when the
 food gave out. He started back to get
 rescuers. He was bitten by a tarantula,
 starving, sick with poison and fever, lost
 in the jungle. One day he stumbled into
 a settlement and collapsed. It he'd caved
 in five minutes earlier, he'd have died in
 the bush.

Russell Muth, Fox veteran, knows
 what luck is, too. Dolores Santora was
 piloting him down into the crater of
 Mount Vesuvius for shots of the volcano
 when both felt themselves being over-
 come by the gas. She headed the plane
 upward toward the rim. Feebly, Muth
 ground on. Just as the plane cleared the
 rim, crashing into a tree, Muth hurled
 his camera into brush—and saved the
 pictures.

Cliff Perry came through wars, racing
 car wrecks, fires and what not. Whenever
 death showed up, he'd demand a close-up.
 And then, just after shooting a jail break
 in Miami, he was electrocuted by a heater
 in his bath tub.

"THE BUGGIEST OF THEM ALL"

Egbert W. Smith

I do wish that those ignorant folks who
 are so concerned about the "luxurious
 lives" that missionaries are living could
 all read the following letter written by
 our missionary, Rev. A. S. Maxwell, of
 Brazil, to his wife. It presents in such a
 striking and amusing way one of the
 many trials of the itinerating missionary's
 life that I must share it with as many as
 possible of our constituency. It was writ-
 ten on Sunday night and runs as follows:
 My dear Mate:

"I am beginning my letter at 2 a. m. Do
 not jump at the conclusion that I am
 falling suddenly into the habit of starting
 the day so early. You know I am still
 young enough to feel the need of a good
 eight hours' sleep in each twenty-four, and
 I usually get it. So there is a reason.
 'Bugs'!!

"I was invited to spend the night in a
 kind friend's home. When I was shown
 my room and had examined my bed I had
 visions of what this night was going to
 be, and lo, the vision is now a stern reality.
 I have been the rounds and had my ups
 and downs in this land of my adoption,
 but tonight has been just a little the 'bug-
 giest' of them all. You are doubtless
 thinking of bed-bugs. Well, they were
 there, but something worse—Fleas! The
 bed is literally speckled with them and
 more on the floor to come and take their
 turn at the banquet. On the sheets are
 many signs of the last victim's blood-
 shed (whether he was a leper or a vic-
 tim of itch remains to be seen). Many
 times already I have turned my 'nighties'
 and shaken the contents on the floor, but
 they all seem well trained on the 'high-
 jump' stunt and soon each is back with
 a half dozen neighbors. I ventured to
 put my feet on the floor just a minute,
 and to get rid of the little pests which
 clung to them, I had to wash them off,
 and after this process was finished I still
 counted forty which failed to make their
 escape. I decided that these were old
 rheumatic grandfathers and were unable
 to jump. There! My pencil needs shar-
 pening but I haven't the courage to cross
 this room to get my knife. I suppose you
 think that this is a 'buggy' place sure
 enough. Well, you are right. I've been
 into them worse once before when we
 were traveling by canoe up the Guapare
 River. My boatman and I were setting
 camp to spend the night in an old aban-
 doned ranch. Well, we soon abandoned
 it too—and had to take our clothes off
 and let them drift in the water behind the
 canoe to get rid of the thousands of fleas
 which covered them.

"With me on this trip I brought that
 old box of Rose-bud salve we've had so
 long. At the sight of this my hopes
 kindled. ('Tis said that everything comes
 in useful in seven years.) So seizing the
 salve I resolved to at least give the
 beasts a slippery time—but alas! No re-
 sults. They put on their non-skid chains
 and continued to travel. Last night I
 preached on the 'Importance of Little
 Things.' Tonight, I am realizing it by a
 practical lesson. When all hope for sleep
 was gone, I opened Dr. Gordon's 'Quiet
 Talks on Service.' I had previously read
 a part of his talk on 'Worry' and what a
 comforting promise the first line I read
 brought to me! These are the words:
 'There is a morning coming, always a
 morning coming with the sunshine and
 the chorus of the birds' I said, 'Thank
 you, Mr. Gordon for this comforting hope.
 It is 3:30 now. The rooster is crowing!
 What a joyful sound: At the first peep
 of the dawn I shall flee this 'flea'y' room.
 I am afraid that from the tone of this
 letter you will think I am over pessimistic

(I guess I am somewhat so now) but
 with the coming of the 'blessed morn-
 ing' promised by Dr. Gordon I think I
 can then be a real 'Polly-ana.'

"You know for a long time I have
 been talking of a sleeping sack—sewed up
 all around with a draw-string at the neck.
 I am convinced of the good it could do
 for my weary flea-bitten body, now. I am
 resolved that the first request that I shall
 make on reaching my dear mate will be
 that she make me that wonderful sack.

"Rejoice with me: 'Tis four 'o'clock.
 I think I see the first rays of dawn and
 almost hear the day 'breaking!'

So long, "Max."

"I forgot to say that there are only
 ten dogs in this poor man's house."

Mrs. Maxwell adds: "This is some
 flea story, but I never saw such raw-
 boned hungry fleas and ticks as are pro-
 duced in this country. If money was as
 plentiful everybody would be million-
 aires."

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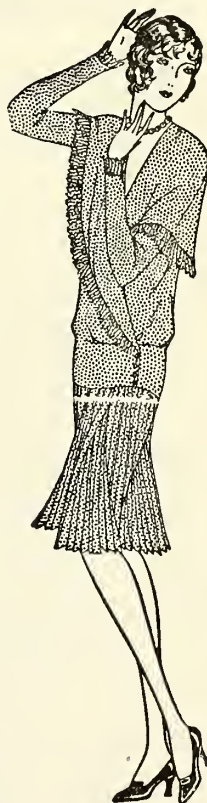
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 Sizes for Women and Misses in
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S P A R K L E S

"What's that for?" said a mother to her son, who had just brought home a barometer.
"Oh, it's a great idea, mother, Tells you when it's going to rain."
"What's the use of wasting money on that when Providence has given your father rheumatics?"—Houston Post.

From "The Letters of William Roscoe Thayer:" "A ten-year-old boy of one of my Cambridge neighbors was fuming over his composition. His father suggested that it would be easy enough if he would simply describe something he had seen."
"That won't do," said the boy. "The teacher told us to use figurative language."
"What do you understand by that?" his father asked.
"Oh, that's where you call a rooster a chandelier."—Boston Transcript.

Traffic Cop: "Say, you can't park here."
Motorist: "It's all right, officer, I just want to park here long enough to get out and look around for a place to park."
—Judge.

"Got any old clothes for the heathen?"
"My daughter has some cast-off garments, but I'm afraid the heathen wouldn't wear such clothes."—Louisville Courier-Journal.

A long-legged sheep in the Himalayas is able to run forty miles an hour. That's the kind of little lamb to follow Mary nowadays.—Onward.

Bagpipe music was broadcast recently. Lots of people took their sets to pieces in an endeavor to locate the trouble.—Passing Show (London).

"Pa, what is a rare volume?" asked Clarence. "It's a book that comes back after you have loaned it," replied Pa.

A tourist passing through a small country town noticed a post on which was marked the height to which the river had risen during a recent flood.

"Do you mean to say," he asked an inhabitant, "that the river rose as high as six feet?"

"Oh, no," was the reply, "but the children used to rub off the original mark, so the mayor ordered it to be put higher up, out of their reach."—Weekly Scotsman.

"Jimmy, I wish you would learn better manners, you're a regular little pig at the table," said Jimmy's dad. Silence on Jimmy's part. Then to make it more impressive, Jimmy's father asked, "Do you know what a pig is Jimmy?" "Yes sir," said Jimmy, meekly, "it's a hog's little boy."—The Churchman.

"Now we all know about Noah's Ark. Do you know of any other ark?"

Tommy—"Yes, miss, the one the 'erald hangels sing."—Tit-Bits.

A certain officer was in bad humor. His superior had just "called him" about the condition of his troops. So he tried to pass it on down the line. In a gruff voice he bawled out, "Not a man in this division will be given liberty today."

At that a disgusted voice from the rear said, "Give me liberty or give me death!"

"Who said that?" demanded the angry officer.

Voice from the rear—"Patrick Henry!"—Selected.

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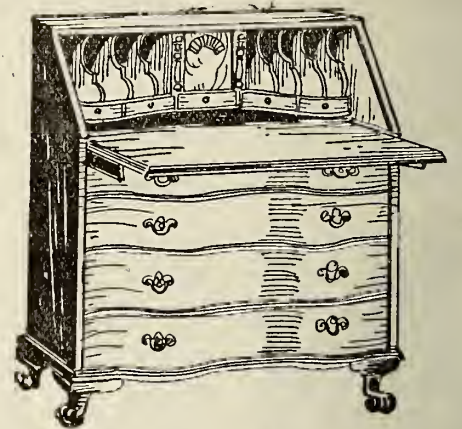
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Eleventh Davidson Conference in June

Carolina Synod is Arranging for Annual Young People's Meeting June 11 to 18

The Eleventh Annual Young People's Conference of the Synod of North Carolina will be held as usual at Davidson College from the evening of June 11 to the morning of June 18, that is, from the beginning of one week until Tuesday of the next. The announcement is made by the various committees of the Synod and of the college who have control and management of this conference. This is the eleventh meeting, the first one having been held at Davidson in June, 1919, at Queen's College, where the attendance was over 200 boys and girls. Last year there were over 300 boys and girls who responded to the invitation to attend the conference better than ever before.

The principal officers guiding the conference are: Rev. J. H. Henderlite, D.D., Moderator; J. P. Carr, of Mooresville, Chairman of Synod's Committee of Religious Education; Miss Margaret McElwee, of Statesville, Chairman of the Synodical Committee of Religious Education; and Miss McElwee, of Statesville, Chairman of the Synodical Committee of Religious Education. Churches of two hundred members will send two delegates and one additional delegate may come from the larger churches, for each one hundred members above 200. The age limit is 15 to 25. Delegates are asked to make a careful selection of young people to attend the conference, choosing only those who will spend their time well, and submit to the Synodical Committee of Religious Education. All delegates should arrive in time for supper on the evening of June 11, and remain continuously until the morning of June 18. Visiting of friends of delegates is discouraged, and no one is allowed to leave the campus without permission.

The expense of the conference is \$10, which includes room and board. There is a registration fee. Books are extra, but may be bought at the conference at a discount.

There will be four Bible classes. Delegates of 17 years of age and over will be instructed by Dr. Samuel M. Glasgow, of Statesville, Tenn., and Dr. Ernest Thompson, of Union Seminary, Richmond, Va. Under 17 will enter the classes of the Young People's Union of the Assembly's School.

Missions will be taught by Rev. J. H. Richards, of Clarksville, Ga. There will also be a foreign mission program. Dr. C. M. Richards, of Davidson College, will lead in the study of our own country, while Miss Atha Bowman, of the Children's Division of Religious Education, Richmond, will instruct pupils in the study of the world.

Charlotte Calls Rev. W. W. Akers

of Lincolnton, N. C., Receives Vote of Congregation of West Avenue Church

Rev. W. W. Akers, of Lincolnton, N. C., has been called by the congregation of the West Avenue Church, Charlotte, to be their pastor. The vote was taken on the evening of March 31. The West Avenue Church has had a successful pastorate under Mr. Akers who has had a successful pastorate at Lincolnton, having built up the congregation and its work. He has taken part in Kings Mountain Presbyterian Home Mission work, and is the president of the Board of Trustees of Queen's College, with which Kings Mountain Presbytery is associated in connection with Mecklenburg and Grand Divisions.

Presbyterians in Pay-Up Campaign

This Year Expected to be Banner Year by the Stewardship Office at Atlanta—Books of Treasurers Remain Open Until April 5 for Late Returns

Officials and members of all Protestant Churches in the United States are watching with keen interest the result of the drive in the Southern Presbyterian Church for a complete pay-up of all subscriptions to the Annual Budget. The Church year closed March 31. The United Stewardship Council recently announced, through the Associated Press, that the Southern Presbyterian Church, for the last year, led all Protestant denominations in the United States and Canada in per capita gifts to budget benevolences. The total contributed for all purposes was \$15,826,473.00.

It is expected that contributions this year shall exceed last year's total, and by order of the Assembly, the highest court of the Southern Presbyterian Church, the books of the treasurers of executive committees and agencies will remain open until April 5th to receive contributions made through March 31. The treasurers of the several committees are: E. F. Willis, Foreign Missions Committee, Nashville, Tenn.; A. N. Sharp, Assembly's Home Missions Committee, Atlanta, Ga.; John Stites, Christian Education and Ministerial Relief Committee, Louisville, Ky.; R. E. Magill, Religious Education Committee, Richmond, Va.; George Call, Assembly's Training School, Richmond, Va.; Gilbert Darlington, Bible Cause, New York City.

In addition to these causes the Church supports, through its Synods and Presbyteries, enterprises which total in their requirements of the Church, more than two million dollars. These include schools, colleges, orphanages, mountain and city missions and similar enterprises.

The last week in March was officially designated as "Pay-Up-Week," and the idea set before the Church by the Stewardship Department of Atlanta, Ga., is that all Churches should "pay-up," "stay-up" and "step-up."

A Unique Experiment in Foreign Missions

Soonchun, in Korea, Supported by Endowment of the Late George W. Watts, Reports Successful Year

Soonchun station, located in the south east corner of the South Chulla province, furnishes an experiment in Missions unique in several particulars. In 1912 Mr. Geo. W. Watts, of Durham, N. C., met the challenge to assume the support of an entire station and see what God could do in a field adequately occupied and equipped. Almost simultaneously the contribution of \$25,000 for the erection of the first units of the station as planned, was secured, and four residences, two schools and a hospital were erected and the station opened with thirteen missionaries in 1913. The endowment donated by Mr. Watts provided only the basic salaries, the current budget being left to the committee, and is received on the same pro rata basis as that of other stations.

This year the station reports twelve missionaries (the nurse recently having been transferred to another station). 100,000 population, 1,350 communicants, 13 organized churches, 24 helpers, 93 porteurs and five evangelists including five colporteurs; eight native preachers; 3,492 in reported attendance, 149 added on during the year, eight new converts.

Dr. Deissman Arrives For Addresses

Famous German Leader to Lecture in American Schools and Colleges

Rev. Charles Stelzle announces for the Federal Council that Prof. Adolf Deissman, one of the outstanding Christian scholars of Germany, arrived in New York Saturday, March 16th on the S. S. Berlin from Bremen, to fulfill a series of engagements throughout the United States arranged by the Federal Council of the Churches of Christ in America.

Dr. Deissman, who is a distinguished scholar in the field of the New Testament and early church history, is a professor in the University of Berlin. He holds honorary degrees from some of the leading universities of the world, including Marburg, Aberdeen, St. Andrews and Manchester.

As a member of the Universal Conference on Life and Work and of the World Conference on Faith and Order, of which he is one of the vice-presidents, Dr. Deissman is intimately in touch with the movement for a more united Church. In addition to his many other interests, he has a distinguished standing among archaeologists, especially for his excavations at Ephesus. He is the author of many widely known volumes, including "Light from the Ancient East," "Paul," and "The Religion of Jesus and the Faith of Paul."

While in this country, Dr. Deissman will lecture at the General Theological Seminary, New York; the Union Theological Seminary, New York; the Lutheran Theological Seminary, Gettysburg, Pa.; Yale Divinity School, New Haven, Conn.; Princeton Theological Seminary, Princeton, N. J.; Harvard Divinity School, Cambridge, Mass.; Boston University School of Theology, Boston, Mass.; the Divinity School of the University of Chicago; Oberlin College and the College of Wooster. On March 22nd, Dr. Deissman was given a special reception by the Administrative Committee of the Federal Council, at 2 p. m., at their headquarters; and on the same evening, he was tendered a dinner at the Waldorf-Astoria Hotel by the Federal Council, the Church Peace Union, and the World Alliance for International Friendship through the Churches.

Colportage Association Reports for Year

500,000 Neglected People Given the Gospel in Print

A splendid, philanthropic, Christian work is done each year by the Bible Institute Colportage Association of Chicago, founded in 1894 by the noted evangelist, D. L. Moody, which is not generally known. It consists of the free distribution of evangelical Christian literature to various classes who are in great need, but are neglected—such as prisoners, often negro mountaineers, seafarers, lumber-jacks, men, pioneers, soldiers, fire-city hospital patients in our large cities, and the peoples of Alaska, Canada, America, Africa, India, and the Philippine Islands.

During the past fiscal year, ending February 28, the Association has distributed Bible portions, consisting of Testaments, Gospels and Pocket Treasuries, Moody Colportage books, Evangelical booklets, and Gospel tracts to the extent of 681,995 copies. As a result of this wide distribution many hardened criminals have been saved, undesirables reformed.

Davidson College Selects Next Year's Leaders

Students Who have Distinguished Themselves for Leadership Are Selected to Guide Various Activities—Plans for Summer School

Just before the Easter holidays Davidson College students chose leaders for the different organizations, who will guide these various forms of student activities next fall and the ensuing college year. All of these young men have made places for themselves in the college life among their fellows, and by the merit of their characters and gifts were almost unanimously chosen to fill these outstanding offices. The following accounts are published by the Alumni Secretary, Ernest Milton, who furnishes publicity for the press as well as promotes the interest of alumni groups, seeking to cultivate a closer affiliation of old students with their alma mater. Mr. Milton is executive secretary of the General Alumni Association of Davidson.

Carl R. Pritchett, of Reidsville, will head the student body of Davidson College and the student council of that institution next year, having been elected president by his fellow-students in the recent voting. Associated with him as officers will be Thad Brock and Walter Fraley, both of Barium Springs, vice-presidents, and R. A. Norton, Rome, Ga., secretary-treasurer.

Pritchett won on the first ballot over three prominent members of the student body who had been nominated for this important position. Brock and Fraley were elected on the second ballot, and Norton on the third.

The new Davidson student body president has been a leader in many fields of activity since his entrance as a freshman in the fall of 1926. He captained the Davidson basketball team during the past season, was an intercollegiate debater for two years, and is an active worker in the Y. M. C. A. organization.

Davidson College students have chosen Frank R. Brown, of Greensboro, as president of the Y. M. C. A. for the scholastic year, 1929-1930, and have elected as vice-presidents Dean Rush, of Atlanta, Ga., and John F. Preston, Jr., of Korea.

Zeb V. Long, Jr., of Statesville, will next year edit *The Davidsonian*, weekly publication issued by the students of Davidson.

The Davidsonian is the principal organ of expression by the Davidson students, and is a six-column six-page paper published each Thursday, and is printed by the Presbyterian Standard Publishing Co., of Charlotte. During the year just closing the paper was edited by Audrey N. Brown, Jr., of Mineral Wells, Texas.

(Continued on Page Two)

Flora Macdonald Plans Commencement

Dr. S. M. Erickson and Dr. Francis P. Gaines Will be the Speakers

Two prominent speakers have been secured by Flora Macdonald College for week of commencement beginning on Sunday, May 18 and continuing through Wednesday, May 21.

Rev. S. M. Erickson, D.D., missionary, of Takamatsu, Japan, will preach the baccalaureate sermon before the graduating class of 1929 and will deliver the address to the Flora Macdonald Christian Association Sunday night.

The commencement address on Wednesday morning will be delivered by Dr. Francis P. Gaines, President of Wake Forest College.

CONTINUATIONS FROM PAGE ONE

ELEVENTH DAVIDSON CONFERENCE IN JUNE

on the Daily Vacation Bible School. A class of Methods in young people's societies will be led by Miss Lillian Curtis, of Banner Elk, N. C. Miss Curtis is matron at Lees McRae Institute.

Rev. Edgar Woods, of the First Church, Salisbury, N. C., will have charge of vespers, while Miss Margaret Engle, of Agnes Scott College, will lead the recreation periods. Miss Neta Sheping, of Richmond, Va., will act as trained nurse.

Inspirational addresses will be made at the evening exercises by Dr. Glasgow, Dr. Thompson and Rev. McDowell Richards, of the faculty, Dr. C. R. Nisbet, of Charlotte, and others.

An hour will be devoted each day to the interests of the Presbyterian Young People's League, which associates all the the young people's organizations of the Synod. The young people will have charge of this period under the leadership of Mr. Archie Williford, the president. Reports will be made by the different organizations of the Presbyteries. Albemarle Presbytery has won the highest distinction for work done for the last two years. The leader for the current year will be determined by reports made.

The conference will be constantly under the supervision of counsellors chosen from the ministers and other leaders of the Presbyteries and Presbyterials. Mr. Claude T. Carr will have charge of the boys while Miss Margaret McQueen and Miss Mamie McElwee will be head chaperones for the girls.

COLPORTAGE ASSOCIATION REPORTS FOR YEAR

able citizens have been transformed, and the young people and boys and girls in the schools of the mountains and the western frontiers have been given a new and better outlook upon life. It is estimated that about 500,000 neglected have thus been reached during the year with the Gospel in print.

The Association would like to get in touch with more Christian workers who can co-operate in the distribution of Gospel literature to prisoners, hospital patients and other neglected classes. It also invites correspondence from those who would like to assist in making possible a larger distribution of evangelical literature to those classes included in its missionary book funds.

A UNIQUE EXPERIMENT IN FOREIGN MISSIONS

church buildings, or a gain of from 15 per cent to 40 per cent, with less than 40 per cent increase in the native force, all the gains being on native support.

In comparing these figures to discover the growth of the work one must remember that poverty, restlessness, educational zeal, etc., are responsible for the losing of at least 30 per cent of the membership to other fields, but so far as we can discover a large majority of those leaving attend Church. The isolation from educational facilities, railroad and other advantages tends to draw our people to better developed sections of the country. Nevertheless, we believe we have the youngest station to support an entire Presbytery of its own, and healthy growth in every direction that has placed us in many respects ahead of similar sized stations in the same section of country—our statistics often taking third place in the mission, or just after the larger, five evangelist stations.

Mrs. Cameron Morrison, of Charlotte, N. C., who was formerly Mrs. G. W. Watts, has provided for a ten years' program to complete the physical equipment, and the girls' school and the hospital have received material enlargement, the boys' school a good dormitory, two residences for missionaries added, one within the year, and a Bible Class Building is under construction being a memorial for girls by Mr. Watt's home Church, Durham, N. C.

This year our boys' school has shown a marked improvement, enrolling 90 new pupils out of a total of 160. This is due to two factors: first, a first class Christian faculty, harmonious and efficient, turning out boys who have had no trouble in passing entrance examinations into registered schools; and second, the addi-

tion of an industrial department (brass-making), enabling poor Christian boys to earn a part of their expenses.

In the face of a general decline in our Mission of enrollment in boys' school and the insistence that an unregistered school cannot survive, these facts are interesting to say the least. Our girls' school has constantly maintained a place of high regard among the Korean constituency, and the steady growing in attendance and efficiency, together with the success of its industrial work (now caring in part for 50 girls) has amply rewarded the efforts of those who are operating on a budget of \$1,600 a year for 160 girls or from one-tenth to one thirtieth the cost in Church schools in America!

This year has seen the practical completion of the Leper settlement, so far as residences are concerned, and a large part of the lepers from Kwangju have been transferred, as well as many new patients received. The cottages of gray stone bid fair to make it a model leper colony.

The medical work has grown to be one of the largest one doctor plants in the entire country, though it continues to require a subsidy of \$1,800 and handles 60 per cent charity out of a total of about 12,000 cases!

Increasing poverty is largely responsible for a decided decline in native contributions, and the struggle for existence is more acute, probably, in this rich farming district because, in competition with thirty Japanese, more numerous in the South, Koreans are losing their land the only source of income! In spite of this fact, experiments of loaning 10 per cent of the cost of the larger new church buildings in strategic points, (made possible by the interest from a few thousand dollars, given by Mrs. Morrison and Mrs. J. S. Hill, heirs), for the purpose, has not only supplied pastors with manses, and increased the standard of church building, but has stimulated building of better Churches, and has met a remarkable response in meeting the repayment notes, which keep the fund floating within the Presbytery.

It is needless to add that the growth and success of the work is not directly due to the monetary support, but entirely to the blessing of the Spirit upon consecrated prayer and often developed from a misuse of funds, as is invariably true so long as "to err is human," and the human factor is not infallible. Nevertheless we believe the experiment has fully justified the continued confidence imposed; i. e. that an adequate number of workers, with an adequate physical equipment, will under the providence of God, produce stimulated spiritual fruit which fully justifies the investment and glorifies His Name.

J. C. Crane, D.D.
R. T. Coit.

DAVIDSON COLLEGE CHOOSES NEXT YEAR'S LEADERS

Billy Woods, five-year-old son of Prof. and Mrs. W. W. Woods, of Davidson, has been chosen by the class which graduates from Davidson College next June as their mascot during the commencement exercises. He will accordingly accompany the president of the class to all of the activities. The lad's father is a member of the Davidson faculty.

Over 50 per cent of the Davidson College alumni residing in or near five of the large eastern cities attended local alumni club meetings last week. These cities were Richmond, Baltimore, Philadelphia, New York and Boston. Exactly 130 of a possible 240 men attended the dinner-meetings.

Mr. Milton reported that the largest meeting was in New York, when 44 former students of the institution heard an address on "The Davidson of Tomorrow" by Dr. J. M. McConnell, of the Davidson faculty, who was attending that meeting at a special invitation of the New York chapter. Capt. Geo. H. Weems, former head of the R. O. T. C. department at Davidson, but now stationed at West Point, was also an honored guest and extended an invitation to Davidson alumni in that section to the Army-Davidson game at West Point on October 12.

Miss Mamie Epps, who at present is in charge of the teachers' training work at the Farm Life School in Iredell county, has been secured by Davidson College to supervise and direct the primary work for secondary school teachers at the summer school session of Davidson this year. This announcement has followed closely the statement that Miss Estelle Rawls, supervisor of the grammar grades in Charlotte, had been employed for the grammar school phase.

DEVOTIONAL

PLAYING THE PARASITE

David Page

Two business men going down to work on the elevated train one morning were discussing office affairs. One, evidently an executive, told the other about a young man under his direction. "I have talked to him again and again," he said earnestly. "I have said to him: 'You have ability, but you do not use it. You do not perform your work satisfactorily; yet you still want to hang on.'"

The executive did not call the young man a "parasite," but he mentioned the chief characteristic of this pest: it hangs on, drawing out but giving nothing in return.

We are familiar with parasitic forms of vegetable and animal life. In the study of botany we make the acquaintance of the dodder that strikes its roots into the trunk of a tree and saps the life out of its host. Several months ago officials and nurserymen of eight states met in Washington to discuss with heads of the Bureau of Entomology, of the Department of Agriculture, methods whereby the Japanese beetle might be fought. Experts at the Pennsylvania State College have co-operated with a railroad company in sending a special train through the state to aid farmers in the control of wheat smut. The two types of parasite, one insect, one fungus, have caused incalculable damage to the growing food supplies throughout the country.

The word "parasite," in its original sense, means one who eats at the table of another, and in times past the term has denoted men who feasted at the tables of the rich, and who paid their board bill in flattery. They were mere hangers-on, living at the expense of others.

The young man who was the topic of the conversation on the elevated trains was probably unconscious that he belonged to the undesirable company of the parasites. But if all that was said of him was true, he could not be classed otherwise. If he was taking his pay envelope without giving an equivalent return in service, he was an unprofitable guest sitting at the table of society.

We may not agree entirely with all that Elbert Hubbard said, but there is food for thought in the following somewhat exaggerated statement: "To a great degree, so-called society is made up of parasites who fatten and feed upon the industrious and methodical." When a nation becomes overcrowded with unproductive people, there is trouble ahead. For instance, Persia, once a great nation, suffered because too many whose hands were never stained by toil, built luxurious palaces at the expense of the down-trodden laboring classes.

Spurgeon has expressed his splendid contempt for the good-for-nothing: "As vinegar to the teeth, and as smoke to the eyes," so is the sluggard to every man who is spending his sweat to earn an honest living, while their fellows let the grass grow up to their ankles, and stand cumbering the ground, as the Bible says."

Playing the parasite in the economic and social world is full of peril, but the dangers of this are more subtle in the spiritual life. In an English religious monthly a writer who was discussing "Christ's Secret of Peace" said that if a man craves for relief from the torture of an anxious heart, to be set free for better things, Jesus says to him, "Come unto me, . . . and I will give you rest." "But if a man be merely querulous," the writer continues, "and fretting to be rid of disciplinary cares, that he may give himself to the repose of an ignoble sloth, he will find no answer to his quest in Christ. And it is just here that the idle

Miss Eppes is a graduate of the Harrisonburg Normal School in Virginia and Peabody College in Nashville, Tenn. Her postgraduate work was done at Columbia University in New York. Her principal work in the Davidson summer school session will be a primary demonstration class in drawing, penmanship and physical training. Obtaining the services of Miss Eppes and Miss Rawls followed a demand for a practical course in school teachers. The theoretical branch will be in charge of Prof. L. B. Henderson, member of the Davidson faculty:

Charles C. Orr, Jr., of Asheville, was selected president of the Davidson College Glee Club for 1929-1930, with J. H. Ramsenr, of Lincolnton, and J. A. Cannon, Jr., of Concord, as vice-presidents, and R. W. McDermid, of Charleston, S. C., as business manager.

parasites of religion come literally grief. They are disappointed and ease because the faith of Christ has so little to them. In truth, it has given them what they sought—discipline from duty and a lazy rest. Christ no such soul-destroying gifts to give. When Amos, the prophet, exclaimed: "Woe to them that are at ease in Zion he was thinking of those who were ing the parasite. He predicted punishment for men who lived in luxurious and who wished to escape the duties of life laid upon them.—Forward.

"... FOR THAT WHICH SAITH FIETH NOT"

The high cost of living is driving people mad. We are making more than ever before, and spending it faster than we make it. That would be enough within itself, but the worst of the story comes in the fact that we spend our money "for that which fieth not," to use the words of I. Pastor O. C. S. Wallace, of Eutaw Church, Baltimore, tells this story:

My hair stood on end when I read the daily papers that each guest who present at the opening dinner of a hotel in Baltimore would pay ten dollars for the privilege of eating, drinking and wearing his best clothes on that occasion. Why this sudden, tingling, perpendicular activity on the part of the white that usually recline so peacefully on the pate? Because I instantly wondered many Baptists would invest ten, twenty, thirty, forty or fifty dollars in the music and fellowship of that luxurious hour. I had spent an hour or two long before discussing with State Secretary Watts the needs of the work of the Lord and the giving of some of the best saints of the Lord, and perhaps nerves were in an especially lively condition. This may account for the trouble with my hair when I read the aforementioned advertisement.

It is not hard to spend freely or carelessly what we love fondly—pictures or diamonds, dinners, missions or churches.

Such newspaper stories appear every community every day. We do not condemn the mere gathering of our people in delightful social fellowship, but it would be better, we guess, if we return to the good old custom of taining in our homes, about our own sides, rather than almost exclusively expensive hotels and restaurants, often is the case today; but what regret to observe is the wanton with which church people spend money for banquets and dances, gambling bouts, and the steadily decreasing receipts of many so-called churches towards missions, benevolence and Christian education.—Christian

BE THE BEST OF WHATEVER YOU ARE

If you can't be a pine on top of the hill,
Be a shrub in the valley—but be
The best little shrub by the side of the

hill;

Be a bush if you can't be a tree.

If you can't be a bush, be a bit of
And some highway, some happy

make;

If you can't be a muskie then just
bass—

But the liveliest bass in the lake.

We can't all be captains, we've got
crew;

There's something for all of us
There's big work to do and there's
to do,

And the task we must do is the

If you can't be a highway, then just
trail;

If you can't be the sun then be
It isn't by size that you win or fail

Be the best of whatever you are

—Douglass Malloch, in New
Teachers' Journal.

The lovely valleys in which we
our friends and business associates
to be just as verdant and well
as those Sabbath elevations on which
"see no man but Jesus only."—Dr.
dore L. Cuyler.

We have reason to be encouraged
long as we have the Spirit of God
remaining among us to work upon
so long we have God with us to
for us.—M. Henry.

PRESBYTERIAN STANDARD

FOUNDED 1858

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PRESBYTERIAN STANDARD
 Box 868
 Charlotte, N. C.

EDITORIAL

THE NEW DIRECTORY OF WORSHIP

One of the vital matters to come before the General Assembly is the consideration of the new Directory for Worship."

In 1924 the Ad Interim Committee on Amendments to the Book of Church Order directed "to consider a revision of the Directory of Worship."

In 1925, at the request of the former committee a new committee was appointed "On the Revision of the Directory of Worship." In 1926 the report of the Ad Interim Committee on Amendments to the Directory of Worship was received and the committee for continuation for the next year was granted.

The committee presented its report. The General Assembly approved the revised 'Directory of Worship' as amended and recommends it to the Presbyteries."

In 1928 "The vote of the Presbyteries on the revision of the Directory for Worship was taken and referred to a select committee for consideration."

The committee reported back that a large majority had voted approval, but recommended the following action:

"That the enactment of the Directory of Worship be postponed for one year, and that the matter of the Directory for Worship be recommitted to the Ad Interim Committee on 'Optional Forms' for final report in 1929."

The recommendation was adopted. This year the General Assembly took range action. An Assembly can postpone action on amendments to the Book of Church Order that have received the advice and consent of a majority of the Presbyterians, but cannot postpone enactment, because it must know whether the next Assembly will enact and enact" or "disapprove and refuse to enact."

The Assembly of 1928 postponed, it in effect failed to approve and enact.

It is also hard to see just what the Assembly did by recommitting to the Ad Interim Committee.

It was for further perfecting and amending which recommitting usually means, the changes on the part of the committee to take all that has gone before. For the Assembly of 1927 approved a certain paper, and recommended that paper to the Presbyteries.

The Presbyteries gave their advice and consent on that very paper.

The Assembly of 1928 failed or declined to enact that very paper. They then recommended that paper or report to the same committee.

That committee changes or revises the report, it ceases to be the report or paper approved and recommended by the Assembly of 1927, and then receiving the advice and consent of a majority of the Presbyteries. The committee cannot change a word of that report, but they make final report this year. But the recommitting of the report instead

of giving its approval and enactment, really wipe out all that had been done before? Dr. Smoot in his "Parliamentary Principles" says: "If a report is recommitted before it has been adopted by the Court, what has passed in the Committee has no validity, and the whole question comes again before the Committee, as if nothing had transpired concerning it." If the Assembly of 1928 had postponed action then the Assembly of 1929 or any subsequent Assembly could have considered the report with a view to approval and enactment. But when that Assembly recommitted it; that action wiped out the approval of the Assembly of 1927 and the advice and consent of the Presbyteries.

The Committee should bring in a revised and improved report. Then the Assembly of 1929 can study, and if it sees fit, can approve and recommend the revised report.

Then if this received the advice and consent of a majority of the Presbyteries, the Assembly of 1930, if it sees fit, can finally approve and enact.

While we doubt that the Assembly of 1928 realized fully what they were doing, a closer study of the "Revised Directory" shows that it needs further consideration and perhaps revision.

The Committee wrought well. Many of the changes are admirable. But there are some that should be more carefully considered.

When in paragraph 346 and 354 they add in regard to the baptism of infants "some other responsible person" instead of saying some one who has the right to stand "in loco parentis," they open the way for the whole abuse of godparents. That is how the custom of having godparents started. "Some responsible person, not the parent, brought the child for baptism." That clause ought to be changed.

In paragraph 341 pageants go to prayer meeting. When we recall the puerile piffle that is being put off as pageants, we resent a prayer meeting being littered with such stuff.

In 340 and 342 the way is opened wide for our good women to pray in our prayer meetings. If the Church wants this, all right, but did the Church know that it was doing this?

In chapter VIII, while they have introduced much that is admirable, they have put too much of petty detail into our constitution.

We may want to change the name of our "Committee on Religious Education." We may want to abolish our "Workers' Council," without having to amend our standards.

Principles, not petty details, should be found in our Constitution. And then they have taken out here two of the noblest and most useful things in the old Directory where soul-winning and visiting as duties of the teachers go out. And while we are wooing our United Presbyterian Churches, is no time to throw out Sabbath School and replace it with Sunday School.

The lost vestige of "fencing the tables" goes out of paragraph 358.

Any teaching of our baptized children in Creed and Catechism, by way of preparation for admission to sealing ordinances, is left out. They are not even to be taught to pray, for that charge in the old Directory is left out.

Many other defects, most of them of a minor nature might be pointed out.

The New Directory has been recommitted to the Committee. We trust that Committee will bring us in such a Directory, as the great ability of the men having the matter in charge gives us a right to expect. J. M. W.

THE GOAL FOR APRIL

Now that April has come, it is hoped that no one of our Sunday Schools and our organizations for Young People shall be allowed to forget that this is the month for their contribution to the Student Loan Fund. New literature, which has come from our Committee of Christian Education and Ministerial Relief, furnishes material, the reading of which, will warm the heart and brain of any boy or girl who loves the Master's kingdom. For—ignorance begets lack of interest. Living pictures of what boys and girls feel, suffer, yearn for, must be presented in detail.

Years ago, a story telling woman gathered each Sunday afternoon a group of boys and girls of the junior ages and told them missionary stories. The telling of these stories naturally involved a vivid color scheme of the customs and religions of heathendom. Some of the children went home and told their mothers. One mother, the wife of a fairly prosperous business man, said "Where in the kingdom did she find out about that?" at the same time sending a request to be permitted to attend these narrative gatherings.

The question, "Where in the kingdom, etc?" was easily answered by the advice to read her missionary magazine, study-books and some biographies of missionary heroes. So let us read, think and pray.

Just now a strong presentation of the educational work of our church is being made. The need of trained leaders has never been more pressing. Young People's organizations should avail themselves freely of the literature sent out by the Committee of Christian Education and Ministerial Relief. Programs of beauty and power can be made from such leaflets as "To the Uttermost Parts of the Earth," which shows how one radiant spirit, compelled to stay at home, was used to send light and healing to remotest regions. It is in the form of a playlet and can be presented with few rehearsals.

There are many others, too numerous to mention. "What a Man's Hand is to Man," is a story of gripping and tender interest; it shows how bereavement so wrought upon a man's heart that the veil of a self-centered life was torn away and his sturdy manhood flung itself into the field of Christian education, giving it freely to boys and girls who were longing for a larger horizon. Among the most enlightening and convincing leaflets are those from the pen of Dr. Henry H. Sweets himself, setting forth the present needs, giving figures and other cogent facts.

At this writing, news has come of a great flood in the south where three hundred and fifty school children are marooned on the second floor of a building, panic stricken and beyond the control of their teachers. The thought of their terror and of the suspense of their parents finds an answered pang in the hearts of all, not utterly indifferent. To-day we can visualize a far greater number of boys and girls, who are summoning us to open for them the avenues of knowledge and training in the realm of preparation for the service of the great Head of the church. Shall we bar from this realm any of the applicants already enrolled and begging for opportunity?

May the Young People and the Sunday Schools sound a call so piercing that the whole church may be aroused to its privilege of sending them forth to a world of thought and effort.

Hard times? Yes, but miracles of giving have been achieved by a vision of beauty and an inflexible purpose. This kind of purpose looks toward the goal and spurns obstacles out of the path. As another writer has said, suppose we should find that we have excluded from service a Livingstone of a Mary Slessor! By our own selfish absorption, too! At least let our gifts be somewhat in proportion to what all of us, young and old, spend on ourselves and our indulgences. And—don't let's call it the widow's mite!

M. J. W.

THE ASSEMBLY'S TRAINING SCHOOL

The General Assembly's Training School for Lay Workers has a catalogue that is a fine piece of work, just as the students they turn out each year.

The story of this school, its wonderful growth since 1914, reads like a fairy story, but as in life's fairy stories it never ends, but goes on each year growing larger and doing better work.

It has a fine faculty, and its graduates scattered over the Church, are adding to its reputation.

These are great days in which we live, and each year we are the more impressed by what study in Church work this age is witnessing.

DEPARTMENT OF SYNOD'S WORK

CONDUCTED UNDER THE AUSPICES OF THE COMMITTEE OF TWENTY-SEVEN APPOINTED BY SYNOD TO PROMOTE ITS ACTIVITIES

REV. A. D. P. GILMOUR, D.D., *General Chairman*
Wilmington, N. C.

Synod of North Carolina

REV. E. E. GILLESPIE, D.D. *Executive Secretary*
P. O. Box 1124.
Greensboro, N. C.

PROPOSED ANNUITY PLAN—I

Rev. R. W. Jopling

a copy of the Annuity Plan which has been prepared and sent out by the Executive Committee of Ministerial Relief. The authors invite "constructive suggestions." I have accordingly made my suggestions in private to the home office. They have produced the desired results. Therefore I now voice criticisms before the whole church. I am proceeding to do this, but I cannot in good conscience keep silent. If the plan is sound, no criticism can harm it; if it is not sound, it ought to be criticised until its defects are discovered and corrected. In that belief I proceed.

What is the Proposed Annuity Plan? Omitting technical details it is this: Each minister of our church is to contribute into the treasury of the fund two and one-half per cent of his annual salary and each church is to contribute into the treasury seven and one-half per cent of the annual salary paid each minister. When a minister shall have completed 35 years of active ministry, when ten per cent of his salary shall have been paid into the treasury for 35 years, and when the minister shall have reached the age of 65 years, then he may retire on an annuity of one-half of his average salary for the 35 years of his active ministry. If his salary has averaged \$1,000 a year, his annuity will be \$500; if his salary has averaged \$1,200 a year, his annuity will be \$600.

What if there is any default in the payments to the fund, the annuity shall be proportionately reduced.

What if the minimum annuity shall not be less than \$200 a year?

What if those in charge of the fund shall have authorized a maximum annuity which shall not be more than \$2,000 a year?

What if a minister, whose dues have been paid for a year or more, is permanently disabled before he has served in the active ministry for thirty-five years, shall he receive a minimum annuity of \$600 a year? If his salary shall not be over 40 per cent of his average salary for the last five years, or 50 per cent thereof, he has served, next preceding his retirement. If his salary was \$4,000 per year, his annuity will be forty per cent of this, or \$1,600, whereas the annuity of a minister who has served on for 35 years and fulfilled the other conditions, will be 50 per cent of his, or \$2,000.

What if a minister retired on 40 per cent of his previous salary and another minister retired on 50 per cent of his previous salary, with no other conditions? Why is one minister to receive more than another? Why is one minister to receive more than another? That is what I do not understand about this plan. That is what its sponsors have failed to explain to me. That is what with all my disapproval. It seems to me to provide the least for those who would naturally need the least, and the most for those who would naturally need the most.

What if the reasons which have been presented in favor of the plan. They claim:

1. It is "practically impossible" to guarantee a minister the same annuity. I do not remember the same annuity for all, though I think that preferable to an annuity in proportion to salary, as provided in this plan. Why is it impossible to guarantee the same annuity to all? Mathematically or actuarially practically? By no means. Others do it, as we shall see. Do our churches balk at it? No. Do ministers of small or medium salary object to it? It would increase the annuity of the former and decrease that of the latter. Then the only ones who object to it are those ministers who receive large salaries. Do they object? I cannot believe they would not object to receiving an annuity of something less than \$2,000 so that their aged brother ministers might receive an annuity of something more than \$600. The Anglican Church has adopted an annuity plan whereby every minister upon retirement shall receive a flat annuity of £100 sterling. I have a clipping from the *Times* which states that the California Teachers' Association has adopted an annuity plan whereby every teacher pays into the treasury a percentage of his salary, and every teacher upon retirement receives the same annuity. It was that every teacher upon retirement should receive an annuity in proportion to previous salary, and the proposal was voted down on the ground that it was adopted primarily for the benefit of those in the country whose salaries were small and needs were therefore greater. Shall ministers of the gospel have less consideration for their aged fellow ministers than school teachers for their aged fellow teachers? If we are to hang our heads in shame, let us be able and consecrated men have approved

the plan and that similar plans have been adopted by most of the leading churches in America. That is true. I have a copy of the plans of these other churches. These facts are only presumptively in favor of the plan, not at all conclusive. We follow no man or set of men blindly. The plan no matter by whom approved or adopted must stand or fall solely upon its merits. I shall consider it upon its merits later.

2. That when similar plans have been adopted by other churches, they have led to a great "leveling up of salaries." The only church in America which has a plan like this in full operation is the Protestant Episcopal. They inaugurated their annuity plan in 1917. In 1925 they put on an entirely separate and distinct drive to increase the salaries of their poorly paid ministers. According to a letter from one of their number the salaries now paid their ministers vary from \$1,600 (without manse) to \$20,000 (with manse) per year. Not much leveling up of salaries there. We have been trying to level up salaries for some years, yet there seems to be greater disparity between the salaries paid our ministers today than ever before. The sponsors for this plan have informed me that the salaries now paid our ministers range from \$800 to \$12,000 per year. I fail to see anything in this plan calculated to level up salaries. In any event it will be time enough to consider the adoption of an annuity plan which provides that each minister shall receive an annuity in proportion to previous salary, AFTER the salaries have been leveled up, not before.

3. That the salaries of our ministers are unequal, then "why should not annuities be unequal, too?" The sponsors for this plan agree that the present disparity in the salaries is an evil and speak favorably of "leveling up salaries." Is it right to make an acknowledged evil the ground for perpetrating another evil? It is quite a different matter for one church, being rich, to pay its pastor a large salary and another church, being poor, to pay its pastor a small salary, on one hand, and on the other hand, for the General Assembly, which is over the whole church of which all our ministers are members, to deliberately plan to hand out one of her ministers in old age an annuity of \$2,000 and to cut off another of her ministers equally faithful and equally or more needy with an annuity of \$600. Each church is a corporate entity, free to pay its own minister as much as it will or can, and Presbytery concurring. Some churches are able to pay more, others less; some ministers having more dependents need more, others less; it costs more to live in some places than in others; the scale of living demanded in some pastorate is more expensive than in others. But the difference between the needs of our aged ministers does not vary in proportion to previous salary, or in proportion of \$2,000 to \$600 per year. The General Assembly, as a corporate entity over all our churches and all our ministers, must make an equitable distribution of the funds in her treasury, from whatever source derived, and must see to it that the needs of every minister are supplied before she distributes largesses to others above their needs. Everybody knows that \$600 is not enough to supply the barest needs of a minister and family in these times.

4. That the cost of living varies in different places, so that the salaries and the annuities should vary too. This argument has been practically answered in 4, above. The cost of living does not vary in direct proportion to the salaries received and the annuities should not do so either.

5. That all sorts of plans for the care of our aged ministers have been tried and have failed, that our pathway is strewn with their wrecks; that this plan is business-like, has been approved by the ablest actuaries in America and will succeed. Therefore it ought to be adopted. Other plans have not been a signal success, but it was not the fault of the plan, but of the manner in which we operated it. We never pushed the plan with sustained zeal and determination. The purpose of the plan being to care for aged ministers our ministers felt a natural hesitancy in pushing it, our laymen did not take the lead, and so the cause suffered for want of leadership. This much is true of the old plans: The funds received through them were equitably disbursed to the beneficiaries in proportion to their respective needs. That is more than this plan proposes to do, and the fact that it does not propose to do that ought to kill it.

6. These six reasons have been advanced in favor of this plan by its sponsors. Note the fact that in so far as support for this plan is concerned, the Bible might as well never have been written. It is not so much as mentioned even once. Why? I do not know, unless it be that no support for it can be found there.

I have tried in vain to find some passage of Scripture with which to bolster up this plan. A recent writer in cold blooded fashion applies the saying of Jesus, "Unto him that hath shall be given. . . but from him that hath not shall be taken away even that he hath," to the inequalities in the salaries paid our ministers. He says that God calls all sorts of men into the ministry, that the church ordains them and sends them forth, that every one has a fair chance, that every one finds his own level, that if one's salary is small, it is proof that one is a poor preacher and he has no one to blame but himself, that the church

has no further responsibility. Jesus wherever He uses this saying applies it to people who had the opportunity and the duty to believe and serve God and be saved, but who were unfaithful, and so lost both salvation and the opportunity of obtaining it.

Our poorly paid ministers stand not in the place of the one-talent man, but in the place of the two-talent man who was as highly commended as the five-talent man. There is nothing to show that our poorly paid ministers are not as consecrated and as faithful in the use of their gifts for God as the most talented among us. I mention this lest some one might try to apply this Scripture in support of this annuity plan.

So much for the arguments used in favor of the plan. In our next paper we take up the plan on its merits.

THE PROPOSED ANNUITY PLAN—II

Up to this point we have been considering the arguments presented in favor of the annuity plan. We now consider the plan on its merits.

Our church gets its creed, polity, life, everything from the Bible. We accept it as, "The only infallible rule of faith and practice." We are strong on the headship of Jesus Christ over all things to the church." It follows therefore that any plan, annuity or other sort, adopted by the church, must be in harmony with the Bible, and that the burden of proof that this plan is in harmony with the Bible rests squarely upon its sponsors. This they have been urged to do, but so far no attempt has been made in this direction.

We now take up some of the underlying principles involved in this plan. What are they? They are:

1. That the need of an aged and infirm minister has nothing to do with the annuity he should receive; that it is right for the General Assembly to retire two aged ministers equally needy, one on \$2,000 per year and the other on \$600 per year.

2. That the church as a corporate entity after guaranteeing to some of its ministers an annuity of \$600, has no further responsibility for them.

3. That each minister himself and the particular churches he serves during his active ministry are (above \$600 per year) alone responsible for his maintenance in age and infirmity.

4. That a minister's worth to the church is in direct proportion to the salary he receives during his active ministry, and hence the church's obligation to him is in the same proportion.

These principles are clearly seen in this plan. Are they all or any one of them in harmony with the Bible? No, not one.

We next note some doctrines taught in the Bible which seem to bear on the subject in hand.

The Bible tells us (1 Sam. 30:21-25) that David, some 3,000 years ago, decreed that men who started in pursuit of the enemy and fainted by the way, should receive of the spoils share and share alike with those who pressed on, defeated the enemy and captured the spoils. That would seem to teach that a minister whose strength failed before he had served for 35 years, should be treated in the same manner as one who had served on to that limit. He gave his all, whether God gave him strength for 3 or 35 years; no man can give more. The Bible does not countenance discrimination against him because his strength failed, but this plan does.

The Bible further teaches us that we are each one part of one organism, that we are members one of another, that when one member rejoices, all rejoice; when one suffers, all suffer; that the strong should help the weak, the rich should help the poor; that those who have should give to relieve the distress of those who have not. The Bible certainly seems to make a man's NEED the measure of the care the church should take of him. Jesus in the parable of the Good Samaritan (Luke 10:30-37) shows the Samaritan rendering first aid on the spot, taking the unfortunate man to an inn, caring for him in person until he must needs depart, on leaving, giving money to the inn-keeper and saying to him, "Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee." Take what sort of care of him? Adequate care, whatever care he needs. Certainly that is the meaning. At Pentecost when distress arose among the early Christians, and those who had possession sold them and brought the money to the apostles, what did they do with it? Distribute to every one in proportion to previous salary? No. Distribution was made unto every man according as he had need. Acts 4:35. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 3:17. The NEED! the NEED!! the NEED!!! That is the Bible basis and measure of the aid to be rendered to every man. That is the spirit of the whole book. Yet this annuity plan does not consider a man's need at all.

Three ministers of the Presbyterian Church in the United States went down from Jerusalem to Jericho. One fell by the wayside permanently disabled. Along came the Secretary of Ministerial Relief, representative of the whole church, and saw him. Whereupon the secretary took out his books and looking up the poor fellow's record, noted the fact that he had not served for 35 years and had not reached the age of 65, also that his dues had all been paid to date. He then calculated his average salary for the past five years and

WOMANS AUXILIARY

Woman's Auxiliary, Presbyterian Church, U. S.
270-277 Field Bldg., Saint, Louis, Missouri.

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PRESBYTERIAL DATES

Medical, Presbyterian, meeting place, date, to literature is to be sent:

—Louisville, Louisville, May 1-2, Mrs. E. S. 1st Pres. Church, Louisville, Ky.
—Red River, Bastrop, April 18-19, Mrs. J. S. care Mrs. Emily Clark, Bastrop, La.
—Carolina—Concord, Hickory, April 24-25, Mrs. Yoder, Hickory, N. C.
—Carolina—Wilmington, Faison, April 3, Mrs. Baker, Faison, N. C.
—Dallas, Vernon, April 23-25, Mrs. T. P. Lister, Pres. Church, Vernon, Texas.
—El Paso, Midland, Tex., April 16-18, Mrs. Anderson, Midland, Tex.
—Lexington, Lexington, April 24-26, Mrs. T. Bell, Lexington.
—Potomac, Washington, D. C., May 1-3, Mrs. Steele, 4508 Roland, Baltimore, Md.
—Virginia—Greenbrier, Minton, May 1-3, Mrs. Abbott, 403 James St., Hinton, W. Va.
—Memorial, Central Louisiana, Scotlandville, La., Mrs. J. W. Rice, Box 35, Scotlandville, La.
—Louisiana, Lake Charles, April 15-17, Mrs. Williams, 830 Hodges St., Lake Charles, La.

YOUNG PEOPLE

Study: "When Morning Gilds the Skies."
Gathering hymn, with its spirited refrain in every line, attracts us by its unusualness. It is a transposition of an old hymn, and is probably very similar to the Roman historian, tells us that the Christians meet in the morning and evening, and sing praises to God.
"What greater message is there than 'May Jesus be Praised!' when we praise Him, not only with our lips but with our lives?"
President's Message.
"In the Garden."
"What are some thoughts we might have about God in our lives?"
Proverbs, Ps. 25:8.
Isaiah, Jas. 1:17.
Psalms, Ps. 147:11.
Isaiah, John 1:14.
Matthew, Matt. 22:37.
Knowledge, I Cor. 2:9.
Faithfulness, Josh. 21:45.
Justice, Rev. 15:3.

A Prayer

O, little bird that knows no strife
Teach me to live a peaceful life.
In work, in play, in leisure hours
Your song is heard in leafy bowers,

O, little bird, teach me to sing
Forgetting what the day may bring,
Help me to live and love and be
Calm, hopeful, through adversity.

I met God in the morning
When the day was at its best,
And His presence came like sunrise,
Like a glory within my breast.

All day long the presence lingered;
All day long He stayed with me;
And we sailed in perfect calmness
O'er a very troubled sea.

Other ships were blown and battered:
Other ships were sore distressed;
But the winds that seemed to drive them
Brought to us a peace and rest.

Then I thought of other mornings
With a keen remorse of mind,
When I too had loosed the moorings
With the Presence left behind.

So I think I know the secret
Learned from many a troubled way
You must seek Him in the morning
If you want Him through the day.

Ralph S. Cushman.

GROUP CONFERENCE—FAYETTEVILLE PRESBYTERY

The Group Conference of District No. 7 of the Fayetteville Presbytery was held at Elise, N. C., Church and a large delegation of women represented the Auxiliaries of the different Churches of the District.

Miss Sara Williams, Secretary of Elise High School, asked that each delegate contribute toward a pantry shower for the school and a generous response was made to this appeal.

In addition to the general offering; which is usually used to defray the expenses of the Foreign Missionary's journey to the Conference, but upon this occasion that was paid by our president, Mrs. W. M. Fairly, in order that the general offering be given to the school. Three purses were sent to the School from the Auxiliary at Carthage, and at Cameron and from one of the school's best friends, Mr. M. McL. McKeithen, of Cameron.

The welcome address was made by Miss Flora MacDonald, president of the hostess Auxiliary in her wholehearted cordial way with words most fitting.

Miss Isabelle MacLeod conducted a beautiful devotional. The lesson taught by our Saviour to Mary and Martha, setting forth the value of hospitality in the home without "Much Serving."

Mrs. W. M. Fairley gave a fine address on the work and explained many problems.

Miss Mary Sherwood MacDonald of the Elise faculty gave one of the most helpful talks of the day on "The Duties of the Circle Chairman."

Mrs. R. A. MacLeod, Miss Aureade Fry and Mrs. Grissom favored the Conference with a beautiful song.

Mrs. G. H. West, made a fine talk on "Assembly's Home Missions."

Miss Lucile Purcell told of her work as Secretary of Foreign Missions the subject which was interesting to all and at the closing she asked that prayer be made for Rev. and Mrs. Charles W. Worth and their three children. Mr. Worth until recently was pastor of the Carthage Church. It was with deep regret that they gave them up to return to their work in China.

Mrs. Lacy Buie made a fine appeal for "The White Cross Work."

The ladies served our lunch in the dining room of the school and as we entered we felt that we were at a dinner party, so attractive were the tables with their linen and silver and center pieces of beautiful nasturtiums glowing with color.

Such as feast as we had! Chicken salad, pickles, wafers, sandwiches and coffee and cake, all was delicious and we ate like school boys. It was hard for Mrs. Fairley to get us back to the Church, but she finally did, when Miss Elizabeth Ray played a couple of selections.

Rev. R. A. McLeod, pastor of the hostess Church and Bible teacher at Elise school conducted the devotional, which was very fine. The subject was "Religion in the home." The family altar was the paramount thought of his message.

Miss Kate Sutton and Mrs. A. S. Cromartie made reports on their work, for lack of time Mrs. J. A. Jones' talk was not given and Mrs. Suttentfield and Mrs. W. M. McLeod could not be with us on account of sickness.

Miss Lena Fountain, of Korea, a lovely blonde in her twenties, was as beautiful in her Korean costume of blue and white silk, as was her message. Surely her radiant face was lighted with that light of Jesus, as she made her appeal.

Mr. Stuart Evans made a fine appeal for Elise High School. The hour had grown late and many of the delegates had to start home so failed to hear it, we regret to say.

A report of the Conference was given by Mrs. Edwin A. West, chairman of the registration committee.

We hope that some good was wrought for the Master on that day, but there is not a woman in the District who does not remember the day with a heartache, as it brought sorrow to two of our most outstanding and best loved members.

At noon the beautiful old home of Miss Isabelle McLeod, lady principal of Elise High School, was burned to the ground.

Just as the day was fading into night a dense fog settled over the country and there was an automobile accident, the result of which the beloved brother of Miss MacDonald, of the faculty of Elise School, Mr. C. N. MacDonald, was taken to be forever with his Saviour.

It is only when we remember that God's wisdom is infinite that we can bow in submission to his mysterious way.

(Mrs. C. A., Jr.) Mary K. Prevost,
Chairman of District No. 7.

LIFE CHALLENGES FROM THE RISEN CHRIST

Bible Study for 1929-30

This little book is just what the name implies, real challenges from our Risen Lord, challenges that will stir our women to greater things in His name. Miss McCaughey has divided the book of Acts into 12 lessons. The division is based upon "Pivotal Events," and in this way the whole book is covered in a complete and most interesting way. The outlines are clear, to the point, and very easy to follow. They are practical in every way, still the spiritual appeal is strong indeed. I feel confident that the "personal application messages" at the close of each lesson will long be cherished in the hearts of our women for the practical and real uplift they bring.

(Mrs. H. C.) Lola C. Murphy.

LAURINBURG AUXILIARY REPORTS

The Woman's Auxiliary of the Presbyterian Church of Laurinburg, N. C., held its annual March meeting Monday afternoon, March 18, which closed the church year 1928-1929. After the minutes were read and a few preliminary arrangements were made relative to the Presbyterial, Mrs. M. J. McQuire most fittingly

expressed the appreciation of the Auxiliary to our president, Mrs. George F. Avinger, who has so willingly and capably led the Auxiliary through its most successful year.

The treasurer, Mrs. D. C. McNeill's report, surpassed any in previous years. The total contributions for the Auxiliary were \$5,966. This amount shows an increase of \$2,329 over the preceding year and an increase of \$716 over any previous year since its organization in 1920. The sum given to the Sunday School building amounted to \$2,000, and to foreign missions \$927. The Auxiliary is very grateful for this excellent report.

Each secretary of the different causes gave a most interesting report of their work during the past year. They stated what had been accomplished in their particular fields.

The circle leaders also made a report of their work. Each leader gave an account of any outside activity in which they had been engaged. They reported their average attendance at the circle meetings and thanked their members for co-operating so splendidly.

It was announced that circle number 6 was the banner circle, having had the largest average attendance at the circle and Auxiliary meetings. Twenty-five dollars was awarded them which was included in their contributions.

Mr. A. R. McQueen gave a most inspiring talk to the Auxiliary which was a challenge to service. He congratulated the Auxiliary on their reports and pointed out not only the possibilities of service in our contributions but the fact that the members themselves had been benefitted. Through service he stated there is spiritual growth.

Mr. Craig was in charge of the installation services for all the new officers. In a short talk he impressed them with their responsibility as leaders and their privileges for service. He asked the officers to stand and pledge their loyalty to the church and to their new leadership. The other members of the Auxiliary pledged to co-operate with these leaders in every possible way. This simple ceremony was most impressive, inspiring each leader to earnestly serve.

The Auxiliary officers for the coming year are: President, Mrs. Peter McLean; vice-president, Mrs. M. J. McGuire; secretary, Mrs. Quinn Covington; treasurer, Mrs. D. C. McNeill.

The total attendance was ninety. The average attendance at these meetings during the year was 79.

The meeting was dismissed with a prayer by Mr. McQueen, which concluded the record for this church year. Every member may justly be proud of the record made and grateful for her privilege in making this report possible.

The Laurinburg Presbyterian Church will entertain the Fayetteville Presbyterial April 9th and 10th. The delegates are asked to send their names to Mrs. D. McNeill, Jr., as soon as possible.

Secretary of Auxiliary.

WOMAN'S AUXILIARY AT SALISBURY

The Auxiliary of the First Presbyterian Church of Salisbury, N. C., for the past year has presented a blue ribbon at each meeting to the circle having the largest attendance with the promise of a party at the end of the year in honor of the circle winning the most blue ribbons. Circle 5, Mrs. R. W. Walker, chairman, proved the winner, having secured five blue ribbons. On Friday evening, March 8th, a party was given in their honor, which proved one of the most enjoyable affairs ever held by the Auxiliary.

In the church hut, which was a bower of green and yellow, the arriving guests passed down the receiving line of circle five and each took her seat in the section of chairs reserved for her circle. The program opened with a clever group song written in honor of circle 5, after which Mrs. F. B. Gwin, Auxiliary president, congratulated the honorees in a witty little speech and Mrs. Walker responded. Each circle then contributed something to the entertainment of circle five. Circle one read a sonnet, after which the small daughter of one of the members, in a cunning, old-fashioned costume stepped out, bearing a huge hat box. From this she presented each member of circle five with a bright colored crepe-paper Easter bonnet and an old-fashioned nosegay.

The high school girls' circle put on an amusing stunt: "The Smith Family Crosses the R. R. Tracks" and a beautiful reading by one of their members.

Circle six contributed an amusing reading, "It's nothing to laugh at as I can see," by a tiny tot and a St. Patrick's day dance by another little girl.

Circle four gave a toast to number five and the business girls' circle had the honorees run a relay race, in which they donned coat, hat and Bible, walked to the Auxiliary and removed them, amid much laughter and excitement.

The home circle conferred upon each member of circle five the order of "The Golden Daffodil," and the college girls' contributed a piano solo.

Circle five closed the program with two eloquent tributes to the loyalty and faithfulness of No. five.

After more songs and a general mix-up, delicious refreshments were served. Circle five were served at a beautiful decorated honor table, where, with their bright bonnets and bouquets they looked like a bed of radiant flowers.

This party not only closed the year with a splendid spirit of good fellowship, but over and over members were heard to remark, "One thing sure, my circle is going to win in attendance next year."

CHILDREN

EASTER VISITORS

Easter Eve and Mr. Appleby, the pet shop, was closing up for the day. It was a good thing for the owner because he was not a prophet, because he did not know what was going to happen on the dusk of Easter Eve and on the morning of Easter Morning, he would not have been quite so cheerfully.

It had been a very brisk business and Mr. Appleby had sold a number of furry little bunnies, yellow chicks and ducklings. But bunnies were popular for their large families and he had a windowful of little and big bunnies about nibbling at carrots.

Mr. Appleby was getting into a bad light, all innocent and ignorant as he was going on at his shop, a taxi-cab touring car right on its radiator was really more like a smack on the nose. The touring car was surprised. It bounced away from the taxi, turned completely around and drove backwards into the big window of the pet shop belonging to poor Mr. Appleby.

In a minute a very frightened rabbit came limping out of the cab, followed by two or three or four angry bunnies of the touring car. A cop who had just seen the crash came running to the scene and blew his whistle as he ran. But the children were not interested in what they saw.

The legs of the rabbits are far more interesting than while. There were four large rabbits, six middle-sized rabbits and fourteen little rabbits. When the touring car crashed into the window, the rabbits scattered in all directions, but they all got into the pet shop as there was a partition. They dodged the chairs and burrowed in the straw, and when the cop arrived, they had a good whiff of fresh spring air and then jumped out of the broken window.

In Pittsburg, from the Mayor's office that there were twenty-four rabbits running the city streets.

In excitement, the rabbits all got to the corner where the accident happened, and following Old Granddaddy Lopear they all went hippity-hop.

Old Granddaddy Lopear wasn't exactly a highbrow, in fact, he was any more sense than he looked for. He went solemnly up the street in the direction of a nice lawn around the corner of the house, where the grass was green. The other rabbits followed him because that was easier than thinking of going to go.

It happened that the house on the corner belonged to a family named the Joneses. Nancy Jones was eight and too young to be in the Easter rabbit. Billy was five and still believed. Nancy was thirsty that night, and being a child, she got up and got herself a drink, not disturbing anybody else. There was a little balcony outside her room and after her drink, Nancy stepped out on her balcony.

She looked up at the sky. Then she looked up and down the dim quiet street and there was a street light right in front of the house and something under it caught her eyes. She leaned over and stared. Lots and lots of rabbits were marching along the street! She had never heard that child gasp while she just stood and stared, and Old Granddaddy Lopear turned around on the lawn (of course, she didn't see Granddaddy Lopear), when she turned in, she ran swiftly into the house.

She got into a crib in the corner of the room and Nancy rushed over to him and pulled him by the arm.

"Quick! Wake up! Wake up! Wake up! Easter Rabbits!" she said, "quick! Wake up! Wake up! Wake up! Easter Rabbits!"

He was half asleep as he tumbled out of bed and padded behind his sister's door. "My, how he rubbed his eyes when he saw the lawn dotted with white rabbits!" said Nancy softly to her hands. "I saw 'em marching down the street!"

"Down and catch some," said Billy, and he replied his sister anxiously.

They were even supposed to be seeing the rabbits. They'd go away without leaving any tracks. Children watched in silence for the rabbits to creep happily to bed.

Next morning, of course, they told their mother and Big Sister Ann about the rabbits they had seen, but Nancy could see



(To be colored with paints or crayons. Whenever you come to a word spelled in CAPITAL letters use that color.)

Here are YELLOW-haired Susie May and her little friend BROWN-haired Teddy.

"Happy Easter!" cries Teddy. "Look at my PURPLE straw Easter basket with a YELLOW chicken in it and five colored eggs." The eggs are RED, BLUE, GREEN, ORANGE (use RED and YELLOW mixed) and YELLOW. The chicken has a RED comb on its head.

"Look at my BROWN bunny and his colored eggs! The eggs are RED, YELLOW, BLUE, ORANGE, PINK (use RED lightly) and PURPLE. The basket is BROWN."

Susie May has a PINK frock banded with light GREEN ribbon. Her slippers are PINK also and the string of beads about her neck.

Teddy wears a TAN (use BROWN and YELLOW mixed, lightly) blouse with White collar and cuffs and a RED tie. His trousers are dark BROWN so are his shoes.

Both children have PINK cheeks and RED lips.

The flower pots are BRICK color (use RED with a touch of BROWN) and the one directly over Susie May's right shoulder is BLUE with GREEN leaves;

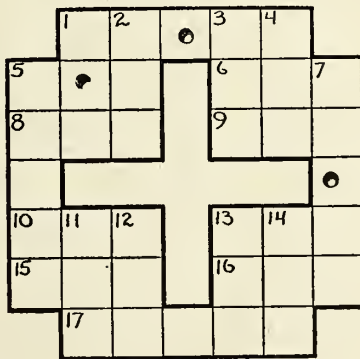
the lilies are White with YELLOW centers and GREEN leaves; the tulip comes next, it is RED with GREEN leaves; the next flower is PURPLE with GREEN leaves and the last tulip is YELLOW with GREEN leaves. The floor is made of GREEN and White tiles and you can see the BLUE sky out of the window almost to the floor, for it is the sun parlor.

Paint the border of this picture PURPLE and the lettering a very bright ORANGE color.

Susie May and Teddy wish everybody a very Happy Easter.

PUZZLE CORNER

Junior Cross-Word Puzzle



Horizontal

- 1. Quadruped
- 5. Sailor
- 6. Consume
- 8. A lyric poem
- 9. Mistake
- 10. Fixed
- 13. Boy's name (short)
- 15. Golf term
- 16. Poisonous snake
- 17. Farm for grazing cattle

Vertical

- 1. Owned
- 2. Metal in natural state
- 3. Look
- 4. Organ of head
- 5. Roasted bread
- 7. Homeless wanderer
- 11. Contraction of "ever"
- 12. Beverage
- 13. Pouch
- 14. Tree

Enigma

I am composed of nine letters. My 6-3-1-4-9 is not strong. My 2-8-7-5 is filled with water. My whole affords us much fun.

Beheading Acrostic

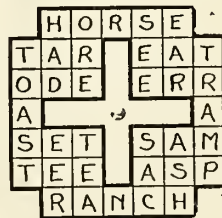
- Behead a happening and leave an opening.
- Behead a commotion and leave to act.
- Behead part of a window and leave poor health.
- Behead a vehicle of locomotion and leave falling moisture.

Behead Paradise and leave an animal's lair.

Behead a loud bellowing and leave an implement to propel a boat.

The letters beheaded form the name of a Spring Festival.

PUZZLE ANSWERS



ENIGMA—Frail, Pool

APRIL FOOL
BEHEADING ACROSTIC
Event, Ado, Sill, Train, Eden, Roar
EASTER

THE GRAMMARLOG BOY

Dad says *between* is right for two; *Among* is used when there are more. We share the cake *between* us two, Divide the fruit *among* the four.

I done, you knowed, he come, they seen. All break the grammar's well-known law.

And I must say *I did, you know,* And likewise use *he came, they saw.*

"*Tain't so,*" he says, is even worse, I ought to say "*it is not so.*" And that is why I write this verse, So all my little friends may know.

CHURCH NEWS

SAD DEATH OF MRS. E. C. CALDWELL

Mrs. E. C. Caldwell, wife of Dr. E. C. Caldwell, of Union Seminary, was accidentally killed on April 2, when their car was struck by a fast express. Dr. Caldwell was also seriously injured. The car was demolished.

The Standard offers its deepest sympathy to Dr. Caldwell with prayer that he may recover without permanent injuries.

PERSONAL

The Standard extends sympathy to Dr. D. Clay Lilly, of Reynolda Church, near Winston-Salem, N. C., in the accidental death of his five-year-old grandson, James Foster. The child was riding with a young lady guest in Dr. Lilly's home, when their car collided at a street intersection with a public cab.

Mr. J. M. Allardyce, of San Antonio, Texas, is visiting in Mecklenburg Presbytery. Mr. Allardyce, who is a retired merchant of San Antonio, visited our Mexican fields at his own expense, and is travelling through the churches in the south giving accounts of his observations. He has already been in the Tenth Avenue Church and the Sharon Church, and has engagements in several others around Charlotte.

Mr. Allardyce is also interested in personal evangelism, and by the use of prayer lists in connection with his talks on individual work with individuals, he seeks to awaken the laymen to a deeper concern for this important feature of Christian service.

Mr. Allardyce will attend the meeting of Mecklenburg Presbytery at Steele Creek, April 9, where he will make a short address on the subjects he is so deeply interested in.

NORTH CAROLINA

Durham, Trinity Avenue Church—The pastor of this church, Rev. Geo. L. Cooper, announced eight members received Easter Sunday. Thirty-nine were received the past year. A few weeks ago this church had a special service arranged for the young people and were fortunate in securing Mrs. Hazen Smith, of Duke University, as speaker. She brought a helpful and inspiring message.

Fayetteville First—In this church, of which Rev. F. C. Symonds is pastor, the Auxiliary report for the year tabulated 278 women as members, 658 trays sent to homes of sickness, 693 gifts of flowers, a budget of \$3,300.00 subscribed, and 4,547 visits made in interest of the church.

The Men of the Church were used as the canvassers for church pledges recently made and during the preliminary meeting held Thursday night, March 21, they made their own personal pledges which totalled \$6,000.00.

Virginia Smith, Church Secretary.

The Presbytery of Fayetteville will meet in its two hundred and thirty-second stated meeting in the First Presbyterian Church, Red Springs, N. C., on April 23, 1929, at 8:00 p. m. R. A. McLeod, S. C.

Tarboro — The Howard Memorial Presbyterian Church has just closed a year of progress and many blessings. Our pastor, Rev. T. L. Harnsberger has delighted our hearts and he has been able to see the work prosper in his hands. There has been no special series of services for bringing in a harvest of souls, but a steady increase in membership is noticed. Twenty additions on profession of faith and twenty by letter from other churches during the year. There has been a remarkable growth in numbers as well as zeal and interest in the Sabbath School. It is well graded with a fine corps of teachers under a consecrated young superintendent who is putting real life and spirit into it. Each Sabbath morning fifteen minutes before the opening hour, the teachers and officers with the pastor meet for prayer and this has proven an energizing force in the work. The local mission points have splendid, live Sabbath Schools carried on by representatives from our church. There is also enthusiastic attendance at the preaching services of these missions.

The Young People's Work is in a thriving condition. Attendance is much larger than ever before and each member takes an active part in the splendid programs, showing genuine interest. The young people of our church are developing a wonderful Christian spirit which is telling in their daily life.

The Junior Choir which is being directed by the capable wife of the pastor, is rendering a real service to the church now and they are being trained for greater usefulness in the future.

The Woman's Auxiliary which has always been a power for good in this church has had a most excellent co-operation in accomplishing the best year they have ever had. They are a noble band rendering an unselfish service to the church and their Master. In the fall a home mission study class was held and a liberal offering was given to the great cause of Assembly's Home Missions. A beautiful pageant was given at Christmas showing the work and the need of ministerial relief. A generous offering was sent to this cause from this effort. The usual Christmas White Gift Service was observed and many homes in our community were made brighter and more comfortable. In January the pastor taught a foreign mission study class using as the textbook "The Desire of All Nations." From his own experience on the foreign field he was able to teach in a vital way which caused

hearts to burn within us. We saw missions in a new light and were drawn closer to the Desire of All Nations—Jesus Christ.

As we look back over the year that has passed, we give thanks to the Great Head of the Church for the splendid spirit in our church, and for the delightful co-operation and helpful fellowship which has existed between pastor and people. God has been good to us and blessed us. We give Him the glory, and enter upon a new year of service—a thankful, happy people.

Presbyterian Orphans' Home, Barium Springs — A far reaching series of meetings have just been conducted at Little Joe's Church here by Rev. W. S. Wilson, D.D., of Montreat, N. C. The meeting began Wednesday night, March 20th and closed Sunday night, March 24th. There were 22 additions to the church, 19 on confession of faith and three by letter. We were delighted to have Dr. Wilson with us. He is no stranger here at Barium. All who know Dr. Wilson, know that he brought us a great blessing. It is an inspiration to know him. At the close of the service Sunday morning the communion of the Lord's supper was observed, Dr. Wilson in charge.

Gastonia—The Annual Standard Training School for Church and Sunday School Workers, sponsored by the Presbyterian Churches of Gaston County, came to a close Friday evening. More than one hundred certificates were awarded. Of this number fifty-three were from our own church. The others going to Belmont, Lowell, Cherryville, Bessemer City, Olney, Union, Armstrong Memorial, West Avenue, First and Second A. R. P., and Main Street Methodist.

Every one seemed to be unusually well pleased with the high grade of teaching and benefit received from the courses. The faculty was outstanding and we all look forward to having them with us another year.

Charlotte—The First Church has just concluded, very successfully, a Church School of Missions for the Junior, Intermediate and Senior Departments of the Sunday School.

Play and good fellowship was combined with instruction, and supper was served by Miss Harriet Orr and her teachers in the Beginner Department every Friday night at 6 o'clock.

The pastor of the church delivered illustrated lectures on one of our mission fields each week, covering a period of four weeks. It has been determined to make this a monthly feature of the Young People's Work, and the other fields will be taken up for study. The attendance was fine from the start and had nearly doubled at the last meeting.

Mr. R. K. Axson, who has been associated with Dr. Campbell in the First Church at Asheville for six years, has accepted a place as pastor's assistant and Sunday School Executive here and begins his work on April 15th. Mr. Axson is an experienced layman and has been greatly blessed in his work.

SOUTH CAROLINA

Spartanburg First—With contributions amounting to \$71,659.00, and with 108 accessions to its membership, this congregation has closed the church year with a record of quiet but steady progress. Of the accessions, 45 were by confession of faith in Christ. Of the amount contributed \$28,411.00 was for benevolences, and \$16,335.00 to clear the church of obligations connected with the improvement of its property.

The Volunteer Day observed on March 10th was the best in the history of the church, which enters the new year with a larger benevolent budget subscribed than ever before. To this method of making their pledges the people have responded with real enthusiasm. They like the idea of coming to the house of the Lord to make their offerings on a day dedicated to that privilege. All afternoon they were coming, and in the beautiful social hall where elders and deacons sat about the tables to assist the subscribers, many lingered to mingle with others in happy fellowship. It was a blessed day, resulting in 500 subscriptions, which number has been increased to 675 by the subsequent canvass of those who did not come on volunteer day.

Careful preparation was made for the special day from the pulpit and by each officer explaining it all in advance, by visit or letter, to the families of the district that he supervises.

Dr. DuBose, this church's pastor, during the latter part of March conducted a twelve days' meeting in the Caldwell Memorial Church of Charlotte, N. C.

FLORIDA

Pensacola, First Church—Good congregations were present at the First Presbyterian Church each night of the last week in March when the pastor, Dr. Charles Haddon Nabers, preached on various adjectives applied to the Saviour. The themes were as follows: The Eternal Christ, The Wonderful Christ, The Live-Giving Christ, The Serving Christ, The Divine Christ.

On March 24th, the auditorium of the First Church was well filled for a union communion service held at 4:45 in the afternoon. Five ministers took part in the sacrament. Three denominations were officially represented in the service, and members of three other denominations participated. This is the first union communion service to be held in Pensacola.

GEORGIA

Augusta, Green Street Church—A very impressive service was recently held in which four additional

elders and four additional deacons were ordained and installed. They are, elders, Chas. L. Howland, B. C. McElreath and O. B. Palmer; B. S. McElreath, R. M. Barbin, H. C. Bryson, A. F. Glander.

The church is closing a very successful work. Plans are under way for the celebrating fiftieth anniversary of the church during week in May.

VIRGINIA

Richmond, Ginter Park—On last Sunday persons were received into the membership church; twelve upon confession of faith, and letter.

On Friday, March 23, our Sunday School its annual "Foreign Missions Day." The was inspiring, and the offering amounted to

Callaway, Piedmont Church—All winter dwellers have been kept well supplied with and other welcome donations of eatables frequently received. Before the ice season the neighbors placed eight truckloads of ice-house, which will help to keep us cooler. A few weeks ago new batteries were for the Delco lighting plant, which enables aside the oil lamps once more and turn on rent. A new automatic electric pump has been for the well, which will furnish us more with less effort. These and other evidences of the on the part of our people for our convenience are greatly appreciated, and us to go forward in the work.

Roy Smith, Pastor

WEST VIRGINIA

Charleston—At Bream Memorial Mission Little Page Chapel, an evangelistic meeting by Rev. C. R. Garrison, superintendent of Missions, Kanawha Presbytery, March 6-24. R. Lynn, assistant pastor of Bream Memorial, the services from the 6th through the 10th. deal of preparation was made for this meeting. bulletins have been placed in the various home community. This work was done by laying off in districts, and these districts were at different members of the church. In this deal of visiting was done, which also afforded opportunity for personal work. A few days later were sent out to the homes in the asking for their earnest prayers and hearty tion. Prayer services were also held in meeting, stressing the great need of those without Christ. Mr. Garrison and Mr. Lynn splendid messages and our congregations Bible reading was characteristic throughout, 1,024 chapters having been read. Scriptures were also called for various evening the meeting, to which there was splendid

There were sixteen conversions during the eight of whom were received into the church by baptism and profession, one by profession were 50 re-consecrations.

The music was led by Mr. J. L. Heizer, Memorial Church.

E. Summers McGavock

The Kanawha City Presbyterian Church its school of missions each Wednesday evening six weeks, beginning January 30th and closing 6th. The three parts of the meeting consist per, devotional period and classes.

Each family brought a covered dish, and in charge arranged tables and food, care dishes afterward and in a general way preserving the food cafeteria style. As the circles this required each one to look after it night in the six.

The classes were arranged for adults, young intermediates, juniors and primary, and the used was furnished by the Educational Department Foreign Mission work.

Much interest was manifested in the periods which were varied and helpful. The first night a worship program prepared by pastor, Rev. B. F. Sperow, was used. The several missionary hymns with responsive corresponding to the theme of the hymns, in of six missionary mottoes, a missionary picture world people looking to America for the a brief summary of our foreign mission work.

The second night another responsive service used, secured largely from suggestions given chapter of "Desire of all Nations." The feature was a mock trial of the Executive Committee of Foreign Missions, found in February Presbyterian Survey. The fourth night, slides of our work in the Congo. The fifth pageant "The Trail Makers" was effectively without practice, costuming or special scenery. The sixth night a missionary play by the young "Ordered South" and stereopticon slides of at Bibanga. On the fifth night, Rev. Ernestson, D.D., also gave a stewardship talk, looking toward the canvass, March 10th. The attendance for the six nights was 67, the highest 77 and the lowest 55.

TEXAS

Presbytery of Fort Worth will meet in Church, Fort Worth, April 16 at 8 p. m. as published recently in this paper.

J. Leighton Gre

Catarrhal Dyspepsia and Indigestion

Chronic gastric catarrh and intestinal catarrh are the most common causes of chronic dyspepsia and indigestion. They are attended by an excessive secretion of mucus or phlegm, which, being indigestible, envelops the food and prevents the digestive juices from getting at the food. The food lies in the stomach for hours without being digested, then begins to ferment. Gases are formed and distend the stomach, causing belching, interference with heart action, palpitation, a feeling of fullness after eating and sometimes nausea and even pain.

A most effective treatment for catarrh of the digestive organs is to wash out the accumulated mucus before each meal by filling the stomach full of Shivar Mineral Water about one-half hour before each meal. Shivar is a very mild and agreeable alkaline water which quickly dissolves and washes out the mucus thus leaving the digestive organs clean at the time the food arrives. When chilled, Shivar is a most delightful palatable water, especially appreciated by those who suffer with chronic catarrhal indigestion, as it does not interfere with the physician's medication.

Write for a descriptive booklet or send three dollars for ten gallons (a three weeks' supply). By loaning you the carboys (2), the expense is made very moderate. Terms f. o. b.

Shivar Springs, Box 3-M, Shelton, South Carolina

Traffic cop gets summons

When he can't get away with it

"DON'T try to put anything over on Nature," is the way a cop will express it. "Sooner or later I'll get you. Give you a ticket and you'll be up in a place where you'd not be. Even cops can't get away with it. Like everyone else, if you don't pay attention to the things they get a summons that they get in the doctor's office.

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Nature's law O. K.

tioning at all times as Nature intends them to. Normally. Regularly. It not only keeps an excess of body poisons from forming (we all have them), but aids in their removal."

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You'll find Nujol at all drugstores. Sold only in sealed packages. Get some on your way home today.

STORY

"WHAT THE DOLLAR SAID AT THE JUDGMENT"

J. J. Stowe, D.D.

A man came to the Judgment and was surprised to find there a silver dollar in the witness chair. When he was called to the bar of high heaven, the Judge of all the earth said to the dollar, "Do you know this man?"

"Yes," replied the dollar, "I know him very well."

"Tell us what you know about him," said the Judge.

"Well," replied the dollar, "I came into his possession by means of a crooked business deal. His shrewdness and long practice enabled him to escape the penalty of earthly courts, but it was a crooked deal, crooked as a rail fence, crooked as the trail of a moccasin snake in the mud. One time he held me in his hand and read upon my shining face, 'In God We Trust.' He smiled cynically, and sardonically remarked, 'That should be changed to read, The God We Trust.' Soon he said to me, 'Dollar, go out and get another dollar; don't be gone long, and don't come back telling me why you did not succeed; you need not report on the methods you employ—I am not concerned with methods; I am concerned only with results.' Since he absolutely controlled my conduct, I was forced to do his bidding, and it was thus that I gained the evil name of the dirty dollar. When I returned with another 'dollar' that I had secured by dark and devious ways, an evil smile took form upon his face, and he said, 'Take this dollar with you and go out and bring back other dollars.' 'But,' I told him in protest, 'I have left behind me a trail of pain and sorrow. In order to obey your command it was necessary for me to lead the young astray, to oppress the hireling in his wages, to take from a hungry child half of his scanty meal. I have seen young men and maidens debauched. I have seen the weak tempted to enter the paths of wrong. I have seen the poor oppressed'—He interrupted me to say, 'All this concerns me not. One thing and one thing alone concerns me, and that is, to increase my bank balance. Do as I have told you—go out with that dollar you have made and by hook or crook make two dollars more.' So, with my companion dollar, I went forth into the channels of trade."

"Is that all you know about him?" asked the Judge.

"Yes, that is all I know about him," replied the dollar, "for while I was gone God had said to him, 'Thou fool, this night shall thy soul be required of thee. Then whose shall these things be?' When I returned from my evil work another filled his place and administered on his estate." Then, for the first time, the man at the bar—this lover of money, this one who had placed the almighty dollar upon the throne of Almighty God, understood the awful dividends paid by ill-gotten gain and unable longer to face the dollar he had debased, or endure the white light that beats about the judgment throne, said to an angel, "Can you tell me the shortest road to hell? I am anxious to be on my way." And the Judge said, "What shall it profit man if he shall gain the whole world and lose his own soul, or, what shall a man give in exchange for his soul?"

Another came to the bar of eternal justice.

Again the Judge turned to the dollar in the witness chair and said, "Do you know this man?"

"Yes," replied the witness.

"Then, tell us what you know about him."

"This man," said the dollar, "was scrupulously honest, judged by the standards of the market place. Seeing what money could do and realizing that a dollar would work wonders more marvelous than the miracles performed by the genii which came forth when Aladdin rubbed his lamp; knowing that pleasure and position and power all lay hidden under the shining surface of a dollar, he set himself to the one task of making money, and all unknown to him the insidious sin of avarice entered his heart, occupying every year a larger and larger place, until at last there was no room left for tender sympathy for the suffering or unselfish regard for the needy. He was an official in the church, he was prominent in his community, but to good causes he gave only what he was compelled to give, and each gift caused him great

(Continued on page 14)

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Rev. Ernest Trice Thompson, D.D.

Lesson for April 14th

HEZEKIAH LEADS HIS PEOPLE BACK TO GOD

II Chronicles 30:1-27

I. The Need of Hezekiah's Revival

We spent most of our time last week in studying how God called Isaiah to the prophetic office. The call came to him while he was worshipping in the Temple, in the year that King Uzziah died. Isaiah carried on his prophetic ministry during the reign of Jotham (16 years), the reign of Ahaz (16 years), the reign of Hezekiah (29 years), and on into the reign of Manasseh when according to tradition he was finally martyred. Jotham was a good king on the whole, though we read curiously enough "that he entered not into the temple of Jehovah." 2 Chron. 27:2. His son, Ahaz, who succeeded him, however, was one of the worst kings ever to sit on the throne of David. He forsook the worship of Jehovah, the God of Israel, for the worship of the gods of the surrounding nations. He followed them in causing his children and the children of his people to be burnt alive to propitiate these heathen deities. He broke up and sold the furniture of the temple which Solomon had dedicated unto Jehovah; he closed up its doors and barricaded them that the people might be driven to worship at the heathen shrines which he caused to be erected in very convenient place throughout the land. (Read 2 Chron. 28:1-4, 22-27). Hezekiah who succeeded him on the throne, was strongly influenced throughout his whole reign by Isaiah, who now for the first time began to be a real power in the land. His first project was to win back the peoples' allegiance to Jehovah, the God of Israel. He was concerned moreover not only for the people of Judah, the southern kingdom, but also for the remnant of Israel, the northern nation. The people of Israel during its last days had sunk even deeper into idolatry than the people of Judah. At last, just as the reign of Hezekiah opened, Assyria, the great world power of the day, swooped down upon the ten northern tribes, and carried practically the entire nation into captivity. A remnant of the nation, however, was left, the poorer people, the tillers of the soil. It seemed to Hezekiah that this was the opportune time to win them back too to the God of their fathers. So much for the need of the revival.

II. The Method of Hezekiah's Revival

Read 2 Chron. 29:1-30:9. What were the various steps in Hezekiah's program? How did he seek to persuade the people to attend the great religious services that he had planned in Jerusalem? Why did he not content himself with the bare proclamation of the Passover? What other means of persuasion do you suppose that Hezekiah would have used if he had lived in our day? What was the gist of the message that he had his messengers deliver to the people?

1. First step: The Purification of the Temple.—29:1-19. In the very first year of Hezekiah's reign, the first month, Hezekiah took his first step. He opened the doors of God's house, and set about preparing it for use. This reform was put into the hands of the Levites. It was their special duty to care for the temple and its appurtenances, just as in the Presbyterian church the deacons are especially entrusted with that responsibility. Hezekiah called the whole group together, and urged them first to get their own hearts right with God, and then to go about putting the building in proper order. He reminded them that Ahaz's apostasy had brought great disasters upon the land, and that it was in his heart to renew the national covenant with Jehovah, that so the people might once more enjoy his favor. The Levites gave themselves right zealously to the task. It took them eight days to cleanse away the refuse from the temple courts, eight more days to purify the Temple itself.

2. Second step: The Rededication of the Temple.—29:20-30. As soon as the temple was cleansed Hezekiah called together the leading men of the city, the princes, and the people, and proceeded to reopen the worship of the sanctuary with dedicatory sacrifices. In addition to the sacrifices prescribed in Levit. 1-6 there was a special musical service led by the Levites. There was no pipe organ to peal out its mighty notes, but the musicians blew their trumpets lustily, and there were the other instruments provided by David, such as the harp, the psaltery, and the cymbals. The writer calls our attention especially to the fact that the people sang, not perfunctorily as we often do today, but with gladness in their hearts. And they bowed their heads and worshipped.

3. Third step: The Public Offerings.—29:31-36. The royal dedication ceremony was followed by an appeal from Hezekiah for a national and voluntary consecration. The response was such that the priests could not undertake the necessary sacrificial duties, and had to accept the aid of the more zealous Levites.

4. Fourth step: The Great Passover.—30:1-9. The Purification of the Temple had been accomplished by the Levitic and priestly clans; the rededication of the temple and the public offerings had mainly concerned the inhabitants of Jerusalem. The people outside of Jerusalem, the natives of Judah, the remnant of Israel still needed to be won. In order to win them, and also to make permanent the revival of religious interest that had begun among the inhabitants of Jerusalem, Hezekiah decided to revive the great religious festivals, beginning with the Passover. According to the Law the Passover was supposed to be observed in the first month of the year (March-April for the Hebrews), the very month that the other reforms were accomplished. It seemed impossible to celebrate the Passover, however, at this

time, first because there were not a sufficient number of priests ready to carry out the prescribed ceremonies, and second, because the people would not be given time to assemble in sufficient numbers. Hezekiah was anxious to have the entire nation take part in the festival, and to renew their allegiance to Jehovah. He, therefore, caused a proclamation to be made to the entire nation that the Passover, after the lapse of many years, would be observed once more in Jerusalem, during the second month. Not content merely with issuing the proclamation he sent posts through his own dominions and also to Ephraim and Manasseh with letters urging the people to attend. He reminded them that apostasy from the God of their fathers had brought disaster upon the land, but that Jehovah was a merciful God and would be merciful and gracious unto them if only they would return to their rightful Lord.

III. The Results of Hezekiah's Revival

Read 30:10-31:1. What response was made to Hezekiah's invitation? In Israel? In Judah? What was done by those who kept the feast before the Passover was begun? How was the Passover itself observed? What were the after effects of the Passover?

1. There were some who rejected Hezekiah's invitation. Not only did they reject the invitation, but they laughed the messengers to scorn, and mocked them.

2. There were a great multitude who accepted the invitation. Some few from the northern tribes humbled themselves and came to Jerusalem. It did require humility to acknowledge their own error, and the error of their fathers, and to worship at the shrine of another nation—nonetheless they came. The people of Judah seemed to have responded en masse. With one heart they responded to the invitation of their king.

(1) Their first act was to cleanse Jerusalem itself. They demolished the altars which Ahaz had erected throughout the city for the worship of the heathen gods. They believed that the Passover could not be observed properly in the city until the last remnants of the old allegiance were swept away. Old loyalties must be extirpated. The people who were to enter into a covenant with their God, must not allow old altars to remain standing in their midst, to distract them by their appeals.

(2) The priests and the Levites were ashamed, and sanctified themselves. The priests and the Levites had not made the spiritual and ceremonial preparation for the Feast that they should have made. They found themselves spurred on to their duties by the superior zeal of the people. The people did not quit their worship because the leaders were not as well prepared as they should have been. They deepened the spiritual life of the priests. Like priests, like people is the saying. Sometimes it seems it is the other way. Like people, like priests.

(3) The people celebrated the Feast with great joy. It was the duty of the head of each household to slay the lamb and hand the blood to the priests. Many of the people, however, had not made the necessary ceremonial preparation, and the Levites performed the duty in their stead. Hezekiah prayed that the good God might pardon everyone that had set his heart on finding God, whether or not he had made the prescribed preparation. And the writer tells us that God hearkened unto Hezekiah and healed the people. He means perhaps that God refrained from punishing the people, or else that he stopped the plague which had begun to appear. Three things especially strike us about the observance of this passover. First the people really set their hearts to seek Jehovah. (vs. 19). Their worship was something more than a mere form. Second, they confessed their sins unto God, vs. 22. Third, they kept the feast with great gladness. They did not believe in a gloomy religion. vs. 21, 23. Because of these facts perhaps they got so much good out of their worship that they determined to continue it for another week. This was rendered possible by the lavish gifts made by king and princes for the sacrificial meals, and by the readiness of the priests to undertake the labor involved. At the close of the fortnight's rejoicing the assembly was dismissed with the Levitic benediction, and the divine blessing rested upon the people.

(4) The people proceeded to extirpate idolatry from the whole land. 31:1. Hezekiah's great revival did not end merely with the Great Passover. The people did not go back from the Church to their old lives of indifference and compromise with sin. The sacred pillars or obelisks, the groves or Asherim (R. V.), the high places where the heathen gods were worshipped, and all the altars were completely destroyed. The revival was complete.

IV. The Significance of Hezekiah's Revival

We have studied Hezekiah's attempt to bring the people back to God. It was necessary in his own day. Is such a revival necessary in our own day? Why do you think so? Do the people in your community attend church as well as they did a year, or ten years ago? Do they have the same interest in religion? Do you? If not, why not? What classes of people does the church most need to get hold of today? Why are these classes not more interested than they are?

We spent some time in studying the methods which Hezekiah used in bringing the people back to God. They were successful methods in his day. We must use other methods in our own day. What methods? Do we need the old fashioned revival? What are its advantages, its defects? What do you think about the new plan of visitation evangelization? "Under this plan, lay committees, working under men and women devoting their lives to the work, begin a campaign with a community canvass to ascertain church preferences. There is no proselyting. The visitors of the various churches, in pairs, go to the homes where their faith has been indicated as the natural choice, if any, and in quiet, earnest, personal interviews seek to implant or restore Christian convictions. Conversion or reconsecration is always decisive. It means uniting with the Church." This method of evangelization has been care-

fully tried in recent years, and with remarkable results. It costs less than the old revival, it seems to give more permanent results. Do you believe that the revival (more details can be secured from the Council of Churches of Christ in America) worked in your community? Would you be helped? Do you think that the church should rely on its regular services? How can they be made more effective? How can you help? Had you ever thought about it that the attitude of the people has a great effect on the preacher? In Hezekiah's day the people stirred up the zeal of the priests, both ways. It is very hard for a minister to win an unresponsive people, to retain his zeal when he is ministering to an indifferent people. What do you think the effect of your attitude is on your minister? Do you think of the various phases of the church's activities? Do you think the church should engage in more personal work? Who should do it? The pastor only? Have you any responsibility in this connection? Hezekiah called the people to his meeting. He sent the Gospel message throughout the land. What more could we do? Are we doing to bring the Gospel home to more people? Can you better advertise the services of the church?

We spent some time looking at the results of Hezekiah's revival. We noted that some rejected the invitation. Should we be discouraged that some reject the invitation? Should we give up any men as hopeless? Who accepted the invitation in Hezekiah's day? Who accepted it in our own day? We ourselves are among the men of Judah who came to Jerusalem to dedicate themselves to God began by destroying the heathen altars in Jerusalem. What heathen altars are there remaining in our own hearts, the life of the church that prevents us from worshipping God fully and joyfully as we should? The worship of the heathen gods in Hezekiah's day meant something to them because they really sought God, because they confessed their sins, because they celebrated the feast with joy. We should go to church to do we really seek God, His will for us? Do we confess our sins? Do we rejoice in our salvation? Could it after all be our fault that we do not get out of the service than we do. We saw that the real worship had on the men of Hezekiah's day. They went out to destroy the idols in the national life. Are the idols in our American life that Christ should set themselves against? Is worship of the idols less it does set us to destroy the things in our life, our national life that are against God? If not, what is its true end?

"THAT LITTLE PROTESTANT I"

Egbert W. Smith

Whoever thinks our foreign missionaries pampered and carried to heaven on flowery beds is certainly the victim of the young lady population as Miss Information. Though our missionaries do not hear the epithet "foreign devil" once in thirty years ago they heard it fifty times, yet in our American lands our missionaries are by no means popular. The more evangelical religion the bitterer becomes the opposition. Mrs. J. Stricker writes from Oliveira, Brazil.

"Ever since the visit of the archbishop, there has been no end of petty persecutions. It happened (and had tried to avoid the co-incidence) that the archbishop, Dr. Hippolyto Campos, an ex-vicar of the Church of whom many of you have heard, was same time for a series of services. There was a great revival in his preaching or in the invitations that could have offended, for only the Gospel in its simplicity was preached. At once, however, a memorial bulletin of 'protest' was gotten out by the Catholic League. The archbishop slandered especially Dr. Hippolyto, and threatened to excommunicate anyone who set feet into the preaching. It was a special procession to 'appease the saint' said Dr. Hippolyto had insulted them. The archbishop didn't even mention them. My German friend, studying with me for three years, was forbidden to do with me. The girl was much chagrined and took drastic measures. This was the only one of the Church canon was able to influence, however he made personal visits to all my R. C. friends to persuade them to cut my friendship.

"One of the three priests here appealed to from the pulpit one Sunday morning, begging to let their daughters go to the home of that 'protestant devil'—referring to your missionary!

"All of the above only helped the Cause, for intelligent, serious-minded people were disgusted and took sides with us in private discussions, we were not one of our good friends and none of the five persons in town took part in the process, perhaps, but nevertheless surely the Gospel will

"Soon after this it was a great relief to go to a conference in the state of Sao Paulo, a four day conference, where I was invited to take a part in the conference, talking on women's work and Daughters of Bible Schools. The Church there has a beautiful building and is getting wonderful results. The services were splendid and it was a joy to be there. Recent letters from various Churches in the state denied my heart with news of prayer bands, mission study classes, tithe leagues, etc., that were formed since our meeting in June. All of our auxiliaries use the circle plan. They are also planning over plans for Daily Vacation Bible in Decem-

How To Get

HEALTH

And How To Keep It

If the reading of this article teaches you only this one lesson about your own body it may be worth more than millions of dollars to you; for of what use is money without health, or after you are dead?

The lesson is this:—"Keep your system pure and you will have health and strength to gain and enjoy happiness, success and length of years."

But you may ask:—

How Can I Keep My System Pure?

That is not a hard question to answer, for physiology plainly teaches you that your liver, which is larger than all of the other glands of the body combined, has the special work of purifying your blood and thereby your entire system and of keeping it pure and healthy.

How Does the Liver Purify?

Physicians tell us that the liver has several functions, one of which is to manufacture a greenish-yellow, bitter fluid called **bile**, which, between meals, is stored up in the gall-bladder, but after each meal is poured out into the intestines. The bile is **purgative** and **antiseptic** or prophylactic. In health it is your bile that makes your bowels act regularly and freely every day,—it is **Nature's purgative**. It is your bile that keeps your bowels pure, sweet, clean and free from fermentation (gas) putrefaction and decay. Remember that germs do not thrive where there is fresh bile and there can therefore be no fermentation to cause gas, nor putrefaction or decay to produce poisons or toxins. Also, as bile is Nature's purgative, there can be no constipation if the bile is flowing naturally and freely from the gall-bladder into the bowels after each meal.

But when the bile becomes stagnant and stops flowing freely, your bowels stop acting regularly and the contents become a stagnant breeding bed for the germs of fermentation (gas) decay and disease. These poisons, (called toxins) are gradually absorbed into your blood and circulate all over your body, poisoning, irritating or inflaming your brain and nerves, your muscles and joints, your heart, lungs, skin, kidneys, bladder, spleen and every vital organ of your body, including your liver, stomach and bowels. Your doctor calls this "intestinal toxæmia."

Functions of Gall-Bladder

In 24 hours your liver secretes about 25 to 30 ounces (5 to 6 teacupfuls) of bile, which flows through millions of minute canals, or ducts, uniting to make a large tube which empties into the gall-bladder, as creeks and rivulets unit to form a river that flows into a lake. Your gall-bladder is a hollow muscle that serves the double purpose of a reservoir and a pump. Its functions are similar to those of the urinary

bladder. About two hours after eating, when the food is passing from the stomach into the intestines, your gall-bladder should begin its peristaltic contractions, thus pumping the bile into the small intestine where it is mixed with your food. (Bile is also a very important digestive fluid, aiding in the digestion and absorption of fats and oils. But that is too long a story to relate here.)

Nature's Danger Signals

When your car gets out of fix you can tell it. It is the same way with your bile. Nature gives you warning—not by words, but by signals or symptoms. Your doctor recognizes these danger signals and you should also know them and instantly heed them. It may save you much pain, serious illness and perhaps big repair bills.

When the bile becomes stagnant in your gall-bladder and is dammed back into your liver instead of flowing freely into your bowels you, sooner or later, begin to feel some of the following symptoms:—Your breath may become unpleasant, your tongue coated, a bad taste in your mouth, your food (and tobacco) lose their natural flavor, your food does not agree with you; you may have heartburn, gas, or fluttering around the heart, dizziness or blind spell; you may be troubled with belching or frequent passages of gas from the bowels: the gas "balloons" your bowels and presses so hard on the kidneys that it gives you pain, soreness, stiffness in the small of your back over your kidneys, making you think you have kidney trouble; at night the gas in your bowels presses upon your bladder making you get up frequently, thus breaking into your sleep. In the morning you are tired instead of refreshed. Gradually your health is injured. Your complexion becomes sallow, muddy or yellow—your skin may be disfigured with liver spots or pimples; dark rings may appear under your eyes, you may become sleepless, restless and irritable or blue and melancholic. You may have frequent colds or dull headache; your bowels stop their free, full and natural action; you have constipation, gas putrefaction and self-poisoning or "intestinal toxæmia," as the doctors call it. High blood pressure, with headache and swooning spells, may result from continued neglect.

How to Make the Bile Flow

But when the bile stops flowing freely, how can we start it up again? The answer is: **Take Calotabs at bedtime and drink water freely the next day.** This formula represents the best thought and experience of the best physicians in every civilized country in the world. No other purgative will do. If you take oils, salts, cascara, or the many other simple-laxative syrups, powders and candy laxatives, you are

merely wasting valuable time. They only make you feel better for a day or two. They do not remove the cause, for they **do not promote the expulsion of the bile** which is Nature's only purgative and intestinal antiseptic. When you take Calotabs you know that you have taken a real doctor's medicine. It cleans you out thoroughly. Every inch of your twenty-five foot canal, including your stomach, small intestines and large intestines, is thoroughly cleared and washed clean and pure and your bile is flowing freely. Next morning your system feels purified and refreshed and you are feeling fine, with a hearty appetite for breakfast. Eat what you please and go about your work;—there is no danger, for Calotabs are perfectly safe and create no habit, except the habit of healthy bowel actions.

What Are Calotabs—How Do They Act?

Calotabs are sugar-coated tablets, containing the minimum effective dose of a thoroughly purified and refined calomel combined with assistants and correctives. The calomel facilitates the expulsion of the bile from the gall-bladder into the intestines and also serves as a mild intestinal antiseptic and diuretic. Every physician knows that no other medicine can take its place; **there is no such thing as a substitute for calomel.** The assistants act like salts, washing the calomel out of the system and preventing its accumulation and any possibility of danger. The correctives settle the stomach and bowels, preventing nausea, sickening and griping effects. Calotabs, (and water) therefore, give you the combined effects of calomel and salts without the nausea, griping and disagreeable taste.



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WHAT THE DOLLAR SAID

(Continued from page 11)
 anguish. He looked upon what he held as his very own—his personal property. He refused to accept the principles of Christian stewardship. He said and believed that he had worked hard for the money that he had, and that it was his to do with as he pleased.

"When I came into his possession it was through clean channels of trade, and while in his possession I was never put to any dirty or dishonest task.

"One day as he held me in his hand and looked upon me, the light of the only love that was left in his hard heart burned brightly in his eyes; I said to him, 'I hear the measured tread of marching men, I see the gleam of the sun on burnished guns, the young men of the nation are going to do their part to save Europe—yes, to save America from the Hun. Men are needed and they are going to the front by the millions. Money also is needed. You are too old to go to the front. Let me go and represent you there. If you will send me I will help to kindle a fire in some "Y" hut, so that the boys just back from the front-line trenches, all covered with mud and blood—these who fight your fight for you, these defenders of civilization—may be warmed and fed.' 'No,' he replied, 'a great deal of money is being wasted; I need you in my business; never before were there such opportunities for big legitimate profits.' I said to him, 'Let me go, for even the young women serve at the front, and I will enable some nurse to serve a wounded soldier or make easier the last hours of some man who has laid his all upon the altar of his country.' For a moment I thought that I would be permitted to do my bit, to play my part at the front. But, hesitating only a moment, he said, 'Let the government pay those bills—let the rich make their donations. I cannot spare you; I need you in my business. Hard times may follow the war. You can't go.' Then I said to him, 'There is a poor widow with thinly clad and hungry children just a few blocks away. May I go for you and kindle a fire upon the cold hearth, and spread a meal upon the bare table, and put warm garments upon those children, and bring a smile once more to the wan face of the mother, to lips that have forgotten how to laugh?' 'No,' he said; 'charity begins at home. I must provide for my own family. There are always improvident people who are poor. You can't go.'

"Is that all you know about him?"
 "Yes, that is all that I know about him."

Then the Judge looked upon the man who had been rich but was now so poor, and said, "Inasmuch as you have not done it unto one of these My brethren, you have not done it unto Me."

And so this one who had been "honest" and industrious and honored upon earth, turned away to find his place among those idolaters who had loved gold more than they had loved God.

Another took his place at the judgment bar, and to the face of the dollar came a welcoming smile.

"Tell us what you know of this man," said the Judge.

"Him, also, I know quite intimately,"

replied the dollar. "He was a man of ability, a man of energy and a man to whom came opportunities to make money. I came into his possession and found many other dollars whom I had met in the course of my life, and one day this man said to me, 'Dollar, I am a follower of John Wesley, who said with his lips and life, 'Make all you can, save all you can, give all you can.' I am a disciple of Him who though He was rich yet for our sakes became poor, that we, through Him, might be rich. I am holding in trust; men say that I own you, but I read in the Bible, 'The silver is Mine and the gold is Mine, saith the Lord,' and so, dollar, I am handling you not as an owner, but as a steward, and I want you and many of your companions now in my possession to help God build up his kingdom in the world. I want you, in God's name and mine, to lift the burden from bending age, to open the door of opportunity to ambitious youth, to lay the healing hand upon some of earth's afflicted, to assist in bringing backward nations to 'know God, whom to know aright is everlasting life.'" "This is all that I know about him, for with many other dollars he sent me out to assist in saving men from sorrow and from sin."

To the man at the bar the Judge said, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

Next, a woman stood up to answer for the deeds done in the body.

"Tell us," said the Judge, "what you know of this woman."

"When I first knew her," said the dollar, "she was fair to look upon and a social favorite, but all unseen the deadly moral disease of avarice was developing in her soul. Her suitors she measured by the dollar-mark, and gave herself in marriage to a man whom she did not love, but whose wealth she coveted. He had neither brains nor character—he had nothing but money. She fawned upon the rich and despised the poor. She never really lived, but on earth merely existed, unloving and unloved, and she went to her grave unwept, unhonored and unsung."

The Judge said, "How hard it is for them that trust in riches to enter into the kingdom of God!"

The place of this poor creature who had lived for money alone was taken by a young man who bore upon his naked soul the marks of his dissipated life.

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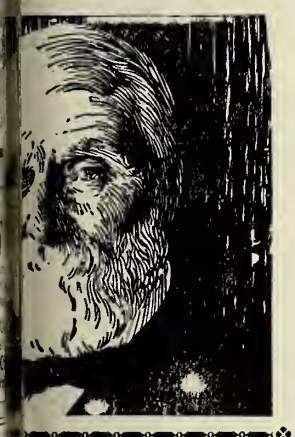
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"Tell us," said the Judge, "what you know of this young man."

"I was not long in his possession," said the miser. "He did not hide me away like the miser, nor employ me to get other dollars, like the unrighteous rich. He saw in me only the possibility of 'pleasure.' When first, as part of an inheritance, I came into his possession, there were many of us, but our ranks were rapidly thinned. Some went across the green table in gambling games. Some went for wine, and he gave me to a woman who was lost to decency and dead to any sense of shame. That is all that I know about him."

The prodigal who never came to himself, who never turned his face toward his father's house, who was content to dwell with the swine, left the judgment to go to his own place.

Another came forward.

"Tell us," said the Judge, "what you know of this man?"

"I led a rather lonely existence," replied the miser, "the short time I was in this man's purse. One night, at family prayers, he sang: 'I have neither silver nor gold, but riches untold, riches of grace, in Christ Jesus.'"

"When I came into his possession he acknowledged God's ownership, and though he knew little of comforts and nothing of luxuries, he sent me forth upon the King's service, praying that I might be blessed as I broke the bread of life to starving peoples in heathen lands. The world did not call him great, but for him I kindled a light in dark places, for him I helped others preach Christ to despairing men."

To the man at the bar the Judge said, "He that is faithful over a little is faithful also over much. Enter thou into the joy of thy Lord."

Next came a woman.

"Tell us," said the Judge, "what you know of this one?"

"Not a great deal," replied the miser, "for I remained with her but a few days. On January 31, 1919, she sent me to the treasurer of the centenary commission, and said in the letter, 'I am a member of the _____ Church, here in L____. Brother F_____ is my pastor. I am an inmate of the Old Ladies' Home. A friend gave this dollar and, as I might be tempted to spend it before the drive I send it to you for the centenary.'"

Then the Judge said, "This poor widow cast in more more than all they that are casting into the treasury; for they all did cast in of their superfluity; but she of her want did cast in all that she had." —United Presbyterian.

AN EASTERN LEGEND

A little banyan seed once said to a lofty palm tree: "I am so tired of being tossed hither and thither by the wind. Let me shelter awhile among your great leaves."

"O, yes," said the palm tree; "come and welcome. Stay as long as you wish."

So the banyan seed nestled down among the leaves of the palm tree, which very soon quite forgot the presence of the little stranger.

But the tiny seed was not idle. It sent out little roots and fibers, which crept around the mighty trunk and under the bark of the palm tree itself until at last the tree in alarm cried out, "What is this?"

The banyan replied, "It is only the little seed you allowed to rest among your leaves."

"But now you must leave me," said the palm tree. "You are growing too large and strong. You sap my strength."

"I cannot leave you now," replied the banyan, "for we have grown together. I should kill you if I tore myself away."

The palm tree rustled its great leaves and tried with might and main to throw off the banyan, but it could not, and gradually the palm leaves withered and the great trunk shriveled until at last only the banyan tree could be found.

So it is with little sins that come creeping in. They at last smother all the good in the heart and destroy its true growth —Exchange.

- An infidel is a pauper of the spiritual world.

The wisest man will never call himself a wise man.

If you will not have patience you will not get results.

However hard a duty may be, not to do it is harder still.

The most troublesome thing about trouble is that we try to bear it alone.

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S P A R K L E S

"Have you an ear for music?" asked the girl.
"No," replied the matter-of-fact young man. "I use one of my ears for telephone communications and the other as a pen-rack."—Tit-Bits.

The Cynical Bachelor observes that the only way to manage a wife is her own way.

Blotts: "If I had my own way I'd marry Nellie Gnaggs."
Slobb—"If you did, you'd never have your own way again."

To achieve disarmament, build battleships by public subscription. —Dawar.

A passenger on a New York and Chicago limited train looking under his berth in the morning, found one black shoe and one tan. He called the porter's attention to the error.

The porter scratched his head in bewilderment.
"Well, ef dat don't beat all," he said. "Dat's de second time his mawnin' dat mistake's happened."—Ex.

Neitherski Do Weski

Trotzky is described as being a man of very few words. And after looking at a Russian Dictionary, we don't blame him.—Everybody's Weekly (London).

Son: "Father, I want two dollars, please."

Father (who always pretends not to hear): "Huh?"

Son: "I said I wanted five dollars."

Father: "Oh! I heard you the first time."—Ex.

Talkative Lady: "Do you know, professor, I think you are positively wonderful. Has anything ever puzzled you?"

Professor (bored)—"Yes, one thing has, madam."

Talkative Lady—"And what is that?"

Oh, do tell me."
Professor: "If exercise reduces flesh, how is it that so many women have double chins?"—The New Outlook.

Lady (to clerk): "I want to buy some lard."

Grocer: "Pail?"

Lady: "I didn't know it came in two shades."—Ex.

A drug store in Oklahoma City advocates preparedness with this sign above its soda fountain: "Take home a brick. You may have company."—Ex.

The Twin Cities

A Minneapolis man who happened to be over in St. Paul the other day sauntered into one of our fruit stores, picked up a large melon and asked with a sneer:

"Is this the largest apple you have in St. Paul?"

"Hey!" bellowed the proprietor, "Put that grape down."—Ex.

L'il Pickaninny,
Looks just like his poppy;
Don't know what to call him,
'Less it's Carbon Copy.—Ex.

Wife: "George, I want to see that letter."

Husband: "What letter, dear?"

Wife: "That one you just opened. I know by the handwriting it is from a woman, and you turned pale when you read it. Hand it here, sir!"

Husband: "Here it is, dear. It is from your dressmaker."—Ex.

Making it Clear

Son in college was applying pressure for money from home.

"I cannot understand why you call yourself a kind father," he wrote his dad, "when you haven't sent me a check for three weeks. What kind of kindness do you call that?"

"That's unremitting kindness," wrote the father in his next letter.—Ex.

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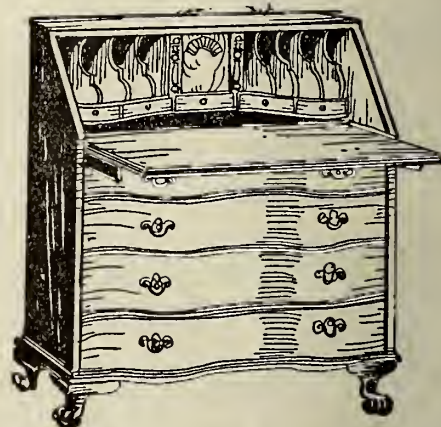
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XX

CHARLOTTE, N. C., APRIL

No. 15

College All Set for Fund Drive

Sign to be Waged in Thirty-two Cities in Two Carolinas

Signs in 35 cities and towns outside Charlotte, but within the limits of Mecklenburg and Kings Mountain counties, are scheduled to start simultaneously with the inauguration of the college here Sunday, April 14, seeking an endowment fund for Queen's College. It was announced April 4 by Mrs. C. Hook, director of the campaign. The campaign will last one week. Plans were discussed at a meeting at the college of the college workers, at which 18 captains were named to have charge of the campaign. Each captain will have in charge ten or more members. Towns of Charlotte are to be well organized for the campaign. Chairmen of these town committees attended.

Monday's meeting was the first call for the campaign. A feature of the meeting was an inspirational talk by Dr. C. Frazier, president of the college.

E. Brown, president of the association, presided. Mrs. Hook outlined the campaign plans. After the meeting, the campaign workers were entertained at a social hour in Burwell hall. Queen's choral club under the direction of Miss Elizabeth Starr. This club will enter the state contest at the celebration of Music Clubs on April 14.

Macdonald Announces Speakers

Special Addresses Are Scheduled for April in the Interest of the Endowment Fund

Henry Louis Smith, president of the University of Lexington and Lee university, Lexington, Va., was to be the speaker Sunday at a union service to be held at the Methodist Church at Gibson on April 12.

On April 12, students of Flora Macdonald College will give a program in the school building, Laurinburg, and Governor McLean will be the speaker on this occasion.

On April 14, a union service will be held at the first Presbyterian Church Laurinburg. Rev. Henry H. Sweets, D.D., secretary of Christian educational relief, Louisville, Ky., will give the address.

Dr. C. G. Macdonald will speak in the interest of the Macdonald College and the standard movement.

It has been announced by Dr. C. G. Macdonald, President of Flora Macdonald College, that a check for \$400.00 has been received from the Daughters of Scotia of the Clans of America to pay one scholarship for a worthy girl. This scholarship is to be known as the "Grand Daughters of Scotia" and is to be given to the best scholar.

McLaughlin At Louisville Seminary

Church Director Delivers Series to Students

On March 26 to 29, Dr. H. W. McLaughlin delivered a remarkable course of lectures at the Louisville Seminary. The faculty and students alike were impressed by the breadth of vision, the force of argument, mastery of statistics and spirituality of interpretation of the subject. The subject of the lectures was "The Country Church and Rural Ministry Related Thereto." The lectures were entitled, (1) "The Task," (2) "The Leadership," (3) "The Goal,"

Recent Lectures At Austin, Tex.

Dr. A. A. Little and Rev. J. C. Cavazos Each Gives a Series to Students of the Seminary

Two courses of lectures have been delivered to the students and faculty of the Theological Seminary within the past few weeks. One was by Rev. J. C. Cavazos, of the Texas-Mexican Presbytery, and pastor of the Houston Mexican Church. This course dealt with the many of the modernisms which prevail today and with which their propagandists have specially plied the great mass of Mexican people living in Texas, such as Russellism and the like. It was given for the special benefit of the Mexican students of the Seminary, and, of course, was in the Spanish language. The other course of lectures was by Rev. Dr. A. A. Little, of Meridian, Miss., and was a repetition of the admirable series given by him some months ago to the students of Union Seminary, Va. It dealt with such subjects as The Preacher's Background, The Psychology of the Pulpit, The Psychology of the People, The Preparation and Delivery of Sermons, The Objective of the Sermon. The substance of the last named lecture has been published, in the last issue of the Union Seminary Magazine. Both of the courses named were keenly enjoyed and listened to, especially Doctor Little's, by many others besides the students and professors, a number of ministers from outside of Austin coming in, by invitation of the Seminary and as its guests.

Dr. Tigert To Be At Davidson

President of University of Florida Will Make Address at 93rd Commencement

Dr. John J. Tigert, lecturer, educator and author, and now president of the University of Florida, has been secured to deliver the literary address at the ninety-third commencement of Davidson College, according to an announcement made April 4 by Dr. W. J. Martin, president of Davidson. Doctor Martin has previously announced that Dr. J. Ross Stevenson, president of Princeton Theological Seminary, Princeton, N. J., had accepted an invitation to deliver the baccalaureate sermon.

Doctor Tigert is one of the most widely known educators in America today, having at one time been head of the department of education in the United States with headquarters at Washington, D. C. After graduating from Vanderbilt University he was chosen as the first Rhodes scholar from Tennessee, and when he had completed his work at Oxford he studied at the University of Minnesota.

Institutions which have conferred honorary degrees upon Doctor Tigert are the University of Kentucky, Bates College and University of New Mexico. During his lifetime he has been connected with the University of Kentucky, Central College and Kentucky Wesleyan, and in addition to his education work he is the author of several books dealing with philosophical and psychological subjects, and is much in demand as a lecturer.

(4) "The Program." It is safe to predict and has already developed, that some of the choicest young ministers will experience a desire and a call to serve at some strategic center in the country. It is evident that Doctor McLaughlin has become one of the leading specialists in the Church of our whole country in this most important field today of the Country Church.

Thornton Whaling.

Accident of Dr. Caldwell

Wife of Professor of Union Seminary Killed and Her Husband Seriously Injured

In last week's paper we had a short notice of the fatal accident which occurred April 2, near Richmond, Va., in which Mrs. E. C. Caldwell was killed and Doctor Caldwell seriously injured. We give below the account printed in the Richmond Dispatch the day after the accident, as friends all over the Church will wish to know the details. We hope we may have later news about Doctor Caldwell in our last form in this paper in the Church news section:

Mrs. Margaret Beverly Caldwell, 45, of 1006 Westwood Avenue, Ginter Park, was almost instantly killed, and her husband, the Rev. Eugene C. Caldwell, member of the faculty of the Union Theological Seminary, was seriously injured yesterday afternoon, when their automobile was struck by the second section of the Richmond, Fredericksburg and Potomac Railroad train, No. 71, Southbound, at Greendale crossing, a short distance north of Dumbarton.

Mrs. Caldwell was badly mangled and was dead when she was extricated from the wreckage of the automobile. Doctor Caldwell was brought to Richmond and taken to the Retreat for the Sick, where his condition was announced last night as serious. He suffered fractures of the left leg, left arm and jaw.

There was only one witness to the collision, and this man is said to have reported that the machine stalled just as it reached the crossing, with the front wheels on the tracks. It is thought the occupants of the car did not have time to leave the machine before the engine was upon them.

The light automobile was carried about thirty yards down the track and hurled against the side of the Greendale station, the body of the car being torn from the chassis, with parts of the wreckage shattering the station window. Doctor Caldwell was thrown from the machine at this point, and Mrs. Caldwell was carried about twenty-five yards further down the track.

Doctor and Mrs. Caldwell left their home about five o'clock for a short drive in the country. Although Mrs. Caldwell was said to have been driving when they left home, Doctor Caldwell was reported to have been at the wheel of the car when the accident occurred.

The train which figured in the collision was "The Miamian," running through from New York to Florida. It is taken over in Richmond by the Atlantic Coast Line and was due at the Broad Street Station at 5:35 o'clock, the time of the accident.

Besides her husband, Mrs. Caldwell is survived by two daughters, Mrs. Carl Fritsch, of Detroit, and Miss Carolin Caldwell, of Richmond; one son, Eugene C. Caldwell, Jr., of Richmond, and one sister, Mrs. Edward S. Evans, of Detroit.

Both Doctor and Mrs. Caldwell have been prominently identified with activities at Union Theological Seminary since 1915. Mrs. Caldwell before her marriage was Miss Margaret Beverley McCormick, of Nottoway.

Doctor Caldwell, Professor of New Testament Interpretation at the seminary, is also editor of the Union Seminary Review. A graduate of Hampden-Sidney College and the Union Theological Seminary, Dr. Caldwell holds A.B., A.M., D.D., and LL.D. degrees.

Before becoming a member of the faculty of the local institution, he was a professor at Hampden-Sidney, at Blackstone Military Academy, at the Texas Theological Seminary, and was pastor at Leaksville and at Wentworth, N. C.

Passing of Woodbine Willie

Rev. G. A. Studdert Kennedy, of London, Died on March 8

Perhaps no figure in the world war took the unique place as chaplain as did G. A. Studdert Kennedy. He was lovingly and familiarly known to the British soldiers as "Woodbine Willie," and this sobriquet clung to him to the end of his life. It may be safely said that no world preacher was as much quoted for sentimental sayings as Studdert Kennedy. There is universal grief at his untimely death at the age of 46 in London on March 8.

In view of the popular interest taken in this striking figure, we are printing below the following paragraphs from the British Weekly in regard to Mr. Kennedy's death, the first being, we take it, from the pen of the distinguished editor of the paper, Rev. John A. Hutton, who is universally known and admired in America.

It is not by his own Communion only that the passing of this wonderful man will be lamented. Every Church claimed him, and so far as he could make it possible he was ready to share his vision and his suffering with them all. He was called "Woodbine Willie," not because he smoked excessively, but because in grim and desolate conditions he was not above taking part with soldiers in the trenches (Continued on Page Two)

Christian Education In April

Southern Presbyterians to Observe Special Day in All Sunday Schools

"Wings of Eagles" is the title of an interesting program for use in all Presbyterian Sunday Schools on the second Sunday in April. The General Assembly of the Presbyterian Church in the United States set April 14 as the day for the presentation and study of the "Student Loan Fund." This program is so arranged as to be presented to Sunday Schools as a whole, or adapted to departments, societies and auxiliaries. Dr. Henry H. Sweets, executive secretary of Christian Education and Ministerial Relief Committee, suggests a story, "Born for the Skies," for general use in all program presentations. Accompanying this program an offering is to be taken for the "Student Loan Fund," with the understanding that the church or Sunday School may have its contribution credited toward a memorial in memory of pastor, teacher, superintendent, or a pupil in the school, at a cost of \$8.00 for each scholarship.

The entire month of April is devoted to Christian Education and Ministerial Relief for Southern Presbyterians. This Church has a total of 639 candidates for ministry and mission service; 328 candidates, according to the last report, were aided to the extent of \$47,478.07; 273 students were aided from the Loan Fund to the extent of \$39,330, distributed among the boys and girls of 23 colleges in 11 states. Under the direction of Dr. Sweets, the Church now administers 269 scholarships, totaling \$252,950.12. The Presbyterian Church has 14,008 students in its 87 educational institutions and perhaps double that number of students in state institutions of higher education. During the month of April, Presbyterians are taking a great interest in the new Ministers' Annuity Plan, which has been endorsed by the Assembly, and will go before the membership of the Church for a total contribution of \$3,000,000 in the year 1930, in order to launch the new plan. C. F. Huhlein, Louisville, Ky., is chairman of the Committee on Christian Education and Ministerial Relief.

CONTINUATIONS FROM PAGE ONE

PASSING OF WOODBINE WILLIE

or in camp, and contenting himself with such little amenities as they had. The name was none of his seeking. It was bestowed upon him by men who intended by it something which it is a rare achievement for any of us to secure.

He died at what seems to us the untimely age of forty-six. Had the war begun a dozen years earlier he also might have died about the age of thirty-three. The zeal of God's House devoured him.

No one who ever heard Studdert Kennedy and saw him at close quarters when he was preaching will ever forget the impression. It was a man in travail. One understood the saying of Origen of Alexandria, "Love is an agony!" In my own view, there is only one real heresy in a preacher or hearer: it is the absence of depth! It is frivolity. It is jauntiness! It is, in the base sense of the word, optimism! It is superficiality! It is the unearned and spurious confidence about life—unrelated to the tragedy on Calvary!

Studdert Kennedy was altogether above suspicion there. Everything he wrote or said, every gesture, every tone, rested upon that tragic sense of life which is the Christian background.

And what a gentle voice was his in a private talk! How friendly he was! How diffident even!

"I know what I need," he once said to me as we differed genially on the old issue of "vision and authority."

Dante, with his infinite charity, conceives of the many mansions of the heavenly life as being under the control of the several planets—Mars, Venus and the rest. And it is true that we have, one by one, our total circumstances and conditions which mark off the field or platform in which we have severally to fight the good fight of faith.

It will be more tolerable in the day of judgment for men like Studdert Kennedy than for those to whom God gave only the one talent of tame and evenly-flowing blood. For here was a man loaded with temperament, one of those who can never be satisfied with half measures; for whom faith, when it comes to them, is, above everything, deliverance and victory; though in his case the deliverance must always be in the process of being achieved, and the victory must be for ever in jeopardy; that is, must for ever be in process of being won.

We thank God upon every remembrance of this good soldier of Jesus Christ. J. A. H.

II.

Tens of thousands, from His Majesty (who has lost a chaplain to whom he and the Queen always listened intently) to the "man in the street," felt the news of the death of the Rev. G. A. Studdert Kennedy last Friday as a personal sorrow and loss.

The last time I heard "Woodbine Willie" (as he loved to be known) his frail physique impressed me painfully. He was only forty-six, but the tremendous and incessant strain under which he laboured for the last fourteen years had left their mark. He spoke with an urgent note in his voice, as one who realised that "the King's business" demanded haste. It was in a Parish Church, where night after night for a week he addressed two thousand people with a copious freshness that was wonderful. His sermons were over an hour long, but no one complained. His engagements were made for him, as he had no gift for businesslike detail. I remember his going to Coventry under the impression he was due there, while another town beginning with C was waiting for him! His sense of humour was very keen, and he bent double with mirth on facing a hall packed with elderly ladies when he had expected to address "men only." On another occasion, far away from London, he said meekly after a meeting, "I should be very glad if someone could lend me ten shillings, as I find I have only 3d., and I am rather hungry."

No clergyman in the Church of England since the late Canon Knox-Little, whom he resembled in his ruthless denunciation of evil, has commanded such audiences as "Woodbine Willie." His addresses were always reconstructive as well as denunciatory, and that was why young people "heard him gladly." And he had a loving heart, as countless men in the war discovered. Knowing war's horrors, he waged a strenuous campaign for international peace.

His biography in brief is: Born in Ireland, he graduated at Trinity College, Dublin, and was ordained in 1908. He

was a curate at Rugby and Leeds. For seven years he was vicar of St. Paul's, Worcester. His war service as a chaplain gained him the Military Cross. Latterly he had been rector of St. Edmund, King and Martyr, a City living given to him to enable him to preach all over the land. His books include "Rough Rhymes of a Padre," "Food for the Fed-up," "The Hardest Part," "The Wicket Gate," and "The Word and the Work." But he was greater than all his books, and many thank God for his tireless service of the Master. D. W.

We take also the following from the N. C. *Christian Advocate*:

The death of the Rev. G. A. Studdert Kennedy, known and loved as "Woodbine Willie" by the thousands of World War veterans he visited under fire, occurred in England the same day his last book, "The Warrior, the Woman and the Christ," was published in America. Studdert Kennedy, who visited this country in 1923, 1926, and 1927, was chaplain to the King of England and rector of St. Paul's, Worcester, where his fearless post-war messages were heard by throngs of rich and poor alike. While his widest reputation rests upon his war activities, during which he was severely gassed, he was a bitter and relentless opponent of the whole war scheme in international life and his last book puts his implacable hatred of destructive conflict into stark and realistic language. His other books, all of which have gone into many editions, include "Lies!" "I Pronounce Them," "The Sorrows of God and Other Poems," "The Wicket Gates," "I Believe."

SYNOD-WIDE EVANGELISTIC CAMPAIGN IN TEXAS

The Synod of Texas at its meeting in Lubbock last fall, appointed an Executive Committee of nineteen of its members, to plan and direct an Evangelistic Campaign throughout its bounds. At an adjourned meeting in Austin in February, the date adopted for this Campaign was January to April, 1930.

This movement is the result of an extended period of united prayer. For some years, a large number of the members of this Synod have been in a covenant of daily prayer for the outpouring of God's Spirit upon the ministers and churches in their efforts to win souls for Christ.

The Committee has adopted a plan which is at once spiritual and simple. A four-fold spiritual method will be employed, namely, to call the Synod to prayer and to a re consecration of its Christian life, to conduct a series of Gospel preaching services in the field of every functioning Presbyterian Church in Texas, and to enlist the working force of every Church in a movement of Individual Evangelism.

To accomplish its task, the Synod's Committee has divided itself into five sub-committees. A sub-committee on Prayer and Re consecration of Christian life, of which Dr. C. T. Caldwell is Chairman, has issued a call to prayer and will promote these two methods of preparation throughout the year. A sub-committee on Education, of which Dr. H. S. Springall is Chairman, is through its established agencies in the church providing for study and training in Evangelism. A sub-committee on Gospel Preaching, of which Dr. T. W. Currie is Chairman, is now setting up a schedule for the preaching services in every church. This is being worked out in each Presbytery as a unit. The purpose is to enlist every minister in the Synod, and all move together in this great ministry of Gospel Preaching. This sub-committee will work in close co-operation with the Home Mission and Evangelistic agencies of each Presbytery. A sub-committee on Individual Evangelism, of which Dr. Wm. M. Anderson is Chairman, has prepared a plan of personal Evangelism which will be submitted for use in every co-operating Church. A sub-committee on finance, of which Dr. L. E. Selfridge is Chairman, plans to finance the movement by a free-will offering from every church where a meeting is held. The preachers will volunteer their services as a labor of love without compensation except for expenses. Some of the larger churches of the Synod are now under-writing the preliminary expenses of this extensive Campaign. Rev. B. K. Tenney, Secretary of Synod's Work, 1521 Kirby Bldg., Dallas, Texas, is the Secretary of this Committee, and through his office communications and literature touching this movement are being mailed throughout the Synod.

The Committee rejoices in the fine response which is coming from every part of the Synod. The ministers seem eager to take the field. The women's organizations are pledging their prayer. Men's

DEVOTIONAL

THE SPADE THE FRIEND OF THE BIBLE

And still the spade is the friend of the Bible as it turns up the remains of the most ancient civilization and finds confirmation of the historicity of its record. Professor C. Leonard Woolley, an archaeologist recently returned from excavating at ancient Ur of the Chaldees, in an interview says that the only actual reference to Ur contained in the Bible (Gen. 11:28-29) is that it was the land of Abraham and his excavations makes it "necessary for the world completely to revise its estimate of Abraham." It has been and is a theory with some scholars that Abraham was not the name of a person but of a tribe, but Professor Woolley finds that "Ur, his native city, was one of the most civilized centers of all Mesopotamia." "You see," said Professor Woolley, "Abraham was a trader and a prosperous one. He had a large camel trade and about the time that he decided to leave Ur, war had cut off the principal trade routes which were his livelihood. As a consequence, he left Ur and headed into Northern Mesopotamia where the routes were affected by tribal turbulence." In a like manner, according to Professor Woolley, history must purge Abraham of any cruelty in the manner in which, according to Biblical account, he permitted his wife, Sarai, to drive her Egyptian handmaiden, Hagar, into the wilderness, where she bore Ishmael. Professor Woolley explained that Abraham was acting in accordance with ancient Sumerian law, which was that if a man's wife bore him no children, he was permitted to have children of a servant; but if the servant, having borne children, displayed any rancor, she should be dealt with as the wife saw fit. Ur as a city came to an end about 536 B. C., when it was conquered by the Persians under Cyrus the Great, and the first written record of Cyrus found in Mesopotamia was discovered by the expedition in the bricks of an Ur gate socket, which were stamped with Cyrus's name. Such unbiased confirmation, dug up out of these ancient ruins, of the truth of this part of Genesis extends this confirmation to other parts and gives us assurance that we are not trusting to cunningly devised fables but are resting on reality. These old bricks can still speak and tell us facts that cannot be denied.—Presbyterian Banner.

THE MAKING OF "BEN HUR"

Col. Robert G. Ingersoll, the agnostic, was riding along in a train. Gen. Lew Wallace, happening to pass the compartment of Ingersoll, was invited to come in and sit for a chat. General Wallace answered, "All right, colonel, what shall we chat about?"

"Lot's of things," answered Ingersoll. "Is there a future life? I don't know, do you? Is there a God? I don't know, do you?"

Ingersoll paused and looked keenly at General Wallace. The general was embarrassed by the abruptness of the question. He replied, "Really, Ingersoll, I have never given much thought or study to the questions you propound. I had a Christian training and I have always accepted them tacitly."

"Indeed!" answered Colonel Ingersoll. "Why man, you surprise me! They are vital issues. I have studied the subject thoroughly. Every man ought to. Now, take my advice and look into the matter. You will find that you will agree with me."

General Wallace says: "I went from this interview embarrassed and mortified. I had not felt competent to discuss such an important matter with such a learned thinker. I made up my mind that I would never place myself in such an embarrassing position again. I plunged into study, reading every authority available. After years of study, instead of agreeing with the great agnostic, I wrote 'Ben Hur.' It is my reply to him."

THE VISION

Ruby Holzhouse

Alone, but not alone,
For God was there.
And through the glass,

and Young People's groups are being enlisted. The Synod of Texas has turned in faith and hope to this great task in the Savior's name and asks the prayer of the entire Church in its effort.

E. M. Munroe, Chairman of the Executive Committee, Taylor, Texas.

Stained so artistically,
Such colors spread
As never artist hand
Could re-produce.
It was a church;
Far back the empty seats
Stretched into darkness,
But as the sun went down
In glory rare, it seemed
That it must leave some beauty
It lit the church with wondrous
And shone down on the cross upon
Altar.

One soul alone sat speechless,
Gazing on the vision.

It seemed as though he saw the
A look of pain across his brow,
Not mortal pain such as we know
But sorrow for an erring soul.
He stood there and a halo
about His head,

His arms outstretched
As though to call a tired soul
Angel voices seemed to call,
And, as the room grew darker,
Alone he knelt there, but he felt
The presence of that One divine
And so I found him,
With his head upon the rail,
And in his eyes a light that could
fail.

What vision for a tired soul,
What rest, and calm, sweet peace
And oh! that we could see a vision
Such as this! Perhaps we could
If we, too, sat alone and let
ture

And the feeling enter in.
Perhaps we too may see
A vision such as this,
And rise to do our best.—M
Advocate.

BOUGHT AND PAID FOR

In these days when so many things are bought on the installment plan, it is for one to understand some things in a spiritual way better than otherwise. All the installments have been paid, the title remains in the seller; when payment has been made, the title is transferred to the buyer. The article is and paid for, and then is the property of the buyer, and not until then. If he can do with it as he pleases, then he has to observe certain restrictions that were imposed upon him at the time of the sale. But when it has been BOUGHT AND PAID FOR, it is his to do with as he pleases.

It is here that the great spiritual lesson lies. Jesus Christ came into the world when we were slaves to sin and He bought us out of the market, we are no longer for sale at an auction. He did not buy us on the installment plan but paid the price in full at the purchase, and the title is in His hands then. We are not our own; we have been bought with a price, even the precious blood of Christ, as of a lamb without blemish and without spot. We have been BOUGHT AND PAID FOR.

Since, then, He has bought us, we are not our own. As his property we have a right to demand of us whatever He pleases. When we buy an article for a definite purpose, and we enter into a contract to do what we have had in mind when the purchase was made. Even so, Christ had a purpose in mind when He bought and paid for us. Here are some of the things that He has told us we are to do: "Forasmuch as ye have been redeemed with precious blood and gold—but with the precious blood of Christ—see that ye love one another with a pure heart fervently." "Abstain from fleshly lusts that war against the soul." "Being dead to sins, live unto righteousness." (That is, not being at the mercy of sin, live righteously, for the body is the temple of the "Holy Spirit" therefore keep the temple clean.)

There is another thing that the Bible tells us about our relationship to Christ. Slaves had no right of property; all that they had belonged to their masters and owners. The same is true of us. We have been bought and paid for by Christ, and we have in our possession but one thing, His right of purchase. We are merely entrusted to us as stewards.

How much are we recognizing of this right of ownership that Christ has ever since He bought and paid for us? Think this through for yourself. You confessed Him as the right owner of your life? If not, will you do so today? Have you been using His name as a way that He would approve? Will you not begin today to do what that talent that He has entrusted to you has been used for Him, or for some other motives? He has BOUGHT AND PAID FOR you; shall He be cheated of His possession?—N. Ave. News.

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EDITORIAL

REVERSION TO TYPE

"Reversion to type" is a well known phrase in the theory of Evolution. It expresses the fact that while the different orders of life are steadily advancing to a higher type, there is nevertheless a tendency in all to fall back to their original type.

The huge strawberry of to-day has been produced by careful cultivation from the small berry that fruits in the hedges; yet if left to itself will gradually fall back to its original type. Our finest flowers and fruits have to be carefully guarded else they too will revert to their original beginnings from which they came. Breeders of animals, whether dogs, chickens, horses, realize this danger, and therefore bend every effort, not only to keep the stock pure, but also to infuse new blood and tend to make it permanent.

Evil did not come from any lower order, but from the image in God's image, according to his plan. Sin entered and sent him downward, and of us to-day find it a struggle to rise upward toward God.

It is said that there is a tendency to go back to primitive morals. The Bible gives us the sad story of man's downfall when he sank so low as to be repented that He had made him. He was ashamed of His own handiwork. Sin not only brought man to the bottom morally, but physically, which is seen in the low order of such as we call the primitive races.

Primitive man are found in the South Sea Islands and the wilds of Africa, and history pictures our ancestors wearing skins and leading a primitive existence. Certain marks have distinguished these primitive races.

Primitive man, with no clothes, save a breech cloth, they have gradually covered themselves with garments, till with their descendants, the wearing has become a question overruling all other questions, at least with the men of the present generation.

The use of bright colors is another mark of primitive man, the color being some-thing like his face and sometimes in his clothing.

Even this in the savage of the plains, who is as black as his face or struts around in blazing red clothing.

As civilization advances, he selects the most sober colors, till we judge the refinement of the men by the soberness of the colors.

The refined lady seeks harmony of colors, and a soft loudness.

This tendency to revert to type is clearly shown in the present day; when following the edict of fashion, are reverting to the original type of man, the clothing was used in the most abbreviated form.

Good people of this day are becoming more and more to recover this rapid reversion to the original simplicity of dress, to use no harsher colors.

Nothing in the present time is more alarming than this backward step to the scanty clothing of the early man. In addition to the tendency to revert to the clothes of the primitive

man we are also confronted by a tendency to revert in our taste for coloring.

Our savage ancestors revelled in bright colors, and now their descendants are going back to the same colors and the same abundance of pigment. Nature has generously endowed the females with the soft tints of the apple blossom; but the modern woman tries to outshine nature, both on her cheeks and lips. Nearly 80 per cent of the young women one meets on the streets to-day could be called "the painted women" which in other days was applied to those whose reputation was soiled.

In this age the term no longer carries reproach, because the exception has become the rule, and few of the young women can be found who do not resemble a barber shop pole.

We have no idea where this reversion will end. As far as clothing is concerned, it has nearly reached its limit. Let parents arouse themselves and try to stem the current.

The human race has been climbing up in civilization and refinement, and we can only pray that they may be saved from reverting to the savage life from which their ancestors have risen.

THE IRREPRESSIBLE RADIO

We live in a wonderful age, so wonderful that we never question the report of any discovery of Science. The phonograph, the automobile, the air-plane, the radio, each one, at first, taxed our credulity with its claims, yet each one in turn eventually established that claim.

When we compare what life was before their introduction and what it is now, we wonder how men ever lived without them. By means of these inventions we annihilate distances, whether on land or in the air, and we talk face to face, as far as distance is concerned. We congratulate ourselves that we live in this age when so many inventions add to the comfort of man.

But we find that as every sweet is said to have its bitter, so every invention has its drawbacks. The auto, useful as it is, gives to crime so many advantages that sometimes men question whether, on the whole, the world has been benefited.

Our friends, the Romanists, find that the radio is presenting a puzzling problem, and is neutralizing age-old plans for suppressing the truth.

Heretofore, in order to keep their people in ignorance of Protestant teaching, it was only necessary to keep them from Protestant books and Protestant preaching, or sometimes frighten them with the displeasure of the Church.

For many years this has been so effective that workers in Catholic countries have found nearly every door closed to them.

The radio, however, has "spiked" that gun. You may close the door to men, but you cannot close the ear to the human voice coming over the radio. To help this mode of entrance to homes, there is that curiosity that is natural to the human race.

Forbidden fruits are notoriously sweet, and the very fact that they are forbidden by the Church to listen is found to arouse the desire to listen, in order to find wherein is the danger.

So serious has become the practice of "listening in" that one of their theological professors has been called upon to lay down rules for the faithful. We give the four rules of conduct laid down for their guidance. They are as follows:

(1) To listen when one feels that his faith is being endangered is sinful and forbidden.

(2) To listen occasionally out of curiosity, when there is no danger of faith being shaken may be allowed.

(3) To listen frequently, or to follow the sermons of any one person or sect closely is always forbidden.

(4) To listen to heretical sermons in the presence of children or adults whose faith is not strong is a scandal and must never be practiced.

We have an idea that every descendant of Eve will wish to find out the secret evil.

WHAT IS AHEAD OF US?

Students of the Bible as well as students of the times see many signs of the culmination of the struggle of good with evil.

The Bible points more than once to "perilous times" in the last days, when men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, etc., having a form of godliness, but denying the power thereof. This is a dark picture, yet it well describes much that we find in the world and in the Church of God.

These are not the gloomy forebodings of some depressed Christian, but they find an echo in the views of some of our ablest and sanest leaders.

In 1891 in a memorial address for Dr. Casper Hodge, Dr. Francis Patton makes this prophecy: "I may be wrong; but it seems to me that American Christianity is about to pass through a severe ordeal."

"It may be a ten years' conflict, it may be a thirty years' war; but it is a conflict in which all Christian Churches are concerned."

"The war will come. The Presbyterian Church must take part in it; and Princeton, unless her glory is departed, must lead the van in the great fight for fundamental Christianity. It is not amendment, it is not revision, it is not restraint, it is a revolution that we shall have to face."

"The issue will be joined by and by on the essential truth of a miraculous and God-given revelation, and then we must be ready to fight, and, if needs be, to die, in defense of the blood-bought truths of common salvation."

These words deserve serious consideration. They are not the raving of a fanatic, but the serious warnings of a conservative man in his old age, when he had retired from active work, and had given himself to thought and study.

The sad feature of the present period in the history of man is the general apathy and blindness, not to say indifference, of the ministry and Christian leaders.

Wherever we look, in every Church there is this spirit of indifference, this willingness to let things go, if the defenders of that view will let them alone. Like a plague this spirit is spreading. It is seen in the preaching of the day, in the life of the Church, and in the literature that is coming from the press.

The spirit of the Laodicean Church possesses us, and therefore we may look for the judgment of that Church to be pronounced upon us.

Dr. Patton was never an alarmist. With the prophetic eye of old age he saw into the future and he called upon the Church to prepare for battle.

The battle is coming, and the question for every man is, "Where shall I stand?"

A VALUABLE BOOK ON CHINA

"The Church in China," by Rev. Donald W. Richardson, D.D. The author of this most informing book on the work in China had a brilliant career in College and has since spent 18 years in mission work in China. At present he is the Professor of Christian Missions in Union Theological Seminary, Richmond, Va. Besides fine mental training, he brings to the work of discussing the missions in China, an acquaintance based upon long experience.

His style is pleasant and his reasoning clear. There are 225 pages, clear type and especially readable.

We predict that it will stand high in the estimation of all who study the history of missions as a science, because they will recognize in it the pen of a master mind.

He says that the Church in China is not denominational, but the membership is held together by love for a common God.

It is a gathering together in sympathy, and they are recognized by this spirit of a common love. They are ready to prove their faith by their lives.

This book can be ordered from our Richmond Publication Committee at the following prices: Paper, 50 cents; Cloth, \$1.00, postpaid.



UNION WITH THE UNITED PRESBYTERIAN CHURCH

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

In the Church papers appears the suggested basis of Union with the U. P. Church in its final form for the consideration of the two Assemblies, which we are publishing, with the consent of the Rev. J. D. Leslie, D. D., Stated Clerk, in order that the Church may have time for its careful study before the meeting of the Assembly.

At its first meeting, the Joint Committee on Closer Relations agreed to investigate and study the case, report its findings and refrain from conducting any propaganda for or against union. It has hitherto contented itself with reporting its findings from time to time as to the differences between the two Churches, the difficulties in the way of union, and whether they are minor or insuperable. It has reached a conclusion practically unanimous based upon the following considerations briefly stated:

Brief Statement of Reasons

1. The two churches agree absolutely in remarkable unity of doctrine, having the same standards, the same traditions of the past, the same historic antecedents, practically the same ecclesiastical machinery, and the same methods of work. The agreements are fundamental; the differences are infinitesimal—no greater than those existing in each communion among its own constituency.

2. Their union would be a tremendous step toward healing the breaches of Protestantism, whose chief weakness is in its unfortunate divisions—arrayed against each other instead of presenting a common front to a formidable foe.

3. It would result in strengthening the forces of evangelical Christianity by presenting a sound, Calvinistic basis, which should challenge all the Presbyterian and Reformed Churches of America to come together in one organization for the spiritual conquest of America, and in the interest of world evangelization.

4. It would furnish opportunity and a nation-wide testimony to our common evangelical faith and fundamental principles. Each denomination at present is somewhat the complement of the other. They need us in a wider evangelical effort, and we need them in an enlargement of our sphere of service to the whole nation.

5. It would tremendously stimulate the missionary spirit of both Churches. It is quite a coincidence that their foreign mission work is in Egypt, India, Abyssinia, and countries where we have no missions, while our operations are in the great countries of China, Korea, Japan, Africa and South America, where they have no work. The union would give each a world task, already undertaken, with missions practically covering the globe, which would undoubtedly fire the imagination, as nothing else could, with a godly enthusiasm for winning the world for Christ.

6. Union would eventually result in economy of administration and thereby liberate large amounts for missionary operations—not at first perhaps as it would take time to consolidate forces and merge administrative agencies—but it would come inevitably.

Objections to Union Answered

Very naturally in some quarters objections to union are to be expected, as the best of men with equally high motives are so constituted that they are conscientiously compelled to differ. With regard to such we have no controversy, and must leave their arguments to exert such influence as their weight and force merit.

May we be permitted, however, to call attention to such objections as are based on misapprehensions and misstatements of alleged facts for the benefit of those who may not be informed.

1. The statement has been made that the U. P. Church has changed its Confession of Faith. This grows out of the fact that it has issued a Confessional Statement corresponding to our Brief Statement, which, however, is a much larger document than ours. Inasmuch as it has been officially adopted by its Presbyteries—while not taking its place and leaving the Westminster Confession untouched—it carries the statement that being the more recent document in any supposed difference it has the preference.

Careful examination by some of the ablest men of our Church enable them to testify that there are no real differences, and that this Confessional Statement is the greatest modern interpretation of our Calvinistic creed ever written.

Consider the following as a specimen and say whether it modifies its testimony to the inspiration and authority of the Word of God: "We believe that the Scriptures of the Old and New Testaments are the Word of God and are inspired throughout, in language as well as thought; that their writers, though moved by the Holy Spirit, wrought in accordance with the laws of the human mind; that they faithfully record God's gracious revelation of Himself and bear witness of Christ; and that they are an infallible rule of faith and practice and the supreme source of authority in spiritual truth."

The only article where men have tried to discover a difference, is the following: "We believe that the Eternal Father, before the foundation of the world, in His own good pleasure gave to His Son a people, an innumerable multitude, chosen in Christ unto salvation, holiness, and service; that all of these who come to years of discretion receive this salvation through faith and repentance; and that all who die in infancy, and all others who are given by the Father to the Son and are beyond the reach of the outward

means of grace, are regenerated and saved by Christ through the Holy Spirit, Who works when and where and how He pleases."

The only difference is that it incorporates our "footnote" as to the belief in the salvation of infants; and it leaves out the most objectionable clause in our whole Confession where the assertion is made that the number of the elect is so fixed and certain that it can neither be increased or diminished.

In the judgment of competent Presbyterians this article is as strong as the Westminster Confession and is greatly improved by omitting the unnecessary and objectionable inference from the scriptural statement of election.

2. The objection is raised that the U. P. Church has mixt Presbyteries of white and colored, and so have we; but the colored element in these mixt Presbyteries of both denominations is so small that it is negligible. It is also objected that the U. P. Church licenses women to preach. Upon investigation we find that this is a mistaken statement—at least the membership of the U. P. Church know nothing of any such alleged fact. Inquiry brings the information that many years ago one of its Presbyteries temporarily licensed a woman evangelist, but it has been so long ago that the ministers of the U. P. Church consulted on the subject cannot even remember the name and the Presbytery which took this action.

It is a misrepresentation of the attitude of the U. P. Church. The writer on various occasions has heard women make addresses to promiscuous audiences at Montreat, and remembers on one occasion when a woman stood in the pulpit, read the scripture, took a text and preached a regular sermon. If anyone should make use of some such incident to prove that the Presbyterian Church U. S. allows women to preach, it would be the same kind of a misrepresentation as that which is brought against the U. P. Church.

It was our General Assembly that invited this conference as to Closer Relations, and the members of our Church should not violate the proprieties by making attacks upon our sister Church based upon misunderstandings.

3. The statement has been published that the U. P. Church has abrogated the office of Deacon and now uses Trustees instead. On the contrary, their Book of Church Order devotes nearly half a page to the office of Deacon, beginning with the statement: "The office of the deacon is set forth in the New Testament as one of perpetual appointments in the Christian Church."

4. It is argued that they differ materially from our Church on the subject of Social Service. The following article in their Confessional Statement embodies their position on the subject: "We believe that the Divine plan for mankind includes a social order in harmony with the ideals and spirit of Jesus Christ; that the truth of the Kingdom of God in its present aspect would mean not only its establishment in the hearts of men individually, but a world in which righteousness and brotherhood should prevail; and that a primary duty of the Church is to give positive witness that the Christian principles of justice and love should have full expression in all relationships whatsoever—personal, industrial, business, civic, national, and international."

If any suppose this is fundamental error, then may we remind them that fifteen years ago our Church was called upon to formulate its views on this subject; and a Joint Committee was appointed by the Presbyterian Bodies of the U. S., Dr. J. Spole Lyons of our Church being Chairman. This Committee dealing with the wrongs and evils of modern society, presented a very able report which was adopted by our Assembly, and from which we have space to copy only one paragraph: "We believe that the Church, holding the Gospel of Jesus Christ, is not only the appointed means to salvation from eternal death, but that, with the State and family, she has a distinctive work to do in bettering the social relations of men in this present world. The power given to the Church is spiritual, ministerial and declarative, and her function, through the Word and Holy Spirit, is to inculcate and apply those principles and to quicken those motives which are essential to all true and lasting reform."

Will the objectors examine the two statements and inform us wherein they differ?

Surely it is not necessary to pursue the subject, as the intelligence of our ministry and membership will answer for themselves other charges which are based on misapprehensions.

While the members of our Ad Interim Committee are practically unanimous for union, we are making no recommendation to the Assembly, but having discharged our responsibility, we submit our work to the Church and leave the disposition of our Report to the wise decision of our General Assembly.

Atlanta, Ga.

"THE PROPOSED ANNUITY PLAN"

Henry H. Sweets

There appeared in the *Presbyterian Standard* of April 3 two articles by Rev. R. W. Jopling, giving his interpretation of the Ministers' Annuity Fund which has been approved by the General Assembly and is now before the Presbyteries and will soon be before the sessions and congregations of the Churches.

It would be almost impossible for any one to more thoroughly misinterpret the spirit and the method of the purpose of this plan. The only answer needed to his article is a clear presentation of the plan itself, and the reading, without prejudice of "The Background of the Plan," and the "Answers and Questions," which appeared in the *Standard* of March 27. Mr. Jopling has misconceived the purpose of the plan. It was never in the mind

or the heart of any one who had anything to do with development of the Ministers' Annuity Fund that should rob that Church of its love and compassion statement has been constantly made that there always be a place for Ministerial Relief, but that would be a diminishing place. The purpose of this is to help each minister to safe-guard his future in this way we are building a fence at the top of the hill. We believe that there will be much less use thereof the ambulance but it will always be in service and ministers or widows be in need the whole Church be summoned, with all the power of this Department to come to their relief.

The Church cannot make of itself a general elderly institution. It cannot care for all of the poor in the ranks of the ministry. It has, however, sacred and solemn obligation to minister to the have ministered in spiritual things in the Church could not be morally justified to establish a Ministers' Annuity Fund that would simply give out its money every one regardless of the responsibility of the for him. In this plan the minister begins at once some small provision for himself. The Church ages him in this matter by putting in \$7.50 even he puts in \$2.50. Through the marvelous work compound interest, in a series of years, the disability old age retirement of all of the ministers will be aided for.

If there is any reason why the salaries of ministerial active service should be different, this reason carries over into the period of retirement. As I stated each time the plan has been presented, ever is going to be made from this time forth to see that minister is provided a living that will keep him from worldly care and avocation." The Church is slow and late in understanding the critical situation regard to its ministers. It will take many years come the negligence of the past, but surely the reason why the Church should not awake from its slumber and arise to action.

To meet in part the accrued liability for prior and to pay a small percentage of the deferred salaries which the men who have served the Church long are clearly entitled, a fund of three million dollars be raised. Every minister who has served the will share alike in this fund. He will receive a year of service one-seventieth of a hypothetical salary of \$1,200. It makes no difference whether his salary been \$1,600 or \$16,000. All share alike.

Mr. Jopling seems to think he has discovered underlying principles of this plan. He is wrong in his application of every one of them.

1. The Ministers' Annuity Fund is not to be used to meet need. Need will still be met for from the Funds of Ministerial Relief.

2. It is certainly not necessary to say one who anyone who has read the plan and its explanation the second principle "that the Church as a entity after guaranteeing to some of its ministers annuity of \$600, has no further responsibility for I wonder if Mr. Jopling's pen didn't slip when he that. It is, of course, wholly contrary to the elements of the plan.

3. His third principle is equally without any tion in the plan. The minister, himself, and the ular Church he serves are not alone responsible maintenance in age and in infirmity. The minister treated in this matter as a group. Those who the small salary during years of service will be immeasurably by the Churches which pay the salaries. Surely no one could read the plan clearly understood that \$600 is the minimum of annuity, which will be increased as the reserve mature.

4. There is no basis in the plan for the fourth principle enunciated. The Church is under sacred obligation to provide a sufficient amount of salary for each and missionary to live in a manner that will his development and efficiency. It is clearly evident many of the salaries now paid must be greatly reduced to meet this obligation. The increasing of the automatically increases the amount of annuity guaranteed on a contractual basis.

The sentimental appeal about "need" may possibly the minds of some from the essence of this plan careful reading, however, would easily dissipate prejudice.

The picture of the three ministers of the Presbyterian Church in the United States going down from Jericho and having an infelicitous contact with the hearted Secretary of Ministerial Relief of course nothing in the discussion of this plan. The Secretary of Ministerial Relief does not determine the need minister's home. This is done by the Presbyterian Committee of Ministerial Relief of the same name.

For twenty-five years this Committee and the Secretary have served the Church in administering the of Ministerial Relief. If anyone has been overlooked was not because we have not diligently endeavored to assist our Chairmen to locate cases of need. Many need is real have declined the proffered aid because have felt there might be someone who "needs them more."

Our Church today is giving more to its infirm ministers and missionaries and widows and from the funds of Ministerial Relief than any other Church (with the single exception of one Church in North America and yet the average sent to each home for this year, 1928-1929, was to each home for the entire year.

Ofttimes the Presbyterian Chairman is greatly in requesting an adequate appropriation because some who express the fear that some brother getting more than his share. There always is be this lurking apprehension in the minds of some. The Jerusalem-Jerico cases that trouble Mr. Jopling are not ones that come under the

(Continued on page 6)

DEPARTMENT OF SYNOD'S WORK

CONDUCTED UNDER THE AUSPICES OF THE COMMITTEE OF TWENTY-SEVEN APPOINTED BY SYNOD TO PROMOTE ITS ACTIVITIES

V. A. D. P. GILMOUR, D.D., *General Chairman*
Wilmington, N. C.

Synod of North Carolina

REV. E. E. GILLESPIE, D.D. *Executive Secretary*
P. O. Box 1124. Greensboro, N. C.

CHURCH AND ITS MINISTERS AND MISSIONARIES

Henry H. Sweets, Secretary

Who studies carefully the method of Christ's teachings of both the Old and the New Testament doubt the importance of the minister, whether "priest," "levite," "pastor," "preacher," "evangelist," "minister."

Records reveal the fact that Jesus gave the most importance to the training of the Twelve. He impressed authority upon them and sent them to teach others and to change other lives by their personalities.

Of course, essential that we have churches and that but it will be a sad thing for the Kingdom of God to emphasize buildings and institutions that the aspects of the Gospel do not receive proper

seriousness in the situation with regard to the Presbyterian Church (and possibly other churches of the world) which is probably not shared by many people. The Church calls men away from sources of worldly gain. It demands a high education that costs a large amount of money. Four years of high school, four years in college, three years of theological seminary, drain the resources of many of them go out into the work of the world from two to four thousand dollars. When we call a man to become its minister, it promises him support which will make for his comfort and honor of religion in the community. It specifies an amount of salary to be paid with this addition that the minister may be free from worldly avocations."

Does the Church done along this line? We have turned into the mission fields with wholly inadequate preparation. They have seen a wife and children deny the loss of health and education and culture. The injunction of the Word of God, "He that is not for his own is worse than an infidel," has become troubled and perplexed and many of them have been forced to leave needy and promising fields where they were not supported.

Scarcely a day passes that there does not come the statement from one of our ministers: "I have borrowed to the very limit on insurance policies. The premium and interest due. I have had to surrender the policy." One hundred in the past two years have written me saying: "I cannot get a support from my Home Mission Committee. I am writing you could find a place where I could teach in which I might support my family." While actual salaries have been increased in the past ten years to a certain extent, they have not, on the whole been able to keep up with the rise in the cost of living and the fall in the value of money during recent years has worked great hardships on these dwellers in the manse. Salaries now paid in our Church range from about \$1,000 a year. They are much more equal than salaries for the cost of living in some communities and the excess of the cost in other localities. As the Home Mission Committee is now studying the Ministers' Annuity Fund for a period of thirty-five years, will practically solve the problem caused by disability and old age of our missionaries, every effort is going to be put to arouse the Church to a sense of its obligation for all of the ministers in such a way that their salary may be conserved and the development of the Church enlarged. Why should not every Presbyterian take this matter and solve it as one of the Presbytery's foremost problems to solve it?

The Home Mission Committee has adopted a business plan of conserving the strength and usefulness of our missionaries sent out. They first discover what it will cost to maintain each minister in each country. The salary is fixed at that sum. Child allowance ranging from \$150 to \$350 is provided for each child up to 21 years of age. Each missionary is provided with a home in which to live. All medical expenses are paid and one-half of the dental expenses are paid. Expense funds are also given to those who meet incidental expenses in their mission work. A missionary has been on the field for many years and discovers a need for study, incident to his education for the work, the expense at the university is borne by the Church. No one can criticize any part of this plan. Every one who is good, sound, Christian business man will support such a plan as this. Why should we not do this for every minister and missionary who serves the Church?

A few misapprehensions concerning the Annuity Fund which will doubtless be corrected by any one who reads the publication "Ministers' Annuity Fund," the backbone of the fund, answering 81 questions concerning the plan.

The Ministers' Annuity Fund is not an effort to equalize salaries equal or to provide the same retiring allowance for every worker. We do not believe this is possible to do. So far as we know, no Church is attempting to do this. The Church of God were the contributions can be enforced by act and will make available in 1942 to every active

clergyman at seventy or over and upon resigning his cure, a pension of 200 pounds a year.

Everyone appreciates the fact that the living in some communities is much greater than in others, that when one has pitched his living on a certain scale it is exceedingly difficult to lower. There is no question whatever that the minister with the big salary will be properly cared for. Scores of our ministers of large churches who have served long and well have been made "pastor emeritus," and have received from one-half to the entire amount of salary which was enjoyed during the active years of service.

2. Some have asked about other plans, such as teachers' pensions, etc., which seem to make better provision. Before you draw any inferences from such statements, be sure to find out how long these pension schemes have continued and discover something about the amount of reserve behind their promises.

3. There is no question of lack of heart or of Christian spirit in the Ministers' Annuity Fund. It is simply a well wrought out plan for the Church to help its ministers and missionaries to make provision for the days of disability or old age. The fund of Ministerial Relief will always be available to those who are in real need. The offerings of the Church will continue to do this for many years. After that the Endowment Fund will probably be able to take care of the necessitous cases.

4. If there is any reason why the retiring allowance should be the same, there is exactly the same reason why all the present salaries should be the same. Any charge that the discrimination in retiring allowance counteracts the parity of the ministry could not be sustained. Any argument for the same retirement allowance would hold absolutely with regard to the salary for the active period of service. The "parity of the ministry" is not one of financial consideration, as is abundantly proved by the schedule of salaries today. There is every reason why the lower salaries should be brought up to a living scale. The bringing up of the salaries immediately begins the work of making the retirement allowance equal. As the minister and the Church make larger contributions to the Fund they are guaranteed larger returns from it. To increase the salaries immediately to a point where the embarrassing needs of the minister's homes may be met, is the Christian way to solve the great problem we are facing.

5. As has been so carefully explained, the ministers who have served our Church will all share absolutely in the same ratio from the funds raised to cover the accrued liabilities for prior service. Each minister will be entitled to draw from this for each year of service prior to January 1, 1931, one-seventieth of a hypothetical salary of \$1,200. For future service, i. e., after the fund is established, he will draw one-seventieth of his salary for each year of service. No servant of the Church whose future service pension will equal \$600 will draw anything at all from the prior service fund. No minister will draw more than a \$2,000 pension and, of course, none could ever qualify for even this sum until after the lapse of many years.

It would be exceedingly easy to work out a plan that would seem a little better than this and many such plans have been worked out, but all of them have been discarded and, so far as we know, no more equitable principle than this has ever been brought into a pension system that has endured for any length of time. We are fully persuaded that the conscience of the Church is going to be aroused; that there will be a leveling up of salaries; that the Church is not going to make a mockery of its promise that its ministers and missionaries shall be kept "free from worldly cares and avocations."

6. The proposed annuity fund is the result of most careful and earnest and prayerful study. It has been adopted by the General Assembly. It must now be approved by the Presbyteries and the local Churches. We believe when misapprehensions have been removed; that it will be accepted practically universally by the Church. The Executive Committee of Ministerial Relief has done its best. It is possible for the General Assembly to order any changes, but surely no changes should be made except those that would stand the test of actuarial accuracy and of financial stability.

It would be a sad thing to promise help to our ministers and missionaries in safeguarding their investments and helping them during the years of inactivity and in later years discover that we could not fulfill the contract into which they had entered with the Church. The minimum pension has been set at \$600. There is every reason to believe that the actual amount available will be far in excess of this. After three years of trial, the Protestant Episcopal Church was able to make a flat addition of \$1,000, paid to the widow on the death of her husband. After seven years of trial, the minimum is being raised from \$600 to \$750 a year.

7. The General Assembly, in session in Atlanta in May, 1928, directed "That the Committee of Christian Education and Ministerial Relief put before the Church the plan of the Ministers' Annuity Fund; the Presbyteries, Churches and agencies, and all the ministers and missionaries be urged to give the full measure of their support to this sane and needed effort to secure proper pensions for the servants of the Church; and that the whole Church make its plans, beginning January 1, 1930, to raise the amount of \$3,000,000 required to inaugurate the plan.

THE STEWARDSHIP OF EDUCATION AND VOCATION

Henry H. Sweets

By order of the General Assembly the year, 1929, has been set apart as "Stewardship Year."

In this year the whole Church is thinking of its responsibility and accountability to Almighty God. Surely there is no greater responsibility and no higher opportunity than in helping to guide the young people of the Church in their efforts to discover the will of God concerning their lives and in helping them to secure such training as will qualify them for the largest usefulness in the home, the Church, the school, the state, and the world. A great responsibility rests upon parents and pastors and teachers. There is much confusion in the minds of youth today. It sometimes seems as though many men and women have thought that a perfect scheme of education would solve the problems of the world and develop a character that could withstand the increasing strain of the marvelous development in the modern world.

We should be slow in accepting such a conclusion. John Quincy Adams said: "It is infinitely more important what we cause our children to love and desire than what we cause them to know." There is a great truth underlying this statement. As the youth see the older generation what ideas of value do they receive? Someone has said "many parents are training their children to know the price of everything and the value of nothing." Our Presbyterian schools and colleges have one ideal before them, that is, the development of dependable Christian character. Our work among the students in the state and independent institutions of higher education is dominated by the motive to keep Christian ideals before the Presbyterian youth in their student days. We want the very best education that can be secured, but we must ever remember that conduct is not conditioned alone by knowledge.

Many choice boys and girls in poor Presbyterian homes have been denied the privilege of thorough preparation for life's duties. The Student Loan Fund has been a wonderful help to hundreds of these. Loans to a maximum of \$150 are made to both boys and girls of approved character and ability who desire to attend our own colleges for each of the four years of the college course. This Loan Fund which is now \$433,013 has been built up chiefly through scholarship funds. Scholarships from \$400 to \$10,000 are being erected by Churches, Auxiliaries, Presbyteries, Synodicals, Leagues, Christian Endeavor Societies and individuals as memorials to a relative, a faithful pastor or teacher or others who have given their lives in unselfish service. A beautiful booklet, "Monuments in Living Leaders," may be had on request of the Louisville office. A helpful program for the Sunday School, "Wings of Eagles," by Mildred Welch, other programs by Julia Lake Skinner for the Young People's and Christian Endeavor Societies, and helpful leaflets for the use of the Men-of-the-Church and the Women's Auxiliary may also be had for the asking. Much helpful material has been printed through the months of March and April in the Presbyterian Survey, the Church papers, The Program Builder and Onward. Attractive envelopes for the offering will be sent free of charge.

For further information address Presbyterian Church in the United States, Department of Christian Education, 410 Urban Building, Louisville, Ky.

SLUMP IN GIFTS DUE TO WILFUL IGNORANCE

C. R. Harding

In these days of crisis, of stress and distress in regard to contributions to the benevolent causes of the Church many of us are tempted to make suggestions of one kind or another that might possibly serve in helping to relieve the present situation.

I have this thought—it would be a good thing, if our ministers would in larger measure urge upon their congregations both the privilege and duty of reading carefully and sympathetically the various articles in the church papers dealing with the Every Member Canvass and the lamentable shortage in contributions to the benevolent agencies of our Church.

My limited observation is that an overwhelmingly large fraction of the Church membership never thinks of reading the Church papers. It never occurs to them that they have any responsibility to keep themselves not simply informed but alive and alert to conditions confronting the Assembly's causes.

What with the Sunday newspaper, morning service, the radio, the afternoon automobile outing, etc., the religious newspapers get little consideration on the Sabbath day.

I am sure that conditions would be very different if our Christian people could or would read prayerfully the plain statement of facts appearing in whole page advertisement, the editorial comments, the eloquent appeals, the startling presentation of the needs, the clamant and clarion calls to 'come over and help us' that are found in the columns of our religious press—contributions from the flaming pens of our outstanding ministers and laymen and winged words that drive their way into the hearts

Men-of-the-Church

Presbyterian Church in the United States

REV. J. E. PURCELL, D.D., Executive Secretary
HENRY GRADY BUILDING
ATLANTA, GEORGIA

REV. JOHN L. FAIRLY, D.D., Wilmington, N. C.,
Editor in Charge of Men-of-the-Church Department

MATERIAL FOR MAY PROGRAM

Educational Department Executive Committee of
Foreign Missions, Box 330, Nashville, Tenn.

Foreword

The facts given in this article concerning the life and work of that master missionary, William McCutchan Morrison, have been taken from the book "William McCutchan Morrison," by Vinson. Everyone who has a part in this program should first read the book. Then he will come to the meeting full of enthusiasm for his subject. Order this book now from the Educational Department, Foreign Mission Committee, Box 330, Nashville, Tennessee, or from the Presbyterian Committee of Publication, Richmond, Virginia. The cost is fifty cents. Read it as soon as it reaches you. The facts which follow are not intended to be read in the meeting, or given as a "set speech" but to be "gotten into the systems" of the speakers.

WILLIAM McCUTCHAN MORRISON

A young man from the South went into the heart of Africa when a journey there was a thrilling adventure. He travelled on foot, literally, thousands of miles. He conversed with kings and cannibals. He fearlessly exposed to the world the unspeakable cruelties being inflicted on the natives by Belgian-controlled rubber companies. He so awakened the conscience of Christian people to these atrocities that, when he was tried for libel by the Kasai Rubber Company, his trial became a matter of inter-national interest. His acquittal, received throughout the civilized world with enthusiasm, was regarded as a triumph of righteousness, and resulted in radically changing the attitude of the Belgian government toward the people of the Congo.

This young man gave to a nation which had not a single word in writing, a written language. He translated into their language the Word of God. This youthful adventurer, statesman, and scholar, who in the brief space of twenty years accomplished these things, was William McCutchan Morrison, a representative of our own Southern Presbyterian Church in the Belgian Congo.

SLUMP IN GIFTS DUE TO IGNORANCE

of all who will listen to them, coming as they do from those on the firing line and the far flung battle front of the home and foreign mission field. With the facts before them, with the cry of distress echoing in their ears, with need so urgent and the path of duty so plain surely our people would respond in a way they are not doing. They would not, they could not so coldly and unsympathetically refuse to give and then to give again in this work of trying to bring in the Kingdom of God in our own and in pagan lands.

Painful as this fact may be, many a minister knows that he endangers his popularity and thereby his influence, nay he knows that his place is at stake, if he talks too much about, or takes too seriously such matters as Stewardship of Life and Possessions, Contributions to the Benevolent Causes, the question of Tithing, the Sin of Covetousness.

And there are at least three types of Christians that he easily offends or brings by degrees to absolute indifference to all that he says about these things:

First, there is the Christian that covers himself as with a coat of mail with the text: I Tim. 5:8: But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel, and in so covering himself he makes an absolute misinterpretation and misapplication of the writer's meaning.

Did I not believe in the inspiration of the Scriptures, I would feel that it is a great pity that this verse is in the Bible. It is a verse that the close-fisted Christian uses as a 'man-covering' shield wherewith he quenches many a sharp dart of his enemy, the pastor or the Church. It is a panoply whose steel few arrows or sword thrusts from God's Word or from God's servants can pierce.

Secondly, there is the Christian whose conscience troubles him, he fears he is not giving as he should, indeed he is rather convinced that he falls far short, but he has neither the courage, nor the will power nor the grace to come up bravely to the help of the Lord.

Thirdly, there is the Christian (?) who is well aware that he is in the wrong, that he is niggardly and stingy in his contributions, but he is hard and callous and indifferent. He is determined that duty or no duty, privilege or no privilege he will give what he wishes to give and no more.

With the Church in such large part living at this poor dying rate what greater proof on the one hand could one have that it is a vine of God's own planting, else it had died long ago. And what greater proof on the other hand could one have that it is not of God, when people by the tens of thousands, calling themselves God's people, His redeemed people, refuse in such large measure to give the Gospel of the Son of God to a waiting, lost world?

Davidson, N. C.

EARLY LIFE

Heritage

Back of a great man one is apt to find good ancestors, and William Morrison was no exception to this rule. His father and mother were of Scotch Presbyterian stock and in his family one finds a long list of preachers and elders. His father and grandfather were both elders in the Monmouth Presbyterian Church, Virginia, and his mother who was noted for her beautiful character, was a vital influence in the life of that church.

Education

William grew up on the family farm in the famous Valley of Virginia and here, with his parents and seven younger brothers and sisters, he learned to do hard work and to get along with folks—two valuable assets in his subsequent career. After graduating from the country school, where he organized a "debating club" and a "singing class," he entered Washington and Lee University. Here he did faithful, though not remarkable work, for the next four years. A fellow student says of him, "He was always loyal to truth and conscience, full of common sense, and happy in his work and play."

Decision

His parents had dedicated him to the gospel ministry in infancy but he planned to study law. To secure the money necessary for his legal preparation, after his graduation from college, he accepted a position to teach in Searcy, Arkansas. At some time during the six years he spent here he definitely heard God's call to the ministry so he entered the Louisville Theological Seminary. Near the end of his last year there he read an article in "The Missionary," the predecessor of the "Presbyterian Survey," setting forth the great need and opportunities of the Congo. It came to him as a direct call from God and he immediately announced his decision to offer his services for work in this field. Back of both of these great decisions we find prayers of Christian people. His father and mother prayed earnestly that he might be led into the ministry, and a Sunday school class in his Church in Louisville were praying, when he reached his decision, that he might be called to Africa. Things do not "just happen" in the lives of God's children!

He volunteered, was accepted, and on November 5, 1896, left his home in America to find a new one in the heart of Africa.

To the Congo

Six months from the day he sailed from Philadelphia, William Morrison arrived at Luebo, Africa, having travelled by ocean liner, train, river steamer, in hammocks carried by natives, and on foot nearly ten thousand miles. His trip to the Congo had been full of difficulties, delays, and dangers. Down-hearted? Never. On the day of his arrival he wrote: "Luebo, Hallelujah! All well and all here. The work is in a flourishing condition. Oh, for a full demonstration of the Spirit's power! I am delighted with the surroundings. Praise the Lord for bringing me here in peace and safety!"

HIGH POINTS IN MISSIONARY EXPERIENCE IN THE CONGO

Life in Africa

After reaching Africa, the further preparation which William Morrison received for his future service was exactly in line with modern principles of education. He was forced to "learn by doing." He had to build a house in which to live. Of this palatial residence, made of sticks and grass, only 12x15 feet, he wrote: "Pretty close quarters, but more than my Master had."

Soon after his arrival he settled a dispute between two tribes whose warfare had closed the road between Luebo and Ibanche, the new station at which Mr. Morrison had been located. Hence, he acquired his new name, "Kuonyi Nshila," which means "Don't let the path get closed again." By this name the natives ever afterwards called him.

A home and a name were essential, and equally important was a means of communication with the people; hence we find our young missionary starting out not to hunt "big game" but words. Imagine settling down among a nation, of whose language he knew not a word, with the purpose of giving them the Bible in their own language. This hunt for words required skill and patience. Of the process Morrison said: "The key words to any language are the questions, 'What is this?' and 'What did you say?' With these phrases the language begins to unlock. Our plan was to sit down in a group of people and take out a knife and listen with all ears. Someone in the crowd uttered the mystic words, 'What is that?' We tried this with several other objects till we were sure we had it. Then through firing their own question, 'What is that?' back at them we learned the names of all sorts of familiar objects. By intent listening and looking, the verbs began to come and afterwards, adjectives and adverbs. Some of the happiest moments of my life were those in which I discovered some new word for which I had been hunting for years, but which had baffled me. Often I have jumped up, leaving my astonished language teacher behind, and run across the station crying out, 'Eureka,' in order to announce to my colleagues the discovery of such a word as, 'Saviour,' 'Redeemer,' or 'Comforter.' This word which I had unearthed was far more valuable than a diamond for it would be a gem through which could flash new light and beauty into benighted souls.

How an alphabet was given to this nation, which had none, and their language reduced to writing, is a fascinating story. They had for generations had a spoken language with adequate grammatical rules which even the children observed most carefully, but not a word in writing. Through the twenty years of life in the Congo, Morrison was continually working that these people might have access to the Bible in their own language. His death put a stop to his translation before it was finished, and only recently was it completed by his friend and associate, Doctor Vinson. Last summer the whole Bible was printed in the Baluba language for the first time.

Doctor Morrison came to Africa with an understanding of, and a love for, colored people which he had acquired in his childhood in the South. Through all the years,

when his life was such a busy one, he lived of people and continued to study their customs and characteristics. He settled their disputes, taught and preached to them. He was never too busy to who were in trouble, bringing comfort and

Trial at Leopoldville

For a missionary to be indicted by a court and to trial is most unusual. When Dr. Morrison Sheppard were indicted for libel against the Kasai Company, the attention of the whole Christ was focused on their trial. Through articles in papers and periodicals, and by addresses in England, Doctor Morrison had informed the the atrocities to natives being committed by the Rubber Company which was controlled by the government. Realizing the danger to their having the public know the true conditions, the Company retaliated by the indictment for libel two missionaries. The place for the trial, the the trial officials chosen were all unfair to the natives. It was impossible for them even to reach ville in the Congo by the time set for the trial immediately got in touch with our Executive of Foreign Missions through whom appeal to the United States, British, and Belgian government see that justice was administered. Mr. Van leading lawyer of Belgium, became so interested came to the Congo at his own expense and to case for the defense. Despite unfair treatment turn by the officials, Doctor Morrison and Doctor Sheppard were completely vindicated and the Kasai condemned to pay the cost of the trial. On dramatic trial came far-reaching reforms.

Subsequent Events in His Life

Immediately after this trial, Doctor Morrison turned to Ibanche and completed paraphrasing the Bible. Next, he and his wife, a truly kind whom he had married on his first furlough, marched on foot into the heart of the Baluba country. They located prospective sites for stations. Mrs. Morrison contracted fever which proved fatal. Doctor Sheppard showed the power of God in the lives of the utterly forgetful of self, he comforted the native gave them an entirely new conception of death.

As the leader of the mission he directed its progress carried on a voluminous correspondence. He and trained fellow missionaries, and with rare infinite patience, developed native leadership. He leader of all Protestant mission work in the Congo, adviser to the Methodist mission, he was called Lambuth, "Our African Bishop."

He "Died in the Harness"

He was twice elected president of the Congo Protestant Missions in the Congo composed of denominations. As president and host to the Congo which met at Luebo in February, 1918, he worked day and sometimes all night for ten days. His presence was immediately followed by the annual of our mission. He was taken ill during this time worn out by twenty years of constant work, he reserve strength to combat disease. Although the best possible attention, he only lived a longer. The investment of his life in the Congo for twenty years has paid, and continues to pay, which can only be adequately calculated in eternity.

Dr. S. H. Chester wrote of him: "Morrison, consecration, and the scope and influence of ranks as the greatest of modern missionaries in

MORRISON, THE MISSIONARY The Missionary Statesman

From the beginning of his work until his death Morrison was the recognized leader of the mission possessed a statesman-like grasp of conditions, genius for administration. Through the force of personality, rather than by selection, Luebo became the headquarters of the entire mission and became the head of all Protestant mission work in Congo.

In his life one finds a practical demonstration whose ruling passion is the fulfillment of the Gospel.

"THE PROPOSED ANNUITY PLAN"

(Continued from page 4)

Annuity Fund but under the department of Mission Relief. It ought to bring great joy to the heart of the British Empire has now cleared a road from Jerusalem to Jerico, removed the burdens of former years and made it possible for women and even little children to go down without any hunting fear. This is the identical of the Ministers' Annuity Fund—to remove the humiliating need.

It will certainly grieve the hearts of many Jopling has seen fit to bring again before the world the granting of an unusual pension faithful servants of one of the Executive Committee account of long and conspicuous service to our Church. The case is not unusual. Scotch Churches have retired their pastors on half a times on full salary and have honored them with the title "pastor emeritus." Ought it to be considered for constant agitation and humiliating criticism the whole Church has seen fit to honor itself as two of its servants in this way?

I would not presume to answer the three questions in summing up Mr. Jopling's personal opinion of the Ministers' Annuity Fund, where he charges (1) unjust, (2) un-Presbyterian and (3) un-Every one of these questions is answered so clearly in the material that is now before the entire Church. I would be presuming to request any more of for this statement which is made from a heart deeply concerned for the exceedingly critical that our Church now faces in regard to its missionaries.

410 Urban Building, Louisville, Ky.

YOUNG PEOPLE'S DEPT.

Rev. W. A. Gamble, Pinetops, N. C.

EDITOR'S LOOKOUT

South Carolina Christian Endeavor convention the past week-end in the First Presbyterian of Greenville. This will be followed by other conventions, and some district conventions. These are promoting, among other enterprises, the with Christ program which is now being carried by Christian Endeavorers and other young people of every denomination. Crusade Covenants that are being presented as ways of promoting Christian life and service follows:

Crusade Covenants

In the Lord Jesus Christ for strength, I hereby the following covenants:

1. Christ—I here and now accept the Lord as my personal Saviour.

2. Church—I will make public confession of my Christ by uniting with the church.

3. Hour—I promise to make it the rule of my mind at least 15 minutes each day, if possible in morning, in religious meditation, Bible reading

4. Legion—I decide henceforth to give at least of my income to the Lord's work.

5. Winner—I will endeavor to become a personal worker, earnestly seeking through prayer and persuasion, to bring others to Christ.

6. Surrender—I hereby take an out-and-out stand, surrender completely to Him, and purpose to live in ALL the affairs of my life.

7. Work Recruit—I will from this day forth strive to plan the life so that I may give myself to the service of Christ as a minister or mission-

ary. Love for God and love for his fellowman. A missionary said: "Two deep impressions of him in me. First, the calm assurance of his soul, the plan of the Father things will come out right and grace sorely needed in view of certain conditions in the Congo. The other impression was the gentleness of his soul. He was the defender of the Congo had a right to be proud; the poor and down-trodden, a mighty friend, but into battle with confidence not in weapons of war. As one watched him in his dealing with the 'gentle' and realized the tender love of him and them, it was easy to see how much he had the power of gentleness. In him were blended the measure the strength of faith and the gentleness."

He believed in the power of gentleness and was not afraid to bring force to bear on those who refused to respond to higher appeals. In all of his legal representative of the mission, he showed himself with absolute fearlessness. His courtesy to the Belgian officials was unflinching, yet not for a moment he hesitated to expose, through written and oral, the cruel injustice of the government to the natives. It was largely through his efforts the Christian world was aroused and that conditions changed.

The Author and Translator

Dr. Morrison found time, in addition to his other duties, too numerous to mention, to be a prolific writer. It is difficult to understand. Yet we find that he was only a regular contributor to the "Missionary Review" and other church papers, but as well to the leading papers and magazines of America and Europe. He was also editor of the "Kasai Herald." His greatest work, however, was in connection with giving to his beloved people. He mastered the details of the Baluba language, reduced it to writing and published the first Baluba Grammar and dictionary. He also wrote the paraphrases and other Christian literature, and well under way a translation of the entire Bible which was completed and published after his death.

The Christian

The secret of the greatness of William McCutchan's life is found in his personal relation to Christ. His duties were never allowed to encroach on his time set apart for prayer and study of God's word. The channel connecting with the source of power was always kept open. Through Morrison, God was able to illustrate what He could do with a life wholly given to Him. We become like those with whom he ministered. Through constant association with Christ, prayer and in the fellowship of labor, William became Christ-like. He was willing to pay the price of true greatness—he first lived the things he

preached. Lambuth, who was intimately associated with him on a journey which covered thousands of miles and weeks, says: "The springs of this great life were in the depths of a conscious realization of the presence of God. New forces were released during his time of intercession. There comes to my memory of a candle burning an hour before day, every day in a humble home, as he devoted the first hour of his day to the study of God's Word and prayer. He realized it, but he was keeping the soul of religion in the mission and the native church." He brought the problem of the mission daily before the throne of God in a verse which he quoted daily, we find that that wonderful courage which enabled him to stand alone and protest against the oppression of the natives—"Fear not, for I am with thee." He had faith in the promises of God. Expecting great things from God, he attempted great things for God. Nothing was back—all he had of time, talent, and strength, was dedicated to the service of the Master.

Christ, or in some other form of whole-time employed Christian service.

8. Crusader—I hereby enroll myself to Crusade with Christ for World Evangelism, Christian Citizenship, and World Peace, and I do solemnly covenant, by Christ's enabling power, to follow wherever He may lead.

Signature _____
Date _____

Prayerfully sign. Keep and put in your Bible.

JUNIOR C. E. TOPIC HELPS

Hattie Mae Covington
Daily Verses

April 15—Love of parents. 2 Sam. 18:33.

April 16—Faith of parents. 2 Tim. 1:5.

April 17—A child in need. Mark 7:24-30.

April 18—Has Jesus touched us? Matt. 19:13-15.

April 19—The kindness of Jesus. Matt. 9:35-38.

April 20—Have we touched Jesus? Mark 5:25-34.

April 21—Topic—Our Bible Friend, Jairus's Daughter—Matt. 9:18, 19, 23-26.

Worship Service.

Piano Prelude.

Call to Worship.

The earth shall be filled with the glory of the Lord as the waters cover the sea.

The kingdoms of the world shall become the kingdom of our Lord and of His Christ.

Response:

Eternal are Thy mercies, Lord;

Eternal truth attends Thy word;

Thy praise shall sound from shore to shore

Till suns shall rise and set no more.

(Tune: "Old Hundred.")

Hymn: "Come Thou Almighty King."

Scripture Lesson: Matt. 9:18, 19, 23-26.

Prayer: Sentence prayers.

Prayer Hymn: "Have Thine Own Way, Lord."

Offertory Service:

Let us not be weary in well doing, for in due season we shall reap if we faint not.

Offertory music.

Prayer—By the leader.

Hymn: "What a Friend We Have In Jesus."

The Leader's Talk:

Talks by the Juniors.

Special Music: "Loyal Juniors (Junior Carols)."

The Superintendent's Message.

Hymn: "Love Divine."

Benediction.

Suggestions for Taking Part

1. Talk, "The Love of Parents."

2. "Jairus's Daughter."

3. The Kindness of Jesus, Our Good Shepherd.

4. Jesus, the "Good Physician."

Let the Juniors tell from their own experience of sickness, the care of the sick, the work of the physician and nurse. Show the value of a cheerful spirit and a good temper. Ask how many have sick friends, and suggest the value of good cheer, the quiet spirit, gentleness, and love in the sick-room.

5. Jesus, a personal friend of Juniors.

He knows the names of all His Juniors, and wants to be as much to them as He was to Jairus's Daughter.

The King of Love my shepherd is

Whose goodness faileth never;

I nothing lack if I am His

And He is mine forever.

Where streams of living waters flow,

My ransomed soul He leadeth,

And where the verdant pastures grow

With food celestial feedeth.

Perverse and foolish oft I strayed,

But yet in love He sought me,

And on His shoulder gently laid,

And home rejoicing brought me.

In death's dark vale I fear no ill

With Thee, dear Lord, beside me.

Thy rod and staff my comfort still,

Thy cross before to guide me.

And so through all the length of days

Thy goodness faileth never,

Good Shepherd, may I sing Thy praise

Within Thy house forever.

Sir Henry Williams Baker.

YOUNG PEOPLE'S TOPIC

Sunday, April 21—The Bible a Wonder Book —
Isaiah 55:8-13; II Peter 1:19-21; II Tim. 3:15.

C. G. A.

The Bible a Book of Beginnings

"And Jehovah God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Dust—the breath of God—and a living soul. There is the beginning of man. But man chose Death and Time rather than Life and Eternity. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it was thou taken: for dust thou art, and unto dust shalt thou return." There is the curse of sin. But God did not leave man to die without hope. If the Bible told only of the beginning of man and the beginning of sin and Death, it would not be a Wonder Book—it would be a Doomsday Book. The Bible also tells of the beginning of the race through which the Redeemer should come, the Israelites. "Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: and I will make of thee a great nation, and I will bless thee and make thy name great; and be thou a blessing; and I will bless them that bless thee and him that curseth thee

I will curse; and in thee shall all the families of the earth be blessed."

Then the Bible tells of the beginning of the Gospel—the beginning of good news: "For God so loved the world that he gave his only begotten Son that whosoever believeth on Him should not perish, but have everlasting life." "For as in Adam all died, so also in Christ shall all be made alive." There is the Wonder of the Bible.

The Bible a Supernatural Book

To the drab realist the Bible as a supernatural Book is closed. Things that cannot be reasoned out are not to be accepted by him. To believe such things are counted as foolishness and childishness. The human race, says the realist, has grown beyond such things. When the race was in its childhood and there was no way to explain phenomena, they attributed the unusual to a deity. But in this enlightened age let us put away childish things. Thus does the realist explain away the supernatural.

We cannot explain and give reasons for prophecies and miracles; we can only say what we believe. "Our hearts have reasons that our reasons do not know." It is not hard to say, "I do not believe"—It is a gift from God to say, "I believe." "Blessed art thou, Simon Bar-Jonah, for flesh and blood hath not revealed it unto thee but my Father who is in heaven." Through believing our hearts learn to know. "I know that my Redeemer liveth, and at last He will stand up upon the earth, and after my skin, even this body is destroyed, then without my flesh shall I see God" (Job 19:25, 26). "For I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day" (II Tim. 1:12). "We know that all things work together for good to them who love God" (Rom. 8:28). "We know that if the earthly house of our tabernacle be destroyed, we have a building from God, a house not made with hands, eternal, in the heaven" (II Cor. 5:1).

The Bible a Book of One Mind*

Try to imagine for a moment a volume consisting of a number of books written, one by King Alfred in Anglo-Saxon times; another by a man who lived at the time of William the Conqueror; another by a shepherd on the hills of Scotland in the time of Henry VIII; another by Oliver Cromwell; others by humble and ignorant fishermen on the coasts of Yorkshire in the sixteenth century; another by a great English administrator who had governed India as viceroy in the nineteenth century; another by a medical man in the present day—all breathing the highest spiritual truths and giving either a history of God's dealing with English people or setting out the claims that the Creator of the world has upon His creatures; or reviewing the sins of the nations and of individuals; or containing the noblest devotional songs; or foretelling future events. Imagine such books to have been written, gathered together and bound into one large volume. What kind of book would that volume be? The most of its parts would have no connection whatever with the rest. The mere conception of such a preponderous publication strikes one as unreal and ridiculous. Nevertheless the Bible, although composed of the writing of men of far more widely diverging types, is a perfectly homogeneous whole.

The Book is God's Word to man given by special and direct inspiration. When this view of it is taken, what would otherwise be incomprehensible becomes easily intelligible and we at once realize how it is that the Bible stands alone among all the books of the world in this marvel of its unity.

*Taken from "The Program Builder"—adapted from "The Bible, What it is and how it came down to us." By Webb-Peploe.

The Bible the Best Seller

One of the most remarkable facts about the Bible is that it is the best seller, and has been for all these years. No book has ever approached it in sales. The British Bible Society had just completed its 125th year, and has issued over 325 million Bibles, and publishes the Bible in 600 languages.

The American Bible Society is printing 11 million Bibles per month, which will sum up over 132 millions every year. Nearly five million Bibles are sold annually in China, and over one million in Japan. In the United States probably six million Bibles are sold every year.

In the light of these facts, there is little use to compare other books. And yet Voltaire said a century ago that by now the Bible would be out of print, and assigned to museums, and if you wanted to see one you have to go where they kept curiosities.

The Bible a Wonderful Comfort

While all these facts are astonishing, the most wonderful thing about the Bible is that it brings the most marvelous comfort to those in trouble, it offers salvation from sin to the sinner, it provides a way of life to the young, it offers the most satisfactory advice to all who need it. It teaches us that Jesus Christ is the Son of God and savior of men, and that he is working to bring to this old world a new life that will be free from the sadness and sorrows of this world.

LET HIM FIRST CAST A STONE

They dragged her! harlot! to the Christ one day,
Stained, branded, and profane,
And sought His judgment on the wretch, ere they
Would have her slain,
Battered, and stoned, and slain.

Said Christ, "He who himself from sin is free,
Let him first cast a stone."
And one by one they slunk away, till she
Was left alone
With Him, the Christ, alone.

"O where are thine accusers, woman, now,
Who vengeance on thee swore?
Hath none condemned thee? Nor do I: go thou
And sin no more;
O woman, sin no more."
—T. Cynon Jones.

SUNDAY SCHOOL

Rev. Ernest Trice Thompson, D.D.

Lesson for April 21

COMFORT FOR GOD'S PEOPLE'S

Isaiah 40:1-11.

Our study for this week is taken from the 40th chapter of the book of Isaiah. The question comes up whether this chapter and the succeeding ones (Is. 40-66) were written by Isaiah whose call is recorded in Is. 6, or by a subsequent prophet or prophets. The Bible itself does not tell us. It does not state in any place that these chapters were actually the words of Isaiah. Almost all modern students of the Bible have come to the conclusion the Is. 40-55 were written by a later prophet, spoken of for convenience as the second Isaiah (perhaps a disciple of the actual Isaiah), and the section 56-66 by still a third prophet. The chief reason for holding this conviction is that the original Isaiah prophesied during the days of Jotham, Ahaz, and Hezekiah, 150 years before Judah was finally carried captive by the Babylonians. The second Isaiah seems to have written after the captivity. If we are not willing to accept the theory of a second Isaiah then we must imagine that Isaiah himself wrote a message that was unintelligible for a century and a half, that he projected himself into a historical setting that was still far in the future, and prophesied as though that future were the present. At any rate we cannot understand this portion of God's word unless we keep in mind that it was written for a people who had suffered in captivity for many years. The first generation was passing away. The people as a whole were losing faith in the promises of deliverance that had been delivered by the earlier prophets. Under these circumstances a new prophet, probably a disciple of Isaiah, comes to the fore and delivers the message recorded in Is. 40-55. The aim of the whole prophecy is to console and hearten the exiles in Babylon, and also the dejected inhabitants who had not been deported from Judah. Chapter 40:1-11 contains the first proclamation of the glad tidings that the prophet has to deliver. Probably it is the story of his call. Four divine voices give him the gist of the message that he is to deliver to the people.

I. 1st Voice: The Proclamation of Pardon and Deliverance

Read Is. 40:1-2. Whose is the voice? What obligation does it lay upon those to whom it is addressed? Who is it that is commanded to comfort God's people? What is the basis of the divine comfort?

The speaker here is God. He addresses the prophet and all those who hear His voice. They are to comfort His people. The word translated 'comfortably' in verse 3 means literally "to speak to the heart of." It is the ordinary Hebrew expression for wooing. As from man to woman when he courts and wins her, the Old Testament uses it several times. It is significant as George Adam Smith points out that "of all human language they might use, God bids his messengers take and plead with the words with which a man will plead at a maiden's heart, knowing that he has nothing but love to offer as right of entrance, and waiting until love and trust come out to welcome him." The messengers of God then are to comfort the desolate people, speaking home to their hearts the words of the Divine Lover. The ground of their comfort is three-fold. 1st. Their warfare is accomplished. The word translated warfare means properly a term of military service; then figuratively any period of irksome toil or endurance which a man longs to reach the end of. The reference here is, of course, to the exile. It would be better to translate as in the margin of the R. V. "the time of her service is fulfilled," i. e., the period of the exile has been completed. 2nd. Her iniquity, or guilt, is pardoned, or absolved. 3rd. She has received of Jehovah's hand double for all her sins. That is, her punishment is more than adequate for her offense. George Adam Smith remarks in this connection: "This is not a way of regarding either sin or atonement which theologically speaking is accurate. What of its relation to our articles that man cannot give satisfaction for his sins by the work of his hands or the pains of his flesh? No, it would scarcely pass some of our creeds today. But all the more, that it thus bursts forth from strict terms of dealing, does it reveal the generosity of Him who utters it. How full of pity God is to take so much account of the sufferings sinners have brought upon themselves. How full of grace to reckon those sufferings 'double the sins' that had earned them. It is as when we have seen gracious men make us a free gift, and in their courtesy insist that we have worked for it. It is grace masked by grace. As the height of art is to conceal art, so the height of grace is to conceal grace, which it does in this verse."

We might pause here to note that God is still a God of comfort. He still bids his messengers, all those who hear His voice, to speak to the hearts of his people, bringing them the message of divine love, seeking to win and woo them to God, somewhat as a man woos the maiden of his choice. Perhaps some who study these words of Isaiah, some young men, some young women will hear through them the call of God to give their whole lives to the winning of men to God. How does such a call come to men today? Does it come only to those who enter the ministry? What are the words of comfort, the words of love, that God would have His messengers speak today. The circumstances of Christians today are quite different from those of the Jews of the second Isaiah's day. Is pardon still a part of the message? Pardon for what? Pardon under what cir-

cumstances? Is deliverance still a part of the message? Deliverance when? Deliverance from what? Deliverance under what circumstances? This is not all the message of course. But it is a part of the message. It is a message that the world still needs? It is a message that we need? Perhaps the part of the message that many of us need to hear the most of all is that God is not a God of hate, hating us because of our sins, but a God of love, loving us in spite of our sins, never willing to give us up, pleading with us in accents of tender love to accept His pardon, to take advantage of the deliverance that is offered to us in the Gospel. And this is a message that we are bidden to give to other men.

II. Second Voice: The Call to Prepare God's Way

Read 40:3-5. Whose is the voice? To whom is it addressed? What is the gist of the message—put it in your own words? What is the figure that the prophet has in mind? Why does there need to be a road through the desert?

The voice here is not that of God, for it speaks of God (verse 5) in the third person. Neither is it a human voice. It comes from one of the angelic ministers of Jehovah. It is addressed probably in the first place to beings of the same order. They are to prepare in the wilderness the way of Jehovah. Babylon was separated from Jerusalem by a broad desert. The prophet sees the Lord leading His people back to the promised land through the very midst of this wilderness country. It was an old custom, still continued in some oriental countries, for workmen to prepare the road along which royal personages were to travel. So here the heavenly workmen are called upon to prepare the way for Jehovah and His people, prepare the way, i. e. clear it from all obstacles; to make a level highway through the desert, building up the valleys, cutting down the hills, filling up the ditches, straightening the curves.

The voice is addressed we say in the first place to angelic beings. As such it serves to remind the people that the divine providence is enlisted in their behalf. They have become dishearted. It seems to them that their captivity is an unending one. The difficulties in the way of returning are insuperable. The prophet would have them know that even now divine forces are preparing the way for the return to take place. But though the voice is addressed first of all to angelic beings, we cannot say that it is addressed solely to them. The prophet feels that it is a voice from on high addressed to him, and to the people, not that they are literally to go out and build a road through the desert, but that they are to co-operate with God in tackling the difficulties that lie in the way, they are to do their bit too in preparing the way. So John the Baptist applies the text in Mt. 3:3.

Though our circumstances are entirely different from those of the Jews to whom this message originally came those whose spirits are sensitive to the divine spirit still hear that call to prepare the way of the Lord. They hear it as a call to the hosts of heaven. It assures them of the working of the divine providence. But it also comes as a voice to them as individuals to do their part in preparing the road, for God works through men, and not apart from men. Bertrand Russel is an English sceptic. This is his view of life: "Brief and powerless is man's life. On him and all his race the slow sure doom falls pitiless and dark. Blind to good and evil, reckless of destruction, omnipotent matter rolls on its relentless way; for man condemned today to lose his dearest, tomorrow himself to pass through the gates of darkness, it remains only to cherish ere yet the blow falls the lofty thoughts that ennoble his little day, proudly defiant of the irresistible forces that tolerate for a moment his knowledge and his condemnation, to sustain alone a weary but unyielding Atlas, the world that his own ideals have fashioned despite the trampling march of unconscious power." But the Christian amid the crash of stars, the reign of law, the vicissitudes of human history, the griefs that drive their plowshares in the human heart, sees the love of God, His purpose running through it all like a golden thread, man called to be a fellow-worker with God in an unfinished world. That faith makes a tremendous difference in life. For all of life is a conflict between good and evil. Often wrong seems to triumph. We look out upon the world today and we see greed and hatred and avarice enthroned in the hearts of men, and everywhere man's inhumanity to man. Sometimes the kingdom of God seems immeasurably in the distance. And yet we throw ourselves again and again in the fight, we dream again our dreams of human brotherhood. Why? Because we believe that we are not alone in this fight, hopelessly pitted against the dull apathy of cosmic forces that will in the end crush us in some solar wreck and bring all our work to nought. We are fellow-workers with God, God is in us and ahead of us. More than that God Himself is with us in the fight. He is a consuming fire against all wickedness. He is laboring for the establishment of the right. So in spite of reactions and defeats, we labor on, cherishing the exultant hopes of a new heaven and a new earth. For the kingdom will not come unless we too help to prepare the way.

But building a road through the desert is arduous work. It calls for engineers to plot the route, but for a greater host of laborers, who will toil, sacrificially, without recognition, at very humble tasks. Has the call to prepare the way of Jehovah come to us? Are we willing to prepare our bit of the road? What is that bit? How can we prepare the way for God to come and take possession our national life. Think of your home, school, church, community, state, nation. What is the particular bit of work that needs most to be done, what obstacles leveled, what depressions filled, what that is crooked made straight?

III. Third Voice: The Guarantee of Success

Read 40:6-18. Whose is the first voice? Whose is the second voice? Which voice is speaking in 6b, 7, 8? What

is the significance of this colloquy? What relation it have to that which has gone before?

The third voice is again that of some angelic. He bids the prophet, Cry, that is, proclaim or prophesy. The prophet asks in return, What shall I cry? The angelic voice then directs him to proclaim the truth that all earthly might is transitory, the word of God is eternal. The thought here is not so much men are creatures of a day, as that the great king are doomed when Jehovah intervenes. The might of Babylon was so great that it seemed to the people any hope of deliverance was absolutely futile. The heavenly voice reminds the prophet that the great Babylonian empire was after all only a human creation that all flesh is grass, and all its goodness, i. e. its glory or splendor is like the flower of the field. The withereth, the flower fadeth, when the breath of the Lord, i. e. the wind, specially the scorching east wind which blows chiefly in the spring, blighting the vegetation, blows upon it. Surely, says the divine messenger, the people, not Israel here, but the enemies of Israel, are grass. The grass withereth, the flower fadeth, but the word of our God shall stand forever.

When Israel grew despondent they were bidden to think of God, and to trust in His word, which never fail. Do we ever grow discouraged regarding God's purpose for us as individuals, regarding God's purposes for the world? Does such discouragement mean a lack of faith in God? What is its cure? Does that God has pledged Himself to the final victory that we are freed from our responsibility? Why? Do men find great comfort in Browning's couplet, criticize it severely:

God's in His Heaven,
All's right with the world.

What is your idea of the thought expressed here? What sense is it true? In what sense is it false?

IV. Fourth Voice: The Summons to Welcome the Redeemer

Read 40:9-11. Whose is the voice? To whom is it addressed? What is the gist of the message? What is the character of the Redeemer that is here set forth?

Again it is an angelic voice that is speaking. According to the translation in the A. V. it addresses Zion, Jerusalem, i. e. the wretched little remnant left in the city. The R. V. translates the verse better: "Cry, that tellest good tidings to Zion, get thee up on the mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not silent; say unto the cities of Judah behold your God." The heralds of good news, those who have heard the voice, are bidden here ascend the hills to wait for Jehovah's coming, and proclaim it as they see the approach along the wondrous way through the desert. "Look," cries the prophet, "He comes in might and arm, long inactive, has displayed His power. Before He goes the booty His arm has won, His delivered. Gently he cares for them on the journey as a shepherd for his sheep." At the first the prophet pictures the Redeemer here as a warrior king, who has delivered His people from their enemies. But as the procession draws near the herald sees not only the strong and vigorous company, but also the herd of mixed and feeble lambs and women, in need of carriage and leading. And the figure changes from a warrior to the Good Shepherd. "With his right arm He leads the lambs and in His bosom bears them. Ewe after ewe he gently leads." It is the power of the Redeemer that he has in mind, and the tenderness that ministers to the needs of every individual.

As we read the words of the prophet we think of Jesus, who was anointed with the Holy Spirit and power, who spoke of Himself as the Good Shepherd. The prophet saw the Shepherd King coming back to the holy city with the eyes of faith. And Jehovah directed His people back to the promised land, even as He promised. But since Isaiah's day the Lord has come in even more notable fashion. He is leading His people on to greater goals. It is not the might of Babylon from which He delivers men, but from the power that enslaves the will, and impairs the spirit, that He arrays itself against the people's good. He is leading those who follow him not to an earthly Jerusalem, but to the heavenly city not made with hands. He ministers to those who are weak and needy, He preaches a cause that challenges the strong, and vigorous. He is willing to go out with Him from modern Babylon to the heavenly City? What is required of those who follow in His train? What can we expect to receive in return?

A GRADELY PRAYER

(These lines, which "St. Martin's Review" ascribed to Teddy Ashton, are taken from a copy hanging on the wall of a country inn in Lancashire.)

Give us, Lord, a bit o' sun,
A bit o' work and a bit o' fun;
Give us aw in th' struggle and splutter
Eaur daily bread and a bit o' butter;
Give us health, eaur keep to make
An' a bit to spare for poor folks' sake;
Give us sense, for we're some of us duff;
An' a heart to feel for aw that suffers;
Give us, too, a bit of a song,
An' a tale, and a book to help us along;
An' give us our share o' sorrow's lesson,
That we may prove heav' grief's a blessing;
Give us, Lord a chance to be
Eaur gradely best, brave, wise and free
Eaur gradely best for eaurself and other
Till aw men larn to live as brothers.

CHILDREN

BILLY'S FAMILY

Billy Ward and his eight sisters and father and mother moved out to the old Hancock place. He was the first to discover where the tenants were ahead of

Mr. and Mrs. Bird had built themselves a home, but there they were with the nest you could imagine, under the little hood-like mail box. Inside that nest cunning little eggs all day and Billy was quite sure, which into hungry little birds, "I am to take that nest down," he remarked, "for it will be a way. And besides, I'm sure but what there may be for me in that letter box bought this farm a couple of years ago, you know." "Too bad," remarked Billy's father, "to disturb Mr. and Mrs. Bird, they were here first you

his sister Fannie went out to see the situation together, and her bird sat on her eggs, calmly as if to say, "I am sure you would not disturb our home!" Billy found the key of the letter box in the house, and he went very cautiously. But Mrs. Bird became frightened away, chattering quite as she lighted on a branch tree.

Worried. "Yes, Mrs. Bird," he pleaded. "I will get cold and perhaps the birds will not hatch out of the nest to come back!

Fannie went away, and soon Billy had the satisfaction of seeing the birds return to her nest. Billy was doing a lot of thinking about the account, and when Billy talked about things, it usually

something. That morning he kept watch to see when Mrs. Bird had a little exercise, and he went to run down to the mail key into the lock and try to

open it a little tiny bit. The farther it would have to be from the nest. But even a little crack he had managed to see letters lying on the ground. He couldn't tell how many, but at least two, and per-

haps were important. Well, it was important too, that little birds were to hatch and sing and

his father and mother on the farm work, so nothing was said right away about the bird's nest out of the mail box. It did some more thinking—

not an idea. Clara before he moved down, had given him a box of gum. It was very nice once it was chewed up or it came in little lumps up in the Adirondack and his Auntie Clara had it was Spruce gum. Billy had his mother's sewing table back of one of the drawers some long, bendy pieces with a little steel tip on here, his mother told him, and in dresses and undergarments that clothing would fit

She said she had them a girl. One of these pieces of gum and then he waited the about the same time that he had quite a lot of gum all chewed up into a nice,

and Mrs. Bird flew away Billy, who came and seemed to go with him. This chance.

He gum all along and out of the bendy whalebone something that looked like. Then he hurried to the door just that little slipped in the implement. He pressed it down little by little, he pulled one to the crack in the mail

and Mrs. Bird would come frightened, but she was

WHEN APRIL SHOWERS



(To be colored with paints or crayons. Whenever you come to a word spelled in CAPITAL letters use that color.)

Susie May has a RED raincoat and cap on. Her YELLOW hair shows about her face. BROWN-haired Teddy, walking beside Susie May has a GREEN raincoat and hat on.

"We are quite prepared for rain or shine!" says Susie May, "and so let us sing even if it showers, Teddy!"

"Sure," says Teddy. "Shall it be 'April Showers bring May Flowers?'"

"Yes!" says Susie May. Then the sun shines behind a big White cloud in the GRAY-BLUE (use BLACK lightly and BLUE lightly mixed) and see a rainbow appears! Take RED, YELLOW, GREEN, PURPLE and then make them overlap each other—to make the blended colors like ORANGE color (RED and YELLOW). The earth is BROWN with GREEN

shoots coming up! And the road is GRAY.

The border of this picture is GRAY and the lettering can be bright YELLOW.

The children have PINK (use RED lightly) cheeks and RED lips.

Susie May's boots match her coat and Teddy wears BLACK rubbers and BROWN socks.

gone long enough that Billy managed to get one letter pulled out safely, for it had stuck to the gum as he hoped it would do. Then he had to fish quite a while to get the second letter. But he knew what he had done before he ought to be able to do again. And he did!

The third letter bothered, for it was long and thin, but Billy wasn't going to be discouraged, and he kept right on working quickly for fear Mr. and Mrs. Bird would return. And just as he was successful in getting the third letter, he heard a scolding chirrup in the tree overhead, and there four little black eyes regarding him anxiously.

"Don't worry," called Billy, "I'm all through!"—and he locked the door of the mail box and ran down the road to meet the rural delivery man who was talking to his father.

"I've got your mail, Daddy! I've got it!" he called before he got very near them.

"Well, well!" exclaimed his father, "this is the important letter I was talking to you about. How did you get it, Son?"

Billy explained. "Well, after all that trouble not to disturb your bird family," laughed the postman, "I reckon you'll have to put up a wooden box on that maple tree down by the driveway, until your bird family grows up and flies away."

"Oh, that'll be fine," cried Billy, hopping up and down gleefully. "And the birds can stay, and we'll get our mail without my having to go fishing for it!"

And so it was arranged, and Billy and his brothers and sisters had the pleasure of seeing the bird family grow up without being disturbed at all.

TAKES THE STANDARD

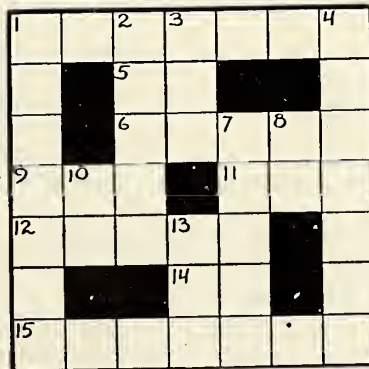
I am a little boy seven years old and in the second grade at school. I like

my teacher very much. I go to Sunday School and like my teacher and the preacher too. My mother takes the Presbyterian Standard.

Your friend,
Joseph Millard O'Neal, Jr.
Selma, N. C.

PUZZLE CORNER

Junior Cross-Word Puzzle



- | | |
|----------------------------|------------------------------|
| Horizontal | Vertical |
| 1—Liken | 1—Order |
| 5—Evist | 2—N. E. State |
| 6—Eskimo house | 3—Postmaster General (abbr.) |
| 9—Human being | 4—Run-a-way couple |
| 11—Lofty mountain | 7—Lariat |
| 12—Extent of surface (pl.) | 8—Old Latin (abbr.) |
| 14—Sabbath School (abbr.) | 10—Arabia |
| 15—Fruit (pl.) | 13—Farm animal. (abbr.) |

Enigma
I am composed of 12 letters.
My 6-1-5-10 is selling on a large scale.
My 11-4-2 is a tear.
My 3-8-9 is done with oars.
My 12-7 asks for silence.
My whole brings the flowers of Spring.

Color Diagonal
Using first letter of first word, second letter of second word, third letter of third word and so on till you reach last letter of last word and spell out a color.

- * Medicine.
- * A season.
- * A vegetable.
- * A holy building.
- * An unimportant thing.
- * A European country.

LOVES HER TEACHERS

Dear Standard:
This is my second letter to you. I will be eight years old on May 13th. I am in the second grade. My teacher is Miss Pearl Gallant. I love her very much. My Sunday School teacher is Miss Bertie Stowe. I love her too. When this arrives I hope Mr. W. B. is out of sight.

Your little friend,
Rebecca Falls.
Gastonia, N. C.

PUZZLE ANSWERS



ENIGMA—Sale, Rip, Row, Sh
A P R I L S H O W E R S
A COLOR DIAGONAL
P-hysic
A-U-tumn
Ca-R-rot
Tem-P-le
Trif-L-le
France-E

CHURCH NEWS

NEW CASH CONTRIBUTIONS TO ASSEMBLY INN, MONTREAT, N. C.

From February 27th to April 5th, 1929

Woman's Auxiliary, Prytania Street Church, New Orleans, La.	\$ 10.00
Woman's Auxiliary, Franklin, North Carolina	5.00
Woman's Auxiliary, Richland Church, Eastover, S. C.	3.00
Woman's Auxiliary, Waynesville, North Caro.	25.00
Woman's Auxiliary, Belmont, North Carolina	25.00
Woman's Auxiliary, First Presbyterian Church, Salisbury, N. C.	2.80
Woman's Auxiliary, Newland, North Carolina	1.00
Clearwater, Fla.	70.00
Woman's Auxiliary, Thomasboro Presbyterian Church, N. C.	5.00
First Presbyterian Church, Atlanta, Georgia	200.00
A Friend, Asheville, N. C.	100.00
Business Friends, Asheville, N. C.	100.00
Business Friends, Asheville, N. C.	100.00
Business Friends, Asheville, N. C.	50.00
Business Friends, Asheville, N. C.	50.00
Business Friends, Asheville, N. C.	50.00
A Friend, Asheville, N. C.	50.00
Business Friends, Asheville, N. C.	35.00
A Friend, Union Springs, Alabama	15.00
A Friend, Laurinburg, N. C.	10.00
A Friend, Mooresville, N. C.	5.00
A Friend, Starkville, Miss.	5.00
A Friend, Springfield, Ky.	5.00

\$ 921.00

Cash for Furnishing Rooms in Assembly Inn

Mrs. W. H. Osborn, Greensboro, N. C.	\$ 350.00
Woman's Auxiliary, Caldwell Memorial Church, Charlotte, N. C.	400.00
Synodical of Missouri	350.00
Albemarle Presbyterian by a Friend	350.00
Mr. and Mrs. W. W. Reid, Orlando, Florida	350.00
Mrs. Cameron Morrison, Charlotte, N. C.	350.00

\$2,150.00

Some receipts in part payment for furnishing rooms have not been listed but will be listed when the full amount of \$350.00 is paid.

We thank most heartily those listed above for their generous donations to assist in finishing and furnishing Assembly Inn. The Assembly meets here May 16th.

It would be great to present this wonderful building to the Assembly without debt.

The Management has earnestly desired to be able to do this and it will be a keen disappointment for the Church and the many friends of Montreat to fail us at this time. Furnishings have been ordered for about sixty-eight rooms in addition to those which have been subscribed for. We are trusting that money or subscriptions will be in hand by the time these bills fall due. The need extremely urgent.

Please send all checks and subscriptions to the Mountain Retreat Association, Montreat, N. C., marked for "Assembly Inn."

April 6, 1929.

R. C. Anderson, President.

HOME MISSION COMMITTEE OF CONCORD PRESBYTERY

The Home Mission Committee of Concord Presbytery will meet in the First Presbyterian Church, Statesville, on Tuesday, April 16th, at 9:30 a. m. This is a very important meeting and it is hoped every member of the committee will be present.

Any persons having business before the committee will please be present or communicate with the chairman.

R. A. White, Chairman.

PERSONAL

Rev. James L. Jackson, requests change of address from Leaksville, N. C., to Bulape Station, American Protestant Congo Mission, Congo, Belge, Africa, Par Kinshasa.

Mr. Jackson will stop for six months in Belgium, to study French before going to the Congo.

LATEST FIGURES ON THE CAUSES

The following telegrams have been received as to the totals which have come into the offices of the committees of Assembly's Causes up to April 5.

Foreign Missions

For regular budget	\$1,111,245.62
For debt fund	9,634.30
For building equipment	50,571.56

Total \$1,171,451.48

Deficit is \$174,659.02, which is an increase of the deficit of \$42,760.62.

Religious Education

Received \$79,137, a decrease of \$20,958. Deficit made good by Publication Department. Last year we spent \$91, 286 for Education and Extension Work.

Bible Cause

Received by American Bible Society from Southern Presbyterian Church, \$16,873.79, last year, \$19,860.70.

THE DEATH OF MRS. E. C. CALDWELL

In these days when the automobile is its thousands, we doubt whether any died more sincere sorrow to others than this dear lady who was known and loved to come within her charming personality.

Beautiful in person and in character, she her gracious magnetism, and she was a strength to her husband. Our hearts mourn with her devoted husband, and our hearts up to the God of all mercy with the prayer life may be spared, and that our Seminary denied of his services.

NORTH CAROLINA

Durham, First Church—Twenty-two per welcomed into the communion of this Church Sabbath.

The contributions reported to Presbytery amounted to over \$67,000.

Doctor Scanlon, is entering his tenth year at this Church.

Charlotte, Second Church—An address by Fulton, of Nashville, Tenn., educational secret foreign mission committee of the southern Presbyterian Church, and department reports featured the per-meeting April 4 of the Sunday School the Second Presbyterian Church here.

Taking for his topic "Uniqueness of Christ the World's Needs," Doctor Fulton declared Christ presented an ideal for character, a re God, a possibility of reformation, the finest exp the highest type of salvation.

J. A. Jamison, secretary, presented an annual which he showed that the roll of the Sunday cluding the cradle roll numbered 1,300, with attendance during the last year of 580, and that ments raised for benevolence, \$5,748.

Reports also were heard from the superin each department. Each superintendent intr teachers and helpers.

The Sunday School, which is headed by 12 and officers, added 52 members to the Seco during 1928, it was announced.

A special musical program was given by J. B. Ivey, president of the North Caroli School Association, asked the blessing, Dr. Lafferty, superintendent of the Sunday Schoo Dr. James F. Hardie, pastor of the Church, Doctor Fulton.—Charlotte Observer.

Lincolnton—Rev. W. W. Akers, for the years pastor of the Lincolnton Presbyterian C become the next pastor of West Avenue P Church Charlotte, having accepted the call him, according to an announcement made after he had with the committee appointed to sel pastor.

While no date has been set for the newly-eler to begin his work here, it is understood th assume his new pastorate as soon as his succo Lincolnton Church can be found.

Rev. Mr. Akers will succeed Rev. Parks W resigned some time ago to accept a call at Tenn. He obtained his ministerial training minster college in Missouri, Union Theological in Virginia, and Southern Presbyterian se Kentucky. His pastorates before going to were at Memphis, Tenn., and Louisville, Ky. ried and has four sons, all of whom will make here.—Charlotte Observer.

Charlotte — The first service in the ne Park Presbyterian Church was held at 11 a. 7., in the new church building on the corner deuce road and Oxford place, Myers Park.

The morning service was in charge of the p Edgar G. Gammon, assisted by Dr. Melton C Theological Seminary, Decatur, Ga., Dr. Wm. president of Queens college, and Rev. C. C. this city, all of whom were active in the formal of this Church. Doctor Gammon preached at ing service and Dr. Melton Clark at the even

The congregation of the Myers Park P Church was organized with 239 persons on th of November, 1926, and for the past two years holding their services in the auditorium of Q lege. During this period the congregation has doubled in size and is now rapidly approachi hundred mark.

The edifice which was opened for worship morning, represents two of the three units y compose the Church when completed. This located in the center of a three acre tract, w ample space for development and enables a to be conducted without interruption of noise cents streets. The lot is well elevated with ce densely wooded while other parts slope gen streets with openings here and there throu which gives an attractive view of the buildings

The building committee selected a style of a that is in thorough keeping with the beautif section in which the Church is located. The are constructed of a native stone found with miles of the church property. The church is type, which is a worthy source of inspiratio expression of highest ideals in church buildi characterized by dignity, simplicity and beau an effective advertisement of the high spiri in the individual and community life.

Willard — This church has just closed o most successful meetings in its history. We very fortunate in having our own beloved pa

ANNUAL REPORT FOR YEAR 1928-29

Condensed Summary of the Stewardship Department

General Summary of Results

With God's Blessing

1. We have done a volume of business seventy-six per cent in excess of last year.
2. We have sent out, on order only, 2,166,360 pieces of literature; 29,500 letters, 11,000 copies of news articles.
3. The personal correspondence of the office has more than doubled this year.
4. Invitations to address conferences, churches, and church courts have more than doubled during the year.
5. The secretary has traveled 34,600 miles, made 120 addresses and continued to handle the affairs of the office without an assistant.
6. We have spent only eleven-twelfths of our allotted budget, and have returned \$2,032.70 to the committees and agencies.
7. We have continued to promote Stewardship, the Every Member Canvass, Publicity, Presbyterian Foundation and Progressive Program.

Stewardship Presentation:

1. We have presented Stewardship in conferences, training schools, churches, church courts, personal letters and literature.
2. We have had good success in observing "Stewardship Year," having made at least 121,000 contacts to that end.
3. We have distributed 72,000 copies of literature on the Stewardship League.
4. We have built up our office files to a total of 2,400 secretaries of stewardship in as many congregations.
5. We have presented Stewardship as a principle to be instilled rather than a method to be installed, and have insisted that our people give "per capital" rather than "per capita."

The Annual Every Member Canvass

1. We distributed 258,000 subscription cards; 44,000 in excess of last year.
2. We sent out a total of 520,000 copies of the four E. M. C. leaflets.
3. We distributed 7,000 copies of a program on the E. M. C. in Sunday Schools.
4. We have co-operated with, and had the unanimous support of, the Plans and Programs committee, all executive committees and agencies, superintendents and secretaries in synods and presbyteries, all pastors, and other leaders.

Publicity and Advertising

1. We distributed 980,500 copies Stewardship Weekly Bulletin to 309 subscribers.
2. We have sent out news articles bi-monthly covering the whole program of the whole church, a total of 10,725, to 500 papers and 387 correspondents.
3. We have tried to interpret the principles and practices of our church to the individual church member.
4. We have published several hundred articles in the church press on stewardship and the united work of our church.
5. We collected and published articles for two full pages in three issues of the church papers, setting forth the united appeal for collections.
6. We published 8 full-page and two quarter-page advertisements.

United Promotion

We have continued to promote the Presbyterian Foundation and the Progressive Program, and have kept in constant touch with the interdenominational field.

Currie, to hold the meeting and he held the his hearers all through the week. He preached d gospel sermons and, although the outward not have been what we would have liked, that everyone who heard Mr. Currie's ser- reatly benefited in a spiritual way.

re three additions to the Church, all on pro- heir faith in Christ. These three were all unday School, in fact, all additions to the e last few years, with one or two exceptions, from the Sunday School. This makes it necessary for each Church to have a well nd hard working Sunday School.

ie came here and labored among us for s without the hope of reward in a material ame and preached for us when we had no t except under the shade of the trees, sitting trawberry crates, but now we have a well- urch, and the reward of our pastor is the e holds in all our hearts and the many e has been instrumental in saving.

for him, many years more in service for his e hope that he will be our pastor for many e.

First—Dr. James I. Vance will preach for ur Church beginning Monday May 13 and rough Sunday, May 19.

y evening March 24, our choir presented in Seven Last Words of Christ on the Cross," ffective way. The program was made up of and choruses.

SOUTH CAROLINA

he church here recently ordained and in- additional officers: Messrs J. A. McLanem armichael, elders, and Messrs. G. C. John- eterkins and Brown McCollum, deacons. en's Auxiliary of this Church enjoyed greatly addresses from Miss Florence Mickles, a rom China. Cor.

ALABAMA

ery, Trinity Church—The year just closed respects the best year of Trinity's history. year she saw the youngest of her three me an organized Church. A little more than go ground was broken for Mulberry Street ay it is a flourishing Church. The Pastor D. Wood; the Superintendent of the Sunday the real father of the work is Dr. B. M. en the time seemed ripe for colonization, e and Dr. Chilton Thorington, two of the d elders of Trinity, led the fine group of who became charter members of the new seemed more than a coincidence that the rch should have received, on the following exact number she had given to the colony. y Street Church has received new members very Sunday since its organization. Trinity her offspring.

onference with Dr. Roswell C. Long, we make an experiment in our recent Every ass, the results of which have been most We conducted the canvass in the midst of Evangelistic effort. Dr. Neal L. Anderson, Independent Presbyterian Church of Savan- no was Trinity's first Pastor (the Church own as Central) preached twice daily for ten messages were challenging and inspiring. The was splendid, despite many heavy rains. It ction to have him and Mrs. Anderson in our The canvass was the most successful one er conducted. Forty-four have joined our e first harvest of the Evangelistic part of the Our Easter attendance, last Sunday, shat- rmer records. Every department of our has been stimulated. We commend the riends throughout the Assembly.

H. V. Carson, Pastor.

ARKANSAS

rk Second—Easter morning 39 new mem- ceived into the Church, making a total of ast year—52 on confession and 110 by letter. membership of the Second Church is 918.

APPALACHIA

rk, N. C.—The conference of the Synod of meets at Lees-McRae June 11 to 18. Rev. .D., and his committee are planning an un- g faculty including Dr. W. L. Lingle, Dr. rgham and Mr. P. D. Miller.

beautiful month in the mountains and so the oop who attend this conference have the inspira- beautiful surroundings as well as that of the self. Plans are already being made for the et of the conference. But Lees-McRae's in- Young People's Conference work is wider than he synod of Appalachia. Mr. Tufts is to teach arden-Sydney Conference, held under the direc- resbyteries of Roanoke and West Hanover. nLanter is to be a councillor at the Davidson ce June 11 to 18, and Miss Curtis is to teach o Young People's Work at the same con- We are glad that Lees-McRae is to have a part conferences, and we trust that these, and all other eople's conference will have rich blessings for o tend.

FLORIDA

rbor—Beginning March 3rd, Dr. Geo. H. of praper, Va., was with us in a revival meet-

ing. He charmed everybody with a series of some strong sermons, rarely heard in these days. There were ten additions to our Church, seven on profession, one by letter and two on re-statement. Our love and prayers go with Doctor Gilmer in his great work.

DeFuniak Springs—On March 31, 1929, the names of seven new members were announced and five children were baptized. Also one adult received the ordinance of baptism and was received on profession of faith.

GEORGIA

Rome, First Church—Six young people were re- ceived into the full communion of this Church at the Spring Communion service, March 31. The congregation is looking forward to a series of evangelistic services from April 22 through May 2, in which the preaching will be done by Rev. R. G. McLees, D.D., of Chatham, Virginia.

Covington—This Church has just closed a very suc- cessful revival. Rev. Ernest Lowrey Barber, of Carroll- ton, Ga., was with us March 20 to 29, preaching twice each day and leading the singing, and also engaging with the pastor in visitation and personal work.

Our people were greatly blessed and there were twenty- five additions to the Church membership.

Atlanta, Central Presbyterian Church—April 9th and 11th our United Training School of Presbyterians in this southwest and southeast section will begin and be held in Central Church. The classes begin at 7:30. "Daily Vacation Bible School" with Mrs. S. H. Askew as In- structor, and "Adolescent Materials and Methods" with Miss Alice Rivers as Instructor. At 8:30 o'clock these two classes will sit together for Bible study with Rev. J. C. Blackburn leading us in the study of "Old Testa- ment Beginnings" or "The Problem of Origins." These classes will continue each Tuesday and Thursday nights for five successive weeks concluding Thursday night May 9th.

Sixteen boys and girls from the Junior Department of the church school sat in Doctor Robinson's first class on Friday afternoon at 3:30 o'clock last week and about forty young people were in the Sunday morning class in the church auditorium for the 10 o'clock class. Then on Easter morning twenty from these two classes united with the Church. Those boys and girls who united with the Church last Sunday are asked to continue to attend the classes for the instruction and help it will be to them in their new program of service as followers of Jesus Christ. The third and last of the Friday classes will be April 12th and the last Sunday class will be April 14th.

Dr. W. C. Robinson, Professor in Columbia Seminary who gave our Sunday morning and evening messages Easter Sunday, will be with us also the Sundays of April 7th and 14th. He will conduct our mid-week prayer service during this time.

KENTUCKY

Fulton—Rev. John Goff, Ph.D., has been with is in a meeting, which began last Sunday and closed, with splendid results, Thursday evening, preaching at 3:30 p. m. and 7:30 p. m. each day.

Though lasting but five days we feel that great things were accomplished. Six were added on profession of faith, one by letter, and four little girls were received into covenant relations with the Father through baptism. These added to those previously received makes our number three times as great as when we came into the field something over ten months ago. This makes our hearts happy. There is, however, another reason why we are rejoicing. For some time we have been worshipping in the Chamber of Commerce, but this morning we closed a deal for a church building. It is a brick church, having a splendid auditorium, heated with a good furnace, and well lighted, having ample Sunday School rooms, which may be converted into a great auditorium by lifting the folding doors. This is the church that was used by the Methodist Church people until they moved into their \$150,000.00 new church a little over one year ago. This building is the answer of prayer, and is the gift of God. Sometime ago we made it our daily prayer at the evening time of worship, and many others have been praying, and, praise God, the deal was closed this morning, and we now have a church building that is really our own. We shall now need some good contributions to help us make necessary repairs, and purchase the pews. We shall also need a good piano, and for these things we shall now pray. Who will help us make these repairs? Who will help us, and make it possible for us to get the seats? Who will help us to win lost souls by giving us a good piano? We shall labor and pray and wait, believing that God will soon move some one, or many to help us secure these needful things. Yours in His work. J. T. Wade.

Fort Thomas—This church has the best record in its history of six years. It started with 30 members six years ago and now has 175. The Easter service was one that will be remembered for a long time. The choir under the leadership of Mr. A. J. McClintock rendered four very beautiful anthems, and six were added to the Church. This makes the record for the year 20 on pro- fession of faith and 16 by letter. The Church will be self-supporting from this month on. More than \$2,000.00 was paid on the debt of the lot for the new church, and the quota of \$700.00 to benevolences was overpaid. The pastor, Rev. Benjamin Andres, will celebrate the fifth anniversary of his pastorate on the first Sunday in May. The congregation is still worshipping in the City Build- ing, but hopes to be in its new home within the year. The city continues to grow at a rapid rate. Since the Church was organized six years ago the city has in- creased in population from 7,500 to more than 13,000. All the organizations in the Church are working along modern methods and are accomplishing great things for Christ.

WOMANS AUXILIARY

The Woman's Auxiliary, Presbyterian Church, U. S.
270-277 Field Bldg., Saint, Louis, Missouri.

SYNODICAL PRESIDENTS OF THE WOMAN'S AUXILIARY

Alabama—Mrs. J. F. Hooper, 610 Mabry St., Selma, Ala.
Appalachia—Mrs. F. B. Kegley, Wytheville, Va.
Arkansas—Mrs. Walter Tompson, Arkadelphia, Ark.
Florida—Mrs. W. G. Thompson, Jr., 3215 Obispo St., Palma Ceia Park, Tampa, Fla.
Georgia—Mrs. E. G. Abbott, 1315 Eberhart Ave., Columbus, Ga.
Kentucky—Mrs. H. P. Cooper, Lebanon, Ky.
Louisiana—Mrs. Charles L. Bodin, Box 79, M. R. A., Lake Charles, Louisiana.
Mississippi—Mrs. J. S. Hicks, Holly Springs, Miss.
Missouri—Mrs. Walter Craven, 223 Frances St., Excelsior Springs, Mo.
North Carolina—Mrs. G. V. Patterson, Gastonia, N. C.
Oklahoma—Mrs. L. Fountain, care O. P. C., Durant, Okla.
South Carolina—Mrs. W. O. Brownlee, Due West, S. C.
Tennessee—Mrs. Ross Woods, R. D. No. 4, Lewisburg, Tenn.
Texas—Mrs. J. W. Culver, Texas Military Academy, San Antonio, Texas.
Virginia—Mrs. C. R. Vaughan, 319 Mountain Ave., Roanoke, Va.
West Virginia—Mrs. J. McD. Lacy, Elkins, W. Va.

MONTREAT AUXILIARY

More than seventy persons had a happy evening to- gether, when the annual meeting of the Montreat Auxil- iary was held in the dining room of the Alba Hotel. Supper was served by a capable committee ably assisted by a member of the school girls.

The reports show that this is a gold seal auxiliary. Over two hundred garments were sent to the Mountain Orphanage and bags of clothing to clothing to Blakey, Ky., and Crossnore, N. C. They contributed \$2,196.00 to the work of the Church. Mrs. Frank Wilson, the consecrated president, and her earnest officers look forward to better service for this year. The meeting was dismissed with prayer by the pastor, Rev. Willis S. Wilson.

MATERIAL AVAILABLE FOR YOUR BIRTHDAY PARTY

Invitation Cards—Attractive Invitation Cards printed in the Mexican colors of white, green and red may be order at 50c per hundred. Send an invitation to each member of your Auxiliary. They are both interesting and informing.

Pageants—"Hand Across the Rio Grande" is an im- pressive dramatization in two scenes, presenting force- fully the needs of Mexican womanhood and how we can help to meet those needs. This would prove valuable for a Wednesday evening service as well as for the Birthday meeting. Its two scenes require twelve characters.

"Our Neighbor's Need" is shorter and simpler, re- quiring only three characters and little stage setting.

Two copies of each of the pageants come with the Year Book literature but additional copies may be ordered for 2c each.

Leaflets—Informing and inspirational leaflets have been prepared for your use. Order what you need for your Auxiliary.

"Visible Results of Our Birthday Gifts" tells of the past Birthday objectives and gives a picture of each. Price 10c.

Two leaflets give the plans for the new-buildings at Chilpancingo and Zitacuaro and through their wages we may catch a glimpse of the ideals of the past which have led on in their splendid work, and the growth in the future which will be made possible through the Birthday gift. Free.

Decorations will be made more effective and Mexican if the Mexican flag is used.

Flags may be ordered at 15c apiece.

The Department of Women's Work,
270-277 Feld Building,
St. Louis, Mo.

WOMAN'S AUXILIARY, EAST HANOVER PRESBYTERY

The annual meeting of the Woman's Auxiliary of East Hanover Presbytery will be held at the Second Presby- terian Church of Petersburg, Virginia, May 9-10.

Each Auxiliary is entitled to two delegates. The President of the Auxiliary and one other and one additional delegate for each additional fifty members, or frac- tion thereof.

Registration is from 9 to 9:30 and call to order at 9:30 sharp.

THUS SPEAKETH CHRIST OUR LORD

Ye call me Master and obey me not,
Ye call me Light and see me not,
Ye call me Way and walk not,
Ye call me Life and desire me not,
Ye call me wise and follow me not,
Ye call me fair and love me not,
Ye call me rich and ask me not,
Ye call me eternal and seek me not,
Ye call me gracious and trust me not,
Ye call me noble and serve me not,
Ye call me mighty and honor me not,
Ye call me just and fear me not;
If I condemn you, blame me not.

—Engraved on an old slab in the Cathedral of Lubeck, Germany.

MARYLAND

Hancock—Rev. J. A. Trostle has been called to this Church to succeed Rev. James S. Webster, M.D., our former pastor, who died February 28. Mr. Trostle has taken charge, and will move his family here the last of April.

STORY

JOEL CHANDLER HARRIS

Joel Chandler Harris was born on a farm in Putnam County, Georgia, December 9, 1848. His father was an Irishman, "and from him the boy inherited his blue eyes and his sense of humor." But he was a man lacking in courage and loyalty and deserted his family soon after his child's birth. Joel's mother has been described as a woman of rare mental qualities. She was also one of the smartest women who ever lived. "Her strength of character," says one writer, "equaled her strength of intellect, and when she awakened to her mistake in casting in her lot with a man so lacking in courage and loyalty, she put aside all romantic notions, took up her burden, and staked all on her boy. She discarded his father's name and gave her family name to Joel, and no one ever heard her mention his father again."

Although Joel's mother spent the day-time with her needle, her spinning-wheel, or her pots or pans and with her flowers, she found time to read to her son before the woodfire in the long winter evenings.

In after years her son was able to write: "My desire to write—to give expression to my thoughts—grew out of hearing my mother read *The Vicar of Wakefield*. I was too young to appreciate the story, but there was something in the style or something in the humor of that remarkable little book that struck my fancy, and I straightway fell to composing little tales, in which the principal character, whether hero or heroine, silenced the other characters by crying 'Fudge!' at every possible opportunity. None of these little tales have been preserved, but I am convinced that since their keynote was 'Fudge!' they must have been very close to human nature."

"At this time," writes his biographer, "Joel was a small, wiry lad, undersized and frail-looking behind his veil of freckles, but he was as sound and supple as a peach-tree switch and bursting with vitality and mischief. He loved animals and learned to manage horses when he was only a midget by the side of the smallest of them." He, with some of his friends used to hang around Mr. McDad's livery stable all day for a chance to see the fine horses the drovers of that day would bring to Eatonton, and to get a chance to ride one of these horses, even

if it were only across the street to the blacksmith shop, or to water at a nearby branch. He enjoyed spinning the tops, shooting marbles, and jumping poles. "Though he was a fun-loving, joke-playing lad, rough and tumble on the surface," wrote a friend years afterwards, "he had a tender heart. It is said he never forgot a kindness and that in after years he was wont to refer to those who, in days long past, showed favors to the red-haired lad."

Joel received a meager education in the rural schools of his county, and later at the Eatonton Academy. Says Henry Stiles Bradley: "I need not mention his rural genesis, because one can smell the clover and the cows, see the birds and wild blossoms and hear the sough of the pines and the shiver of the owl as he reads *Uncle Remus*. He was an ordinary boy, born in ordinary times, in an ordinary county, of an ordinary state. His praise today is that he glorified the commonplace and made the ordinary resplendent. There seems to be nothing worth telling about his childhood and youth, until he had reached twelve years of age, except he had had the advantage of a few terms in the Academy at Eatonton and had improved his opportunities. But

at the age of twelve he saw a timent in a newspaper called (men for a bright boy who wished the printer's trade. He answered advertisement in person. "Country continues the same writer, "was on a farm a few miles from Eatonton a cultured but eccentric man, by the name of Turner, who prided himself was the only newspaper in the published on a plantation. Harris accepted, and being found bright and appreciative, he was allowed liberties of Coloned Turner's remarkably fine collection of books in a few years he had made him acquainted with the world's best, and having sprung his own imagination to write under a nom de plume Countrymen.

"Here we find the first thing that ferentiates Harris from the ordinary who does not succeed. He had an opportunity in the printing office of library of Mr. Turner to make something more than a tolerable living, unwilling merely to get along, of being content to set the regular of type and take the balance of for idling, he aspired to the literature up of the paper." Referring to a period of his life, Mr. Harris once that, "While setting type for the men I contributed surreptitiously columns of that paper, setting my from the 'case' instead of con them to paper, thus leaving no of authorship. I supposed that a huge joke; but as Mr. Turner the proof of every line that was his paper, it is probable that he stood the situation and abetted it.

"Later on in his stay at Eatonton writes his biographer, "the young plucked up sufficient courage to contributions to the editor, and Turner became his literary mentor, frank and uncompromising critic boy's efforts. Between the leaves Joel's old scrapbook is the following written precisely, and in ink, on a of an old court summons (for paper scarce then): For the first time you sent in this article, I have found to examine it, and though it had I regret that I have to reject it, it is not up to the standard of Countrymen. In the first place, you have had bad selection in the article you chosen for a subject. That an contemptible and beneath criticism borders on idiocy. Captain Flash his paper injustice in publishing the next place, there is want of and condensation in your article headed, 'Irishmen—Tom Moore,' goes off on a variety of subjects, too diffuse on everything it touches.

"In writing hereafter," continues the critic, "first select a good—a worthy subject."

"Second, stick to the subject."

"Third, say what you have to say as few words as possible. Stop 'nervous condensation' which you admire in Captain Flash."

"All this is for your good.—J. J. Turner."

"The ambitious apprentice did not heart under the severity of such criticism, but continued his experiment he produced something worthy of select little sheet." Not only did he for Countrymen, but the bashful "confined his thoughts freely to a few low pages of the little old book, and finds there a fantastic medley of melodrama, sentimental verse, manifestoes, didactic essays, and little skits, full of the rough fun boy in his early teens."

At the age of seventeen young Harris began work with the Mason Telegraph. At this time he weighed about 100 pounds. He was silent and attentively determined to familiarize himself with the mechanical side of this (to him) and important city newspaper. "he was not busy with taking proof, and providing the foreman," adds one well-known writer, "he was either reading or writing." In the office he was known as "Pink Top," because of his hair. The man loved him. He had a slight accent in his speech which remained with him through life. In moments of excitement or excitement he would

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Visits to the cemeteries where graves are marked reveal that many of the markers and monuments are also of few days, some discolored, others cracking and crumbling, as the ravages of time take their toll.

What a consolation to know that Mother's monument has been cut from a more lasting stone—genuine Winnsboro Granite. How the very rock itself brings back the tender memories of her. One can almost see a vision of childhood days in the stone itself.

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badly." Later he worked with the New Orleans Crescent, Forsyth, Georgia, Advertiser, Savannah Daily News, and in 1876 began work with the Atlanta Constitution.

"Father," once wrote his daughter, Miss Julia Collier Harris, "was in the habit of saying that his career as a writer was wholly 'accidental.' . . . After the enthusiastic reception by the public of two volumes of 'Uncle Remus' stories, their author was asked to contribute to an 'experience meeting' of writers in Lippincott's Magazine. Under the title of 'An Accident Author,' this is what he wrote, in part: 'Countrymen was published on a plantation and it was on this and neighboring plantations that I became familiar with the curious myths and animal stories that form the basis of the

volumes accredited to 'Uncle Remus.' I absorbed the stories, songs and myths that I heard, but had no idea of their literary value until, sometime in the seventies, Lippincott's magazine published an article on the subject of Negro folklore, containing some rough outlines of some of the stories. This article gave me my cue, and the legends told by 'Uncle Remus' are the result. . . . This was the accidental beginning of a career that has been accidental throughout. It was accidental that I went to the Countrymen, an accident that I wrote Uncle Remus, an accident that the stories put forth under the name struck the popular fancy."

President Theodore Roosevelt is quoted as having said in one of his public addresses in Atlanta, "While Mr. Harris seems to me to have done one of the greatest services in that he has written what exalts the South in the mind of every man who reads it, and yet has not a flavor of bitterness toward any other part of the union. . . . There is not an American anywhere who, on reading his writings, does not rise up with a more earnest desire to do his part in solving the American problems aright." Writing to Mrs. Harris from Sagamore Hill, Mr. Roosevelt said: "From the moment I first saw his writing, I was an ardent admirer of Joel Chandler Harris. . . . The writings of Joel Chandler Harris gave to me, as they gave to many thousands of others, something that we got nowhere else. . . . I certainly do not care for books that do not have what I regard as literary worth, the quality which entitles them to literature proper. But neither do I care for them greatly, as a rule, unless they have something else also; unless one feels moved by something high and fine, so that one feels braver and gentler, with a keener indignation against wrong, and more sensitive sympathy for suffering; because of having read them. . . . Joel Chandler Harris gave all this to me and my family."—G. C. Hedgepeth, in Kind Words.

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North Carolina's first State-wide Industrial Exposition will be held at the State Fair grounds in Raleigh from May 18th, 1929. It is being presented by the Directors of the State Fair, which is State owned and State operated.

The object of this exposition is to give the manufacturers an opportunity to show their products at an exposition in which the manufacturing industries will occupy the leading role.

Our Directors believe that this initial Industrial Exposition will be of vast benefit to manufacturers and to the State. They hope to have the close co-operating of every industrial organization in North Carolina represented by an exhibit, and in this way we can completely and intelligently mirror the State's industrial progress and diversified activities.

In addition to industrial displays there will be high class music with entertainment and amusement features both day and night.

All arrangements are being completed for an attractive showing of every exhibit. We want your help and co-operation. We will appreciate hearing from you and will gladly furnish any and all information desired.

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WHEN TWO WERE COMPANY

J. L. Glover

"Where are you going, Gladys?" asked Tom, as his sister came out of her room, "all dressed up," as he expressed it. "You look like a party or something."

"I'm glad to hear it," replied Gladys. "I'm going by for Nellie, and we are going on to Margaret's birthday party together."

"Good-bye! Bring me some of the ice cream," was Tom's farewell, to which Gladys deigned no reply.

An hour or two later she came quietly back. Tom looked surprised to see her. "Why, is the party over already? Where's my ice cream?" he demanded.

"I haven't been to it—at least, I've been to another," said Gladys, which puzzled him more than ever.

"Is it a conundrum?" he inquired. "If so I can't guess it. I never could. You'll have to tell me."

"Well," Gladys sat down beside him on the steps, "you see, I did go by for Nellie, and I found she couldn't possibly go. She had fallen down the steps and sprained her ankle so badly and her mother was just at her wits' end to know what to do. Nellie was crying with the pain, and the baby was crying for his bottle, and she was nearly distracted between the two, and she hadn't anybody even to send for the doctor for Gladys' ankle. So what could I do? I just had to stop and help them."

"Well, I went for the doctor, and then I helped Mrs. Walton. I held the baby while the doctor was bandaging Nellie's ankle. He says she can't go back to school for a long time, and she was fretting dreadfully about losing time from school, so I promised her I'd come every day and study my lessons with her, so she would not lose time in her classes. She can keep up that way. And then I read to her awhile, till she dropped asleep, and by that time it was too late to go to the party. I was sorry to miss it, but I think Nellie needed me most."

"And you are going every day to keep her company," Tom approved. "I might go sometimes and help, if the two of us wouldn't be considered 'a crowd'."

"Two are company, three are a crowd," laughed Gladys. "I don't believe they would think so, Tom, You know they haven't any phone, and it would be a lot of help to Mrs. Walton to have some errands done some times. It's good of you, Tom."

"Not any more than of you," returned Tom a little gruffly. "All right, then, let's organize ourselves. We'll be Gladys, Tom & Co., Inc., Good Samaritans."

Gladys laughed. "And we'll have some good times, too. Let's give her a surprise party some evening, to make up for the party she and I both missed."

"All right! All the crowd will be glad to join," said Tom.

And the party organized by Gladys, Tom & Co. was one of the merriest "the crowd" had ever enjoyed.— Southern Christian Advocate.

If you have too much work to do, rejoice at any rate that it is not too little.

Never hold ideals to be impractical. Every practical thing was once an ideal.

Live with God in this life and heaven will be only a happy continuation of earth.

If we have a blessed home here, we do not need to die to learn what heaven is like.

If you are too proud to confess a sin, you should have been too proud to commit the sin.

You may carve your own fate, if you will sharpen your tools on the grindstone of determination.

Selfish ambition has been the bane of human history, but godly ambition has been its blessing.

If you are lavish of thought before you speak, you will spare yourself many regrets after you speak.



Sunday, April 14th
Atlanta, Ga.—WSB—1,000 Watts

9:30 A. M., C. T. — Agoga Sunday School Class, Morgan Blake, teacher.
10:55 A. M., C. T.—First Presbyterian Church.

5:00 P. M., C. T.—Vesper Service from First Methodist Church.

National Broadcasting Chain

3:00 P. M., E. T.—Young People's Conference. Subject: "The Far Flight." Dr. Polling will tell his listeners what qualities will enable them to attain the greatest spiritual heights. Music by a mixed quartet. Station WJZ—New York; WBAL — Baltimore; WLW—Cincinnati; KWK — Saint Louis; WREN—Kansas City; WMC — Memphis; WSB—Atlanta; WBT—Charlotte; KVOO—Tulsa.

5:30 P. M., E. T.—National Religious Service. Dr. Harry Emerson Fosdick will discuss "The Importance of the Individual." Music by male quartet and symphony orchestra. Station WJZ—New York; WZB — Springfield; WBAL — Baltimore; KWK—St. Louis; WLW—Cincinnati; and chain.

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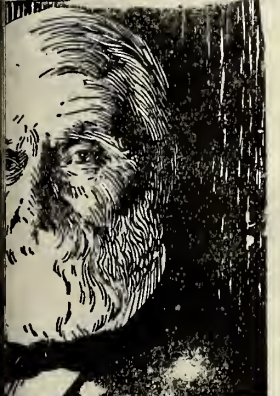
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Prescription has proven its worth as the largest selling liquid medicine. It has won the confidence of the people. It is needed to get relief from biliousness, flatulence, indigestion, loss of appetite and sleep, bad stomach, dyspepsia, colds, fevers. At your drug store write "Syrup Pepsin," Monticello, Illinois, for free

- Hot Springs, Ark.—KTHS—5,000 Watts—C. T.
- 11:00 a. m.—St. Luke's Episcopal Church.
- 6:00 p. m.—Old Familiar Hymns, Organ Recital.
- Washington, D. C.—WJSV—10,000 Watts—E. T.
- Washington, D. C.—WJSV.
- 11:00 a. m. and 8:30 p. m.
- 7:30 p. m.—Ladies Choir of Fairfax, Va.
- 8:30 p. m.—Sermonette.
- 8:45 p. m.—Sacred Song Trio.
- Gainesville, Fla.—WRUF—5,000 Watts—E. T.
- 2:00 p. m.—Y. M. C. A. Service.
- Louisville, Ky.—WHAS—5,000 Watts—E. T.
- 9:57 a. m.—Broadway Baptist Church.
- Shreveport, La.—KWKH—20,000 Watts—C. T.
- 7:45 p. m.—First Baptist Church.
- 9:00 p. m.—Question and Answer hour.
- Charlotte, N. C.—WBT—5,000 Watts—E. T.
- 10:00 a. m.—Watch Tower.
- 11:00 a. m.—First Baptist Church.
- 8:30 p. m.—Vesper Hour Quartet.
- 7:30 p. m.—First Baptist Church.
- Raleigh, N. C.—WPTF—5,000 Watts—E. T.
- 11:00 a. m.—Church Services.
- 1:00 p. m.—Sacred Concert.
- 7:30 p. m.—Evening Worship.
- Cincinnati, Ohio—WLW—50,000 Watts—C. T.
- 9:30 a. m.—Church School.
- 10:00 a. m.—Presbyterian Church of the Covenant.
- 4:00 p. m.—Organ Recital.
- 5:00 p. m.—Vesper Service from Concordia Lutheran Church.
- Oklahoma City, Okla.—KFJF—5,000 Watts—C. T.
- 9:00 a. m.—Watch Tower Program.
- 10:00 a. m.—Men's Tabernacle Bible Class.
- 11:00 a. m.—First Baptist Church Services.
- 3:00 p. m.—Sacred Concert.
- 7:30 p. m.—First Baptist Church Service.
- 9:30 p. m.—Independent Bible Lectures.
- Richmond, Va.—WRVA—5,000 Watts—E. T.
- 11:00 a. m.—Second Presbyterian Church.
- 7:30 p. m.—St. Mark's Episcopal Church.
- Fort Worth, Tex.—WBAP—5,000 Watts—C. T.
- 4:00 p. m.—Hymn Hour.
- 5:00 p. m.—Studio Vesper Services.
- 7:30 p. m.—First Presbyterian Church.
- San Antonio, Tex.—WOAI—5,000 Watts—C. T.
- 11:00 a. m.—First Presbyterian Church.
- National Broadcasting Chain—E. T.
- 3:00 p. m.—Young Peoples Conference, Dr. Daniel A. Poling—Subject: "The God You Worship." Station WJZ—New York; WSB—Atlanta; WBAL—Baltimore; WLW—Cincinnati; KWK—St. Louis; WREN—Kansas City; WBT—Charlotte, and chain.
- National Religious Service—E. T.
- 5:30 p. m.—Dr. Harry Emerson Fosdick—Subject: "What Is Right?"—Station WJZ—New York; WBZ—Springfield; WBAL—Baltimore; KWK—St. Louis; WLW—Cincinnati; WREN—Kansas City; and chain.
- Greensboro, N. C.—WNRC—E. T.
- 11:15 a. m.—First Presbyterian.
- 8:00 p. m.—First or Church of the Covenant.
- Atlanta, Georgia—WSB—C. T.
- 11:00 a. m.—First Presbyterian. Also Saturday, 6:00 p. m.—Dr. Hull's Bible Class.
- Philadelphia—KMBC—E. T.
- 4:30 p. m.—Tenth Presbyterian.
- Jacksonville, Fla.—WJAX—E. T.
- 11:00 a. m.—Church Services.
- 8:00 p. m.—Church Services.
- Nashville, Tenn.—WSM—C. T.
- 11:00 a. m. and 8:00 p. m.—First Presbyterian.
- Knoxville, Tenn.—WNOX—C. T.
- 7:30 p. m. Saturday—Dr. Glasgow's S. S. Lesson.

STEWARDSHIP YEAR

STEWARDSHIP OF EDUCATION AND VOCATION MONTH

For theme for church-wide study and public emphasis during the month of April is "The Stewardship of Education and Vocation."

This Department of the Church is working at the roots of the tree whose fruit and flower is personal consecration and the missionary activity of the Church.

Well directed efforts are put forth to help the youth of the Church to discover God's plan for their lives and to secure the proper training to fit them for the work to which they are called. Special emphasis is now also being put on the Student Loan Fund which has already enabled 1,670 choice boys and girls from poor Presbyterian homes to secure a higher education in our Presbyterian Colleges that has fitted them for larger service in life.

Read the articles in this paper by the Secretary, Dr. Henry H. Sweets, 410 Urban Building, Louisville, Ky., and write for literature and information concerning this fundamental work.

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"Within our means? Certainly not! We may be poor, but we're not so badly off as all that."—Life.

Visitor — "That old clock is very pretty, but it seems to keep very bad time."

Old Lady—"Oh, you have to understand it. I know that when it says half past six and strikes eleven that it is really half past eight."—Ex.

The Wrong Word

He—"As a matter of fact, you are the only girl I ever kissed."

She—"You mean, as a matter of fiction."

Will Start it Going

Tell a woman a dead secret, and you may depend upon her to put some life into it.

Got Her Measure

A woman is judged by the company she has left.—Times of India.

"Women, in my opinion, are different now from what they used to be."

"How's that?"
"There's my daughter, for instance—she's taking up the law, whereas her mother always lays it down."—London Tit-Bits.

Catty!

"It must be three years since I saw you last. I hardly knew you—you have aged so!"

"Really! Well, I wouldn't have known you except for that dress!"—Ex.

"The man I marry," said she, with a stamp, "must be a hero!"

"He will be," remarked the cautious bachelor.

The man who once most wisely said, "Be sure you're right, then go ahead," Might well have added this, to wit, "Be sure you're wrong before you quit!"

—Anon.

An Apology

The editor of a small town newspaper explains the loss of the letter "s" from his composing room as follows:

Last night thome thneaking thcoundred thtrole into our compothing room pilfered the cabineth of all-the eththeth!! Therefore, we would like to take advantage of thith opportunity to apologize to our readerth for the generally inthipid appearance of your allthtar paper. We would altho like to thtate that if at any time in the yearth to come we thould thee thith dirty thnake-in-the-grathth about the premitheth, it will be our complete and thorough thaththfaction to thoot him full of holeth. Thank you.

She Probably Wouldn't

George was famous for being late for his appointments. He was at last engaged to be married to a young lady in a neighboring city, when the day of the ceremony arrived, George, as usual, did not put in an appearance.

The bride was on the verge of nervous prostration when the following telegram was received from the missing bridegroom:

Dear Helen—Missed the early train. Will arrive on the 4:31. Don't get married until I get there. George." — Scotsman.

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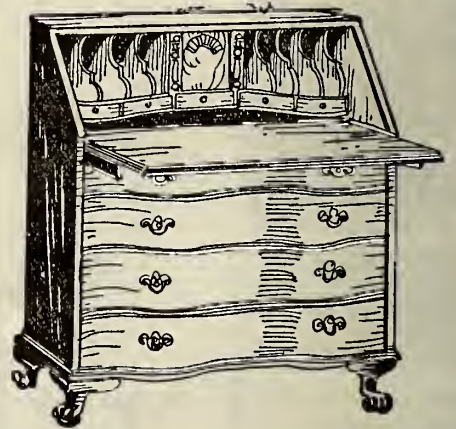
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EST. 1858 JANUARY 1, 1858

M. F. ELLIS, Vice-President
REV. J. G. GARTH, Treasurer and News Editor
PUBLISHED EVERY WEDNESDAY AT CHARLOTTE, N. C.
BY PRESBYTERIAN STANDARD PUBLISHING COMPANY

CHARLOTTE, N. C. JAN 1 1929

No. 16

Church School Closes at Vanderbilt

Annual Period of Study for Ministers Attended by 360 Pastors and Twenty-two of Our Preachers Were Present

Sessions of the Rural Church School were held for a period of two weeks at Vanderbilt University by the Presbyterian Religion. The School closed September 11. The special students returned to the rural churches to bring to the rural churches the benefits of the special sessions they have received.

One hundred sixty pastors, from various denominations and twenty-two of our preachers attended together on the Vanderbilt campus and together attended lectures by experts in many rural church problems. The courses included rural church problems as well as religious education. In addition to the many courses of community life studied by the whole, denominational adaptation was also considered by the groups in their own churches.

Vanderbilt University has the only non-denominational School of Religion in the South in addition to conducting this short course Rural School, the Presbyterian Religion conducts through the year a series of short courses on rural church problems, the students being men and women highly trained in religious work, at colleges and seminaries. The school is at present engaged in a campaign to perpetuate this movement of raising a total endowment of

several denominations were represented by pastors attending the Rural School as follows:

Southern or Missionary) 15, Southern Brethren (United) 1, Christian (Disciples) 22, Southern Brethren 10, Church of the Christ 3, Church of Christ 11, Episcopal (continued on Page Two)

Preach on Endowment

of Mecklenburg, Kings Mt., and Asheville Presbyteries Begin Campaign in Their Pulpits

The college's campaign for \$200,000 additional endowment to insure the school's A-rating was given an official start Sunday when Presbyterian ministers of the three presbyteries—Mecklenburg, Kings Mountain and Asheville, preached sermons stressing the importance of Christian education and urging support of the cam-

panignation for pledges to the endowment fund was started Monday afternoon. Mrs. C. C. Hook, the first trustee of the college and director of the campaign, announced the campaign Monday at a luncheon. The campaign workers made the morning's work. About 100 were present, representing the various churches and many of the work-teams. The address of the day was made by Mr. David Ivey of the Ivey's store, who is a member of the Myers Park Presbyterian Church. Mr. Owens pointed out that the college which has survived 62 years is entitled to the support of the church and all others who wish to see the Christian institution established on a permanent basis it must have if it is to survive.

Reports of the half day's work showed a total of \$12,000 in pledges in which there was one subscription and 14 one hundred dollar amounts. (Continued on Page Two)

Junior College For Men Opens Sept. 11

New Institution of N. C. Synod Is Getting Ready for Students

The first bulletin of the Presbyterian Junior College for Men at Maxton, N. C., has just been issued by the trustees. September 11 is given as the opening date.

Among other valuable and interesting information, the bulletin states that there will be two departments in the institution, the academic and the college. The former will offer courses covering the third and fourth years of standard high school work; the college will offer courses required for completion of first and second year standard college work, and will lead toward the A. B. and B. S. degrees.

English Bible will be required in both departments of the institution and only students who can show good moral character will be admitted.

The faculty is being chosen with great care; only men with required scholarship and proven ability will be employed. It is especially emphasized that all teachers in this college must be positive Christians. "Prospective students and patrons may rest assured," the bulletin states, "that the institution will open as an accredited junior college."

The total expenses per quarter for a student in the college is set at \$81.25, while a student in the academic department will pay only \$76.25 per quarter. This includes board, room, heat, lights and water, medical and library fees. Day pupils may attend the college at a tuition fee of only \$25.00 per quarter.

Every reasonable effort will be made to develop strong intelligent Christian character, the bulletin states.

Also due consideration will be given to athletics. A friend of the college has given a beautiful tract of seven acres adjoining the college property for an athletic field and all the usual athletics may be enjoyed by students. Selection of the athletic director is considered to be one of the most important positions to be filled in making up the faculty for this new institution.

The Presbyterian Junior College for Men is owned by the Synod of North Carolina, Presbyterian Church in the United States. The governing body is a Board of eighteen trustees elected by Synod and distributed as follows: one from each of the nine Presbyteries and nine "at large."

The College is located in Maxton, N. C., an attractive little city of fifteen hundred inhabitants and surrounded by one of the best farming sections in the State.

Maxton is a town known for its culture and deep religious life. Four denominations are represented by well organized and progressive churches, Presbyterian, Methodist, Baptist and Episcopal. The surrounding country is dotted with active churches, a number of them employing full time pastors. Flora Macdonald College, an institution famous for its cultural and religious influence, is just twelve miles from the Presbyterian Junior College and connected by a hard-surfaced highway. Laurinburg, a thriving little city of three thousand inhabitants, the county seat of Scotland County, is located about six miles from the college. The Presbyterian Junior College is thus happily located in the center of an environment of enterprise, culture and religious influence.

The Administration Hall is a handsome and commodious structure, finished in pressed brick with stone trimmings. It contains the administrative offices, a large reception room, library, reading room, an auditorium with a seating capacity of five hundred, two laboratories, a study hall, eight class rooms, a chapel for morning exercises, a book and supply

Davidson Announces Other Speakers

Dr. Richardson to Address Student Body on Missions, Dr. Hill, Y Speaker at Commencement. Several Students Receive Appointments

Rev. Donald W. Richardson, D.D., of the faculty of Union Theological Seminary, Richmond, Va., came to Davidson Saturday, for a four-day stay, during which time he will deliver several addresses and speak before a number of the classes on the subjects, "Missions." Doctor Richardson filled the local pulpit Sunday morning, spoke to two of the religious bodies at Davidson in joint session in the afternoon, and talked at "Y" vesper later in the afternoon.

Rev. W. E. Hill, D.D., pastor of the Second Presbyterian Church, of Richmond, Va., has accepted an invitation of the Davidson College Y. M. C. A. to deliver the annual "Y" sermon at the 93rd commencement of this institution. Doctor Hill will be the second speaker on the program of four days, and will preach his sermon on Sunday night, June 2.

Doctor Hill is a graduate of Davidson in the class of 1900. He was at Davidson last commencement to deliver an address before the General Alumni Association of the college. Before going to Richmond two years ago, Doctor Hill was pastor of the First Church, of Fayetteville, N. C.

Doctor Richardson returned to this country from China about two years ago, after working in that field for many years. He has only recently published a book entitled, "The Church in China," which is a historical sketch of the Christians efforts in that country, and shows the possibilities.

The senior class of Davidson College has selected R. O. Flinn, Jr., of Atlanta, Ga., as class valedictorian; H. A. Knox, Jr., of Liberty, S. C., class salutatorian, and W. L. Dumas, Jr., of Talladega, Ala., as class orator. These men will be the principal speakers at the class day exercises on June 3rd of commencement, and were chosen from the future graduates by a popular vote of their classmates. The valedictorian and salutatorian thus selected should not be confused with the ones who are automatically chosen by virtue of their records in the class room studies.

The new student council of Davidson College, composed of 14 members, has assumed control of the student body affairs at this institution, having been formally inducted into office by R. E. Kell, of Pascagoula, Miss., retiring president.

The head of the new council is Carl R. Pritchett, of Reidsville, president of the student body. Associated with him in the enforcing of the student body constitution and government will be 13 others. Three of this number are presidents of the three upper classes.

The new building, with capacity for one hundred and fifty, kitchen, store room, besides a number of smaller rooms for offices, consultation rooms and special work. The furniture in these various departments is of superior quality and in accordance with standard requirements. The building is steam heated, lighted with electricity and supplied with hot and cold water and has ample toilet facilities.

The Dormitory is a two story brick structure with fifty bed rooms designed to accommodate two students to each room. A large parlor on the first floor with a big, open fireplace furnishes an ideal lounging room and gives the building a touch of home life. There are shower baths and toilets on both floors. The building is steam heated and lighted with electricity. The rooms are equipped with beds, bureaus, table, chairs and two closets.

Doctor Smith Urges Flora Macdonald Fund

President of Washington and Lee Speaks Near Laurinburg to Union Audience for College Endowment

Dr. Henry Louis Smith, native son of North Carolina and member of a distinguished family, former president of Davidson College and now president of Washington and Lee University, came to Gibson near Laurinburg, N. C., on Sunday evening, as he said, to bring a message in behalf of Christian education and Flora Macdonald College in particular. Doctor Smith came to Gibson under the auspices of the Scotland county committee which is conducting the Flora Macdonald endowment campaign. He spoke at the Methodist Church there, of which Rev. Edgar B. Fisher is pastor. It was a union service in which all the Christian churches of the community joined.

Doctor Smith's subject was "God's Answer to the present day peril of American Civilization." He reassured his hearers that he was not in despair of the future, for haven't we seen serious times before and hasn't God always shown the way out?

Doctor Smith defined the purpose of this gathering was to lift Flora Macdonald College up to a new standard, to make it an A grade college, so that accrediting agencies east, west, north and south, would recognize it as such.

He described "the present-day peril of our civilization" as "an epidemic of rebellion against all forms of authority." Rebellion against the authority of the church, of the school, of the home, and of the state. There is, he said, a national and world-wide epidemic of lawlessness and rebellion. Crime is rampant. Inventive genius and the power to make money have (Continued on Page Two)

Assembly's Training School Commencement

Dr. Hardie, of Charlotte, to Preach Sermon—Dr. Richardson to Address the Forty Graduates

The commencement exercises of the General Assembly's Training School, Richmond, Va., will begin on Saturday, May 4, at 8 p. m., with a pageant by the senior class. This has come to be one of the most interesting and impressive features of our commencement exercises.

Rev. James F. Hardie, D.D., of the Second Presbyterian Church, Charlotte, N. C., will preach the commencement sermon on Sunday, May 5, at 8 p. m.

The graduating exercises will take place on Monday, May 6, at 8 p. m. There will be about forty graduates. Rev. Donald W. Richardson, D.D., professor of Missions in Union Theological Seminary, will make the address to the graduating class.

The annual alumni luncheon will be held on Tuesday, May 7th, at 1 p. m.

This has been a good year at the General Assembly's Training School. The most notable event during the year has been the coming of Dr. E. B. Paisley as full-time professor of Religious Education. There is probably no Presbyterian institution in America that now offers a fuller course in Religious Education than the General Assembly's Training School.

Another outstanding event of the year has been the return of Dr. M. R. Turnbull to his classroom, where he has been teaching the Bible during the year with his old-time enthusiasm and power.

The registration of students for next year is going forward at about the normal rate.

CONTINUATIONS FROM PAGE ONE

RURAL CHURCH SCHOOL CLOSES AT VANDERBILT

(Protestant) 23, Evangelical 1, Evangelical Synod of America 2, Friends 3, Lutheran 5, Lutheran (United L. Ch. of America) 1, Lutheran (United Evangelical) 1, Moravian 3, Methodist Episcopal 28, Methodist Episcopal, South, 138, Presbyterian (Cumberland) 9, Presbyterian (U. S.) 22, Presbyterian (United) 2, Presbyterian (U. S. A.) 21, Reformed Church in the U. S. A. 4, Universalist 2, Churches not given 18.

The states represented were as follows: Alabama 38, Arkansas 10, Florida 6, Georgia 20, Illinois 5, Indiana 4, Iowa 2, Kansas 5, Kentucky 87, Louisiana 1, Maryland 1, Missouri 9, Mississippi 12, North Carolina 19, Ohio 8, Oklahoma 8, Pennsylvania 1, South Carolina 8, Tennessee 82, Texas 2, Virginia 18, West Virginia 6.

DR. SMITH URGES FLORA MACDONALD FUND

far outrun culture, morality and religion, and the present state of peril which confronts the nation is mainly a lack of self-control, due to the fact that men have advanced wonderfully in a material way but are backward in morals, in purity and in religion. He scored the influence of the motion picture and the manner in which they invariably portray the Protestant minister as "a driveling fool."

God's answer to this national peril, said Doctor Smith, is "a national zeal for Christian education." A spirit that is finding expression in the building and the endowment of Christian private schools and colleges all over America. He told of some of the marvelous strides made in the Southern states in the last decade and noted also the fact that the State of North Carolina is spending millions for education. The private, or Christian, college is compelled to enlarge its facilities and raise its standards, or it will be limping behind the procession and will give up its position of leadership in education.

Doctor Smith preached practicality and common sense in his appeal for Flora Macdonald College. He said that the influence of an educated mother is greater than that of a father. The mother in that home moulds the lives and characters of her children. If she is low-grade, amusement-loving, a fool about fashion, and careless of the real values of life, her children will be the sufferers.

Girls' colleges, he said, are more crowded than men's colleges. The income from tuition and fees collected from students is surer and larger. There are comparatively few A grade colleges for girls. Try to get a girl admitted as a student at Smith, Wellesley or Bryn-Mawr, and you will see how difficult it is. It costs twelve to fifteen hundred dollars a year to send a girl to one of these schools, but the same high standard education might be given at Flora Macdonald for half as much money. As a business proposition it will pay the people of this section of the state to give Flora Macdonald a great endowment.

PASTORS PREACH ON QUEENS ENDOWMENT

One of the unique features of this campaign, which distinguishes it from the average drive, is the fact that it is being conducted entirely by women, a great majority of whom are alumnae of the college. Most of these are Presbyterians, but there are also members of the various other denominations assisting. The president of the association is a Methodist. The fact that all denominations are aiding in the drive serves to demonstrate how popular the institution is in this community.

Requests have been sent out by the campaign committee to each of the 86 Presbyterian ministers in the three presbyteries and a great majority of these were expected to preach sermons on the theme suggested. Dr. William H. Frazer, president of the institution, spoke Sunday at the morning services at the First Presbyterian Church, Charlotte, and again at night at Mt. Gilead to present the cause of the institution.

The campaign closes next Sunday. Each day at 12:30 o'clock the campaign workers are scheduled to meet at Ivey's to hear reports as to the progress of the drive and to discuss further plans toward making it suc-

cessful.

The slogan during the week, Mrs. Hook announces, will be "\$1,000 men to give \$100 each." Throughout the section in which the campaign is to be conducted strong efforts will be made to enlist contributors of this kind.

"If the Church is going to keep up with this new era of woman's rights, she must make her women Christian idealists, and not such as the educated college woman leader of the communists recently sent into this section who cried out against God and religion, against the churches and their moral teaching, against chastity and marriage, and would destroy all that we hold dear," said Julian Miller, editor of the Charlotte News, Tuesday at Ivey's, where the Queens Campaign workers met for lunch to hear the report of the day's work since their meeting at noon the day before.

Mr. Miller quoted H. G. Wells as saying that the race of our times is between education and chaos. The speaker said he would revise that expression by saying it is a race not between chaos and education, but correctly interpreted it is between the right sort of education and the wrong sort, between an education which emphasizes ideals and that which stresses temporal progress.

"I want to commend you for the work you are doing," said Mr. Miller. "I wish for Queens College all success. Our city must quit thinking only of armories, incinerators and public halls, and exalt our schools. We demand the production of Christian characters and not merely material commodities. Christian homes mean more to us than material welfare. And Queens proposes to train our Christian mothers and wives to make our Christian homes."

Mr. Miller referred to the recent campaign for Erskine College in Due West, S. C., put over by the Associate Reformed Presbyterians. A small denomination, but they put over a big program. "They started out to raise \$250,000," said Mr. Miller, "and before they quit they had \$340,000 subscribed. But how did they do it? By waiting for rich men to give it? No; they didn't have any rich men to speak of. They had 2,900 subscriptions and each one averaged \$115. There were two large subscriptions, one of \$25,000 and one for \$20,000. The first came from an old preacher whose salary had been \$400 per year, old Dr. G. R. White whom many of us know. The other was from a millionaire in Florida.

"If Queens campaign goes over it will be by the sacrificial giving of the men and women of small means who know the need of Christian education."

The reports of the sixteen teams showed an encouraging response to their solicitations, since the Monday's gathering. The whole amount subscribed as reported was \$10,449, which with Monday's figures makes the total for the two days, \$23,395. There have been 40 subscriptions of \$100.

There are four more days in the campaign. It is expected that on Thursday, reports will be coming in from the other presbyteries of King's Mountain and Granville.

The workers will gather every day this week for lunch at Ivey's to report on the daily activities.

DR. CARSON AT KINGS MOUNTAIN, N. C.

Dr. C. C. Carson, one of the General Evangelists of our Assembly, has been with Dr. I. S. McElroy, in a two weeks meeting that was greatly blessed to the church and the community. He preached each day, morning and evening, to large and deeply interested congregations. He gave us an exceptionally fine series of fine sermons. "No finer series of sermons was ever delivered in this community" was the verdict of a man of excellent judgment, "No better meeting held since I can remember." Members of other Churches were attracted to these services by the superior quality of these sermons, and by the chaste diction, and impressive delivery of the preacher. A number of these sermons are found in Doctor Carson's book, "The Glorious Gospel," of which Dr. Timothy Stone said he could not lay the book down until he had read the last sermon.

This was Doctor Carson's first meeting in the past three months. His experience "in the valley" with the fiery trial and nine weeks in the hospital has added to his spiritual power. There were a number of confessions and reconsecrations and a general uplift of spiritual life in the church and community

DEVOTIONAL

ONLY ONE LIGHT

Standing on a corner one early evening recently waiting for a friend's car I counted 14 cars pass which only had one of their two lights lighted. It seemed incredible but nevertheless was true. It set me to thinking. Traffic statistics tell us that many accidents result from this carelessness, and any one who drives, especially on a dark highway, knows the annoyance and bewilderment of one-lighted cars. Personally I once narrowly escaped a terrific crash with a huge truck simply because it had but one fore light and the driver was almost in the center of the road at that.

But there is more involved in our thought than the automobile. How many go through life partially lighted? The danger is not only one which faces others, but the one-lighted persons have their own safety and vision impaired. They see clearly but a part of the road before them, and cause others as well to misjudge.

For instance, there is the light of "self" and the light of "others." These should both give clear direction ahead. If one alone is lighted and "self" gleams out, others are not seen nor considered. On the other hand, if "others" shines and "self" is totally dark, disaster may result. These two should light the way together, so that self-interest and unselfish service may equalize and help one another. "Number one" can never realize life's full blessings until he lives to help "number two" as well.

Again, "Justice" and "Mercy" should be lighted together. If one is bright and the other dark, injustice and bitterness result, and discipline and order become a joke. The old Scriptural admonition, "To do justly, love mercy and walk humbly," can never be followed unless justice and mercy both are lighted and complement one another.

Still further, "Jest" and "Earnest" need each other's mutual light. How many serious and even worried lives would lose their wrinkles and nervous tension if mirth and humor could shine out along life's way!—Many a man or woman grows old prematurely simply because the rays of fun and humor never shine. This leads us to another mutual relation in life, usually called "secular and religious."

Kingsley once said that the life which separated religious and secular was failing in both, and surely both should be lighted and shining together. Consistent living is the first essential testimony of a Christian life. Genuine piety can never cast a single light, for the religious light will ever gleam alongside of the light of character. Men see the "light of life" when beside it they see the life of light. A man's life lights or puts out his profession.

This last pair of lights leads us to the consideration of the old pair which the writer James so practically coupled, "faith and works." "Show me your faith without your works," he said, "and I will show you my faith by my works." He later added, "So faith without works is dead." In other words, if both be not lighted and working together, both go out. We will admit that one light is better than no light, but to light life's highway aright, both must shine. It is worth while in everything in life to be sure both lights are shining.—John Timothy Stone in Presbyterian Advance.

THE DAISY

Dr. Lyman Abbott once tried his hand at a parable, with the following result: A certain prince went out into his vineyard to examine it, and he came to the peach tree and said, "What are you doing for me?"

And the tree said: "In the spring I give my blossoms and fill the air with fragrance, and on my boughs the fruit which presently men will gather and carry into the palace for you."

And the prince said: "Well done, good and faithful servant."

And he came to the maple, and the tree said: "I am making nests for the birds, and shelter the cattle with my leaves and spreading branches."

And the prince said: "Well done, good and faithful servant."

And he went down into the meadow, and said to the waving grass: "What are you doing?"

And the grass said: "We are giving our lives for others—for your sheep and cattle, that they may be nourished."

And the prince said: "Well done, good and faithful servants, that give up your lives for others."

And then he came to a little daisy was growing in the hedgerow, and "What are you doing?"

And the daisy said: "Nothing! ing! I cannot make a nesting place for the birds, and I cannot give shelter to the cattle, and I cannot send food for the sheep and cows; I do not want me in the meadow. All do is to be the best little daisy be."—The Christian World.

I will govern my life, and my fate as if the whole world were to see one and to read the other; for what it signify to make anything a secret to my neighbor when to God (who searcher of our hearts) all our secrets are open?—Seneca.

The Anti-God Society was one of the products of Soviet Russia. That is revolutionary enough even for the revolution of Russia and many no doubt expect this to mark the beginning of the end of the Eternal. But God does not act at the behests of frail mortals.

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Once upon a time a man came to a wise old king and asked him for a way to overcome temptation. He told him that he had tried to do right, but again and again he had yielded to temptation. The king ordered a bowl filled with oil to the very brim. The bowl was filled till it could not hold another drop. Then he sent for the man. Next he commanded the man to take up the bowl of oil and walk through the streets of the town, spilling a single drop. But the man objected. "I would willingly do that," he said, "but it will be impossible." "That has still to be done," replied the king, "for those two will march behind you with swords, and if you spill a single drop they have orders to cut off your head immediately."

So the man took up the bowl of oil and in fear and trembling set out on his journey through the city. There were many interesting things going on around him, but he had no eyes to see them. Many of his friends greeted him as he passed, and they laughed at him, but he had no ears to listen to them. All his attention was fixed on preventing the oil from flowing from the bowl. At length he reached the palace again without having spilled a drop. When he returned, the king inquired how he had fared, what he had seen, and to how many people he had spoken to. But the man replied that he had seen and heard nothing. He was thinking only of how to keep the oil from overflowing. "Then," said the king, "you have discovered the charm for overcoming temptation. Fix your mind on overcoming as you fixed your mind on the bowl, and you will win."

WAR IS WASTE

"Woodbine Willie," as the "Times" lovingly called him in the days of the World War, but known in the circles as Studdert Kennedy, said as sheer waste and hurled against him in the following short poem that it is—

Waste of Muscle, waste of Blood,
Waste of Patience, waste of Power,
Waste of Manhood, waste of Honor,
Waste of Beauty, waste of Wealth,
Waste of Blood, and waste of Youth,
Waste of Youth's most precious hours,
Waste of ways the Saints have trod,
Waste of Glory, waste of God—
War!

—N. C. Advocate

Peacefulness depends on the strength of the will. You will be at peace with the world if you are full of wisdom, strength, and full of love.

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EDITORIAL

QUEENS COLLEGE DRIVE

Queens College drive is now under way. The women have taken it in hand, we are encouraged. From every point of view, from the advantage to this city, in the culture it brings; and in the culture it implants in the hearts of the citizens through the pupils of the college; and the college is one of the most valuable assets of the city. As one who has been connected with the college for 30 years, we know that it is not overstating its value when we say that among all the advantages Charlotte has to offer to new-comers, there is none so valuable in real value with the fact that it is a high-class college, equipped with capable teachers and headed by a man of high ability and character of W. H. Frazer.

At the recent meeting of the Synod of the Presbyterian Church in the South, the Bible teacher, examined the primary graduates, his examination was a revelation to us all, as it was such an illustration of the Queen's pupils receive. On Monday last, we heard Dr. Frazer at the Synod of the Presbyterian Church. We wish that all the friends of education could have heard him.

His address was not a conglomeration of generalities as is so often the case, but a worked-out study of the subject of education, showing that it lies at the foundation of civil and social morality. Dr. Frazer's task has been a heavy one, and his success has been wonderful, yet we must remember that there is a limit to every effort by man, and that the most successful needs encouragement to prove that he is doing more than a voice crying in the wilderness.

We hope that this effort will be crowned with success, and that a greater Queens will bless our children and our children's children to remote generations.

MINISTERS' ANNUITY FUND

One of the tremendously vital questions before the Church to-day is that of the Ministers' Annuity Fund.

The laborer is worthy of his hire—that the minister is worthy of a living support, every respectable Christian will acknowledge. When a man turns from those businesses or professions that promise a living support and follows the Word, he deserves a living while working; and an adequate pension when retired.

The sad fact remains that the Church has not adequately provided for its ministers. The majority of cases the salaries paid are pitifully inadequate.

It is required to live up to a certain standard or he is criticized if he does not do so. He must take the lead generously in all benevolent and philanthropic movements. He must educate his children. How many live at all on a meagre stipend has always been a wonder.

When he breaks down, or reaches old age, instead of a living pension or adequate

annuity, he receives a most meagre stipend from the Ministerial Relief Fund.

This failure to provide is a standing reproach to the Church. Real Christian men and women bow themselves in shame when they are brought face to face with existing conditions.

For some years the Church has been studying the problems and seeking to find some practical plan to provide adequate protection for our ministers in old age or dependency.

It has been found by sad experience not only in our own Church but in practically all others, that gifts and endowments cannot be secured in sufficient amount to provide an adequate pension for the retired or disabled minister. Something more needs to be done.

Those investigating the matter feel that they have found such a practical plan in the proposed Ministers' Annuity Fund.

What is this Fund? It is not a phase or reform of Ministerial Relief. These are two separate things.

It is really a form of old age pension where-by a minister, and the church he serves or the committee he works for, by payments through a term of years, lay up against the time of his retiring an annual annuity or pension.

If this is borne in mind it will do away with much of the loose thinking and talking about the plan.

The man and his church that pay in large annual payments through many years will secure for the man a larger pension; and the man and his church that pay in small annual payments through those years will secure for the man a smaller pension.

There is nothing unfair in this. There is nothing unjust in this. There is nothing un-Presbyterian in this. There is nothing un-Christian in this.

We would like to see all our ministers receive a salary of \$10,000. But somehow we can't work it. And the fact that some receive that sum, while the rest of us do not is neither unjust nor un-Christian. Nor does it disprove or destroy the "parity of the ministry."

And when that church and that minister pay into the Fund ten per cent of that salary for a term of years and in return he receives a larger annuity than some of the rest of us do; no injustice is done us.

Just as we would like to see all our ministers receive a large salary, so we would like to see them all receive a large pension. But no church has been able to secure that ideal result. Human nature is human nature. The large church will give a large annual payment toward the pension of its own pastor, when it would not give that large sum toward the pension of some other church's pastor. Here is the crux of the whole matter. Whatever may be the beautiful ideal, what we will have to take is the plan that will work. It is the plan that other churches have found will work. Such is the plan proposed to our church.

What saddens me about the opposition to the plan is that such opposition will hurt the very men it seeks to help. The good and able men who are opposing it may secure its rejection. Then the man with a large salary will still be provided for as pastor emeritus or in some such way; while the man with a small or medium salary will still have his sickness or old age unprovided for, save by the inadequate help of the Ministerial Relief Fund. Let us remember:

1. That the Annuity Fund provides for a pension and not a form of Ministerial Relief.
2. That the \$3,000,000 Fund to be raised by the Church will be divided in absolutely the same ratio among all the ministers to cover the accrued liabilities for prior service. There is no inequality here.
3. The only inequality comes from what men and their churches pay in. The more they pay the more their pensions will be. The man who pays an Insurance Company premiums for a \$1,000 annuity at 65, can't expect a \$2,000 annuity at the end of his term of payments. It is so as to the Annuity Fund.
4. Let us beware how we defeat the one constructive and helpful thing proposed for the old age of our ministers.
- Those who don't like this, can still push Ministerial Relief and look to that on the basis of their need, when they retire.
5. This no more destroys the true parity of

the ministry, than the fact that we receive different salaries from the church that we serve. The fact that another minister carries \$10,000 of insurance in the Presbyterian Ministers' Fund while I am only able to carry \$5,000, does not lift him above me. I am his equal on the floor of a church court and in the eyes of the church.

Our parity is not based on salary, nor will it be destroyed by a pension.

Finally, let us grasp the practical and helpful that presents itself now; and pursue the ideal we dream in the years to come.

J. M. W.

PRESBYTERY AT STEELE CREEK

It is the custom of Presbytery to meet somewhere within its bounds twice annually, but it is not the custom of Presbytery to meet at Steele Creek oftener than at long intervals.

When, however, that time does roll around, however much terror it brings to the good people of that historic old Church, it at least, brings joy to the members of Presbytery who recall their past experience and the hospitality of those good people.

As all things are said to come to him who waits, so in progress of time when Presbytery decided to meet at Steele Creek, the preachers and elders rejoiced, though it is possible that the housewives did not rejoice as much as the preachers and elders.

However that may have been, at the appointed time all things were ready, and it was by no means necessary to send out into the highways and hedges to compel those invited to come in.

They came from every section of the Presbytery, their faces shining with joy, and their appetites, both mental and physical, whetted for the feast of reason and of good food for which the people are famous.

There were present 99 ministers and elders, while the visitors, male and female, were numerous.

Thirty odd years ago we made our first visit to Steele Creek. When we compare it now with what it was then, the transformation seems marvelous.

Then the manse was dilapidated. The paper hung in festoons from the walls, and the surroundings were unattractive.

The congregation seemed to lack enterprise and the benevolent causes were neglected. Now they have a modern manse with modern conveniences, the church building will compare favorably with any country church within our knowledge, and the contributions to the various causes will compare favorably with those of many city churches.

They have a modern Sunday School building suited for modern Sunday School work, and where the old session house once stood they have a large community building, where, on this occasion, they spread each day of Presbytery a dinner that spoke volumes for the welfare of the people and their success in cooking.

This is one of the largest Presbyteries in the Southern Assembly, and it will report correspondingly large in the way of benevolences and addition of members.

Our ministers are not only sound in the faith, holding fast to the faith of the fathers, but they are very aggressive.

Under the wise and energetic leadership of Rev. A. A. Walker, our superintendent of Home Missions, we have lengthened our stakes and manned our vacant pulpits, and are pushing on to possess the land.

Two of the most important subjects coming before the Church at this Spring meeting were the Annuity Fund and Union with the United Presbyterian Church.

The Annuity Fund, on its face, would seem to make a strong appeal to the ministry, and so it does to many, but there are those who find difficulties ahead in its working. To them it is "like the Dead Sea fruits, that tempt the eye, but may turn to ashes on the lips."

These preachers are now at home, but, like the Hebrews in their flight to Canaan, they will recall those tables laden with the good things of life, and will yearn after the flesh pots of Egypt.

Our advice is that we forget the past, and gracefully come down to bacon and greens.

CONTRIBUTED

WHEN JESUS RODE

Rev. Wm. C. Cumming

Jno. 12:14, "And Jesus, when He had found a young ass, sat thereon."

I want to ask you to look at a strange sight this morning—the Lord on a donkey!

We all admire a fine horse. It is not only that he is the tallest of the animals that has been widely used by man, it is not only that his strength is so much greater than the strength of a man, but there is a beauty in his arching neck, and flowing mane and he has an intelligence and spirit that draws us to him.

Job said (39:23-25), "The glory of his nostrils is terrible. He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men. He mocketh at fear, and is not affrighted; neither turneth he back from the sword. The quiver rattleth against him, the glittering spear and the shield. He swalloweth up the ground with the fierceness of his rage. He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting." Even today when the King of England goes out in state, he does not ride in an automobile, but in a royal carriage drawn by four magnificent horses, and he is attended by nobles on horses.

In comparison with a horse we feel that a donkey is a disgrace. He is small and he is stubborn, with large ears, and scraggy hair and a stubby mane. If you were planning to make a triumphal entry into any city you would never decide on a donkey. If the gospels were man-made, and the product of human imagination, they would never have depicted Jesus on an Ass! Who is Jesus? Why, He is the King, the Lord of Glory—more than ten legions of angels wait at His beck and call. And what is a donkey? "The tattered outlaw of the earth, of ancient crooked will." He is a beast of burden used in China and all across Asia as a poor man's steed. He is steady maybe, and sure-footed, but he is ugly and stubborn and slow. Imagine offering President Hoover a donkey to ride about Washington! Imagine offering one to the King of England! How then could you offer one to the King of Kings! And yet—Jesus rode on a donkey.

Jesus Chooses a Donkey

There is something to wonder at in this picture of Jesus on the Donkey. He has entered Jerusalem many times before—He came as a boy, He came as a young man, and He came over and over again during His ministry. He has entered the city many times, but this is the only time that the entrance itself is significant. This is the only time that He enters in triumph, the only time that He enters in the eyes of the people and with shouts of acclamation. This is the great hour of His whole life when He shall publicly be hailed as Messiah. Why then, of all times, should He come in this way? Couldn't Jesus have borrowed a nobler steed? Why, surely He could have! As the owner's who lent the donkey, and as another who lent his large upper room, and Zaccheus who gave the half of his goods, so there were many who would gladly have lent Him a horse. But He did not ask for a horse! Knowing that there would be crowds going to the Feast, and knowing that the crowds would see Him, and knowing that they would hail Him as Messiah, He asked for a donkey,—and there He sits upon that lowly beast!

As you look at Him, what is the thought that flashes through your mind? Is it not that this is a part of His humiliation! Though He was in the form of God, He laid aside the majesty of His high estate, He "stripped himself of His glory!"—and how completely did He humble Himself! To be born in a stable! to have a feed-trough for His bed! to be reared in a poor man's home? to earn His living as a Carpenter! to go into a ministry without where to lay His Head! to walk from city to city—and now, when He does ride, to ride on a donkey! As you see Him sitting there, you know that it is not in pride that He comes, but in meekness, in lowliness and in true humility. "Let this mind be in you that was also in Christ Jesus," for He "humbled Himself and made Himself of no reputation."

The Donkey a Steed of Royalty

As the people see Him riding there, there is something else that they see that our eyes may miss: The donkey has had nobler associations in the East than he has had in the West, and while he is widely used by the poor, he has also been used by royalty. With a "rich saddle, and dangling tassels, and bridle studded with silver," he makes a much more handsome appearance than we have ever seen him make. "When kings went forth to war they rode horses, when they went on peaceful errands they rode upon asses" (says David Smith), and so He comes, riding upon a donkey—a young colt that had never been ridden before. The mother animal was led along in front no doubt and they formed a small procession.

As they saw Him the thought of some of the people may have gone to the prophecy made by Zechariah (9:9), "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee; he is just and having salvation, lowly, and riding upon an ass, even upon a colt the foal of an ass." It may have flashed through their heads that He was fulfilling prophecy right before their eyes, and that after five hundred and fifty years of waiting He who was to come has come. They said, "Our King has come!" and as Zechariah had exhorted, they did rejoice greatly, and they shouted for joy: "Hosannah, hosannah, hosannah to the Son of David! Blessed is He that comes in the name of Lord!" The crowds that went before and the crowds that followed after took up the chant of "Hosannah" and praise and there,—in the midst of the shouting,—went a small white donkey, with Jesus on his back.

A Contrast to Earthly Conquerors

Palm branches are waved. Strips of green leaves are laid in the way for a carpet. Men pulled off their coats and spread them in the way for the donkey to walk over, and while green branches wave the enthusiasm grows: "Hosannah, hosannah, Blessed is He that comes in the name of the Lord. Peace on earth and glory in the highest!" A poet has said:

"I saw the conquerors riding by
With cruel lips and faces wan;
Musing on kingdoms sacked and burned—
There rode the Mongol, Ghengis Khan.

"An Alexander, like a god
Who sought to weld the world in one,
And Caesar with his laurel wreath;
And, leaping full of hell, the Hun:
And, leading like a star the van
Inscrutable Napoleon went.

"Then all they perished from the earth
As fleeting shadow from a glass,
And, conquering down the centuries,
Came Christ, the Swordless, on an ass."

The time is coming when He will have a sword, when He will ride on a great white horse, and the armies which are in heaven shall follow Him upon horses—the time when He will lead the hosts of heaven in the final war and conquest of the earth—but now He comes in peace, without a sword, and riding on a donkey. Will you be one to receive Him no matter how He comes? Will you too shout Hosannah! and accept Him as your Lord?

Having seen the Lord, let us look again at the donkey! He may be plain, he may be inexperienced and he may be ill-favored, but there is "a shout about his ears and palms before his feet." He is a "blessed beast, on which the Savior rode" on that memorable day.

We, too, may be plain, and ill-favored and inexperienced, but friends, the Lord has need of us—more need than He had of the donkey—and if we're willing, we also may bear the Lord of glory, on His way!

Henderson, N. C.

A CRITIQUE OF A RECENT SERMON

Kenneth McCaskill

Although I am now a minister in the Presbyterian Church in Canada, I still read the Standard and have a real interest in what goes on in the Southern Presbyterian Church in whose bounds I labored for twenty-eight years. I have always been grateful for the orthodoxy of that Church. May she ever be true to the doctrines of our standards which we believe to be the doctrines of God's word.

In the Standard bearing date of March 6th, you have a sermon from the pen of Rev. W. D. Moss, D.D., pastor of the Presbyterian Church, Chapel Hill, N. C. I note that it was printed at the request of friends. Is it permissible for one to utter a protest in the columns of the Standard against the promulgation of such views as the sermon contains?

I seriously object to this sermon because it is, to a great extent, contrary to the teachings of the Scripture. In the first place the sermon is a misinterpretation of the text upon which it is based. The text is taken from Phil. 2:9. The whole verse reads, "Wherefore God also hath highly exalted Him, and given Him a name which is above every name." The minister takes these words, "God hath given Him a name which is above every name," as his text. The subject which he adduces from the text, "The uniqueness of Jesus" is itself a compromise, for the text sets forth in no uncertain way the preeminence of Jesus. That would have a more reverential sound, to begin with. Then if the minister had studied the force of the "wherefore" which introduces the verse he could not have so completely ignored the content which mentions his being "in the form of God" and being "equal with God" before his humiliation and then goes on to speak of his emptying Himself by "taking upon Him the form of a servant," being made "in the likeness of men" and becoming "obedient unto death even the death of the cross." It was because of these things that God exalted Jesus and gave Him a name which is above every name. The sermon has no reference to the pre-existence of Jesus nor to his being made "in the likeness of men" (which means his being born of woman,) nor to His death on the cross.

What followed the text should have been noted also. "That at the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

Doctor Moss's sermon does not exalt Jesus as the pre-existent Son of God and as the Lamb slain from the foundation of the world who has redeemed His people "by His blood out of every kindred, and tongue, and people, and nation."

The whole import of the sermon seems to be to exalt the Man of Nazareth. There are about twenty-five references in the sermon to Jesus as the man and only one reference to Him as the Son of God and the connection is such that the meaning is not clear in that instance.

Now we wish to call attention to and refute by Scripture quotations some of the points in the sermon under discussion. The minister claims that the uniqueness of Jesus was not due to his origin. We quote, "And it is significant that He never refers to His origin as set forth by His biographers. He asks us to believe in Him as divine but does so because He lived divinely and not because He had divine origin. And two of His biographers, fascinated by the manner of His presence, made no reference whatever to His origin." This statement does not accord with what Jesus said of Himself or with what the sacred biographers said of Him. In John 7:28, 29, we read, "Then cried Jesus in the temple as He taught, saying 'Ye both know me, and ye know whence I am; and I am not come of myself but He that sent Me

is true, whom ye know not. But I know Him, from Him, and He hath sent Me.'" Again Jesus said unto them, 'If God were your Father, ye would love Me, for I proceeded forth and came from God; neither came I of myself, but He sent Me.'" Quotations show that Jesus makes much of His origin.

Now as to Doctor Moss's statement that two biographers make no reference whatever to His origin. We will show by direct quotations that he is that. All four of the sacred biographers refer to His origin. Matthew 1:18, "Before they came together (Mary) was found with child of the Holy Ghost." Luke 1:33, "Then they that were in the ship came and worshipped Him saying, Of a truth Thou art the Son of God." Mark 1:1, "The beginning of the gospel of Jesus Christ, the Son of God." Luke 1:35, "And the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." John 1:14, "The Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth."

Another quotation from the sermon "Revelation has always referred to the superiority of Jesus' miracles. He makes no such claim." In reference to John 2:11, "This beginning of miracles did Jesus in Cana of Galilee and manifested forth His glory; and His disciples believed on Him." Also John 5:36, "The Father hath sent me to finish the works which the Father hath sent me to finish, works that I do bear witness of Me that the Father hath sent Me."

Another quotation from the sermon, "And in His ministry, He not only refused to work miracles, but expressed the wish that His followers should not base His claim on the miraculous." How many of the records show that Jesus refused to work miracles? Not more than two or three, if that many. On the other hand how many hundreds of miracles He wrought! We have nothing to show that any man was sick or afflicted with bodily troubles even Jesus in vain. And as to his not wanting His claim on the miraculous, He even Himself, as when He healed the paralytic in Capernaum, show that He had power on earth to forgive sins. When the disciples of John the Baptist came with the question, "Art Thou He that should come, or do we look for another?" every Bible student knows His answer, "Go your way and tell John what ye have seen and heard: the blind receive their sight, the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, the poor have the gospel preached to them."

When, we would like to know, did Jesus ever express the wish, "that His followers would not base their faith on the miraculous?" Doctor Moss makes light of it for he says, "Moreover other men in other ages have been associated with the miraculous. One man turned a rod into a snake and another to make a man float on the water. In India today the miracle is on every street corner, and in every avenue. And to claim for the uniqueness of Jesus his work miracles is to place Him in rivalry with the works of other men instead of stressing his originality." In preface to this skeptical utterance I take my stand with the demus, the ruler. "Master, we know that thou art the Son of God: for no man can do these things that Thou doest except God be with him."

Then look at these statements from the sermon which do not need to comment upon them, "And in the world we mean that by His insight for which He forfeited His life, I mean civilization to go forward."

"The human and divine, He declared, were one, and My Father are one, and I am come that the world may know the Father and the Son, and the Son of Man, He called Himself. But by the Son of Man He meant a Son of God. Look long at the Son of man and in him you are obliged to find the place, preeminently to find God is in the statement is not very illuminating."

The sermon is not what people need today. It is out of the cross, it makes light of miracles and of the idea of the divine Sonship of Jesus. Should like this be preached to our Young Men in the Standard? Then published in pamphlet form or in the Standard? No word of protest? Can a minister of the Southern Presbyterian Church make light of things which were taught to hold sacred, his erroneous views be promulgated, and no one raise his voice? I have determined by the editor to whom I have addressed this correspondence.

McDonalds Corners, Ont., Canada. March

THE EMPTY PEW

The empty pew has an eloquent tongue. Its message is unpleasant, it is one that all may learn. TO THE PREACHER, the empty pew says, "Your sermon is not worth while."

TO THE VISITOR, it whispers, "You are not quite holding our own."

TO THE TREASURER, it shouts, "Look at that deficit!"

TO THE STRANGER, who is looking for a home, it suggests, "You had better wait awhile."

TO THE MEMBERS who are present it says, "Don't you go visiting next Sabbath, too?"

The empty pew speaks against the service. It kills inspiration and smothers hope. It dulls the fine edge of zeal.

The empty pew is a weight. The occupied pew is a wing.

"Thou wilt be misled because thy seat will be empty."

—(I Sam. 16)

DEPARTMENT OF SYNOD'S WORK

CONDUCTED UNDER THE AUSPICES OF THE COMMITTEE OF TWENTY-SEVEN APPOINTED BY SYNOD TO PROMOTE ITS ACTIVITIES

W. A. D. P. GILMOUR, D.D., *General Chairman*
Wilmington, N. C.

Synod of North Carolina

REV. E. E. GILLESPIE, D.D. *Executive Secretary*
P. O. Box 1124. Greensboro, N. C.

A SLUMP IN EVANGELISM

Herman C. Weber, D.D.

Herman C. Weber, author of this article, is of Every Member Mobilization of the Presbyterian Church, U. S. A. In his book "Statistics of the Presbyterian Church, U. S. A.," he presents some charts about Evangelism as applying to our own Church. In a recent conference with Doctor Weber, I put these facts in chart form and they were published by an article suitable for release to the papers. The article and accompanying graphic are herewith reproduced.—Roswell C. Long, General Assembly of the Presbyterian U. S. A. discovered a serious slump in evangelism in the North which were submitted at San Francisco in 1927. Proportion of new members on confession in the total membership was only 4.6 per cent. The average annual

represent some kind of insulation between pastors with their communicant-member groups and the young people of the community. The reason should be sought in the year 1927-28 and it might be well to further localize—in Presbyteries or other areas—the exceptionably low marks which have gone into the forming of low averages.

A study of Pennsylvania, for example, in the U. S. A. Church, revealed that the only levels, and these were really high, were discoverable in Presbyteries which had had visitation evangelism movements. This was true of Ohio, as well, and other synods.

Presbyterians in general are rather keen on facts. Known situations can be handled whether emperors, princes, philosophies, armies or isms bar the way. There is doubtless, in addition to the grace of God, reserve strength in Presbyterian organization both North and South, to face the current slump, analyze its characteristics or its locale, and pray and work the way out.

AN ANSWER TO DR. SWEETS

Rev. R. W. Jopling Replies to Dr. H. H. Sweets' Article and "The Proposed Annuity Plan"

There are a few things in Dr. Sweets' criticisms of my criticisms of his annuity plan, that deserve my attention.

In a letter from the editor of the Christian Observer of April 2 and in an article of April 10 in the Presbyterian Standard, Dr. H. H. Sweets informs me that I have grievously misinterpreted his annuity plan.

I was under the impression that the present endowment of Ministerial Relief amounted to \$1,000,000.00, which with \$3,000,000.00 yet to be raised, was to be used up in taking care of our present ministers in old age, before the annuity plan comes into full operation. These brethren inform me that I am mistaken; that only the interest of the endowment fund is to be so used; that the endowment proper will be kept intact, and that when the annuity plan comes into full operation, the interest from this endowment fund of \$1,000,000.00 will be used in supplementing the annuities "where there is real need." (I quote the editor of the Observer). I am delighted to get that information. Of course it renders some of my criticisms too severe. I am sorry now that I made some of them in the language used.

But who is responsible for my mistake? Why was I not properly informed? I have several copies of the annuity plan, sent me from time to time by Dr. Sweets since last summer. In no one of them does he mention any funds from Ministerial Relief as a supplement to the small \$600 annuities "where there is real need." Early last fall I wrote Dr. Sweets substantially the same criticisms of his plan as are found in my articles. I hoped to have him explain the seeming defects or remedy them in private. I have had two letters from him in reply, in neither of which does he mention any supplement to the small \$600-annuities from the endowment fund of Ministerial Relief or from any other source. Last November I wrote him a third time repeating and amplifying my criticisms and requested him to refer me to the Scriptures on which he based his plan. I have had no reply to that to date. From last summer on he has been dispensing propaganda in favor of his plan. I take all three of our church papers. I have observed them closely and I have kept everything on the subject that I have seen from his pen, and yet not until his questions and answers appeared in our papers on March 27—two days after my criticisms were mailed to the papers—did I see one word about any supplement to the small annuities from the endowment fund of ministerial Relief. In his two letters to me he stoutly defended the plan just as it is written, on the ground that it will level up salaries, other churches have adopted similar plans, able and consecrated men have approved it, if salaries are unequal, why should not annuities be unequal too?—and the like, but never any supplement to the small annuities from any source whatever. I submit therefore that if I misunderstood the plan and criticised it accordingly, Dr. Sweets has no one to blame for it but himself. Now a few questions, Dr. Sweets:

1. If it was your purpose from the beginning to supplement the small annuities with additional funds from the interest on the endowment fund of Ministerial Relief, why did you not write it into the annuity plan?

2. Is it your purpose in framing the annuity, to make adequate provision for the real needs of all our aged and infirm ministers?

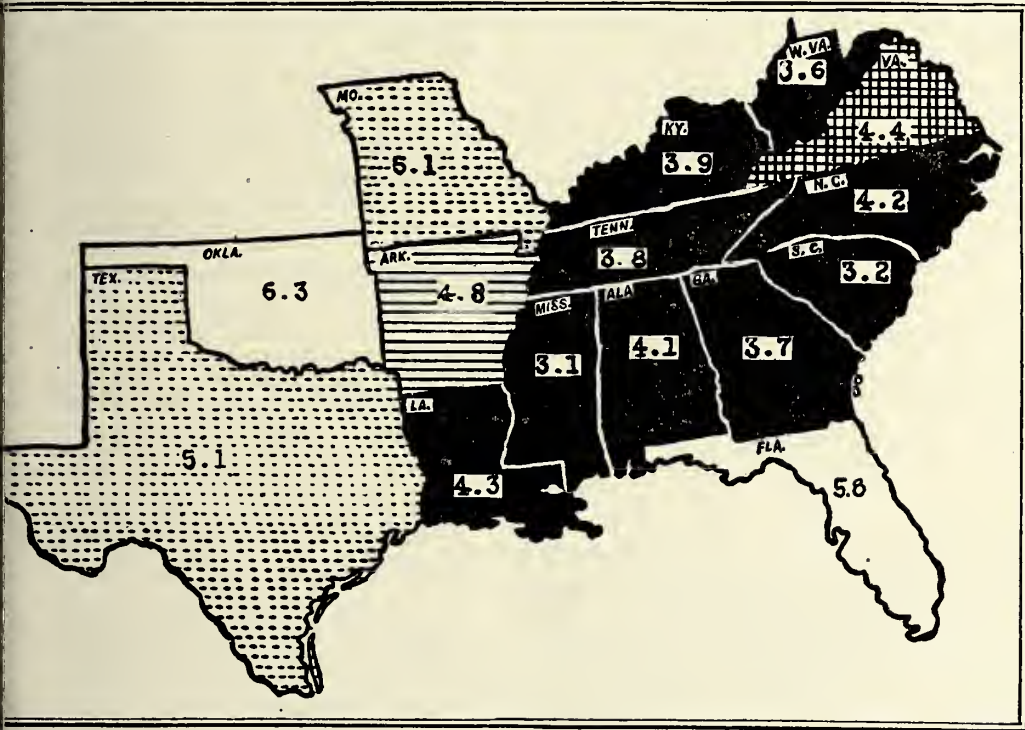
3. You speak with high favor of the plan adopted by our Executive Committee of Foreign Missions in fixing the salaries of our foreign missionaries. You tell us that this committee ascertains the cost of living in the various countries, takes note of the number of children in each family, estimates the cost of reaching appointments and other incidentals and fixes the missionary's salary accordingly. These are the very principles I contend for. If you approve them in fixing the salaries of foreign missionaries, why do you not employ them in your annuity plan in fixing the annuities of our aged and infirm ministers?

4. Our church operates on a charter from the Bible, every plan we adopt ought to be in harmony with the Bible. Will you point out to me and to the church at large just those Scriptures which show your annuity plan to be in harmony with the Bible? In private I have challenged you to do this, and promised you that if you would, then I on my part would withdraw all opposition to your plan and apologize for all the things I have said against it. I repeat the invitation and the promise.

Now a few statements of my belief in this matter and I am done.

I believe:

1. That our ministers ought not to be required to pay anything into the treasury of the annuity fund, but that the churches (laity) ought to be required to pay into the treasury of the fund a sufficient sum to provide adequately for the needs of our aged and infirm ministers. God has decreed that "they who labor in the gospel should live of the gospel." That means that they should live of the gospel when they are old and infirm as well as when they are young and
(Continued on Page Nine)



SOUTHERN PRESBYTERIAN SYNODS

Proportion of New Members on Confession in Total Membership, 1927-1928

White: Above the 1863-1928 per cent (5.5)

Dotted: Up to the per cent of 1901-1925

Horizontal: Above the 1927 per cent (4.7)

Cross-hatched: At the 1928 per cent (4.4)

Black: Below the 1928 per cent (4.4)

for one hundred years was known to have that the low 1927 percentage deeply impressed. As a result of a greater emphasis on in the Assembly at Tulsa found a rise to 5.3 not satisfactory but is considerably better than

passing these indexes in the conferences built Moderator Hugh K. Walker, who served one in the U. S. Church, questions were frequently to the indexes of the Southern Presbyterian. At the close of the series of conferences, the index into this matter and discovered what seems a serious situation with reference to the proportion as on confession to total membership in the Southern Church. The figures mere made two years ago in the General Council publication appendix, PRESBYTERIAN STATISTICS FORTY HUNDRED YEARS, but they have not such interpretation or consideration as yet.

Southern index for 1927 was 4.6 and for 1928 there has been a steady drop from 1925. Accompanying chart of the synods of the Southern may help in the study of these figures which are reassuring. They are also dubious in the other the Church. In the great majority of the index is not sufficient to assure the incorporation into communicant membership of the children families. The Census figures suggest five per cent would assure this. In the U. S. A. Branch emphasis on evangelism and the current very great young people's problems seem to have stopped and started the churches upward. The South with its very strong inclination towards and its greatly improved benevolence spirit registering better indexes than the heterogeneous S. A. group.

Index of the Southern Church from 1863 to 1928 is 5.5 per cent which might serve as a rough and ready for average Presbyterian production. The leading figure for the U. S. A. Branch from 1928 is 6.3 a good part of which in the early mission days was the contribution of the Southern synodal levels between three and four per cent

HOME MISSION RECEIPTS

Assembly's Committee

The books were closed and balanced April 5, revealing the following results:

BUDGET receipts from Churches, Societies, and individuals, including interest on invested funds	\$492,444.21
DECREASE	\$ 14,459.99
MISCELLANEOUS receipts from legacies and designated gifts not in the budget	54,064.08
DECREASE	6,634.62
SPECIAL receipts from Birthday Offerings of the Auxiliaries for Nurses Training School at Stillman	41,500.00
Grand Total	\$588,008.29

This was a decrease from the grand total receipts of the previous year of \$9,580. This would be very encouraging if it were not for the fact that \$95,564 were designated and could not be used for current expenses. As the Assembly instructs its Executive Committees not to exceed the average of actual receipts of the previous two years, it has compelled the Committee of Home Missions to cut \$46,572, from last year's appropriations.

The indebtedness with which we began the year just closed was \$41,000. Notwithstanding the cut in appropriations in our last year's budget, this decrease in receipts for the closing year has prevented any reduction, but instead a slight increase in the indebtedness with which we begin the new year, totaling now \$49,000.

This means further curtailment of the operations of the Executive Committee and a consequent loss in results which will unfavorably affect the growth of the whole Church.

Is the Church satisfied to see its work suffer by this steadily declining support year by year; or will it awake to the necessity of making adequate provision for this vital Cause and source of increase in its denominational life?

Atlanta, Ga.

S. L. Morris,
Executive Secretary.

YOUNG PEOPLE'S DEPT.

EDITOR'S LOOKOUT

W. A. Gamble, Pinetops, N. C.

On Easter morning at 6:30 forty-seven Arkansas young people of the Fort Smith-Van Buren Christian Endeavor Union met on Wild Cat Mountain for a Sunrise Prayer Meeting. The beauty of the scenery, the glory of the day, and the inspiration of the program, kindled sacred emotions in the spirits of the crusaders who gathered there for their "Love Watch." The program was led by Miss Ann Louise Powell, Treasurer of the Young People's C. E. Society in First Presbyterian Church of Ft. Smith.

Dr. Wallace Bacon, Pastor of the First Christian Church, offered the invocation. After this Miss Nannie Ruth Hunt and Miss Ann Louise Powell sang a beautiful duet. The address was given by Rev. Frank P. Anderson, pastor of the First Presbyterian Church, of Ft. Smith. Then Miss Mamie Gene Cole, Director of Religious Education at First Presbyterian Church, read "From Night to Light" by Frank L. Stanton. The Missions benediction closed the program and the young people filed down the mountain to return to the responsibilities of the day in their respective Churches.

The Fort Smith First Church held during the week of March 18-23 four preparation classes for the young people planning to enter the Church membership at Easter time. These classes were for Junior Girls, Junior Boys, Intermediate and Senior Girls, Intermediate and Senior Boys. Then on Friday afternoon before Easter Sunday all the boys and girls of the Junior, Intermediate and Senior ages who were already members of the Church were asked to meet the pastor for a special consecration service to renew their vows to Christ. This attention to the young people is proving valuable to this Church, as it will to any Church that thus prepares for its future leadership.

JUNIOR C. E. TOPIC HELPS

Miss Hattie Mae Covington

Daily Verses

- April 22—Seekers after truth. Acts 17:10-12.
 April 23—Enemies of truth. Acts 17:5-9.
 April 24—Our duty. Matt. 28:18-20.
 April 25—God loves them. John 3:16.
 April 26—Christ died for them. Rom. 5:6.
 April 27—Helping our neighbors. Rom. 15:1-3.

April 28—Topic: Friends of Ours in South America—Acts 19:8-10.

Worship Service:
 Piano Prelude.
 Opening Sentence:
 God hath made of one blood all nations of men for to dwell on all the face of the earth.

Response:

From all that dwell below the skies,
 Let the Creator's praise arise;
 Let the Redeemer's name be sung
 Through every land, by every tongue

—Amen.

(Tune: "Old Hundred.")

Hymn: "Fling Out the Banner."

Scripture Lesson: Acts 19:8-10.

Prayer: The Lord's Prayer.

Offertory Service:

Take ye up from among you an offering unto the Lord;
 Whosoever is of a willing heart, let him bring it.

Offertory Music:

Leader's Talk: "Friends of Ours in South America."

Hymn: "America, the Beautiful."

Juniors Take Part:

The Superintendent's Message.

Hymn: "We've a Story to tell the Nations."

Benediction.

Suggestions for Taking Part

- I. Why should we consider these people our friends?
 1. All people are friends.
 2. We are all Americans.
- II. How and why do the people differ?
 1. Climatic conditions.
 2. The settling by the Spanish and English differed greatly.
 3. Products are different because of climate.
- III. What does United States obtain from South America?

United States is greatly benefitted by these friends. How is South America helped by United States?

 1. United States sends machinery, manufactured goods.
 2. Skilled workmen, professional people.
 3. Mission schools and churches.

Impress the Juniors with the importance of Christian missions, and show that the Juniors as friends of Jesus should help to carry on his work.

Our missionaries have gone to South America urged by a love for Christ and a desire to do His will. As they have worked with these people, they have found them, in many ways, folks like themselves. It is this discovery of things in common that has led many of our missionaries to form some of their deepest friendships. If we think of the things that we have in common with our friends in South America and not of the differences, the ideal of Christian brotherhood will not be so hard to attain.

Ask each member of the Junior society to find out the name and residence of one missionary in South America and learn all he can about him and the work he is trying to do.

Get a sheet of cardboard and cut it into cards about three by five inches in size. The children should press some flowers, and paste them neatly on the cards, leaving

room to write a pretty verse or a kind message, and a Junior's name.

If possible, get a kodak picture of your Juniors. Have this for the cover. Have two holes punched in one end of each card. Have each Junior write a greeting and his name on a card; then tie all the cards together with a fluffy bunch of baby ribbon.

This will form a pretty autograph album, and may be sent to a missionary. Several of these albums may be made and sent to as many missionaries.

YOUNG PEOPLE'S TOPIC

C. G. A.

April 28—The Bible, a Mission Book
 Matt. 28:19, 20; Rom. 1:16, 17

The Cleansing Effect of the Bible

A kindergarten teacher in the slums of one of our large American cities one morning gathered a bunch of ragged, dirty children and took them to kindergarten. On her table she had placed a beautiful white lily in a bowl, and when she brought the children into the room where the lily was, the flower had a decided effect on one of the little girls. She looked at the whiteness of the lily and then looked down at her hands, which were dirty, she felt her hair, which was unkempt and tangled, and then she quietly left the room. When she came back her hands were clean, her face washed, and her hair combed. She could not bear to be dirty where there was such a white clean flower.

The Bible has an effect similar to that of the white lily. We see people living in sin and filth—for sin always attends filth—and then we see them living clean, honest, helpful lives. The Bible has been called a mirror in which we see ourselves with all our imperfections. "For if anyone is a hearer of the Word and not a doer, he is like unto a man beholding his natural face in a mirror: for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was. But he that looketh into the perfect law, that law of liberty, and so continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing."

Let us observe the cleansing effect of the Bible on ourselves.

Our Ancestors Without the Bible

Before we look at any nation of the present day that we call non-Christian, let us look at the condition of our own ancestors before they had the Bible. In Caesar's "Commentaries" we find some very uncomplimentary remarks about our ancestors, the Britons. He describes them not only as heathen but as savages. "Most of the inland inhabitants do not sow corn, but live on milk and flesh, and are clad with skins. All the Britons, indeed, dye themselves with wood, which occasions a bluish colour, and thereby have a more terrible appearance in fight. They wear their hair long, and have every part of their body shaved except their head and upper lip. Ten or even a dozen men have their wives in common, and particularly brothers among brothers."

And this is what Caesar had to say about the French of his day. "All the Gauls are extremely devoted to superstitious rites; and, therefore, they who are afflicted with usually severe diseases, and they who are engaged in battles and involved in dangers either offer in sacrifice men as victims, or vow that they will sacrifice them, and employ druids to make the offerings. They think that the minds of the immortal gods cannot be made propitious, unless the life of a man be offered for the life of a man; and they have sacrifices of that kind also for national purposes. Others have figures of vast size, the limbs of which, formed of osiers, they fill with living men. These they set on fire, and the men surrounded by the flames perish. They think that the offering of men taken in theft, or in robbery, or in any other offense is more acceptable to the immortal gods; but when a supply of that class is wanting, they have recourse to the offering of even the innocent."

Today we are what we are because of foreign missions—and the Bible.

Ourselves With the Bible

"And you did he make alive, when ye were dead through your trespasses and sins, wherein ye once walked according to the course of this world, according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience; among whom we also once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest."

Our forefathers were Gentiles, barbarians, outsiders. They were looked upon as we now look upon the African savage. If seeing now from our vantage ground, we thank our God that we are not as the Chinamen or the Africans, we also become Pharisees—hypocrites. We show an assumed superiority and a provincial snobbery. We owe the Bible to others. It is not a piece of philanthropy to give the Bible to other nations, but it is paying our honest debts. We are "debtors to the barbarians." Freely, we have received from those who once thought of us as "far-off," freely we must give to those today who do not know the Word.

The Bible a Source of Missions

One of the mysteries of the ancient world was the source of the river Nile. The river was worshipped because it gave life to the fields by its periodic overflow. In modern times, through explorations, the sources of the river have been discovered. It is now known that the primary sources of the Nile are in the mountains along the equator whose snow-covered peaks send down streams of water to fertilize the fields. Just so is the Bible the source of missions, for by the Bible the heart of God is revealed. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish but have eternal life."

The Bible a Missionary Book

"Every part of the New Testament, from the first page to the last, is the outcome of the New Testament,

WOMANS AUXILIARY

The Woman's Auxiliary, Presbyterian Church,
 270-277 Field Bldg., Saint, Louis, Missouri.

SYNODICAL PRESIDENTS OF THE WOMAN'S AUXILIARY

Alabama—Mrs. J. F. Hooper, 610 Mabry St., Selma.
 Appalachia—Mrs. F. B. Kegley, Wytheville, Va.
 Arkansas—Mrs. Walter Wilson, Arkadelphia, Ark.
 Florida—Mrs. W. G. Thompson, Jr., 3215 Obispo Ceia Park, Tampa, Fla.
 Georgia—Mrs. E. G. Abbott, 1315 Eberhart Ave., Columbus, Ga.
 Kentucky—Mrs. H. P. Cooper, Lebanon, Ky.
 Louisiana—Mrs. Charles L. Bodin, Box 79, M. R. Charles, Louisiana.
 Mississippi—Mrs. J. S. Hicks, Holly Springs, Miss.
 Missouri—Mrs. Walter Craven, 223 Frances St., Springs, Mo.
 North Carolina—Mrs. G. V. Patterson, Gastonia, N. C.
 Oklahoma—Mrs. L. Fountain, care O. P. C., Durant.
 South Carolina—Mrs. W. O. Brownlee, Due West, S. C.
 Tennessee—Mrs. Ross Woods, R. D. No. 4, Lewisburg, Tenn.
 Texas—Mrs. J. W. Culver, Texas Military Academy, tonio, Texas.
 Virginia—Mrs. C. R. Vaughan, 319 Mountain Ave., Roanoke, Va.
 West Virginia—Mrs. J. McD. Lacy, Elkins, W. Va.

VISITORS, BRING YOUR LUNCHEONS

Mecklenburg Presbyterial will meet at Hamlet Thursday and Friday, April 25 and 26. All delegates officers will be entertained by the Church, but attending the meeting are requested to bring lunch to add to the hospitality of the Hamlet people.

The Presbyterial begins in the morning at Thursday. At 12:00, Dr. James F. Hardie, D. D. of the Second Church, Charlotte, will preach the communion service. Thursday night, Rev. Walker will speak on Synod's and Presbyterial Missions. Friday morning, Mr. J. B. Johnston will dress the Presbyterial on Barium Springs. Rev. J. G. Garth will make a short address on the byterian Standard.

The usual reports and discussions of method the program with its usual interesting items.

PROTESTANT GRADUATES IN MEXICO

J. M. Allardyce

To The Womans Auxiliary:

You cannot realize what a happy hour came to the lives of Miss Lettie Beaty, Mr. and Mrs. Z. Mr. I. C. Murray, your missionaries, and Mr. Morrow and myself one day last summer at Mexico, when we received information that given this year's birthday gift to the girls' Mexico. It will mean much not only to our work, but to the National Government. They to supply all public schools with as many teachers as possible, claiming they are superior as they build up character as well as brains. The Government accepts graduates of protestant schools; available. Our school building at Chilpancingo a church dormitory, missionary resident and purpose, rooms are small, dark and dreary, polluted and equipped, built during the time they keep out bandits and bullets. Building at Zimapan even worse, being an old adobe residence like a prison than a home. Miss Lettie Beaty renting several small shacks, with rooms ten by ten for classrooms, always overcrowded. I doubt will ever point with pride to their childhood Protestant schoolhouse.

Miss Alice McClelland and Miss Lettie Beaty done a wonderful work, turning out many fine young women who have carried the Christ life to their own people and become leaders for the people. Miss Alice McClelland has had conferred upon her the highest honors ever conferred upon an educator in Mexico. She was elected president of the federation of school in the State of Guerrero. Lettie Beaty has a state-wide reputation for having finished the government with many of their teachers in the public schools.

I wish everyone could see our mission work as I have seen it. You would realize what a glowing block we are to the advancement of the Christ at home and abroad by under financing and foreign work.

Let me plead with you to make this building the largest in the history of your organization. A hundred thousand dollars would be none too much for the equipment at Chilpancingo and Zitacuapán, a dollar planted in Mexico in educational work by leaps and bounds, and produce a great harvest.

If there ever was a time you should be a neighbor, it is now, while they are striving night to lift themselves up and out of the ignominious superstition they have been held in for the hundred years. May God help us to build Mexico, that any girl scholar may point with pride to their childhood Presbyterian schoolhouse.

from the first page to the last, is the outcome of the missionary impulse which came from the heart in the person of his Son, to reach and to save which he loved. Rightly considered, you might try to estimate Beethoven, excluding music study, as to estimate the New Testament, excluding missionary idea. Leave out that missionary and study the book without the zeal and enthusiasm the eager conquest of the world in the name and all becomes dark and confused; but take the missionary idea, frankly recognize that you are a missionary book, a book which is brief and encumbered, as a missionary bent on travel should be, and all its pages become luminous, parts fall into their places, and even its greatest ties solve themselves." (Rev. Robert F. Horner)

FORTY-SECOND ANNUAL MEETING

Wilmington Presbyterian Auxiliary, at Faison, N. C., April 4 and 5

enterprise, indeed, inviting us to high spiritual this is what Wilmington Presbyterian has And the forty-second meeting, held the past Faison, N. C., was declared to be the best in

were two hundred and sixty-five women in at- including delegates, visitors, and officers; the resbyterians opened their church and their homes characteristic hospitality, doing their utmost to ce more what perfect hostesses they are; the were unusually fine; the weather was perfect; est and enthusiasm and spiritual uplift of the will be with us for many days to come.

ogram, as published in the Star, was carried out detail, no hitch occurring. On the two days of ings the ladies of the Faison Church served luncheons in the Sunday School rooms, on the ay, the men contributing the excellent barbecue, themselves not a bit behind the women in culi- The pastor of the Church, Rev. W. B. Neill, ing in his efforts on behalf of the visitors; rem- every thinkable service.

V. T. Bannerman, of Wilmington, the efficient ing President of the Presbyterian, was in the ed carried the meeting through on time, neglect-

st event on the program was the meeting of the Committee, which was held on Wednesday April 3, at 8:00 o'clock, at the church. The members were in attendance, or arrived the for the meeting: Mrs. W. T. Bannerman, Presi-

Wilmington; Mrs. J. A. Brown, Chadbourne; Mrs. L. Currie, Wallace; Mrs. Newton Robinson, town; Mrs. Z. A. Gibson, Faison; Mrs. A. H. Clinton; Mrs. R. L. Carr, Rose Hill; Mrs. rrior, Warsaw; Mrs. D. M. McGeachy, White- s. W. M. Baker, Mt. Olive; Mrs. M. B. Mc- cme; Mrs. J. M. Barden, Winter Park; Mrs. pps, Pollockville; Mrs. Horace Stewart, Wal- s. N. B. Boney, Kenansville; Mrs. J. R. Thomp- Waccamaw; Mrs. J. C. Stewart, Wilmington; A. Carr, Wilmington; Miss Eliza Murphy, Wil- Miss Jane S. Hall, Wilmington.

Bannerman, Chairman, reported that three well meetings of the executive committee have been ng the church year, in September, February and

ursday morning at 9:30, the sessions of Presby- rian with a Devotional Service conducted by Rev. eill, pastor of the Faison Church. Very graceful ial greetings and response were then made my A. Gibson, President of Faison Auxiliary, and L. Parker, for the visitors. Then followed ent of committees, and reports of officers. The s report was as follows:

the time has come to review the work of the e, and plan for the future. We have 52 Auxili- our roll, with an enrollment of 2340 members; ese Auxiliaries have sent in reports this year, have failed to report, which means, I fear, that e done very little work.

reports received have been gratifying, showing a ecrease in the spiritual and educational work e resbyterial.

e second time in the history of the Presbyterian, appy to report that one auxiliary has attained e Seal, 100 per cent on the Standard. This one xiliary of Elizabethtown. Last year eight Aux- ave won the blue seal, also two Auxiliaries who count all the members. This shows wonderful eent.

reports of the Auxiliaries show: Prayer Bands, ase of three with 697 enrolled; Bible Classes, ase of 8, 719 enrolled; Family Altars, 484, in- i 23; Tithers, 574, an increase of 63; Foreign Study Classes, 36, with 580 enrolled; Home Study Classes, 35, with 567 enrolled. In these s there is a small decrease in the number of ut a large increase over last year in the num- lled. Survey subscribers, 653, a decrease of 53; Paper subscribers, 720, a decrease of 13; Prayer cts, 369, an increase of 121. Total gifts, \$17,917.00, a decrease of \$2,139, since last year gifts totaled 300. This seems discouraging. But after consid-

splendid reports of the Educational and Spiritual our work, I can but feel that the decreases in s caused by economic conditions, and not from e on the part of our women to the great need s to carry on and develop the work of the Master.

eld three Efficiency Conferences last spring, to e best methods of work, two districts each coming e for these conferences; and six days of prayer mber. These meetings were well attended, and e programs were presented at each meeting, re- ng all phases of our work.

irthday offering this year is to go to the girls' il at Chilpancingo and Zitacuaro, Mexico. We ave no finer objects for this investment; if we e give our Protestant Mexican girls an education, u have buildings for these schools. Let us remem- r need, and double our birthday gifts this year. motto for the coming year, selected by the Wom- Advisory Committee, is: "Walk in love, as Christ h loved us." Eph. 5:2. May we keep this motto us day by day, and remember that we are His asadors. Jesus said, "As My Father hath sent Me, send I you." We are the "sent ones" to this eon.

lving this fine report Miss Julia Lake Skinner led sbyterial in a deeply spiritual and stirring Bible r. This was again followed by the narrative reports e Auxiliaries by districts and reports of the secre- s of the Church Causes, and the Auxiliary Radio, the

announcer being Mrs. W. M. Baker, of Mt. Olive, Secretary of Literature. Mrs. W. L. Wilson, of Acme, the retiring Synodical President, brought an inspiring mes-

After the luncheon recess, Mrs. J. A. Brown, of Chad- bourn, conducted the beautiful memorial service for our blessed dead, who have gone on before during the past year. For each name on that roll of members of the Presbyterian or missionaries of the church a flower was placed in a silver vase, purple and white iris, fresh from the gardens. When the names of Mrs. Jackson Johnson, of Winnabow, and Mrs. Wm. C. Cumming, of Kiang-yin, China, were reached, brief memorials of their lovely lives were read.

Three memorials have been erected by the Presbyterian this year, a tablet to Mrs. B. F. Hall, in the First Church of Wilmington, a gift of pulpit furniture and a pulpit Bible to the Church at Winnabow, in honor of Mrs. Johnson, and a room in the North Carolina Building at Mission Court, Richmond, endowed in memory of Mrs. George C. Worth, of Kiang-yin, China.

Other reports, election of officers, an inspired address from the Young People's friend, Miss Julia Lake Skinner, and two addresses from the heads of two of our women's colleges, featured the close of the first day's session. Dr. C. G. Vardell, representing Flora Macdonald College, and Dr. W. C. Pressly, Peace Institute, brought the claims of these two colleges for women before the Presbyterian, and each college was voted a special gift this year of \$250.

In the evening, after the Devotional led by Rev. D. H. Dulin, Chairman of Woman's Work of the Presbytery, and special music. Dr. George C. Worth gave a very fine address on conditions in China, and the Lord's Supper was celebrated by all the assembly which packed the church.

Friday mornings session opened at 9:30 with the Devotional led by Mrs. W. P. M. Currie. Following this and certain reports Doctor Worth spoke again, on the White Cross work undertaken by the women of the Presby- terial for his hospital in China. He said we could never know the feeling of comfort and security that he feels on contemplating the store-room full of well prepared bandages and supplies of all kinds, which the women's hands have made according to his own specifications, and without which he would not know how to carry on. He told also of the place of affection and great influence the hospital has among the Chinese, even in the midst of greatest political disturbances.

Following his talk, Miss Eliza Murphy, of Wilmington, offered an earnest prayer for this hospital. This is the Presbyterian's own hospital, as twenty-five years ago Miss Murphy was appointed agent for the Fund which brought it into being, and she carried out the work faithfully and efficiently till it was an accomplished fact.

Mrs. Barden read for Mrs. A. J. Howell the report of the Committee for the Memorial Room in honor of Mrs. C. Worth, and stated that the whole amount of \$1,000, has been subscribed. Mrs. Bessie Sasser Williams read most beautifully a brief dramatic sketch setting forth the purposes of our birthday offering for this year to our two Mexican Schools. Miss Skinner gave the second of her inspiring Bible studies. Reports were heard from the meeting of Synodical and Mrs. G. V. Patterson, as the newly elected president of the North Carolina Synodical, brought a fine message expressing the need of prayer and of love.

Mrs. John L. Fairly, of Wilmington, led the afternoon's inspiring devotional, which was followed by omer very interesting reports, with earest prayers for each cause presented. Rev. R. C. Clontz then made the subject of Home Missions in Wilmington Presbytery a living and vital thing for these women, many of whom are working beside him in the neglected places.

Mrs. Patterson inducted the new officers into office, final reports were heard, and the Presbyterian closed a wonderful meeting.

The Chairmen of the various local committees deserve unlimited praises: Miss Winifred Faison, Mrs. Marshall Williams, and Miss Sallie Hill, and many others, who served in the homes, the Church, the choir, the kitchen and with their cars, to make this meeting a complete success. The newly elected officers are:

Vice-President—Mrs. A. J. Howell, Wilmington.
Recording Secy.—Mrs. L. D. Latta, Wilmington.
Treasurer—Mrs. J. T. Carroll, Wilmington.
Historian—Mrs. Z. A. Gibson, Faison.
Secy. General Assembly's Home Missions—Mrs. J. W. Farrior, Warsaw.

Secy. Young People's Work and S. S. Extension—Mrs. Newton Robinson, Elizabethtown.

Secy. Community Service—Mrs. I. H. Currie, Clark- ton.

Secretary. Orphanage Work—Mrs. Sam Cromartie, Elizabethtown.

WILMINGTON PRESBYTERIAL

Auxiliary Pays Tribute to Former President

Attractive memorial program presented in New Hope Presbyterian Church, Winnabow, N. C., April 2, 1929, in memory of Mrs. Jackson Johnson, much beloved resi- dent.

Memorial service was held in the New Hope Presby- terian Church, Tuesday afternoon, April 2, 1929, at three o'clock.

Program:
President Officer, Mrs. W. T. Bannerman, President of Wilmington Presbytery.

Hymn—I Love Thy Kingdom, Lord, congregation.
Scripture Lesson, Prov. 31:10-31, Miss Jane S. Hall.

Prayer, Miss Carolyn Moffitt.

Resolutions of Respect, Mrs. W. M. Cumming.

Presentation of Gifts, Mrs. W. M. Baker.

Acceptance of Gifts, Mrs. Leon Henry, (President of Local Auxiliary).

Prayer of Dedication, Mrs. P. Pearsall.

Hymn—Faith of Our Fathers,
Address, "A Righteous Life," Rev. W. E. West.
Closing Prayer.

Words of love as given by Mrs. W. M. Baker, in pre- senting the gifts.

Madam President, loved ones of Mrs. Johnson's Church, and co-workers:

We are gathered here this afternoon to honor the mem- ory of one whom we all knew and loved. To undertake to enumerate to you the many beautiful qualities of char- acter of our mutual friend, Mrs. Johnson, would be more than superfluous, so we will confine ourselves to a brief tribute of love.

Few women are blessed with so many personal gifts and graces; love, devotion, faith, and leadership. We see these qualities expressed in every relationship of her life, her home, her community, her Church and the cause of Christ everywhere. She loved her family, and gave herself to them in a sacrificial way. She was devoted to the cause of Christ, wherever need constituted a call. She had an abiding faith in her Savior and in the good- ness of her fellowmen. She believed implicitly that Christ's kingdom would come in this world, and His will be done in the hearts and lives of His children. With such love, devotion and faith, is it any wonder that she was called to high places of responsibility and leadership. First President of North Carolina Synodical Auxiliary, President of Wilmington Presbyterian Auxiliary for 12 years, and an inspiration to all others who followed her. Truly her life was a sweet benediction to all of us.

At a meeting of the Executive Committee of Wil- mington Presbyterian last September, just a short time after her death, it was decided to place a memorial in this Church to honor her memory. A committee consisting of Mrs. W. M. Baker, Chairman, Mrs. W. M. Cumming, Mrs. J. N. Southerland, Mrs. W. T. Bannerman, Mrs. W. H. Sprunt, Mrs. W. P. M. Currie, and Miss Jane Hall were appointed by executive committee to decide what memorial should be, raise the money, purchase it and place it here. Our committee decided to take love offerings at Days of Prayer for this, and the executive committee approved of this.

There was a ready response on the part of the people everywhere. All wanted to have a part in this gift.

After much correspondence, mostly with Miss Kate Johnson in regard to gifts most needed in the Church, we decided to get three pulpit chairs, a communion table with bronze tablet on it for suitable inscription and a pulpit Bible.

Mr. B. F. Hall generously donated the large center pulpit chair, and Mrs. P. Pearsall kindly offered the committee the two side chairs. The communion table, the pulpit Bible, and the bronze tablet were purchased with love gifts from Days of Prayer.

In behalf of our Presbyterian, it gives me genuine pleasure to present these tokens of love and esteem to this Church. On the bronze tablet and on the front cover the pulpit Bible you find this inscription, "Pre- sented by Wilmington Presbyterian in Memory of Mrs. Jackson Johnson."

May the ministers who sit in these chairs break to you the bread of life, and lead you to higher planes of noble living and broader fields of Christian Service.

Every time you gather around this table of the Lord, and partake of the emblems of the broken body and shed blood of our Lord and Savior, Jesus Christ, may you like her, who has gone on before renew your vow for a greater allegiance to your Master.

May this Bible be a real lamp for your feet and a light to your pathway. "Hide its words in your heart, and live its truths out in your lives."

REPORT OF LAST REMAINING PRESBY- TERIALS

Synodical, Presbyterian, Meeting Place, Date To Whom Liter Should Be Sent.

Georgia, Athens, Elberton, Ga., Apr. 16-17, Miss Gladys Sheppard, Elberton, Ga.

Georgia, Cherokee, Rome, Ga., April 18-19, Mrs. R. R. Harbin, Rome, Ga.

Kentucky, Guerrant, Blackey, Ky., May 9-10, Mrs. W. C. Cooper, Stuart Robinson School, Blackey, Ky.

North Carolina, Mecklenburg, Hamlet, April 25-26, Mrs. Lynn R. Walker, Hamlet, N. C.

North Carolina, Orange, High Point, April, Mrs. R. E. Labberton, Madison, N. C.

Oklahoma, Durant, Moldenville, April 23-25, Mrs. S. A. Bryant, East Main, Moldenville, Okla.

Oklahoma, Indian, Cold Springs (Gay), April 18-19, Mrs. Susan Camp, Farris, Okla.

Oklahoma, Mangum, Cordell, April 24-26, Rev. F. H. Hoffman, Cordell, Okla.

Virginia, Roanoke, Mayesville, Va., May 13-15, Mrs. F. C. Bedinger, care Mrs. Mattie Ingram, Mayesville, Va.

West Virginia, Bluestone, Mt. Hope, April 29-30-May 1, Rev. W. W. Pharr, Mt. Hope, W. Va.

WOMAN IN HOME MISSIONS

Because of repeated requests from other denominations as well as from our own women, the address given by Mrs. Winsborough before the Council of Women for Home Missions in 1927 on "Woman's Part in the Con- tribution Home Missions is making to the Development of the Nation" has been printed in booklet form and is ready for distribution. A wonderful tribute to the work of women in Home Missions and especially to our woman Home Missionary is to be found in this article. The only charge for this booklet is 3c postage. Order from The Department of Woman's Work, 270-277 Feld Build- ing, St. Louis, Missouri.

SERVICE CARD

The Woman's Auxiliary Service Card has been revised, price 40c per 100. Order today from The Department of Woman's Work, 270-277 Field Building, St. Louis, Mo.

SUNDAY SCHOOL

Lesson for April 28

THE SUFFERING SERVANT OF JEHOVAH

Rev. Ernest Trice Thompson, D.D.

Isaiah 52:13-53:12.

As we saw last week the later part of the book of Isaiah was probably written by an unknown disciple of the great Isaiah whose ministry is described in Is. 1-39. Isaiah himself lived during the days of Hezekiah 150 years before Judah was carried captive. The second Isaiah, as he is often called, wrote after the captivity, for a people who had begun to despair of the providence of God, and to lose hopes in the great promises given by the prophets of an earlier day. He began his ministry with a message of encouragement: "Comfort ye, comfort ye my people, saith your God." 40:1. There was ground for encouragement because God would soon lead His people back to the promised land. Even then he heard "the voice of one that crieth, Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God." 40:3. As the prophecy unfolds the prophet enters more and more deeply into God's purpose for His chosen people, not only in the immediate future, but in all the days to come. This purpose it seems is identified with a Minister or Servant, whom He commissions to carry it out in the world, cf 42:1-7; 43:5-10; 44:1-5; 49:1-9; 50:4-10. The Hebrew word for servant means a person at the disposal of another to perform his will, do his work, represent his interests. The Servant of the Lord then of whom the second Isaiah speaks over and over again is to be the one through whom God's purpose is to be executed. The question immediately arises, Who then is this servant? At the first it seems to be identified in the prophet's mind with the nation as a whole. Cf. 41:8f. This is not at all strange for God had chosen the people as a whole to be His own peculiar people, and had promised to work out His will for the universe through them. But as a matter of fact the nation as a whole did not respond to God's will at any time in its history. The greater prophets soon began to identify God's purpose therefore with that group within the nation which actually responded to His Spirit. It is not strange therefore as we read through the Servant passages in Isaiah to find that after awhile when he speaks of the Servant of Jehovah he seems to be thinking not of the entire nation but of the smaller group of true Israelites who are amenable to the Divine Will. The change is first clearly noticeable perhaps in 43:1-7. But as we read on there are more and more indications that the prophet sees that the Servant of the Lord who is ultimately to accomplish His will is not the nation in its entirety, not even a group within the nation, but rather a single individual who has identified himself completely with the Divine purpose. That is most evidently the case in the passage which brings the message regarding the Servant of God to a climax, Is. 52:13-53:12. God's purpose for Israel, God's purpose for the universe is to be accomplished through an individual so thoroughly devoted to the divine will that he and he alone can be spoken of in the highest sense as the Servant of the Lord. It is this climactic passage that we are to study for our present lesson. The first thing that strikes us is that the Servant is a Suffering Servant. The prophet knew that it would be hard for people to understand why the Servant of God, the one whom He would commission to carry out His purpose in the world, had to suffer in the execution of that task, and, therefore, he seeks to prepare the nation by setting forth first the wisdom of the Servant's suffering, second the nature of the Servant's suffering, and last the result of the Servant's suffering. It is a little hard for us to follow him at times, partly because he speaks at times retrospectively as though he were looking back on the scene, and at other times prophetically, as though he were looking ahead to the future. But with all its difficulties the passage is infinitely precious to Christians. They all agree that the ideal has been fulfilled but once in history, and that in the person of Jesus Christ. We cannot help but read it with that in mind.

I. The Wisdom of the Servant's Suffering

Read Is. 52:13-15. What evidence does the prophet give that the Servant who is to suffer will be acting wisely or prudently? Will this evidence of his prudence or wisdom be available before or after his suffering? To whom will it become evident? What does the prophet mean by the marring of his visage, the sprinkling of many nations, kings shutting their mouths at him?

Before the prophet describes the nature of the Servant's suffering he points out that he will be wise, prudent, well advised in all that he does. "Behold my servant shall deal wisely (R. V.)." As Dr. George Adam Smith says of this phrase: "The Hebrew verb is the most practical in the whole language, for this is precisely the point which the prophecy seeks to bring out about the Servant's sufferings. They are practical. He is practical in them. He endures them, not for their own sake, but for some practical end of which he is aware and to which they must assuredly bring him. His failure to convince men by his word (of which Isaiah has spoke in previous passages), the pain and spite which seem to be his only wage, are not the last of him, but the beginning and the way to what is higher." As a result of his suffering "he shall be exalted, and lifted up, and shall be very high. The suffering, which in chapter 50 seemed to be the servant's misfortune is here seen as his wisdom which shall issue in his glory."

The prophet however realizes that this will not be immediately evident. The Servant's sufferings will be so unparalleled, his whole being so cruelly tortured, that his contemporaries will be astonished, i. e., amazed or ap-

palled. But the time will come when the wisdom of his course has become apparent to the whole world. He shall sprinkle many nations. If this is a correct translation the reference is to the washings of the O. T. (Cf. Lev. 4:6; Num. 19:18), and the phrase means that he will purify, or cleanse many nations. It is the same idea that Jesus had in mind when he said: Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you. More than that, kings representing the powerful of the world, shall shut their mouths because of him, i. e., shall hold him in the deepest reverence. We may compare with this Job's touching description of the respect paid to him in the days of his prosperity: "The princes refrained talking, and laid their hands on their mouth. The nobles held their peace, and their tongue cleaved to the roof of their mouth." 29:9f. Kings will give him this reverence because the exaltation of the servant will be one the like of which had never before been seen or heard.

With this whole passage we may compare Jn. 12:32; I Cor. 1:18-31; Phil. 2:5-11. Jesus could have avoided the cross. Was he wise in allowing his enemies to put him to death? How has the wisdom of his course been vindicated? To what extent have the words of Isaiah been fulfilled? But Jesus who suffered himself said that we too must be willing to suffer in his behalf, that we must be prepared to make any sacrifice in order to carry out the Father's will for our own lives. It was wise for Jesus to make such a sacrifice, but is it wise for us? Why do you think so?

II. The Nature of the Servant's Sufferings

Read carefully 53:1-9. What sufferings did Isaiah foretell that the servant would undergo? Try to get down into the meaning of every clause. What for example is the exact meaning of vs. 1, 4b, etc? What sufferings did Isaiah foretell that the Servant would undergo? How would he be regarded by the men of his own time? What was the true explanation of his sufferings?

1. Despised 1-3. Before the prophet begins to describe the nature of the Servant's sufferings he calls attention to the universal unbelief which explained why he would be so grievously misunderstood. He saw that when the Servant actually came there would be very few who would accept the prophetic message concerning him, such passages for example as 42:1-4; 49:1-6; 50:4-9, and the present one. The arm of the Lord is a metaphor for God's operation in history or providence. It was He who raised up the Servant, and all through his tragic history God was working by him for the redemption of his people and the inbringing of eternal salvation. But this divine power would not be recognized by the majority of the nation; they would neither perceive it for themselves nor believe it when declared unto them. They would be deceived on the other hand (vs. 2) by the Servant's humble origin. He would grow up as a tender plant, that is a sapling, or as a root out of a dry ground. In other words he would come from what seemed to be unpromising soil. He would be handicapped by his origin. And men would not find in him the beauty, the attractiveness which they anticipated. Because men then would be blind to the revelations of the prophets, and disappointed in the actual appearance of the Servant he would be despised and rejected of men; a man of sorrows and acquainted with grief.

This paragraph may be grievously misunderstood. Is it true that Jesus had no form nor comeliness, no beauty that men should desire him? In what sense is it true? In what sense is it false? In what sense was Jesus a man of sorrows? Many Christians form their picture of Jesus from this verse rather than from the Gospels themselves, and think of Jesus as a man constantly borne down by the burden of sin or of suffering. Is this the real Jesus?

As a matter of fact Jesus was tremendously popular with the common people from the beginning of his ministry till the end. He was tremendously attractive in his whole personality, and these words of Isaiah must not blind us to the actual historic facts. He was rejected however by the leaders of the nation, and despised by them as he hung helpless on the cross, and ultimately for the reasons suggested here by Isaiah. First, they did not understand or appreciate the message that came to them from Isaiah regarding a suffering Messiah. Other prophecies seemed to suggest a conquering King. They simply did not recognize in Jesus the divine ideal. Secondly, Jesus with all his attractiveness did not measure up to their expectations. They felt that every religious teacher must conform to their traditions. Jesus set himself against many of these traditions because they corrupted true religion. The result was that he had no form or comeliness for the Pharisees; no beauty that they should desire him. We must understand these words of Isaiah in some such sense.

There are men today who are not attracted by the character of Jesus. Is that a reflection upon the character of Jesus or upon that of his opponents? Why do not men believe "our message" today? Are intellectual difficulties to blame? Is it because of a lack of moral sympathy with the aims of Jesus? or what? How can these difficulties be removed? Do our prejudices prevent us from seeing the real Jesus?

2. Afflicted 4-6. In this paragraph Isaiah contrasts the people's estimate of the afflictions of the Servant with the true estimate, or their enlightened judgment after the event. Their original judgment or estimation was that God had stricken him because of his own wickedness. Now however they see their mistake. They realize that he had borne their griefs and carried their sorrows, in other words that he had endured in his own person the penal consequences of the people's guilt. In the next verse they penetrate further into the meaning of his sufferings. They have come to understand not only that he was wounded on account of their transgressions, and bruised on account of their iniquities, but also that the chastisement needful to procure peace or well being for them was upon him. What the verse teaches is that

the people could not be healed by their own. It was only because the Servant suffered untarably the consequences of their sin, and by an extraordinary degree that they could find with God. With his stripes, (i. e. welts, scourging), writes Isaiah, we are healed. A is need for this atoning ministry, for all we li have gone astray; we have turned everyon own way.

Isaiah tell us that Jesus' sufferings were What does he mean? How has Jesus b griefs and carried our sorrows? In what s he wounded for our transgressions, and br our iniquities?

Isaiah tells us that Jesus' sufferings were In him we find peace and spiritual health. I that his chastisement serves to bring us pe with his stripes we are healed?

3. Slain 7-9. The narrative of the Serva ferings is in these verses brought to its co after enduring violence and injustice at the men, his life was cut short and he was laid honored grave. This is the sense of the though the translation is sometimes diffic R. V. is much cleared here than the A. V. pression of vs. 7 may "summarize the prec count of the Servant's affliction, but more it introduces a feature not previously adv namely, the outrages inflicted on the Serva contemporaries in consequence of their false upon him. It denotes harsh, cruel, and treatment." The thought is continued in vs A. V. here is hopelessly obscure. The R. V. t "By oppression and judgment (in other wor pressive judicial procedure) he was taken a as for his generation, who among them c that he was cut off out of the land of the l the transgression of my people to whom tl was due." Vs. 9 tells us that the unrela tipathy which the Servant experienced thr is continued even after his death, and expres in manner of his burial. They made h with the wicked. Such persons were buried niously and away from the family sepulchre, salom (II Sam. 18:6). It is rather strange same clause speaks of a grave with the wic with the rich. Perhaps it was fulfilled in tl was crucified between two thieves, and final in the grave of Joseph of Arimathea. The prophet concludes, rather than "because" as V. he had done no violence, neither was any his mouth.

This description of the Servant's death plished by legal injustice, was so completely in the life of Jesus that it hardly calls for One verse only it seems is liable to be wrong hended. Isaiah says "as a lamb that is sl slaughter and as a sheep that before its sh dumb, so he opened not his mouth." Wha sion does that make upon your mind as a titude in the presence of death? Is it bor the facts? In what sense is it wrong? sense is it true? The words if they were c apart from the Gospels might suggest that l led an unwilling victim to his death, or that a purely passive role that last week in J submitting without a word to his fat as a matter of fact it did not happen in t Jesus took an aggressive role the last we earthly life. He indicted the Sadducees, Pharisees in their strongholds. He offer to the people as their Messiah, and appea to choose his program rather than that of th It was because the rulers perceived that against them that they plotted his death. T maintained a noble reticence when charged before the Sanhedrim, and when questione Herod, but it was his ringing declaration th indeed the Messiah that finally sealed b Jesus could have escaped death only by bet cause. He went like a lamb to the slaught he did not thus cowardly evade his fate. He like a sheep before its shearers only in the s he never lost control of himself, met his resolutely, and on the whole in silence.

III. The Results of the Servant's Suffering

Read 53:10-12. Who is speaking in vs. 1 is speaking in vss. 11-12? Try to unde meaning of every clause. For example what prophet mean when he says he shall see his shall prolong his days, he shall see of the his soul, etc., in your own words what are results of the Servant's Sufferings?

Isaiah begins by telling us that the Servan in accordance with the will of God. Th translation suggests that God found pleast suffering. The Hebrews does not convey t It merely indicates that it was in accord God's purpose. What this purpose is is ex the rest of the verse. It was that having off self as a sin offering he might see his seed his days, and accomplish the pleasure of He sees his seed in the innumerable thr through the ages have confessed his nam prolonged his days through the resurrectio completed the pleasure of God in establishi versal religion. Verse 11 amplifies the m vs. 10. It tells us that the Servant shall b with the results of the sufferings, and shall God's pleasure by removing the burden of g men, and by bringing many to righteousness here means "to make righteous" rather count righteous"). As the reward of his sufferings and his mediatorial work the Ser attain an influence equal to that of the gr tates of the world. "To divide spoil" is a and proverbial expression for victory or suc

We are back here with the thought with began. How has Isaiah's prophecy been On the basis of this passage is it correct to

appeasing an angry God? Or is it better with Paul that God was in Christ reconciling all unto himself? On the basis of the whole does Jesus simply bear the penalty of our sin or does he at the same time cure us of our sin so that the one be separated from the other. Does the suffering servant demand of us?

AN ANSWER TO DR. SWEETS

(Continued from page 5)

A minister is not required or expected to pay his salary, and should not be required or expected to pay a part of his annuity. The Episcopal requires all the payments to their annuity be paid by the laity, and I think they are right. Their ministers may voluntarily pay such sums as they please as an investment, but will be kept as a separate account and subject to the minister's call at any time.

But a minister's annuity ought not to be retained by the Church of which is pastor defaults in the annuity fund. He is not responsible for the Church's fault and should not be punished for it.

Neither the size of the previous salary a minister has received nor the length of time he has served should be considered at all in fixing the annuity he should receive. If a young man gives his life to his Church in the ministry, whether in the providence of God he falls helplessly in 100 years, the Church should take adequate care of him.

The Church is under the most solemn obligation to see to it that her ministers are paid a salary that they can themselves make provision for old age, or failing in this to make adequate provision for them herself.

The Bible makes the need the sole ground for the assistance the Church should give her aged and infirm ministers. No Church is less for her aged ministers and no minister asks more of his Church. If a minister does not receive an annuity, the Church should not pay him any; if he does need, the Church should supply it.

In arriving at a minister's need, account should be taken of the cost of living, the state of his health, the number of dependents and the amount of income from other sources, and his annuity accordingly.

In any plan the Church adopts as a whole and any part should be in harmony with the Bible. —S. C.

CHALLENGE TO THE PRESBYTERIES OF THE ASSEMBLY

Two successive years Winchester Presbytery has recorded which we believe is not surpassed, if not equaled, by any Presbytery in the Assembly.

At the end of the third quarter of the present year the Presbytery had paid in 81.2 per cent of promises made in the E. M. C. for benevolences per cent of askings; the record for last year, 78.5 per cent of promises and 48 per cent of askings. In the Presbytery adopted "A New Plan for Benevolences," now known as the Winchester Plan, has been carried on consistently ever since and 100 per cent of the Churches are co-operating. At the beginning of each year, booklets of Remittance are furnished the treasurers of all the Churches and are requested to send to the Presbyterial Treasurer, not later than the 8th of each month all their hands for benevolences. Presbytery recognizes the right of contributors to designate gifts but the Churches to send the large bulk of their contributions "undesignated" to be disbursed to all the causes according to the percentages adopted by the Presbytery insuring each cause its just share of total from the Presbytery. Immediately after the end of each month, the Presbyterial Treasurer makes a statement of funds on hand, crediting each cause with contributions made to it and disbursing all undesignated strictly according to the percentages adopted by the Presbytery, and makes remittances to all the Churches by the 15th of each month thus maintaining a flow of funds to all the causes as they come in.

At the end of each quarter, the Presbytery Treasurer makes a statement (which is also a receipt and a quarterly statement ordered by Presbytery to be read to the congregation) to each Church treasurer (and a copy to each pastor) giving the amount contributed by each Church; amount previously acknowledged; amount due to date; askings from the Church; the amount promised by the Church; the classification of each (+, A, B, etc., to G. A+ indicates that the amount is up to date on "Asking"; A on Promises etc., indicating that nothing has been received during the quarter. Accompanying this statement is a Bulletin giving reports from the Presbytery; the classification of Churches; the Honor Roll churches i. e., those whose hands have made monthly remittances on or before the 15th of each month (there were 28 churches on the Honor Roll for the third quarter; 21 for the year). The action of the pastors and the response of the Churches to the method has been remarkable. I know of treasurers who, on realizing near the close of the quarter their churches were in danger of falling down on their classification, have gone out and collected from their members an amount sufficient to put their churches

in the Honor Roll. The Synod of Virginia has adopted a uniform system of bookkeeping and accounting for Presbyterial treasurers and has gotten out a Manual showing every detail of the system. The Presbyterial Treasurer makes reports to Presbytery each year, is bonded and his books audited twice a year.

Men-of-the-Church

Presbyterian Church in the United States

REV. J. E. PURCELL, D.D., Executive Secretary
HENRY GRADY BUILDING
ATLANTA, GEORGIA

REV. JOHN L. FAIRLY, D.D., Wilmington, N. C.,
Editor in Charge of Men-of-the-Church Department

J. A. NAFF'S REPORT

To the Conference of Synod's Chairmen and Field Workers, Atlanta, Ga., April 3, 4, 1929

(We feel sure that the readers of this column will be interested in the following report of Mr. J. A. Naff, Field Worker of the Department of Men's Work. It not only shows the fine work which he is doing, but also the interest in the Men's Work, for Mr. Naff has only visited those Churches, Presbyteries and Synods where he has had a special invitation. We hope later on to have the report of Mr. L. A. Coulter, the other field worker, and, of course, the report of Doctor Purcell to the General Assembly.—Editor.)

Since making my 1928 report, it has been my privilege to spend a full Church year, from the first of April, 1928, to the 31st of March, 1929, in "Men-of-the-Church" Work as Field Worker. Under the direction of the Department of Men's Work, I have done definite service in each of 33 Presbyteries, in ten of the Synods of the Presbyterian Church in the United States. This has necessitated nearly 24,000 miles of travel, as follows:

23,500 Total Miles of Travel:

This includes, 16,000 miles, driving my own car; 2,000 miles, riding in cars of others; 300 miles, on public bus lines; 5,200 miles, by rail.

In the prosecution of this work, I have called personally on more than 300 pastors and men in 223 different Churches. Within the year I have made 145 addresses, each of which has dealt with some phase of Men's Work. These addresses have been heard by a total of more than 4,000 men.

Within the year I have promoted in one way or another eight Men's Work Conferences, and have attended sixteen Men's Work Conferences, in all of which I have taken some part. This number includes the two summer conferences at Massanetta and Montreat in August of 1928. In addition to these public gatherings, I have been in at least eight Conferences for planning the general work, or the work in Synods and Presbyteries. In a number of these and some other cases, I have also helped in planning the arrangement of the program used at the Conferences.

It has been my very great privilege to use the speaking time at 60 regular Church services in 50 different congregations, and a total of 1800 men have been present at these services. I have also had the privilege of speaking through the regular study period to eleven Bible classes. These classes were attended by a total of 330 men. Between 15 and 20 Men's Organizations were either completed or set up under my aid and supervision.

Another privilege I have enjoyed has been that of presenting Men's Work at four stated meetings of as many Presbyteries.

Two and one-third months of the year have been spent in the office at Atlanta. Doctor Purcell may make some report of ways he has used me while I have been in the office. Among the other things in the round of office duties, I have been able to study a large number of reports sent by Churches to their respective Presbyteries, prior to the Stated Meetings last April. I want to give you a brief account of some of my findings.

Reports from a total of 394 Churches were studied. Of these 71 have no Men's Work. Men have been organized according to Assembly's plan in 240 of the Churches, and the total male membership in these Churches aggregates 26,450 men above 18 years of age.

About five or six other forms of organizations are reported by 83 of these Churches, having a total male membership of 10,900 men above 18 years of age. The reports show that 30 per cent of all the men in the Churches organized on the Assembly's Plan are active, whereas only 25 per cent of the men in the other Churches are active. These reports also show that the Churches organized on the General Assembly's Plan accomplished one definite service for each nine of their total number of men. The Churches organized on the other plans report only one definite service for each 44 men. The Churches organized on the Assembly's Plan report training in personal work from 66 per cent of their total number. The Churches organized on other plans report training in personal work in 49 per cent of their number. Of the total number organized on the General Assembly's Plan one Church out of every ten reports definite outpost Sunday School work. Of the Churches organized on other plans definite outpost Sunday School work is reported by only one out of every 16 of their total number. It is interesting to note in this connection that a large percentage of the Churches organized on the General Assembly's Plan, but reporting no activities, do not use the Monthly Programs. While the active Churches organized on other plans

Until some Presbytery produces the actual figures to match here, Winchester Presbytery sets up the claim of leading, at close of the third quarter, all the Presbyteries of the Assembly in the promptness with which she has met and sent in her promises to benevolences.

We have a fine bunch of treasurers in the Presbytery and to their activity and fidelity a large measure of the credit for the above record is due.

Winchester, Va.

C. D. Gilkeson.

report a number using our regular Monthly Programs.

A great deal of encouragement has been found in the contacts and observations of the year's work. Among the definite evidences of growth, a few things stand out convincingly. The foremost of these, and one that means much to the future of our Church, is the spiritual awakening and growth of men in Church where the Plans and Programs of the Assembly are fully set up and used by the Men-of-the-Church. Some of these Churches have been greatly surprised to see numbers of their men grow from timid and shrinking inactivity into helpers ready at any time to undertake whatever assignment the pastor may give them. They have seen men apparently indifferent to every call of the Church, and seldom at its services, become regular in Church going and eager soul-winners, ready to follow as the ways open and the Spirit leads. These men are daily finding more in Jesus to love, and more of desire to know him better.

A second matter, and almost equally far-reaching in the future of the Church, is the number of outpost Sabbath Schools conducted by the "Men-of-the-Church." Judging from what has been seen, we readily estimate enormous growth, if this type of work were established in every needy place in the territory served by our Church. Another like development is that of Cottage and Outpost prayer meetings. Churches are being organized in new fields, and long lines of new members are coming into our Churches where these forms of service are rendered by "The Men-of-the-Church?"

A third encouragement is found in the fact that pastors and men in a great number of our Churches testify to deeper spiritual interest manifest in larger pledges and contributions to the Church and its Benevolences, as a result of study and activity through Monthly Programs and Service Suggestions of "The Men-of-the-Church;" and another favorable revelation in similar vein is seen in the increased number of men reading the Church papers and studying the causes of the Church.

A fourth encouragement is in the almost universal interest in the Plans and Programs of "The Men-of-the-Church" among the pastors over the whole of the territory I have covered, and a growing recognition on their part of the inadequacy of other forms and plans of organization. Some of these have tried the Men-of-the-Church once and failed. Many of them have tried other plans and failed. All of them are coming to realize the value of a deeply spiritual Plan, one that teaches the full program of the Church with the appeal it makes to the whole man-power of the Church. Their former failures are being carefully reviewed in search for reasons for failure. Busy as all of them are, they are coming to see, in the possibilities dormant within the unused man-power of our Church, the urgent call to this greatest task of our Church, and are growing in their willingness to throw their strength and energy into this new call—the call to Reach and Teach and Lead and Use the men of our Church. The testimony as to results by pastors who have given themselves to this task, greatly enlarges the encouragement seen in this fourth source. Reward with large dividends, many of them say, has followed practically every such investment.

A fifth encouragement is in the enlarged call from Chairmen appointed by Presbyteries and Synods to head up Men's Work in their respective fields. There have been fully as many calls of this type as we have been able to care for. In this connection I may also refer to the increased number of Presbyteries and Synods giving space to definite reports and their discussion at regular stated meetings. Perhaps, in no other way is Men's Work getting more effectively into the attention and thought of the whole church. In most cases these Presbyteries and Synods are ready to have conferences and Schools of Methods, and a number of Churches are seeking literature and other help toward organization following every clear and full presentation Chairmen have made through such help as could be given them.

Better Stewardship ideas and practice; larger budgets, increased interest and knowledge of the great causes of the Church; better Church attendance; wiser use and distribution of finances; more attractive churches and grounds; a keener appreciation of the Church and its place among institutions; truer expressions of Christian living and fellowship; and a long list of similar developments, make up a most inspiring source of encouragement. A declaration of the pastor at Spruce Pine, N. C., is abundantly applicable in numbers of other Churches. He says, "My men think about the Church, pray about the Church, work for the Church, and more than all, they love it."

And for the last, I have reserved that which fills the measure of the ultimate test: Men are going out seeking the lost and winning them to Christ.

UP, MY HEART!

Walk in the light! In darkness there is fear;
The path is dim, and evil shapes appear.
Choose thou the sunshine, for it is thy right!
He knows no fear whose life is in the light.

Build on the heights! Below, in every breath,
Lurk germs of listlessness, disease and death.
Life-giving air, bright days, and starlight nights,
These are for him whose home is on the heights.

Live near to God! In Him is life and peace,
Strength that endures, and joys that will not cease.
Full long thy feet the paths of doubt have trod;
Leave thy low life! Rise up, and live with God!

—Dr. William Pierson Merrill in Reformed Church Messenger.

CHURCH NEWS

GENERAL ASSEMBLY

The Sixty-ninth General Assembly of the Presbyterian Church in the United States will meet at 11 a. m., May 16, 1929, in the Auditorium, Montreat, N. C. The Stated Clerk, with his Assistant, Rev. E. C. Scott, will be in the Auditorium all day Wednesday and Thursday until 11 a. m., for the purpose of enrolling Commissioners. Commissioners will please report promptly at the Stated Clerk's desk for enrollment.

Dallas, Texas.

J. D. Leslie,
Stated Clerk.

REDUCED RATES TO THE GENERAL ASSEMBLY, MONTREAT, N. C.

May 16-23, 1929

The railroads have granted reduced rates to the General Assembly meeting at Montreat, N. C., May 16-23, on the following conditions:

1. The ROUND TRIP TICKET PLAN is to be used. The rate is one and one-half fare for the round trip, tickets to be purchased on the Identification Certificate Plan. It is necessary that the railroads be used instead of Bus Lines and Automobiles or Clergy Permit tickets in order to have at least 250 tickets purchased. Reduced rates on the railroads may not be available for future Assemblies if the Identification Certificate Tickets are not used this year.

2. The Stated Clerk of your Presbytery will give you an Identification Certificate duly signed which will enable you to buy the round trip ticket. You cannot purchase the ticket without this Identification Certificate. The Ticket Agent will take up this Certificate as his authority for selling you the round trip ticket. These tickets will be sold only to Commissioners, Assembly officials and members of their families.

3. The dates for the sale of these tickets will be May 13-18 inclusive.

4. The date for final return home will be May 29, tickets to be validated by regular ticket agents at Black Mountain before return journey is commenced.

5. A round trip ticket can be purchased on the Identification Certificate for one and three-fifths fare good for thirty days, selling dates the same as the other ticket.

6. The Railroads will furnish through Pullman cars to Black Mountain, N. C., from the following points: Richmond, Va., Atlanta, Ga., Memphis, Tenn., Dallas, Tex., and other points, provided as many as 20 or more make applications for reservations at these points.

7. You should consult your local Railroad Agent at once about your ticket and Pullman reservation. The Stated Clerk has no authority to select routes or say which way any Commissioner shall go, except that each one must travel the most direct route. For your information I am giving schedule which shows time of arrival at Black Mountain from principal junction points.

8. We must have at least 250 tickets purchased in this way in order to insure a continuation of this plan for another year. BOTH MINISTERS AND RULING ELDERS MUST use this plan.

J. D. Leslie,
Stated Clerk.

MINUTES OF THE GENERAL ASSEMBLY

It has been my desire for sometime to increase the circulation of the Minutes of the General Assembly and the General Assembly Reports which is composed of the Annual Reports of all the Executive Committees. Three thousand copies of Minutes are printed and about 2600 are sent to Ministers and others, leaving about 400 to be sold. The most of these are sold.

It is my judgment that 300 or 400 more copies should be sold to members, elders, deacons and auxiliary societies. The desire for the information in the Minutes and in the volume of Reports is great. If pastors would mention this matter to their Churches and urge them to purchase copies, I rather think quite a number could be sold. If this is done and the order for Minutes at \$1.00 and the volume of Reports at 50c per copy were sent me promptly I could mail the Minutes as soon as they come off the press. The volume of Reports is mailed by the Committee of Publication at Richmond, Va. I should have these ordered by the time the General Assembly meets. I am hoping that the number sold in this way shall be so large that in a year or two the price of the Minutes can be reduced to 75c per copy. Mr. R. E. Magill, Secretary of the Publication Committee, is anxious to have the circulation increased and approves of this method of getting the orders for them.

Order blanks will be available at the Assembly for the convenience of Lay Commissioners and visitors.

J. D. Leslie, Stated Clerk.

PERSONAL

Rev. Q. N. Huneycutt, Th.D., pastor of Walkersville Church, near Waxhaw, N. C., attended the Rural School for Pastors at Vanderbilt which closed April 12, having extended for two weeks.

Rev. D. H. Dulin is changing his address from Rocky Point, N. C., to Effingham, S. C.

DR. CALDWELL IMPROVING

Mr. William Miller, treasurer of Union Seminary, Richmond, Va., reports that Dr. E. C. Caldwell's situation since his accident is improving. Mr. Miller says that Doctor Blanton, the attending physician, assures him that he is getting more comfortable; the fractures of the shoulder, wrist and knee have been reduced and there has been no indication of trouble from two slight fractures of the skull. He is making progress toward recovery and the doctors are very hopeful.

The Board of Trustees of the Seminary will meet on Tuesday, May 7, at Richmond.

HONOR ROLL GRANVILLE CHURCHES

The Tuesday Evening Session of Granville Presbytery, which met at Kenly, N. C., was in charge of the Committee on the Spiritual Life of the Churches. The Committee presented an Honor Roll of the Churches in Granville Presbytery that have had as many as ten or more additions upon Profession of Faith during the past year. The names were written upon a blackboard in front of the congregation and are as follows:

Raleigh, First, 98; Durham, First, 21; Spring Hill, 21; Mt. Pleasant, 17; Oakland, 14; First Vanguard, 14; Earnest Myatt, 12; Trinity Avenue, 11; Roxboro, 11; Smithfield, 10; Selma, 10.

The Raleigh First Church was especially commended for the large lead that it held over the other Churches of the Presbytery in the matter of additions upon Profession of Faith. Doctor White explained that about half of this number had come as a result of a very excellent evangelistic meeting that was held in the Church by Rev. Ernest Thacker.

It was discovered that all of the eleven Churches upon the Presbytery's Honor Roll had had evangelistic meetings during the past year with the exception of the Durham First Church. Doctor Scanlon stated that about half of the additions to that church had been as the result of a Communicant's Class that was held during the past year. He recommended the formation of classes for those considering joining the Church as an excellent preparation for church membership.

In some of the churches on the Honor Roll the evangelistic meeting held during the year had produced no visible results at the time of the meeting, but Mr. Landrum, pastor of the Spring Hill Church, which tied for the second place, stated that all of the 21 additions to that Church came as a result of an evangelistic meeting. This result was all the more interesting to the Presbytery since the meeting was conducted by the Church's own pastor, who was also the host of Presbytery. In tying with the Durham First Church for the second place on the honor roll it was made evident that the country churches can compare favorably with the city churches in this matter of soul winning.

Four of the Churches on the Honor Roll are distinctly country Churches. Three are located in small towns and four are located in Raleigh and Durham.

The leader of the discussion asked the pastors of a number of the Churches on the Honor Roll to tell the Presbytery what means God used most in giving the results shown in the report, and some very interesting and helpful talks were made. While recognizing the value of evangelistic meetings in most cases, all laid emphasis on the importance of the work of the Sunday School and of Sunday School teachers in soul-winning. A number of pastors mentioned specific and earnest prayer for individuals until they were won and a number told interesting incidents of their experiences in soul-winning. It was recognized that individual personal work, accompanied by prayer, is essential to winning men for Christ.

The total report for the Presbytery was 292 additions upon Profession of Faith for the past year. In addition to the eleven churches on the Honor Roll the following seven churches were given honorable mention as having from five to ten additions during the year: Gruver Memorial, White Oak, Progressive, Henderson, Blacknall Memorial, Varina and Fuller Memorial. There were four churches with three additions each during the year, three with two and six with one each. Ten or more Churches in the Presbytery reported no additions at all upon Profession of Faith during the past year.

While the total report for the year was not so good as is desired, it showed a gain of 101 over the report for the previous year.

Following the report and the discussion, prayers were offered for greater progress during the coming year and for success in this most vital of all of the Church's work.

It is hoped that other Presbyteries will publish the Honor Roll of their Churches in this matter of the number of professions, and that someone will follow the matter up by working out an Honor Roll of Presbyteries in regard to the number of additions upon Professions. The whole Church is called upon to be much in prayer over this subject during the coming year, so that we may not be barren nor unfruitful in the work of the Lord, but that we as a Church may have "souls for our hire."

SUNDAY SCHOOL INSTITUTE, LEXINGTON PRESBYTERY Synod of Virginia

The Fifteenth Annual Sunday School Institute of Lexington Presbytery met at New Providence Church on April 2nd and 3rd. This is the largest annual gathering of the Presbytery.

Scores of Sunday School Workers' Conferences are held throughout the Presbytery in preparation for it. The whole Presbytery, including teachers, officers and pastors, are thoroughly aroused on the subject of Religious Education, and the Sunday School Institute is the climax of a three months' campaign.

Historic Church

The institute met in the old, historic New Providence Church, Rev. C. Morton Hanna, pastor. Dr. Archibald Alexander, founder of Princeton Theological Seminary, Dr. Samuel Brown and others, were members of this old church. Mary Moore, the captive of Abb's Valley, was the wife of Rev. Samuel Brown. Five of her seven sons entered the ministry. Mary Moore is buried in the grave yard of New Providence Church.

The new, commodious Sunday School plant, neatly furnished, was an object lesson to the delegates.

The hospitality of New Providence Church was unbounded. Everything that any one could imagine was done for the happiness and comfort of the guests. Among the persons named in the rising vote of thanks for their painstaking efforts in ministering to the comfort of the delegates were Mrs. Richard Hogs-

head, the chairman of the entertainment committee, Miss Faith Thompson, chairman of the dinner committee, and Rev. C. Morton Hanna, pastor church.

Attendance

The attendance, as usual, was most gratifying as follows:

Number of schools represented, 84; minister present, 33; teachers present, 150; superintendent, 50; officers present, 28; attendance, 400; present at night service, 600.

One of the interesting features of the day was the awarding of twenty-eight banners to schools a grade of 100 per cent during the past year. These schools, namely, Buena Vista and Springs, have made this grade for a period of seven years and deserve special commendation.

High Lights of the Institute

The Institution closed in a grand climax address by Dr. Walter B. Greenway, former of Bethany Temple Presbyterian Church, Philadelphia, Pa. Among other things he said, "The which is not winning souls is either dead or He made a passionate appeal for personal gelism."

Rev. Robert W. Miles, pastor of the West Presbyterian Church, Lynchburg, Va., one of the interesting speakers in Virginia to young stated in his address on the Fifth Commandment that parents should give their children some honor. "Young peoples should profit by the experience of their elders. When love is in the heart, he said, "there is beauty and confidence."

Dr. J. J. Murray, of Lexington, Va., spoke the subject of Leadership Training, stated, other things, "An education without religion means cultivated skeptics. Religion without education just means people of emotional feelings. The only heaven today able to save the world from destruction. The business of the Sunday School is to teach. It has other high aims—evangelism, etc.—but the principal purpose of the School is teaching. The equipment of the teacher, said Dr. Murray, "has two parts: The training of the heart by the Spirit of God. The flow of will never rise any higher than the springs in your heart. The second part of the training is the training of the mind, the knowledge of your task. The training of the mind depends as much on God as the training of the heart. The grace of God will make you a good Christian, a good teacher. God will supplement this, will not replace hard work in the preparation of the task with the gift of grace." Dr. Murray said, "There are three elements in the training of the teacher. Know your message, Know your pupil. Know your technique. Why is a Sunday School teacher a camel?" asked Dr. Murray. "Because he carries a long load without knowing how dry he is. It costs a great deal of time and thought to go through teacher training courses and the study of you. It costs effort and time to have a close contact with the boys and girls in your class. It is worthwhile, because we are making Christ's character."

Dr. Marion McH. Hull, Superintendent of the Lexington School of the North Avenue Presbyterian Church, Atlanta, Ga., made an address on the "Importance of Bible Study," centering his remarks mainly on Twenty-third Psalm. His exposition of the psalm was unique and wonderfully helpful, making a profound impression.

Dr. F. E. Brininstool, Secretary of the West Virginia Council of Religious Education, Charleston, gave several fine addresses. Among other things he said, "Christ in God is the dynamic of the Kingdom of God. Education is the attempt to discover the dynamics of the universe. Christian education is the process of discovering God in all of His relations to man."

Among other speakers outside of the Presbytery was Rev. Wilbur M. Smith, of Covington, Va. He gave a most inspiring address on the text, "Thou shalt have I hid in my heart that I might not sin against God."

Inspiring echo meetings were held in many schools on the Sunday following the institute, carrying the messages to every part of the territory.

TSINKIANGPU GENERAL HOSPITAL,

"This work has simply bounded forward in a few weeks and the spring rush has not really yet. All available space in the large building, you remember, is packed with men, including rooms formerly a chapel and the section above the old operating room was. In addition, the woman's building is two-thirds full and the increasing daily and we did not expect to build for years.

"In order to care for the surplus of men in the Boys' School buildings and putting Azar patients over there. We never dreamed an increase as we are now having. Every room in the chapel is packed with people hearing the message and each afternoon the clinic chapel is also packed with clinic patients hearing the message. We are averaging selling 25 gospel tracts out there each afternoon in addition to giving several hundred tracts. The opportunity is unlimited."

Dr. Nelson Be

WINGS OF EAGLES

The department of Christian Education of the Southern Presbyterian Church has prepared a splendid program on the needs of Christian Education of the Southern Presbyterian Church.

This program is one of the best I have ever seen and is being presented by every branch of our Church.

a Presbyterian Church will use this program the last Sunday in April.

we realize the aim we hope to attain in our School work I am sure many engaged in this could feel a keen disappointment should our teachers and officers fail to create in the some of the scholars of our schools a desire to devote their life to some Christian work.

It would hardly be fair to our church if we are turning young people to a decision for Christianity and turning them over to our church to aid them in preparing themselves for Christian life when we have had little or no part in creating with which to make their education possible. We are sure that every school which has a part in creating and for Christian Education and Ministerial will not only strive to prepare young people for the Sunday School to avail themselves of which their school has helped to provide, but to receive God's blessings on the part the Sunday School has had in taking care of our aged members and their families who have given their lives to His work.

I earnestly hoped that as many of our Sunday School as possible will make a special effort and have a part in this most important branch of our work.

J. S. Kuykendall,
Superintendent Reynolda Sunday School.
Raleigh, N. C.

NORTH CAROLINA

Creek—Our call to Mr. Leroy P. Burney of Columbia Seminary, Decatur, Ga., has been accepted and Mr. and Mrs. Burney expect to begin work with us about June 1. Mr. Burney will be installed at the same time. The manse made ready for their occupancy. We are looking forward to their coming.

Our supply pastor, Rev. J. G. Garth, one of the editors of the Presbyterian Standard, will conduct the services on next Friday, and the communion on Saturday. Mr. Garth has been serving us since October, 1927, which will make a term of 21 months. The congregation has appreciated his services, and he has done us as much time as possible in his numerous services, visiting the sick, burying the young couples of the church, and otherwise directing the affairs of the church.

The burial committee has cleaned the cemetery near the church, and placed a new fence around it, and new walkways and walks. The cemetery has been improved also. Any persons interested in this old ground are invited to share in the expense of recent improvements, and may send the same to Neal, Jr., Charlotte, N. C.

Hopewell—This Church has been supplied with the Bibles and hymns, the gift of Miss Sallie Davidson.

Officers and teachers of the Sabbath School installed April 14. Plans have been laid for a new school of the all-Bible type, also, it is hoped, a new singing school. The Woman's Auxiliary has been reorganized with eight circles instead of five. Mrs. Joe Davidson is president.

Our Sabbath Dr. Somerville presented Queens Campaign, and Mrs. Davidson at once had eight in the field. The church reported 250 members, and a total expenditure for the year of \$1,200, including the cost of many improvements. Dr. McLarty, of the Hawthorne Lane Methodist Church is expected to preach the Long Creek sermon, April 21, 3:30 p. m. The morning service at Hopewell is to be by the Rev. J. Ranson, formerly to India, A. R. P.

Presbyterian Orphans' Home, Barium Springs — The Easter service at Little Joe's Church was conducted by Mr. George Howard of Salisbury. The Sunday in April we had Dr. Archibald Currie of the University College to preach for us. Both these men are well known among our people, and we have had assurance of having them speak to us a number of times. We are thankful to report that our beloved Rev. W. C. Brown, continues to improve and strengthen.

The pulpits at Little Joe's Church were supplied the last Sunday in April by a deputation from Davidson College. Y. M. C. A. Mr. Monroe Gilmour of the class brought the message, and was assisted by Mr. Christenbury of the class of 30. Young Mr. Gilmour is the son of Dr. Gilmour of Wilmington. The message was along the line of selecting the best life, and was especially fitting for the young members of our congregation. He is a fluent and strong speaker and made a splendid impression on all who heard him. We are always delighted to have young men. The mid-week prayer service for the past two weeks has been conducted by Dr. Eller of the First Baptist Church, Statesville, and Rev. J. L. Mans of Old Prospect Church near Mooresville.

Wilmington—The First Church had a fine program of Easter music with a cantata in the evening, "The Last Words of Christ," which was rendered in solo duets and choruses in a wonderful way. We have moved into our new church in about three weeks.

Nashville Presbytery, which consists of representatives from more than forty Presbyterian churches, met in the Presbyterian church of Kenly on Tuesday and Wednesday of last week.

Rev. Ben R. Lacy, D.D., was elected moderator of the meeting and Rev. Chester Alexander, permanent

clerk. A popular meeting in the interest of evangelism was held on Tuesday night and a communion service and doctrinal sermon were the order of the day for Wednesday night. One of the important things discussed at Presbytery was the proposal for union with the United Presbyterian Church. Presbytery voted in favor of this union, but a majority of presbyteries must favor such a step before it can be consummated. Dr. D. H. Scanlon, of Durham, spoke strongly in favor of the proposed union. Dr. Lacy preached the devotional sermon on Wednesday evening on "Immortality of the Soul" and his sermon was well received by a large audience.

At the request of Elder K. G. Hudson, the retiring Moderator, Rev. W. Mc. White, D.D., preached the opening sermon.

Rev. A. G. Link of Nashville Presbytery was received and elected to the office of Superintendent of Presbytery's Home Missions, succeeding Rev. J. H. Gruver, resigned.

Presbytery endorsed "The Ministers' Annuity Fund" and appointed a special committee on this fund of which Rev. D. H. Scanlon, D.D., is chairman.

Blacknall Memorial Church was chosen as place for the next stated meeting. The time of this meeting is October 22, 1929, at 11 o'clock, a. m.

The ladies of the church served most excellent dinners in the Sunday school rooms each day. Many visitors were present to enjoy the hospitality of the Kenly church, of which Rev. C. Logan Landrum is pastor.

J. S. Kennison, S. C.

Mecklenburg Presbytery met in 119th regular session at Steele Creek Church April 9-11. The church royally entertained the body, having dinner in the club room of the church each day. About 100 ministers and elders were present. Rev. W. H. Frazer, president of Queens College was chosen moderator, and Rev. C. G. Long, temporary clerk.

Reports showed the membership of the 94 churches had increased to over 16,000. Four new ministers were added to the roll, Rev. A. T. Taylor from Asheville Presbytery, and three candidates were licensed, M. B. Prince, J. S. McFall and W. C. Cooper, from Columbia Seminary. These young men will be ordained this spring and will take charge of the following groups respectively: M. B. Prince, Peachland and Polkton, J. S. McFall, Morven, Lilesville and Camden, W. C. Cooper, Oakboro, Stanfield and Locust. Mr. Taylor has Marston, Mark's Creek, McLean's Memorial and Rourk's Chapel. Rev. J. B. Reily will be received at the adjourned meeting May 6. He is already working at Roberdell, Cameronian, Midway and Brainard. Brainard will entertain the fall meeting on October 22.

The Home Mission Committee reported great progress in the churches, with practically all the fields occupied.

Benevolence to all the causes was \$197,111, which was only \$886 short of the apportionment. In view of the financial stringency of the past year this is regarded as a remarkable record, and reflects credit on our Stewardship Committee as well as the churches.

Queens Campaign was announced to begin April 14, when ministers will present the endowment of \$200,000, so as to assure the institution of the standing as a A grade college for women.

Presbytery postponed to May 6 the business of the Annuity Fund and the union with the United Presbyterians. Also action on the Albemarle School.

Ten representatives were elected to the Assembly. Their names will appear in the lists to be published.

Marion—Dr. J. E. Flowe conducted a week's meeting in the First Church, March 31. Seldom has it been the privilege of our people to hear such a clear, forceful presentation of the Gospel as preached by Dr. Flowe.

Many remarked about his faithfulness in presenting the plan of salvation. Our people were greatly edified and strengthened. There were several professions of faith and many reconsecrations. An offering for the home mission work at Concord Presbytery was made amounting to \$44.

The First Church this year has contributed almost \$10,000 for all purposes. The church debt is being steadily reduced, more than \$30,000 having been paid on the church debt within the past six years. The report of the Sabbath School, the Christian Endeavor, and Woman's Auxiliary to Presbytery is very encouraging. The new church year is full of promise and hope of a better year's work than the past.

Laurel Hill—The choir of the Church in the Pines presented the cantata, "The Thorn-crowned King," by Fred B. Holton, at the Sunday evening service as a special Easter program. It was a most excellent and creditable exercise, and was largely attended. A number of people from Laurinburg and other towns were attracted by the occasion.

The church was beautifully decorated and the Easter spirit was dominant throughout the program.

Marston—This group of churches, including Mark's Creek, McLean's Memorial, Rourk's Chapel and Marston have extended a call to Rev. A. T. Taylor, of Hazelwood, N. C. The call has been accepted and the people are looking forward to having Mr. and Mrs. Taylor in their midst. This field has been without a pastor since last September.

APPALACHIA

Hendersonville — This church reports forty-nine new members received during the past year, twenty-nine of these on profession of faith in Jesus Christ.

The construction of the new Sunday School building is well under way. It will be known as "The James Adger Smyth Memorial Sunday School Building." Mr. Smyth was an honored and faithful and consecrated elder of this Church and a superintendent of its Sunday School.

SOUTH CAROLINA

Columbia, Shandon — With simple and impressive exercises, the cornerstone of the new Shandon Presbyterian Church was laid Sunday, April 14.

The principal address was delivered by the Rev. R. A. Lapsley, Jr., pastor of the First Church; the Rev. F. R. Riddle, pastor of the Church presided and a short statement was made by R. F. Deschamps, chairman of the building committee.

In the cornerstone was placed a list of the charter members of the congregation; brief histories of the Church, the Woman's Auxiliary, the Sunday School and the Christian Endeavor Society; also a list of the members of the present congregation; names of the members of the session and of the board of deacons, both when the Church was organized and at the present time; a Bible and parts of copies of the two daily papers of Columbia.

The first service in the church, not yet ready for occupancy, will be held on the first Sunday in May.

The new church building cost about \$60,000, which figure does not include the cost of pews nor of the organ now being installed. The church has a resident membership of 368 and a total membership of 421. The Sunday School, of which W. A. Harrison is superintendent, has an enrollment of 300.

The congregation's present place of worship was erected in 1916. The congregation was organized by the Rev. R. B. Grinnan, who was pastor of the Woodrow Memorial Church. The first regular pastor of the Shandon Church was the Rev. W. S. Harden who served from October, 1916, to April, 1923.

APPALACHIA

Cedar Springs, Tenn.—This church recently extended a most hearty and unanimous call to the Rev. M. L. Clemens, student pastor of the First Presbyterian Church of Knoxville, to become their pastor. Mr. Clemens has indicated his purpose to accept this call subject to the approval of Knoxville Presbytery and will assume responsibility for the pastorate on April 1st. He will serve Cedar Springs for one-half his time and will serve the remaining two Sundays in nearby churches under the direction of Presbytery's Home Mission Committee.

OKLAHOMA

Duncan—Rev. William Rolle, D.D., superintendent of Home Missions in the Synod of Oklahoma assisted the pastor of the Duncan Presbyterian Church in a revival meeting during February. Usually this month is a bright and bracing month in southwestern Oklahoma. However this meeting met with snow and freezing weather during the whole period. It put the membership to the test and many of them to their great advantage met the test heroically. Eight members were received into the church. Six on confession and two by letter. The church was wonderfully blessed by the strong sermons and the amiable personality of the evangelist. Since the closing of the meeting the night congregations have increased and a junior choir has been organized. For two weeks before the meeting Miss Dorothy Fincher in a winsome way prepared the church by visitation and neighborhood prayer meetings.

KENTUCKY

Stuart Robinson School, Blackey—On Sunday evening, March 24, a revival meeting was begun at Stuart Robinson School, services being held in the chapel twice daily by Rev. H. L. Cockerham, pastor of the Blackey Presbyterian Church. Then plain, heart-searching gospel messages presented by Mr. Cockerham could not but make a lasting impression upon the minds of his hearers. Throughout the week a deep spiritual interest was manifested by our young people and this grew in intensity until the closing service on the evening of March 31, conversions occurring almost every day. As a result of this series of services eighteen of our boys and girls made profession of their faith in Jesus Christ and after the ordinance of baptism had been administered to them they were received into the Presbyterian Church. Two other students and the heads of a neighboring family were received from other churches, making a total of twenty-two accessions. Just previous to this meeting two little girls from one of our extension Sunday Schools came into the Presbyterian Church upon profession of their faith in Christ. Our hearts are full of praise and thanksgiving to the great Head of the Church for these visible results of our work.

Mr. I. T. Axton has made it possible for us to put down the concrete floor in the basement of our gymnasium. This generous gift of Mr. Axton's is going to mean much to the improvement and progress of our work, relieving the rather crowded condition which now exists. When this basement is completed it will provide space for the clothing sales, the boy's industrial work and the Home Economics department for the girls. An interesting feature is that the labor is being done in a very efficient way by our own boys.

J. L. C.

CHILDREN

THE PARACHUTE DROP

Ted Morgan heard that they wanted a boy out at the airport, but when he got out there he learned that what they really wanted was an aviator. But while he was near the office, he decided to go in and see the Major about being a pilot. As he stood in front of the tall, square-shouldered man who was the commander of the airport, he felt more than ever that he had to be a man of the air.

"You're only a boy," said Major Stearns. "Yet you want to be an aviator?"

"Yes, sir," answered Ted.

"Think you've got the spunk?" asked the Major.

"I think so," was the reply.

"Everybody thinks so," responded the Major.

"Before I let any boy come to this airport to study aviation, I always make sure. And I have a way of finding out. Would you like me to test you?"

"Yes, sir," answered Ted, wonderingly.

"Then come outside with me and put on a helmet and a parachute. We're going up into the air for a trial spin."

Ted did as he was told, and as soon as he was ready, the Major strapped him in the cockpit of a plane and started out for the clouds. They climbed steadily until the plane was about ten thousand feet above the airport. Then, without any warning, the aviator at the controls threw the plane into a tail spin, which is the most dangerous of all tricks in stunt flying.

At five thousand feet, the Major brought the plane out of the stunt and put her on an even keel. Turning to Ted, he asked:

"Were you scared?"

Ted nodded.

"You bet I was."

"Honest boy," thought the Major, approvingly. "That's point number one in his favor. Who wouldn't be afraid?"

Aloud he asked:

"What did you do?"

"I watched you," was Ted's answer. "Point number two," thought the aviator, as he began to climb up into the clouds again. "This boy looks like good material."

Ten thousand feet seemed to be the Major's favorite altitude, for at that level he straightened the plane out again and turned once more toward the boy he was "testing."

"If anything happens, and you have to use the parachute," he instructed. "Don't forget to wait until you are clear of the plane before you release the catch."

"Yes, sir," replied Ted. "I understand about that."

"I'm not going to do any more stunts, so you can unstrap yourself from the seat."

While Ted unbuckled and cast off the straps, the Major watched him carefully. If there was any nervousness in Ted's behavior, the expert airman could not detect it.

"Climb out on the wing," was the next command.

Ted Morgan looked at the pilot to see if he were in earnest. In answer, Major Stearns repeated his order.

"Don't do it if you don't want to," he added. "After all, this is just a test to determine whether you will ever feel at home in the air."

For a moment, Ted was undecided. Then, carefully testing his grips and his footholds, he swung himself up between the singing wires of the wing framework. Then he looked back for instructions.

"What would you do if the plane suddenly got out of control?" shouted the Major.

Ted looked at the distant earth beneath him. He was over a flat section of the country, with a river winding through to the sea.

"I'd jump!" he answered.

"Then jump! And if you still want to be an aviator when you reach the ground, come back to the airport and walk in my office without knocking."

And with these final words, the Major turned all his attention to the business of flying. For another moment Ted hesitated, hoping that the aviator was jesting, and that soon he would retract his orders. But Major Stearns ignored him completely. It was to do or not to do; and with that limited choice, Ted Morgan made his decision. Clutching the rope by which the para-

WHEN GRANDMA WAS YOUNG



(To be colored with paints or crayons. Whenever you come to a word spelled in CAPITAL letters use that color.)

Here is a picture of Susie May's Grandma and Susie May's Grandpa, too. Grandma's hair was YELLOW and Grandpa's was BROWN. Grandma wore a RED bonnet with a GRAY (use BLACK lightly) ruffle about her face and RED ribbons to tie under her chin. Her coat was RED, too with a cape of GRAY to match the ruffle on her bonnet. Her slippers were BLACK

and her socks were PINK (use RED lightly). Grandpa's suit was bright BLUE and so were his cap and his socks. His cap had a RED ball at the top and his tie was RED too, so were the buttons down the front of his blouse and his belt. His slippers were BROWN like Rover, his Chesapeake Bay hound. Rover would fetch sticks for Grandpa when Grandpa tossed the YELLOW

sticks in the BLUE water with a touch of GREEN with the lake. Rover wore a RED collar and always shook the GREEN grass when he came from the lake. Paint the sky light BLUE, the white cloud and paint the cheeks PINK and their lips PINK. The border of the picture colored PURPLE and the GREEN.

chute was released, he closed his eyes and jumped off into space!

He fell for a thousand feet before he gave the jerk and let a long thin column of white cloth rise from his shoulders like heavy smoke from a fire. He felt the drag at once, and in a few minutes was infinitely relieved to hear the cloth snap open like an umbrella, and to feel himself floating in the air as though supported by the most comfortable of cushions.

He dropped to earth in an awkward heap, but did not hurt himself excepting for a few scratches which he got when he was dragged along the ground four or five feet by the falling parachute, which in its turn was being dragged along by the wind. Ted freed himself almost at once, however, and bundling up the parachute as best he could, set out for a farmhouse which he saw in the distance. There the farmer's wife gave him milk and bread, and told him the way back to the airport.

"So you did come back, after all?" exclaimed the Major, as Ted walked into his office three hours later.

"Yes, sir."

"How far did you have to come?"

"Nine miles, sir."

"By trolley?"

"No, sir. I was on the back road and had to walk."

"How did you get the parachute in?"

"I carried it on my back, sir."

"Umm! Well, let's see. Three out of every five boys whom I test are still holding on to the wires when I land the plane fifteen minutes later. They get sent home. The other two jump. One of them comes back to the airport, and I start him in cleaning the aerodrome and polishing the brass. The one who doesn't come back just disappears. I never hear of him again, excepting to find out that he landed safely and ran home at once. But you are the first boy who has ever brought back the parachute."

For a moment the Major was silent. Then, with the trace of a smile on his lips, he said:

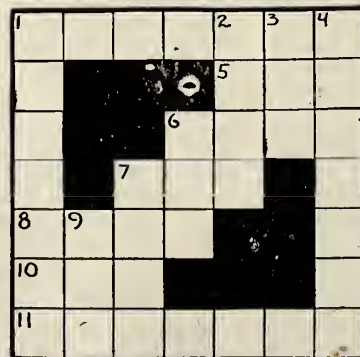
"So I'm going to start you in at once with the real thing."

Ted put out his hand and took a typewritten sheet of paper offered to him by the Major. On it were Ted Morgan's first orders from the Flying Service of the United States. They read:

"You are to report at once to the Commander of the Pocono Airport for special instruction as an officer of the flying corps."

"The Commander of the Pocono Airport," said Major Stearns. "That means me. And as for you, you have just completed your first lesson, and so far, your mark is one hundred per cent."

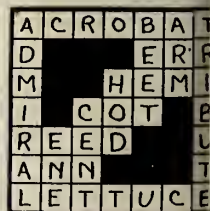
PUZZLE CORNER



- Horizontal**
 1—A Circus actor
 5—Mistake
 6—Prefix. Half
 7—Small bed
 8—Tall grass stem
 10—Girl's name
 11—Salad vegetable

- Vertical**
 1—Highest naval officer
 2—Vegetable
 3—Part of body
 4—Tax
 6—Coal scuttle
 7—Small coin
 9—Point of compass (abbr.)

PUZZLE ANSWER



DIAMOND

B
 S U N E
 B U N N Y
 E N D
 Y

TYDRA-HEADED WORD
 Vest, Test, Lest, Rest, Nest.

STORY

WHAT IT COST
Myra A. Wingate

"The honor lists are out. Posted on the bulletin board in the main corridor! Team lists; too. Basketball, tennis, and debating!"

The news flashed from room to room of the State Normal dormitory, through classrooms, and over campus and playground. Pushing, crowding, laughing, the girls came to see. Here and there was an anxious face in the crowd, here and there a reckless toss of the head, but most of the girls were frankly eager and hopeful.

It was the custom at State Normal to publish at the end of each term lists of those who had won honors in scholarship and debating and of those who were entitled to wear for the next term the letters showing athletic excellence.

"Hi, Teddy!" cried Polly Shea, reaching back from the front rank to drag up beside her, the tall, good-looking girl whose bronze-red hair showed above the other heads about her. "Teddy Clay! First on the scholarship list and heads the basketball team! Stand up, my blushing young friend, and receive the plaudits of the multitude!"

"Oh, hush, Polly, please!" begged Teddy, blushing in good earnest. "Whether we do well or not, somebody pays and that's a sobering thought for a giddy head. O—oh! I don't see Jinny Wheeler's name on the basketball list."

"And Jinny Wheeler being right behind you, that double-barrelled remark was no doubt intended for her ears," said a third voice tartly.

"It's just like this, Teddy Clay. Her scholarship didn't warrant it. More than that, she's having one grand time at Normal, and means to keep on having it. These years are mine to spend as I please, and my good time doesn't cost anyone anything."

"D—doesn't it?" stammered Teddy. "Oh, Jinny, I'm sorry. I didn't mean what I said as it sounded to you. I was only surprised and sorry that we'd lost you from the team when we need you so in the big game. Truly, Jinny."

Declining the apology with a shake of the head, Jinny turned unforgivingly away.

"Never mind, Teddy," Polly caught her dismayed classmate by the arm. "Forget it. Walk right up, ladies—behold the famous paid, head of the list, Teddy Clay—foot of the list, Polly Shea—and it's lucky she is to be there."

Laughter and applause attested the popularity of the two. Teddy gave Polly a despairing shake and fled, followed by a long State Normal cheer, to take refuge in the library where her duties as assistant called her.

Jinny stalked moodily across the snowy campus, a sullen cloud on her usually sunny face. Being dropped from the basketball team did cut her pride and dim her pleasure, but that would pass. There were many things to enjoy besides basketball. What really rankled was the idea that she did not have a perfect right to rollick through her school days if she chose. Time enough to set standards and bring herself up to them when she was older. Scholarship involved too much effort.

"I beg your pardon," said a pleasant, slightly-anxious voice.

Jinny stopped quickly. She had just time to decide that the sweet face framed in waving dark hair threaded with gray was most attractive before the lady continued:

"I wonder if you could help me. My daughter, Theodore Clay, is a student here. Could you tell me where I might find her? I went to the dormitory but she was not there."

It was not in Jinny to be discourteous to an older person.

"Surely," she answered promptly, "There is the main entrance. Teddy was in the corridor near it, less than five minutes ago. Here is Mary Jaques, going your way. This is Teddy Clay's mother, Mary. Will you pilot her to the Assembly Hall and help her find Teddy? You're welcome, Mrs. Clay. No trouble at all."

"Pretty, isn't she?" said Clara Jones, joining Jinny on the cement walk. "She and Teddy are going to have a little home here and Mrs. Clay means to do dress-making while Teddy is in school."

So that was why Teddy thought she had to make top rank Jinny stood considering. There was something in the idea after all, but of course it did not apply to her. Her mother wasn't pricking her fingers and paying out money on her daughter's account—though of course if

grandfather hadn't thought of her education and left a sum especially for it—money wasn't always too plentiful in the Wheeler family—pshaw! She was chairman of the class supper committee and couldn't idle along thinking of anything so unimportant. She turned and hurried back with Cora to meet her committee in one of the classrooms.

Jinny couldn't play at the big game, but she could and did act as cheer leader and whip the school to such a pitch of enthusiasm that they cheered their team to victory.

She couldn't make the tennis team, but she played innumerable games for sheer love and sport, and grew brown and lithe and strong the while her weekly average dropped lower and lower. Once it started on the down grade, fun-loving Jinny found it easy to let it go while she followed livelier pursuits.

The end of the year found her actually conditioned in two subjects, which occasioned her but slight uneasiness.

Teddy Clay had sought her out and attempted an explanation of that unfortunate remark. Jinny listened politely, but answered coldly:

"It probably is as you say, but in any case we don't agree, so let's not pretend."

Mrs. Clay listened sympathetically to Teddy's dejected account of her failure.

"I believe it will work out right yet, Teddy," she insisted. "Jinny was angry with you when she met me, yet she spoke pleasantly of you and was careful to be courteous to me. I'm sure she is sound at heart, so don't lose hope."

Thus matters stood at the end of the school year. Teddy and her mother were remaining in the little home they had made, Mrs. Clay to continue her dress-making while Teddy acted as assistant in the village library for the summer months.

Jinny also lived in town, and Teddy often saw her speeding by in the battered runabout she was allowed to use. Their meetings and greetings were so few that Jinny was surprised to be signaled by Teddy when she passed the library one morning. She immediately stopped at the curb, her surprise plainly written on her face.

"This little book," explained Teddy, "came with some others that your mother donated to the library shelves a few days ago. It's a sort of diary. I think it may be valuable to your family and perhaps was sent by mistake. Would you mind taking it along to ask your mother about it?"

Jinny took the book and turned it over curiously. It was bound in some sort of roughly tanned hide, and its pages were stained and yellow with age, the writing faded but still legible.

"Mahala and Icabod Wheeler, their book," read Jinny. "Why, those were my great-great grandparents' names. I have never seen this but it must be something my father would want to keep. Thank you."

She hardened her heart to the appeal in the other girl's eyes and sat still looking through the pages, while Teddy turned away.

The date at the top of the first page was 1760. Why that was the year that great-great grandfather Wheeler had built the first log cabin at the top of Wheeler Hill! With a sudden impulse, Jinny turned the car and went whizzing along Main Street and up, up, up to the top of Wheeler Hill. She parked her car by the roadside, plunged through a fringe of bushes and came out into the open field. Here an old cellar hole, hollow, marked the site of the first Wheeler home, now scarcely more than a grassy wall.

Sitting on the grassy wall, Jinny read Mahala Wheeler's slanting lines. She was only a young girl-bride when she and great-great grandfather came into this unsettled land "to secure" she quaintly wrote, "a home for ourselves and our descendants."

Jinny's breath came shorter and her

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cheeks grew pink as she read the short paragraphs that told of the struggle to wrest a living from the forest, clearing, burning, building, hunting, trapping, planting, spinning, weaving, cooking at the fireplace.

She read of wolves howling in the forest at night, of bears that prowled the clearing by day, of the terrible sickness that fell upon the settlers, of the dearth of food that followed when great-great grandmother, herself, was so weak that she could hardly stand, had saved the lives of all the families by going into the woods and shooting a deer which served them until the men were strong again. All this to secure "a home for their descendants."

Cheerfully they had given up to the purpose everything that Jinny thought made life worth living.

Her eyes traveled down the slope of the great valley and across the opposite hill. As far as she could see, the land had once been Wheeler land, divided and sub-divided among the many descendants. She saw her own comfortable home, surrounded by orchards and green fields made smooth and productive by the hard work of four generations of Wheelers.

"And I said," she marvelled, "that my education didn't cost anyone anything! I hate like poison to eat my words to Teddy Clay but it looks as if she was right."

She cupped her chin in her palms and scowled intently down the stubby field where the track of the mowing machine still showed.

"No other way," she said dismally, at last. "It must be done."

Teddy was alone in the library. It was so nearly closing time that she was surprised to hear footsteps on the walk leading from the street, and still more surprised when Jinny Wheeler appeared in the open door.

Jinny walked straight up to the desk and laid the scuffed and faded little book before the young assistant.

"I take it all back, Teddy," she said. "My chance at education cost someone a lot. I found it out from this diary. I'll be back on the team next year, now mark my word. And that," she added with a wry face, "means work off those conditions this summer."

"Oh, yes, I know you'd like to help me," she went on, reading the eagerness in Teddy's eyes. "But I'm going to do this myself. The only thing you can do for me is to let me make an appointment to see you at the library every forenoon. If I know someone expects me, that will hold me to it, don't you see?"

Teddy laughed for sheer gladness. "Of course. There are always vacant chairs here. Your appointment is at ten, Miss Wheeler. Now, do something for me, please. Mother and I have a special supper planned because it's my birthday. Come and share it with us."

"Sure your mother wouldn't mind?" asked Jinny. "I'll come with pleasure. Tell you, Teddy," she continued with a twinkle. "I may never crowd you for first place on the honor list, but I feel it in my bones that Polly Shea is going to have a hard time to keep her place at the foot."—The Leader.

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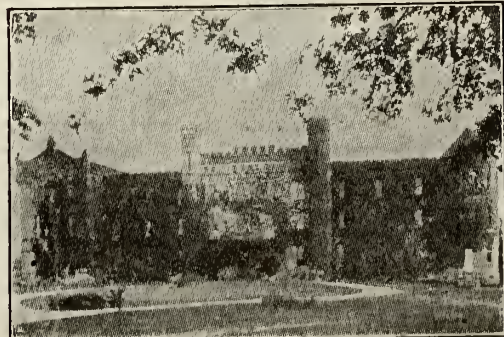
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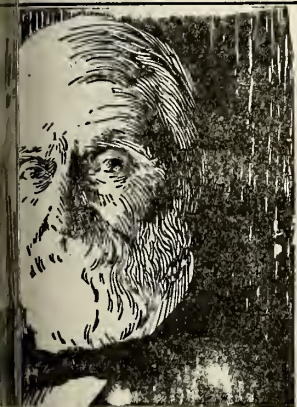
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was young, and its practice mutilated countless lives. It is as old as the moralists of Rome, one of whose emperors declared, 'a man ought to die standing.'

"Yet no nation needs to study the wise use of leisure more than our own. Your two girls and boy, and anybody else's children, for that matter, cannot attain the fullness of their powers without interludes freed from the demands of their daily routine. If this is conceded, is not Dean Inge quite right in his assertion that how to employ spare time profitably is no doubt a harder problem than the best use of our working hours? I think so, and I further believe the problem can be measurably solved by teaching youngsters to multiply their gainful interests. Body, mind and spirit should have pursuits subordinate to our primary activities and so contributory to their efficiency.

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—From Playground and Recreation Association of America.

THE HORSE AND ITS NAME

A large perissodactyl ungulate mammal, says the scientist—most of us call it a horse. Perissodactyl means having an odd number of toes unevenly developed. Ungulate means that the animal has hoofs.

The horse has been domesticated by man from prehistoric times, and is no longer believed to exist in a truly wild state. So called wild horses are runaways from domestication. Because of its antiquity, the name of the horse is wide-spread—its Anglo-Saxon form has various counterparts in several European languages. For this reason, also, the horse has had a large influence on the English language in a variety of ways.

For example, whenever we wish to say, "That is a different matter altogether," we find a ready figurative phrase in, "That's a horse of another color."

Another expression is "a horse on one," meaning a turn of fortune against one, especially a joke or trick at one's expense. This saying may be compared to "horse and horse," a form of gaming, says Webster's New International Dictionary, particularly the throwing of dice. The winner is required to win a certain number of rounds. When both players have the same number to their credit, the game is said to stand "horse and horse."

Horse, as an adjective, often means large or coarse. This use is familiar in such combinations as horse balm, horse mackerel, horse bean, horse mussel, and horse nettle. The "large and coarse" significance is particularly forceful in the two words horselaugh and horseplay. The first is a loud, boisterous laugh; the second is rude, noisy play.

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Jack—"Could you fix me a dose of castor oil so the oil wont taste?"

Druggist—"Certainly! Won't you have a glass of soda while waiting?"

Jack—"I don't mind." (And drinks the soda.)

Druggist—"Something else?"

Jack—"No, just the oil."

Druggist—"But you just drank it."

Jack—"Gee whiz! I wanted it for dad!"

Ought to be Easy

Kindly Nurse—"Have you ever run a temperature?"

Patient—"No, but I've driven nearly every other kind of a car."—Montreal Star.

Sleeping at the wheel is another way to keep the motorist from growing old.—Everybody's Weekly.

Troublesome Surplus

Mr. Spendix—"Any installments due today?"

Mrs. Spendix—"No, dear, I think not."

Mr. Spendix—"Any payments due on the house, the radio, the furniture the rugs, or the books?"

Mrs. Spendix—"No."

Mr. Spendix—"Then I have ten dollars we don't need. What do you say if we buy a new car?"—Hardware Age.

Cornelius on his first visit to the seaside went down to the beach at low tide and saw a big fishing smack lying high and dry on the mud flats. "Hey, mister," he said to a fisherman, "how do you get that big boat down to the water?" "We dont take the boat down to the water, mate," said the fisherman, "the water comes up to the boat." Cornelius gave a harsh laugh. "Say, mister," he said, "I may be from the country, but I ain't going to swaller that."—Ex.

"Know anything about cars?" "Been mixed up with 'em a bit." "Mechanic?" "No, pedestrian."

Jazzing the Exit

It was a deathbed scene, and the director was not satisfied with the hero's acting.

"Come on," he cried; "put more life in your dying!"—Louisville Satyr.

No Names

The schoolmaster had just met little Leslie, whom he very much wanted to see.

"I am writing to your father, my boy," began the schoolmaster. "Now, what is his Christian name?"

"Daddie," replied the small boy.

"Ah, yes," the other smiled, "I know; but does your mother call him?"

Leslie thought quickly for a moment or two, and then he looked up at the kindly face above him.

"She doesn't call him anything," he answered proudly. "She likes him."

Taught the Class

Burt was twelve years old. He came home from Sunday School one day and said he had taught a class of little boys.

"What possessed you do such a thing?" asked his mother.

"Oh, I got along first rate. They began to giggle, and I told them if they didn't quit it I would lick every one of them when Sunday School was out. The superintendent said it was the stillest class there was."

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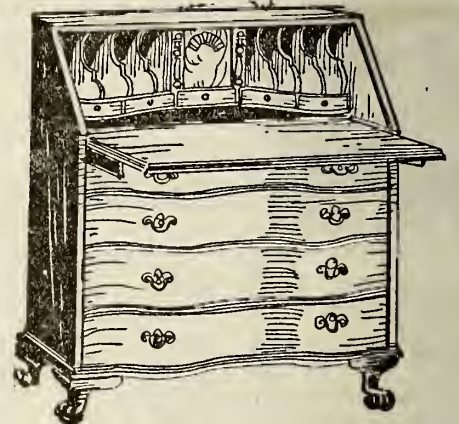
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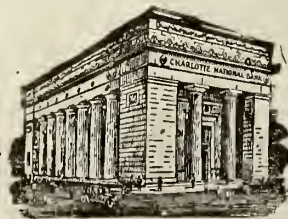


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CHARLOTTE, N. C., JANUARY 24, 1929

No. 17

Great Conferences Summer Announced

Group Meetings Scheduled
at Different Dates

will be the Mecca for the Presbyterians as they go up to the Assembly for the cultural which are to study the varieties of the Church this summer resort near Black Mountain, the heart of the Land of the

ings are scheduled, seven if the C. E. Convention, which is the place of the Young People's This convention will be held at, June 26 till 29. The first national conference will be in the Doctor Sweets and his com- Ministerial Education and Re- ch time leaders of our schools will assemble for discussion of education both in church others. This conference meets next comes the Woman's Aux- iary School, July 10-19. The of the Auxiliary will hold a July 10. Credit classes will by Mrs. S. H. Askew, Mrs. and others.

Montreat Leadership Training which attracts leaders in all of church work will continue 19 to August 2, and classes ight by experts in all lines. Dr. ey will be dean of the school. school conferences will be e Young People's Advisory the Christian Workers' As-

eral Missions Conference will nday, August 4, till Wednes- 14. Dr. W. M. Anderson, of will teach Bible classes at nce, and talks will be made nd foreign Missionaries.

es Conference will extend for ugust 15-20, and Doctors Speer of the U. S. A. Presbyterian will be the leading speakers. The nces, August 18-25, will end and Doctor Truett, of Dallas, captured the Montreat audi- ear will be the leading speak-

from the folder published by iberian Standard the following

Bible Teachers

Hour has always been one anding periods and events of at Montreat and the speakers for ays been chosen with care. of 1929 will have a fine suc- e Bible Teachers. Here is the B. Green, of Columbia Theo- ernary, for the Christian Edu- onence; Mrs. E. L. Russell, of n Department of the General Training School, for the Auxiliary Training School; Dr. Blackwood, of Louisville Seminary, for the Leader- ng School; Dr. Wm. M. An- pastor of the First Presby- h, of Dallas, Texas, the Gen- s Conference; Dr. Robert Secretary of the Board of For- s of the Presbyterian Church, the Men and Pastor's Con- Dr. J. M. Vander Meulen, of Louisville Theological Semi- Bible Conference.

Music

has also made much of its ch conference season. It is our ch announce that Mr. and Mrs. hite, of Noblesville, Indiana. n charge of the music throughout erce season of 1929. Mr. and hit endeared themselves to their diences while with us last d, therefore, will come as not strangers. In addition us) at the regular services in the (Continued on Page Two)

Graduation Exercises At Louisville

Dr. Stevenson to Preach, Dr. Kirk to
Make Address

The graduation exercises of the Louisville Presbyterian Seminary, Louisville, Ky., will take place beginning May 5th and continue through May 7th.

On Sunday afternoon, May 5th, 4:30 o'clock the regular Communion service for the faculty and students and their friends will be held in the Harbison Memorial Chapel. At 8:00 o'clock in the evening, Rev. Wm. P. Stevenson, D. D., of Maryville College, will preach the Baccalaureate sermon in the Second Presbyterian Church. The annual meeting of the Board of Directors will be held at 10 o'clock on Tuesday morning, May 7th. A luncheon for the Alumni Association will be served in the Mary R. Belknap Refectory at 1:30 p. m., following which the Association will have its regular meeting, reception of new members etc. The Commencement exercises will be held at 8:00 o'clock in the evening, in the Second Presbyterian Church. Rev. Harris E. Kirk, D.D., Moderator of the General Assembly Presbyterian Church, U. S., will deliver the Commencement address.

Mrs. Ramsay to Head Mitchell College

Former President of Synodical Has
Accepted the Presidency of Girls'
School at Statesville

Mrs. W. B. Ramsay, of Hickory, N. C., has been elected president of Mitchell College, located at Statesville, N. C., succeeding Rev. G. H. Elmore, who recently resigned.

The formal announcement, made by Rev. C. M. Richards, D.D., of Davidson, N. C., Chairman of the Board of Trustees of Mitchell College, says that "the trustees of Mitchell College are greatly pleased to be able to announce to the friends of the college and the public generally that Mrs. W. B. Ramsay, of Hickory, has been elected president of Mitchell College and that she has accepted the position.

"Her term of office begins June 1, 1929, but she will at once take up the matter of securing a faculty for the coming year and making plans for the future of the college."

Among the four schools for girls supported by the Synod of North Carolina, Mitchell College will have the distinction of being the only one headed by a woman.

Mrs. Ramsay is a native of Mecklenburg County, N. C., daughter of Rev. A. G. Kirkpatrick, who did noted work as an educator during the reconstruction period. He mother is Mrs. Lizzie Gary Kirkpatrick, a descendant of Adam Alexander, a signer of the Mecklenburg Declaration of Independence.

She is an honor graduate of Winthrop College, and was professor of mathematics in the Woman's College, of Due West, 1904 to 1907, and in 1907 to 1908 was dean of Claremont College (now merged into Catawba College, Salisbury, N. C.). In 1908, she was married to Dr. W. B. Ramsay, making her home in Hickory until Dr. Ramsay's death in 1924.

Mrs. Ramsay is best known in the State through her leadership in the Woman's Auxiliary of the Presbyterian Church. For five years she served as president of Concord Presbyterial Auxiliary and in 1915 to 1920 was president of the Synodical Auxiliary. Mrs. Ramsay's leadership brought both these woman's organizations out of a more or less chaotic condition up to a high degree of efficiency.

(Continued on Page Two)

Business Men's Clubs to Meet

State Associations Will Hold Annual
Conventions

The Association of Business Men's Evangelistic Clubs are holding two state conventions this month. The South Carolina Convention met in Columbia, April 20-21. North Carolina will hold its meeting at Winston-Salem, April 26-28. A recent bulletin issued by the headquarters of this association at Atlanta gives the following statement:

The request has been made that the early history of the Club Movement be printed in the Bulletin and in response a short resume follows:

During the Fall of 1917, after an evangelistic campaign in Atlanta, under the leadership of Billy Sunday, a group of the workers of that meeting, with other interested laymen, decided to organize themselves into a Club that they might perpetuate the work they had been privileged to enjoy during this series of services, M. M. Davies was made president.

Object of the club: "To lead men to a saving knowledge of Jesus Christ and to enlist them in Christian activity."

In 1921 the Atlanta Club sent out invitations to other similar clubs, many of which had been organized by the Atlanta Club, to meet in Atlanta October 22-23 for the purpose of organizing an Association of clubs. Nineteen clubs representing seven states sent delegates to this meeting, and thus was launched the Association of Business Men's Evangelistic Clubs that has been so richly used of the Lord. Fred L. Willis of Atlanta, was made president. Subsequent conventions with their presidents have been held as follows:

Signal Mountain, Tenn., 1922, Fred L. Willis, Atlanta, Ga.; Columbia, S. C., 1923, Alex Long, Rock Hill, S. C.; Columbus, Ga., 1924, M. L. Thrower, Atlanta, Ga.; Charlotte, N. C., 1925, M. L. Thrower, Atlanta, Ga.; Atlanta, Ga., 1926, M. L. Thrower, Ga.; Blue Ridge, N. C., 1927, C. M. Norfleet, Winston-Salem, N. C.; Blue Ridge, N. C., 1928, C. M. Norfleet, Winston-Salem, N. C.

We are now organized in eight of the Southeastern States, and through the years these Clubs have served in churches, camps, homes, prisons, tents, and sought through individuals to individuals to win the lost to Christ. God has richly rewarded this service by turning thousands to the Lord.

The clubs are interdenominational and any layman may become a member who belongs to an evangelical church, and who will enter into obligations to (1) perform any assignment made by the club and (2) to seek opportunities to lead others to Christ.

A complete story of the Club Movement could not be written without recounting the individual activity of some of the pioneers in the work. How they have given themselves, their time and their money, that they might honor the Lord. Men who had faith and vision, and the courage to "Launch out into the deep" as "fishers of men," but these have served that they might glorify Christ and He will write their names and their deeds in the Glory Land.

The following are officers of the Association of Business Men's Evangelistic Clubs, April 12, 1929: C. M. Norfleet, President, Box 850, Winston-Salem, N. C.; W. H. Stansell, Richmond, and O. C. Holland, Montgomery, Vice-Presidents; and James Morton, Secretary-Treasurer, 609 Thrower Bldg., Atlanta, Ga.

Massanetta Springs Bible Conferences

Speakers Announced for 1929 Summer
Gatherings

The Massanetta Springs management wishes to announce that the various programs for the Conferences this summer are almost complete.

The Massanetta Springs Bible Conferences are put on under the auspices of the Synod of Virginia. The Conference grounds are located four miles east of Harrisonburg, in the historic Valley of Virginia.

Among the prominent speakers secured for the Bible Conference, August 12-25, inclusive, are Dr. Robert E. Speer, Secretary of Foreign Missions in the Presbyterian Church, U. S. A., New York City; Dr. John Timothy Stone, Pastor of the Fourth Presbyterian Church and President of the Presbyterian Theological Seminary, of Chicago, Ill.; Dr. Geo. L. Robinson, Professor of Biblical Literature and English Bible, Presbyterian Theological Seminary, Chicago, Ill.; Dr. Wm. Evans, whom Dr. Campbell Morgan says is the greatest Bible teacher in America; Dr. J. Alfred Kaye, pastor of the New Court Tollington Park Church, London, England; Dr. P. W. Philpott, Pastor of the Moody Memorial Church, Chicago, Ill., Rev. Cipsy Smith, Jr., one of the leading evangelists of the South; Dr. Wm. Hiram Foulkes, Pastor of the Old First Presbyterian Church, Newark, N. J.; Dr. S. L. Jokel, Professor of English Bible and Religious Education in the Presbyterian Theological Seminary, Austin, Tex.; Dr. Hubert McNeill Poteat, Wake Forest College, an authority on worshipful music; Dr. Ray F. Wyland, Director of the Department of Education of the Boy Scouts of America, New York, N. Y.; Rev. A. Winfield Hoeny, America's Foremost Interpreter of Biblical Drama. Mr. Homer Hammontree, one of the greatest conference singers on the continent, will direct the music both weeks of the Bible Conference. He is a conference in himself.

The dates of the various conferences at Massanetta Springs, with the names of a few of the speakers are as follows:

Intermediate Camp—July 1-7

There were 370 boys and girls in attendance last year and 400 are expected this year. The Massanetta Springs Management takes the credit for having held the first Intermediate Conference of this type in the South, and feels that there is no conference put on at Massanetta Springs which means so much in the building of character as this one.

Col. Joseph H. Cudlipp, a past master in dealing with boys and girls of this age, has charge of the camp. This conference is for boys and girls, ages twelve through fifteen.

Methodist Young People's Conference July 8-14

Presbyterian Young People's Conference—July 16-22

This conference is put on by Rev. T. K. Currie, Richmond, Va., and is for young people between the ages of sixteen and twenty-four. There are usually 600 people in attendance, and a faculty of 29 teachers and clan leaders.

Presbyterian Synodical—July 23-25 Training School for Auxiliary Workers—July 25-August 1

(Formerly Called the School of Missions) Combined with the Leadership Training School

This Conference is going to stand out in a very unusual way this year inasmuch as it is combined with the School of Music and the Leadership Training School. Dr. Walter L. Lingle, President of the Assembly's Training School, will be one of the speakers, Mrs. C. R. Vaughan, President of the Virginia Synodical, is chairman of the Program Committee.

(Continued on Page Two)

Flora Macdonald Girls Win Honors

At the State Federation of Music Clubs Convention held in Asheville, N. C., the week of April 8th to 12th the following Flora Macdonald girls won first place in the vocal and piano contest:

Miss Carolyn Patterson, Laurinburg, N. C., tied for first place in the young artists' contest; Miss Virginia Cunningham, Atlanta, Ga., was winner in the students' piano contest; Miss Marian Burgess, Summerton, S. C., in the mezzo-soprano competition and Miss Sue Lyell Bardin, contralto in the Junior division.

Miss Dorothy Buchanan (Gifu, Japan), a talented piano student of Dean Alfred H. Strick, gave her graduating recital in the college auditorium on Monday night, April 15th, with Miss Elizabeth Munroe, mezzo-soprano (Takamatsu, Japan), assisting. A large audience was delighted with the beautiful program.

The Flora Macdonald Christian Association Cabinet of 1928-29 entertained the Cabinet Saturday night, April 13th, with a banquet in Watkins Hall. Miss Maria Baird, retiring president was presented with a beautiful pair of silver candlesticks by the retiring Cabinet. The new Cabinet includes the following officers: President, Katherine Alford, Kenly, N. C.; Vice-president, Lucile Morton, Kingsport, Tenn.; Secretary, Helen Alexander, Charlotte, N. C.; Treasurer, Ruth Bain, Waden, N. C.

On Wednesday evening, April 10th, Mrs. George Patterson, President of the Woman's Auxiliary of the Synod of North Carolina gave a most interesting talk to the student body on her work in the state.

Summer Bible Study by Radio

The Radio School of the Bible of the Moody Bible Institute, broadcasting over WMBI, 1030 kilocycles (277.6 meters), puts its summer term course on the air May 3, continuing with three strong subjects until July 30.

Dr. H. Framer Smith, director of the Pastors Course of the institute, will continue his popular series, "Through the Bible Book by Book," and will be on the air each Friday afternoon at 3 o'clock, beginning May 3.

"Outlines of Old Testament History," by Iris Ikeler McCord, will be continued each Friday morning at 10:30 o'clock, beginning May 3. The period covered will be from Solomon to Christ.

A former radio teacher, Rev. Harold L. Lundquist, of the Institute faculty, will be back on the air Tuesday afternoons at 3 o'clock, beginning May 7, with a series of studies of high value and interest on "The Bible Doctrine of Faith."

The usual enrollment plan will be observed, a remittance of one dollar for each subject chosen, which entitles the student to a printed outline of studies, an examination and certificate of the Radio School of the Bible when the subject is successfully concluded.

Those who are not able to enroll are cordially invited to set their dials at the WMBI wave length and derive as much good from the courses as possible.

Honorary Degrees At Davidson

Six honorary degrees will be conferred by Davidson College at its ninety-third commencement next June, according to an announcement April 18th by Dr. W. J. Martin, president of the institution, who has received letters of acceptance from all those chosen by the board of trustees at its February meeting. Four doctors of divinity, one doctor of pedagogy and one doctor of science degrees are the three fields represented.

Those selected for the doctor of divinity degrees are Rev. J. H. Grey, pastor of the Bedford Presbyterian Church, Bedford, Va.; Rev. R. T. Coit, missionary in Korea; Rev. A. R. McQueen, pastor of the Dunn Presbyterian Church, Dunn, N. C., and Rev. Herbert A. Love, president of Palmer College, DeFuniak Springs, Fla.

S. H. Cook, dean of The Berry Schools, at Mt. Berry, Ga., will receive the doctor of pedagogy degree, and W. S. Lee, of Charlotte, vice-president of the Duke Power Company, and chief engineer of this concern, will receive a doctor of science degree.

CONTINUATIONS FROM PAGE ONE

MONTREAT CONFERENCES FOR SUMMER ANNOUNCED

Auditorium, community singing will have no small place in the program of this next season. We confidently look forward to another fine summer of music at Montreat.

The Young People's Clubs

That young people have a large place in the life of Montreat is shown not only by the conferences held for them from year to year but by the additional fact that the Association enlisted the help of friends, donated two splendid building sites and erected two splendidly equipped club buildings, one for girls and one for boys, at a total cost of \$15,000. Each summer hundreds of young people enjoy the privileges of these clubs. Professor J. P. Moore, Principal of the Public Schools, of Mebane, N. C. a lover of young people and a most successful worker with them, is to be Director of Young Peoples' Activities at Montreat for the entire season. Miss Mary Cunningham, of Decatur, Ga., of wide and successful experience with young people is again to be hostess at the Girl's Club and have special charge of the Girl's Work. Mr. A. T. Hickin, of New Jersey, and Miss Daisy Southerland, of Mobile, Alabama, each an experienced worker, will be the assistant for 1929.

School and Camp

For years the Montreat Summer School and the Montreat Girl's Camp have been fine features of the Montreat season. The Association, under whose auspices these institutions are conducted, has been exceedingly fortunate in securing for the work Professor and Mrs. S. L. Woodward, who have had years of successful experience in dealing with young people. They are highly cultured, refined Christian leaders of charming personalities.

For information concerning the Summer School or Camp Montreat, address Prof. S. L. Woodward, Montreat, N. C.

Assembly Inn

This hotel partly in use last summer, will be completed and furnished in time for the meeting of our General Assembly, at Montreat, May 16-23, and therefore, in ample time for the opening of the Montreat season of 1929. Built of Montreat stone by native labor and without contractor, solid, spacious and beautiful, this hotel is unique among structures of its kind, architects and builders coming long distances to see it and wondering how such a structure could be gotten for the price. Many of the rooms have been furnished as special memorials to pastors or other friends, to local auxiliaries or to synodicals. Others, at this writing, remain to be provided for in this way. The cost of furnishing a room is \$350.00. Why not furnish one of these rooms? President R. C. Anderson, of Montreat, would be glad to take up the matter with you.

Reduced Railway Tickets

Return railway tickets to Black Mountain, N. C., the Montreat railway station, can be had at reduced rates for the season by applying for such tickets at your railway station. These tickets are good over the various roads enroute to Black Mountain, N. C., from May the 15th to September the 15th.

Special Excursion Tickets

In addition to these usual summer rates, all the roads of the South (east of the Mississippi) will offer on special days each month a rate of one fare plus \$1.00 for the round trip, these tickets being good for twenty days.

For further information and copies of the folder, write Rev. R. C. Anderson, Montreat, N. C.

MRS. RAMSAY TO HEAD MITCHELL COLLEGE

For five years she represented the Synodical of North Carolina in the Woman's advisory Committee of the Church. Her outstanding work in this organization, which gave her churchwide recognition, was her leadership in developing the young people's conferences.

She was Synod's first woman representative on the Board of Regents of Barium Springs Orphanage, serving as Secretary for four years.

Mrs. Ramsay, as a member of the Board of Trustees of the Hickory City Schools, and as president of the local Woman's Club, has done splendid work in the civic life of her town.

In all these fields, civic, educational and religious, Mrs. Ramsay has shown ability as an organizer and executive.

Doctor Richards continues: "Some of

the finest services ever rendered by any college in North Carolina was by this college under the leadership of women, Mrs. Grant and later, Miss Everett. Under this equally splendid woman, who has consented to undertake its leadership, the same sort of service and though amplified and magnified will be extended.

It seems rather to be supposed that other things being equal, a woman would make the best head of a school for girls. The Trustees would call the attention of parents to this distinction Michell College will enjoy next year. If they have daughters of High School or College age to send away to school, they may feel sure with the whole organization and life at Mitchell College will be found built along the lines of sympathy with and understanding of girls for they will be built by a most cultured and Christian woman."

The new President's term of office does not begin until June 1, 1929, but she will at once take up the work of organizing for work in the next school year. For the present she may be addressed at 211 East Boulevard, Charlotte, N. C.

MASSANETTA SPRINGS BIBLE CONFERENCES

School of Music—July 28-August 4

The School of Music is put on by the faculty of the Westminster Choir School, of which Dr. John Finley Williamson is the Director. This School has been located at Dayton, Ohio. The Management has hunted the country over to find the most skilled musical artists and the most worshipful type of church music, and is confident that the members of this faculty can not be surpassed.

Men's Conference—August 1-4

This Conference will be put on under the auspices of the Men's Committee of the Synod of Virginia. Among the speakers already secured are Dr. Wm. M. Anderson, Pastor of the First Presbyterian Church, Dallas, Tex., and Dr. H. W. DuBose, Pastor of the First Presbyterian Church, Spartanburg, S. C.

Lutheran Church Workers' Conference and Assembly—August 5-11

This conference will be put on entirely under the auspices of the Lutheran Synod of Virginia, of which Dr. R. Homer Anderson, of Roanoke, Va., is the Superintendent. Among the outstanding speakers engaged are Dean Luther A. Weigle, of Yale University; Dr. Paul Scherer, Pastor of Holy Trinity Lutheran Church, New York City; Dr. Charles P. Wiles, of Philadelphia.

Bible Conference—August 12-25

The names of the speakers have been given at the beginning of this article.

Union Seminary Commencement

Baccalaureate Sermon and Inaugurations of Professors on Program— Gov. McLean to Speak

The Commencement Exercises of Union Theological Seminary in Richmond, Virginia will be held on Wednesday, May 8th at 11 A. M. in Watts Chapel. The first function of the Commencement period will be the annual sermon to the Society of Missionary Inquiry which will be delivered on Sunday evening, April 28th by Rev. Homer W. McMillan, D.D., Secretary of the Executive Committee of Home Missions of the entire Southern Presbyterian Church. The baccalaureate sermon will be preached by Rev. C. E. Diehl, D.D., LL.D., President of "Southwestern," Memphis, Tenn., on Sunday morning, May 5th in Schaufler Hall. The annual meeting of the Board of Trustees will be held on Tuesday, May 7th at 9 o'clock. There will be the Alumni Reunion and Banquet on Tuesday evening, May 7th at 6:15 o'clock in which the classes of 1879, 1889, 1899, 1909, 1919 and 1929 will participate. A special feature of the Commencement will be induction of Rev. W. T. Thompson, D.D., into the Robert Critz Chair of Christian Education and the inauguration of Rev. Donald W. Richardson, D. D. as F. S. Royster Professor of Christian Missions at 8:00 o'clock on Tuesday evening in Schaufler Hall. Following this will be the reception to the Senior class by the Juniors and Middlers. The annual address to the graduating class will be delivered by Hon. Angus W. McLean of Lumberton, N. C. and the final message of the Seminary to its graduates will be delivered by the President, Rev. B. R. Lacy, Jr. D. D. LL. D.

DEVOTION

THE COST OF CHRIST'S ADVENTURE

"When Jesus came to Golgotha, he changed him to a tree, they drove great nails through feet and made a Calvary. They crowned him with a thorns, red were his wounds. For those were crude and and human flesh was cheap. When Jesus came to Rome they simply passed him by. They never hurt a hair of his head, only let him die. For men had grown more sure they would not give him. They only just passed down and left him—in the rain. Still Jesus cried "Forgive them, they know not what they do." And still it rained the winter drenched him through and through. The crowds went home across the streets without a soul to stay. And Jesus crouched against the wall and cried for Galvary."

"Men become eminent in paying heed to little things; grate the smallest good, watchful over the smallest error, fearful of the smallest truth. The careful of the smallest truth, come great, through counting little but themselves; great in through studying the least serious, treasuring the least fragment of faith through noting God's hair incidents, and going to Him in rows; great in holiness, throwing little faults, and being exact in duties."

"Ask daily grace as you bread. Attempt not the least your own strength."

"When a man begins in conviction of sin, and his neighbor, conspire to the urging of unto God for assistance and But when he has made some is fear of his forgetting the which alone he is indebted to And, if he does not forget the comes to expect it as a matter."

"Beware, then, of taking that mercies will continue to the order, and at the times, have long been observed. This such likely way of stopping as the failing to recognize that, ain is with God. God descends self as a "jealous God"; and it Him to jealousy, whensoever, gree, we substitute His instrument Himself, or look to the charm were the spring. The long of a mercy at a particular indeed be said to involve promise—for God has so contracted that we naturally expect who often experienced; and a devil is not only that which is registered divine Word, but that also veiled through, the moral conceived at God's hands. But let bared that divine promise so proving it unnecessary that we itself be our great reason for God's promises are the woman's prayers. What God has may be asked for in the persistence that it is according to and since the promises are their fulfillment being made on our seeking, or inquiring for enanted blessings, we may not encouraged in our prayers by Ges, but ought in no degree to promises, except as we make donations for prayers."

"There may be many things Christian liberty permits us to do individually, but from which Christian piety requires us to abstain. Members of a Christian society."

THE TEST

How deep and abiding are the tests and how much do they mean? Many will weep over the orphan child left alone and unfeeling world, and yet turn a hand to relieve the new few grow ecstatic over a Saviour save a world, but they are no lay themselves out in the effort of the story of redemption around. A fine test is the collection plan much goes to the orphanage ready is the response to the cautions? The testing day is upon us.—N. C. Advocate.

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EDITORIAL

LOCATION OF ASSEMBLY'S COMMITTEES

The last General Assembly recommended a committee of three members of the Synod on Assembly's Work be authorized to employ a person or firm of business experts not to exceed \$2,500, who, together with a sub-committee, shall make an investigation, survey, and report as to the feasibility of a central treasury, and of relocating administrative and Promotional agencies at one or more points with a view to economy and efficiency, the cost of such survey to be borne by the Committee on the Assembly's Work. We understand that an able sub-committee consisting of Messrs. Albert S. Huhns of Richmond, Va., Charles F. Huhns of Louisville, Ky., and Dr. James Ross McCatur of Ga., was appointed; that the committee employed a firm of Certified Accountants to make a survey and report on the matter; and also sent out a questionnaire to the leading men and women of the Synod.

It is so rumored that they have prepared a report based on the data secured, and will present that report to the Committee on the Assembly's Work at its meeting just before the next Assembly. Adopted by the Committee recommended by them to the Assembly, the Synod will have no opportunity to study the report and even the members of the General Assembly will probably have no opportunity to discuss the plan.

It will come before the Assembly backed by the influence and power of the able and influential Committee of 44, and will be passed by the average member of the Assembly without what has happened.

The report will of course be an able one, and will be wise and proper and right one; but that the Church at large, through its representatives, be allowed to have some little say in shaping the policies of the Church.

The subject is inviting and alluring. It is a general proposition, for the benefit of the Synod (not been made public), to point to the economy and team-work. It is in line with the tendencies of the day. Big business consolidating—centralizing, therefore the Church should follow its example.

Encourage the men who are going to attend the next General Assembly to carefully and thoughtfully consider the following objections before they are caught in the current of the Assembly.

Our Church is now giving more per capita for the causes of benevolence than any other Church in the country. When God is blessing our work as conducted, why do we clutter our machinery? Let us stop tinkering with the machinery of our benevolent causes.

It is beautiful to picture the harmony of the Synod under one roof.

Our Secretaries with all their great experience are still very human, and might there be some little bickering and jealousy under the roof? The whisper comes to me from the other Churches that this is the

case. And there are few residences big enough for two families.

3. I do not believe it will decrease our expenses. There will be the initial cost of moving. There will be the breaking in of a new force, and the inefficiency of untrained workers. Committee expenses will be greater. Consolidation in many lines of business has not brought decreased cost. This has been notably true in the fertilizer business.

4. I greatly fear that it will decrease our income.

Different locations diffuse the interest through the Church.

Withdrawing from cities and Synods may kindle resentment and lessen gifts.

Consolidation will blunt the clearness of each appeal.

People won't continue long putting money into a barrel.

5. Simplifying machinery does not necessarily increase spiritual power. More praying and less "pottering" may be what our Church needs.

6. Centralization has dangers. Let the bank fail with a great central treasury, and we would be ruined. Let the new treasurer take a million or so dollars. Such things have happened. Consolidation then would spell ruin.

7. We believe that the proposed changes would mean a very decided and unwise step toward the centralization of power in the hands of a few in our Church. Such a tendency our Church has always feared and fought. To purchase increased efficiency at the price of centralized power is at too great a cost.

And even though the feeling against such centralization be regarded as largely imaginary and unwarranted, we know that it exists, and such consolidation, while it exists, would, we believe, injure the causes.

8. Our Assembly Causes are just now, about to be put out of business by our local causes. Move these causes further away; take them out of all our Synods but one; and our schools and colleges will profit mightily, with all other purely local causes.

Ponder these objections. Go to the Assembly and hear the report. And then give the Church a year or so in which to ponder so vital and important a matter.

J. M. W.

A FINE INVESTMENT

Recently all over our land and among all classes of people, rich and poor, old and young, there has been a mania for investment. The result has been such as attends all similar performances. Sore hearts and empty purses are left.

Every Christian worthy of the name, must confront this question, Am I wisely handling the money committed to me as a steward of the Lord's money?

Every man who has succeeded in life in accumulating means, will testify that the most difficult part of his work has been the proper and safe investment of his money, after he has made it. Thoughtful men will testify that money invested in the education of young men and women brings the largest returns, whether that education be mental or physical, because it puts those educated where they can earn their own living.

When we stand at the beginning of the ministry of a consecrated young man, and in imagination he passes to his reward, our mind staggers when we try to calculate the good he has done during his long life.

When we once grasp the possibilities of such a life, we can easily believe that there is no investment equal to investing in a young man going into the ministry.

We are not referring to beneficiary education, because, except in rare cases, we doubt whether such education always helps.

We mean money invested in our Seminaries and Colleges for young men and women, whence trained men and women are sent out in life for efficient service.

At the close of the "War between the States," when fortunes had been wiped out, someone asked one of the rich men of West Virginia, "What is the best and safest investment?"

He having lost much of his fortune, replied: "The first mortgage on real estate is the only investment that will stand the crash of matter and the wreck of time."

We would add that there is still a better investment than just mortgage on real estate.

Money put in the education of a boy or girl, or a young man for the ministry will endure after the real estate has vanished and the world has ended.

At present nearly all of our Colleges and Seminaries are trying to add to their endowment. The money in your hands, belonging to the Lord, could be put into no investment that will yield a larger return.

THE SPIRITUAL SIDE OF PRESBYTERY

At the recent meeting of Presbytery one of our most active pastors proposed to the editor the question why ministers fail to get much spiritual blessing from the meetings of Presbytery.

The day after our return home we had an article from Rev. W. C. Cumming, of Granville Presbytery, giving an account of the valuation of churches receiving the most additions during the year, this article we propose to publish.

It is true that meetings of Presbytery are for the transaction of business, yet they are also for the development of the spiritual life of the churches and ministers.

The King's business requires haste, yet it also requires prayer, and the churches can only revive in life and spirituality in proportion as the ministers develop along that line.

It is not easy to develop one without in a measure neglecting the other. We find this true in our daily life—because, we are so constituted that attention to one thing seems to shut out the other, yet men have been blessed by such meetings.

Let us lay more emphasis upon souls brought into the Church and less upon the growth of the contributions, though the latter must not be neglected.

We need to keep in mind in preparing our reports to Presbytery that the standing of our Church depends as much upon the number brought into the fold as upon the amount given to the causes.

In truth we should get back to the fact that the chief design of the Church, founded by our Lord, was to bring men to God.

Of course there is a business side to the work of the Church and its success from a worldly point of view depends upon that phase of its work being safeguarded. Let us try to make our meetings, whether of Presbytery, Synod or Assembly, meetings for the development of our spiritual life, yet keeping always in mind the business side.

A NATIONAL CHURCH

As we have no State religion we do not need a National Church—but it seems from the utterances of Bishop James E. Freeman that we have one that should be made a National Church, with all the rights and emoluments that go with such institutions.

Sometime ago, according to one of our contemporaries, he publicly expressed regrets that other denominations should build great cathedrals in Washington City. He insists that the Episcopal Cathedral, now in process of erection should be made the National Church, and that for other denominations to build great structures is infringing upon the rights of the Episcopalians.

If we believed that he is expressing the views of the good people of that Church we would be indignant; but we have no idea that his views find any sympathy with the Episcopal Church of this country.

The Episcopal Church seems peculiarly unfortunate in the public expressions of some of its members, and it may well pray to be delivered from its friends, whose claims more than once have placed that great old Church in a false light before the public—as shown by these unwelcome views of this bishop, and also by an organization opposed to the 18th Amendment, that claims to represent a large number of Episcopal clergymen.


 CONTRIBUTED

MOSES

Rev. W. H. Hopper, D. D.

Moses was a successful man. He made good although his success led along a strange pathway. At the age of 40, a young man of striking physique, vigorous health, and captivating personality, he found himself the heir to fame, to wealth and to power. Yet he refused each of them. Strange though it may seem, he selected a nobler and higher career in life. In this day when the ambitions of men center in one or more of these three alluring ideals, we are slow to understand the conduct of such a man. However, we look upon him and behold a man whose success towered above those of his generation and which has been equalled by few in the entire history of the world. Who is not happy when he finds himself famous? Whether he is a Wilson, or a Ford, or a Gladstone or a Shakespeare; whether his fame lies in personality, romance or achievement; whether it is the fruitage of a life work like Darwin, or a sudden blaze of daring like Lindberg; who would not welcome it?

Refusing a Crown but Winning Power

Moses' opportunity was to be a king—a Pharaoh of Egypt—at a time when that ancient nation was at a height that entranced and dazzled. He could be a monarch in control of the country's wealth which provided luxury, display and influence, he could be one whose sceptre wielded unopposed dominion over areas of territory and over the lives of his subjects. He refused his opportunity.

Yet in refusing fame, he became famous, in refusing riches he became wealthy, in refusing power, he became mighty. In the realms of law, government, warfare, national leadership, ethics, health and religion, who today has his name written higher in the hall of fame than Moses? In the realm of riches who could clothe, feed, educate a nation of over 2,000,000 people for 40 years. Who could muster and equip an army of 600,000 men from slavery and support them in a victorious campaign over their oppressors, overcome all the enemies of progress and then possess a land occupied by giants of military exploits and training? In the realm of power, who as an unknown and unwelcomed shepherd in the hills could assume the command of a nation, meet and conquer an oriental king in his royal splendor and power, force him to yield to his demands, completely overthrow his famous and powerful army by one stroke of complete extermination without the loss of a single man? Who could secure the unanimous support of two millions of slaves, lead and direct them through a travelling experience of tent life for 40 years and bring them finally to a land flowing with milk and honey, having made them a trained, disciplined prosperous people, having accomplished the most tremendous stride in development in minds, morals and spirit of all the ages?

Choosing Reproach instead of Renown

Two thoughts impress us. First, his decision. He made his decision when 40 years of age. He was a mature man. His first youthful idealism had been sobered. He was not building an air castle or blowing a beautiful soap bubble. He made his decision at a period of life when a man is thoughtful, serious and sane as well as optimistic. He made his decision when the attractions of Egypt were at their height and the outlook of Israel was at its depth. Egypt was rich, strong, alluring; Israel was suffering, beaten down, poor. World opportunities were offered to Egypt's king, no opportunity appeared to challenge the champion of Israel. There was a charm, a magnificence, a satisfaction offered to Moses, the son of Pharaoh's daughter; there were many and heavy and grievous burdens in giving sympathy and a helping hand to downtrodden Israel. Who would even consider leaving Egypt for Israel? At least a compromise could be effected. Why not hold on to Egypt and still be an emancipator of Israel. Was it necessary to become so intense, so in earnest? Certainly there must be a way to enjoy the attractions of glorious Egypt and still be a benefactor to an oppressed people. Was Moses too hasty in his decision? Did he act with immature thought, with rashness and impetuosity? His decision was a complete break with Egypt. It led to a separation from all that had contributed to his life of royalty. There were some heartaches as to the disappointment to the daughter of Pharaoh whose material ambition and affection centered in him. There was a break with all of the friendly alliances that had been formed from his youth up, his decision was costly in sentiment as well as opportunity. Farewell to loved ones, farewell to Egypt's fame, to Egypt's wealth, and to Egypt's power.

A Vital Dominating Faith

The new testament writers let us into the basic principle of the decision of Moses and his entire career. There are two words—by faith. It was his conquering, vital, dominating faith in God that was the urge of his life. As a child he was surrounded by these principles of belief in God as taught and lived by his parents. Through the few years of the direct influence of father and mother and the other years at the royal court and through 40 years as a shepherd his faith in God grew, till in Moses we have that momentous display of his life and deeds. Consider the faith required to make his life's decision, to assume the leadership of an unwilling people, to stand before the king through the period of the ten plagues, at the Red Sea, all along the wilderness journey. The fundamental idea in it all was his faith in the Eternal God. Faith rejects, faith receives, and faith rejected the pleasures of Egypt, faith re-

ceived the call of God for his life. Moses could have been a Pharaoh. Today his body could have been on display in a British Museum, along with other Egyptian kings after being preserved 3000 years, or his name written upon a monument in Egypt among the mighty and read by the tourist. Instead his soul is with Him whom he met on the Mount of Transfiguration and who was the object of his faith, his name along with his good and righteous is written in the hearts and conduct of countless others who exercised faith in the same eternal God.

Here he is—by faith in God. He is the world's great law-giver, the writer of the world's history from its beginning to his own age, the interpreter of God to a needy nation and their leader and builder up from slavery to the conquest of Canaan and within 40 years. Moses the servant of God—by faith. Birmingham, Ala.

SHALL WE BE A REGIONAL CHURCH?

Rev. W. C. Cumming

The question of whether or not we shall unite with the United Presbyterian Church brings up necessarily the whole question of whether or not we shall be a Regional Church?

Our policy, ever since our organization as a separate denomination, has been to confine ourselves to a certain definite and, in general, homogeneous territory. We have not organized churches north of Baltimore or the Ohio River, nor have we planted any organizations west of Missouri or Texas. When members of our church have moved to New York or to Los Angeles, or to other points outside of our "bounds", we have freely given them their letters to the Presbyterian churches located there, and we have not tried to follow them up with organizations connected with our Assembly:

The U. S. A. Church, which we still call the "Northern" Presbyterian Church, has not followed this policy. It has organized churches not only in "border" states, such as Kentucky and Missouri, but it has carried its organization into Texas, Tennessee, Arkansas, Oklahoma and even Florida and Georgia. While we have desired a "Gentleman's agreement" to respect each other's territory, and to avoid competition between the two leading Presbyterian bodies in this country, our brethren of the U. S. A., Assembly have never been willing to it. They have prided themselves upon having what they call a "National" Church, and have been pleased to designate us as a "Regional" Church. They have changed the name of their Board of Home Missions to the "Board of National Missions," and have attempted to demonstrate its "National" character by adding to their Home Mission work in Montana, Idaho, Utah, Wyoming and points west the Home Mission work in Western North Carolina and other sections of the South. We have never fully appreciated the work of the U. S. A. Church in the South because of the spirit of rivalry and competition with our own work in which it has often been carried on, and also because we have felt that the 33 states which we have left to them as their territory constituted a big enough field for their activities, without their seeking to enter the fifteen states which are recognized as the bounds of our Assembly.

While we realize that we could have organized churches in New York City, and in other territory outside of our bounds, and could have built them up largely out of our own constituency that have moved there, just as the U. S. A. Church has done in Florida, we have always refused to do so. We have felt that it is a distinct disadvantage to cover too much territory. Not only is homogeneity lost and the sense of unity impaired by such a course, but the Church is removed to a much greater distance from its leaders, and it is impossible for them to know the Church and for the church to know them in anything like the intimate way that we regard as essential to the best results.

After watching the unsatisfactory character of the huge General Assembly of the U. S. A. Church, which can only be convened at tremendous expense because of the great distances involved, and after observing how they have felt obliged to set up a central Council which is entrusted with more and more power and which is removed from the direct control of the membership of the church, we have often felt thankful that ours is a regional church. We have always preferred to have our territory limited rather than to have our knowledge of our church leaders limited. We have felt it more important to know the Moderator of our General Assembly, the Secretaries of our Executive Committees, the heads of our educational institutions and the missionaries on our foreign fields, rather than to be known as a "National" Church.

Since the question of doctrine is not involved in the matter of our uniting with the United Presbyterian Church it seems to me that the most important question for us to consider is this one of policy. As I understand it the U. P. Church is especially strong in Pennsylvania and Ohio, but extends as far away as California and Washington. If we unite with them we will definitely give up our historic policy of confining ourselves to a well-defined and district territory. We will do towards the U. S. A. Church what we have always protested at their doing toward us, namely we shall invade their territory and compete with them in the same cities where they are working. (Of course this competition is going on today, but it is because of what they have done, and not because of what we have done. It is also much more limited than it would be after the proposed union.)

Of course there are some advantages in our ceasing to be a regional church. It would greatly increase the total membership of the church of which we are members, and so would make a more impressive showing. It would give us a more cosmo-

politan church, with a greater proportion of homogeneous elements, and a wider variety of problems with which to deal. It would of the principal objections that we have with the U. S. A. Church, namely, working in a different territory from that which is big enough and needy enough to give us the best use of our energies.

The matter of Foreign Mission work be considered. Since the United Presbyterian Church has confined itself to the two mission fields of India and China, and since we are now confined to the six mission fields of Mexico, Brazil, China, Korea, and Japan, it would give our church a widened missionary obligation it would be regarded as an advantage, to bring us into contact with lands of which we know little, and might result in an increase of vision. By others it will be regarded as a disadvantage, since we have patently failed to give people to any real understanding of the problems of the six fields which we now have. This education would be made just that difficult by the scattering of our interest.

In conclusion, it would seem that the uniting with the United Presbyterian Church be settled largely in connection with the question of whether or not it is better for our church to have a policy of concentration, or a policy of scattering our interests and endeavors. Henderson, N. C.

THE SUNDAY RADIO**Has a Christian Done His Religious Duty If He Listens to a Sermon Over the Radio?**

Dr. Charles E. Jefferson, pastor of Broad Street Church, New York, answers this question.

Dr. Jefferson says:

No. To the aged and infirm and to all who are disabled by disease or by duty the radio is a precious gift from God. Everyone rejoices in the new privilege which it offers to a vast company of the unfortunate who have hitherto been deprived of the uplift and inspiration of public worship. But to many others the radio is a seductive temptation and may prove to be a blighting influence. No man or woman of able body can substitute the radio for attendance on public worship without spiritual loss. To hold aloof from the radio is to lose some of the richest blessings which the Lord has to give. Public worship is something more than listening to hymns and prayers and sermons. It is a communion with our fellow Christians. We commune with God but with men.

Everyone has an immense stock of selfishness. The heart and the radio is ministering to the ungodly and to the human nature. Many persons are incorrigible on Sunday mornings. They have not grit enough to prepare themselves for a church service. They have a chance to hear a sermon while lying in bed, and they will snap up the opportunity with alacrity. It is as well as a lazy thing to do. It cuts one off from the companionship of his fellowmen. We hearten ourselves by meeting together. We can encourage by the face of one another's faces. We are comforted by the presence of our friends at the close of the church service. We learn by singing and praying together what we cannot learn by the family of God. "Blessed be the man who means little to a torpid slacker who is content with a few religious ideas from the radio, utterly indifferent to the spiritual needs of his brethren. To curl up in a chair and listen to a sermon, isolated from a man beings, is no doubt comfortable but it is unworthy.

A Christian owes it to the community to be on the streets on Sunday morning toward the home. Every face turned churchward Sunday morning impresses on the life of the town. If no one were to do this and everyone glued his ear to the radio, public worship would vanish and spiritual Christianity would fade away. Religion is a social thing and it cannot be maintained in its true form if it is impossible for it to survive in a community. "Forsake not the assembly yourselves together" is an old exhortation which generations will do well to heed.

Not only does the radio break down the joy of worship, but it undermines the sense of personal responsibility. A man stretched on a lounge in his drinking in a sermon may, of course, send in his contribution to the church as his share toward the expense of service, but he is not likely to do it. The major part of the sermon tasters over the radio get their religion for nothing. The radio dispenses sermons free, and it banishes the contribution box. Every shirker free to escape the financial appeal of the church is always making. In a way it converts the church to parasites and beggars. What is a man but if he visits church after church on the air, not giving a cent for anything he receives? If it is more to give than to receive, then the radio fans are the most fortunate.

But it is not financial obligations alone that are evaded. All responsibility of every sort for the maintenance of religious ordinances is shaken off and nobler temper are left to shoulder the full weight of responsibility which should be shared by all. Thus becomes a subtle and deadly temptation, the most mischievous and paralyzing which have ever befallen our generation. It is making havoc of the spirit of multitudes and what final effect it will have on the church it is too early yet to predict. The radio is a new toy and the novelty of it gives it an irresistible power. It is fun just now to loll in a rocking-chair taking the trouble to put on a collar and tie, and what the preacher has to say, but the charm of it wears out after a season and many may again turn to the good old-fashioned and sensible custom of church"—The Congregationalist.

DEPARTMENT OF SYNOD'S WORK

CONDUCTED UNDER THE AUSPICES OF THE COMMITTEE OF TWENTY-SEVEN APPOINTED BY SYNOD TO PROMOTE ITS ACTIVITIES

A. D. P. GILMOUR, D.D., *General Chairman*
Wilmington, N. C.

Synod of North Carolina

REV. E. E. GILLESPIE, D.D. *Executive Secretary*
P. O. Box 1124. Greensboro, N. C.

PERCENTAGES FOR BENEVOLENCES

Applying to N. C. Synod's Benevolences
The confusion seems to be in the minds of a large number of persons relative to the percentages of our benevolences for the coming year, 1929-30. There has been a change made in the old percentages of the Assembly as follows:

Missions	55 %
Home Missions	27 %
Education and Ministerial	12½ %
School Extension and Publication	3½ %
Training School	1 %

The Assembly took 2 per cent from Foreign Missions to Assemble's Home Missions 1 per cent, and to Christian Education and Ministerial 1 per cent; so, the changes are in 3 per cent, Assembly's Home Missions 28 per cent, Assembly's Home Missions 28 per cent, and Christian Education 13.1-2 per cent, instead of 12.5 per cent.

The Assembly's Budget of \$540,000, the local budget of Synod of \$360,000.00, as our Synodical Budget, including the percentages are given below, along with that each percentage will call for, respectively.

Adopted by Synod
Benevolent Askings of the Synod, ministerial Home Missions, for the Church, be \$900,000, and that this amount be divided between the Assembly's and local causes on a 40-60 per cent or \$540,000 and \$360,000.

The Budget of \$900,000 be distributed among as follows:

Missions	31.8%	\$286,200
Home Mis.	16.8	151,200
Ed. & Min. R.	8.1	72,900
S. Work	2.1	18,900
Training School	.6	5,400
Unassigned	.6	5,400
Assembly	60. %	\$540,000
LOCAL:		
Home Mis.	10. %	\$ 90,000
Home	7.5	67,500
and Colleges	8.7	78,300
Co. Sem.	1.3	11,700
Home H. Mis.	12.5	112,500
Synodical	40. %	\$360,000
Total	100. %	\$900,000

E. E. Gillespie,
Secretary of Synod's Work Committee.
N. C.

NEEDED THE DENOMINATIONAL COLLEGE?

Rev. J. Keir Fraser

It is necessary at this late day to be told that the moral and religious nature of the present part of an ideal education. The conscience is as important parts of man's endowment; they constitute an integral part of the intellect; hence no system of education which fails to provide for their training during the plastic years of life can claim to be complete.

It ought not to be necessary to say that it is a truism. And yet the fact is that our day is probably more defective in

this respect than in any other. In the State schools, both higher and lower, little if any attention is given to the subject of moral and religious instruction. In many of the great universities under State management, and even in some of the colleges where the religious purpose is supposed to predominate, the students are treated practically as if they were nothing but intellect. Little attention is given to their morals and still less to their religious instruction. The consequence is that many of the young men in these institutions on graduating are scarcely more than educated heathen.

I am not talking at random here; I know from personal experience as well as from a wide observation whereof I speak. Nor am I blaming the colleges, which, under existing conditions are powerless to remedy matters. The teachers in these institutions are, I believe, as a general rule men of high character. Many of them are consistent members of Christian churches, and they are doing all they can to meet the defect. We gladly recognize the fact, too, that conditions are much better than they were several generations ago, when, we are told, scarcely a professed religious student could be found in the best colleges of the time. But the fact remains that our education today is suffering more from weakness on this side than on any other; and if it be true as we hear it hinted in certain quarters, that our church colleges are being tempted to sacrifice their denominational connection for increased endowments, the danger is growing greater instead of less.

I cannot help believing that some day when the meaning of religion is better understood than it is today, religious instruction will be given as a matter of course in all the state schools. If education is one of the chief functions of the state—as all leading educators agree that it is—and if education is radically incomplete without the careful training of the religious faculty, it is inevitable that the state for the sake of its own welfare will have to provide in some way for the elementary religious instruction of its youth. This does not mean that the real function of the Church will ever be encroached upon by the State; on the contrary it means that the separation of Church and State will grow more complete.

But religion on its practical side—the knowledge and fear of God, respect of His laws, the practical duties of the religious life enjoined by the Bible—this the State will have to provide for, or else go to pieces, because no civilized State can maintain itself and go on developing unless all its children are taught the ways of God. When that time comes the church college will be able to hand over the work of ordinary undergraduate instruction to the State, and she will be free to devote her time and funds to specific lines of religious training, such as ministerial, missionary, Sunday school, social service, Y. M. C. A., etc., and both Church and State will be gainers. The Moody Bible Institute, of Chicago, is a fairly good illustration of what I mean.

But this day, I fear, is a long way off, and meantime our salvation is in the denominational college as it now stands. In preparing the coming of the time when the State will be sufficiently Christian to be entrusted with the entire work of general education, the church college has a large field to occupy. She is, in fact, the chief agency which will bring it about, as she was originally the chief agency in the inauguration of general education. And when that time comes, as I have said, our church colleges will not close their doors; on the contrary they will be more important than ever, as they will become powerful centers of specific education along all lines of religious work.

In my judgment this is to be the ultimate outcome of the contest for supremacy—if such a thing exists—between the state college and the church college. Meantime the place the church college ought to fill in the estimation of every one who believes in the power of religion and in the final establishment of the Kingdom of Righteousness is clear. If she is to hold her own she must be as thoroughly equipped and maintain as high educational standards as the state college; and to enable her to do this the men and women of our churches whom God has blessed with material wealth must rally to her support. In doing this they may have the satisfaction of knowing that they are making an investment which, I believe, will count for more in the hastening of the Kingdom of God than any other investment they could make at the present time.

Only a small proportion of our candidates for the Christian ministry come from state schools. Ninety per cent., of the graduates of the church college who do not enter the ministry become active workers as laymen in the church. If, therefore, the church college were to close its doors tomorrow, humanly speaking, it looks as if the Church of Jesus Christ would be compelled to go out of business. These are alarming facts, but cold logic drives us to them. It looks to me as if the big question that is facing the church today is the church college. If the Church is to save herself as well as the State she must awaken to a new interest in this vital question.

Renfrew, Canada.

CHURCH CO-OPERATION AND UNION Assembly's Committee's Report

The Ad Interim Committee of Survey of the Presbyterian Church in the U. S. and the Department of Church Cooperation and Union of the Presbyterian Church in the U. S. A., in joint meeting assembled, unanimously agree

to report to their respective supreme judicatories as follows:

1. We would remind our respective General Assemblies that no new registration is needed to accomplish the ends sought by our joint conference.

2. We recommend that our respective General Assemblies call the attention of all of our Synods and Presbyteries to the Comity Rules and agreements already entered into by our respective General Assemblies, and enjoin them to act in the strictest accordance therewith. In particular we call attention to the following:

Adopted in 1911

(1.) Where Presbyteries or classes belonging to the General Assemblies or General Synods cover the same ground they are advised to endeavor, either as presbyteries or classes or through their committees, to agree, as brethren, to have the efforts of one church expended in certain fields and the efforts of the other churches expended in certain other fields, within their common bounds so as to prevent hurtful rivalry or antagonism.

(2.) Where there are weak churches, which standing each alone, cannot support a minister, but which can be grouped with other churches with some other assembly or synod so as to form one ministerial charge, the Presbyteries or classes having jurisdiction are advised to allow such churches to be grouped under a minister from either body, to whom their respective presbyteries or classes are willing to give them in charge, the contributions of such churches to the general benevolent funds to pass through the channel appointed by their respective assemblies or synods.

(3.) In towns of less than 5000 inhabitants, where any church is already at work, the others shall not enter without conference and agreement with the church occupying the field.

(4.) In a community where any one of the constituent churches has a church, and the community is not capable of supporting more than one church of the Reformed faith, the people of the community should be encouraged to connect themselves with the existing church, with the understanding that a fair exchange will be encouraged in other communities.

(5.) That the Supreme Judicatories of the several churches recommend their church members, when moving into new communities in which there are no congregations of their own church, to unite, for the time being, with some other Presbyterian or Reformed Church, if such there be.

Adopted in 1914

(6.) That the Synods are hereby directed to appoint three representatives to act with representatives of other Presbyterian and Reformed bodies in constituting a joint Advisory Committee of Comity for the purpose of effecting a fair exchange of churches, to discourage overlapping of home missions forces, to settle cases of friction, and promote other phases of cooperation in home missions work, the Joint Advisory Committee to report to each of the appointing synods.

(7.) That in any city of less than 100,000 where any Presbyterian or Reformed church is at work among foreign people, no other Presbyterian or Reformed church shall open a work for the same people in that city, until other cities and towns, where such work is needed have been occupied.

(8.) That in case of any denomination contemplating opening work for foreigners in such cities already occupied by one of the constituent churches of this council, the matter shall be referred to the Committees of Comity.

3. We recommend to our General Assemblies that they direct their respective Home Missionary Agencies to make immediately such a general survey as will reveal the various situations with which our respective churches should deal both in missionary and non-missionary territory.

4. We recommend that in missionary territory, our Home Mission Agencies shall, in cooperation with those of our synods and presbyteries involved, eliminate as rapidly as possible all duplication in expenditure of money or effort.

5. We recommend that in non-missionary territory, our synods and presbyteries be enjoined to take immediate and joint measures to end all local competition and friction where such exists.

6. We recommend that our Home Mission Agencies be direct to make joint reports to our General Assemblies, annually and in detail, as to the progress made to date in the accomplishment of the purposes above set forth.

J. Ross Stevenson, Chairman for the
Presbyterian Church, U. S. A.
Charles Haddon Nabers, Chairman for the
Presbyterian Church in the U. S.

PRESBYTERIAN ORPHANS' HOME OF THE SYNOD OF NORTH CAROLINA

Three years ago a custom started of holding the books open after the thirty-first of March, for belated receipts from the Church, and each year, this has meant more and more money in April applying on March, and less and less applying on the new Church year. The figures for these years are as follows: In 1926, we received in April applying on the new Church year, \$1,175.91; in 1927, we received \$585.70; in 1928, \$1,176.26.

It remains to be seen what we will receive this month, but at this writing we know that it is going to

SUNDAY SCHOOL

Rev. Ernest Trice Tompson, D.D.

Lesson for May 5

WHAT HILKIAH FOUND IN THE TEMPLE

II Chronicles 34:1-33

Our lessons for the last two weeks have been taken from the second Isaiah, a prophet who wrote during the period of Judah's exile. We go back this week to the reign of the good king Josiah, a hundred years or more before the exile. Hezekiah, whom the first Isaiah had so strongly influenced, was succeeded on the throne by Manasseh and Amon. Manasseh reigned 55 years in Jerusalem, and was by all odds the worst king that ever disgraced the throne of David. He rebuilt the heathen altars that Hezekiah had destroyed; he set up again the licentious worship of the Phoenician Baal; he introduced as an innovation from Babylon the worship of the sun and the moon and the stars; he carried on his idolatrous worship even in the temple that had been dedicated to the worship of Jehovah, the God of Israel. He burnt his own sons alive in order to win the favor of his pagan deities. Most of the people followed the lead of the court. Those who refused to do so were severely persecuted.

According to tradition Isaiah was one of the first of his victims. Amon, the son of Manasseh, started out to follow in his father's footsteps, but was killed after a short reign of just two years by his own servants. He was succeeded by his son, Josiah, who was at the time of his accession only eight years of age. We judge that Josiah's mother remained true to her ancestral faith, and brought her son up to know Jehovah, the God of Israel. At any rate when Josiah was 16 years old he began to seek after the God of David his father; and when he was 20 years old, probably just when he took over the throne for himself, he began the series of religious reforms with which we are concerned at the present time.

Stop here and read over II Chronicles 34:1-7. What was the first reform that Josiah set himself to carry out? Was this the logical place to begin? Why? How thoroughly was the work carried out? Why do you suppose Josiah scattered the ashes of the altars over the graves of the worshippers? Why did he burn the bones of the priests upon their altars? Read 34:8-13. What was Josiah's second reform? Was this the next logical step to take? In what spirit was the work carried out? Read 14-21. How did the Book come to be found? How could it have been lost? Why was Josiah so disturbed? Read 22-33. What action did the finding of the book lead to? Who was Huldah? What was her advice? What was the King's response? What was the significance of the Covenant? We come now to the discussion of the lesson.

I. The Reformation of the Worship—34:1-13

1. Idolatry destroyed 34:1-7. The reformation that Josiah carried out was in two parts. First of all he determined to destroy every trace of idolatry in the land, not only in the actual borders of Judah, but also in the territory that had formerly belonged to the kingdom of Israel, and that now since the captivity of the northern nation was partially dependent upon Judah. We note the thoroughness with which he went about the work. He was not satisfied merely to give the orders to his subordinates. He himself took charge of the campaign. The altars of the Baalim we read were broken down in his presence. Manasseh and Amon had erected a variety of shrines, but they all met the same fate. The high places were the hill tops covered over with heathen altars, high places being considered the most sacred. The Asherim (R.V.) groves (A.V.) were the clumps of trees held sacred to the heathen deities beneath whose shade the licentious practices common to so many of the Eastern cults were practised. Molten images were metallic images, fashioned by running melted metal into a mold. The graven or carved images consisted of plates of metal over a wooden frame or over a molten body, or else were images carved out of wood or stone. Baalim is a plural noun, the plural of Baal. The word means Lord, and when used in the plural applies to the local gods who were supposed to preside over the various localities, a

THE N. C. SYNOD'S ORPHANAGE

be very little.

This year is different from the other years. Owing to the fact that the Thanksgiving offering fell so much short of the average—some \$14,000—and that this is the year our big insurance bill comes due, some \$8,000. We ended our Church year \$22,000.00 behind and for this reason, we have not been able to pay up our obligations at the banks, although we have cleared up most of our obligations for materials. It means then, that in this month of April, we have no money and no credit, when it comes to borrowing money, for we have been unable to repay our loans so far.

The pay roll at the end of the April, over \$3,000.00, and that many other cash obligations that mature at this time, will have to be met out of receipts, if they are met at all.

The First Churches of Winston, Gastonia and Wilmington send us each month, one-twelfth of their quota, and this is a big help. If it is possible, we want this year, more of the Churches to adopt this plan, and in addition to that, the special collections taken in Sunday Schools and at Church to be emphasized. We really face a rather serious situation right now. We need cash by the end of this month, and we cannot go to the bank and borrow it, as we have been accustomed to do in the past.

With best wishes and thanks for your help.

Jos. B. Johnston, Manager.

Barium Springs, N. C., April 20.

field, or a town, or a mountain. The images that were on high above them are spoken of in the R.V. more accurately as sun images. The worship of the sun was one of the new features that had been introduced into the religious syncretism by Manasseh.

Josiah strewed the dust of the altars upon the graves of the worshippers as a symbolic act to indicate that the worship had been completely extirpated, it was as dead as the worshippers themselves. He exhumed and then burned the bones of the priests upon the altars to defile the place where the sacrifices had been offered. People used to be a little superstitious about graveyards, especially after nightfall, and some still are. Ancient people used to be a little shy about plots of ground where bodies had been disposed of. Josiah wanted to make sure that these particular spots, regarded as sacred spots, would not attract worshippers in the future. We gather from verse 8 that this work of purgation did not take place in a day. It seems that six years went by before Josiah felt that the land was really free from the curse of idolatry. No thorough reform of this sort can be carried out in a moment, not even "prohibition."

2. The Temple Repaired. In the 18th year of his reign, the 26th year of his life Josiah felt that he was ready to take the second step in his great reform. It was not enough to destroy the idols in the land. The people must be won back to the worship of Jehovah. During the long reign of Manasseh the temple had fallen into disrepair. And though it had been open for worship since Josiah came to the throne yet it had never been overhauled or put into the shape that would insure its best use. The mention of the workmen in vs. 10 and 11, and of the work which they found it necessary to do shows how the very fabric of the building had decayed. Josiah was thorough here as before. He entrusted the repairs of the temple to three state officials, Shaphan, the Secretary, Maaseiah, the Mayor of Jerusalem, and Joah the Recorder. He appealed to the people for support, and the money which the Levites collected was turned over by the Commission to Hilkiah the High Priest. The writer of the account thinks it worthy of note that the men in actual charge of the work performed their tasks faithfully.

II. The Discovery of the Book—34:14-28

While the workmen were at work on the temple Hilkiah the High Priest discovered a copy of the Book of the law of Jehovah given by Moses. Scholars are pretty well agreed that this book was the Book of Deuteronomy. It seems rather strange to us at first that such a book could ever have been lost. But then we remember that there were no printing presses in those days; there were few books, and not many copies of those. Deuteronomy had been preserved no doubt by the priests, but there is little likelihood that was ever found in the homes of the people. And then came the long apostasy beginning with Manasseh lasting in all for about 70 years. The persecution in II Kings 21:16 probably included the destruction of the law books. One copy however was hidden away in the temple, probably by some martyr or persecuted prophet. And it was this copy that Hilkiah had accidentally stumbled upon. Hilkiah gave the book to Shaphan the King's secretary. He carried it at once to the king, but seemingly did not think it was so important, because he did not mention it until he had first given a complete account of the work and the finances involved. Then he remarked rather casually, "Hilkiah the priest hath delivered me a book." The king bade him read, and he proceeded to do so. The book as a whole, or some part of it, probably Dt. 28-29, describing the penalties attached to irregularities of worship, filled the king with grief and fear. Impulsively, as Orientals were accustomed to do in times of great emotional stress, he tore his garments asunder. He realized that something must be done at once. So he appointed a commission to seek prophetic guidance as to the possibility of escape from the divine anger which he felt to be impending over the erring nation. This commission sought out Huldah, evidently a prophetess of note in the nation. Jeremiah, one of the greatest of the prophets had begun his ministry by this time, but evidently he was not so well known at this time as Huldah. Josiah seemed to feel that God could speak through a woman just as well as through a man. Huldah replied in effect that God's judgment could not be averted from the nation, idolatry had sunk too far into the national life (and as a matter of fact Josiah's reform was only a temporary one; the people remained idolatrous in heart, and went back to their old gods as soon as a new king came upon the throne). Josiah however who had returned to Jehovah, and had humbled himself before Him, should not see the evil days that were coming upon the nation; he would go down to his grave in peace. Huldah's prophecy we may note was only partially correct. Josiah met a violent death (35:23-24), but it was true that the divine judgment was delayed till after his day.

III. The Renewal of the Covenant—34:29-33

When Moses led the Children of Israel out of Egypt he took them straight to Mt. Sinai in the southern tip of the Arabian peninsula. There it was that God entered into his first covenant with the nation. He said to them through Moses: "Now therefore if ye will obey my voice indeed and keep my covenant then ye shall be mine own possession from among all peoples; for all the earth is mine; and ye shall be unto me a kingdom of priests and a holy nation." The people had agreed to the terms of this covenant, and it had been solemnly sealed and ratified. The Covenant was renewed as recorded in the Book of Deuteronomy by Moses and the people just before they passed over into the Promised Land. It was renewed again by Joshua after he had settled the people in the promised land, and just before he passed on to his reward (Joshua 24:25). It was only natural therefore that when Josiah read again the Book of the Covenant, and thought of the 70 year apostasy he should have desired once again to renew the covenant. Accordingly he called together all the people in the land, both the small and the great. He read to them the words of the Covenant as they are recorded in Deuteronomy—especially we may suppose chapter 28. Then he stood in his place and pledged himself publicly to walk after Jehovah and to keep his commandments. The people then stood after him, and

took the same vow for themselves. And for thirteen years, so long as Josiah lived they were true to Jehovah.

Questions That Come to Us

1. The first step that Josiah took was a personal one. When he was 16 years old he began to seek the face of his God. We presume that all who ponder these words already taken that step. We began to seek the face of our God years ago perhaps. Have we continued that search? We are to find God in all of His fullness we must continue to seek Him day after day, year after year. Our knowledge of Him must grow as our other knowledge grows. Is that true of us? And as we learn more of His will for our lives in increasing measure we are led into fuller service for him as Josiah was. Is that true of us?

2. Josiah's second step was to destroy the idols in the land. The idols were God's rivals for the affection of the people. We do not have molten images and images. But God still has rivals. What would be the greatest rivals that God faces in our world today? What are the greatest rivals that he faces as far as we are concerned? Does popularity ever become an idol? Has a young girl made popularity her idol? Does she outrages her conscience to keep the favor of young men on whom she feels herself dependent? Does pleasure ever become an idol? Does a young man made pleasure his idol when he indulges in recreations that destroy his love for spiritual things? Does the desire for profits ever become an idol? Does a man deliberately unload some worthless stock unsuspecting public has he made Mammon his god? How can we smash the idols that infest our world? How do we turn the nation away from God?

3. Josiah's third step was to repair the temple. The people probably thought it was a waste of money to do so. How old would do for a long time yet. Should we build beautiful churches? How can we justify the expenditure? Does your own church need to be beautified, rebuilt?

4. Josiah's fourth step was to acquaint himself with the people with the Book. At first glance, it might seem that we do not need this lesson with its emphasis on the lost book. There never was a time when the Bible was so widely distributed. But are people really acquainted with the book? Every test that has ever been made indicates that our young people, even those who attend Christian homes, do not really know the Bible. Servative judges have estimated that two-thirds of the members of the churches do not look at their Bibles more than once a month. The Bible is available, but thousands, millions of people have never discovered its value. What does the Bible mean to us? How do we read it? How well do we know it? How do we learn to know it, and to love it? The church has its duty, and certainly the Sunday School has its duty, and certainly the Sunday School has its duty, and doesn't teach its members how to use the Bible, doesn't teach its members how to enjoy the Bible, doesn't teach its members how to use the Bible, doesn't teach its members how to enjoy the Bible. Perhaps it will be worth the entire effort to discuss in your class this one point.

5. Josiah's fifth step was to solemnly covenant with Jehovah, and to keep His commandments. What value did this public covenant have? Why did Josiah take his vow in secret? Why should any man stand up before the people and promise to walk after Jesus Christ, and to keep His commandments? Is there any value in such a covenant? Is it a covenant that we should take? Is it a covenant that we should renew?

TRUE SPIRIT OF CHRISTIAN WAR

God never intended for the world to be ruled by Jesus Christ by people who hold the attitude of the ordinary church member. It can never be by those who imagine that their whole Christianity lies in attending the worship and giving due attention to the collection plate, any more than the war for the defense of the country can be won by citizens going to the polls to vote and pay taxes.

Something more than mere recognition of the church is necessary. There must be some statesmanlike understanding of the world-wide movement of the Kingdom of God, plus a soldier-like determination of personal endeavor to the campaign.

The war for righteousness in this world is the issue is in the balance. Some must stand front and some must fall in the conflict. There is utterly useless unless there is the war spirit in the hearts of those who are left at home. Prayer and heart consecration must be provided; the sinews of war must be provided; even though the home people go hunting for interest in what is happening on the world stage, the must evince a care for the outcome of the movement for God. Not until the church has some such attitude as this will the world be conquered by the army of the Lord. Church members who are merely ordinary will not affect the issue very much.—Exchange.

DR. PEAKE'S HYMN

Addressing ministers and some fellow-workers, Dr. A. S. Peake, President of the Primitive Methodist Conference, said he liked to close a Sunday service with a hymn about heaven. "We know much about heaven," he added, "and I would like to leave the people home with high idealism, to leave immortality out of your preaching, for it makes all the difference to a man who believes this life is all or only a prelude."

"Some day you will read in the papers that Moody, of East Northfield, is dead. Do a word of it! At that moment I shall be more than I am now. . . . That which is born may die. That which is born of the Spirit is forever."—D. L. Moody.

WOMANS AUXILIARY

- Woman's Auxiliary, Presbyterian Church, U. S.
277 Field Bldg., Saint, Louis, Missouri.
- SYNDICAL PRESIDENTS OF THE WOMAN'S AUXILIARY**
- Mrs. J. F. Hooper, 610 Mabry St., Selma, Ala.
 - Mrs. F. B. Kegley, Wytheville, Va.
 - Mrs. Walter Wilson, Arkadelphia, Ark.
 - W. G. Thompson, Jr., 3215 Obispo St., Palma Tampa, Fla.
 - E. G. Abott, 1315 Eberhart Ave., Columbus, Ga.
 - Mrs. H. P. Cooper, Lebanon, Ky.
 - Mrs. Charles L. Bodin, Box 79, M. R. A., Lake Louisiana.
 - Mrs. J. S. Hicks, Holly Springs, Miss.
 - Mrs. Walter Craven, 223 Frances St., Excelsior Mo.
 - Mrs. G. V. Patterson, Gastonia, N. C.
 - Mrs. L. Fountain, care O. P. C., Durant, Okla.
 - Mrs. W. O. Brownlee, Due West, S. C.
 - Mrs. Ross Woods, R. D. No. 4, Lewisburg, Tenn.
 - J. W. Culver, Texas Military Academy, San Antonio, Texas.
 - Mrs. C. R. Vaughan, 319 Mountain Ave., Roanoke, Va.
 - Mrs. J. McD. Lacy, Elkins, W. Va.

THE REVOLUTION IN MEXICO AT THE BIRTHDAY OBJECTIVES?

Following is a communication from our Mexican

have not heard that the zeal and enthusiasm of the members of our Church, and especially the Auxiliary for the Birthday Gift for a year, has in the least diminished on account of the rebellion here; still we can understand why this might be the case; and in the Progressive Program Committee this year we wish to use to write to you that we might be better prepared for the present situation here, and the Mission feels about it.

in Mexico has not abated in the least. In fact it grows stronger. The revolution is not from our field and has only hindered there and has not changed any general policy.

The revolution was breaking out the Methodist Church held their annual conference. The same from five or six different states and no way away on account of it. It has not even any Church here to, in the least, change action that had been formed. If interrupted they have been very temporary.

like to add that not only was the Methodist undisturbed by the revolution which was first stages, but that our own Presbytery, just closed its annual session in Toluca, had no disturbance. Monterey was held by the for a few days at the beginning of the trouble, and evacuated the town and now that whole get again and trains are running from Mexico through to San Potosi, Saltillo and Monterey and next week, on April 10th the National Presbytery is to meet in Monterey. Through the period of revolution there has not been the least or the least necessity for the change of any policy.

course, the government is spending its energy and its money in putting down revolution success has been very marked, it has not lessened in carrying on their general policy both Education and Industrial Progress. On the 1st of the Secretary of Education—a member of the cabinet, addressed a group of fifty people in Mexico City studying the "Rural Education," and in his remarks he said—"the first thing you will divide up into seven groups going out on a nine months' campaign for rural

groups went. They have gone and are their work among the rural teachers—calling for an institute that will last one month. Meetings will be held throughout the whole different sections. And what is true of education is true of road building and other civic and enterprises. It has not occurred to the government to change its policies.

is this week announce the signal defeat of the revolutionary forces in the state of Chihuahua, and it seems to us that the backbone of the revolution is broken. We do not see how it can continue longer. It was an abortive effort on the part of the ambitious men, and we believe that the revolution is practically over. But should it continue to come, not a reason for allowing our zeal to wane, but a cause for redoubling our efforts and for emphasizing the condition of the situation should call for larger gifts.

Katherine C. Gray
W. A. Rose

RECORDING SECRETARIES!

S. Shawan has written a new leaflet on the subject of Recording Secretary in the local Auxiliary, and Synodical. All Recording Sec-

retaries should order this free leaflet on their duties At Once.

The Department of Women's Work
270-277 Field Building
St. Louis, Mo.

MEMORIAL SERVICE

A Memorial Service to be used in the local Auxiliary, Presbyterial, and Synodical has been prepared by Mrs. A. A. Walker, Charlotte, N. C. Order this free leaflet from

The Department of Woman's Work
270-277 Field Building
St. Louis, Mo.

PEE DEE, S. C., PRESBYTERIAL AUXILIARY

At this meeting held last week at Marion, S. C., the following women from the Hartsville Presbyterian Auxiliary attended: Mesdames T. E. and J. R. McAlpine, V. Tatum, Harry Frampton, Richard Cathcart, William Miller, Leslie McNair, and James Richardson. Mrs. T. E. McAlpine, President of the local Auxiliary and Mrs. Harry Frampton as the representative of same organization.

It will be of interest that two of these women were elected officers of the Pee Dee Presbyterial Auxiliary. Mrs. Richardson as Secretary of Home Missions.

For three years Mrs. Jas. Richardson served as Treasurer and Mrs. Brooks Sumner, also of Hartsville as Recording Secretary of this body. Mrs. T. E. McAlpine was an officer also for three years as Historian, giving up the work at this meeting. She now serves most ably as the President of the local Auxiliary.

Mrs. V. Tatum the Ex-President of the local organization is the retiring head and under her efficient leadership the Auxiliary has had wonderful growth in every way. It is most gratifying to know that at the fiscal closing of our Church year on March 31st that more than the budget had been pledged and paid by the local Auxiliary.

Mrs. M. S. McKinnon,
Publicity Chairman.

IMPORTANT!

Our Birthday month of May is nearly here and I know you are already planning to make our party a great success, but I want you to tell the members of your Auxiliary some reasons why we must bring an unusually generous gift this year for our two Schools in Mexico.

You know how great is the illiteracy of the Mexican girls—in some locations scarcely twenty percent of them can read. Now the Government is establishing schools in many places and they have trouble finding teachers for these new schools. They are very anxious to employ as teachers, girls who have been trained in our Mission Schools. They recognize the fine, moral character and literary fitness in these Christian girls. But we have had so little room in our schools they have not nearly enough girls to supply the demand.

Again, we should bring an especially generous gift this year because we are going to build two schools instead of one! Never before have we tried to build two school buildings with one Birthday gift. Let our slogan be "Double your Offering—Two for One"—that is, two schools for one offering, so this offering will have to be a generous one.

The schools at Zitacuaro and Chilpancingo have been so long hampered by lack of equipment they are looking forward eagerly to our gift. The missionaries there are praying earnestly that the offering will be sufficient for both of these schools which so sorely need it. Let's deny ourselves something for these fine girls and send its cost to aid them in getting a Christian education!

At your Auxiliary meeting do not collect your Birthday offering until after the program has been given. This is very important. Of course your treasurer will send the offering promptly to her Presbyterial treasurer as in former years.

The enclosed leaflets regarding the two schools, their plans and needs, might be read before the pageant since they form a background and add to the appeal. Please see that someone orders promptly all they will need. Send invitations to every woman in your congregation and others interested. Mexican flags and colors of red, green and white should be used profusely in your decorations.

Will you officers not cooperate in planning the greatest birthday celebration you have ever known? Do let's make this year's gift at least as large as the gift to Kwangju, Korea—\$56,000. The Mexican girl is our nearest neighbor. Let's help our schools to give them the living Christ.

Hallie P. Winsborough

KINGS MOUNTAIN PRESBYTERIAL AUXILIARY

The 22nd annual meeting of Kings Mountain Presbyterial will be held Tuesday and Wednesday, April 30-May 1st in the First Presbyterian Church, Rutherfordton, N. C. In addition to the regular business and routine reports there will be several interesting features including a Chalk Talk on Stewardship by Rev. Frank Rines; Foreign Missions—Brazil, by Mr. C. C. Knight; Bible Study, Mrs. Dale Stentz; "Acts"—Mrs. J. B. Spillman; Barium Springs, Mr. J. B. Johnston, Spiritualizing the Circle, Miss Anne Rankin; Colored Conference, Miss Margaret Rankin; Message of Synodical President, Mrs. G. W. Patterson; Music by Spindale Quartet.

Mrs. L. C. Nixon, Sec.

FAYETTEVILLE PRESBYTERIAL

The Fortieth Annual meeting of the Woman's Auxiliary of Fayetteville Presbytery was held Tuesday and Wednesday, April 9-10, at the First Church, Laurinburg. Tuesday morning the meeting convened with the devotional service by Mrs. W. M. McLeod. Mrs. M. J. McGuire made the address of welcome. The response was by Mrs. K. N. Page. Then followed the reports of the officers and committees.

At 12 o'clock the Rev. E. T. Thompson, professor of church history at Union Theological seminary, Richmond, Va., conducted a Bible study for 30 minutes. Then followed the report of the secretary of church literature, Mrs. J. H. Suttinfield.

The afternoon session was devoted to reports of delegates to the Synodical, the Auxiliary training school at Montreat, mission study classes by Mrs. E. B. Paisley, Richmond, Va., address by the Synodical president, Mrs. G. V. Patterson, reports of auxiliaries and district chairman. At 3:30 Dr. Thompson conducted another Bible study class.

The Tuesday evening session, a chorus class from Flora Macdonald College, added to the delight of the Auxiliary.

The outstanding feature Tuesday night was an address by Dr. E. B. Paisley, of the department of religious education at the Assembly's Training School, Richmond, Va., Doctor Paisley's theme was "Christian Religious Education."

Following Doctor Paisley's address, Mrs. Lauchlin McDonald, of Hope Mills, historian, conducted the anniversary program. Papers were read as follows: Account and minutes of the called meeting, Mrs. Katie Clark Robertson, Raleigh. The Two Years of Organization, Mrs. D. P. McEachin, Red Springs. The 23 Years of Growth and Endeavor, Miss Katie Fairley, Wilmington. The 15 Years of Achievement, Mrs. Z. A. Gibson, Faison.

At this point a huge birthday cake bearing 40 candles, was brought in by a committee of girls from the Laurinburg Church. They sang "Happy birthday to all." The cake was most beautiful in its decoration of sprays of pink roses.

Mrs. John G. Shaw, of Fayetteville, was asked by the program leader, Mrs. McLaughlin, to cut the cake. The president announced the normal meeting at an end and there followed a period of fellowship when all were invited to eat of the great birthday cake.

The second day session convened Wednesday at 9 a. m. Speakers on the program for Wednesday morning were, Mrs. W. M. McLeod, Mrs. A. S. Cromartie, Mrs. G. H. West, Mrs. Jas. A. Jones, Miss L. A. McLaurin, Miss Sare Williams, Mr. J. B. Johnston, of Barium Springs, Mrs. Charles Rankin, Rev. W. H. Stuart, D. D., Miss Julia Lake Skinner, Miss Louise Purcell, Mrs. Lacy C. Buie, Prof. C. C. Knight, and Dr. E. T. Thompson.

The final and closing session was held Wednesday afternoon. At 3:30 a communion service was conducted by Rev. Carl B. Craig, pastor of the Laurinburg Church, assisted by visiting ministers.

The officers of the Presbyterial, for the year 1928-29, were Mrs. K. N. Page, honorary president; Mrs. W. M. Fairley, president; Mrs. J. K. Page, vice president; Mrs. J. A. McGoogan, corresponding secretary; Mrs. G. B. Rowland, recording secretary; Miss Mary McLaughlin, treasurer; Mrs. Lauchlin McDonald, historian.

The total number of delegates registered to Wednesday morning was 305. Entertainment for all visitors and delegates was provided by the Auxiliary of the Laurinburg Church, of which Mrs. G. F. Avinger is president.

THE ELIZABETHTOWN AUXILIARY

The Woman's Auxiliary of the Elizabethtown Presbyterian Church held its first meeting of the new year, April 8th, with a good attendance. The following program was carried out; Opening Hymn; Lead Kindly Light; Scripture, Habakkuk, Chapter 11; Lord's Prayer repeated in concert; roll call by circles and reading of the minutes. The delegation to the meet of Wilmington Presbyterial held at Faison consisted of Mesdames Conrad Clark, D. L. Blue, Sam Cromartie, W. R. Whitted and Newton Robinson who is secretary of the Young People's Work in the Wilmington Presbyterial. These delegates gave interesting reports of the work done at that meeting.

The Auxiliary won the banner and also gold circle for the highest standard of excellence in the Wilmington Presbyterial. This is the second time the Elizabethtown Auxiliary has won the banner.

The Birthday celebration which is held in May was discussed and plans were mapped out for the program. There was also a discussion of a circle for the girls over the age of 18 and as there are so few they were asked to join with the ladies. A new committee was appointed to arrange to have flowers in the church for services. Pledge cards were distributed; signed and returned to the treasurer. The meeting closed with a chain of prayer.

The Auxiliary feels that it has closed a very successful year under the efficient leadership of Mrs. D. L. Blue as president.

The officers for 1929-30 are; Mesdames W. R. Whitted; Pres., David Johnson Treas. Mrs. K. V. Lyon resigned as Vice Pres. and Mrs. J. H. Clark was elected to take her place.

Mrs. W. D. Cross, Sec.

YOUNG PEOPLE'S DEPT.

Rev. W. Arnett Gamble, Pinetops, N. C.

EDITOR'S LOOKOUT

The "Trumpet Call Convention" of the North Carolina Christian Endeavor Union will be held at Montreat, June 26-29. Four days of inspiration and Christian fellowship are being planned by the state Endeavor officers, headed by Stokes S. Rawlins, president, Greensboro.

The Endeavor officials have been given the privilege of using the entire Assembly Grounds of the Southern Presbyterian Church. The usual denomination young people's conference will not be held this year, and advice has been given that the Montreat program for the summer will show the C. E. convention as part of the summer attractions.

Reduced railroad rates will be available for tickets purchased and used on June 24 or 25, tickets providing for return twenty days later. Registration fee for the convention is one dollar for senior society members, fifty cents for all others. The Alba Hotel will be used as convention headquarters. Rooms and meals for all delegates will be available here. The hotel rates will be \$2.25 per day for room without bath, \$2.75 for rooms with bath, two to a room.

Registration must be made in advance, being secured from Miss Gladys Routh, P. O. Box 1027, Greensboro, N. C. Special awards are offered for enrollments. To the first society enrolling its full active membership and pastor the State Union will present a beautiful banner during the convention, and special recognition will be given all societies doing this. The State Union will pay the transportation expense of the president or other representative of the district union registering the largest percentage of the district's goal.

The Presbytery of Albemarle, Synod of North Carolina, decided at its spring meeting to promote a week's conference for the young people of the Presbytery. The conference will be in charge of the Presbytery's committee on young people's work, and will be held a few weeks after the Davidson conference of June 11-18. The geographical location of this Presbytery tends to keep down the attendance at Davidson from this section, and it was felt that a meeting within the Presbyterial bounds was needed to supplement the synodical young people's conference. Thus this Presbytery takes its place with an increasing list of others.

YOUNG PEOPLE'S TOPIC

Sunday, May 5—Topic: "Leaders Who Carry the Light Across the Sea."—Ref.: Isa. 42:10; Acts 16:9, 10. Program Prepared by Foreign Mission Committee Nashville, Tenn.

The Motive Which Impels the Leaders Who Carry the Light Across the Sea

The leaders who carry the light feel a call to take the Gospel to far away lands. What constitutes this call? "The knowledge of a need and the consciousness of the ability to meet that need," has been given by someone as the definition of a call.

The Need—"There is no other name under Heaven given among men whereby we must be saved." Acts 4:12. In Africa, Brazil, Mexico, China, Japan, and Korea, the six countries in which we have missions, there are literally millions who have never even heard the name of Christ, which is the only name whereby men must be saved! Do these people really need Christ in their every day lives? They have their own religions, some of which have high ethical standards. Christianity differs from all other religions in that it not only shows people how to live, but gives them the power to live like Christ. But not all religions hold up high standards—many of them actually teach practices which are disgusting and wicked. (See reference leaflet, "Are the Non-Christian Religions Good Enough?" Free.)

The Methods Employed by the Leaders Who Carry the Light Across the Sea

How best to meet the great need has led to carefully thought out plans of work and division of the task into three great heads.

1. Medical Work.
2. Educational Work.
3. Evangelistic Work.

1. Medical Work. Of Christ's miracles, as recorded by Luke, we find 17 out of 20 are healing miracles. Christ was intensely interested in men's bodies and physical welfare and those who "Bear the Light" must be so interested, too. We have forty-seven medical missionaries in the foreign fields. This includes twenty-eight doctors and nineteen nurses, not counting the native workers.

See reference leaflets:

- (1) "The Medical Missionary's Job," free.
- (2) "Hospital Evangelism," free.

A resume of "Conscripts of Conscience," by Caroline Atwater Mason, would make an interesting addition to this program.

2. Educational Work—The old idea that education is just the acquiring of knowledge has changed and now we believe that true education is that which fits one to put most into and get most out of life. Christ said, "I am come that they might have life and that they might have it abundantly." Through educational work our missionaries are opening doors and leading the people with whom they work into the abundant life.

Health education is essential if they are to have the fullness of life which God intended. That they may acquire practical efficiency their curriculum should include in addition to reading, writing, arithmetic, geography, and history, industrial art and agriculture.

Of course, the type of education in each country must be adapted to the particular need of those people, and these needs vary as widely as the climate. The educational

work being done by our missionaries ranges from kindergarten through college and seminary. We have 929 Christian schools in which most of the students belong to the in-between class—primary, grammar, and high school grades. We have 138 missionaries who are doing educational work besides hundreds of native teachers. In all of these schools, the Bible is not only being taught as a text-book, but its principles are being lived by the teachers and are thus being forcibly impressed.

Read reference leaflets:

(1) "Evangelism Through Educational and Industrial Missions," free.

(2) "Five Days at McCallie School for Girls," free.

3. Evangelistic Work—This might be called the heart of all our mission work. Permeating the medical and educational work, its principal aim is to lead those healed and taught into a vital relation to Christ. When they Accept Him as their personal Saviour and Lord of their lives, He gives them the power to become like Him. Because the Light has been carried by the true Light Bearers, people all over the world are learning to say, "For me to live is Christ."

This evangelistic work is being carried on in various ways. We have 141 ministers—not very many among the thirty-six million who are looking to us for the Gospel—331 organized churches, and 1,316 Sunday Schools. In addition there are 1,414 outstations where regular services are held. The missionaries and native workers bring the light to many through their personal work as they visit in the homes, much of the most effective evangelistic work being done in this informal way through personal contacts.

Reference Leaflets:

(1) "A Tremendous Enterprise," free.

(2) "Brazilian Trophies of Grace," five cents.

Marvelous Results of Labors of Leaders Who Carry the Light Across the Sea

We have talked of why the Light Bearers went to other lands, and of how they carried on their work. Now let us see what the results are.

From all of our fields come stories of transformed lives. Mrs. Wray writes from Toluca, Mexico, where she and Mr. Wray are in charge of a Students' Home. "As we remember how these boys and girls came to us and then think of them now, it is like comparing a diamond to the dull piece of carbon from which it came. They have made splendid grades in school; they have learned to care for their bodies and they have learned how to get along with people. Recently thirty-one of them have been received into the church."

From Mr. Porter, in North Brazil, comes this message: "The outlook here is most encouraging. Wherever a preacher goes, eager congregations gather to hear the word of Life."

In Nagoya, we have our Golden Castle College for girls which is the next to the largest educational institution under the control of the Southern Presbyterian Church. In a nearby town, where a few years ago no one would rent property for the use by Christians, we now have a native Christian teacher, who besides teaching, often tells the Gospel message in Buddhist temples and through a Buddhist paper to which he contributes evangelistic sermons. Has the day of marvels ceased?

Reference Leaflets:

Africa—"The Call Drum," free.

Mexico—"Pedro and the Lost Goats," free.

Brazil—"Carmen of Brazil," free.

China—"A Life Hidden in Christ," three cents.

Japan—"A Japanese Story," free.

Korea—"Pak Wun Samie," five cents.

Our Responsibility

Each of us has a very definite responsibility toward the work of our Church across the sea, a responsibility which every true Christian must face.

First, we should learn about the need and the way in which our representatives are meeting that need. Then, and then only, can we pray intelligently for the work and workers. And as we learn and pray we will gladly give—thus having a share in establishing the Kingdom of Christ around the world. God will call some of us to go. Let us be sure that we are living so close to Him that we will hear the call and be ready to go when and where He leads us.

"Go ye therefore and make disciples of all nations—and lo, I am with you always."

All material suggested in this program can be secured from the Educational Department of the Executive Committee of Foreign Missions, Box 330, Nashville, Tenn.

JUNIOR C. E. TOPIC HELPS

Miss Hattie Mae Covington

Daily Verses

April 29—This is God's World, Rev. 4:11.

April 30—Wonders of the sea, Ps. 107:23-31.

May 1—Wonders of providence, Matt. 5:45.

May 2—Beauty of flowers, Matt. 6:28-30.

May 3—Beauty of the heavens, Ps. 19:1-6.

May 4—Lessons from animals, Prov. 6:6-11.

May 5—Topic: God's Beautiful, Wonderful World.
Ps. 135:6,7 (Consecration meeting).

The Service of Worship:

Piano Prelude.

Call to Worship:

O Lord, how manifest are Thy work; in wisdom hast thou made them all.

The earth is full of thy riches.

Response:

Holy, holy, Lord God Almighty,

All Thy works shall praise Thy name in earth and sky and sea;

Holy, holy, holy, merciful and mighty,

Perfect in power, in love and purity.—Amen.

Hymn: "For the Beauty of the Earth."

Scripture Lesson: Psalm 135:6,7.

Prayer:

O God, we thank Thee for everything,
For the sea and its waves, blue, green and gold,
always wonderful;

For the beach and the breakers and the spray
white foam on the rocks;

For the blue arch of Heaven; for the clouds in
white and gray and purple;

For the green of the grass; for the forests in their
beauty; for the wheat and corn and
barley.

We thank Thee for all Thou hast made and that
hast called it good.

For all the glory and beauty and wonder of the world,
We thank Thee that Thou hast placed us in it
to subdue all things to Thy glory.

And to use all things for the good of Thy Children.

(Adapted from the One Thousandth Psalm,
Everett Hale.)

Prayer Hymn: "Father We Thank Thee."

Offertory Service:

All the title of the land, whether of the sea
land or of the fruit of the tree, is the Lord's. It
unto the Lord.

Of all that Thou shalt give us, we will give
to Thee.

Response:

Of Thine own we offer,

Of Thy gifts we give,

Unto Thee, O Father,

In whose life all live.—Amen.

Hymn: "This Is My Father's World."

The Leader's Talk.

The Juniors Take Part.

The Superintendent's message.

Hymn: "God Is Everywhere." (Junior Carol
Benediction.)

God has created a beautiful world for us to
It is beautiful in the Autumn when the leaves
turn and in the Winter when everything is covered
snow and icicles are hanging from the trees. It is
ially beautiful in the Spring and Summer when the
are so blue, the grass so green, and the flowers
where. Most people like the Spring the best of
seasons. It makes us feel that we have much to
the Heavenly Father for.

As Spring approaches and the flowers appear
trees begin to look as they do in the picture,
by Corot, we feel like turning to our Heavenly
who made them all and saying, "For the beauty
earth and for the beauty of these Spring skies, our
we thank Thee." There are so many beautiful things
praise God for that it almost seems as if the
not words enough with which to express our praise.

My God, I thank Thee who hast made

The earth so bright;

So full of splendor and of joy,

Beauty and light;

So many glorious things are here,

Noble and right.

"And this our life exempt from public haunt
Finds tongues in trees, books in the running
Sermons in stones, and good in everything,
I would not change."

(From "As You Like It."—Shakespeare)

URGE CONTINUATION OF C. E.

The following resolutions were passed by a unanimous
rising vote of the delegates assembled at the
Annual State Christian Endeavor convention in
ville, S. C., April 7, 1929:

Resolved that:

(1) Whereas the Assembly's Committee in charge of
Young People's Work in the Southern Presbyterian
Church has requested an expression from all
Endeavor societies regarding the continuance of
satisfactory and agreeable relations with the
International Society of Christian Endeavor, we the
Annual Convention of the South Carolina C. E. Union,
including mostly young people of the Presbyteries,
go on record as unanimously and wholeheartedly
favoring a continuance of such relations;

(2) We go on record as approving the continued
inspirational, and helpful organization and program of
International Society of C. E., advocating Evangelism,
World Peace, and Christian Citizenship;

(3) We advise the committees of our Synodical
General Assembly of our action and ask that they please
seek the guidance of the Holy Spirit in considering
this important matter of our continuing our relations
with International Christian Endeavor;

(4) We urgently request that each Christian
society ask its Pastor to favor this action at the
meeting of Presbytery when it may be discussed.

(5) We recommend that some means be provided
whereby this matter may be at once placed before
not represented at this convention.

Rev. Claude McIntosh, C.

Rufus Madden,

Margaret Telford.

Bright as the sun as it shines o'er the sea,
Silent as dew drops over the lea,
Lovely as flowers just opened at dawn,
As sweet as the new-mown hay on the lawn,
This is the secret life whispers to me
As I lovingly rest in God's mystery.

Strong as the mountain that towers on the plain,
Loud as the thunder of storms passing by,
Swiftly as years go passing along,
While deep in my heart is a heavenly song,
This is the glory life whispers to me
As I journey along to eternity.

—Reformed Church

Men-of-the-Church

Presbyterian Church in the United States

J. E. PURCELL, D.D., Executive Secretary
HENRY GRADY BUILDING
ATLANTA, GEORGIA

JOHN L. FAIRLY, D.D., Wilmington, N. C.,
in Charge of Men-of-the-Church Department

MEETING OF SYNODICAL CHAIRMEN

Annual meeting of the Synodical Chairmen on New York, The Assembly's Sub-committee on Men's Work, the Field Workers Executive Secretary, was held in Atlanta, Ga., Henry Grady Hotel, April 3rd, and 4th. There were present fourteen Synodical Chairmen, three of the Sub-committee, two Field Workers Executive Secretaries. This meeting was considered the most important meeting of the Men-of-the-Church Work. Reports from the various Synods, the successes and failures of the year are discussed, and plans for pursuing are made.

The opening period was led by Rev. J. H. Hendrix, D., of Gastonia, N. C. His theme was "The Men-of-the-Church Work" and his talk gave the direction to the think-whole conference.

Dr. Purcell, Executive Secretary, in an introductory address, pointed out four outstanding features of the past year: 1. The functioning of the Synodical Committees. 2. The appropriation of funds for promoting Men's Work. 3. The growth of Men's Work in small churches of the South. 4. The progress of our program to all types of churches.

Dr. Hendrix, member of the Sub-committee on Men's Work, followed Dr. Purcell and emphasized the progress made in the work during the year. He spoke especially of the fine work of the field men, and of the splendid programs now in use.

The conference progressed it was noted that never present had that same fine spirit of cooperation. From one border of the church to the other were encouraging signs. This does not mean every church has been organized and that all are functioning efficiently, but it does mean every Synod has seen a practical demonstration of the plan and of its worth-whileness.

An interesting discussion concerned the Monthlies. Very gratifying statements were read from the denominations than our own. In many instances our church is doing pioneer work in promoting. Of such vital importance is the progressive work of the men that we feel that some of the suggestions of the conference would be of interest to our church generally.

Worship and dinner hour are indispensable in churches, while others are working successfully at this feature. Entertainment should be simple; i. e., instrumental, solos, quartettes. Anything having reasonable dignity which will lift the spirit of the meeting.

Reports Period. Reports from Group leaders should be a stimulus to work when they have something definite and worthwhile to report. Copies of the service program for the groups in the month should be type written and distributed clearly so that group leaders and men are able to do.

Worship Service originality should be used to make it attractive and impressive. It may be assigned to a group. Men should be trained to pray by themselves, numbered slips or designated members prevent awkward pauses and confusion.

Practical Program is now being used by 350 churches. Use as many men as seems best. Be firm and in a polite but firm manner speak to it. Use your own men as far as possible with occasional outside speakers at the Department Chairman should plan this well in advance and outline plan at Council meetings two weeks before general meeting. Material may be secured from church papers, Synodical Committees and Department of Men's Work.

Open Forum two or three men might be allowed to lead without delay. Careful guidance and adherence to time limit. The pastor should be brief, pointed, and suggestive. Pastor should attend all meetings but be careful not to talk too much.

Activities. The object is to put men to work on something definite and worthwhile. Some things may be done all through the year in connection with monthly programs occasionally. Much careful thought has been given to the Service Suggestions in the back of the Program booklet.

An interesting discussion was the promotion of Men's Work in the various Synods. Virginia, Texas and Carolina reported meetings of the Synodical Chairmen. At these meetings detailed plans were laid out and sent down to the Presbyterian or Southern Synod. More and more is the feeling that the success or the failure of the Men's Work rests, and will rest for some time, on the Synodical Chairmen. If the chairman will be enthused, he has the power and the ability to put the work across.

The general sentiment of the meeting that there should be complete accord between the Commission on Men's Work in the Presbytery and the

officers of the Men-of-the-Presbytery. In order to secure this it was suggested that the Presbyteries be organized with only three officers—President, Secretary and Treasurer—for a time at least—and that these three officers be invited to sit with the Presbyterial Committee when it makes out plans for the promotion of the work.

A third discussion was on the group and was led by Mr. L. A. Coulter. It was decided that, if possible, at least dependable men should be in each group. Possibly half of the men in each church are not in touch with the Church, Bible Class or Men-of-the-Church. There should be a new alignment of the men each year, which should be based upon a fair discussion of the interest and ability among the men.

A fourth discussion was on the council. This was led by Mr. F. L. Temple. The Council Meeting is vital in success of the Men-of-the-Church. Most important feature of Men's Work. This is a small group for instruction and council upon which rests the responsibility for the whole male membership of the church.

A member spoke of his council meetings when he has a supper, suggestions from Department Chairmen for work to be done, group leaders to hear the plans and make suggestions. If too much is proposed, the Council decides what shall be assigned to the group leaders for execution.

Rev. G. A. Wilson, for the Committee previously appointed, presented the following findings and recommendations, which were adopted and ordered forwarded to the Sub-Committee on Stewardship and Men's Work:

The Chairmen of Men's Work of the Synods met at the Henry Grady Hotel for a two days session, April 3rd and 4th. Fourteen of the sixteen white Synods were represented by their respective Chairmen. This meeting was a demonstration of the value of the Men-of-the-Church and of the very great and substantial progress made during the past year.

The reports of the Synods, without exception, showed at least a nucleus of men not only fully convinced of the practicability and wisdom of the Assembly's Plan, but determined to give of their time and effort to promote the work. Perhaps the outstanding development of the year is the building up of a working personnel within the Synods. The reports show a church-wide, vital and growing interest in Men's Work, and that the men of the church is a vital and increasing power in the life of our beloved church.

Dr. Purcell's years of hard, constructive work are bearing fruit. He is the right man in the right place. The discussions brought out many interesting and important facts. We mention particularly these: 1. Every Synod's Chairman heartily endorses and cordially recommends the use of the Monthly Programs prepared by the Committee. 2. There is an increased demand to the office for literature and other helps for instituting and developing local organizations, which indicates an enlarged interest. 3. The body was unanimously of the opinion that promotional work should be carried forward by the Synods and Presbyteries, which is being done more and more. 4. The value of Annual Presbyterial Group Meetings of men was clearly brought out. 5. It was deemed advisable for the Synod to hold delegated conferences, study of the work. 6. The field work done by Messrs. Naff and Coulter was shown to be invaluable by the testimony of these men from the Synods in which they have worked. 7. This body approves the action of the Assembly's Committee in asking an appropriation of at least \$20,000 and recommends that, if possible, this appropriation be increased to \$25,000.—Signed—G. A. Wilson, Jr., H. G. Bedinger, F. L. Temple, J. E. Potts.

One of the most delightful parts of the conference was a dinner given Wednesday evening with Dr. Purcell presiding. Besides the Chairmen, a number of the pastors and men from churches of Atlanta and environs were present. Rev. Wm. Anderson, D. D., of Dallas, Texas made a splendid talk on "Men and the Church." A number of interesting testimonies from men were heard on what the Men's Work has meant to them personally.

DR. CHESTER'S BOOK, "BEHIND THE SCENES"

As usual Dr. Chester has told in a charming way the story. It is that of our Foreign Work, with which no one is so familiar as he. Coming to the Secretaryship at a time when things were critical, and when it was needed that a man of exceptional gifts should take the helm—he fully justified his selection, and "made his calling and election sure," by an administration of marked efficiency.

A Secretary, of another church board, once said to the writer, concerning the complications of the great work, "When we want information on matters involving the history of Foreign Missions we call on Chester."

His little book gives an inner view of the difficulties of our great work, and how well they are met by our Executive Committee, and should stimulate absolute confidence in our administration.

Also it reveals the depth of devotion of our home management as well as that of our on-the-field representatives.

Written in his usual clear and trenchant style, the book brings the whole church under obligations to a servant whose long service marks him among our executives. BE SURE TO READ IT.

"Behind the Scenes" is a valuable contribution to present day missionary literature. It is unique in that it depicts the work from the inside, and acquaints the reader, not only with the development of the work of foreign missions in a great denomination during the past sixty-five years, but it also introduces him

to many of the perplexing administrative problems which confront the officials of this divinely imposed task.

The author speaks out of a sane administrative experience of thirty-five years, and he writes with sympathetic understanding and from first hand knowledge of the men who shaped policies, and the events which formed this interesting history. It is a book which will appeal to everyone—pastor and layman alike—who is interested in the greatest work of the Southern Presbyterian Church, and in the establishment of the Kingdom of God on earth.

Dr. Chas. E. Diehl.

Behind the Scenes: An Administrative History of Southern Presbyterian Foreign Missions, by Samuel H. Chester. Presbyterian Committee of Publication, Richmond, Va., p.p. 145. Dr. Chester has been intimately connected with our Foreign Mission work since 1893. No one is better qualified than he to write the history of its administrative development. He describes here the principles which have been developed, the problems which have been encountered, the important decisions which have been made from the beginning down to the present. We feel that everyone who is interested in the history of our Church will want to read this book, and will be repaid for doing so. But the book is more than history, it is a story that has points of interest and instruction for every member of the Southern Presbyterian Church. For one thing the author has the gifts of writing—no one would have imagined that an administrative history of Southern Presbyterian missions could have been told so entertainingly. Then in addition Dr. Chester writes of the past in such a way that it throws light on the future. As we read his book, bearing witness on almost every page of the author's own fine Christian character and reflecting his vision, it seems to us that his words are those of an "elder statesman" in the Kingdom of God, words which the church should ponder, and from which it may drink wisdom for the days that are ahead. Most of the material of this book was first delivered in a series of lectures at Austin Theological Seminary. We are indebted to this institution for furnishing an occasion for the writing of this valuable addition to the literature of the Southern Presbyterian Church.

Ernest Trice Thompson.

OBITUARIES

MISS MARY CATHERINE BRIDGES

She was born in Richmond, Virginia, March 6, 1836, the daughter of James R. and Mary Dandridge, Bridges. At the age of 22, she was left the head of the house, both parents having died, leaving in her charge seven brothers and sisters younger than she.

From that day she laid her life out in an unselfish service rarely equaled. It was always, not what I desire, but what is best for these children! And it could not have been truer of any mother, that "her children rise up and call her blessed."

Miss Bridges, as may be seen from what is said above, was a character of unusual strength. Her judgment was strong, and when made up was, not easily reversed. Her Christian walk was measured by the teaching of the Bible and it was final to her, admitting of no debate. She had a reason for the hope that was in her, and never hesitated about giving it. Her will was little less than imperial. She was not given to receding from any course or purpose determined upon. Nothing less could have brought her safe through the many trying experiences of an almost century life. What a blessing it would be to this forward generation if her like were multiplied!

Her latest years were spent in great frailty of body, and often suffering much. But through it all she manifested that vigor of mind and soul which had so marked all her years. During her illness, incident to the end, she suffered little, but wanted to go home. "The captive Exile hasteneth to be loosed." In hours of death she laid her soul and her all in the hands of Him, whom she had honored for over 80 years, and we laid her body in the dust, waiting that blessed hope—the coming of the Lord.

After a life marked by faithfulness and toil, she fell asleep March 7, 1929—a day after she had reached her 93rd birthday. Eighty years of activity in the church all of which were given to unselfish work, and faithful testimony. Her body rests in beautiful Elmwood, Birmingham, along side that of a sister who knew and felt her tender care. Her brother, Dr. J. R. Bridges of the Standard was present at the funeral, realizing how great was his loss and how rich her gain. Such a life needs little said about it—it speaks for itself.

"Needs there the praise of the love-written record,
The name and the epitaph graved on the stone?
The things we have lived for, let them be our story,
We ourselves but remembered by what we have done."

Not myself, but the truth that in life I have spoken,
Not myself, but the seed that in life I have sown,
Shall pass on to ages—all about me forgotten,
Save the truth I have spoken, the things I have done."

"She hath done what she could", was our Lord's highest encomium, and this may of truth be said of Miss Bridges.

Birmingham, Ala.

William Ray Dobyns.

CHURCH NEWS

UNIFORM PRAYER MEETING TOPICS IN TEXAS

From April 1st through December the churches of Central Texas Presbytery are asked to use the same topics for the mid-week service. Rev. T. P. Kidd is sending out these topics, at the suggestion of Dr. C. T. Caldwell, Chairman of Synod's Sub-Committee on Prayer. The attendance records of all participating churches will be compared at the end of each month.

CHILDREN'S DAY MATERIAL

The Educational Department of the Foreign Missions Committee has prepared attractive material for the Children's Day Program, which all superintendents and teachers should send for at once, and begin to prepare for the day the children all love so well.

Order cards have been sent officers of the schools, and suggestions as to how best to put on the programs for the main school, the Juniors and the Beginners. Fill out these cards get the programs, the mite boxes and envelopes, and get the school readiness for the day and its special exercises.

Other material ought also to be used, such as maps, flags, charts, and pictures.

All this list may be obtained by writing Mr. E. D. Grant, Nashville, Tenn. Box 330.

NORTH CAROLINA

The Second Presbyterian Church; Burlington—Beginning March 17th, and closing Easter Sunday a revival was held in this church, simultaneously with all other churches in the city. Rev. W. Redd Turner, of Greensboro, N. C. conducted the services, bringing to his hearers clear-cut and searching Gospel messages. Miss Anna Kimball, of Springfield, Ky. conducted the singing and added much to the spiritual atmosphere of the services. Eleven new members were received into the church on Profession of Faith, and by letter.

Piedmont Presbyterian Church; Burlington—This church recently enjoyed a spiritual revival which began March 17th, and closed on Easter Sunday morning. Rev. Ora. C. Huston, the pastor, brought the message each night in most powerful and heart-searching manner. Mr. J. H. Randolph, of Belmont conducted the singing. An unusual feature of the music during the meeting was the singing of gospel songs each night by a group of ten men of the Church.

Eighteen new members were taken in the church on Easter Sunday morning, on Profession of Faith, and by letter. A beautiful and impressive service for the reception of new members was held at the close of the morning worship hour. Following up work after the revival added ten more new members to the list, making a total of 28 new members being taken in since the first of the year.

All services of the Church are well attended, and interest is growing daily in the upbuilding of the church.

Frances Browning, Pastor's Assistant.

Maxton—The following report handed to papers for publication shows that total contributions by members of the Maxton Church for the past year amounts to nearly \$14,000. The report, which follows, is a copy of the report made to the Presbytery which meets at Red Springs next Tuesday and Wednesday and Thursday, April 23-25.

Elders 8, deacons 9, added on confession 2, certificates 14, whole number of communicants 361, infant baptisms, 1; total Sunday School enrollment, 245.

Contributions for the year ending March 31, 1929, as follows: Foreign missions \$899; Assembly's home missions \$507; Christian Education and Ministerial Relief \$273; Religious Education \$106; Assembly's Training School for Lay Workers \$15; Bible Cause \$16; Synod's Home Missions \$251; Orphans' Home \$834; Educational Institutions, \$6,738; Presbytery's Home Missions \$313, making a total of all contributions of \$9,952. Pastor's salary \$2,400; Current expenses \$1,303; total Local Church Work \$3,703; miscellaneous contributions \$241, making a grand total of all contributions of \$13,896.

The value of the church property is estimated at \$25,000 and the manse property at \$10,000.

The total subscribed, so far for the current year is as follows: For current expenses \$2,547 by 112 persons, and for benevolence \$1,946 by 92 persons. In addition to this the Woman's Auxiliary gives \$600, the Sunday school \$200 and the Young People's Societies \$25, making a total subscription of \$2,771 for benevolence.

First Presbyterian Church; Thomasville—The report covering the Church Year April 1, 1928 to March 31, 1929 represents in many respects the best year's work in the history of this Church. Gifts to Benevolent Causes were three hundred and forty nine dollars as against two hundred and thirty-eight dollars to Benevolent Causes during the previous year. Total contributions to all purposes were two thousand and four hundred and ninety dollars. Of this amount, two hundred and forty three dollars were contributed through the Woman's Auxiliary, four hundred and sixty five dollars through the Sabbath School, and one thousand seven hundred and eighty two dollars through the Church Treasurer. Twenty eight members were added to the Church roll during the year,

and two were dismissed by letter. This brings the resident Church membership to one hundred and four. The total Sabbath School enrollment is now one hundred and forty four. The report when compared with the figures of previous years, shows that the Church has had a remarkable growth in all phases of its work. The Sabbath School enrollment one year ago was one hundred and fifteen. Three years ago it was only sixty seven. The Church membership three years ago was sixty two. Total contributions three years ago were one thousand and forty five dollars.

J. K. Fleming, Pastor.

Winston-Salem Presbytery met in the Reynolda Presbyterian Church, April 9, 1929. The opening sermon was preached by Rev. J. R. McGregor. There were sixteen ministers and thirteen elders present. Elder C. M. Norfleet was elected moderator, and Rev. R. H. Stone, temporary clerk.

Rev. W. G. Baker was received from Norfolk Presbytery. Mr. Baker has charge of the Young People's Work in the First Church of Winston-Salem.

Mr. J. P. Layton Jr., was ordained as an evangelist. Mr. Layton has charge of Elkin, Wilkesboro and Yadkinville churches.

Presbytery disapproved the proposed Amendment to the Book of Church Order.

The following commissioners to the General Assembly were elected.

Rev. John D. Smith, Pilot Mountain, principal, with Rev. J. R. McGregor, Lexington, alternate.

Elder R. W. Gorrell, Winston-Salem, principal, with T. G. Voss, Winston-Salem, alternate.

Lansing was selected as place for next stated meeting.

E. P. Bradley, S. C.

SOUTH CAROLINA

Spartanburg First — The Sacrament of the Lord's Supper was observed by a large congregation on April 14th, and thirty-three new members received since the January communion were publicly welcomed.

Concord Presbytery, Statesville — Met in First Church Statesville, April 16. This was perhaps the largest attendance in the history of the Presbytery. There were 40 Ministers and 45 Elders enrolled.

Opening sermon: Rev. H. M. Moffatt, moderator; Rev. W. P. Robertson, Permanent Clerk and Rev. T. H. Daffin, Temporary Clerk. Dismissed: Rev. Hugh Smith to the Presbytery of Osbourne, U. S. A. Candidate M. G. Lyerly to the Presbytery of Albemarle.

Donald R. Bandom and Thurman E. Barrier were received as candidates for the Ministry.

Principals—Rev. R. S. Arrowood, Concord, Rev. J. C. Rowan D. D. Concord, Rev. C. E. Raynal D. D. Statesville, Prof. A. Currie, Davidson, Mr. W. L. Steele, R. No. 1. Cleveland, Mr. J. M. W. White Harrisburg.

Alternates—Rev. J. H. Carter, Taylorsville, Rev. M. E. Hansel, Concord, Rev. J. E. Guthrie, R. No. 2. China Grove, Mr. J. S. Moore R. No. 1. Cleveland, Mr. C. T. Allison R. No. 1. Concord, Mr. M. C. Dayvault, Concord.

Regroupings suggested by the Home Mission Committee were adopted as follows; 1. Bethany, Harmony, Taber and Shiloh. 2. Third Creek, Fifth Creek and Elmwood. 3. Prospect, Shearer, and Bethesda. This will save more than one thousand dollars of the Home Missions funds.

The proposed Amendment to the Book of Church Order was answered in the negative.

The Annuity Fund was approved, with certain provisions. The Fall Meeting will be held in the Prospect church Sept. 17, at 10:30 A. M.

Mr. F. L. Jackson of Davidson was elected chairman of the Committee on Men's Work.

A hearty vote of thanks was adopted by a rising vote.

There will be an adjourned meeting in Statesville First May 13, at 2: p.m.

E. D. Brown, Stated Clerk.

SOUTH CAROLINA

The Presbytery of Piedmont met in the Pickens Presbyterian Church on Monday, April 8, 1929.

There were present during the sessions 13 ministers and 20 ruling elders.

Rev. M. A. Durant was elected moderator and Rev. C. G. Lynch temporary clerk.

Candidate J. S. McFall, Jr., was dismissed to the care of Mecklenburg Presbytery.

An overture was sent to the Assembly asking that uniform blanks be used by local Auxiliaries and sessions in reporting to Presbyterials and Presbyteries respectively.

Presbytery gave its advice and consent to the proposed amendments to the Book of Church Order.

Dr. Byrd, of Chicora College for Women was present and brought an encouraging report from that institution.

Rev. John McSween, of the Presbyterian College of S. C. and a member of this Presbytery, spoke enthusiastically of the future of our college for men.

The Presbyterial sermon was preached by Rev. Paul H. Moore, his subject being "The Trinity".

The next stated meeting will be at Honca Path on Monday, Oct. 14, at 8:00 p.m. Presbytery adjourned to meet in the First Church, Anderson, on Monday, May 27, at 11 a. m.

H. A. Knox.

Bethel Presbytery Spring Meeting—Was held in Purity Presbyterian Church, Chester, S. C. on Tuesday and Wednesday. This is one of the most pro-

gressive churches in the Synod of South having one of the most active organizations of the Church in the State. Rev. J. O. Mantor. The opening sermon was preached by tiring Moderator, Rev. W. W. Harrison, York, from the text, Acts 10:31—"Come prayer is heard," bringing out the condition acceptable prayer, and how Cornelius had met these conditions and therefore his prayer answered. All of the ministers of the Presbytery present, except the two missionaries, were in number. Thirty-nine churches were represented by ruling elders, only seven churches not presented. Rev. W. S. Hay, Pastor of Bethel at Blacksburg was elected Moderator. F. C. Bailey is Stated Clerk and Rev. J. J. Permanent Clerk. Revs. W. S. Hamiter, person, and Paul Pressley, pastor of the C. R. P. Church, were present as visitors.

Rev. J. M. Forbis, formerly of Andrews, accepted a call as pastor of the Great Falls and will be installed there on the night of He will also supply Cedar Shoals and Fe Mr. William Thomas Metts, son of Mr. W. of Blacksburg, a student of Davidson College received as a Candidate for the ministry. dates J. L. Plexico and A. M. Simpson will from the Columbia Seminary in May and dismissed, the first to Cherokee Presbytery, and the second to Pee Dee Presbytery are now seventeen Candidates on the roll, young lady in the Assembly's Training School Lay Workers.

The doctrinal sermon was preached by E. ander Martin, D.D., on "The Essentials of Christian Faith." Presbytery requested Dr. J. reduce the sermon to writing and have it published in the church papers. It was a very timely and Presbytery desires to give it as wide as possible.

On Tuesday night, Rev. A. W. Shaw, of by appointment, delivered a stirring address subject of "The Church College." The val denominational colleges in the great work tian Education was forcibly presented. ence on the state of religion was held and s were made by many representatives of Worldliness and Sabbath desecration are prevalent. The work among the men and Endeavor Societies is lagging behind, but they are splendidly organized and very active. of more personal work was very evident.

The General Assembly's plan to pension ters after reaching the age of sixty-five, vigorous discussion which consumed nearly The following action was finally taken. was approved with the provision that no made to inaugurate the plan until three m lars reserve fund be raised, and at least of the churches and ministers express th tion to enter the fund.

Ownership of Chicora College was t from the Presbytery to the Synod of South and also the Presbyterian College of South Presbytery declined to give its consent to posed change in the charter of Chicora C which women will be placed on the Board tees.

A resolution was passed authorizing a c thorough investigation with a view to c the causes that have brought about the s cline in the contributions to the several causes of the church. The Assembly's F sions receipts for the past year were \$588,0 was \$9,580,00 less than the previous year. contributions for foreign missions was \$1,0 against \$1,524,749.00 last year.

Rev. J. C. Neville was appointed councilor at the Young People's Conference to be held at byterian College in June.

The thanks of the Presbytery were extended Emmie Knox for a donation of valuable pamph ing to the history of Bethel Presbytery colle father, Mr. W. D. Knox, an honored elder of Church, recently deceased.

The following are the commissioners to Assembly which meets at Montreat on Ma W. M. McPheeters, Alternate, Rev. W. S. J. O. Mann, Alternate, Rev. A. W. Shaw, F Alexander Long, Alternate, N. B. Dulin, R J. C. Bankhead, Alternate G. L. Vaughan.

The Beersheba Church was granted unanimous to increase the salary of its pastor, McCully, by \$100.00.

The following are the statistics for the Number of elders 264; deacons, 281; ad fession 243; added by certificate 173; Total 6,554; Sabbath School enrollment, 5,897; to sions, \$18,604; to Assembly's Home Missi to Christian Education and Ministerial Relie Sabbath School Extension \$1,991; to Assem ing School for Lay Workers, \$371; to B \$636; to local home missions, \$7,705; to th \$7,527; to education institutions, \$10,825. Tot

No invitation was received for the Fall this matter was left in the hands of the Stat whom invitations should be addressed.

At noon on Wednesday an address was Rev. John MacEachern of Korea which enjoyed.

A rising vote of thanks was extended to the Purity Church for the splendid lunches day in the dining room of the church.

COMMISSIONERS To the General Assembly at Montreat, N. C. May 16, 1929

Table listing members of the Synod of Appalacha, including names, addresses, and alternate names.

Table listing members of the Synod of North Carolina, including names, addresses, and alternate names.

Table listing members of the Synod of Orange, including names, addresses, and alternate names.

Table listing members of the Synod of Winston-Salem, including names, addresses, and alternate names.

Table listing members of the Synod of Kings Mountain, including names, addresses, and alternate names.

Table listing members of the Synod of Mecklenburg, including names, addresses, and alternate names.

Table listing members of the Synod of Granville, including names, addresses, and alternate names.

Table listing members of the Synod of South Carolina, including names, addresses, and alternate names.

Table listing members of the Synod of Harmony, including names, addresses, and alternate names.

Table listing members of the Synod of Enoree, including names, addresses, and alternate names.

Table listing members of the Synod of Piedmont, including names, addresses, and alternate names.

Table listing members of the Synod of Kentucky, including names, addresses, and alternate names.

Table listing members of the Synod of Louisiana, including names, addresses, and alternate names.

Table listing members of the Synod of Mississippi, including names, addresses, and alternate names.

Table listing members of the Synod of Missouri, including names, addresses, and alternate names.

Table listing members of the Synod of Texas, including names, addresses, and alternate names.

Table listing members of the Synod of Virginia, including names, addresses, and alternate names.

Table listing members of the Synod of West Virginia, including names, addresses, and alternate names.

Table listing members of the Synod of Oklahoma, including names, addresses, and alternate names.

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CHILDREN

THE KING OF THE MAY

Molly Davis had been chosen Queen of the May and she was the happiest girl in town. George McGuire had been chosen King of the May and he was the most miserable boy.

The girls all did homage to the chosen Queen, but the boys treated the King to whoops and jeers and called him Queen.

"It's a fine thing to be able to laugh at yourself," said his mother. "Don't let them make you lose your temper or your poise. Afterwards nobody will remember. But I consider it quite an honor to be chosen King."

"There isn't much honor," her son assured her.

"A King is supposed to be the finest, a leader, noble and brave as well as just and merciful," replied his mother.

"Well," said George. "If I had some of those qualities maybe it wouldn't be so funny, me being chosen King."

His mother glanced up from her book and saw a tall slender lad with sunny curly hair, lovely classic features and a complexion of peaches and cream, eyes of deepest blue fringed with long curving lashes.

"I think they chose me for a good joke," he was saying.

"Oh, they probably had some other idea in mind too," she answered, her eyes lingering on his beauty of which he was ashamed.

"Maybe it's because I look like a girl," he muttered.

"There are lots of—er—fair-complexioned men," replied his mother. "I believe one of the prize-fighters, a champion, was quite—er—good-looking."

George's dimple appeared in his silken cheek.

"Gee," he said, "I love boxing. Boxers often have their noses broken and get cauliflower ears, don't they?"

"Rather painful and unpleasant, I should think," said his mother.

When George was gone, Mrs. McGuire had a caller, Miss Raymond the teacher.

"We want to have a very pretty May Day Festival this year," she said. "Some of the girls and boys have learned some lovely steps and are going to do a spring dance for us. We are going to have the Maypole near the fountain in the Park. Won't that be lovely?"

"Lovely!" echoed Mrs. McGuire.

"Now, I wonder if you can't manage to get a pale blue velvet suit for George," said Miss Raymond. "It should have long pants and a big taffeta sash tied around the waist with a bow in the back. Won't he look adorable?"

Mrs. McGuire looked a little uneasy, and well she might, for when George heard of the velvet suit he was pretty near crushed.

"He doesn't have to make a monkey of himself to please the others," was his father's verdict. "They can get some other boy who isn't a McGuire."

Miss Raymond was at first in despair, then she said:

"I'll let the children decide their own costumes. After all this is their party."

George became almost cheerful.

"Maybe I better go and see what Molly is going to wear," he said. "I s'pose we ought to sort of match."

Molly was as lovely as George, only she was dark.

"I did want to be a real queen with a long train and everything," she told George. "Why can't you wear your Indian suit and I'll be a queen from the fairies visiting you?"

"Well, I thought I'd like to dress up like an aviator," said George. "I could be Lindy and you could be Amelia Earhart."

"Oh, that would be fun!" cried Molly.

"Or I could be a policeman and you could be a robber or something I'd caught," suggested George.

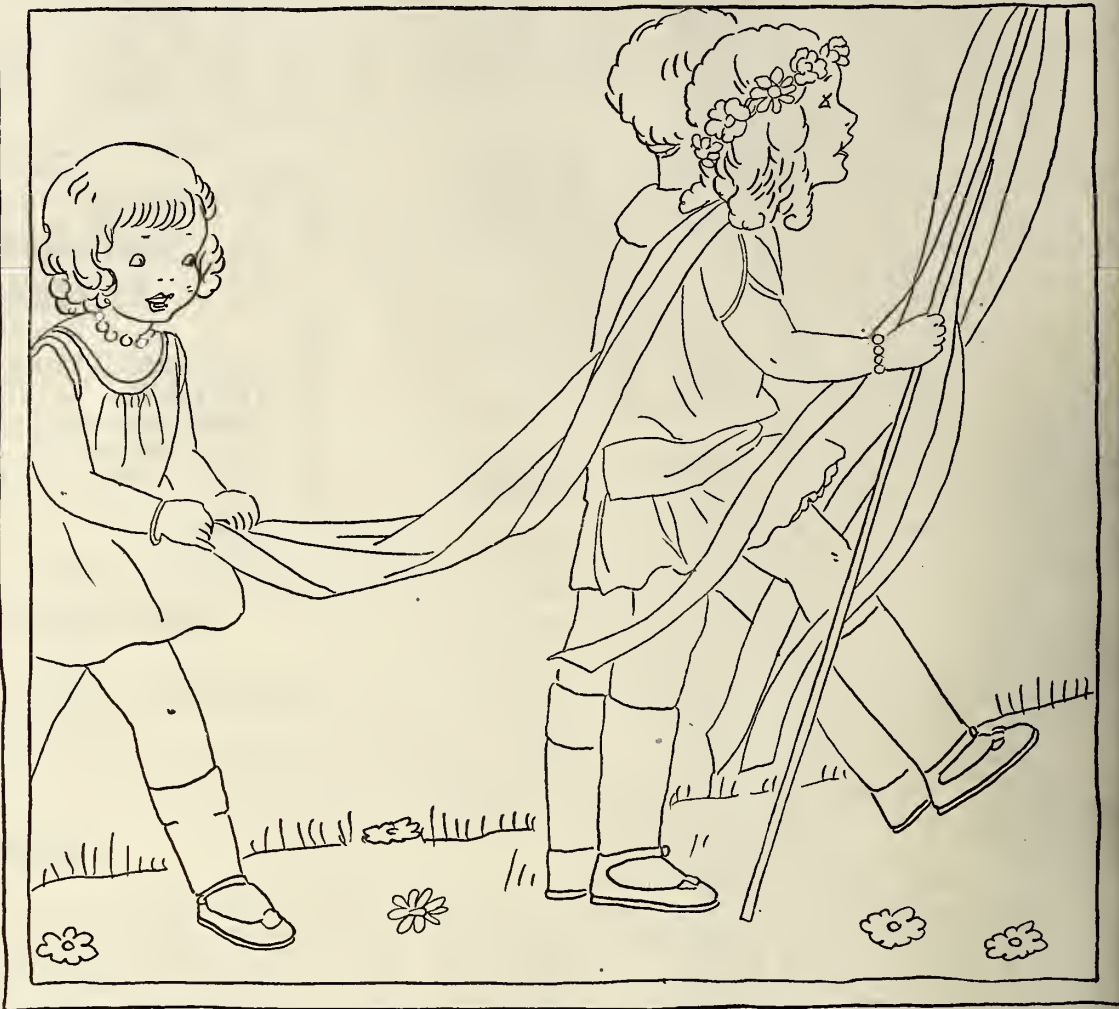
If Miss Raymond and the children's parents were anxious they did not show it, only Miss Raymond warned several times:

"Remember this is to be the most lovely May Day we've ever had. One that is worthy of our school."

George and Molly were very mystifying and refused to tell their friends how they were going to appear when they headed the May Day parade through their native city. Miss Raymond began to have a line down the middle of her forehead, but she did not question them.

Well, the first of May dawned fresh and clear. It was still a little cool in

THE MAY QUEEN



(To be colored with paints or crayons. Whenever you come to a word spelled in CAPITAL letters use that

The sky was a perfect BLUE and the GREEN grass was dotted with many YELLOW and PINK (use RED lightly) flowers, when the May Queen, YELLOW-haired Susie May came by. BROWN-haired Teddy was the May King but, of course, Susie May got the most attention, and she had a little girl with YELLOW hair to hold up her long train. The little girl's name was Polly, and she wore a dainty light YELLOW organdy frock trimmed with

bands of light GREEN. Her socks were YELLOW, so were her slippers and she wore a pretty PINK necklace and bracelet. Susie May, the Queen, wore a PINK silk dress with a wide light GREEN sash that matched her long train. The train was PINK on one side and light GREEN on the other. The crown of flowers on Queen of the May's head were PINK and white with GREEN leaves and YEL-

LOW centers. The staff Susie carried was YELLOW with GREEN and light PURPLE flowers. The King wore a white blouse and BROWN trousers. Susie May wore PINK, so were her slippers. The King wore light BROWN shoes. All the children have PINK and RED lips. The border of this picture is PINK and the lettering is GREEN.

the shade, but there was a breath of summer in the air for all that. There wasn't a cloud in the sky. The children with their Maypole with streamers and their costumes of pale rose, blue, yellow, green and lavender waited in the school yard for their king and queen to appear and lead them to the fountain in the park.

They were not kept waiting long. Two little figures were seen coming.

"Why, what's Molly got on?" the children asked each other, and Miss Raymond asked herself: "What HAS she got on?"

It was a long green cape which touched the ground all around, just a plain green cape made of green sateen. George had one on just like it. The two had been made by the children themselves and were gathered around their necks with heavy thread sewed in big stitches.

"Let's see underneath!" shouted the children. But the royal pair loftily refused.

The march to the park was a merry affair and at the fountain the Maypole was raised and the dancers skipped on the soft new grass. Suddenly a man with a camera came out of a car.

"I'm from the News," he said.

"Now, we must pose and get a good picture," said Miss Raymond. "George and Molly, couldn't you take off your capes now?"

"I'll photograph the king and queen first," said the news man.

Molly and George stepped forward and dropped off their capes. A gasp of admiration went up. Molly wore a white dress with a train trimmed with pink artificial flowers. She was the picture of dainty loveliness. George wore a light blue velvet suit, with long pants and a sash.

"The King! The Queen!" proudly shouted their friends and Miss Raymond clasped her hands with delight.

Afterwards George was telling his father.

"Dad, I got to thinking it over," he said. "Molly wanted to be a fairy queen and I thought it was worth while making a monkey of myself to please her and Miss Raymond and the rest of them. So Molly's Aunt Priss, who used to be on the stage, said she'd fix up our costumes and we could surprise everybody. I even let her use curling irons on my hair and make it worse than it was. Gee, I thought I'd die, I was so ashamed of myself, but when the time came I didn't mind it a bit. After all my true friends know I'm not a sissy."

"Sure, and your old Dad knows it too," said Mr. McGuire. "That took real courage, that did!"

"I'd rather have taken a licking or been ducked in ice-water and hung up by my toes than have to stand up there in that crazy suit of clothes. Gosh!" said George.

"Your mother is awful pleased," said his Dad.

"Then I am too," said George, smiling bashfully.

OUR PUZZLE CORNER

Musical Sentences

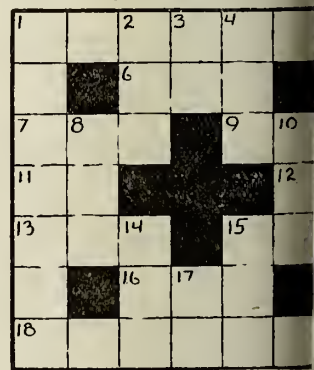
Take a letter from every word, and find the name of a musical instrument concealed in each sentence.

1. Does your daughter speak French?
2. Helen lost her pen.
3. Please sing another song, Dora.
4. Peggy invited cousin Clara for lunch Monday.
5. Herbert Hoover won admiration by work in Europe.
6. Can't you read one more story?
7. Bridget made orange jelly today.
8. Shut that door, please.

Three Diamonds

1. In France.
2. Implore.
3. A tree.
4. Joyous.
5. In France.

1. In Holland.
2. Sheep talk.
3. A tree.
4. A deed.
5. In Holland.



Junior Cross-Word Puzzle

- | Horizontal | Vertical |
|-----------------------|-------------|
| 1—A form of aeroplane | 1—Fire of |
| 6—Goddess of | 2—Pat light |
| 7—Ensnare | 3—Interject |
| 9—To strike | Behold |
| 11—Musical note | 4—A tree. |
| 12—Musical note | 5—Went in |
| 13—Pronoun | 8—To gnat |
| 15—Pronoun | 10—Anger |
| 16—Epoch | 14—Look |
| 18—Constructed | 15—Head of |
| | ing |
| | 17—Red Cr |
| | (abbr.) |

Puzzle Answers on Page Fifteen

WE'VE SENT HIM TO MO

Dear Standard:
This is my first letter to you four years old. I have four and one sister. I go to Sunday each Sunday I can. When it arrives, send Mr. W. B. on trip as I want to surprise my
Your little friend,
Monroe, N. C. Kenneth M.

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UNDER-GROUND MAUSOLEUM

GUARANTEED

S T O R Y

VEGETABLE SOUP

"I've a lot of things to deliver over at Olney, and I'll be pretty late getting home to lunch. Don't bother trying to keep anything hot for me, Mary," said Roger Bates as he left the breakfast table.

"I'm going to have vegetable soup. It's a good day for it, so rainy and blustery. It will keep hot on the back of the stove," returned his sister.

"That will be good," said Roger as he hurried away.

"And make some apple dumplings, too," clamored the two little boys, Davy and Ned.

Mary looked at them and laughed. "Well, I'll have to think about it," she said.

"Please think you will," urged Ned.

"Just now I think you boys would better hurry off to school. Put on your thick coats so you won't get wet."

Mary hastily cleared away the breakfast table and washed the dishes. She had decided that she would make the soup after her grandmother's recipe. It took longer, but then it was so good. Fortunately she had everything she needed for it in the house. She would prepare it at once and let it boil slowly. And of course she must make the dumplings for the little boys, but Roger was also fond of apple dumplings.

As she went about her work there was a little anxious frown on her forehead. It took a lot of careful planning to keep their living expenses within their income, which consisted of the meager sum inherited from their parents, and the wages which Roger earned as clerk at Thompson's General Store. How she wished that she could earn money in some way! If there were only some work that she could do at home. She could not do anything that would take her away from home. She must be there to keep it comfortable for her brothers. How fortunate it was that she and Roger had finished high school before the death of their parents. They had had hopes of college, hopes which in the duty before them of rearing and educating the little brothers they had to give up.

The soup put on to boil, and the dumplings ready to be put into the oven in time for the boy's coming in for their lunch, Mary put the little house in order and sat down in the spotless kitchen with her mending basket. The number of socks to be darned for her brothers was rather discouraging, and she found that she was out of darning cotton. She saw by a glance out of the window that it was not raining, and she hastily put on her coat and hat to run to the shop to buy some. The shop was near the corner of the street where several lines of Interurban cars came into the village.

Mary noticed that a house across the street which had been empty for several months was being remodeled. She asked Mrs. Smith, the shopkeeper, who had taken the house.

"Some people from over at Carthage. They are going to start a sort of eating place. I guess it is needed, for there isn't anything around of that kind, and so many people coming and going on the cars all the time. I wonder some one didn't do it long ago," Mrs. Smith informed her.

"I'd like to do something of that kind," Mary thought as she hurried back to her home.

After the little boys had come in from school, eaten their lunch, declaring that the apple dumplings were "great" and that Mary was the "best ever" for making them, and gone again to school, Mary resumed the darning of their socks.

Presently Roger came in, a little sooner than he had expected to come.

"But I have to eat in a rush," he said. "I have to go over to Olney again. My, that soup smells good!"

"And it will taste good, too," laughed his sister. "And so will the apple dumplings."

"Apple dumplings? Good for you, Mary!"

When Roger was about to go out again after his meal, he turned back to say, "Old Mrs. Hall would like some of that soup, I guess. Living alone as she does,

and so feeble, I don't think she has much nourishing food. Put some in a pitcher and I'll hand it in to her. I guess I have time."

"Oh, I'll take her some. You run on to your work."

"It's raining pretty hard again."

"I don't mind the rain, run along."

With the soup in a covered tin bucket and her rain coat and rubbers on, Mary hastened to Mrs. Hall's house around the corner from the shop where she had bought the darning cotton in the morning. After receiving the old woman's voluble thanks, and chatting with her for a few minutes, Mary started to return home. It was raining more heavily and a wind had risen. A woman standing nearby and looking irresolutely around accosted her.

"Do you know of any place where I can get something to eat?" she asked. "I don't see a restaurant anywhere about."

"There isn't any at this end of the village," returned Mary.

"Then I'll have to go without anything. I am too tired to walk to the other end. Thank you," and the stranger turned to walk away.

She was a frail-looking, elderly woman and she looked as tired as she had said she was.

"If you will come with me, I can give you some hot soup," offered Mary, obeying a sudden impulse. "I live but a short distance from here."

The woman hesitated, then said simply, "You are very kind. I accept your offer gratefully."

"A friend of mine told me she was to establish a delicatessen near the place where the Interurban comes in. I had business at Milford, and being so near, I thought I'd just come on and see how she was getting on. I found that the place is not ready for her yet," the stranger explained as they walked alone.

When they reached Mary's home the young girl said, "I'll take you into the kitchen, if you do not mind. It is cosier there this kind of a day."

"Indeed, I do not mind," declared the woman, as she glanced about the well-kept room. Removing her wraps, she seated herself in the rocking chair Mary placed for her.

Mary soon had a bowl of steaming soup and slices of bread and butter daintily arranged on a tray for her guest, and while the latter was eating she took up her darning.

When the bowl was empty the woman leaned back with a little sigh of satisfaction. "It was delicious. I never ate such good soup before," she said emphatically.

"I am glad you like it," smiled Mary. "We had apple dumplings, too, but the boys didn't leave any. I have three brothers."

The stranger laughed lightly. "I know what boys will do to apple dumplings, especially if the dumplings were as good as your soup, and I do not doubt that they were."

"Will you have more soup?" invited Mary.

"No, thank you, my dear. I feel like another person now, and after a little longer rest I'll have to be on my way home."

During a little chat which followed, Mary learned that her guest was a Mrs. Gray and that she was the wife of a farmer living near Carthage.

When the rain had lessened and Mrs. Gray declared herself fully rested, she prepared to leave. She opened her hand bag and took out her purse. "You must let me pay you for my lunch," she said.

"Oh, no, no," returned Mary decidedly, and flushing. "I am so glad I could be of service to you. I couldn't take pay for it."

"I thank you very much, and I shall not forget you. I hope I shall see you before long."

When once more Mary took up the much interrupted darning, she thought, "I am glad I made soup today. Mrs.

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Gray surely enjoyed it, and then poor old Mrs. Hall had some, too."

Mary had forgotten the incident, until a few weeks later when she was out on an errand she saw that the delicatessen shop seemed to have been opened. There were dainty white curtains in the windows, and a tempting array of food was displayed. It made her think of Mrs. Gray. She wondered if she would ever see her again. "But I don't suppose that I shall," she decided.

But she was mistaken. A few days later Mrs. Gray came to call, and at once stated her reason for coming. "I have thought a lot about you and that delicious soup, and I have told my friend, Mrs. Wilson, who has that delicatessen shop over on the square. She thinks she would like to have you make some for her several times a week. She will furnish the materials, and send for it, and of course pay for a fair price for your work. I thought perhaps you would like a chance of earning some money at home."

"Oh, I would! How nice and kind of you to think of it for me!" exclaimed Mary. "I have often wished that I had a way of earning something to help along."

"Then you must go and see Mrs. Wilson as soon as you can. She will want you to cook other things for her, too."

"Oh, I'll be glad to do it, if I can please her," said Mary. "If your other cooking is as good as that soup, you will please her all right," smiled Mrs. Gray. "Her shop is already a success. She cannot attend to it and cook too. She is going to have more and more trade as time goes on and people know about it. You will like to work with her. She is a very kind and just woman. I feel sure you will make a success of it."

Mrs. Gray's words proved true. Mary's cooking pleased Mrs. Wilson and her patrons. She was a happy girl, doing work that she liked, which she did at home, and for which she was well paid. —Emily S. Winsor in Kind Words.

WHEN "UNCLE" GEORGE JOINED

"There ought to be peace atween you an' me. We won't neither of us live long. An' we can't face judgment as we aire." So I'm comin'. I've jest joined at Bethel."

All who knew him were able to judge how hard it was for "Uncle" George to dictate this verbal message to the boy who was to carry it across the mountain to the man on Bending Fork.

There had been bad blood between the two for years, and the cause was trivial. They argued, over their cups, as to which had the best saddle mule, and it ended in a wrangle. They parted, each vowing that he would kill the other on sight, if ever they met again. Then came an election in which the two espoused the cause of rival candidates for the circuit court bench, and the feud was irrevocable.

Even the most ardent lovers of peace ceased to intercede. Finally, it settled down to this—there would be peace so long as both men remained each on his own side of the mountain. The only neutral ground was the tiny village five miles up the creek, where they had to go for grocery supplies and mail. Years passed.

There is preaching in the log "church house" on Janet's creek every fourth Sunday. Just a week before his seventy-second birthday, "Uncle" George—for so all called him—left his seat abruptly at the morning service and stalked down the aisle during the singing of the last hymn. He was received into membership.

What a surprise it was to all! "Uncle" George was considered an "infidel" by all. Only "Aunt" Betty, his wife, had continued hoping.

"I took him fer better or fer worse, fer richer or fer poorer, in sickness or in health till he is dead or till I am," "Aunt" Betty had often remarked. "He's been a good man to me."

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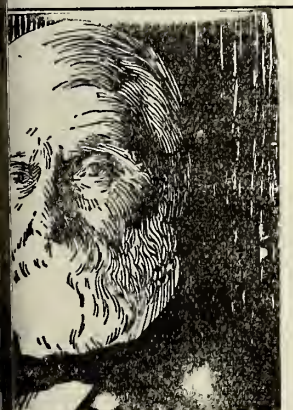
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His prescription has proven its worth as the largest selling liquid remedy. It has won the confidence of the people who needed it to get relief from biliousness, flatulence, indigestion, loss of appetite and sleep, bad stomach, dyspepsia, colds, fevers. At your doctor's office write "Syrup Pepsin," Monticello, Illinois, for free trial.

But even "Aunt" Betty was not "figurin' on George gettin' sech a dose of religion." Hardly had the benediction been pronounced, when the mountaineer declared his purpose to cross the mountain forthwith and seek peace with his enemy. Friends expostulated.

"I hain't never no infidel!" protested Uncle George. "I been staying out o' church because o' that fight. Now I'm goin' to make it right."

By way of compromise the man agreed to wait half an hour while a boy carried a verbal message of explanation across the mountain.

After thirty minutes had passed the mountaineer swung into the saddle. "If he hain't willin' to make peace, let him shoot. The trouble with most people is they want a religion that don't cost nothing."

Hands folded over the horn of his Texas saddle, "Uncle" George, back erect—he was thin and wiry and nimble in spite of his seventy-two years—permitted his mule to pick its way up the steep trail. At any instant might come the crack of a rifle. To pick the old man out of the saddle from ambush would indeed be easy. But his face showed no emotion.

At last—and it seemed ages to those watching in the valley—the mule reached the tip and started down the opposite side.

The tension ended abruptly. A man, rifle under arm, stepped from the bushes. The two graybeards eyed one another closely. "Uncle" George was the first one to speak.

"I'm here. I jest joined at Bethel. I reckon I'm more to blame than you. I reckon you was a perfec' fool when I was drinkin'."

The other's face beamed. He reached up his hand.

"Pears to me I orter be ashamed. I been a church member fer years, but I never figured on makin' peace a-cause o' that."

On the creek below was a log home, smoke curling from the chimney of the lean-to kitchen. In the front yard stood a woman, stooped and gray, screening her eyes with her hand, her intent gaze on the trail. Her face wreathed with smiles when she saw the two coming side by side, her husband leading "Uncle" George's mule.

At the woman's feet a flock of chickens clustered, looking for food. She stooped and caught a chicken. A deft motion and twist and the chicken flopped on the earth.

"Who-e-ee! Who-e-ee!" It was the mountain call. Her voice was joyous, vibrant. "Hurry, you all. We'll have fried chicken." She stooped and caught up another young fowl. "An' we'll send ter fetch Betty. We'll have 'er here by the time dinner's ready. Hurry, you all."—John Harrison Allen, in The Congregationalist.

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2. Horn.
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4. Piccolo.
5. Trombone.
6. Cornet.
7. Banjo.
8. Harp.

I	L
C	BAA
BEG	LARCH
CEDAR	ACT
GAY	H
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Girls, don't worry about middle age

Lots to recommend it, if you keep fit

TELL a sensible woman of 50 that she looks like the older sister rather than the mother of her children, and she just laughs at you.

"I'm middle-aged," she'll declare, "and not trying to hide the fact. Why should I? Middle age has a lot in its favor—that is, if you're well and healthy.

"Sick? Never had a doctor in my life except when my babies came. Never had the habit of dosing myself with pills and medicines, either. I just took Nujol—all the time my babies were coming, and in between times, too. I'll always depend on Nujol.

"Even the healthiest woman is better off by taking Nujol—especially at times when her system is apt to be thrown off balance and her regular functions upset. This pure substance keeps your system functioning normally and naturally even under abnormal conditions. It not only prevents an excess of body poisons (we all have them) from forming, but

S P A R K L E S

Crime Wave in Georgia

"The Hinesville bank will appreciate the return of its long-handled broom, borrowed by some absent-minded friend."—Liberty County (Ga.) Herald.

Aw, Glow 'Way!

She Firefly—"I never want to see you again!"
Him Firefly—"All right, dearie, you glow your way and I'll glow mine!"—Jaquata, in Judge.

As Usual

"So you soon got his B. A. and M. A.?"
"Yes, indeed; but his PA still supports him."

Then She Died

"Good morning, madam."
"I'm sorry, but I never read any magazines."

"But—"

"No, I don't want to join any country clubs either. I belong to several clubs now, and I am disgusted with them all. All the women are cats, and besides I can't afford them."
"I'm—"

"Yes, you probably are going to tell me that you want to recommend your hosiery or Paris frocks. Well, I buy all my dresses in the bargain basement. They are good enough for me, and they are all I can afford right now."

"Permanent—"

"Waves do not interest me in the least. No doubt your beauty parlor is good, but when a woman is my age no beauty parlor can do her much good. It's a waste of money."

"Your house—"

"No, we don't need any repair work done. My husband use to be a laboring man and is very handy around the house. Besides, we don't want to spend any money on the house until its paid for. What are you writing there? Don't sign me up for anything, because I won't take it."

"I'm not, madam. I'm a reporter from the News and we're taking interviews from prominent club women for the society page. Thank you very much. Good day!"—Reserve Red Cat.

"An egotist," remarks Life, "is the man who when kissing his betrothed murmurs that he must be the second happiest person in the world."

A romantic young man of Rangoon, With a lute by the light of the moon, Sang, "I'll die for you, love,"
When a voice from above Said, "You will, if you don't shut up soon."—Ex.



aids in their removal. It's these poisons that age people prematurely. Make them feel old and tired and useless."

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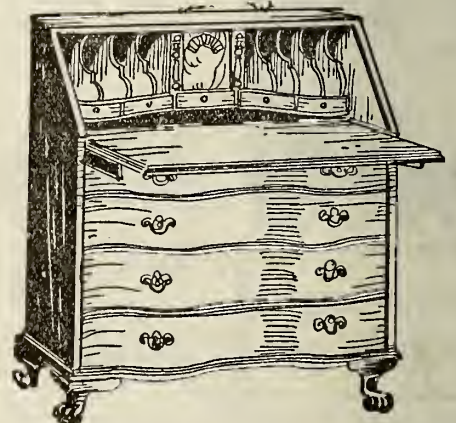
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BY PRESBYTERIAN STANDARD PUBLISHING COMPANY

CHARLOTTE, N. C., MAY 1, 1928

No. 18

Montreat Prepares For 1929 General Assembly

Religious Conference
are Getting Ready for the
Meeting May 16-23

is preparing to entertain
Assembly May 16-23.
been left undone to make
one of delightful enjoy-
ment as a period of successful
the meeting of the Assem-
bling sermon will be preached
by E. Kirk, at 11 o'clock,
May 16. Dr. Kirk is the re-
gulator, and handled the af-
ter last Assembly at Atlanta
and auspicious conclu-
sion of the outstanding
the Southern Presby-
terian, and has been pastor of
in Street Presbyterian
timore, since 1901. Besides
to the most prominent pul-
pit and England, he is in-
vited for special addresses and
series in universities and

opening sermon by Dr.
Communion service will be
held after lunch the Moder-
ating body will be elected,
and clerks to assist in the

Beautiful Montreat

agement of the Montreat
is making complete ar-
rangement for the entertainment of
the very place itself
the eyes of all who attend
with beauty of the

with its towering moun-
tain forests filled with wild
birds and crystal streams,
the month of May scenery
is lovely. The atmosphere is de-
lightful at this time of the
year. It would be a wise precaution
for missionaries and visitors to
bring wraps and overcoats, espe-
cially coming from farther south.
The center of a magnificent
hard surfaced highways
in every direction. It is
the center of a great railway sys-
tem from all directions into
which is about fourteen miles
wide.

ificent hotel, Assembly Inn,
near completion will be
the reception of many guests
ably. This building, which
is fire-proof, built of
concrete and steel, over-
looks the lake, and has
many features which will at-
tract the attention of all who attend.
The public buildings are
in harmony with the Assembly
Anderson Auditorium, and
the Dining Building.
(Continued on Page Two)

Blakeley Speaks at Vespers

Students Hear Columbia
Theological Seminary Professor

sonian reports that Dr.
Blakeley, professor of New
Testament Literature and Exegesis at
Columbia Theological Seminary, gave
an inspiring talk on "The Two
Tables," to a large audience at
Vespers, Sunday, April 21,
at 7:30. Murray Christian and
Dr. Blakeley had charge of the music.
Dr. Graham read the scripture.
The service was furnished by the
choir. "If Ye Truly Need Him
Find Him," sung by a tenor
(Continued on Page Two)

Commencement At Columbia in May

Drs. McIntosh and Belk to Speak—Dr.
Blakeley to be Inaugurated

The commencement exercises of Co-
lumbia Theological Seminary will be-
gin May 19th, and will continue
through the 22nd. The baccalaureate
sermon Sunday morning will be de-
livered at the First Presbyterian
Church, Atlanta, by the Rev. W. H.
McIntosh, D.D., Hattiesburg, Miss.
The address before the Society of Mis-
sionary Inquiry will be delivered Sun-
day evening at the Druid Hills Pres-
byterian Church, by the Rev. J. Blan-
ton Belk, D.D., Huntington, W. Va.
On Tuesday the Board of Directors
will meet at 9:00 o'clock, a. m., and will
continue in session throughout the day.
At 8:00 o'clock in the evening the in-
auguration of the Rev. Hunter B.
Blakeley, Th.D., professor of New Tes-
tament Literature and Exegesis, will
take place in the Seminary Chapel. Mr.
J. T. Brantley, president of the board,
will preside. The inauguration service
will be followed by a general reception,
given by the faculty.

The graduating exercises will be held
in the chapel Wednesday morning at
10:30 o'clock. The address to the
graduating class will be delivered by
the Rev. Davidson McDowell Douglas,
D.D., LL.D., president of the Univer-
sity of South Carolina, after which the
degrees will be conferred and certifi-
cates of graduation presented. There
are thirty men in the Senior class, all
of whom have been located.

This commencement marks the close
of the second year on the new campus
in Atlanta, and it also marks the close
of the one hundred and first year of
the seminary. The centennial was cele-
brated last year in connection with the
meeting of the General Assembly in
Atlanta.

R. T. Gillespie, President.
Decatur, Ga.

Commencement At Southwestern

Alumnus, Dr. Moldenhawer, and Dr.
D. Clay Lilly Are Speakers

This year the commencement address
will be delivered by an alumnus of
Southwestern. He is the Rev. J. V.
Moldenhawer, D.D., pastor of the First
Presbyterian Church of New York
City.

The sermon before the Southwestern
Christian Union, which consists of the
various religious organizations among
the students, will be preached by Dr.
D. Clay Lilly, of Reynolda, N. C. The
president of the college will, as is the
custom, deliver the baccalaureate ser-
mon. The commencement will begin
with the baccalaureate service on Sun-
day morning, June 9 and conclude with
the graduation exercises on Tuesday
morning, June 11.

The debt on Southwestern has been
reduced by the payment of the only
bonds that have as yet fallen due and
some that were surrendered before
maturity. There is on hand a fund to
make a similar payment when the next
bonds fall due, i. e., in October, so that
the debt has been reduced, in effect, by
one hundred thousand dollars.

A friend has offered to give one hun-
dred thousand dollars on condition that
three hundred thousand besides be
given by June of this year. This offer
(Continued on Page Two)

Doctor Thacker At Roanoke

Assembly Evangelist, Assisted by Mrs.
Thacker, Holds 15-Day Series

The Rev. J. Ernest Thacker, D.D.,
has just concluded a fifteen days'
meeting in Raleigh Court Presbyterian
Church, Roanoke, Va. The special
services began on Easter Sunday,
March 31 and concluded April 14. The
first week Dr. Thacker spoke each af-
ternoon at 3:30 and each night at 7:45.
The second week of the meeting Mrs.
Thacker spoke at the afternoon service
and Dr. Thacker preached at night.
These services elicited the interest of
all of our community and also drew
large numbers from other parts of the
city. Various churches sent special
delegations to the services. The pas-
tor and the officers of the church are
in unanimous agreement that Dr.
Thacker has done a splendid piece of
constructive work for the congrega-
tion. There were a great number of
reconsecration cards signed, and many
signed cards confessing Christ for the
first time. This church will receive a
number of additions from the services,
and it is expected that the wide in-
fluence of the services will be felt in
all the churches about us. The music
for the services was conducted by Mr.
Henry A. Backemeyer, of Indianapolis.

Church notes and announcements
from church bulletin for April 21:

"As we come to worship on this Sun-
day the spirit of the special services
conducted by Dr. J. Ernest Thacker
lingers with us. The deep, heart-
searching, soul-stirring messages from
the Gospel which Dr. Thacker brought
to the large congregations which heard
him will abide in the memory and bring
forth fruit in the lives of the hearers
throughout the years. The seven af-
ternoon addresses which Mrs. Thacker
delivered the second week of the meet-
ing reached women and men from all
parts of our city and made a very defi-
nite contribution to the impression
which the series as a whole left on the
life of our church. Now that Dr. and
Mrs. Thacker have gone from us let
us remember the resolutions that we
made during their stay with us, let us
practice the substance of those resolu-
tions in our daily lives. If that be
done then the preacher will feel that in
that fact he has his greatest reward.
May our church find new strength in
those who come into fellowship with
Christ for the first time and in the re-
newed devotion of those who have defi-
nitely reconsecrated themselves to
Him."

Dr. McDougald Speaks At Davidson

Psychology Professor at Duke Makes
Address to Students

Dr. William McDougald, head of the
psychology department of Duke Uni-
versity, and formerly head of that de-
partment at Harvard, delivered a pub-
lic address at Davidson College Friday
night April 26.

This world renowned psychologist
was brought to Davidson under the
regular lecture program annually con-
ducted by the college. In addition to
his address Friday night, he met two
psychology classes Saturday morning,
delivering informal talks.

Dr. McDougald, who is internation-
ally known for his research work in
the psychology field and for his widely
used textbooks, is also a medically
trained man, and for five years was in
the royal medical service of England,
treating war neurosis.

Religious Census Shows Gains

Christian Herald Announces Results of
Statistics Gathered Showing Addi-
tions to Various Churches

The Associated Press reports that
the Christian Herald has made a census
of the additions to the churches in the
United States during 1928. Of course
the figures for the Southern Presby-
terian Church will not be available for
1928 until the meeting of the General
Assembly May 16. The figures used
must have been those of 1927. How-
ever we give the report as printed in
the daily press:

The Christian Herald's annual re-
ligious census shows that churches in
the United States gained 1,115,000 new
members in 1928, almost twice as many
as they gained in 1927.

The Baptist Church leads in the
gains, its 14 branches showing a com-
bined increase of 375,842 new mem-
bers; the Roman Catholic Church
comes second, with 360,153 new mem-
bers; and the Disciples of Christ third,
with 173,093. All other gains were un-
der 100,000.

Three denominations showed de-
creases in membership, the Evangeli-
cal Synod of North America, the Evan-
gelical Church, and the Friends. All the
others showed gains ranging from 500
reported by the 10 bodies of the Ori-
ental Catholic Church up to the more
than 360,000 gained by the Roman
Catholic Church.

"This high conquest comes of our a-
period of mixed hope and fear," Dr.
H. K. Carroll of the publication said.
"Just after the World War churches
were uncomfortably near the edge of
actual defeat. A few years ago a few
of the most hopeful ones reported net
losses. Unusual losses assailed them,
losses by excessive pruning, by wan-
dering sheep, by irresponsible mem-
bers."

The publication lists the total mem-
berships in the leading denominations
as follows: Roman Catholic, 17,095,844;
Methodist Episcopal, 4,614,097;
Southern Baptist, 3,823,660; National
Baptist (colored), 3,515,542; Methodist
Episcopal South, 2,580,835; Presbyte-
rian, 1,918,974; Disciples of Christ, 1,528,692;
Northern Baptist, 1,419,883;
Protestant Episcopal, 1,215,383.

Queens Endowment Has Successful Week

Women's Teams Work for Six Days
Under High Pressure and Raise
\$77,000

The week of April 14-22, the women
of Charlotte, under the leadership of
Mrs. C. C. Hook, campaign director
for the Alumnae, spent six intensive
days soliciting subscriptions to the
\$200,000 endowment fund, which they
hoped to raise to complete the sum
needed to put Queens College on the
"A" grade list of accredited colleges.

Queens now has an invested endow-
ment of \$132,000, the Synod of North
Carolina gives them \$10,000, which is
recognized as five per cent on \$200,000
and acknowledged as equivalent to
that sum in endowment funds. The
college needs the sum of about \$160,000
to complete the required \$500,000
stipulated by the Southern Association
of Colleges to grant the rating for an
accredited college.

The second week in April, 16 teams
from the churches of Charlotte and
surrounding territory canvassed every
day except Saturday and Sunday.
They met daily at Ivey's dining room
for a luncheon, where reports of the
activities were made and displayed on
(Continued on Page Two)

Doctor Whaling's Engagements

Dr. Dr. Thornton Whaling, professor of theology in Louisville Theological Seminary, will deliver the "Griffith Thomas" lectures, before the Evangelical Theological College, Dallas, Texas, April 29th to May 5th. His subject will be "Truth in Jesus." The lectures will be published in book form after delivery.

He also will preach the opening sermon before the National Congress of Sons of the American Revolution in Springfield, Ill., on May 19th and will serve as chaplain General of said Congress May 20th to 24th.

His McNair lectures at the University of North Carolina on "Science and Religion Today" are just out and publishers report that unusual advance sale has greeted the volume which treats the vexed subjects of the relations of religion and science.

CONTINUATIONS FROM PAGE ONE

MONTREAT PREPARES FOR GENERAL ASSEMBLY

Interesting Reports to be Made

Reports to the Assembly will be made by the following: The Committee on the Assembly's Work, Executive Committees of Foreign Missions, of Home Missions, of Christian Education and Ministerial Relief, of Religious Education, the Department of Stewardship, of Men's Work, and of Woman's Work. Permanent Committees to report will include those on Protestant Relief, Bible Cause, and Judicial Matters. Trustees of the Assembly and Presbyterian Foundation, and of the Assembly's Training School will report.

Ad Interim Committees to make reports include those on Correspondence Course for Ministers, Closer Relations with other Presbyterian Bodies, Directory for Worship, and Optional Forms, Divorce, and Survey of Fields occupied by both Presbyterian Church U. S. and Presbyterian Church U. S. A.

There will be ample space for all the meetings and business details of the Assembly. The great Anderson Auditorium will be the place of assemblage for public meetings and parliamentary proceedings. Class rooms will offer committees private apartments for their discussions. While the grounds and hotel lobbies will provide many opportunities for personal conferences and the reunions of old friends of college days and former pastorates. The mountains will afford relaxation from business in the walks and ever changing scenery visible from the roads and porches in the Montreat grounds.

The Press and the Assembly

It is a satisfaction to know that we can follow the deliberations of the General Assembly, the highest court of the Southern Presbyterian Church, through reliable information given to the secular press. The Assembly has an authorized publicity agent, the Stewardship Department, which will release to the Associated Press, the daily proceedings of the meeting.

In addition to these releases by the Associated Press the papers of the state will have special correspondents to supply details the more limited stories cannot provide.

Dr. Anderson's Invitation

Dr. R. C. Anderson, president of Montreat Association, issues the following invitation and cordial welcome to all who will attend the General Assembly, together with valuable information commissioners will be glad to receive.

He announces that nothing has been left undone looking to the comfort of the commissioners for the effectiveness of the whole work of the Assembly.

"We anticipate with pleasure the meeting of the General Assembly in Montreat May 16th. It now appears that Assembly Inn will be ready for use though not entirely finished. This building will be reserved for the commissioners as nearly as possible, but in a few exceptional cases others than commissioners will be entertained in the building.

All commissioners entertained in Assembly Inn and in other buildings in

Montreat will be entertained at the very low cost of \$2.00 each per day. Visitors will be charged the same rates, excepting those who are entertained in Assembly Inn. These will pay the regular hotel rates which vary according to the room occupied. To avoid crowding, some of the commissioners will be roomed at Geneva Hall, Conkey Place and one or two of the best boarding houses. We will endeavor to have the menus in all of the houses about the same or equally as good. In most cases commissioners bringing their wives will be entertained in the Conkey Homes, Geneva Hall and the boarding houses to make room in Assembly Inn. All will have comfortable and good entertainment.

Let all commissioners inquire of the railway agents the best route to Asheville and then purchase their tickets to Black Mountain, N. C.

On arriving in Black Mountain tell the taxi driver where you wish to go. All commissioners will be assigned as indicated on a card that will be sent to each of them, stating where they will be entertained. If any commissioner finds that he can not attend the meeting he will please forward to his alternate the card indicating where he will stop on arriving at Montreat.

The Montreat Management will be at the service of the General Assembly to render the meeting a most delightful and profitable one, and all will please be free to make their wants known.

R. C. Anderson, President.

QUEENS ENDOWMENT CAMPAIGN HAS SUCCESSFUL WEEK

the blackboard. The successes of the different teams, combined with the fellowship and the inspiring addresses from various men interested in the welfare of the college and in Christian Education served to greatly stimulate the women in their solicitation for the endowment fund.

The goal was a thousand \$100 subscriptions from men and women for the \$200,000 fund, and while they did not expect to reach the goal during this week, they have rolled up a total of over \$77,000. The work of solicitation will continue, with campaigns in Granville and Kings Mountain Presbyteries, until the desired amount has been collected.

This time limit of obtaining this endowment is quite short now, and Dr. W. H. Frazer, the president and his aides will be very active until the goal is reached.

DR. BLAKELEY SPEAKS AT VESPERS

from the Metropolitan Opera company.

Dr. Blakeley used as greatly contrasting texts, the statements of the men who followed two different "Roads." Solomon who tried to find the key to earth's happiness by following his own way, wrote in Ecclesiastes, "Vanity of vanities, saith the preacher; all is vanity." He thought life was not worth living after he had tried to gain happiness through the pursuit of wisdom, losing himself in business, and riches.

But Christ had not yet died on Calvary. Let us look into the New Testament. Paul shows us Christ as the great and supreme guiding star of life. After following this star he writes, "For me to live is Christ, and to die is gain." Paul found the true road to happiness.

Dr. Blakeley also addressed the group of students who are preparing for the ministry at Davidson.

COMMENCEMENT AT SOUTH WESTERN

has greatly heartened the four Synods. It should, by all means, be met. For with it and the subscriptions already made and collectible, Southwestern's debt can be paid in full and the assets of two million dollars which it now owns be freed from encumbrance.

STATE C. E. CONVENTION AT MONTREAT

North Carolina Christian Endeavor Society will hold its annual convention at Montreat, N. C., Wednesday and Thursday, June 26-29. This convention will call together large numbers of the finest young people of North Carolina. The convention will be held under its own officers and not under the direction of the Montreat Program Committee.

In addition to the regular season round

DEVOTIONAL

THIS PERSONALITY

One of the interesting things about life is the way people find their level. For example, a boy was born in an Ohio town. But he was not destined to live there always. He had a talent, and that talent was bigger than his native town, and bigger than Chicago, where he settled after being graduated from Yale.

His talent was for finance, and it landed him in Washington as Assistant Secretary of the Treasury a few years ago. Poland needed financial counsel and this man was paged. A little over a year ago he became financial advisor to this republic, and a director of the Bank of Poland, charged with the oversight of the funds that were lent to Poland by the United States Government.

This sweep of life is one of the elements which make the stories of men like Joseph, of the Old Testament, Abraham Lincoln, and the thirty-first President of the United States so fascinating. Born in obscure communities, they advanced by the force of personality to high places.

There is something in us that makes us admire the man who lives up to the possibilities within himself. Often a boy or a girl possesses talents that are hidden to parents and teachers. Even those who are closest to us are not able to understand us. We are, indeed, a puzzle to ourselves. But if a person is willing to submit to discipline, so that this infinite something which we call personality may be refined and developed in the proper direction, he will gloriously fulfill his mission on earth.

One of the delights in studying biography is to notice how men and women have become great characters—often from humble beginnings up through the stern and rigorous buffetings of life. The wife of Thomas Hardy, the famous English poet and novelist, has written that he managed to survive infancy by the skin of his teeth. "At his birth," writes Mrs. Hardy, "he was thrown aside as dead until rescued by her (a nurse) as she exclaimed to the surgeon: 'Dead! Stop a minute; he's alive enough sure.'" Such was the start in life that Hardy had, and what use he made of his powers!

If tombstones always bore truthful epitaphs, we might sometimes read words such as these: "Here lies John, son of William and Mary Smith, born January 3, 1825; died April 20, 1886. He might have made the world better by having lived in it, but he failed to stir up the gift within him. He was satisfied to eat three meals a day, to dress in the styles of his time, and to conform to the customs of his community. Yes his life was a tragedy. He did not heed the call to separate himself from the crowd and to be different; to strike his own stride in the spiritual life."

Nothing presents a finer, nobler challenge to youth than life itself. In various ways God is speaking to us and urging us to develop these personalities of ours to the highest degree. Into our hands is laid the free gift, full of mystery and potent for good. Let us lay hold on it prayerfully, purposefully, and hopefully. We may realize our own highest individuality through the personality of Jesus Christ.

CHILDISH, OR CHILDLIKE?

In a letter received from a missionary in India occur these words: "To be childish is a token of decay, but to be childlike is a Divine principle which leads us ever deeper in the wonderland of Divine Grace."

A second reading of that sentence, relating it to one's own life, is well worthwhile.

Childishness manifests itself in petulance, in selfishness, in lack of self-control, in foolish acts and in reckless disregard of the things of others. Childishness insists on having its own way even when that way is harmful. Childishness thinks only of its own desires. Childishness pouts when re-

trip rates, special excursion rates of one fare plus one dollar for the round trip will be on sale June 24 and 25. These tickets, which are good for 20 days, must be validated at Montreat before the return trip.

sistance is offered to the effect of its desires and Childishness shows no com time.

One expects these things of a child. We excuse them on account of their inexperience and lack of training. Bad as they are, we expect that they will later on. But when they themselves in adult years, it should know and show that it is the most charitable that we can put on it when it is a token of decay."

But to be childlike is different from being childish. The child is a sense of wonder, something new—and everything new at some time—cause delightful surprise. Every new unveiling as childhood opens into the future.

Is it a sign of weakness in Christians today that we have lost our sense of wonder? We hear of many things happen—in our time, the telephone, the electric light, the radio, the flying machine, —that we take things rather for granted.

There are wonderful things in the world, particularly in the spiritual realm. The radio is not compared in wonderfulness to prayer; by radio the voice is heard around the world in a second; but "before I will answer, and while thou art speaking I will hear."

There is nothing in the world as wonderful as that takes place in a life when Christ comes in and takes hold. Words have never yet been spoken that will give any adequate conception of the wonderful love of God since His name shall be confessed, "there are riches of the grace of Christ Jesus for you and me, which we have never yet even begun to explore."

Be childlike enough to receive the new revelation of Him even now. He reveals Himself to the eyes of your spirit until it blossoms into the flower of maturity, and to the eyes in amazement at the beautiful things He will show.

Love bade me welcome:
Drew back,
Guilty of dust and sin,
But quick-eyed love, observing
My growl, grew slack,
And to my first entrance in,
Drew nearer to me, sweetening
ing, If I lacked anything.

A guest. I answered, we
here: Love said, You shall
I, the unkind, ungrateful? A
I cannot look on thee.
Love took my hand, and
replied,
Who made the eyes but
me?

Truth, Lord, but I have
let my shame
Go where it doth deserve,
And know you not, says
bore the blame?
My dear, then I will serve,
You must sit down, says
taste my meat.
So I did sit and eat.

—George

THE ANVIL

Last eve I paused beside
smith's door
And heard the anvil ring
chime;
There looking in I saw up
floor
Old hammers worn with
of time.
"How many anvils have
said I,
"To wear and batter all
mers so?"
"Just one," said he; then
twinkling eye,
"The anvil wears the ha
you know."
So I thought the anvil of
For ages sceptic blows
upon;
Yet though the noise of f
was heard
The anvil is unharmed, th
gone.

BYTERIAN STANDARD

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EDITORIAL

GENERAL ASSEMBLY OF 1929

The next General Assembly will meet at Charlotte, N. C., on May 16, 1929.

The meeting at Montreat will enable the Commission to see two things of great interest. One is the Assembly Inn. This building is a monument to the tireless energy and good business judgment of Dr. R. C. Tenney.

It increases the usefulness of Montreat. It will furnish an excellent refuge for the General Assembly when no church invites a guest.

Second is the Presbyterian Historical Foundation.

The General Assembly took this action: "That the scope of the Church be extended to the Association for providing on a permanent basis, ample, convenient, and fireproof housing of the records, library and papers of the Historical Foundation."

Dr. J. Tenney, the Curator, has gathered a collection that is conservatively estimated to be worth \$25,000 and that is increasing in value all the time.

The meeting of the Assembly promises to be of great interest and importance as several matters will come up for consideration.

Interim Committees.

There are five of these Committees to report.

The Committee on Closer Relations of the S. L. Morris is chairman is probably the most important.

This committee was first appointed in 1926. Its relations with the United Presbyterian Church and the Associate Reformed Church in the South. The latter body "made a mistake," but in fact "declined the invitation."

The United Presbyterian Church through the action of the General Assembly "appointed a similar committee." Several committees have had several joint meetings.

All will have a report before the Assembly. The question of a Basis of Union; but of course the matter is entirely to the Assembly to decide whether to send it down to the Presbyteries for consideration for another year.

The lack of interest and enthusiasm in these negotiations. The movement is observed however to launch a movement on the part of those in the Northern and Southern Churches, interested in the union of all Presbyterian and Reformed Churches in the South. And this latter movement will be projected into this Assembly from the North and shove aside the present situation.

Another committee to report is that on the Field Occupied by the Presbyterian Churches U. S., and U. S. A." The report of this committee has been already published wisely, in that report, they call attention of the two Assemblies to the fact that no new legislation is needed to accomplish the ends sought by our joint con-

ference." Existing Correcting Rules are all that are needed.

3. Another committee is that "On Optional Forms." This committee has the task of bringing in a revision of the Optional Forms found in our Book of Church Order. To them was also recommended by the last Assembly their revision of our "Directory for Worship." This latter is more important than the "Forms," and should receive the most careful consideration by the Assembly.

4. A fourth of these "Ad Interim Committees" is that on Divorce. It is charged "to study carefully the whole subject of divorce." Their report changes the whole position of our Church on this vital question; and should be carefully studied by Commissioners before the meeting of the Assembly.

5. The last of these committees is that "On Correspondence Courses for Ministers."

This committee, of which Dr. R. T. Gillespie is chairman, was originally appointed in 1925 and should be ready by this time to make a report.

II. Special Sub-Committees of the Assembly's Work Committee.

1. The last Assembly adopted this: "In the matter of 'housing the various sub-committees of the Committee on the Assembly's Work in one building at some central point and with one accounting system,' we recommend that the request for further time in which to consider this important matter be granted. Also we would recommend that this Assembly advise the Committee on the Assembly's Work not to decide this matter on purely financial considerations."

The sub-committee of three has prepared its report, and will submit same to the Work Committee on April 30th. We have heard it rumored that they suggest consolidation. If the Work Committee approves, the Church will have scant time to think over and discuss so radical a change. It would be a great mistake for the coming Assembly to adopt this report before the Church at large has an opportunity to speak. But such "snap judgment" seems to be the fashion. And this seems to be the next step in that centralization of power that is going on in our Church to-day.

2. The second sub-committee is that on the "Recall of Missionaries."

The Assembly of 1926 had before it several overtures from Presbyteries, "with reference to the Rule in the Manual of the Executive Committee for recall of missionaries."

The able Standing Committee on Foreign Missions of which Dr. Edward Mack was chairman made this recommendation which was adopted:

"That an Ad Interim Committee be appointed to study the whole situation, and to prepare a rule for report to the next General Assembly."

A strong committee was appointed of which Dr. W. L. Carson of Richmond, Va., was chairman.

This committee presented a report to the Assembly of 1927 but asked to be continued another year. This request was granted.

The Committee then presented a report to the Assembly of 1928 that in the judgment of many who studied it, was very satisfactory and thoroughly protected the rights of the individual missionaries.

This report was considered by the Assembly—or rather was "taken up for consideration," and without much consideration was "referred to the Permanent Committee on Assembly's Work to be presented by them to all the Missions for their advice, and the Committee was instructed to report to the next Assembly their findings in the matter with recommendations."

This Committee referred the matter to a sub-committee. The sub-committee's report will, we judge, come to the Committee of Forty-Four on April 30th, and that Committee will present a report to the General Assembly. As there will be scant time, if any, for the study of this report, the writer would venture to suggest to all Commissioners that they carefully study the report of the Ad Interim Committee found on page 156 of the Minutes of the General Assembly of 1928.

It will repay study, and place a commissioner in a position to understand such report as may

come to the Assembly from the Committee of Forty-Four.

III. An amendment to the Book of Church Order is to be voted on.

The last General Assembly in answer to an overture from Memphis Presbytery "seeking the establishment of a Permanent Judicial Commission of the Assembly," approved the overture and recommended to the Presbyteries for their advice and consent, an amendment found on page 43 of the Minutes of 1928.

This overture had already been approved by the Assembly's Permanent Judicial Committee and Bills and Overtures Committee. Many of the Presbyteries have given already their advice and consent. And wherever it is carefully studied it will meet with hearty approval.

IV. The Assembly's Work Committee will present what is really its first report of a full year's work. The Church is watching with interest this experiment in the hands of a few. The experiment will be judged largely by this report. Will the Committee be able to show an increase in gifts? Will they be able to show a larger number of souls won at home and abroad? Will they be able to show that the work has been done with finer co-ordination and less harmful rivalry?

These are the fruits the Church is looking for, and that we trust they can show.

V. There are several miscellaneous matters to come up that will be of interest.

1. The Assembly of 1928 adopted this resolution presented by Dr. W. S. Jacobs:

"Resolved, That the Committee on Program, viz: Moderator, Stated Clerk and Rev. R. C. Anderson secure some outstanding speaker to address the Assembly of 1929 on the office of the Eldership and Duties and Privileges thereof." With the many distinguished Ruling Elders in our Church who are gifted speakers, to choose from, we feel sure that the Committee will have a rich treat in store for those who are fortunate enough to be present at this Assembly.

2. A resolution offered by Dr. G. T. Bourne, providing for an additional column in our statistics, so that direct and indirect funds paid to the Church's pastors and workers may be separately noted. As this has been in substance asked for in overtures a number of times, there must be a demand for and merit in this resolution beyond what the writer is able to see.

VI. But the outstanding matter before the Assembly, so far as our ministers are concerned is the Ministers' Annuity Fund. The Executive Committee of Christian Education and Ministerial Relief is to present plans for raising during the year 1930 the sum of \$3,000,000 which is necessary to launch the Fund. This plan has behind it the best actuarial skill to be secured. It has the endorsement of some of the best business men in our Church. It will make possible a retiring annuity for every minister in our Church. And it is not intended to take the place of Ministerial Relief. That cause will still continue to assist special cases that are not properly cared for by the Annuity Fund.

It is a great undertaking and will mark an epoch in the life of our Church.

The Sixty-Ninth General Assembly promises to be a gathering of great interest. And the Commissioners to it, have a great responsibility to the Church in solving aright the important matters that come before it.

J. M. W.

UNION WITH THE UNITED PRESBYTERIANS

Just now we are about to take a step that we may regret in coming years, when instead of building up the kingdom of God, we find ourselves involved in strife and heart burning.

Let us say in the beginning that our opposition is not based upon any conviction that this Church is not as sound as our own.

We have no criticism on that score.

We can see the force of the plea that it is well to prove to men that the Church is not divided, and that a National Church will exert a greater influence.



FIGHT THE GOOD FIGHT OF FAITH

A Sermon preached in the Chapel of Princeton Theological Seminary on Sunday morning, March 10, 1929.

A Stenographic Report

J. Gresham Machen, D.D.

Phil. iv. 7. "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ." I. Tim. vi. 12. (part)
"Fight the good fight of faith."

The apostle Paul was a great fighter. His fighting was partly against external enemies—against hardships of all kinds. Five times he was scourged by the Jews, three times by the Romans; he suffered shipwreck four times; and was in perils of waters, in perils of robbers, in perils by his own countryman, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. And finally he came to the logical end of such a life, by the headman's axe. It was hardly a peaceful life, but was rather a life of wild adventure. Lindbergh, I suppose, got a thrill when he hopped off to Paris, and people are in search of thrills today; but if you wanted a really unbroken succession of thrills, I think you could hardly do better than try knocking around the Roman Empire of the first century with the apostle Paul, engaged in the unpopular business of turning the world upside down.

But these physical hardships were not the chief battle in which Paul was engaged. Far more trying was the battle that he fought against enemies in his own camp. Everywhere his rear was threatened by an all-engulfing paganism, or by perverted Judaism that had missed the real purpose of the Old Testament law. Read the Epistles with care, and you see Paul always in conflict. At one time he fights paganism in life, the notion that all kinds of conduct are lawful to the Christian man, a philosophy that makes Christian liberty a mere aid to pagan license. At another time he fights paganism in thought, the sublimation of the Christian doctrine of the resurrection of the body into the pagan doctrine of the immortality of the soul. At still another time, he fights the effort of human pride to substitute man's merit as the means of salvation for divine grace; he fights the subtle propaganda of the Judaizers with its misleading appeal to the Word of God. Everywhere we see the great apostle in conflict for the preservation of the Church. It is as though a mighty flood were seeking to engulf the Church's life; dam the break at one point in the levee, and another break appears somewhere else. Everywhere paganism was seeping through; not for one moment does Paul have peace; always he was called upon to fight.

Paul a True Fighter

Fortunately he was a true fighter; and by God's grace he not only fought, but he won. At first sight, indeed, he might have seemed to have lost. The lofty doctrine of divine grace, the centre and core of the gospel that Paul preached, did not always dominate the mind and heart of the subsequent Church. The Christianity of the Apostolic Fathers, of the Apologists, or Irenaeus, is very different from the Christianity of Paul. The Church meant to be faithful to the apostle; but the pure doctrine of the Cross runs counter to the natural man, and not always, even in the Church, was it fully understood. Read the Epistle to the Romans first, and then read Irenaeus, and you are conscious of a mighty decline. No longer does the gospel stand out sharp and clear; there is a large admixture of human error; and it might seem as

EDITORIAL (Continued)

In this question let us consider facts and not yield to sentiment.

The first fact is that there seems to be no insistent demand for it in either Church. We occupy fields so far apart that there can be no clashing of interests.

They reach far North and West, while we reach from Pennsylvania to Mexico.

This scattered position would make it almost impossible to have a representative Assembly, as the expense would preclude it.

Then the two Churches hold different views on sectional questions.

We cherish in sentiment the lost Cause, and in politics we are generally democratic, while they are of the opposite party, and this would some time cause friction.

We do not defend this fact, but merely recognize it as something to be reckoned with.

We are doing a great work as a homogeneous people, and peace reigns within our borders; let us not take any step that will endanger that peace.

The Lord forbade His people to plough an ox or ass together, because there would be a lack of harmony in their efforts.

We are afraid that if we try to work the two Churches together, it will be doing what the Lord advised against.

This Committee is not entirely unanimous. A level-headed elder dissents, and will probably present a minority report.

We hope that the Assembly will let this matter rest another year.

We are too prone to go ahead without due consideration of questions in all their bearings.

though Christian freedom after all were to be entangled in the meshes of a new law.

But even Irenaeus is very different from the Judaizers; something had been gained even in his day; and God had greater things than Irenaeus in store for the Church. The Epistles which Paul struck forth in conflict with the opponents in his own day remained in the New Testament as a perennial source of life for the people of God. Augustine, on the basis of the Epistles, set forth the Pauline doctrine of sin and grace; and then, after centuries of compromise with the natural man, the Reformation rediscovered the great liberating Pauline doctrine of Justification by Faith. So it has always been with Paul. Just when he seems to be defeated, his greatest triumphs, by God's grace, are in store.

The human instruments, however, which God uses in those triumphs are no pacifists but great fighters like Paul himself. Little affinity for the great apostle has the whole tribe of considerers of consequences, the whole tribe of the compromisers ancient and modern. The companions of Paul are the heroes of the faith. But who are those heroes? Are they not true fighters, one and all? Tertullian fought a mighty battle against Marcion; Athanasius fought against the Arians; Augustine fought against Pelagius; and as for Luther, he fought a brave battle against kings and princes and popes for the liberty of the people of God. Luther was a great fighter; and we love him for it. So was Calvin; so were John Knox and all the rest. It is impossible to be a true soldier of Jesus Christ and not fight.

A Battle is on in Our Own Times

God grant that you—students in this Seminary—may be fighters, too! Probably you have your battles even now: you have to contend against sins gross or sins refined; you have to contend against the sin of slothfulness and inertia; you have many of you, I know very well, a mighty battle on your hands against doubt and despair. Do not think it strange if you fall thus into divers temptations. The Christian life is a warfare after all. John Bunyan rightly set it forth under the allegory of a Holy War; and when he set it forth, in his greater book, under the figure of a pilgrimage, the pilgrimage too was full of battles. There are, indeed, places of refreshment on the Christian way; the House Beautiful was provided by the King at the top of the Hill Difficulty, for the entertainment of pilgrims, and from the Delectable Mountains could sometimes be discerned the shining towers of the City of God. But just after the descent from the House Beautiful, there was the battle with Apollyon and the Valley of the Shadow of Death. No, the Christian faces a mighty conflict in this world. Pray God that in that conflict you may be true men; good soldiers of Jesus Christ, not willing to compromise with your great enemy, not easily cast down, and seeking ever the renewing of your strength in the Word and sacraments and prayer!

You will have a battle, too, when you go forth as ministers into the Church. The Church is now in a period of deadly conflict. The redemptive religion known as Christianity is contending, in our own Presbyterian Church and in all the larger churches in the world, against a totally alien type of religion. As always, the enemy conceals his most dangerous assaults under pious phrases and half truths. The shibboleths of the adversary have sometimes a very deceptive sound. "Let us propagate Christianity," the adversary says, "but let us not always be engaged in arguing in defense of it; let us make our preaching positive and not negative; let us avoid controversy; let us hold to a Person and not to a dogma; let us sink small doctrinal differences and seek the unity of the Church of Christ; let us drop doctrinal accretions and interpret Christ for ourselves; let us look for our knowledge of Christ not to ancient books but to the living Christ in our hearts; let us not impose Western creeds on the Eastern mind; let us be tolerant of opposing views." Such are some of the shibboleths of that agonistic Modernism which is the deadliest enemy of the Christian religion today. They deceive some of God's people some of the time; they are heard sometimes from the lips of good Christian people, who have not the slightest inkling of what they mean. But their true meaning, to thinking men, is becoming increasingly clear. Increasingly it is becoming necessary for a man to decide whether he is going to stand or not to stand for the Lord Jesus Christ as He is presented to us in the Word of God.

Christianity an Intolerant Religion

If you decide to stand for Christ, you will not have an easy life in the ministry. Of course you may try to evade the conflict. All men will speak of you if, after preaching no matter how unpopular a gospel on Sunday, you will only vote against that gospel in the councils of the Church the next day; you will graciously be permitted to believe in supernatural Christianity all you please if you will only act as though you did not believe in it, if you will only make common cause with its opponents. Such is the program that will win the favor of the Church. A man may believe what he pleases, provided he does not believe anything strongly enough to risk his life on it and fight for it. "Tolerance" is the great word. Men even ask for tolerance when they look to God in prayer. But how can any Christian possibly pray such a prayer as that? What a terrible prayer it is, how full of disloyalty to the Lord Jesus Christ! There is a sense, of course, in which tolerance is a virtue. If by it you mean tolerance on the part of the state, the forbearance of majorities toward minorities, the resolute rejection of any measures of physical compulsion in propagating either what is true or what is false, then of course the Christian ought to favor tolerance with all his might and main, and ought to lament the widespread growth of intolerance in America today. Of if you mean by tolerance forbearance toward personal attacks upon yourself, or courtesy and patience and fairness in dealing with all errors of whatever kind, then again tolerance is a virtue. But to pray for tolerance apart from such qualifications, in particular to pray for tolerance without careful definition of that of which you

are to be tolerant is just to pray for the best of the Christian religion; for the Christian religion is tolerant to the core. There lies the whole of the Cross—and also the whole power of it. It would be received with favor by the world if it had been sent merely as one way of salvation; the Cross because it was presented as the only way, and made relentless war upon all other ways. (Then, from this "tolerance" of which we hear, God deliver us from the sin of making common cause with those who deny or ignore the blessed gospel of Christ! God save us from the deadly guilt of the presence as our representatives in the world of those who lead Christ's little ones astray! God whatever else we are, just faithful messengers, sent, without fear or favor, not our word but the word of God.

A Search for Courage to Fight

But if you are such messengers, you will be in a position, not only of the world, but increasing of the Church. I cannot tell you that your position will be light. No doubt it would be noble to do whatever about the judgment of our fellow men to such nobility I confess that I for my part have quite attained, and I cannot expect you to have it to it. I confess that academic preferments, great libraries, the society of cultured people, the great thousand advantages that come from being regarded as respectable people in a respectable community, these things seem to me to be in good and desirable things. Yet the servant of Christ, to an increasing extent, is being obliged to give them up. Certainly in making that sacrifice you will complain; for we have something with which we have lost is not worthy to be compared.

It is hard to say that any unworthy motives that can lead us to adopt a course which brings but reproach. Where, then, shall we find a motive for such a course as that. Where shall we find courage to stand against the whole current of the world where shall we find courage for this fight of ours?

I do think that we shall obtain courage by the way of conflict. In some battles that means a little of blood. Soldiers in bayonet practice were and for all I know still are, taught to give a bayonet thrust their bayonets at imaginary enemies, and they do it even long after the armistice. That serves, I suppose, to overcome the natural tendency of civilized man against sticking a knife in the back of his neighbor. It is thought to develop the proper spirit of conflict. Perhaps it may be necessary in some cases. But it will hardly serve in this Christian conflict. This conflict I do not think we can be good fighters unless we are resolved to fight. For this is a battle and nothing ruins a man's service in it so much as a little of hate.

Paul's Secret of Warfare

No, if we want to learn the secret of this warfare, we shall have to look deeper; and we can hardly do that than turn again to that great fighter, the apostle Paul. What was the secret of his power in the midst of such a conflict? How did he learn to fight?

The answer is paradoxical; but it is very simple.

Paul was a great fighter because he was at peace with himself. "Fight the good fight of faith," says the apostle, "because the peace of God which passeth all understanding shall keep your hearts and minds through Jesus Christ." The peace of God which passeth all understanding was the peace of God which Paul had in his heart; it was the peace of God which Paul had in his life; it was the peace of God which Paul had in his soul; it was the peace of God which Paul had in his spirit; it was the peace of God which Paul had in his heart; it was the peace of God which Paul had in his life; it was the peace of God which Paul had in his soul; it was the peace of God which Paul had in his spirit.

But if you are at peace with One, then you will be at peace with all. You can say with Paul, "We must obey God rather than men"; you can say with Luther: "Here I stand, I cannot do otherwise"; you can say with Elisha, "They will be against us, but we will be for the Lord"; you can say with Paul, "It is God that justifieth, who is he that condemneth?" Without that peace of God in your heart, you will strike little terror into the enemies of the Christian. You may amass mighty resources for the fight; you may be great masters of ecclesiastical machinery; you may be very clever and very zealous too; but that it will be of little avail. There may be a victory; but when the din is over, the Lord's will be in possession of the field. No, there is no other way to be a really good fighter. You cannot fight against God's enemies unless you are at peace with God.

How Peace May be Attained

But how shall you be at peace with Him? How have been tried. How pathetic is the age-long struggle of the sinful man to become right with God: sacrifices, almsgiving, morality, penance, confession, alas, it is all of no avail. Still there is that which is the gulf. It may be temporarily concealed: Spiritism may conceal it for a time; penance or the works of the law may give a temporary and a false relief. But the real trouble remains; the burden of sin upon the soul is still ready to burst forth in flames; the soul is still not at peace with God. Then shall peace be obtained?

My friends, it cannot be attained by anything else, that that truth could be written in the heart of one of you! If it could be written in the heart of one of you, the main purpose of this Seminary would be attained. Oh, that it could be written in letters for all the world to read. Peace with God cannot be attained by any act or any mere experience of it; it can only be attained by good works, neither can it be a confession of sin, neither can it be attained by the psychological results of an act of faith. We can be at peace with God unless God first be at peace with us.

(Continued on page 12)

Men-of-the-Church

Presbyterian Church in the United States

REV. J. E. PURCELL, D.D., Executive Secretary
HENRY GRADY BUILDING
ATLANTA, GEORGIA

REV. JOHN L. FAIRLY, D.D., Wilmington, N. C.,
Editor in Charge of Men-of-the-Church Department

GROUP ACTIVITIES OF SECOND PRESBYTERIAN CHURCH, CHARLOTTE, NORTH CAROLINA

By Departments, 1928-1929

Group Leader—Head of Group and Chairman (1) Christian Training and Bible Classes. (2) Christian Social Service (Fellowship).

1. (a) Call members to Group meetings. (b) Encourage men to become better informed Christians by reading the Bible, helpful books and church literature. (c) Sponsor Men's Bible Class attendance. (d) Help young people to decide on life work and to choose the best college to attend.

2. (a) Get acquainted with members of group and help them know each other. (b) Aid in religious survey. (c) Report Church and Bible Class prospects. (d) Help in Get-together meetings of men or congregation. (e) Encourage Boys' Club and Boy Scout Troops. (f) Help in proper community projects.

The Elder—Group Chairman—Spiritual Life and Evangelism. "By virtue of their office, Elders are chosen to watch diligently over the flock committed to their charge, that no corruption of doctrine or of morals enter therein, they should visit the people at the homes, especially the sick; they should pray with and for the people; they should be careful and diligent in seeking the fruit of the preached word among the flock, and should inform the pastor of cases of sickness, affliction and awakening, and of all others which may need his special attention." (Book of Church Order, Sec. III).

This Begin With Men of Your Group

(a) Encourage Family Altar, private devotions and sane Sabbaths. (b) Do, and get men to do, personal work. (c) Encourage new church members and interest them in church work. (d) Check up on church and prayer service attendance.

The Deacon—Group Chairman: Stewardship of Possessions. "It is the duty of the Deacon to minister to those who are in need, to the sick, to the friendless and any who may be in distress. It is their duty also to develop the grace of liberality in the members of the church, to devise effective methods of collecting the gifts of the people. (Sec. IV).

(a) Encourage study of Stewardship in classes or in private. (b) Develop tithing and systematic giving among the members. (c) Help on Volunteer Sunday and see that all make pledges.

The Member—Who is Group Chairman of Department of Missions. (a) Sponsor attendance of Mission Study Class—Foreign and Home. (b) Suggest writing letters to missionaries of the Church. (c) Find location for and conduct Mission Sunday School. (d) Encourage men to join in support of missionaries through Men's Club, and help create interest in missions.

LOUISVILLE TRAINING SCHOOL

Our school opened on the afternoon of February 24th, at the Highland Presbyterian Church, with 76 men from 12 churches in attendance. Mr. Fred L. Temple of Roanoke, Va., Chairman of Men's Work for the Synod of Virginia, addressed the meeting. Because of death in Dr. Purcell's family, he was not able to be with us at that meeting. Mr. Temple's address was excellent and inspired the men very greatly, because he gave them his own personal experience and the experience of the men of his church in his address. That same evening he spoke of the special Men's meeting at the Buechel Presbyterian Church to 250 people, at least half of them men. On Monday evening, February 25th, Dr. Purcell was with us and began his School of Methods. Forty-two men from nine churches were present, and on the following evening Dr. Purcell completed his work, and forty-one men from these churches were present.

The men of our city have been greatly blessed and inspired by the work of Dr. Purcell and Mr. Temple while with us. Several of the churches have already requested help in organizing their men according to Assembly's plan.

Mr. J. A. Naff, assistant to Dr. Purcell, will speak to the Presbytery of Louisville on April 22nd, and then will spend two weeks in intensive work in our Presbytery.

CLASS IN MEN'S WORK, BALTIMORE, MARYLAND

The class was not a Presbyterian affair, but was sponsored by the directors of our Southern Presbyterian Men's League, Inc., which includes about eight churches in Baltimore and vicinity. Of these churches only Maryland Avenue was previously using the full plan of the Men-of-the-Church, though one other church was following the program in small part.

We asked each church to select about three men and delegate them to attend the meetings. Four meetings were held on successive Sunday afternoons, the meeting lasting from 3:30 to 5:30 p. m. We followed the "Outline of Suggestions," except that two of the periods were combined. The studies were conducted

alternately by F. Howard Smith and myself. Mr. Smith has just retired from the presidency of the Men of Maryland Avenue Church, having been enthusiastically associated with me in the four years past.

A combination of circumstances, mostly illness, interfered with the attendance of some of the men. Four churches, however, had representatives present sufficiently to get the idea and take it home with them. Maryland Avenue had five men every Sunday, including the newly elected President, William E. Harn.

Towson and Dickey Memorial were two of the churches taking part. Towson I know is just on the point of going ahead with the plan, but I have been unable to get a report from Dickey Memorial, whose leader has been critically ill. Mt. Washington, immediately after the class, adopted the full plan of the Men-of-the-Church, instead of the small part they had previously used.

To complete the demonstration, the mid-winter meeting of the Men's League was turned into a Men-of-the-Church meeting, which was held at Maryland Avenue Church. One of the regular monthly programs was put on by selected men, followed by light refreshments and a fellowship hour. The meeting was a great help to the outsiders in showing them just what the plan involves, and they all seemed to enjoy the evening very much.

There was nothing spectacular about our class, but up here we are on the edge of things, and it will take a long period of education before we can get some of the people entirely in sympathy with the idea. I am sure, however, that the effort was not wasted.

MEN-OF-THE-CHURCH, LINCOLNTON, NORTH CAROLINA

The Men-of-the-Church at Lincolnton, N. C., was organized last June. The pastor, Rev. W. W. Akers, gives the following fine account of results:

"We had a fine meeting of the Men-of-the-Church last night and a splendid program. Every man in attendance was on the floor sometime in the meeting and said a few words. This is a wonderful record considering the timidity of so many of them. In my few remarks I said, 'What a revelation this movement has been to me in discovering men who are competent to make good leaders, and also able to speak if they only get up and make the effort.'

We have had some splendid meetings since organization, and believe the movement is going to work fine in this church. Our meeting in January was unusual in interest. We had the ladies of the church present and our men made several excellent addresses on Missions. Rev. H. N. McDiarmid of Shelby addressed this meeting on Men's Work, basing his talk on a part of the fifth chapter of Luke.

The men have not undertaken anything of much importance except the attendance of the Men's Bible Class and the Monthly Meetings. They voted last night to take up Dr. Smith's book, 'The Desire of all Nations' and study it and for some one to lead and teach it, either in a regular or called meeting. I am pleased with this movement and feel it will do lots of good."

WOMANS AUXILIARY

The Woman's Auxiliary, Presbyterian Church, U. S.
270-277 Field Bldg., Saint, Louis, Missouri.

SYNODICAL PRESIDENTS OF THE WOMAN'S AUXILIARY

- Alabama—Mrs. J. F. Hooper, 610 Mabry St., Selma, Ala.
- Appalachia—Mrs. F. B. Kegley, Wytheville, Va.
- Arkansas—Mrs. Walter Wilson, Arkadelphia, Ark.
- Florida—Mrs. W. G. Thompson, Jr., 3215 Obispo St., Palma Ceia Park, Tampa, Fla.
- Georgia—Mrs. E. G. Aboott, 1315 Eberhart Ave., Columbus, Ga.
- Kentucky—Mrs. H. P. Cooper, Lebanon, Ky.
- Louisiana—Mrs. Charles L. Bodin, Box 79, M. R. A., Lake Charles, Louisiana.
- Mississippi—Mrs. J. S. Hicks, Holly Springs, Miss.
- Missouri—Mrs. Walter Craven, 223 Frances St., Excelsior Springs, Mo.
- North Carolina—Mrs. G. V. Patterson, Gastonia, N. C.
- Oklahoma—Mrs. L. Fountain, care O. P. C., Durant, Okla.
- South Carolina—Mrs. W. O. Brownlee, Due West, S. C.
- Tennessee—Mrs. Ross Woods, R. D. No. 4, Lewisburg, Tenn.
- Texas—Mrs. J. W. Culver, Texas Military Academy, San Antonio, Texas.
- Virginia—Mrs. C. R. Vaughan, 319 Mountain Ave., Roanoke, Va.
- West Virginia—Mrs. J. McD. Lacy, Elkins, W. Va.

TWELVE STUDIES IN THE ACTS

(Acrostic) "To All the World, Preach the Gospel"

- I.—1. The Second Coming of Christ—Time, Manner, Tongue of Fire. 2. Old Testament Prophecy fulfilled—Triumph of Spirit.
- II.—3. An appeal to Faith and Obedience—Lame man walks. 4. Loyal Peter and John—Suffering persecution.
- III.—5. Listening to Satan—Ananias and Sapphira. 6. Testimony of Stephen—Elders and Scribes. 7. Heaven opens—Stephen's Address, First Christian Martyr.
- IV.—8. Early personal work—Phillip and Peter. 9. Winning of Saul—Judea and Samaria, The Heavenly vision.
- V.—10. One-ness of Jew and Gentile—Paul's Commission, Peter and the vision. 11. Removed center, Antioch—Cornelius and the vision, Barnabas finds Paul.
- VI.—12. Locks loosened by prayer—Peter released from prison. 13. Dealing with Paul and Barnabas—First missionary tour.
- VII.—14. Paul and Barnabas in Galatia—Derbe, Lystra, Pisidia, Timothy. 15. Return to Jerusalem for Council, Law and Grace.
- VIII.—16. Enter Europe with Gospel—Second journey of Paul. 17. A journey thru Macedonia and Greece—women prominent. 18. Church established at Corinth, Bible study, Persecution, Idol worship reprov'd.
- IX.—19. Heathen worship center shaken—The riot at

Ephesus, Paul at Miletus. 20. To Jerusalem collection—His farewell address.

X.—21. How Paul bore persecution—again. 22. Earnest appeal to Israel—Address. 23. God cares for Paul—His arrest, His imprisonment.

XI.—On to Cesarea—In prison two years in bonds to Caesar—Paul before the High Preaches Christ to King Agrippa—Paul before Agrippa.

XII.—Encounters storm at sea—Paul on the island. 28. Led by the hand of Paul in Rome.

Mrs. F. P.

HAVE YOU SEEN IT?

An article by Dr. Egbert W. Smith, in style, on "The Origin and Growth of the Woman's Work of the Southern Presbyterian Church," written for the Union Seminary Review, has been published in attractive booklet form. It should be in the hands of all pastors and officers, past, present, and prospective—and is not prospective officer in the Woman's Work. Send three cents to cover mailing cost. The Woman's Work, 270-277 Field Building, S.

A MESSAGE FROM MRS. J. W. MCJANNET

"Will you please express to the friend Auxiliary who sent messages to us of your death of our son, that we appreciate the kindness and sympathy very much? Sympathy of deep sorrow is a great help—just to know we have loving friends who remember us in prayer for us.

"The winter is past, spring is here, and so these people are not saved! We need missionaries. How can we keep things moving with Christ, but He gave this work to us. We need more of them out here to help people."

OUR BIBLE STUDY FOR THIS CHARACTER STUDY

In the book "Life Challenges from the Bible" by Junie W. McGaughey, there is included a chart plan for character study as it was used in class at Montreat last summer.

This plan was so popular with the women who have asked that it be put in print. Thus has prepared the chart and description of the plan which has been included in the "Life Challenges from the Bible."

Extra charts may be ordered for 25c each. Those who are using this plan for their Bible study will be glad to know that they can secure the printed form.

If you have not sent in your order before, please do so at once. "Life Challenges from the Bible" Charts for Miss Engle's Character Study 1929. Order from Department of Woman's Work, Field Building, St. Louis, Mo.

CONFERENCES FOR COLORED WOMEN

- | Place | Date | Location |
|----------------|-----------------|--|
| Alabama | Tuscaloosa | Stillman Institute, June 1-8, Mrs. B. H. Cooper, 938 Lindwood Road, Birmingham |
| Appalachia | Knoxville Tenn. | June 1-8, Mrs. W. R. 7, Knoxville, Tenn. |
| Arkansas | Little Rock | Philander Smith College, Mrs. J. W. Parse, Batesville, Ark. |
| Florida | Eatonville | Hungerford Normal School, Mrs. A. S. Harris, 322 W. 10th St., Georgia, Atlanta Spelman Institute, June 8-14, Mrs. E. G. Abbott, 1315 Eberhart Ave., Atlanta. |
| Kentucky | Lincoln Ridge | June 8-14, Mrs. J. 1009 Everett Ave., Louisville. |
| Louisiana | Scotlandville | Southern University, Mrs. W. E. Hinds, L.S.U., Baton Rouge. |
| Mississippi | Jackson | Jackson College, June Myrtle G. Hicks, Holly Springs, Miss. |
| Missouri | Jefferson City | Lincoln University, Mrs. W. A. Craven, 223 Frances St., Excelsior |
| North Carolina | Greensboro | Bennett College, Miss Margaret Rankin, 3 Wesley Rd., Charlotte |
| South Carolina | Columbia | Benedict College, Mrs. W. O. Brownlee, Due West, S. C. |
| Tennessee | Nashville | Sept. 18-24, Mrs. R. Lewisburg, Tenn. |
| Texas | Prairie View | April 27-May 3, Mrs. J. Box 1096, San Antonio. |
| Virginia | Petersburg | June, Miss Carrie Lee 2204 Monument Ave., Richmond. |

DATA FOR YOUR BIRTHDAY PROGRAM

Dear Friends:
In my last letter I mentioned the fact that boys were planning to do evangelistic work during the summer. . . . I didn't mention the fact that some of the girls also were given vacation work. . . . young people had to lead services with practical aid; few, if any, had song books, or Bible but their own, no Sunday School literature, musical instrument. Picture their having to program without any way of teaching the "out of their own heads."

Before Christmas two of these girls went miles from the village where they were working to teach them some hymns which they had in their program. Most Mexicans . . . love to sing and converts tell us that the singing first drew them to the Church. Every gospel song that the girls know that much help in doing evangelistic work. It is how far they can make a little go. On account of the lack of equipment it has been impossible to give the full training that they should have. . . .

The evangelistic elements of our schools is (Continued on page 12)

TRACT OF REPORT OF THE EXECUTIVE COMMITTEE OF CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

the Year Ending March 31, 1929.

Executive Committee of Christian Education and Ministerial Relief presents its second report as committee of the Committee on the Assembly's side. This is the nineteenth report of the Committee on Christian Education and Ministerial Relief and the fifth report as the Committee on Ministerial Relief.

The committee is deeply grateful to God for His work for the year ending March 31.

In Memoriam

Members are deeply grieved when the Great Church called Dr. Alex. J. A. Alexander to his final Home. Dr. Alexander was elected to this committee by the General Assembly a little while he hesitated about accepting the position. He finally decided so and no man could have appreciated the responsibility and opportunity placed on him by the church. He was faithful in attendance at all meetings. He exhibited at all times a winning affection and confidence of his members.

His business ability, his clear insight into the problem faced, his just judgments, utterances of humility and consideration, his business experience made him of estimable value in the business of the church. We will miss his winning personality and the efficient service he gave in this department of the church's work. It is our earnest prayer that some of the members of the church may catch something of the spirit of men like Dr. Alexander and receive the same motive for service which has given him his deep appreciation of the love of God.

The Outlook

Reports that have come to our office from all quarters indicate that there is again an increase in the number of candidates for the ministry for service. This should be a matter of encouragement to our hearts. The decline in the number of candidates has been a serious problem because of the churches of America and of

the year that has just closed aid has been given to candidates for the ministry and mission in the amount of \$42,564. This is an increase

of candidates and a decrease of amounts forwarded, of \$4,914. On account of the heavy debt with which we closed the work of the previous year, it became necessary to scale the amounts sent from \$150 to \$125.

Aid from the funds of Ministerial Relief to the amount of \$193,596, was sent to 466 ministers' homes. This is an increase of six homes over the previous year and of \$5,277.

Loans from the Student Loan Fund were made to 271 students to the amount of \$39,615. As compared with last year this is a decrease of two students but an increase of \$615 loaned. Fifty-three applications from worthy students from poor Presbyterian homes, who desired to attend our Presbyterian Colleges had to be denied on account of lack of funds.

Possibly no more useful service has been rendered to the church than that which accrued from the Survey of the Educational Work and Responsibility of the Presbyterian Church in the United States, made by Dr. B. Warren Brown and Dr. W. O. Thompson. This report was studied with greatest care by the Presbyterian Educational Association of the South and the Assembly's Permanent Advisory Committee on Education. It was then referred to a Special Survey Committee in each Synod where it was carefully studied and in most instances also considered by a pre-Synodical Conference called to digest the material. The Survey was prominently before every one of the Synods and has already resulted in shedding much light on the various serious problems which the Synods are facing with regard to their educational institutions.

The committee has been able to challenge fifteen Synods to a larger support of the work among the Presbyterian students at forty-three of the state and independent institutions of higher education. We were able to contribute only \$13,958 to this work last year. However, this meant the securing of a much larger amount both from the local congregations and from the Synods. This is a decrease of \$2,547 as compared with the amount used last year. We should immediately have at least \$50,000 for this important and far-reaching work. We are inducing the Synods to take this work over with increasing interest and liberality. The students are gathered at these institutions from all parts of the state and should receive the support of the Synod. They are preparing for leadership—whither will they lead?

The last Assembly urged that we increase our efforts to keep the students of the Church in vital contact with the life and worship and work of the Church. We have had in the field this year in the work Miss Cornelia D. Engle, Miss Julia Lake Skin-

ner, Miss Irene Hope Hudson, and Rev. John H. Powell, Jr. Their messages and influence have been a wonderful help. They have given information and guidance that has been deeply appreciated and that will result in an abounding spiritual harvest in the years to come.

At the direction of the General Assembly the Committee has diligently put before the entire church the Ministers' Annuity Fund. The plan has been cordially received and is being carefully studied. Its purpose is not wholly to relieve need among the ministers, but as far as possible to abolish need. It is an effort to help the minister to safe-guard his investments and to provide for the years of age or disability. The plan is now before all of the Presbyteries and will soon come before the session, the board of deacons and the various congregations of the Church.

Much effort has been put forth to convince the church of the sin and folly of letting our missionaries work on insufficient salaries. It is almost a hollow mockery to pay to some of these men the salaries that are now provided and add to the call, "this amount is to be paid you in order that you may be free from worldly cares and avocations." The matter of proper support of every minister in every field should be of concern not only to the local church but to the entire Presbyterian Church.

Financial

The work of the Committee has been seriously hampered because of insufficient funds. For several years this department has received from the budget of the churches a smaller proportion of the amounts asked by the General Assembly than any other Assembly's cause. We earnestly hope the entire church will respond to the call of the General Assembly and increase the amount in the budget for this work. It is now asked that 13 1-2 percent of all the money contributed for the Assembly's work shall go to this department.

During the year we received from living donors for current use \$235,118, an increase of \$24,420 as compared with last year; from interest, rent, refunds, legacies, etc., \$117,794. Inasmuch as we did not take out the \$20,000 for the sinking fund of the Graham Building, this provided an increase for current use of \$18,411 as compared with last year.

We carried over a bank debt of \$48,286 into the year 1928-1929 and to the "Special Forward Movement Educational Fund," a total of \$54,336. We are happy to report to the church that this debt has now been reduced to \$26,235. We thank God and take courage.

SURVEY WEEK

May 5 - 12

THE MEMBERS OF OUR CHURCH MUST READ

The Presbyterian Survey

IF THEY ARE TO BE EFFICIENT AND ENLISTED IN THE WHOLE WORK OF THE CHURCH.

IF YOU WOULD RENDER YOUR CHURCH A REAL SERVICE, HELP THE WOMAN'S AUXILIARY PUT

The Presbyterian Survey in Every Home

THE PRESBYTERIAN SURVEY

BOX 1176

RICHMOND, VA.

history. The total amount paid in during 1929, \$98,389. Of this amount, \$57,679 went to Home and Foreign Missions received, \$20,710 of which went to Foreign Missions and Home Missions; Assembly's Home Missions received, \$10,000; Presbyterian's Home Missions received, \$3,000; Orphan's Home Missions received, \$3,100; Orphan's, \$7,000; Ministerial Relief, \$3,000; and Institutions received, \$11,000.

financial statement of this Church in 1918

an Orphans' Home, Barium Springs — Sunday in April the pulpit at Little Joe's was filled by Dr. C. M. Richards of the Faculty College. Doctor Richards used as his subject "A very helpful and inspiring message. We need to see our beloved pastor in the congregational service."

SOUTH CAROLINA

Presbytery met in Ruby, S. C., April 16, 1929, 18 ministers and 23 elders present. Rev. C. D. Simpson was elected moderator and Rev. T. E. Simpson was elected temporary clerk. The Churches in and Bayboro were dissolved. Rev. D. H. Granger was removed from Wilmington and arrangements were made to install him pastor of the Churches of and Hopewell. Society Hill and Patrick presented calls for candidate H. M. Simpson. The meeting will be attended to at an adjourned meeting. McKenzie resigned as Treasurer of Presbytery. J. M. Holladay was elected in his place. Simpson expressed to Mr. McKenzie its appreciation and efficient service. A committee was appointed to study the Annuity Plan for Ministerial Relief at the fall meeting. The General Assembly decided to appoint a Special Sunday on which to be urged to preach on Law and Order. The next meeting will be held in Society Hill, 3:30 p. m.

Commission was appointed to install Rev. E. S. Dunbar of the Churches of McCall, Blenheim, Reedy and Dunbar. The fall meeting will be held in S. C., October 8. A. H. McArn, S. C.

Presbytery met on April 16, 1929, in the S. C., Third Church, and at the request of B. B. Smith, the retiring moderator, Rev. Simpson preached the opening sermon on I John 1:7 which the sacrament of the Lord's Supper was administered.

Rev. W. H. Hamilton was elected moderator and Rev. F. H. Wardlaw, temporary clerk. 18 ministers and twenty-seven ruling elders

—Rev. C. S. Evans was received from Har-

mony Presbytery, and Rev. L. W. Minch from the Baptist Church.

Dismissed—Rev. D. W. Richardson, D.D., was dismissed at his own request to Asheville Presbytery.

Commission—The Commission appointed at a previous meeting to install Rev. J. H. Viser, D.D., pastor of the Third Church reported that duty discharged.

Ad Interim Committee—Presbytery adopted the report of this Committee recommended the adoption of the proposed amendment to the Book of Church Order; and of closer relation with the United Presbyterian Church.

Presbytery's Work Committee—This committee and its subcommittees made full reports that showed interest and progress in the work. The Permanent Committee also made full reports.

Presbyterial Sermon—Rev. W. H. Hamilton preached an excellent sermon on the subject of "Sabbath Observance." Rev. J. H. Viser was appointed to preach the sermon at the next stated meeting, the subject to be selected by himself.

Courtesies—Rev. Dudley Jones and Rev. J. L. Shannon, of South Carolina Presbytery, were invited to sit as visiting brethren.

Educational Instiution—Presbytery carefully considered the interests of these institutions; and also those of Religious Education.

Next Meeting—The place of the next stated meeting was not selected.

Vote of Thanks—Presbytery expressed its appreciation of the courtesy and hospitality of the pastor and people of the Third Church during all its sessions.

Stated Clerk.

APPALACHIA

The Stated Spring Meeting of Asheville Presbytery was held in Waynesville, N. C., April 16-17.

Twenty ministers and eighteen ruling elders were enrolled and Rev. L. T. Wilds, D.D., was elected moderator and Rev. Dunbar Ogden, Jr., temporary clerk.

Rev. J. H. Gruver, the new Superintendent of the Mountain Orphanage was received from Granville Presbytery and the Rev. D. W. Richardson, D.D., from Enoree Presbytery.

Licentiate A. J. Luck was dismissed to the Presbytery of Rio Grande (U. S. A.).

Presbytery welcomed as visiting brethren, Dr. S. H. Chester, Rev. J. S. Millholand of the Monogahela Presbytery (U. P.), and Rev. W. P. Chedester, of Mecklenberg Presbytery in addition to pastors of local churches.

Mr. W. B. Penny, of the Hendersonville Church, was received as a candidate for the gospel ministry.

Presbytery dissolved the relation between Rev. Dunbar Ogden, Jr., and the White Oak Church, the dissolution to take effect June 1, 1929.

Rev. H. B. Dendy was elected Treasurer of Presbytery to succeed Dr. R. P. Smith who resigned on account of failing eyesight. Rev. Willis S. Wilson was re-elected as stated clerk.

Presbytery was favored with a most helpful address

by Dr. J. B. Woods of our China Mission. Dr. Tilden Scherer of King College, Mr. S. L. Woodward, of the Montreat Normal School and Dr. R. C. Anderson, of Montreat also addressed the Presbytery in the interests of the institutions which they represent.

Presbytery gave its approval of the proposed amendment to the Book of Church Order.

The Presbyterial sermon was preached by Rev. T. A. Painter, pastor of the Swannanoa Church.

The next stated meeting will be held in the Swannanoa Church. Willis S. Wilson, Stated Clerk.

ALABAMA

The Presbytery of East Alabama met in Florala on the Florida line, April 16, 1929. There were present 18 ministers and 16 elders. Rev. Donald C. MacGuire of Montgomery was elected moderator, Rev. S. B. Hay is the permanent clerk.

This was an unusually interesting and helpful meeting. One of the outstanding features was the report made by the Committee on Presbytery's Home Missions, showing that much progress had been made and that all the fields in the Presbytery would soon be supplied with regular preaching services.

The Presbytery had the pleasure of having Rev. C. N. Caldwell of the China Mission present and he gave a most interesting address.

The next stated meeting will be held Woods Church near Alexander City.

Oxford — This Church has just experienced the pleasure of entertaining Tuscaloosa Presbytery. It has been over twenty-seven years since Presbytery met in this historic church. Last fall a good iron fence was placed around the church and adjoining cemetery. Some nice shrubs have been planted around the church. Also two coats of white paint have been recently put on this building. The ladies have an active Auxiliary which became affiliated with Tuscaloosa Presbytery this year. Mrs. Jim Bond of this church has been elected district chairman for the ensuing year. Plans are being made to carry on a strong evangelistic program in this church this summer. P. H. Biddle, Pastor.

TENNESSEE

Nashville First Church — At the Easter services, which were attended by congregations the Church was unable to seat, fifty-nine new members were received into church fellowship.

Several babies were baptized, among them the great-great-granddaughter of Rev. William Hume, whose labors as a pioneer Presbyterian minister in middle Tennessee contributed largely to the movement issuing in the organization of the First Presbyterian Church one hundred and fifteen years ago. E. Pearcy, Secretary.

OUR STEWARDSHIP OF FOREIGN MISSIONS

This is Stewardship Year through the Southern Presbyterian Church by action of the Assembly, and the month of April assigned to the theme, "Our Stewardship of Foreign Missions." If we are to achieve the holy ambition of our Lord to do her part in saving the world for Christ, we must be concerned about, pray for and give to this great cause regularly and systematically and sacrificially.

The Stewardship Department is asked to emphasize throughout the Church the importance of making "Stewardship Year" a time when the local church will adopt as its plan which was recently written up in the Presbyterian Survey, namely: "Pay-up, stay-up and step-up." With the coming of Children's Day on May 5th, and periodic opportunities throughout the year to make additional gifts, we will have a multitude of opportunities to educate our people systematically rather than to agitate them periodically. We are establishing an honor roll of churches who "pay-up" monthly one-fourth of their pledge to benevolences. It is hoped that an increasing number of them will not only "pay-up" monthly, but "stay-up" to the standard and refuse to violate the financial honor of the local church; and will "step-up" a little higher contributions. This applies not only to the local church, but to the individual member within the local church.

THE STEWARDSHIP DEPARTMENT
305 Henry Grady Building
ATLANTA, GA.

A Churchman, a paper that occupies a conspicuous place among religious journals, has reached its 125th birthday and to be prepared for the work ahead is seeking to raise an endowment of \$5,000. Why should not church papers with education as their primary talk stand on a par with colleges. If church colleges must be endowed to succeed, why not church papers? The one is not more a more money making enterprise than the other. If it be expected

to make a first class paper by a subscription of \$2 or \$3 per annum, why not maintain a college by tuition fees of \$50 to \$75 per annum? One is as truly in the bounds of possibility as the other.—N. C. Christian Advocate.

FOR RENT

House at Montreat, N. C., now through summer, \$125.00. 592 Merrimon Ave., Asheville, N. C.

COMMISSIONERS To the General Assembly at Montreat, N. C. May 16, 1929 ADDITIONAL LIST

SYNOD OF NORTH CAROLINA

- Presbytery of Fayetteville
Rev. V. R. Gaston.....Aberdeen, N. C.Rev. A. J. McKelway.....Laurel Hill, N. C.
Rev. J. F. Menius.....Lillington, N. C.Rev. F. C. Symonds.....Fayetteville, N. C.
Rev. E. L. Siler, D.D.....Maxton, N. C.Rev. M. D. McNeill.....Cameron, N. C.
D. A. McLaughlin.....Vass, N. C.McKay McKinnon.....Maxton, N. C.
John W. Graham.....Aberdeen, N. C.H. C. Cameron.....Olivia, N. C.
Lawrence Calhoun.....Laurel Hill, N. C.H. M. Pinkston.....Fayetteville, N. C.

SYNOD OF FLORIDA

- Presbytery of Tampa
Rev. Henry Porrier.....Palmetto, Fla.Rev. D. S. Hotchkiss.....Dunedin, Fla.
Rev. T. P. Walton.....Safety Harbor, Fla.Rev. E. E. Bigger.....Clearwater, Fla.
W. G. Jones.....Bartow, Fla.T. S. Brown.....Tampa, Fla.
Dr. W. M. Davis..........M. M. Dunlopp.....Sebring, Fla.

Presbytery of Florida

- Rev. R. H. Latham.....Madison, Fla.Rev. E. N. Caldwell.....Tallahassee, Fla.
Herman Gunter.....Tallahassee, Fla.F. P. May.....Quincy, Fla.

SYNOD OF GEORGIA

- Presbytery of Augusta
Rev. James Thomas.....Eatonton, Ga.Rev. W. S. Porter, Jr.....Washington, Ga.
Dr. A. W. Simpson.....Washington, Ga.D. N. Harvey.....Monticello, Ga.

SYNOD OF ALABAMA

- Presbytery of East Alabama
Rev. H. L. Laws.....Alexander City.....Rev. W. R. Buhler.....Clio
Rev. Sam B. Hay.....Auburn.....Rev. W. C. McGuire.....Montgomery
S. E. Elmore.....Montgomery.....W. McD. Moore.....Auburn
A. D. Ramsay.....Milstead.....H. G. Bryans.....Ozark

SYNOD OF TENNESSEE

- Presbytery of Nashville
Rev. H. R. McFadyen.....Donelson, Tenn.Rev. W. L. Caldwell, D.D.....Nashville, Tenn.
I. S. McElroy, Jr.....Nashville, Tenn.Rev. Walter Blain.....Franklin, Tenn.
Joe S. Boyd.....Nashville, Tenn.K. S. Howlett, M.D.....Franklin, Tenn.
Ed Hooper.....Murfreesboro, Tenn.W. F. Swats.....Nashville, Tenn.

SYNOD OF WEST VIRGINIA

- Presbytery of Winchester
Rev. J. A. McMurray, D.D.....Hedgesville, W. Va.Rev. H. W. Shannon.....Front Royal, Va.
Rev. J. Hoge Smith.....Stephens City, Va.Rev. L. A. McMurray.....Hedgesville, W. Va.
J. G. Hanlin.....Schell, W. Va.William MacDonald.....Keyser, W. Va.
J. S. Haldeman.....Winchester, Va.D. H. Dodd.....Martinsburg, W. Va.

SYNOD OF MISSISSIPPI

- Presbytery of Mississippi
Rev. Thos. B. Grafton.....Union Church, Miss.Rev. N. H. Flowers.....Magnolia, Miss.
R. J. Torrey.....McNair, Miss.A. J. Postlethwaite.....Natchez, Miss.

THE FEDERAL COUNCIL OF CHURCHES

Henry M. Woods

In a recent article published in the Christian Observer, Dr. Walter Lingle referred to a personal letter written by the undersigned, which some friend, (unknown), published in the Presbyterian Standard. In the letter mention was made of a paragraph in a book written by the President of the Federal Council, called "The Christlike God," which seemed to deny the deity of our Lord. Doctor Lingle also spoke of having received an unsigned typewritten sheet, calling attention to the same paragraph. As he twice mentioned the unsigned sheet and the letter together, one might infer there was some connection between them. The undersigned knows nothing about the unsigned sheet.

The paragraph referred to was not considered separately from its context, as our brother seemed to think, but was taken with it, and an honest effort was made to get at the author's real meaning. Two bookstores were visited, and two editions of the book were examined, and nothing was found either in the passage itself, or in the preceding sentence, to indicate that it was a quotation. In the Philadelphia Presbyterian, which is noted for its ability and fairness, a well known writer of high character thought that the passage expressed the opinions of the author of the book, several other writers, in letters to that paper, took the same view. These writers were intelligent and fair-minded men. It is exceedingly regrettable that while the objectionable passage in the book is set forth in plain, unmistakable language, the supposed refutation of it was not set forth in equally unmistakable terms.

One regrets that he must differ from Doctor Lingle in thinking that the style of the book and the heading of the chapters necessarily indicate the author's belief in the deity of Christ. Works like Channing's show that Unitarians can discuss such topics and yet reject His deity, for does not Modernism hold that there is "divinity" in all men, and that salvation means, not cleansing by the precious blood of Calvary, but the development by self-culture of the divinity in man?

As to the Federal Council, many people in our Southern Church believe, and we think rightly believe, that the evil attendant upon the Council far outweighs the good. There is the dangerous tendency to substitute social service for the Gospel. The Federal Council constantly suggests themes for the pulpit, like child labor, international relations, industrial matters, etc., and too much ground is often given for the charge of interference in the political sphere.

More serious still, is not the name and the influence of the Council, professing to represent more than 20 million Christians, being constantly used to broadcast teachings which discredit the Word of God, and will destroy the faith of multitudes, especially of young people? The Presbyterian of the South of March 13th admirably states some of the grounds which evangelical churches have to protest against the bold and persistent attacks made on the fundamental doctrines of the Christian faith by a resident of the Council; and by others also, using the name of the Council. The Federal Council cannot evade its grave responsibility for this.

Another grave assault on true religion is the union of Evangelical and the Unitarian Church, promoted by the leaders of the Federal Council. About a year ago it was publicly announced that a bishop of the Methodist Church, North, together with the President of the Federal Council, sponsored the union of Congregational, Methodist and Unitarian Churches in New England. At that time the President of the Council publicly declared, in substance, that the merging of these Evangelical Churches with Unitarianism was but the beginning of a movement which would sweep with irresistible force over the Churches of our land!

The Unitarian denies the deity of our Lord, and utterly rejects His Atonement. Some of its leaders have not hesitated to denounce, and pour contempt upon the most precious truth of our Christian Faith, saying that salvation by the blood of the Cross is "a doctrine of the shambles!" But do not Churches which unite with Unitarians thereby consent to their teachings, and deny their Lord? Did the President of the Federal Council, the author of the book in question, publicly disown and oppose this union, or did he by silence give his consent and approval? If he did not publicly repudiate and oppose it, he shares the grave responsibility of their denial of Christ before the world, for it is a fundamental principle of law of general application that "silence gives consent." If he gave his tacit consent and approval to the union with Unitarians, has he not thereby given reasonable ground for inferring that he is not opposed to Unitarian belief?

In considering any movement, ought we not to look at it from every side, get its real bearings, and see not only the good, but also the harm connected with it? The purposes of the Federal Council as stated in the Constitution are one thing; the actual workings of the Council are a totally different thing, as the facts mentioned above show. It is not an alarmist view to say that continued union with this body is a perilous thing, and in view of the immense issues at stake,—the welfare of God's Church and the honor of Christ,—we have no right to run risk, no matter how good our intentions may be. God's Word warns of "sowing the wind, and reaping the whirlwind." The wind of doubt and disparagement of God's Word is now being sown broadcast. If we do not avoid entanglements which are unfriendly to all we hold dear, our Churches will surely reap the whirlwind of apostasy and spiritual death. God promises to care for His Church; but His promises are conditioned an obedience to His commands. Two important commands are "Come out from among them, and be ye separate;" and "Earnestly contend for the faith once delivered to the saints."

A YEAR IN ASSEMBLY'S HOME MISSIONS

Homer McMillan, Secretary

During the year ending March 31, 1929, the Executive Committee of Home Missions assisted in the support of 663 Home Missionaries, who served 722 organized mission enterprises, and carried the Gospel, either as teacher or evangelist, to 298 other communities.

There were 5,188 additions upon profession of faith and 2,810 by certificate. Except for the ministry of these heroic men and women thousands of persons living on the highways and by ways of our country would never hear the Gospel.

The regular Home Mission contributions were \$546,507, which is \$21,086 less than was received last year.

The total receipts, including the special Auxiliary Birthday gift of \$41,500 for the Nurses' Training School, were \$588,008, which is \$9,580 less than the total received in 1928, which included the special Flood Relief Fund of \$29,994.

Because of the decrease in budget receipts and the special emergency caused by the disastrous hurricane in Florida, for which no funds were available, the bank debt was increased to \$49,000.

Crop failures and business depression in many parts of the Assembly, resulting in suspension of banks and severe financial losses to our membership, have brought many appeals for assistance. Presbyteries that have heretofore not only supported their own Home Missions, but made generous contributions to this Committee, requested help to enable them to meet a crisis in their work. Presbyteries having large city and suburban developments; those with large industrial centers; the Home Mission Presbyteries in Oklahoma and Texas with oil developments bringing thousands of new people into the communities without church privileges; all are calling for larger appropriations both for equipment and for pastoral support.

The following is a brief review of the various departments of the committee's work:

Evangelism

The number of evangelists aided or directed by the committee are four Assembly, three Synodical, nineteen Presbyterial, and six evangelists for special classes, namely, one for Indians, one for Negroes, two for mountain people, one for Mexicans and one for prisoners.

A noteworthy evangelistic work assisted by the Assembly's Committee is that conducted for prisoners in the penal institutions of Virginia. The evangelist preaches twice every Sunday at some center of prison population. In the central prison, through which all the men pass, there is an average of 775 inmates; the state farm has 250 prisoners, and another farm has 300 prisoners. There are twenty-six aggregations of men in road building camps, ranging in number from 45 to 115. Through local help all of these places are provided with services with a degree of regularity. The support of this work rests entirely upon the churches, seven denominations sharing in it.

Church Extension

The committee aided during the year 294 ministers and evangelists who served 482 churches and missions with 245 outposts and preaching points. Nineteen churches and thirty-six Sunday Schools were organized. Ten churches were brought to self-support. Applications for assistance in church erection were received from twenty-nine churches and fifteen churches were granted small loans or donations from church erection funds.

Work for Indians

Indian Presbytery might well be taken as a model for other Presbyteries to follow. How many white Presbyteries can repeat every church holding a special evangelistic service, and every church making an Every Member Canvass for local support and benevolences.

The Southern Presbyterian Church has a major responsibility for mission work for the Choctaws and Chickasaws in southwest Oklahoma and the sole responsibility for the Alabamas in Texas. There are two evangelists and seven pastors serving twenty-one churches and nineteen Sunday Schools. Four Daily Vacation Bible Schools were held during the summer with a total enrollment of more than 200.

Two of our faithful missionaries died during the year. While the workers are diminishing, the number of Indians are increasing. There is an immediate need for four additional trained workers who are able to interest the young Indians who have attended the state and denominational schools. Should not the needs of the Indian people, the passing of these two veterans of the Cross, the thinning ranks of the oldest mission work of our Church, make an appeal to the young men and women in our Seminaries and in the Training School who are volunteers for missionary service?

Work for Negroes

Bad farm conditions, bank failures and lack of employment have made it a trying year for our colored workers. Two of our most faithful ministers have been called to their reward. In Snedecor Memorial Synod there are forty-two ministers and fifty-nine churches; 167 were received upon profession of faith and 76 by letter. There are fifty-three Sunday Schools with a total enrollment of 804. These colored Presbyterians, out of their meager incomes, gave \$3.65 per member to benevolences and for their own support. When we remember that the givers are laborers, washerwomen and children, we know that this is sacrificial giving.

In Stillman Institute there are 301 students with sixteen teachers, seven of which are white and nine colored. The Nurses' Training School, made possible by the Auxiliary Birthday gift will open in September.

Work for Mountain People

In the administration of the Mountain Work there are two divisions:

(a) Assembly's Work. This is principally the work

of the Soul Winners Society, transferred to by Dr. E. O. Guerrant. There are eighty-six parishes, serving seven schools with 1,004 students, four churches with 1,475 members, forty-four schools with 3,311 pupils, one physician and (b) Co-operative Work. The Assembly co-operates in mission schools for mountain six Presbyteries in the Appalachian region and with two Presbyteries in the Ozark West. In the co-operative work there are with ninety-two teachers and 1,722 pupils.

The mountain work is not only wonderful in the number of people reached, but it is laying the foundation for a great church untold material wealth.

Work for Foreign-Speaking Peoples

In co-operation with the Presbyteries and Executive Committee is preaching and teaching to the Cubans, Czecho-Slovakians, Chinese, Italian, French, Mexicans and Syrians in the support of forty-seven workers, fifty and sixty-five Sunday Schools, two mission one Theological Seminary.

The work for Mexicans is the oldest and one of our Foreign-speaking work. It includes departments of a fully organized mission on Sunday School to Theological Seminary. Churches received 393 persons upon profession of faith and 165 by letter. There are eleven Mexican in the Spanish Department of Austin Theological Seminary.

The Italian work in Kansas City stands within the bounds of the Assembly in its Christian work among immigrant peoples. There is an organization with a membership of 160, rescued from atheism and Romanism; a well organized Sunday School and the first Italian Auxiliary in our Assembly. Mission is helping four young men through of whom are preparing for the Gospel ministry, the distinction of taking under the care of the first two young men of Italian extraction and within the bounds of our Assembly.

Work for Jews

Great and far-reaching changes are now in Jewish life and thought. According to Jewish leader of the four million Jews in more than ten per cent observe Rabbinic Law, number is diminishing daily. Other Jewish leaders estimate that from 50 to 80 per cent of their religiously lost their way. By means of the possible that more Jews are hearing the Gospel than ever before. It is estimated that more have entered the Presbyterian churches of

The Committee co-operates with the National Board of Missions of the Presbyterian Church in the support of work for Jews in Baltimore and in Washington, D. C. In these two missions six workers. It is their earnest plea that contributions from our people for Jewish evangelism be the treasurer of the Assembly's Committee for of our own missions, and that the habit of to undenominational and irresponsible Jewish discontinued.

Every year the Home Mission task becomes its scope and more insistent in its demand growing country and the church must extend simply to hold its own. While during a quarter of the Assembly's Home Mission receipts have increased, the Executive Committee is less able to meet the Home Mission need of today than it was years ago.

If the Church is to meet the spiritual needs of a growing and changing South, the needs of Home Mission giving will not sufficient. Home Mission provision is wholly inadequate for new day and its demands. Many new churches built. Many old churches must be enlarged and adequate ministry must be maintained.

Unless the Church makes provision for records and strengthening its stakes, we will face the tragedy of obligations unmet, of ground and of opportunities lost.

Atlanta, Ga.

A FRIEND'S VIEW OF UNITARIANISM

William T. Ellis

It has been my privilege—and a high privilege—to come into somewhat close association with the Southern Presbyterian Church, on many occasions and in many places; including nearly all south of the old Mason and Dixon Line; Korea, and China. In print and on platform I have repeatedly paid my tribute of admiration to the Church, her work and her workers.

This is my warrant for intruding a few suggestions upon the pending question of Presbyterian reunion. I was born into the United Presbyterian Church, and have since childhood been a member of the Presbyterian Church in the U. S. A. I love the three outstanding Presbyterian Countries may become one. I see no valid reason why they should permanently remain separate.

Nevertheless, there is peril in precipitant Church Union to become a great controversy. The issue would be incongruous, and the orderly ongoing of the work of all bodies would be endangered. This marriage cannot be "arranged," European by the fathers in Israel; it must be a love marriage. It will be a failure. I am old enough to know that it is not wholly pleasant, of church unions forced upon nations by the ecclesiastical leaders. Mutual association and co-operation are essential for a full and abiding union.

In the meantime, let it be remembered that formal union is less important than in-

in real oneness appears in life and in work, earth can forbid the bans.

characteristics of the Southern Presbyterian in large degree by the United Presbyterians—must be taken into full consideration in relation of union. The body is homogeneous. In degree, Southern Presbyterians are likewise know one another and they understand

The Church's common enterprises, notably missions, are a matter of personal interest and to every congregation. Missionaries are the same. Every new baby born to a missionary event to be recorded and rejoiced over by the constituency. The welfare of each missionary is of the whole Church.

illustrate by a somewhat embarrassingly pertinent. Several years ago a party of Southern missionaries, mostly recruits, en route to sailing from Philadelphia. Naturally, as to anybody who had enjoyed the hospitality of Presbyterians over a large part of the globe's seemed to Mrs. Ellis and myself that these could not be allowed to spend their last night in a hotel; so we invited them all to dine, supplemented by the homes of neighbors. When we gave a group of Philadelphia missionaries the privilege of meeting our guests. The dinner, delightful in itself, was, after all, a small affair as we were concerned. Lo! the reaction had entertained the entire General Assembly at home! For years following, wherever we went South, somebody was forever bringing us to the African missionaries, as if we had a member of the Southern Presbyterian Church with us. To this day I occasionally hear of the incident.

of denominational solidarity—or real unity and loyalty—would be hard to find elsewhere. Southern Presbyterians are enriched by a ship and "folksiness" and common responsibility not usual in churches. With this goes a relation to all Church causes and interests that is unique. It is a vital part of the equipment of the denomination. Only the most over-zealous of compensating benefits should make Presbyterians ready to sacrifice this peculiar privilege into a larger body whose very size and unusual intimacy between the members and their foreign workers.

also a certain doctrinal solidarity in the Presbyterian Church which merits safeguarding. I am a progressive person, with a spirit open to what may break forth from the Word of God in unmistakable Providence; yet I confess to a humility as I behold the clear faith and open preaching of the Southern Church. Her pulpits have been converted into forums and question boxes. Devotion and individual holiness are still her essentials. Piety is more of a concern than polemics. Perhaps she is "old fashioned"; but she knows what she believes and is bent upon a Gospel which begets new life.

active qualities as I have intimated should be. I am sure they are coveted by many members of other Presbyterian families who desire union with the Southern Church. They notably characterize Presbyterians also. If my own denomination is conspicuously marked by these traits, the fault is not our size. Perhaps the Southern Church has all the way into the sort of compact and responsible church life which is hers. At the unique heritage which I have indicated may be looked in any pursuit of the larger and wholly new life of Christian unity.

re, Pa.

RESPONSIBILITY FOR REV. R. W. JOP-LING'S ERRORS

Presbyterian Standard" of April 3, the "Presbyterian South" of April 17, and the "Christian" of April 24, Rev. R. W. Jopling gave the Ministers' Annuity Fund that completely betrays the spirit, the method and the purpose. In an article in the "Presbyterian Standard" of April 17, he charges the writer with responsibility for errors.

is my friend. I have not charged him with misrepresentation. I am not going to enter into controversy with him. But I do think it is my duty to try to allay some of the prejudice he has cast upon the M. A. F. Probably all of us, at times, are thinking when we are simply rearranging old prejudices.

gave me three letters after he had read the Ministers' Annuity Fund. Each one of these letters was intemperate and seemed to me to be wholly untrue. They had numerous expressions such as; "I believe any of them are dumb enough to place their hands on the altar;" "demand the pound of flesh;" "such monstrous and in my judgement the Church in this thing has apostatized from the Lord and has written Ichabod over its doors;" "I do not think one in reading your Plan would suspect that its author had ever heard of the M. A. F.;" "that to me is pusillanimous and contemptible." Two of the letters were answered. When I was more violent than the others, the only answer I received was this: "What's the use?" I thought I was discussing the Plan which the General Assembly had approved—not until I read his articles in the "Standard" did I discover he was wholly confused, and was talking about Ministerial Relief, that he had not comprehended the essence of the new plan. Now he says he overlooked the fact that the Ministers' Relief would continue. He did not know that the Fund was so to stabilize the support of ministers and missionaries, offerings will con-

tinue, for all time the Endowment Fund which he incorrectly states it \$1,000,000—but which is almost \$1,600,000 will minister to necessitous cases as it now doing.

I shall answer his four questions in order.

1. It was always the purpose of the Church to use this Endowment—in fact it could be used in no other way. Why should we "write it into the annuity plan?" In every presentation of the plan it has been expressly stated that offerings to Relief must be continued for quite a while and that the income from the Endowment Fund will be needed throughout the years.

2. It is our "purpose in framing the annuity, to make adequate provision for the real needs of all our aged and infirm ministers." We believe this is the only plan that will accomplish that much needed thing. Right now we are giving an average of \$415 a year to each needy minister's home. The maximum was \$801—it has now been reduced to \$720 and other reductions must soon be made. This is a larger amount than is provided by any other Church in the United States from Relief Funds. That is why all of the Churches have erected or are now erecting pension systems—in which small deposits are regularly made at the time the energies of the laborers are being used up, which by the marvelous working of compound interest, will enable the Churches to do what they have never been able to do in the past.

3. It seems to me everybody ought to speak, as I have, in high favor of the plan adopted by our Executive Committee of Foreign Missions in fixing the salaries of our foreign missionaries. Again you seem much confused—now it is salaries that have taken your mind off the Fund. The Foreign Mission Boards of America have not arranged for pensioning their workers—taking care of them in their days of retirement—and they are facing heavy accrued liabilities for prior service. All these boards are heartily entering the pension systems. The missionaries do not all get the same salary—salary is decided by the relative cost in the mission of each country. Some such plan as this should certainly be employed in the home mission fields. When the salaries are made equal, the pensions will automatically become equal and will become proportionate to the need. Each increase in salary increases the future pension. Of course all salaries cannot be equal and all pensions cannot be equal. They should not be equal. This is made plain in an editorial in the "Standard" of April 17, on page 3, signed "J. M. W."

4. "Our Church operates on a charter from the Bible" but there are many details of administration and methods of work that are not recorded. The Master walked, the parson rode in a "one horse shay," we have recently cancelled notes to the amount of \$35,000 given by candor for the ministry chiefly on the plea of the Presbyterian Chairman that a Ford or an automobile was necessary at the very beginning of their ministry for their work and that its original cost, its upkeep and operating expense was so great they could not pay the notes given while in college or seminary. This is no more a serious, unjust, un-Christian, un-Presbyterian departure from the Bible than is the adoption of approved, Christian business methods for accomplishing the work of the Kingdom and removing from the Church the one inglorious mark of its history.

Paul, in writing to the Corinthian Christians about the collection for the saints in need, said, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Now certainly there is no word in the Word prohibiting either minister or church from laying by in store on the first day of the month to insure that the saints do not come to need. Mr. Jopling, knowest thou not the Book? I think I have recollections of your oft quoting it; I know that thou knowest how it says: "The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life is either expressly set down in Scripture or by good and necessary consequence may be deduced from Scripture."

The plan is based on such Scripture as is clearly set forth in the "Background of the Plans," which was printed in all the Church papers of March 27, 1929, and may be had from Room 410 Urban Building, Louisville, Ky. If you read this understandingly I believe you will "withdraw all opposition to the plan and apologize for all the things you have said against it"—as you suggest.

I will briefly note the "few statements of your belief in this matter" as you have made them.

1. In this I think you are wholly wrong. One of the strong points about our plan is that the minister participates in providing his own pension. This does not in any wise prohibit him from the injunction to "live of the gospel." The little he puts in comes "of the gospel," and will come back to him as "of the gospel." It makes him more independent, it brings more system into his finances, it conserves his savings, it develops a group spirit in the ministry, it follows the best theory and practice of modern pension systems which are practically all contributory. Your objections to this probably come largely from misconceptions and your arguments will not hold. You say "a minister is not required or expected to pay a part of his salary"—and yet they gladly do so. In many churches the ministers and his family contribute, of his funds, much more in proportion than any others. The Episcopal Church was the pioneer in plans like the M. A. F. but all that I know of that have followed the lead of that Church, have erected "contributory" pension systems, and the participation principle is a most important element in securing much larger benefits for himself and family than are provided by that Church.

2. "No minister's annuity ought to be reduced if the Church he serves defaults in its payments." The Presbytery should see that the Churches become more careful in providing for the pastor. Recent letters to our office complain of the failure of Church to meet the salary. Is not this a duty of Presbytery? If the Church is unable, the stronger Churches must help. Because they have not done this as they should, is there no hope that they may

be led to see their duty in the sight of God and man?

3. You are in this statement again confusing relief and pension. Please remember that the Church (in a most inadequate way) has ministered to need as you suggest and will continue to do so. Twenty-two years ago a minister was received into the ministry of our Church from another denomination. He had not proper educational qualifications to acceptably serve a Church. He actually served less than six months. For more than twenty years he was on the roll of ministerial relief. When you fully comprehend the purpose of the M. A. F., I am sure you will understand why service and the amount deposited fix the pension. Our Annuity Fund is in line with modern business methods, built on Christian principles, affording a means of helping our ministers to prepare against the days of need and our Church to keep in the line of Christian, social justice. A pension system can not regulate the salaries, nor provide against unemployment, but it does offer the only hope so far discovered by the various church, civic, fraternal and industrial groups, to provide for the days of inactivity in a Christian way. It would sound well to speak of alluring, ideal prospects and benefits, but it would bring reproach on the Church—as it has brought shame to many organizations—to promise benefits that cannot materialize.

4. You are right this time—except it has been proved to be wise for the minister and the church to make adequate provision for old age. Why must you say "either" —"or"—let us say both and all work together to "make provision for their old age."

5. The work of Ministerial Relief is to minister to declared need. The work of the Annuity Fund is to prevent need. Who knows who is going to be in need. Three hundred men, at least, who have been on the roll of relief in the past twenty-five years have written, "I never had a thought of coming on the roll of relief."

6. Salaries certainly should take into account "the cost of living, the state of health, the number of dependents"—if this is done the annuity automatically will correspond to all requirements. In relief we must take into account "income from other sources"—which in the case of most ministers is not much. If this should be taken into account in the pension, certainly it should also in the salary—and thus the pension will be regulated also. I do not see how any man can contend for equal pensions without at the same time contending for equal salaries.

7. The plan proposed as a whole and in every part is in harmony with the Bible. It is in obedience to the command "Diligent in business," and has been approved by millions of Christians of every name in America.

Mr. Jopling says, "From last summer on we have been dispensing propaganda in favor of his plan," and then he reprimands us for not saying more. Again Mr. Jopling is mistaken. There has been no "propaganda." Only facts have been put before the Church. I wish we had been more insistent on having these understood. There is danger that misapprehensions published so broadly may seriously delay or defeat the adoption of the plan. We have tried to answer every question (see 81 answers in the Church papers of March 27). We have done what the Assembly directed us to do. We believe the plan proposed is the only plan yet evolved that will meet the awfully serious condition faced by our own and other Churches. We submit our best efforts to the Church. If the plan is not wise and Christian and safe and just we hope it will fail.

With no heat or malice we will try to throw light on the subject and to see that the Ministers' Annuity Fund, and not misconception of it is considered by the Church. We have studied and conferred and secured the services of foremost actuaries and prayed and worked. The results are left to God and the Church. But, brethren, the situation is serious and each year it becomes more critical.

Louisville, Ky.

H. H. Sweets.

OVERTURES

I. The Presbytery of Upper Missouri respectfully and earnestly overtures the Generally Assembly in session at Montreat, N. C., to suspend or discontinue the operation of the Assembly's Work Committee of the General Assembly for the work of the Assembly until such time as the erection of the Assembly's Work Committee shall have been submitted to the Presbyteries for their advice and consent and approved by them.

This Overture is submitted on these grounds:

1. Because of the wide unrest throughout the bounds of the Church due to the belief in the minds of an increasing number of our people that the Assembly's Work Committee is in fact a continuing-Assembly, or super-Court, and, therefore, if not illegal, at least wholly foreign to the traditional policy of our church.

2. In the interest of economy.

3. In the adoption of the recommendations of the Ad-Interim Committee, upon which the Work Committee was created, sufficient time had not been given to the Church at large to know and digest the radical, and well nigh revolutionary principles involved in its establishment and its continuation, in the light of this fact, tends to hurt the work of our church immeasurably through the impaired confidence of the people in the Assembly's loyalty to the distinctive principles upon which our Church was founded.

II. The Presbytery of Upper Missouri respectfully and earnestly overtures the General Assembly, in session at Montreat, N. C., to defer any action on the proposed consolidation of the Assembly's Agencies until all the facts involved have been submitted to the Presbyteries for discussion and advice.

This Overture is based on these grounds:

1. While there may be advantages incident to such consolidation, the Church at large has not had the proposed advantages before it for discussion; and, action at this time would not be the action of the Church but merely of that group of men who chance to constitute the Montreat Assembly.

2. The Presbytery of Upper Missouri believes that

any of the supposed advantages may be, and probably are, more than counter balanced by the certain disadvantages and dangers with which the movement is pregnant, to-wit: (a) The certain large financial loss, especially in the case of the Publication Committee, with no assurance of an opportunity to recoup this loss through the consolidation; (b) The loss of local contact of the work of the Church in the communities and Synods in which these Agencies are now located without compensatory gain in the location of the consolidated Agency; (c) The dangers, and un-Presbyterian, tendency to centralization of power.

III. The Presbytery would call to the attention of our Commissioners-elect its action upon the foregoing matters and express the hope, without in any sense seeking to instruct them, that it may be their wisdom and pleasure to give these overtures their hearty support.

Signed: John W. Rowe,
I. Cochran Hunt.

IV. The Presbytery of Upper Missouri respectfully overtures our General Assembly in session at Montreat, N. C., to direct the Treasurers of our Executive Committees to fix April 5 as the date for the closing of their books instead of March 31.

We would urge the Assembly to push the matter of union with the United Presbyterian Church. To this end a careful and prayerful investigation be made until the union is happily consummated or investigation proves it un-wise.

Touching the Amendment to our Book of Church Order, referred to the Presbyteries for their advice and consent, as to the establishment of a Permanent Judicial Commission, we recommend that this Presbytery decline its consent to such change.

(Copies) Johnston Robertson,
Stated Clerk

WOMAN'S AUXILIARY

(Continued from page 6)

understood by many people. One so often hears such expressions as "evangelistic work" and "educational work" that he is prone to put the two things in separate classes and overlook the fact that bringing our students to Christ and training them up for Christian service is the very heart of our schools. In the boarding departments we have the best opportunity for this training. At the morning and evening devotions the spiritual life of the student is strengthened and they get regular and specific Bible study, experience in leading meetings and in leading in prayer. . . . Without exception, our boarding pupils have become Christians before they graduated.

This training made it possible for the girls to do the gratifying vacation work that they did this year. . . .

They were able to render this service because they had been trained in a Christian boarding school. Nowhere else in the state could they have gotten it. . . . There is not another boarding school in the state of Michoacan. . . . What would our village girls do for an education, Christian or otherwise, after they finish the two, three or four grades in their home towns, (when they are fortunate to have that much); if we did not have our boarding department? Where would we get our Christians teachers, educated nurses, Christian workers and home makers?

The one school in the state of Guerrero is the Chilpancingo school where girls have a Christian environment and training. These two institutions, the Southern Presbyterian women will bless with their Birthday offering in May. In so doing they may know that they are giving renewed life to two of the few boarding schools for girls in Mexico. These two have struggled along unequipped for the large task set before them, have already done heroic service and when properly equipped will have unlimited possibilities to serve the Master in Mexico. . . .

We cannot neglect so great an opportunity! Come over and help us!

Very sincerely yours,
Mrs. Z. V. Myers.

TWO NEW LEAFLETS FOR YOUR BIRTHDAY PARTY.

Two new leaflets have been written concerning the Birthday objectives, the Wallace Institute at Chilpancingo, and the Centenarista School at Zitacuaro.

"Needs and Opportunities" by Mrs. R. C. Morrow is a thrilling tale of courage and work under almost overing handicaps. With almost no equipment, Miss Beaty and her staff have labored and accomplished much because always before them was the vision of their opportunities for service.

"A Blue Print for the Chilpancingo School," by Miss Alice McClelland presents the plans for the enlarged work, original, complete and inspiring, of a scope such as is rarely conceived.

These two leaflets will be sent to each Auxiliary President, but additional copies will be sent free upon request.

Do not fail to use both leaflets just before the Pageant at your Birthday party. They are of unusual inspiration. Appalling is the need presented; boundless the opportunity; and inspiring are the plans. Let your Auxiliary catch the vision splendid, that joy may come to each heart as it moves forward to service. Order from The Department of Woman's Work, 270-277 Field Building, St. Louis, Mo.

MECKLENBURG PRESBYTERIAL

The 25th annual meeting of the Woman's Presbyterial of Mecklenburg Presbytery was held in the Presbyterian Church, at Hamlet, N. C., on April 25th and 26th.

The motto of the meeting was Eph. 5:2, "Walk in love, as Christ hath also loved us."

The meeting was called to order by the President, Mrs.

A. A. Walker. After the singing of a hymn, "O could I speak the Matchless Worth," followed by prayer, greetings were given to the body by Mrs. Pegues of the Hamlet Auxiliary. This was responded to by Mrs. L. T. Lindsay, of Charlotte.

Reports were then given by the various officers of the Presbyterial along with reports of the district chairmen.

Rev. J. G. Garth, of the Presbyterian Standard, then presented the cause of The Presbyterian Standard, our Church paper, urging all present to stand back of this splendid paper.

A very impressive sermon was then preached by Rev. J. F. Hardie, of the Second Presbyterian Church, of Charlotte, followed by a communion service.

Rev. W. B. McIwaine, of Westminster Presbyterian Church, of Charlotte, and Chairman of Woman's Work in Mecklenburg Presbytery, spoke in words of highest praise of the splendid work of the women which had been reported at the recent meeting of Mecklenburg Presbytery.

Mrs. C. C. Hook, of Charlotte, presented Queens College. One statement made by Mrs. Hook: The Presbyterians, along with the Episcopalians, is the only denomination of any size not having a grade "A" college for women in North Carolina.

Two splendid pageants were given by the Business Women's Circle of the Hamlet Church.

On Thursday night one of the most outstanding features of the meeting was held. It was an impressive memorial service presided over by Mrs. A. A. Walker, at which time 56 candles were lighted, representing that number of the Presbyterial members who had passed to their reward since the previous Presbyterial meeting.

Mr. J. B. Johnston, Superintendent of Barium Springs Orphanage, made an address on Orphanage work in which the splendid work of our orphanage at Barium Springs was described to the delegates.

Rev. A. A. Walker, Superintendent Mecklenburg Presbytery Home Missions, gave the delegates a keen insight into the worth while work being done by this part of the church.

Mrs. J. B. Spillman conducted a Bible study for 30 minutes on Friday afternoon. All who heard her realized her wonderful ability as a teacher of the Bible.

Reports showed that the 67 Auxiliaries of Mecklenburg Presbyterial have a membership of 4,785 and this membership was well represented at this meeting.

The women of Hamlet Presbyterian Church are to be highly commended for their gracious hospitality; both for its efficiency and cordiality.

The following officers for the coming year were installed by the Synodical President, Mrs. G. V. Patterson, of Gastonia, N. C.; Secretary of Young Peoples, Work, Mrs. Sidney Alverson, Charlotte, N. C.; Corresponding Secretary, Miss Flora Grady, Charlotte, N. C.; Secretary Foreign Missions, Mrs. W. A. Henderson, Monroe, N. C.; Secretary Home Missions, Mrs. Flynn Wolfe, Charlotte, N. C.; Historian, Mrs. John R. Irwin, Charlotte, N. C.; Secretary Christian Social Service, Mrs. H. B. Hunter, Charlotte, N. C.

It was pointed out that other officers will continue in their positions until next year as they were elected to serve for two years.

HAVE YOU YOUR 1929-30 YEAR BOOK?

Over nine thousand nine hundred Auxiliary groups have ordered and have received their May literature. Are you in this group, or are you wondering what you will do at your May meeting of Auxiliary or Circle?

The topics for the Year's Study are varied and full of interest. They present the work of the Church and keep us informed about the activities and advance of the work of God's Kingdom for which we are responsible.

Here are programs which bring literature for every type of Auxiliary group. Order now as the time for the Birthday celebration draws near, and with the thousands of women in our Church, study of Mexico during this month of May.

ORDER NOW

Year Book	\$.07
Auxiliary Program Literature	1.00
Circle Program Literature	1.00
Auxiliary and Circle Literature Combined.....	1.50
Table Literature for Free Distribution.....	1.00
Business Circle Program Literature.....	1.00
Folder of topics for Business Circle.....	.02
Senior Girl's Circle Program Literature.....	1.00
Folder of Topics for Senior Girl's Circle.....	.02
Junior Girl's Circle Program Literature.....	1.00
Folder of Topics for Junior Girls Circle.....	.02

Department of Woman's Work, 2701277 Field Building, St. Louis, Mo

FIGHT THE GOOD FIGHT OF FAITH

(Continued from page 4)

us by ignoring the guilt of sin, by descending from His throne, by throwing the universe into chaos, by making wrong to be the same as right, by making a dead letter of his holy law, "The soul that sinneth it shall die", by treating His eternal laws as though they were the changeable laws of man? Oh, what an abyss were the universe if that were done, what a mad anarchy, what a wild demon-riot! Where could there be peace if God were thus at war with Himself; where could there be a foundation if God's laws were not sure? Oh no, my friends, peace cannot be attained for man by the great modern method of dragging God down to men's level; peace cannot be attained by denying that right is right and wrong is wrong; peace can nowhere be attained if the awful justice of God stands not forever sure.

Peace in the Cross of Jesus

How then can we sinners stand before that throne? How can there be peace for us in the presence of the justice of God? How can He be just and yet justify the

ungodly? There is one answer to these questions not our answer. Our wisdom could never cover it. It is God's answer. It is found in the Cross. We deserved eternal death because the eternal Son of God, because He loved us, because He was sent by the Father who loved us in our stead for our sins, upon the cross. The Cross is despised today; upon it the visible Christ as the world pours out the vials of its scorn, it even honor by paying it lip-service and then by. Men dismiss it as a "theory of the atonement," fall back upon the customary commonplaces of self-sacrifice, or the culmination of the law, or a revelation of the love of God, or the suffering, or the similarity between Christ's death of soldiers who perished in the great presence of such blindness, our words offend. We may tell men something of what we think of the Cross of Christ, but it is hard to tell them what we think of the Cross. We pour forth our tears of gratitude and love to the multitude the depths of our souls; we are so mystery so tender, so holy, that we might think of softening even a heart of stone. But all to no purpose. The Cross remains foolishness to the world, men turn away, and our preaching seems but vain. And the wonders of wonders! The hour comes for the soul, even through the simplest and poorest of messengers, the message is honored, not the messenger; there is a flash of light into the soul, and all is as clear. "He loved me and gave Himself for me," says at last, as he contemplates the Saviour in the burden of sin falls from the back, and a soul finds the peace of God.

Have you yourselves that peace, my friends, have you will not be deceived by the propagation of a disloyal church. If you have the peace of God in your hearts, you will never shrink from controversy, you will never be afraid to contend earnestly for the truth, for the peace in the present deadly peril of the Church. You show, unless you be strangely ignorant of the conditions that exist, that you have little inkling of the peace of God. Those who have been at the Cross will not be afraid to go forth under the banner of the Cross to a holy war of love.

Resisting Depression

I know that it is hard to live on the heights of Christian experience. We have had flashes of the glory of the Cross of Christ; but then come long periods of dullness. What shall we do in those dull times? Shall we witness for Christ; shall we make common cause with the dull days, with those who would destroy the witness of the Church? Perhaps we may be able to do so. When there are such enemies in our midst we may be tempted to say, what time have we opponents without? Such reasoning is plausible, all the same it is false. We are not saved by ourselves constantly in the proper frame of mind, we were saved by Christ once for all when we again by God's Spirit and were enabled by His grace to trust in the Saviour. And the gospel message will not cease to be true because we for the moment are in the shadow of the full glory of it. Sad will it be for us if we let our changing moods determine the terminative of the message that at any moment we may claim, or if we let our changing moods determine the question whether we shall or shall not stand for the rampant forces of unbelief in the Church. We must look not within, but without, for the content of our message; and for the determination of our bearing; not to our changing feelings and emotions, but to the Bible as the Word of God. There is only one way to stand for Christ, and that is to witness only shall we preach not ourselves but Christ Lord.

Finding Our Place in the Battle Line

Where are you going to stand in the great battle now raging in the Church? Are you going to stand with the world by standing aloof; are you going to stand with the "conservative liberals" or "liberal conservatives"? "Christians who do not believe in controversy" is a thing else so self-contradictory and absurd? Are you going to be Christians but not Christians over your own heads? Are you going to stand coldly aloof when God's people are fighting against ecclesiastical tyranny at home and abroad? Are you going to excuse yourselves by pointing out defects in those who contend for the faith to those who are going to be disloyal to Christ in external things until you can make all well within your own heads? Assured, you will never accomplish your purpose unless you adopt such a program as that. Witness bravely for the truth that you already understand, and more will be added to you; but make a common cause with those who ignore the gospel of Christ, and the enemy will run riot in your life.

There are many hopes that I cherish for you whom I am united by such ties of affection. I hope that you may be gifted preachers; I hope that you may have happy lives; I hope that you may have adequate resources for yourselves and for your families; I hope that you may have good churches. But I hope something more than all that. I hope above all that, that you are and however your preaching may be received, may be true witnesses for the Lord Jesus Christ. That there may never be any doubt where you stand, that always you may stand squarely for Jesus Christ. He is offered to us, not in the experience of the world, but in the blessed written Word of God.

I do not mean that the great issue of the day is polemically presented in every sermon that is preached. No doubt that would be exceedingly unwise. We should always endeavor to build the people up by simple and positive instruction in the Word. But never will we be able to do this unless we have a firm foundation and such positive instruction in the Word has the blessing of God, if, when the occasion does arise, you stand, you shrink back. God hardly honors

YOUNG PEOPLE'S DEPT.

EDITOR'S LOOKOUT

W. A. Gamble, Pinetops, N. C.

mediate department of the Sunday School Presbyterian Church, Norfolk, Va., is gett-
 ically news sheet. This sheet goes by the
 Intermediator." The copy received by
 drawing of a knight in armor, mounted
 true Crusader fashion. News of the de-
 vities is given. The "Intermediator" is
 aper, done on the mimeograph by a com-
 shop.

ment is composed of five classes: Com-
 birds, Busy-bees, Pioneers, Comforters.
 ace campaign is being conducted through
 The weekly intimates that something
 ppen" to the class which comes nearest
 attendance for the quarter. This quota
 by multiplying the class membership by
 er of Sundays in the quarter. Every ab-
 one point off, and two tardies count as
 As a special incentive to build up the
 nce and memberships, one point is given
 or brought to Sunday School.

gives the names of all officers and teach-
 partment, with their telephone numbers,
 of all pupils of the department, with their
 obers.

on Sundays, and mailed to all absentees,
 mediator" should prove valuable in stirring
 est of the Intermediates in their depart-

nia Reay is in charge of the religious
 rk in this church.

**YOUNG PEOPLE'S CHRISTIAN ENDEAVOR
 TOPIC**

**May 12—Leaders Who Bear Light in the
 Ex. 2:1-10; Luke 2:41-52; Eph. 6:1-9;**

**Mother's Day
 C. G. A.**

The History of Mother's Day

6, the mother of Miss Anna Jarvis, of Phil-
 On the first anniversary of her mother's
 Jarvis asked a friend of hers to join her in
 on of the day. The idea came to her that
 f the year should be set aside for remem-
 s—all mothers. It took the idea from 1907
 ce hold on the public, but finally, in 1913,
 Representatives decreed that the second
 ay of each year should be set aside for
 the best mother in the world—your mother.
 be only Mother's Day but Father's Day—
 or of family ties. Letters and visits to the
 "home" were to be a part of the day, and the
 ay was to be a white carnation.

Sentiment and Sentimentality

ents are not so easily obtained as roses, many
 rose for the carnation. Then someone sug-
 red rose be worn if one's mother was alive,
 rose if she was dead. But finally, the idea

who in the hour of decision are ashamed of
 Christ.

persuaded better things of you, my breth-
 ve, indeed, your struggles here in the Semi-
 ontends against doubt and doubt contends
 for the possession of your souls. Many of
 d upon to pass through deep waters and to
 ls. Never is it an easy process to substi-
 nthinking faith of childhood the fire-tested
 full-grown men. But may God bring you
 ay God bring you out from the midst of
 itation into the clear shining of the light of
 ay not indeed at once attain full clearness;
 s may arise like angels of Satan to buffet
 d grant that you may have sufficient clear-
 at least for Jesus Christ. It will not be
 ave been swept from their moorings by the
 age; a Church grown worldly often patron-
 se who look for guidance to God's Word
 his is not the first discouraging time in the
 e Church; other times were just as dark,
 s God has watched over His people, and the
 has sometimes preceded the dawn. So now
 left Himself without a witness. In many
 re those who have faced the great issue of
 have decided it right, who have preserved
 ence of mind in the presence of the world:
 s there are groups of Christian people who
 ecclesiastical tyranny have not been afraid
 Jesus Christ. God grant that you may give
 em as you go forth from this Seminary; God
 u may rejoice their hearts by giving them
 d your voice. To do so you will need
 easier is it to curry favor with the world
 ose whom the world abuses, by speaking
 oversy, by taking a balcony view of the
 hich God's servants are engaged. But God
 n such a neutrality as that! It has a cer-
 appearance of urbanity and charity. But
 is to burdened souls; how heartless it is
 e ones who are looking to the Church for
 essage from God! God save you from bes-
 and so unloving and so cold; God grant,
 in all humility but also in all boldness, in
 God, you may fight the good fight of faith.
 ed yours, the peace of God which passeth
 ling. But that peace is given you, not that
 onlookers or neutrals in love's battle, but
 be good soldiers of Jesus Christ.

was commercialized—that is, it was brought down to the
 basis of business or trade. Now the stores try to make
 one think that to show real affection for one's mother,
 one must give her a fountain pen or a box of candy. We
 have pulled sentiment down to the level of sentimentality.
 Sentiment is real feeling, but sentimentality is a cheap
 imitation of sentiment that is mawkish and emotional. Our
 mothers and fathers would much rather have our real
 love and respect than all the gifts in the world, because
 "the gift without the giver is bare." One can not make
 up on one day of the year for all the undone things of the
 other 364 days. Though we call only one day "Mother's
 Day," we know that all the rest are hers by right, too.

"The Dear Inquisitive Home Folks"

A visitor to a new section of our country was inclined
 to smile, when she found her entertainers saying, "I
 want to know!" very frequently. Wherever she went in
 the hospitable homes people used the expression. At
 first she thought it meant what the few words imply,
 and that they really did want to know, but she soon dis-
 covered it was an exclamatory sentence to show surprise
 or interest. Of course, when she reached home, she told
 her various experiences and added with a half smile and
 a half sigh, that she wished the home folks would learn
 to use the expression, "I want to know!" merely in a
 surprised way without actually meaning the words.

The dear inquisitive home folks! How many young
 people are losing the keen edge of daily enjoyment be-
 cause they feel humiliated at having to give an account
 of their actions, their places of entertainment, their friends
 and their associates! How humiliated they feel when
 Father investigates the standing of the young man who
 wishes to escort Jayne to the party, and Mother carefully
 scrutinizes the manners and morals of the new girl next
 door! The home folks want to know, and they want to
 know the last detail. "How would you like to have a
 microscope held over your little excursions and parties,"
 sobs Jayne while Brother Harold, who is almost ready
 for college, thinks he is perfectly competent to select his
 own associates.

But, if the young folks could only realize it, that loving
 inquisitiveness is the greatest asset they have. A young
 girl went visiting a few years ago, to a home where every-
 thing was carefully supervised and the best of care given
 the gay, happy young folks. But one afternoon the guest
 and her young hostess accepted a little ride with a boy
 who was known to be a reckless driver, thinking there
 could be no harm, even though the girl host knew the
 family ban on the youth. In spirit of girlish recklessness
 the guest asked to be taught how to drive and the youth
 readily consented. The result was that the machine went
 into the ditch and the girl, a lovely only daughter, was
 instantly killed. The others were injured, but recovered.
 Of course, the mother of the girl who had disobeyed was
 overwhelmed with grief, and the girl herself feels respon-
 sible for the death of the friend, but all this only goes to
 show that parents have every right to be inquisitive, and
 to hold the microscope over the doings of their children.

Not all acts of disobedience result in death, but there
 are enough dangers on every hand to make people careful
 and cautious. It takes years of effort and sacrifice and
 toil to rear fine boys and girls, and besides, parents are
 responsible to Almighty God for the safe keeping of the
 children He has given them. Think it over, young people!
 It is love that prompts the tender care that seems like a
 burden to youth. Some day you may be grappling with the
 problems of protecting boys and girls, and it will give
 you much strength and courage if you can look back to a
 youth of obedience and lack of complaining, because your
 parents were on the alert to help you. You have not the
 worldly wisdom to choose wisely, and you do not see
 the necessity for looking closely at conduct. Surface
 manners, a fine appearance, high spirits, and plenty of
 spending money often seem more desirable to young
 people than real character, but parents are not so easily
 deceived. The fifth commandment was not placed in
 the decalogue to be a dead letter. It is real, vital, living
 and essential. Obey its teaching and the blessing of
 God will be upon you.—Hilda Richmond in Onward.

"According to His Way"

Train up a child according to his way and even when
 he is old he will not depart from it (Proverbs 22:6).
 You cannot think of any two people you know who are
 exactly alike, can you? Each of us has a "way"—a nature.
 The problems of our parents is to train us up "according to
 our way." Now, that does not mean that our parents are
 to let us have our way about everything! In many cases
 such a thing would be cruelty. But our parents have to
 try to bring out the best that is in us and develop the
 nature that each of us has. You see, that is no easy job.
 We can best help them and ourselves by yielding to their
 training. Yielding is not always the easiest thing to do,
 of course. If it were, there would be no more wars.

"When I was a child, I spake as a child, I felt as a
 child, I thought as a child; now that I have become a man
 I have put away childish things." But there is one thing
 we cannot put away—that is our nature or our way, and
 our parents are trying to develop that way for the good
 of all.

JUNIOR C. E. TOPIC HELPS

Miss Hattie Mae Covington

Daily Verses

- May 6—A Foolish Mother—Gen. 27:13.
- May 7—A Loving Mother—Luke 2:48.
- May 8—A Warning—Prov. 23:22.
- May 9—Mother's Love—Exod. 2:1-4.
- May 10—Mother's Service—I Sam. 2:19.
- May 11—Mother's Tears—John 19:25-27.

**May 12—Topic: My Mother—Luke 2:51—(Mothers'
 Day).**

- Prelude.
- Opening Song—"Love Divine."
- Prayer.
- Responsive Reading:

Leader—Forsake not the law of thy mother.—Prov.
 6:20.

Juniors—For the commandment is a lamp, and the
 law is light.—Prov. 6:23.

Leader—She openeth her mouth with wisdom.—
 Prov. 31:26.

Juniors—And in her tongue is the law of kindness.
 —Prov. 31:26.

Leader—Her children arise up, and call her blessed.
 Prov. 31:28.

Juniors—She . . . worketh willingly with her hands.
 —Prov. 31:13.

Leader—She looketh well to the ways of her house-
 hold, and eateth not the bread of idleness.—Prov.
 31:27.

Juniors—Strength and honor are her clothing; and
 she shall rejoice in time to come.—Prov. 31:25.

Leader—Give her of the fruit of her hands, and let
 her own works praise her in the gates.—Prov. 31:31.

Juniors—Children, obey your parents in the Lord:
 for this is right.—Eph. 6:1.

Leader—Children, obey your parents in all things;
 for this is well pleasing unto the Lord.—Col. 3:20.

Juniors—Honor thy father and mother, which is
 the first commandment with promise.—Eph. 6:2.

All—That it may be well with thee, and thou may-
 est live long on the earth.—Eph. 6:3.

Hymn—"There's a Happy Day in the Month of
 May."

The Origin of Mothers' Day, by a Junior.
 The Leader's Talk.

Scripture Lesson—Luke 2:51.
 Sentence prayers.

Hymn—"I Would Be True."
 Offering Service.

Give and it shall be given unto you, good measure,
 pressed down and running over; for with what mea-
 sure ye mete, it shall be measured to you again.

Offertory—Music.
 Response.

Of Thine own we offer,
 Of Thy gifts we give,
 Unto Thee, O Father,
 In whose life all live. Amen.

Special Music—"I'm Wearing a Flower for You,
 Mother Dear."

Character sketches of some mothers in the Bible.
 (Told by several Juniors.)

Questions answered.
 Poems.

The Superintendent's message.
 Hymn—"We Thank Thee for Mother."

Benediction.

The idea of Mother's Day, originating in Philadel-
 phia, soon became a popular one. It was made pub-
 lic through the press, and was adopted by the various
 States of our country. A short time later a bill was
 passed by Congress, ordering that our Flag be offi-
 cially displayed on this day, a national tribute to
 American womanhood.

And so, Mother's Day has become not only nation-
 wide, but many of the other countries are now cele-
 brating it as we do. How fine it is to think that this
 noble idea, originating in America, has crossed the
 oceans, and found a home in the hearts of the English,
 Japanese, Germans, Irish, Belgians and other peoples.

Character sketches of some of the mothers in the
 Bible.

1. A deceitful mother—Rebekah.—Gen. 25, 26, 27.
2. A loving mother—Shunammite woman. — II
 Kings 4:18-37.
3. A mother who trusted in God.—Moses' mother.
 —Exodus 2:1-10.
4. A thoughtful mother who loaned her son to
 God—Hannah—I Samuel 1:24-28; 2:18, 19.
5. An anxious mother—Mary—Luke 2:41-52.
6. A sad mother made glad—Matt. 15:21-28.
7. A selfish mother—Mother of James and John—
 Matt. 20:20-28.

Questions

1. Why should we honor our mothers?—Exodus
 20:12.
2. Why should we obey our mothers?—Ephesians
 6:1; Colossians 3:20.
3. Why we should love our mothers.—John 3:11;
 4:11.
4. Why should we respect the mother of other
 people?—I Peter 5:5.
5. Why should we provide for our mothers?—John
 19:26, 27.

Poem:
Nobody Knows—But Mother
 Nobody knows of the work it makes
 To keep the home together,
 Nobody knows of the steps it takes,
 Nobody knows—but mother.

Nobody listens to childish woes,
 Which kisses only smother;
 Nobody's pained by naughty blows,
 Nobody—only mother.

Nobody knows of the sleepless care,
 Bestowed on baby brother;
 Nobody knows of the tender prayer,
 Nobody—only mother.

Nobody knows of the lessons taught,
 Of loving one another;
 Nobody knows of the patience sought,
 Nobody—only mother.

Nobody knows of the anxious fears,
 Lest darlings may not weather
 The storm of life in after years,
 Nobody knows—but mother.

Nobody kneels at the throne above,
 To thank the Heavenly Father
 For that sweetest gift—a mother's love;
 Nobody can—but mother.

CHILDREN

TREE PLANTINGS

"Dick," said his sister Eleanor, "today's Arbor Day. You and I are going to plant a tree."

Dick dropped the little train of cars he was playing with, and ran willingly after his sister.

"Where's the tree?" he demanded. Eleanor held up a small shoot attached to a long curly root.

"That isn't a tree," objected Dick. "That's a seedling."

"From little acorns great oaks grow," said Eleanor, who had just come back from school and was full of the spirit of Arbor Day. Dick rubbed his eyebrow as he was apt to do when he was puzzled.

"Where're we going to plant it?" he inquired.

"Well now," said Eleanor thoughtfully, "where do you think would be nice?"

"How about near the back porch?" said Dick. "The Sappsywine apple tree doesn't make enough shade for all of us. I usually get squeezed out. But then if we planted a tree down by the old well it would make a nice one to hide behind when we play hide and seek."

"Let's plant it by the well," decided Eleanor.

They got a big spade and rake and hoe and the watering can and set to work. The hole they must dig would have to be pretty deep as their seedling was mostly root.

In the midst of their labors they heard wheels, and looking up they saw a neighbor Mr. Crawford driving in.

"Your Pappy in?" asked Mr. Crawford.

"He's down in the wood lot, said Eleanor. Memmer's in the kitchen."

"Wall, I'll set and wait a bit," said Mr. Crawford. "Reckon your pappy will be back soon."

"He's not our pappy," said Dick with great scorn.

"No," said Mr. Crawford. "Well, you look quite a heap like him."

"He means," said Eleanor, "we don't call our father pappy. We call him Daddy."

"Oh, I see," smiled Mr. Crawford good naturedly. "Digging for worms, be you?"

"Ugh, no!" cried Eleanor.

"Einer's 'fraid of worms," explained Dick. "I'm not. I bit one in two once."

"I have never kissed him on the mouth since," said Eleanor, "and I never shall."

Mr. Crawford laughed loudly at that, then he asked:

"Maybe you're figuring on digging another well, be you?"

"Oh, no," said Eleanor. "You see this is Arbor Day."

"Sure," agreed Mr. Crawford, wagging his white beard. "Reckon he was one of the Ginerals in the last War. I don't recall hearing about him when I was young."

"Oh, I didn't know there was a General Arbor," said Eleanor. "Nobody ever said who the Day was named for in school."

Mr. Crawford frowned and shook his old head.

"In my day, there warn't a child what couldn't name all the Ginerals. Be you going to plant a flag post thar, eh?"

"Oh, no," said Eleanor. "We're planting a tree."

"No!" exclaimed Mr. Crawford. Then he began looking all around him. Everywhere as far as the eye could reach were trees, trees, trees.

"Planting a tree!" he cried, and throwing back his head he burst into loud peals of laughter. "Why, you could go twenty miles up yonder mountain and see nothing but trees," he said, pointing with his whip. "Me, I've been a-fighting trees all my life. Wish I had a dollar for every one I've felled and every tough stump I've pulled. Planting a tree! Ha-ha!"

"We couldn't get along without trees," said Eleanor indignantly. "My teacher said so."

"That's right, me gal," replied the old farmer. "Thar's the sugar maple gives us syrup and sugar, thar's the pine for boards and thar's hardwood trees for firewood. Yes, sir, your teacher warn't far from right when she says we can't get on without trees. Not far from right."

"Well," said Dick, "that's why we're planting a tree right now."

A FLOWER DANCE



(To be colored with paints or crayons. Whenever you come to a word spelled in CAPITAL letters use the

YELLOW-haired Susie May wears a light Green jacket and a bright YELLOW skirt. Her wings are light PURPLE with YELLOW spots in them.

"I am Celandine!" says Susie May "I come before the Buttercups arrive!"

"I am a Daffodil Fairy!" says BLACK-haired Polly. Polly's dress is all YELLOW, so is her peaked cap, but her stockings are GREEN and her shoes are YELLOW. Susie May has TAN (use brown

and yellow mixed) stockings and shoes. Polly LIGHT GREEN butterfly wings with YELLOW edge and light PURPLE dots.

"I am the Speedwell Fairy!" says brown-haired Teddy. I am a Spring Fairy—too!"

Teddy wears a BLUE (mix a bit of purple with the blue) suit and cap. The collar, cuffs and band about his cap are GREEN. His slippers and the

trimming at the top of his cap are GREEN also.

"We can dance a Spring Dance!" cries Susie May. the nice RED-BROWN earth (use two colors) fringed with GREEN and the BLUE sky above us."

All three of the Fairies (use red lightly) cheeks and lips. Paint the border of this picture and the lettering light GREEN.

Chop, chop! They heard the sound of an axe coming from a grove behind the pasture. The old farmer grinned and wagged his head in the direction of the sound.

"An while you're a-planting, your pappy's a-fellin, he said.

"We have our wood lot," explained Eleanor eagerly, "and besides Daddy probably isn't felling. He goes all through the trees and cuts up branches that have fallen and trees blown over by winds or by lightning. You You see, he was in France during the War and saw how the French have to save. They cut the live branches off their shade trees up to a certain place on the trunk and use the wood for fires. They even pick up twigs for kindling. He says a French family could live well on what most American families waste. Every time he cuts down a tree, Daddy plants another one."

"Wall, he'll do some waiting fer his trees," said the old farmer. "Where'll he or I be in forty years?"

"We plant for the future," said Eleanor.

The farmer seemed to be thinking, then he said:

"Wall, I dunno, but you're right Planting for the future, eh? Now I've been cutting down our trees fast's my old arms could saw them up. You see, when I figure on retiring, I'm getting old, you see. My pappy cut down our wood lot and I have to go into the woods for my wood. It's a powerful lot of work. I figure on living to be a hundred, and I've got a lot more firewood to cut before I can retire."

Eleanor pulled her little Arbor Day tree from the hole and held it up to the old farmer.

"Oh, please take this little tree and plant it," she said. "Even if you don't live to sit under its shade somebody else will."

Mr. Crawford took the seedling and looked at it.

"I reckon it'll have to be somebody littler than me to be a-setting under this tree," he said. "This here's a pipsissiwa root."

"Oh!" said Eleanor. "I found it just outside the yard in that dry sort of patch of woods."

"Wall, I wouldn't git firewood enough out of a pipsissiwa root to retire on," grinned Mr. Crawford. "But thank you just the same. I'll plant it good."

"Can you tell the different plants just by the roots?" asked Dick.

"I can tell a pipsissiwa," said the old farmer. "Now, if you want to plant a nice tree, come over to my place and I'll give you a nice cutting of my early apple tree. 'Taint no better apple grows anywhere in this section."

"Oh, thank you!" cried Eleanor. "Then we'll celebrate Arbor Day right."

PUZZLE CORNER

Diamond

In Maine. An abbreviation of Fellow of the Antiquarian Society.

- * *** Old form of fain.
- ***** The merriest time of all the year.
- *** year.
- * Clips off.
- * Printer's measure (pl.) In Maine.

TRIPLE BEHEADMENTS

1. Behead a Scotch cake, and find a geometrical figure, behead again and find a unit.
2. Behead to mix and find to loan, behead again and find the finish.
3. Behead a winking motion of the eyes and find part of a chain, behead again and find a colored fluid.
4. Behead dismal and leave to bring up—as a child, behead again and find part of the head.
5. Behead a narrow piece and leave

to stumble, behead again and find a tear.

6. Behead to alarm and find the verb "to be."

1	2	3	4
	6		
7			8
10	11	12	13
	15		
16			17

- | | |
|------------------------|-----------------|
| HORIZONTAL | VERTICAL |
| 1—Uncooked | 2—Exist |
| 4—A great amount | 3—Small comp |
| 6—Raged | mass |
| 7—Article of furniture | 4—Perm |
| 8—Beverage | 5—Lyric |
| 10—Head | 7—Stick baseb |
| 13—Bashful | 9—Every |
| 15—Brood of an eagle | 11—Row impl |
| 16—An eagle | 12—To |
| 17—Endeavor | 13—Rest |
| | 14—Pror |

Puzzle Answers on Page 15

WE HOPE FOR A SE LETTER, TOO

Dear Standard: This is my second letter. I hope it will not be my last years old and in the fifth teacher's name is Miss J. I like her very much. My School teacher is Mrs. W. I like her very much also. W. B. has gone acourting. letter arrives. Your friend Monroe, N. C. Mary

BITUARIES

W. S. LEROY

of the First Presbyterian Church of Golds-Carolina, has suffered a keen and continuing passing of W. S. LeRoy. He had been a body since the 10th day of July, 1921. He with devotion and fidelity, responding to upon his time, his energy or his purse. The spirit of fellowship and helpful co-oper-

LeRoy was in the prime of his splendid man- call to life beyond came to him on Jan- He was in the 49th year of his age. His the view of a broken shaft, but one that is arved and proportionate to where the break was a well-balanced Christian gentleman.

des here miss his fine companishp and ciation. He was cordial and sincere and easily. He was kindly disposed and sym- nature and his walk and his talk among his high conception of the truth of the of man under the Fatherhood of God.

LeRoy took life seriously and lived it earnestly, unusual devotion to duty, both in secular and fairs. He gave himself unstintedly to the employment, to the service of his community advancement of the causes of his church. He le, and rejoiced to do what he could to pro- hile things.

grieve at his going, we have an abiding faith d not have us grieve, that he now works in ct clime and enjoys a fuller and more glori- e, that he lives in the presence of the Sov- whom he has received the triumphant wel- , thou good and faithful servant, enter thou of thy Lord."

death of W. S. LeRoy our Church has lost a member, one whose example is an inspiration ction. His family has lost a husband and e tenderness and devotion were crowning typical Christian home. The state has lost en who was useful, up-standing and deeply r the public welfare.

Session of First Presbyterian Church.
N. C.

JOHN R. PENDER

of Session:

y morning at 8:30 January 15, 1929, ruling Pender, aged 64, after a brief illness passed s soul returned to God who gave it.

on of which he was an honored, useful highly mber since March 19, 1916, desires to record: great loss it has sustained in the departure beloved brother and co-worker.

o bear witness to the integrity and upright- character, his zeal, his gentleness, meekness, patience, charity and long suffering.

o commend the bereaved family to the God and comfort, who satisfied him with long ved him his salvation.

esolved, that a copy of these resolutions be mily of the deceased, one furnished the Tar- rner, and The Presbyterian Standard for nd also spread on the sessional records in ur departed brother.

son of The Howard Memorial Presbyterian

N. C.

Rev. Thos. L. Harnsberger, Mod.,
Harry Smith, Clerk.

MRS. J. B. McCALLUM

ber 16, 1928, Mrs. Mary Elizabeth McCal- of the late J. B. McCallum, was called to home. She was in her 83rd year. She was in the old Ashpole Cemetery with her loved

an's Auxiliary of Midway Church would o her memory by adopting these resolutions: to the death of Mrs. McCallum we feel a sense is hard to describe.

through her quiet Christian life we see the e Christian Religion.

we thank God for the example of faith- influence of her beautiful life.

a copy of these resolutions be sent to the Standard, to the family, and a copy be r minutes.

Mrs. P. S. Steed,
Mrs. R. L. Lytch,
Mrs. B. S. McLean,
Committee.

N. C.

N. T. McLEAN

th of Mr. N. T. McLean, February 7, 1929, esbyterian Church has lost one of her most est loved members.

ssing from earth of this esteemed man of y-three years an elder in Ashpole Presby- h, a host of friends are saddened and the entire community sustain a great loss.

lost one whose long life was a shining ex- at it means to be a child of God and was iration leading us onward in our efforts to id be a brother to our fellow-man. Life has ller because of the privilege of being asso- him who while among us walked with God.

We, the members of this session, desire to pay this tri- bute of love and appreciation to his memory.

Therefore, be it resolved:

(1) That while we bow in humble submission to the will of our Heavenly Father, we feel deeply the loss and will ever cherish his memory.

(2) That we are thankful for his beautiful Christian life and pray that we may be able to emulate his fine Christian spirit and character, upholding the standard of faithfulness, love and service that were his.

(3) That we extend to the family our sincere sympathy in their sorrow and commend them to Him who alone can comfort.

(4) That a copy of these resolutions be sent to the family, the Church papers, and a copy be spread upon our minutes.

Rowland, N. C.

Alexander McGirt,
D. M. Watson,
W. N. Alford,
J. M. Lemmon,
Committee.

MRS. E. S. KELLY

Again the old Mother Church, Buffalo, Lee County, is called upon to mourn the loss of one of its most faithful and consecrated members, Mrs. Adelaide Kelly, who passed away February 14, 1929.

This sad dispensation brings to each of us a feeling of deep sorrow as in the death of our beloved friend we as individuals, our Church, and the community at large have lost a true and loyal friend.

Her life was an example of piety and faithful attend- ance upon Church duties, devotion to husband and chil- dren, and kindness to neighbors and friends.

To the loved ones whom she has left behind we extend our sincere sympathy, and, pray that our Heavenly Father will encircle them in the arms of His love and comfort them.

"They never quite leave us, the friends who have passed Through the shadow of death to the sunlight above; A thousand sweet memories are holding them fast To the places they blessed with their presence and love.

"They are passing away, these dear old friends, Like leaves on the current cast; With never a break in the rapid flow, We watch them as one by one they go Into the solemn past.

"Passing out of the shadow Into a purer light, Stepping behind the curtain Getting a clearer sight; Laying aside the burden, This weary mortal coil; Done with this world's vexations, Done with its tears and toils." Sanford, N. C.

THOMAS M. ROSE

The undersigned Committee appointed by a joint meet- ing of the elders and deacons of the First Presbyterian Church, of Hamlet, N. C., to prepare resolutions upon the death of Mr. Thomas M. Rose, submits the following:

At his home in Hamlet, N. C. on February 9, 1929, in his seventy-first year, our brother Thomas M. Rose, a ruling elder, and previous to his ordination to the eldership, a deacon of the Hamlet Church, entered upon his eternal rest.

He was born in Fayetteville, N. C., and was the son of John M. Rose, Sr., for many years secretary and treasurer of the old Atlantic Coast Line Railroad. His mother was before her marriage Miss Jane Strange McNeill. Both parents were representatives of distinguished North Carolina families. Thomas M. was one of eight children and the youngest of four brothers. One of his brothers was the late beloved Presbyterian Minister, Dr. John M. Rose, Jr.

Coming to Hamlet thirty-five years ago a young man, he brought to the then straggling village the fine qualifi- cations of a good citizen. He identified himself with the interests of the growing community. He has gone to his reward to the sorrow of all, and is especially mourned by the older citizenship of Hamlet. He was worthy of the high esteem and affection in which he was held and leaves a name worthy of emulation.

When the Presbyterian Church of Hamlet was organ- ized, Mr. Rose was made a member of the building com- mittee, and again a member of the Committee when the present handsome church building was erected. He was made a deacon and served faithfully in that office until elected a ruling elder three years ago. He was ever pre- sent at the regular meetings and though a man of few words, wise in counsel. He was especially helpful to the pastor in his knowledge of and interest in the members of the Church. Quiet and unassuming by nature, he un- ostentatiously lived his religion in his business, his com- munity, his home and his Church. If he had an enemy, he did not deserve one.

Therefore, Be It Resolved:

(1) That a life of faithful and useful service both to the community and Church came to a close with the going home of Thomas M. Rose.

(2) That we, the members of the Session and Diacon- ate do hereby acknowledge our loss with profound sor- row and a deep sense of appreciation of his fine character and life of service.

(3) That we extend to his beloved wife to whom he was so tenderly devoted, and to the son in whom he found so much help and satisfaction, our deepest sympathy in their bereavement, commending them to the keeping of our Heavenly Father who is able to do for them "ex- ceeding abundantly above all that we can ask or think."

(4) That we devote a portion of the Minutes of the

Session to the recording of these resolutions, that his family be supplied with a copy, and that they be published in the Presbyterian Standard and the Hamlet News-Messenger.

Hamlet, N. C.

Lynn R. Walker,
Vance Sykes,
C. G. Pepper,
H. L. Bryson,
T. H. Rowan,
T. A. Norris,
O. D. Blackwell,

Committee.

WILLIAM J. CURRIE

The Session of the Maxton Presbyterian Church would put on record its great sense of loss in the departure from this life of our senior ruling elder, William J. Currie, who, for fifty years has held this office in our Church, and who, during all these years, has magnified his office and has been faithful to every trust committed to him and faithful in every relation of life.

Wonderfully versed in the scriptures and familiar with the great doctrines of our Church, he was gifted in ex- pounding scripture and explaining the precious doctrines which were dear to his heart. He not only had true reli- gion, but lived it consistently every day as he walked among his fellowmen. It would be hard indeed to esti- mate the value of his long and useful life in this com- munity.

As we think of our great loss, these words of scripture seem eminently appropriate: "Know ye not that there is a prince and a great man fallen this day in Israel?" He was always on the side of righteousness and ever ready to lend his support to every good cause or institution. He was great in the opinion of his fellow citizens in his community, great in his humility and consecration, great in the strength of his robust Christian character, and, we believe, also great in the sight of the Lord.

While his health had been failing for some time, it was nevertheless a shock to the community to hear last Saturday morning, March 16th, that he had passed away. He was 83 years of age, and had been a ruling elder in the Presbyterian Church for over 60 years, first in old Sandy Grove Church, then for a few years in Centre Church, and for over fifty years in the First Presbyterian Church of Maxton—since its organization fifty years ago last December.

For a long term of years he had been clerk of the Session, still holding this office at the time of his death, though for several years the work has been done by an "Acting Clerk." In May 1924 he represented this Pres- bytery in the General Assembly at San Antonio, Texas, making the long trip there and return with no discom- fort, and thoroughly enjoying both the trip and the meet- ing of our highest church court.

He was born in Robeson county in 1846, the son of John Calvin Currie and Margaret K. Currie. He en- listed in the Confederate Army at the age of 18 and served throughout the war.

To his beloved wife, who has been his constant com- panion and helpmate for 53 years, and to his children and other relatives we extend our sincere sympathy and commend them to the God of all grace, whom their loved one served so faithfully and long, he is able and willing to do for each of you "exceeding abundantly above all that we ask or think," and we pray that His grace may be sufficient for you.

We direct that a copy of this brief sketch be given the family, that it be offered for publication in the Scottish Chief and the Presbyterian Standard, and that it be made a part of our Sessional Records.

E. L. Siler,
J. S. McRae,
R. D. Croom,
Committee.

Maxton, N. C.

MRS. JOHN McLEAN

Our congregation has been deeply saddened by the death of Mrs. John McLean who passed to her reward on the morning of December 16, 1928.

Mrs. McLean was born in Robeson County, December 3, 1863. Her maiden name was Dora Inman; her father being a substantial farmer of the community. She was married to Mr. John McLean, January 29, 1881. Eight children were born of this union all of whom are still living.

At the age of fourteen she gave her heart to Christ, uniting with the Presbyterian Church at Philadelphia. She retained her membership there until a church was organized at Red Springs, when she became one of the sixteen charter members of this new organization. Through the whole of her life she loved her Church, taking a deep interest in every department of the work but especially was she devoted to the Sunday School.

Mrs. McLean was an exceptional Christian woman. She had an abiding faith in Jesus Christ as the Divine Saviour of her soul. She delighted in the study of the Bible, finding help and comfort in the precious promises of God. She was a good wife, a tender mother, a loyal friend, a consistent Christian. She bore patiently and cheerfully the years of sickness which preceded her death, never murmuring nor questioning because she knew that it was the will of God, and that here earthly suffering was but the prelude to her eternal glory. Nothing could have been more beautiful during her last illness than the care and devotion of her children. And when the end came they were gathered about her bedside to close her eyes for the last sleep. Then with loving hands they laid her to rest in the quietness of the old home ceme- tery where she awaits the voice of Him who is the Resur- rection and our Life.

Red Springs, N. C.

J. B.

GOING HOME

I am going home with Jesus
And there is nothing that I fear,
For his blessed, holy presence
Will be always sweetly near.

I am safe in his dear keeping.
And when I rest above,
With the angel throng forever
I shall praise my Savior's love.

Going home with my Redeemer,
Led by his loving hand,
I shall safely reach my home in glory,
I shall live again in that beautiful land."

The above poem was by one of the members of the First Church, Salisbury, N. C. who passed away a year ago.

Read books. Read big books. Read books that are hard to understand. Learning never went with laziness.

You may fill your yard with coal, but without the match of earnestness you will never set the world on fire.

STORY

OUTRAGEOUS ANN

Pris had a clever pencil. While her mother by the desk was writing a cordial invitation for the summer to her Arizona cousin—second removed, or fourth; Pris did not know and did not care which—she by the window drew with flourishing impetuous strokes an imaginary portrait of this same Ann for the benefit of her dearest chum Olivia, who leaned over her shoulder and cheered her on. The Ann conceived by Pris was gangling; awkwardness branched in every dot and line; she slouched and swaggered; uneven whisks of hair stuck out from under a foolish cowboy hat; her freckles were masterpieces of boldness and irregularity. She carried a shotgun in one hand and in the other an object which might have been a coiled lasso or possibly a rattlesnake in its death throes.

Olivia giggled, fascinated. "I suppose she'll say, 'Howdy, stranger!' and, 'I could not get heah afore sun up!' Pris added another freckle. "Sweet prospect, isn't it? I've implored moth-

er to put it off, but she says that now is the time. I should think so indeed! Here I've just been taken into the Country Club—what I'm to do about that I don't know."

"It's a real problem," Olivia assented, with a thoughtful, grown-up air. "You won't mind if I say, dearest, that it wasn't altogether easy to get you in,—you being younger than our set and all,—and when it comes to the idea of introducing a crude Western girl—" Olivia pursed too-red lips and shook a modishly shingled head.

Pris touched up the snake. "It'll be a blessing if she's even heard of tennis," she said morosely.

"Or a golf course!" Olivia humorously added.

(Neither girl really knew how to play golf.)

Pris enlarged the toes of the boots and put hob nails on the heels. "She'll probably guffaw with merriment at the idea of afternoon tea!"

"And eat pie with a knife," elaborated Olivia.

Even though it came from her admired Olivia's lips, Pris thought that extreme. "See here, Olly," she said slowly. "You know she may not be—"

"Oh, don't go easy on Outrageous Ann!" Olivia broke in somewhat rudely. "That's rather good, isn't it, if I did say it! Outrageous Ann! There, name the portrait and sign it as an artist should."

Pris obeyed, as she was prone to obey Olivia's biddings; it was part of the price she paid for the society of her friend.

"OUTRAGEOUS ANN" straggled across the top of the page in Pris's best capitals, and at the bottom in vigorous shaded writings,—very distinguished, Olivia assured her,—"Priscilla Alden Maybury." She finished with the date as Mrs. Maybury came forward with her letter in her hand. Pris hastily turned Ann's face to the table. There was possibility that her mother might not appreciate all its points. She liked to see Priscilla's caricatures, but she betrayed a certain weakness, the artist felt, in urging amiability in the treatment of the victims.

"Give me the letter" said Olivia, "I'm going now, and I'll mail it. And present me with 'Outrageous Ann' won't you, Maybury? It's one of your best—'I'll frame it when you're famous!"

Pris's sixteen years had been spent in a small city in the Mississippi Valley, a city that had once played an important part in the lumber industry of the state and had seen the founding of great fortunes. As a child and young girl Priscilla had loved the woods and water and the outdoor life to which they invited. Priscilla had not been in the habit of envying the rich girls who rode in the high-powered cars

or the yachts, who travel to private schools and dreary, expensive sport with the coming of fifteen; Priscilla's acquaintance of Olivia, who had more experienced and grown up with envy in her had taken place. Olivia cilla that it was "old-fashioned," even a little "nutty," she pointed out those favorite tunes who sprinkled the or lounged on the club-das.. Olivia had by long endeavor succeeded in at fringe at least of this fat Pris was ripe for patronage, meant, generously enough, a social rung or two.

"Of course you will me the car," Mrs. Maybury the morning when Ann w

The car was a sturdy, seated runabout that all could drive, Pris rather fully. She affected to despise look and part, but she lo it gave her and the sen when her hand was on the called it the family disgraton, the tinpan cupboard, contemptuous epithets, but it well polished and had to show fire when others rogatory tone.

Pris had a qualm when spoke. "Oh, mother, I wish that I'd been a little gling!"

"Not too late!" her mo

Only one girl got off a coach. She offered Pris a and spoke through a veil you are Cousin Priscilla? was languid; she gazed sighed as if she were sadde she saw, then in the sam "What a quaint town! E get about? Would you a taxi? I'm a little—fat

Pris recovered of speech give me your check. Cou see about your trunk. An car. Hop right in, and I'll in a jiffy."

"This?"

Pris swallowed something isn't any other, is there?" She drove to the house she dared. Ann sat recl the back of the seat. Twi for a better position; on both hands to her back as

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The Sulphates for its mild laxative properties.

The Calcium Carbonate for its use in hyperacidity, of stomach, and intestinal diseases.

The Magnesium Carbonate on account of its mildly laxative and antacid effect.

The Ammonium Carbonate for its stimulation of gastric secretion and assistance to the digestion.

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ing were almost too severe to bear. Priss swallowed again. "That's the courthouse," was what she said aloud. "And there's the library."

"That?" Again the slightly incredulous intonation. Priss felt hot all over. "It was designed by a New York architect," she said stiffly.

Mrs. Maybury covered her surprise at what she had to greet rather better than Priss had done. She hugged Ann cordially, while Priss, said, "Jelly-fish!" to herself, and Ruthie sat on Ann's suitcase and chuckled at the flurry.

Ann with her veil off was exactly what Ann with that veil on led you to expect. She had reddish-brown eyes which might have been warm and keen had it not been for her absurd fashion of dropping the eyelashes. Were there freckles? Impossible to tell, her skin was so delicately powdered; her hair was tightly netted, and her clothes were awesomely good.

"Mother," Priss whispered as soon as she could get her by herself, "is that what our Western civilization is coming to?"

Her mother laughed, but it wasn't quite whole-heartedly. "It may really be that she's tired out by the journey."

"Tired!" Priss voice trembled with her sense of outrage. "I never dreamed that Ann would be tired;" She felt the strongest, strangest pride in the hip-booted, stalwart Ann she had once created; such an Ann might have eaten with a knife, but she could have stood a little jolting.

"Aunt Sarah," said a sweet, drawing voice from the depths of the largest, softest chair in the living-room, "would the maid show me to my room? I think it would be well to get a little nap; and usually before sleeping I read for fifteen or twenty minutes, some dear old favorite. What have you? Jane Austen perhaps?"

"We have no maid, Cousin Ann, and no Jane Austen," Priss said curtly, emerging. "I'll take up your suitcase myself."

"Oh don't you mind—really? Thanks so much. I hope it isn't too heavy for you."

So was ushered in a period that Priss called weird. She felt a pang of sorrow over the Ann that seemed to have lived but to die. Did Ann want to drive the car? "Oh, no!" with a shudder. She was too nervous altogether; she was sure it would upset her; she would not be able to sleep, and if she could not get her sleep—eloquent pause. Then, too, she'd noticed—well, delicately said, wasn't there something not, not quite nice in using big men's tools and getting mussed and grimy like a man? Priss couldn't get over feeling enraged by these digs at the little car.

Would Ann enjoy fresh-water bathing in their municipal "plunge"? Did she swim or row? Ann was obliged to remind her that, whatever the advantages Arizona boasted, the possession of large bodies of water was not one of them. She had, besides,—and seemed proud of it,—a perfect horror of water. As for joining Priss and Olivia in their amateur efforts on the golf course, Ann pointed out that she could not do anything that was likely to produce freckles.

What remained, Priss bitterly inquired of her mother, but to sit in stuffed chairs that were easy on your back and murmur vapidity? The one thing Ann seemed capable of doing was to sit on the club-house veranda and drink afternoon tea.

It might be thought that Ann and

Olivia would be sympathetic, but they were not. Invisible sparks seemed to fly whenever they met, and Priss found that she was happier when she had not to act the part of innocent bystander at these verbal encounters. In vain Olivia tried to draw out details of raw Western life; Ann was blandly, irritatingly blank. At such times disloyal thoughts flashed across Priss: could it be that Olivia was jealous of Ann—would she have liked it better had she been able to make fun of her?

That Country Club dance! It was to be the most elaborate affair to which she had ever been invited. Olivia was providing the escorts, would introduce her to those whose names she had read in the society column; she did not doubt Olivia's word as to the importance of the occasion. A minor brightness in the affair was that she and Olivia were working members of the decoration committee. In the afternoon she was to drive down with the girls, bearing roses and snowballs from the garden.

Olivia and Ann had waited in the car for some time before Priss appeared from the house. She had baby Ruth by the hand.

"Sorry, girls, but I must take Ruthie. Mother has a headache, and there is no one to leave her with."

"What on earth will we do with that child!" Olivia ejaculated tartly.

"Not—a chil!" said Ruthie, with lip quivering.

Priss started the car silently but with unnecessary energy.

The clubhouse was set at the opening of a lovely valley that commanded a view of the roofs and spires of the city. A low ridge separated buildings and grounds from the river, which at that point swept away in a majestic curve, leaving a maze of islands and sloughs behind. The golf course, intersected by a delightful brook, crept into the valley and up the smooth green slopes.

After delivering her load of garden flowers, Priss felt that there was a thirst within her still unsatisfied.

"What a shame they have nothing wild! Everything seems so tame—like the canna beds in front. Country Club! Sometimes it does make me laugh."

"What a peculiar sense of humor you must have, Priss Maybury!" Olivia said stiffly, but in Ann's brown eyes Priss thought she caught a gleam, and encouraged to go on. "I know—and no one else does—that lotus lilies grow in one of the sloughs beyond the ridge. And there used to be a landing somewhere over yonder, and a boat—let's go and see!"

Priss boldly steered her car over slopes that had once been pasture land, found a dirt road full of ruts but passable, and made the curve round the hill with a sense of triumph. There was a landing—there was a boat, flat-bottomed, dirty, old, but still a boat. The water of the slough was quiet, reflecting a fringe of alders and willows on the other side; where the girls stood, the hill ran steeply to the road, the sandstone bank breaking abruptly; beneath it the sand had been hollowed out, mak-

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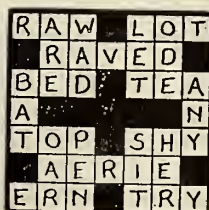
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ing a delightful curve, lined with bright-colored sand.

Olivia eyed the wet and muddy bottom of the boat with disfavor. Ruthie squatted down under the bank with an immediate absorption in the business at hand, which was one of her charms, and began to scoop out the sand and make hills and forts and winding walks with all the zeal of a landscape gardener.

After a slight dispute, Olivia was left on the shore to preserve her silk-knitted, lavender skirt and to keep an eye on Ruthie, while Priscilla summarily forced Ann into the boat, regardless of her clinging crepe de chine, and promised to be as expeditious as possible. In spite of Olivia, in spite of Ann, the July air was so full of sun and sparkle that Priscilla's heart felt as young as Ruthie's.

They did not say much. Priscilla pulled quietly but easily. The little slough was narrow; they could see Olivia strolling impatiently up and down the road; they could see the white pique sunbonnet on the intent child's head; if they had wished, they could easily have shouted back and forth.

The boat neared the opposite shore—no lilies at this point, but a glint of orange over in the swampy land caught Priscilla's eye. "O Ann! Wild tiger lilies—see how thick they are! Let's land and get some!"

"Let's!" said Ann, with quite unladylike eagerness.

It took some time to find a bit of ground firm enough to step on; pausing only to draw the boat up after them, they plunged into the shaded depths of swampy woods. "Now not too many," Priscilla warned. "It's easy to be greedy and exterminate lilies. We'll just pick stalks here and there."

"What's that?" said Ann alertly, after perhaps ten delightful minutes. "Is it Olivia calling?"

Priscilla halted, listening. "She's frightened—something's happened!" she said, her heart beginning to pound and plunge. Ann had already turned toward the slough, and she hurried after her.

They came out of the woods at a point higher than where they had left their boat but more nearly opposite the spot from which they had started. Now they could see Olivia waving her handkerchief and shrieking at the top of her voice; they could see the shabby, little car standing in the road; they could see the bank—but they could not see any white pique sunbonnet. Where was Ruthie? Priscilla was in the warm sunshine, but cold shudders were passing over her. She turned and began to run stumbly in the direction of their boat. She found Ann running at her side.

"Ruthie's fallen in—she's drowned!" Priscilla gasped, lips ashen.

"No," said Ann sharply. "Didn't you see? The bank caved in! Why hasn't that fool Olivia gone for help?"

They made ready to jump into the boat, but the boat was not there. The gentle wash of the quiet water had borne it out of their sight.

"You can swim?" said Ann. "Across the plunge—that's all. I could never get across!"

Priscilla leaned against a tree, covering her face to sob. There was a moment's silence—then a splash. Ann had kicked off her shoes and was in the water. The Ann who had refused to go in bathing was now rapidly cleaving the running stream.

Priscilla did not waste time in watching her. She scrambled along the edge, splashing through mud and water—sure the boat could not have gone far. And there it was, caught on a snag, not two hundred feet below. Priscilla waded out, climbed in, sent herself flying across at a rate of speed never before attained. She drew up in time to see a dropping figure jump from the great heap of sand that spilled ominously down to the water's edge.

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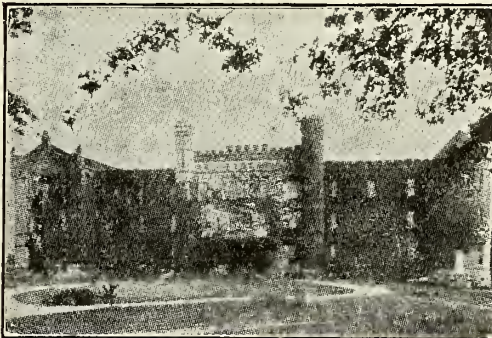
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race to the car, plunge in and start off almost on the instant. Olivia was in a heap on the ground, saying hysterically over and over, "It slid! It slid! Oh! Oh!"

The heart inside Priscilla went cold and sick. That tumbled bank—that heap of sand—and Ruthie? She went at it desperately with her hands. Olivia stopped crying for a moment to watch her.

"That's no good—I tried it—Ann tried—we can never reach her" But like a frantic gopher Priscilla dug on, and was clawing away blindly when they heard the car again. Ann leaped out with a shovel.

"Get away from there!" she ordered, and Priscilla obeyed, standing back while Ann got to work. Ann's hair was tumbled on her shoulders, her face was red and streaked with mud, her sodden garments clung to her; but she labored with the strength of a man; great spadefuls of sand flew back. Soon she was digging more carefully; now she was on her knees, using her hands. "Pris!" she gasped loudly, and Priscilla was down too, helping. A bit of white showed through, and Priscilla felt her strength go out of her.

It was Ann who brushed away the last layer of sand and uncovered the small crouched figure.

"She's dead—dead!" shrieked Olivia. "Shut up!" said Ann. She straightened the little form and put her ear over the heart, then looked up with radiant face. "Blessed be sunbonnets!" she cried. "Ruthie's saved her life! It made a tent round her face and kept her from smothering. She'll come to in a minute."

Very gently she moved the child's arms up and down.

After what seemed an interminable period, Priscilla saw the child's breast heave and her eyelids flutter. Now she could believe—Ruthie was not dead! She gave way utterly then, kissing the stubby little shoes and crying as if her heart would break. Ruthie stirred vigorously, threw out her arms, kicked—a blessed kick right in Priscilla's face,—caught her breath, began to cry.

Priscilla climbed into the back seat,—as soon as her knees would hold her,—and Ann deposited Ruthie in her lap. "You take care of her—I'll drive." "Yes, you drive," Priscilla meekly. "Shall we stop at the clubhouse? they may be sending out a party for an escaped lunatic. I had almost to knock a man down in order to get that shovel!"

"Home," said Priscilla, her grasp tightening about Ruthie's darling form. "You're a fraud, Ann."

"Well, you haven't suffered half as much as I! But didn't I do it well? And now—" Ann's eyes danced—"shan't go to your old dance tonight—I'll have a sprain or something. I hate formal parties almost as much—not quite—as afternoon tea!"

It could not be supposed that Olivia would stand this. "Ann, you're a sight," she put in vengefully.

"Outrageous, I suppose?" inquired Ann, with a cheerful grin.

Priscilla gave a violent start. "Wh-what? H-how?" she stammered. "I never—you never—Ann, but she looked at Olivia, and Olivia was blushing. "Olly, how could you? she opened her lips to say, but shut them again, knowing it would not do to give Olivia away.

But Olivia gave herself away; although feebly, she did rise to the occasion. "I put it in—it was a joke, Ann."

"But I drew it!" cried Priscilla. Remorse bit hard. Would Ann—splendid Ann—ever forgive her?

"And a very good drawing it was," Ann assured her genially. But after that, do you blame me for hiding my hip boots? I really am outrageous, you know!"

"Oh, Ann!" And since Ann was out of reach, Priscilla hugged Ruthie.

—Alice Dyar Russell in "The Youth's Companion."



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S P A R K L E S

A rich man, in his years of toil,
 Burnt barrels and barrels of midnight oil;
 His son now keeps his memory green
 By burning midnight gasoline.
 —Bindery Talk.

Ready to Serve
 Customer: "Where is the steak on your menu?"
 Waiter (reading): "There, sir; sir-loin steak a la carte."
 Customer: "All right, wheel it in."
 —Hardware Age.

"There is really no danger," said the doctor, trying to be encouraging. "I have had the same illness myself."
 "Yes," answered the gloomy patient, "but you didn't have the same doctor."
 —Ex.

A Question of "Mite"
 Little Milton came home from Sunday School with a mite box.
 "Why do they call it a mite box, mother?" asked Milton.
 "Because," chirped in his brother, "you might put something in it and you might not."—Selected.

He: "You should see the new altar in our church."
 She: "Lead me to it!" — Boston Transcript.

A colored porter in a hotel was asked why rich men usually gave him small tips, while poor men were liberal.
 "Well, suh, boss, I don't know, 'cept the rich man don't want nobody t' know he's rich, and the po' man man don't want nobody t' know he's po'."
 —Journal of Education.

Coach (to new player) — "You're great! The way you hammer the line, dodge, tackle your man, and worm through your opponents is simply marvelous."
 New player (modestly)—"I guess it all comes from my early spring training, sir. You see, my mother used to take me shopping with her on bargain days."—Ex.

"A moth leads an awful life."
 "How come?"
 "He spends the summer in a fur coat and the winter in a bathing suit."—Ex.

She Had Noticed It
 Mrs. Bigbrow: "I admire your husband so much. He has such a logical mind."
 Mrs. Tuntwist: "Yes, he's terrible logical. He's got a different lodge for every night in the week."—Ex.

—Teacher—"Johnny, what is velocity?"
 Johnny—"Velocity is what a man lets go of a bee with."—Exchange.

THROUGH AIR BY DAYS; IN PULLMAN BY NIGHT

The latest reports of plans for trans-continental travel at high speed include routes which permit passengers to travel in Pullmans at night, while sleeping, and during the day, to cover great distances in the shortest possible time by airplanes. Perhaps few people recall, when reading the name of the Pullman car, how this word came to be applied to it.
 The Pullman car was named, according to Webster's New International Dictionary, after George M. Pullman, born in 1831, died in 1897, who introduced this form of sleeping car into railroad use. Pullman is thus another of the many words which have come into the language from proper names. These words include mackintosh (after Charles Macintosh, the inventor), maverick (after Samuel Maverick, cattleman), fuchsia (after Leonard Fuchs, botanist), volt (after Alessandro Volta, electrician), blucher (after the Prussian general, Blucher), etc.

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CONTINUATIONS FROM PAGE ONE

ARKANSAS PLANS YOUNG PEOPLE'S CONFERENCE

chorus choir and orchestra will be under the instruction of Rev. R. S. Schuster.

Each evening the conference will enjoy programs of worship and inspiration. Annual events such as Talent Night, Stunt Night, Arkansas College Night and Missionary Night will be observed.

An enrollment of three hundred is expected at this conference. A new and outstanding feature of the 1929 conference will be the Pageants organized and directed by Miss Ione Goff, of Mena, Ark., former director of Religious Education of Prescott, Ark., and student of the Assembly's Training School of Richmond, Va. Rev. Stuart R. Oglesby of Hot Springs, Ark., is Director of Study Courses and Scholarships.

The Conference began in a very small way at the grounds of the Arkansas College at Batesville, Ark., as a combination of Adult and Young Peoples' Conference. After two years it was made into two conferences and moved to the more convenient location of Hardy, Ark. As the groups grew in size larger and more commodious accommodations were sought and the conference was then moved to the State Y. M. C. A. grounds "On the Point" of Petit Jean Mountain, Morrilton, Arkansas. Mr. John Hunter, of Little Rock Arkansas, and State Secretary of the Y. M. C. A. is in personal charge of the grounds. The Adult Conference now named the Ozark Assembly will meet at the same place June 23-28 of this year.

BISHOP MOUZON DELIVERS BEECHER LECTURES

than the external authority of any organization such as is claimed by the Roman Catholic Church. "The one regal voice that sounds down through history," said he, "is the voice of the Man of Galilee." "The time has come to be done with negative preaching and appeal to the word of authority." "The Word of God to the soul of man" was declared to be the real spiritual authority and as such was upheld as self-authenticating.

In dealing with "Traditionalism and Tradition," Doctor Mouzon warned against the tendency to rest satisfied with "creeds without experiencing the reality of the thought of the formulators of those creeds," and of an excessive loyalty to customs, at the expense of "originality to meet the needs of today."

Under the subject, "Authority and the Bible," The Book was exalted in such affirmations as, "In the entire Bible I hear the voice of God." "God's Word and the human soul need no third party." "The Word's Divine Message will win its own way." This Book was acclaimed as a History of the Hebrews from Abraham, the Literature of a highly gifted people, and an Account of the Religion of this People. The Authority of the Bible lies in "the truth it teaches, validated by human experience." "There is no authority outside the Bible."

The Basis of Authority in History, was found in the historical Christ and the record of God's dealings with men. History becomes rather "the acts of God than the deeds of men," said Doctor Mouzon, and the "redemptive deeds of Jesus are the Acts of God." The outstanding features of the historical revelation of God in Christ are, the Incarnation, the Atonement through the Crucifixion, and the Resurrection.

The Basis of Authority in Experience, was a plea to preachers to translate the historical Christ in terms of Christian experience, with the warning that personal experience is necessary before this can be done. "The deeper meanings of the Cross reveal themselves only in evangelical experience in the closet on our knees and out in a sinful world." The most practical way this experience is manifested is in the "restoration of a personal relationship of men with God," through the forgiveness of sins. "It may be," continued the Bishop, "that too many Modernists have been too much interested in the love of truth rather than the love of men."

Authority from the Cross, the sixth lecture, commended "The Cross and The Atonement" as the center of all preaching. It was pictured as "The sacrament of the larger faith." A plea was made for the pulpit to present "Christ and Him crucified rather than to let it become a 'lecture platform,' or an 'open forum.'" The Cross "shows what it costs God to

save men from the sin of the world." It is a "revelation of the way God has from the beginning of time been dealing with sins." And, its method, that of sacrifice, forgiveness and service, must be the road for Christians to follow.

Throughout the lectures, Doctor Mouzon, was pleading for preaching with authority without dogmatism, and in his last lecture, he declared that the preacher must have a Creed, not necessarily a long one, but certainly a strong one. He must preach a positive faith, leaving "his doubts and his critical investigations on his study desk. He must be true to the church for to her he owes his very opportunity to preach. At the same time, the church must be true to the preacher and beware lest she muzzle her prophets, whose sole responsibility is to proclaim the Word of God."

The many friends of Bishop Mouzon will doubtless learn with pleasure of the lectures here and will await with interest their publication. The lecturer for next year was announced as Bishop Francis McConnell, D.D., President of the Federal Council of Churches.

R. E. McClure.
(Mr. McClure of N. C. Synod is at Yale pursuing graduate study.—Ed.)

DEVOTIONAL

BEGINNING

One of the most striking things in one of the most striking books of the Bible is the statement that is made in Malachi, when the people were complaining that God seemed to be taking a delight in those who did evil. God's reply was that it was only that He was gracious to them, for when He came who would be able to abide the day of His coming; for he is like a refiner's fire and like a fuller's soap. "And He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant to the Lord as in the days of old."

This is a wonderful picture of our God. When the refiner of silver works he takes the ore, which is crude and ugly and thoroughly unfit for any use to which it is put, and puts it in a crucible after having heated it up into as small bits as possible. Then the furnace is heated to white heat, and the crucible put into the flame. First, it begins to get hot; then the ore gets white hot; then it begins to get soft; then to melt enough to be poured. What was solid and hard when it was put into the flame is now so soft that it is liquid. But gradually it begins to change in appearance; it is no longer the dull black thing that was put into the crucible; it begins to be shimmery and silvery—the dross is being burned out and the white metal, which can stand any amount of heat, is being left in its purity.

But where is the refiner all of this time? Ah, he has not left the precious metal. He has been there all the time watching it change from the dull ore to the pure silver. And now that it is at white heat, he watches it all the more closely; for he is looking for something; he is watching to observe when he can see the reflections of his own face in the melted ore, for then, at that very moment, is the time when all of the dross has been burned out, and it is time to take the metal, purified now, out as fit for use. If he leaves it in longer it will oxidize, and will not be as valuable.

Just so it is with our God. Providences come into our lives that are strange; we cannot understand them; we know He is a God of love and does not willingly afflict the children of men; but we do not know why these things have come into our lives. Sometimes it is the taking of a loved one; sometimes it is his business trouble and care beyond our strength, it seems; sometimes it is as though God did not hear any prayer that we make, that the heavens above us are brass; sometimes it is misunderstanding and opposition of those from whom we might rightly expect just the opposite—oh, there are so many things that come into our lives that are just as hot as any furnace fire ever was to a crucible of ore. We feel the heat of it; we felt the blows that break us up; and we are very prone to wonder why, to be restive under the heat of it, to be bitter against God, to doubt His love. Oh, soul, be patient and trust. The Great Refiner is there watching until He can see the reflection of His own face in our lives; then, at that very moment, He will take us out of the fire, for we are then fit for His use. All the dross has been burned out; the silver

is ready for service!

"Spirit of the Living God, fall fresh on me;

Spirit of the Living God, fall fresh on me.

Break me; melt me; mould me; fill me!

Spirit of the Living God, fall fresh on me!"

—North Avenue News, Atlanta.

THE REAR GUARD

"Goodness and mercy shall follow me all the days of my life."—Psalm xxiii.

But why "follow" me? Why not "go before"? Because some of my enemies are in the rear; they attack me from behind. There are foes in my yesterdays which can give me fatal wounds. They can stab me in the back! If I could only get away from the past! Its guilt dogs my steps. Its sins are ever at my heels. I have turned my face toward the Lord, but my yesterdays pursue me like a relentless hound! So I have an enemy in the rear.

But, blessed be His name, my mighty God is in the rear as well as my foe. "Goodness and mercy shall follow me!" No hound can break through that defence. Between me and my guilt there is the infinite love of the Lord. The loving Lord will not permit my past to destroy my soul. I may sorrow for my past, but my very sorrow shall be a minister of moral and spiritual health. My Lord is Lord of the past as well as of the morrow, and so today, "I will trust and not be afraid."—First Church Bulletin, Greensboro, N. C.

A NEW LEAF

He came to my desk with quivering lip,
The lesson was done.

"Dear teacher, I want a new leaf," he said,

"I've spoiled this one."

I took the old leaf so stained and blotted,
And gave him a new one, all unspotted,
And into his sad eyes smiled,
"Do better now, my child."

I came to the throne with a quivering heart,
The old year was done.

"Dear Master, I want a new leaf," I said,

"I've spoiled this one."

He took the old year so stained and blotted,

And gave me a new one all unspotted,
And into my sad heart smiled,

"Do better now, my child."

—Presbyterian, Junior Church School Hymnal, page 243.

VALUE OF ONE SOUL

"I believe that if an angel were to wing his way from earth up to heaven, and were to say that there was one poor, ragged boy, without father or mother, with no one to care for him and teach him the way of life; and, if God were to ask who among them were willing to come down to this earth and live here for fifty years and lead that one to Jesus Christ, every angel in heaven would volunteer to go. Even Gabriel, who stands in the presence of the Almighty, would say, 'Let me leave my high and lofty position, and let me have the luxury of leading one soul to Jesus Christ.' There is no greater honor than to be the instrument in God's hand of leading one person out of the kingdom of Satan into the glorious light of Heaven."—D. L. Moody.

"AS A TALE THAT IS TOLD"

Under the inspiration of the Spirit of God, Moses wrote these words: "We spend our years as a tale that is told." The tale of our last year has been told; what is it? How did we spend the days that were given us? Are we pleased with the record that has been sealed now?

When the record of this present year of grace, 1929, is written, will it be similar to that of the last year? Now is the time to face the situation, and plan for the things that we shall do. Not that we are going to make any New Year's resolutions; that is not productive of results; but that we may take stock of ourselves, and think things out, and live as we would like to live, let us ask ourselves some questions that will help us face the situation.

My Reading—shall my mind be filled with the gutter stuff of the modern novel; or the crimes of the modern newspaper; or the froths of the average periodical? Solomon said: "Of making books there is no end, and much study is a weariness of the flesh." What would he have said if he had lived in this day? There is a great deal of very helpful material that is available; and there is so little time

to do anything that we would not it be well to eliminate; best in our reading, and fill only with that which will be certainly, a good part of the time should be given to the very best that has ever been—the precious Word of God.

My Pleasures—some time is essential to the good every mind and body and so, before, every one should have a time, or what we speak of as a time. But in choosing our sensible person will decide for will help and not hinder. The show today has something in it, in spite of the censor's supposed to be exercised. The is as bad or worse. Gambling too often the result of other games. Honestly, as Christian men and women, what part shall in these things and similar this year, if the record of our close of the year is to be shall be glad to have perm corded against us?

My Strength—to what shall this year? Into the making Yes, if you are going to use for God and for the extens work; but NO, if you are g to accumulate a fortune for be a curse to your descendant put my strength into the ser or of others? How a m I goin, time, for myself or for God going to be my aim, the adv self or the service of God?

My Church—what part is have in my effort and thou estly now again, what sort would this church, would my if all of its members were ju ask yourself.

"We spend our years as a told." God is giving us ano to make a record. Shall it shall be pleasing to Him, whe is ended at the close of this y be, for some of us, before t closed?—North Ave News,

SHALL THEY TURN

When the risen Lord calle ples together he gave them r ders and a promise. Is it we may forget His order an only His promise? Shall we to be faithful when we fail He has sent? Shall we eve those who have dedicated t the task of witnessing, th march while we fail to provi the support they need? Shall be obliged to turn aside to tions because we fail to h carry on the church's task? toward the close of another we read the reports of the t the various departments of ou questions as these become v Several years ago it was s Southern Presbyterian Churc together an unusually strong eign workers and had sent make bricks without straw more generous offerings in years not many are obliged t out straw. And now shall that they or any others of workers shall have the str while they labor on trying their task? Within a few we must be closed. Let us all c fully and if we have not alr let us bring the tithes into t that the cause of the Lord m Brazil. C.

Wealth pays the bills, bu in every instance fill the bil

Our falls are not fatal if get up and fight on bravely

If we walk toward th shadow of doubt will fall

A revolt against God bu heart where the battle is fo

What is right and what i this: My country, right on

The road to moral victo with unholy desircs laid lo

When ideals become dim self has cut off the light f

PRESBYTERIAN STANDARD

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Organ of the Synod of N. C. for 70 Years

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EDITORIAL

WOMEN SCARCE IN SODOM

Our friends think that our outlook on the spiritual condition is not only too pessimistic but even so pessimistic that it amounts to a prediction of disaster.

As we are tempted to agree with our pessimists more than once we have been led to think that we see through a glass into the future.

We have concluded that our first impressions were correct, and that the condition of the ministry in the United States is not so bad as we had supposed.

The report entitled "The Belief of 700 Ministers as to the Meaning for Religious Education," which attracted the attention of the Secular and Religious Press and what it shows not only our own impressions of the religious condition of the Christian Church, but opens up a hopeless future for the human race. We remember the assurance of our Lord that the gates of hell shall not prevail against His Church.

In a questionnaire, embracing 56 churches, belief, was sent 1,500 pastors of 20 churches in the vicinity of Chicago. We do not have the space to give the list in full but will give the following replies.

As to belief in God, but that is the question that received a unanimous answer. 99 per cent of the Lutherans and 95 per cent of the Episcopalians believe that God is one. More than one-fourth of the Methodist preachers answering this question object to the doctrine of the Trinity.

In birth failed to receive the vote of 100 ministers of any of the denominations—90 per cent of the Lutherans score 90 per cent. 75 per cent of the Congregationalists received one-half of the Methodists accept

the doctrine of the Atonement for sin. The following denominations stand as follows: 100 per cent of the Congregational preachers, 100 per cent of the Methodists, and three-fourths of the Baptist hold the death of Jesus to be the pardon of sin.

As to whether we exhibit our Presbyterians of the North to make a good showing.

We are sure that our Southern Church would do better.

Do not remember that these preachers in the vicinity of Chicago, where all seem to be in a state of flux.

There can be any truth in the saying that you cannot know the direction of the wind, then the day is not promising.

Can the righteous scarcely be saved, where will the godly and the sinner appear?"

SIN IN THE NEW TESTAMENT

In his Epistle, defines sin as lawlessness. Every student of this age realizes that we are in sin because it spurns all law, human or divine.

As lawbreakers in every grade of life, from the gangster of the city who murders in order to maintain his supremacy, to the gentlemanly gentleman who mingles with the best

of the Church we have men who de-

spise law when it conflicts with their human desires, and they either openly defy it, or else reason it away.

Among men of high character from whom we have a right to expect better things, we find this tendency to reason away these plain prohibitions of Scripture, especially in connection with woman's work in the Church.

Until recent years in the Presbyterian Church women as usual were the mainstay in raising money and sustaining the general work of the Church.

While it was acknowledged that she was more spiritual than man, it was thought that the Scripture plainly forbade her exercising the teaching function.

When in political life the right of suffrage was extended to women, at once they began to ask that all restrictions on her Church activities be removed.

Our brethren of the Northern Church, being more radical in their views than we of the South, will have before them at the approaching Assembly, a report recommending making women eligible to all the offices of the Church; and if we may judge the outcome by the expressed opinion of their religious press, it will be adopted.

Two of these papers have pronounced in favor of it.

We of the Southern Church, though more conservative than they, generally follow in their steps, if given time enough.

The Scriptures are very explicit in forbidding this assumption on the part of woman, as evidenced by these two texts:

I Cor. 14:34: Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the Lord. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church.

I Tim. 2:12-14: But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression.

This last passage from Timothy would seem to forbid the public preaching of woman, for it is stated in language clear as could be used.

One would think that anyone with proper reverence for God's Word would yield obedience.

Those who find a difficulty here dispose of the first text by saying that Paul did not mean to teach that there was anything inherently wrong in woman, but only that it was against the social custom of Corinth, as only the women of the streets made themselves so conspicuous.

While there is only presumptive proof that such was Paul's motive, it suffices for those who are anxious for some valid reason for ignoring this plain command.

In two of the Northern Church papers we have recently read this excuse for going contrary to Paul.

The text from I Timothy they pass by in silence, because Paul gives his reasons for forbidding woman to preach or teach—or they would wrest this text and make it teach otherwise. He says, "I suffer not a woman to teach, nor to usurp authority over a man."

Nothing could be plainer than this, and then to give it force and make it universal in its application he gives a reason for restricting woman, and this reason is based upon what woman did in the beginning of the race. She was not only after man in creation, but by being deceived she fell into transgression and thus brought sin into the world.

By reason of her being deceived and falling into transgression, she has ever paid a penalty. Whenever she brings a child into the world and also whenever she comes into competition with man in the preaching of the Gospel, she is reminded of Eve's transgression.

If the social customs of Corinth be a reason for this restriction, as contended by the advocates of the preaching of women, there surely can not be found a reason why this passage from I Timothy be ignored.

Paul gives a reason that must be of force as long as the world remains and the story of the creation is told.

The transgression of the woman is the cause, and as that is a fact accomplished, it must ever carry the penalty of subordination to man. We may reason that it is not just, as we reason about sin descending from parents to children. However unjust we may deem it, we can not alter the law, but must pay the penalty.

The restriction should not be pressed beyond what Paul evidently meant, which was the preaching of the Gospel.

The pulpit is no place for women. The Scripture plainly forbids it, and nature, by bestowing upon her a weak voice evidently supports Paul's views. Let us not go against both nature and the Bible.

CANNED SERMONS

The Woman's Home Companion is one of those papers dear to the heart of the ladies, and therefore it can figure as an expert on fashion. We would never think of questioning its views on that puzzling topic.

However when it enters the field of preaching we hoped to be pardoned, if we question its right.

It recently sent out a sermon expert who scoured the land and sampled the sermons "from Dan to Beersheba," and upon his return he decided that preaching a sermon was wasted energy upon which no adequate return was received, and that the same force might be used with more benefit to the Church if directed along other lines, and that instead of employing a man to write and deliver sermons, it would be better to buy them in quantities and have them written by those especially gifted along that line.

He evidently is in earnest, as is shown by his plan of work.

He presents five suggestions in order to make effective his plan, as follows:

(1). That the average minister be relieved of the necessity of sermon-writing.

(2). That the task be assigned to men and women who are conspicuously able to perform it.

(3). That each denomination solicit and pay for an annual supply of the finest sermons that can possibly be written.

(4). That the number selected be sufficiently large to permit a wide choice of subjects by the local pastor.

(5). That each minister select the kind of sermon that best suits the need of his particular congregation, and deliver it on Sunday, either by reading it, or by committing it to memory.

This scheme is well-thought-out, and upon its face it ought to work.

This "Expert," however, has overlooked the most important factor in sermonizing, the reaction that comes through the personality of the man, that subtle magnetism that goes from the speaker to the hearer, and moves his will and arouses his interest. Something that no machine can evoke.

I may listen to the finest sermon ever written when it comes through a phonograph or over the radio; but it can never move me as when it comes from a living soul.

There is something in the brightness of the eye, in the tone of the voice, in the magnetism of the man that can never be found in the radio.

This sermonic expert, in his investigations only considered the external features of sermonizing.

He failed to take into account the personal element, in either writing or delivering sermons.

However much the congregations may enjoy fine sermons—they will never cry out, "What must we do to be saved?"

The preacher in the Bowery Mission hall may be illiterate and his crude attempt at preaching would never edify an average audience, yet he gathers a more abundant harvest of souls than the most polished speaker in a stained-glass cathedral.

Science has succeeded in canning every manner of fruit and retaining its natural flavor, but no art of Science can ever succeed in canning a sermon alive with the personality of its author.


 CONTRIBUTED

"THINK ON THESE THINGS"

 Philippians 4:8
 Jas. A. McLaughlin

Paul never exhibited a keener insight into the workings of the human mind than when he gave this admonition to the Philippian church and so to the followers of Christ of all time. "Think on these things." What things did he commend to them and to us as proper subjects for thought? The true, the honest, the just, the pure, the lovely, the good report, the virtuous, the praiseworthy. By the same token he would have us shun those things which are of a contrary nature. Thus, he would admonish us: "Love the truth, speak the truth, encourage the truth; and turn from deception and all forms of lying. Extoll honesty, think honesty, practice honesty; and steer far away from stealing, cheating and grafting. Be just and fair and kind to our neighbors; and in all our dealings with them, show no spirit of cruelty, prejudice, jealousy, or injustice. Paul would have us pure in mind, pure in thought, pure in conduct in all our social relations—shunning immorality and vice and unclean thinking. Strive for the lofty ideals of beauty and loveliness, and maintain a spirit of charity and good will to all. Encourage the good report, and oppose vigorously all types of slander and evil speaking. Enthroned virtue, and set praiseworthy aims as our highest ideals; at the same time turning our thoughts resolutely away from fear and worry, failure, disease and poverty. "Think," he says, "Think on these things." Do we realize, friends, that we are constantly thinking, thinking, thinking? During waking hours, our minds are ever active, always thinking. And about what? We are continually thinking about the things we are most interested in. Do we realize this: that what we think about is what we are most interested in? That is the very nature of the human mind. Now, what have you and I been interested in today, or last Sunday? That golf game, the bridge party, the dance, or about your good looks and which powder and paint and cologne is best suited to your particular style of beauty? About making more money—honestly or otherwise? About that new car, or that fine home, or may how to get even with somebody?

No, friends, such thoughts are not for you. You more probably have been thinking how to become a better man or woman, or how to help someone in distress, or how to increase the efficiency and helpfulness of your business, or to improve the opportunities of your children, or to promote the efficiency of your church. You know what your thoughts have been about—I do not, course. But you have been thinking and you are thinking now. You may be sure that your thoughts are now centered upon that thing in which you are most interested, for "where your treasure is, there will your heart be also."

Thinking Prompts Action

But there is more yet to this thinking business. Not only do you think about the thing you are most interested in, but you will sooner or later do that thing. You will become what you think about. Your thoughts will soon be a part of your character, and your life. Read Proverbs 23:7, "As a man thinketh in his heart, so is he." Your thoughts determine, or at least indicate the set of your soul. It is said that Mrs. Ella Wheeler Wilcox was once standing by a lake when the wind was blowing hard from the North. She noticed that many sail boats were on the lake, and some were going East and some West, many South and a few North against the wind. Then she wrote this little poem:

"One ship drives East and another drives West,
 With the selfsame winds that blow.
 'Tis the set of the sails, and not the gales
 Which tell us the way they go.

"Like the waves of the sea are the ways of fate
 As we voyage along through life.
 'Tis the set of the soul which decides its goal,
 And not the calm or the strife."

There are many faithful followers of Jesus who do actually and truly enjoy the prayer meeting, the Sunday school, the preaching services, the auxiliary meetings, the men's meetings, the young people's meetings; these take delight in visiting and helping the aged and the sick, assisting the needy; for such is the set of their souls. They really enjoy the hard labor connected with various forms of church work, far more than others enjoy the theater, the dance, the golf links, the bridge tables, and other social functions which occupy the serious thoughts of some men and women. Thus, these people, in their turn, show the set of their souls. I will readily admit that there is probably no harm in some of these things when taken in moderation. But some people make a business of these diversions, and those who do not devote much time to such things are at a great disadvantage in playing the social game. Much precious time is wasted. And you, my friends, cannot afford—as Christians—to let these trivial matters get a grip on you. You really have not the time. So don't become a slave to any of these things; but do become slaves to your church work. Let your service to the church be so constant and full, that people will say: "He is a slave, she is a slave, to the church." That is the ideal towards which we should aim. That should be the set of every Christian's soul.

Paul said in I Cor. 9:19, "I have made myself servant to all, that I might gain the more." And I Cor. 9:22, "I am made all things to all men that I might save some." Be watchful, then, ever so watchful that your mind and soul do not set in the wrong direction. For, "As a man thinketh in his heart, so is he." Take the case of young Hickman, out in Cali-

fornia. Because of the unhappy relations between his father and mother, he did not have the best start in life. His intellectual ability was probably better than the average boy, but with no moral anchor to hold him to the great principles of truth, honesty and purity, he drifted. He was gripped by the blatant newspaper accounts of the murder in Chicago of little Bobby Franks who was kidnapped and slain by Loeb and Leopold. The evil thought lodged in his mind. It would be great—thought he—to get his name in all the big dailies. But he must do the thing in a different way. He would be original. So he kidnapped a little girl, instead of a boy, little Marion Parker. Took her to his room; and treated her kindly that first evening. Next day he placed her in a chair, blindfolded her, put a towel about her throat, but did not choke her on this occasion. Possibly he desired to play with her, as a cat would play with a mouse. On the following day, he repeated the performance, but this time drew the towel tighter and tighter until the little girl was choked to death. Then he cut her body in pieces, and for a reward delivered the dead body to her father, Mr. Parker, who had been promised that his little daughter would be returned alive and unharmed. Let us never entertain wicked thoughts, but drive them out. We can and must drive them out; else sooner or later we will do the things we think about. How very necessary, then, that we think about high and noble things—the true, the honest, the just, the pure.

Great Reserves of Mental Force

As followers of Christ, we should live the full life, and the Bible points the way. The human mind, the deathless soul, is the greatest gift of God to man. It is made in the image of God. How did God create man? You know the answer. "God created man male and female, after his own image, in knowledge, righteousness and holiness, with dominion over the creatures." After his own image, therefore, not in body, but in mind. Someone said: "There is nothing great on earth but man, there is nothing great in man but mind." Shakespeare said: "It is the mind that makes the body rich." Spencer said: "It is the mind that maketh good or ill, that maketh wretched or happy, rich or poor." Milton said: "The mind is its own place, and in itself can make a heaven of hell, a hell of heaven." Many wise students of the human intellect claim that very few of us ever use more than one-tenth of this God-given mind; and yet, to live the full life, it is necessary that we use much more of it. This condition may be compared to the iceberg which you sometimes see rising high in the Atlantic and perchance bearing down on some hapless vessel as in case of the Titanic. You can see only one-eighth or one-tenth of that iceberg rising above the water. Its greater bulk (7-8 to 9-10 of it) is below the water. So with your mind. The conscious part—about one-tenth—is all that we ordinarily use; while the greater part, the subconscious mind,—the nine-tenth—that part below the surface of consciousness, is seldom used by most of us. Only in some great crisis do people commonly draw on the power of the subconscious mind. Let us note a few examples:

1. The invalid mother, tired and weak, has found when her baby is sick, that she has gained from some source strength and endurance. She works and watches—faithfully, constantly, persistently—day and night, caring for her sick child; and when the ordeal is over, she finds herself stronger than when the vigil started.

2. Mr. W. L. Cain, of Oakland, Oregon, states that he saw two boys, 16 and 18 years of age, lift an enormous tree off their brother who had been caught under it. The next day, the same two boys with the help of two men could not lift the log.

3. You, perhaps, have studied a difficult problem in geometry, or calculus, or physics, or in business; you have gotten clearly before you all the available facts and figures and principles, but still could not solve the problem. You fall to sleep with the thought of the problem clearly outlined in your conscious mind. You wake up the next morning, or maybe during the night and find the problem solved. You can now readily set down all the steps clearly on paper. Your subconscious mind solved the difficulty for you while you slept. There are several other well authenticated cases which I could mention. In each case, it was the subconscious mind that gave power and endurance, both mental and physical. Prof. Wm. James said that the discovery of the power of the subconscious mind is the greatest discovery in the history of the world. This subconscious mind is busy every minute, night and day. It is performing stupendous tasks—directing the heart beats, the digestive system, and all the other functions of the body. It picks out just the right elements for the liver, and takes them to it. It sends to the kidneys just what they need. So, likewise, it regulates and nourishes the brain, the bones, the hair, the muscles, and every other part of our bodies. When anyone is wounded, it sends just what is needed in the blood to heal the hurt. It is always busy, always active, never sleeps. It stores away for future use all that we learn in a lifetime, and possibly much that our ancestors learned. It is a veritable treasure-house of information, and power. But how are we to reach this all powerful subconscious mind? Through the conscious mind by suggestion. The conscious mind is like the surface of a stream—flowing steadily on during waking hours. When we drop to sleep, this stream of consciousness dips below the surface and mingles with the great ocean of the subconscious mind. Many a thoughtful teacher, mother and father have talked with their incorrigible boys and girls just before they go to sleep—impressed upon them the beauties of clean living and right thinking—the true, the honest, the pure—and finally joined with them in a prayer for God's guidance and blessing. The children drop to sleep with these thoughts of truth, honesty, justice, purity and loveliness mirrored on their souls, and

during sleep these noble ideas take root in the conscious mind and become a living part of the character. Then, on waking, these happy thoughts naturally come to the surface of consciousness themselves in the conversation and conduct of the child. It has been said that whatever thought ever problem you can get across to your subconscious mind at the time of dropping off to sleep, it will be worked out for you by this inner power. It is necessary that you know all the details of the study them diligently, have them clear in the conscious mind, and then definitely and purposefully burden the unsolved problem upon the conscious mind with a silent or spoken command to solve it. We believe, friends, that this subconscious mind is the seat of the soul, and that the Spirit of God finds its home there, when devoted to the service of the Master. The subconscious mind is the source of the subconscious wisdom. Many passages in the Bible, I refer to this power of God within us. Job: "knowledge or fear of God is the beginning of wisdom." The Proverbs, especially the third full of it. Read it.

Submitting Our Subconscious Mind to God

It should be our principle business in life to have constant contact with God through this inner power, this soul consecrated to Him. It is the Kingdom of God within you. That is the meaning when he said: (Luke 17:21, "For the Kingdom of God is within you." And Paul's words—1 Cor. 6:19, "Know ye not that ye are the temple of the Holy Ghost which is in you?" I Cor. 3:16, "Know ye not that ye are the temple and that the Spirit of God dwelleth in you?"

There is no limit, friends, to this Inner Power. The Kingdom of God within, just as there is no limit to God's power. Hence we read in Matt. 21:22, "All things whatsoever ye shall ask in prayer, believe ye shall receive." And in John 15:7, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Stonewall Jackson furnishes an outstanding example of one who had close contact with this power, this Kingdom of God within. Before every battle, he wrestled with God in prayer and claimed these promises. And he never lost a battle when in command. Humanly speaking, we might well imagine that a council of war would have defeated him. But he never was defeated while Jackson lives, for the promises of God and must win. It was not for him, a man of such abiding faith, to be defeated in battle. What can be done? For it is God's power that the Great Western Republic shall not be defeated. The dilemma confronts them. Then another man, General Sherman, suggested: "Let Jackson be killed accidentally by his own men." And so this plan was followed. The South soon went down for the count. The simple method stated in the Bible is to have contact with this Inner Power, this Kingdom of God within, we might take the case of two classes in Agricultural and Mechanical college. One student completed the Freshman class and went to a farm where he was making an indifferent living. The other graduated and soon became an industrial leader. He produced large quantities of electricity with his machinery run by water, and supplied all the nearby cities and towns of the progressive farmers near whose land the High Line passed. When supervising the construction of the High Line near the farm of his old acquaintance renewed their acquaintance and invited him to plead with him to tap this High Line and supply power he wanted free of charge. But his friend would not make the effort. He might have had a fine house and barn, poultry houses, milk house and all brilliantly lighted with electricity, and all machinery run by it, the heating, cooking, sweetening in his home done by electricity. Such a man and use of his generous offer would have made him a rich friend supremely happy. But the farmer was too indifferent to make the necessary effort to tap the power so freely offered. Just so with the Line of God's power is within easy reach of all His followers, of each soul consecrated to God. And this power of God is as free as the air we breathe. But it takes effort, faith and vision to make it effective. We must come in contact with this power of God within us through prayer. The first step is to want something earnestly, to desire something with all the heart, soul, strength and mind, and to have vision of this thing you desire as if it had already been obtained, and then work with might and vigor to bring it about, laying the burden of the problem on your subconscious mind. Read R. 11:24: "Whatever things ye desire, when ye shall believe that ye shall receive them, and ye shall have them." The thing desired may be of a spiritual nature or of a temporal nature; but always it should be something that is right, helpful to you and yet helpful to any other person: else you could not expect blessing on it. And friends, don't be niggardly in your desires. Demand great things of life. Demand of your Creator by being satisfied with a mere "Thank you." This poem points out the limitations we place upon ourselves:

"I bargained with Life for a penny,
 And Life would pay no more,
 However I begged at evening,
 When I counted my scanty store.

"For Life is a just employer;
 He gives you what you ask,
 But once you have set the wages,
 Why, you must bear the task.

"I worked for a menial's hire,
 Only to learn dismayed,
 That any wage I had asked of Life,
 Life would have paid."

requests and desires and purposes, how-
in accord with the true, the honest, the
and the lovely.

summarize the steps in God's great plan
You must want something that is right
ave. 2. You must believe that you will
Have a mental vision of this thing as
y possessed it. 4. Keep your plans ab-
yourself, at least until all the preliminary
been passed, but faithfully commune ev-
the Kingdom of God within you. 5.
reasonable effort to carry out your plans.
meet obstructions and difficulties which
olve, lay these burdens on your sub-
ard by suggestion and prayer, and if you
earnest, the solution will come. Step by
y will clear, and in the end, you will
rize you so much desire. Do not—like
ple—make the mistake of stopping with
ake plans to carry out your vision, then
at it. That is the main thing; make a
dream your time away. Well begun is
il. 2:12, 13: "Work out your own salva-
God that worketh in you."

Reasons for Failures in Life

ly you are asking, "Why do so many
There are many and varying reasons,
me to state only a few: 1. In the book
read that the Israelites failed to take
ere was an Achan in the camp, because
at the door.

ve read that when Cain inquired why his
not accepted, Jehovah replied: "Sin
door." Living in known sin will in-
failure. 2. Discouragement is a sure
are. It is a most dangerous and in-
n. No one ever knows how small the
n success and failure, for these two are
ed only by the one thing, discourag-
heard of many actual cases where suc-
account of one more effort, and failure
lack of one more effort. (1). The
ll in the world in Pecos County, Texas,
y by the driller, after the promoter had
o quit. (2). The failure of the English
oli peninsular was caused by the lack
effort, for the Turks had only enough
or one day. 3. Fear will inevitably
It will ruin every prospect. Job (3:25)
which I greatly feared has come upon
re to result in that way. 4. The Feel-
ence on others is fatal to success. En-
ny people are constantly calling on oth-
as if they themselves might be objects
soon becomes a habit, and as often as
problem confronts them, even before
o use their own resources, they turn to
ighbors for help. Use your own pow-
your own feet. There are many pas-
ible where we are urged to give help
d, but one where a person is taught to
m others. Call for help upon your sub-
d, the Kingdom of God within you. The
is always available to his true children.
se that help themselves. Luke 12:32
it is your Father's good pleasure to give
om." Also Luke 15:31: "Son, thou art
and all that I have is thine." 5. Un-
Faith, is a fruitful source of failure.
sm ought to cure anyone of this weak-
third, fourth and fifth verses: "Trust
nd do good, so shalt thou dwell in the
ely thou shalt be fed." "Delight thyself
rd, and he shall give thee the desires of
"Commit thy way unto the Lord, trust
nd he shall bring it to pass." 6. The
failure I shall mention is: Neglect of
n duties. Be sure you do your well-
to God by serving faithfully in his
lieve that no one here is ignorant of
ties are. (1) Attend all public services,
Sunday and the mid-week prayer meet-
can. (2) Respond to the call of pastor
or extra work for the church, even
hard work. In this age, service is the
Mark 10:44: "And whosoever will be
hall be servant of all." (3) Prayer and
are necessities. Be instant in prayer.
ceasing. Read your Bible daily. (4)
erally of your means. Do not stop with
r duty requires that you make a real
A will receive in proportion as you give
work of your time, your service, your
e persistent in carrying on your church
rd your church in the same way that
ur child. You can't give it up. You
rt as long as life shall last. You must
gly at it. Never give up. Regard your-
or in this poem by Edgar Guest:

dy said that it couldn't be done,
ith a chuckle replied
ybe it couldn't" but he would be one
ldn't say so till he'd tried.
ckled right in with the trace of a grin
ce. If he worried, he hid it.
rd to sing as he tackled the thing
couldn't be done, and he did it."

time to think on these things. "What-
are true, whatsoever things are honest,
things are just, whatsoever things are
over things are lovely, whatsoever things
nd report; if there be any virtue, and if
praise, think on these things."

Moderator at Gotebo, Okla., published
d Mangum Presbytery.)
Okla.

MOTHER

Jas. D. Dean

Sitting in my study, amid the sunshine which pours in
at the windows, I can see away to the south, the east,
and the west. How beautiful the trees in their different
coloured garb—for it is Spring! But I am not thinking
of this day, no, memory goes away back, back to thirty-
five years ago, and to different scenery. What different
vicissitudes have come and gone since then? What hopes
have come and blown up like bubbles! What fears have
made the spirit tremble like a thing of china! And what
joy has thrilled and illuminated life! What mighty battles
have been fought, some lost, and some won. But our
Father through them all has been good and kind, bring-
ing the soul into ripe fruitage willing to cast aside the
dirt and pleasures of this world, with a strange hunger
for the next. But let me go back to that other day—and
MOTHER.

It was Sunday, and the hum of the many mills had
passed into silence. Many whistles and bells lay silent on
this day, but the church bells and chimes took their place.
But rest of body does not always mean rest of soul. At
least in one house in old Galashiels there were troubled
hearts.

Home! what a dear world is home! We never know
the value of water until the well goes dry; and we never
know the value of home until space comes in between and
it seems only a thing of memory. We know not how pre-
cious is life until the heart almost ceases to beat. And
home ah! "be it ever so humble there's no place like
home."

Where a happier scene than a father and mother with
their children about them: We may tread upon a mother's
skirts then, but many a mother longs for that day gone
by, for she would rather have her children tread upon
her skirts than upon her heart. But there is another
moment when a sickening throb goes through her bosom,
that is, when the family circle is about to be broken, and
a vacant chair must be seen.

The Scottish people are big-hearted people, with all
the stories to the contrary. They have hearts of compas-
sion, are sturdy and strong, know a task when they see
it, and are not afraid to tackle it. Porridge and the
Catechism gives one a wonderful foundation, and a
tremendous stictuity. Poverty has often proved a blessing,
and been the basis for much hardihood. And this was
a home where riches dwelt not, compelling the oldest lad
around twelve years to leave home and mother and go
out—out—out into a cold, cold world. How innocent he
was then! and how little he knew! But he knew enough
to know that this was a frightful moment in his life.

"Wife," said the father, "John and I will go on the
way with the laddie's trunk. He need nae leave for fifteen
meenites yet. We'll gang on our way, and wait doon
the road."

How easy it is to find an excuse when we do not wish
to face a painful situation. And doubtless many a father
today would do the same under like circumstances.

"My laddie," said the mother, "a year claithes are clean
and white in yer trunk. And when they get dirty, lay
them aside and bring them hame again wi' ye, and yer
mither will make them white once more."

And the trunk! The father and brother each took a
handle and left the house. That trunk had left before,
many many years before, and as they could not afford
another it had come back from the uncle in Glasgow.
Its lock was broken, and its top had a dimple so deep
that almost a gallon of water could have found rest
therein. But what clothes lay within was blest with a
mother's prayer, and watered with her tears.

Did you ever notice how heartless our clocks are, and
how compassionless at certain times! Fifteen minutes, and
how certain the hands moved.

"Mother, I maun awa, I'll be—late—for the train."

"My laddie, how can I let ye gang! and the world is so
big and cold!"

No matter how many might be left, and no matter how
big the burden may be, and how hard the struggle to make
ends meet, just one gone from a mother's heart makes a
mighty vacancy. Oh, who can tell that mother's heart,
torn between hopes and fears! Well she knew about the
world's wickedness, and well she knew how innocent
her boy. But experience must teach him many things.

"Mother, I maun awa, I'll be late for the train, for
trains winna wait."

"Oh, my laddie, my laddie! Write tae me every day,
every day, mind ye, for I shall hunger tae get yer
message."

Write every day, when all the money he possessed was
thirty cents: fourteen to take him to his destination, four-
teen to bring him back at the end of two weeks and only
two for one stamp! But love scorns arithmetic. She had
forgotten he was to receive no wages, only his bed and
board.

She clung to him, what mother will not under such
circumstances? He finally tore himself away, and while
going through the door called out: "Guidbye, mother,
guidbye!"

As the oldest of the family, twelve years of age, passed
the window he heard his little three-year old brother say:
"Dinna greet (cry) mother, dinna greet." But how
could she otherwise but greet.

The church bells were chiming forth their wondrous
sounds, such as only a Scottish Sabbath can send forth.
I can hear them now clashing and clanging forth the
hour of worship. Thousands were going toward the house
of the Lord, each with their Bible in their hand. Oh yes,
some were going toward Buckholm Hill, but they were
sweethearts, and it was Spring. But neither lovers nor
saints took notice of a wee lad hurrying down Magdalla
Terrace wiping the tears from his eyes. Yes, it was the
Lord's Day, but how could he have left his mother
sooner? Love must rule the Sabbath. He met up with his
father and brother, who were waiting in the distance.

"Jamie, lad, did yer Mither greet?"

"Ay."

"Did she greet sair?—did she take on much?"

"Ay."

The father turned his head away, and while doing so,



YOUNG PEOPLE'S DEPT.

Rev. W. A. Gamble, Pinetops, N. C.

EDITOR'S LOOKOUT

The seventeenth annual convention of the Georgia
Christian Endeavor Union was held in Savannah, the
"City by the Sea," April 18-21, 1929. There was not a
hitch in the program which began on Thursday after-
noon and ran through Sunday night. Nearly all of the
175 out-of-town registered delegates were in attendance.
"Crusade with Christ" was used as the convention theme
and this was featured in all of the addresses at night and
on Sunday afternoon.

Outstanding speakers on the program included Dr. W.
Knighton Bloom, Washington, D. C., Rev. Richard Orme
Flinn, D.D., Atlanta, Ga.; Rev. Stanley B. Vandersall,
Boston, Mass.; Rev. Neil L. Anderson, D.D., Savan-
nah, and W. Roy Breg, Chattanooga, Tenn. A large
number of other leading denominational leaders and
speakers from throughout the South had important places
on the program.

The Savannah convention committee, led by Miss
Phebe W. Folger, who is also president of the Savannah
City Union, together with 11 other active Endeavorers
headed up the different committees and did a splendid
piece of work in entertaining the convention.

The outstanding social event of the convention was a
boat trip down the Savannah River on the Steamer Clive-
don, a triple-decked 400-passenger boat. About three
hundred delegates enjoyed this trip as guests of the con-
vention committee. Following the boat ride the delegates
assembled at the Y. M. C. A. for the annual fellowship
banquet. This was under the direct supervision of Miss
Estella Bowles, director of religious education of the
First Christian Church, and, according to W. Roy Breg
and Stanley B. Vandersall, was the best banquet ever

(Continued on page 12)

pulled out his handkerchief, for even his heart was heavy.
They went on their way. The birds sang sweetly, as only
old country birds can sing. The skylark sung its vesper
hymn; but Jamie did not hear. He passed a few churches
as the people hurried inside, little thinking that years
and years he would thrill his own town folks with the
preaching of the Gospel in those same churches. And
ultimately they reached the station.

Now old country stations are different from ours. No
one can get upon the platform without having a pull, or
without paying for a platform ticket. Knowing this the
stationmaster Jamie's father and brother were allowed
inside. Galashiels station is a large affair. Here pas-
sengers changed for Pebbles and Abbotsford, for Melrose
and Selkirk. It had and has today a mighty roof, all glass.
It has its bridge from one platform to another. And on
this Sunday mighty crowds swarmed the gates, for old
country people do love their home towns, and are tre-
mendously passionate for their own. A large crowd
walked up and down the platform, some in their kilts,
some in their frock coats, some in their shepherd garb
with their collies at their feet. There was a shrill cry of a
whistle, a mighty roar of a train, the bell of the porter
ringing as he said: "Galashiels, change for Selkirk, In-
nerleithen, Peebles and Abbotsford." The baggage was
hoisted aboard, along with them Jamie's old tin trunk.
Farewells were spoken, there was a shunt, shunt of the
engine, and the train left with many faces looking from
the windows; and among them wee Jamie hanging out
more and more until the train had entered the tunnel.
Oh, yes, he was to come back to that same station over
thirty years later, he was to leave it again, but with a
mighty host of men and women gathered about him show-
ering him with tokens of love, and hundreds singing out:
"God be you till we meet again." But, he did not know
then, he just thought of home and mother.

Far across the roaring sea, there once lived one who
thought of me.

With tear drops standin' in e'e, my big kind-hearted
mother.

She nursed me as a bairnie sma' and wiped the tears ere
they could fa'.

The kindest friend that man e'er saw is ever loving
mother.

She'd gaze into my hazel e'en and think there future
greatness seen,

And proud was she as any queen, and happy then was
mother.

When there was little in the board, and no more could
she afford.

She'd sacrifice at our accord,—oh, sacrificing mother!
I mind when first I left my hame, a wee bit laddie sad
and lane.

She cried! and oh the parting pain in leaving hame and
mother.

My box though dimpled in the lid, and tied with rope for
loose its snip,

My clothes so clean it snugly hid, all made sae clean
wi' mother.

Her heart was deeper than the sea, and higher than the
sky o'er me.

And wider than the birds could flee, oh what a heart had
mother!

But many years hae passed awa, I've felt the world's
rain and snaw,


And a' the bitter winds that blaw, since leaving hame and
mother.

Come fear and woe, come hope and joy, come peace of
mind or dark alloy,

I'll ne'er forget when I'd employ my time in helping
mother.

For across Death's silent sea, there's one who fondly
thinks o' me;

She is na dead, faith dries my e'e,—I'm coming, loving
Mother!



Rev. Ernest Trice Thompson, D.D.

Lesson for May 19

JEREMIAH CALLS TO OBEDIENCE

Jer. 7:1-26. Print vs. 1:11, 21-23

We saw last week that Jeremiah, "the healthiest, strongest, bravest, grandest man of Old Testament History," began his ministry during the reign of King Josiah. He threw himself into the reform movement that the young king, about the age of Jeremiah, had instituted, with all the ardor of youth. Nineteen years later however Josiah was tragically killed at the battle of Megiddo, and the reform program came to an abrupt end. Jehoahaz, his son, reigned only three months and was deposed by Pharaoh-Necho, the king of Egypt. He was succeeded by Jehoiakim, his older brother, a man totally unfit to guide the destinies of the kingdom at such a crucial period of Judah's history. Egypt and Babylon were contending at the time for world mastery. There was grave danger lest Judah, a tiny country comparatively, yet important because it guarded the bridge that connected Asia and Africa, should be crushed between the contending forces. The people, however, and their rulers, had a strange sense of security. Almost a hundred years before this time Judah had faced extinction at the hands of Assyria, the cruelest and mightiest power of antiquity. Isaiah had steadied the people by assuring them that they were in God's hand, and that He would not suffer Jerusalem to fall into the hands of the invader. At the time the prophecy seemed almost absurd. And yet as Sennacherib and his invincible host lay facing the Egyptians some great calamity overtook them, probably a great plague which swept through the army. The fact of the calamity is mentioned in II Kings 19:35, and in secular history by Herodotus. The great king slunk back to Nineveh with the miserable remnant of his army, and not long afterwards Assyria passed off the stage of the world's history. That marvelous deliverance caused a superstitious veneration to gather about the temple. It was a kind of fetish which guaranteed the security of the city and the people. Naturally this superstition was encouraged by the priests. It bound the people to the worship of Jehovah and stimulated their gifts. Jeremiah, however, saw that this whole attitude led to a false notion of religion, and induced a sense of security that was dangerous in the extreme. Under these circumstances he delivered the address that we are to study at the present time. Most students of Jeremiah think that this is the same address which is very briefly summarized in Jer. 26. We read there that after the address was finished Jeremiah was arrested, and tried for high treason against the state, and for blasphemy against God. He was released, but it was only the influence of powerful friends at court that saved him finally from death. We are interested at this time not in the results of the speech, but in the speech itself.

Study Jeremiah 7:1-26. Where did Jeremiah stand when addressing the people? Why this position? In what did the people of those times trust? What was their character as indicated by this address? What conception of religion did they have? What conception of religion did Jeremiah have? What was to happen to the Temple? Why was Jeremiah told not to pray for the people? What great sin is cited as committed in Jerusalem? Cf. Jer. 44:15-26. What had God done for His people from the time of their coming from Egypt? What had been the people's response? What words of Jeremiah in this address apply most pointedly to our own time?

I. The True Way to God's Blessing—7:1-7

Comparing the account in Chapter 26 with the account in Chapter 7, it is evident that Jeremiah delivered his address on a great feast day, when the Temple was crowded with worshippers from Jerusalem, and all the surrounding countryside. He took his stand at the gate which admitted the throngs to the outer court, and arrested them shouting: "Hear the word of Jehovah, all ye of Judah, that enter in at these gates to worship Jehovah." He proceeded to point out to them the true way to God's blessing then the false way and then just where the ways parted. We look first at the true way.

It is a very simple way, and yet a fundamental way: Amend your ways and your doings. Jeremiah was not the first prophet nor the last to point out that this is the only way that can lead to the blessing of God. Isaiah for example, a hundred years earlier had cried: "Wash you, make you clean; put away the evil in your doings from before mine eyes; cease to do evil; learn to do well." Is. 1:16-17. And six hundred years later, John the Baptist had come preaching in the wilderness, "Repent ye: for the kingdom of heaven is at hand," Math. 3:2. The blessing of which Jeremiah speaks is the one which concerned the people particularly at this time, their continued possession of the Holy Land. "Amend your ways and your doings, and I will cause you to dwell in this place."

To make his meaning plainer Jeremiah contrasts for a moment the true way with the false way. "Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words saying, the temple of Jehovah, the temple of Jehovah, the temple of Jehovah, are these." As we read these words we can almost see the gesture with which Jeremiah turned and indicated the group of buildings which together made up the Temple. The lying words to which he refers are, of course, the words of the false prophets, who maintained that the Temple was a sufficient guarantee of God's protection. They doubtless relied on such passages as Is. 37:22-35. The threefold repetition was probably frequently used by the people who thought it gave a certain magical force to the formula. Of course, Jeremiah did not mean to deny that the Temple was God's house; he did wish them to understand that in itself it gave His worshippers no immunity from disaster.

Having indicated the true way more clearly by contrasting it with the false way Jeremiah went on to explain more definitely what is involved in that amendment of life which God requires. He told them for example that it meant a thorough execution of justice between a man and his neighbor. Of course we have here only a summary of Jeremiah's address. We imagine that he applied all of these injunctions to the actual situation in the nation at that particular time. Almost certainly he pointed out that justice meant justice in the courts, justice for the poor man as well as justice for the rich man, justice for the man who could hire no lawyer as well as for the man who could hire the most brilliant lawyers practising before the bar. And we suppose too that he pointed out that justice meant justice in the economic relations of life, justice for the farmers, and justice for the poor tenants. And if he followed in the footsteps of the other prophets he pointed out that the responsibility for securing justice for all classes of the population lay not only upon the civil rulers and upon the business magnates but also upon the people as a whole. If they were to amend their ways, Jeremiah continued, they must cease oppressing the sojourner, the fatherless, and the widow. The sojourner, or stranger, was the foreigner, temporarily resident in the land, a man who had no legal status, and who at that time had no government to demand that he receive fair treatment, a man who specially needed commendation to the kindness of those around him; we get something of the same idea if we translate, "if ye oppress not the immigrant."

The fatherless and the widows were those who had lost their natural protectors and who have been in all lands and at all times the easy prey of designing men. We may be wrong but we imagine that if Jeremiah were living in our own day he would include other helpless classes in this same category, men and women who because of economic pressure are forced to labor under unwholesome conditions, boys and girls who to eke out the family budget and in spite of state school laws are kept at home, equally to their own detriment and the detriment of the state, to help their parents prepare the fields and harvest the crops, or else are sent too early to labor in the factories. By a thorough amendment of life Jeremiah continued God meant a stoppage of the shedding of innocent blood, not in the temple, but in Jerusalem. We may suppose that he did not refer merely to cold blooded murder, which his hearers would also condemn, but to judicial murders, the slaying of men by unjust court decisions and the like. If he were speaking in our own day we might suppose that he would refer to the prevalence of crime in our land, for it seems as President Hoover has recently pointed out that life and property are less secure in America than in any other civilized nation; to the deaths caused by bootleg whiskey (nor is it fair to blame such results on prohibition, for it was the toll of life and money and happiness that whiskey took that led to the adoption of the prohibition amendment); to the increasing number of accidents, many of them at least due to reckless and careless driving; to the conditions that still exist in some industries shortening the lives of the laborers, and by the failure to adopt safety devices taking an annual toll of death 'by accident.'

Finally, said Jeremiah, if they were to amend their ways, they must cease walking after other gods to their own hurt. To walk after other gods meant to live according to heathen customs. It meant more than bowing down to idols, it meant for example sensual and immoral modes of living, a gratifying of all of one's appetites, a blind following of one's instincts such as an increasing number of our literary men, and some psychologists are contending for in the present day.

This way to the blessing of God that Jeremiah held out to the people of his day is rather suggestive for our own day. Is it still the way to God's blessing? Or is there some other way? Can we secure the blessing for example simply by believing in Jesus and going to Church? Do we still have to amend our lives, and amend them in the ways suggested by Jeremiah. Jeremiah had an idea that religion was concerned with man's relations to his fellow man, not only in one's personal relations, but also in his political relations, and his social relations, and his economic relations, he believed in what is called today, 'the social gospel.' Was he right, or was Senator Stanley of Kentucky right, who said recently in Richmond, disturbed seemingly because the Church has shown increasing desire in recent years to apply the Gospel to just such areas of life, "It is the sole mission of the church to enable men by the grace of God to control themselves." A recent writer in the Christian Observer argued that the Southern Presbyterian Church should have no relations with the Federal Council. He said: "There is a dangerous tendency to substitute social service for the Gospel. The Federal Council constantly suggests subjects for the pulpit like child labor, international relations, capital and labor, etc., which leave little room for Gospel preaching; and too much ground is often given for the charge of interference in the political sphere." Why not face the question frankly this week, in the light of Jeremiah's preaching (and that of the other prophets which is on the same line), is the Church interested, or should it be interested in 'child labor, international relations, capital and labor, etc.' In other words, is the church concerned in political, economic, and social problems that have moral issues at stake? If so, how should it show its interest? How can the Church insist today that it is as individuals and as a nation are to find the way to God's blessing we must amend our ways and our doings, which means that today as yesterday we must execute justice between a man and his neighbor; that we must end the oppression of the sojourner and the fatherless and the widow; and the waste of human life; and end the practise of heathen ways that work to our own hurt?

II. The Wrong Way to God's Blessing—7:8-20

The people of Jeremiah's day put their trust in the Temple. They thought that so long as they believed in God and worshipped him in the traditional way everything would be well. Jeremiah said that kind of religion

had no value. "Behold ye trust in lying referring to the words of those preachers, them that if they supported the worship of God was enough) that cannot profit." They act that they could break all the articles in the law and still find forgiveness by formally worshipping their heathen deities and entering into a covenant with them.

They thought they could come fresh from the worship of their heathen deities and enter into a covenant with Jehovah and worship Him in a way that was acceptable. "Will ye steal, murder, and covet, and swear falsely, and burn incense unto Baal after other gods," asked Jeremiah, "and come before me in this house that is called by my name, say we are delivered (from all danger)?" that follows gives the prophet's indignant retort. "Delivered? From what? That ye have done these abominations?" He adds that such a kind of religion really makes the temple a den of thieves, i. e. a place of retreat in the intervals between acts of violence. Caves in Palestine were often used for the same purpose. God's temple sunk so low in our estimation that you value it most as a refuge from robbers such as other robbers find in their caves?

To destroy their confidence he reminds them of the fate of Shiloh the town which for many years had been the ark. The ark had been carried into the battle of Ebenezer (I Sam. 4:11). The ark was the city is nowhere described in the Bible to have and in Jeremiah 26:6 and in Ps. 78:60 miah then told them plainly that in spite of their worship God would destroy just as he had destroyed Shiloh, that Jerusalem carried out of the land into captivity just as Ephraim) the northern nation had been a before.

Very likely vs. 16-20 were not actually added by Jeremiah to the people. If they were he would have made it plain to him that it was worthwhile to pray for the people. Most words were added by Jeremiah when he delivered his message down. He has borne the persecution of his heart to God, but he sees now that such a prayer is useless. The people have not heeded his voice, and all ages have united in the publication of God's name by shameless idolatries. I which Jeremiah refers here is that of the 'golden calf.' "We have a fuller description of the calf in Chapter 44 from which it is clear that while the children assisted in the preparations, the king was especially active in the service of the goddess. The Queen of Heaven is dispossessed by the goddess Ishtar, who bore this name in the Bible, and who is to be regarded as the planet Venus and the moon. The cult was of Babylonian origin, probably imported into Judah in the reign of Manasse. From 44:19 we learn that the cakes portended by this is meant, either that they were to represent her, or that her image was stamped on them." Because of such practices the Temple would be poured out upon the nation.

At first glance it may seem that the false way by the people of Jeremiah's time to securing God's blessing has no analogy in our own day. A fact is one of the most persistent dangers of our age faces in every age. Today, just as in the days of old, there are people who are tempted to worship for example has value per se, they do not secure God's blessing for the present or for the future, they engage in the formal exercises of worship which is valuable for the effect it has on the mind, a matter of fact worship has no value except as it enables us to come into touch with God, and his will for our lives. If we could accomplish our engaging in worship then we might be able to attain to uninterrupted communion with God. But as a recent writer points out that "Even if we are and always will be necessary because we cannot attain to uninterrupted communion with God, worship is necessary because without it we are not capable of feeling that communion at all, and less we need to remind ourselves continually of God's presence even as a means. In the first place we remind ourselves that it is external and fail of its effect, that it may become lifeless, a matter of routine, and so become a mimic. There it ought to stir us to an awe and reverence of God, to an authentic sense of the fulness of the Supreme Reality, it may be that the customary performance of a pious act, we attribute some virtue on its own account, and real danger of our religious life today? avoided?"

III. Where the Ways Part—7:21-26

Jeremiah begins this part of his discourse by telling the people that their formal worship had no value in his sight. It will help us to understand this if we remember that burnt offerings were made upon the altar, while of sacrifices certain were reserved to be eaten by the priest and the Levites. The idea here is that they may add one type of sacrifice to another, Jehovah regards them all as nothing but flesh. Or else that they eat all the flesh of the sacrifice to God, it would have just as much value as if they had. Jeremiah, when God entered into a covenant with Israel he was not concerned with sacrifice, one thing which He insisted on was that Israel should be true to God (Cf. Ex. 19:5-6). Israel had taken the way of the Lord's favor because "they hearkened not to their ear, but walked in their own counsel, and their stubbornness of their evil heart." They were not in God's favor and not forward.

And just there we still find the parting of the ways. We may be members of the Church, we may be orthodox according to the teachings of the Bible, we are not on the way that leads to God's blessing, we submit ourselves to God's will. In the Bible Jesus: "Not every one that saith unto me, Lord, Lord shall enter into the kingdom of Heaven, but he that doeth the will of my Father who is in Heaven." 7:21.

ON SABBATH SCHOOL WORK

in the Sixty-Eighth Annual Report of the Committee of Publication and Sabbath School Work

ound gratitude to God for manifest blessing work committed to us, we present our Annual Report to the General Assembly, Montreat, N. C., May 16, 1929. Due to of questions of mergers, removal and the year was filled with difficulties and able to add to our supervisory staff, as we In spite of the perplexities and difficulties of the work was promoted with un- gy, and we present a record of progress e give credit to the blessing of God and co-operation of loyal church leaders the Assembly.

is a summary of the organized effort of to reach the neglected and unevangelized the South, to train the youth of our communities for Christian citizenship, and prepare workers for leadership in ward the work of the Kingdom, and to resh that the family is the unit that must zed and made the center from which fluences and lives that will transform a

asing Our Service to the Church

ailable for our constituency the worth- of the day and furnishing the best possi- for our Sunday Schools are two ave- ice of the highest value; therefore, our y is a part of the record of our total Church. In spite of unfavorable busi- ons in many areas in the South, the es reported is gratifying. The sales total was \$633,355.16.

Co-operation Needed

at we may serve the Church in a larger cient way we should have the co-oper- er denominations give their Publication Book Depositories. The substance of questions every Methodist pastor is ex- ver at the Annual Conference is, "How have you ordered from our Depository ar for yourself and your congregation?" xhibits of books and leaflets to Presby- nodicals, and operate in our own build- treat, N. C., Kerrville, Tex., and Massa- all book stores for the convenience of ese points. To serve efficiently, our min- ep in touch with the religious discussions d they should order the new books they the Publication Agency of their own

Profits of Business Department

ofit be earned by the Book Department, s all other profits, in the donation of s, hymnals, periodicals, tracts, etc., to rough the Assembly, and in the support ion and educational work entrusted to us bly. More than \$600,000 has been given h from the earning of the Business De- ing the past twenty-six years. Included \$50,000 given to the Assembly's Training i, and \$25,000 given in 1928 to the build- Assembly Inn at Montreat. This is a ore than 50 per cent of the earnings of Department.

Church and Sunday School Hymnals

year we issued a word edition of the nal to sell at 50 cents. Three printings edition have been run since the first is- 1927. The total issue to date is 32,285, 000 word edition. Additional printings ymns and Life and Service Hymns were meet the demand for these popular

a Junior Hymnal for use in the Sun- and in any gathering of junior age pu- ok is unusual in its scope and arrange- tion of 5,000 copies has been sold to the ol Board of the Disciples of Christ.

ureau of Church Architecture

ided our churches in a practical fashion ast year by publishing booklets showing ch plans, ranging in price from \$3,000 e sent booklets of plans to over fifty ewed blue prints for a number of build- ducted an extensive correspondence in aid in working out local problems. A t, "First Steps in Church Building," was the Secretary and is used in our own mmunions. Pamphlets on re-modeling and on equipment of modern plants are

Publications of the Year

tion of real worth was made in the ssued by our Committe during the past e notable boks we list:
 in China.—Donald W. Richardson, D. o cents; Cloth, \$1.00.
 terian Church—Origin, History and In- Rice, D.D. Paper, 75 cents; Cloth, 60c.
 ns—Their History and Beliefs.—W. L. Paper 50 cents; Cloth, 60 cents.
 Christianity.—S. L. Morris, D.D. Paper, h, \$1.25.
 us Faith.—Judge J. P. Hobson. Paper, th, \$1.00.
 the Country People.—H. W. McLaughlin, o cents; Cloth 75 cents.
 rth While.—R. H. McCaslin, D.D., Cloth,

With Wings.—Neal L. Anderson, D.D. Art Paper, 50 cents.

Missionary Bible Studies. — Miss A. B. Binford. Paper, 25 cents.

Land of Happiness.—P. H. Pleune, D.D. Cloth, \$1.00. Italy's Contribution to the Reformation.—John B. Biscelgia. Paper 50 cents; Cloth, \$1.00.

Studies in Hymnology.—Mrs. Crosby Adams. Art Paper, 60 cents; De Luxe Cloth, \$1.50.

Methods with Beginners.—Pilgrim Press Edition. Paper, 60 cents.

Department of Family Religion and Sabbath Observance

In 1923 the General Assembly abolished its permanent committee on the Sabbath and Family Religion as no funds were available for its functioning between meetings of the Assembly. The task of stimulating an interest in these vital subjects was given to the Publication Committee, in view of the fact that the expense of all publications on these causes, and their distribution, had been borne by this Committee.

While no special funds were made available for the prosecution of this work, a persistent campaign of education has been carried forward and a sustained effort made to persuade the homes of our Church to establish Family Altars. More than 100,000 leaflets have been issued annually since 1923, and a large expense has been incurred in promoting this work. According to Chief Justice Taft, the weakest spot in present day civilization is the homes of the land. The spirit of lawlessness, the appalling increase in juvenile crime, the growth in the divorce evil, the spread of Sabbath desecration, the lowering of moral standards, and the loss of belief in the existence of a God, have their roots in homes where parents are delinquent in asserting authority over their children, and fail to set them an example of righteousness.

The Church cannot fully overcome the failure of the home to function as a center of righteous influence, but her responsibility is greatly increased by the delinquency of parents.

One hundred and sixty thousand leaflets were issued during the year in an effort to meet the responsibilities of our Church.

Co-operative Efforts

Following the policy of the past, we co-operated with the other Executive Committees in promoting the interests of every agency of the Assembly, and paid our quota of the expense budget of the Committee on Assembly's Work, the Survey of the Agencies, the Stewardship Department, Men's Work, Country Church Department, and Woman's Work. This required a fund totaling \$3,309.89.

Work in the Field

The requests for aid in the support of field workers increase each year, and it is discreditable to our Church that funds are not available to enter these open doors of opportunity. Due to operating with- out two directors during the year, we were able to place workers in a few new fields.

We now have full-time Synodical workers in the following Synods: Appalachia, Virginia, West Virginia, Kentucky, Tennessee, Mississippi, Louisiana, Texas, Oklahoma, Arkansas, North Carolina, South Carolina and Florida. Workers are also employed in thirty-one Presbyteries. Thirty-eight special workers were employed for from six to twelve week periods during the summer of 1928 in promoting Vacation Bible School work.

The efforts of the entire corps of workers were fruitful in training leaders, in stimulating better work in existing schools, in the organization of new Sunday Schools and Young People's Societies and in evangelistic activities.

Leadership Training Division

Church leaders are unanimous in declaring that training workers is one of the major tasks of the Church, and that a staff of adequately trained teachers is the first requisite of a successful Sunday School. The work of Leadership Training has had the most vigorous promotion throughout the year with the help of our officient office secretary, Mrs. Clinevell, and our trained Editorial and Educational staff. The number of Leadership Training Schools held was the largest yet recorded, and the papers submitted by students indicate that we are enlisting a superior staff of teachers and enrolling a serious minded body of students. 9,604 certificates for the completion of units and 50 diplomas for the completion of the teacher training course were issued during the year. The literature for the help of leaders and students was carefully revised and simplified to the end that the course of training might be effectively used in our smallest churches.

Vacation Bible Schools

Probably no phase of training work adopted by the evangelical churches has made so rapid an advance as the work of gathering children into Vacation Bible Schools. The record of the growth of this activity in our Church is very encouraging. In 1927 we reported 227 Vacation Bible Schools held with an enrollment of about 16,000. This year we have reports from over 450 schools with an enrollment of over 40,000. Most of the schools follow the standard curriculum and register for credit as standard schools.

Young People's Division

The interests of the young people of our Church have had a large place in our thinking and planning during the past year than any activity committed to us.

With the help of the capable office secretary, Miss Nellie D. Chester, and the aid of our willing and efficient editorial staff, all of whom are authorities in their field, a comprehensive, educational, and promotional program was projected and carried through.

We are in intimate touch with every agency and organization which has for its end the spiritual, mental, social

and physical well-being of young people. Profiting by these contacts, we endeavor to suggest activities and studies that will interest our young people, give them a right outlook on life, encourage them to live wholesome, happy, Christian lives, and enlist them in the support of the activities of their own Church.

We prepared a list of topics for 1929 for Senior and Intermediate Societies, selecting themes which touch the daily life problems of young people. The activities of our own Church were worked into the topic list, according to the time schedule approved by our Assembly. The other agencies present their programs in "The Program Builder," thus giving our young people a unified view of the whole work of our Church.

A Year Book was published giving full instruction about organization details and the correlation of the work of the Sunday School with that of the Young People's Societies.

The treatment of the topics and the presentation of activities and worship programs is provided for in "The Program Builder" and "Onward."

The leaflet literature was revised and enriched by the addition of much new matter. The literature dealing with the activities of classes and departments of the Sunday School is rated as among the best in America.

Our reports show the church now has 2,647 young people's societies, with an enrollment of 66,922. This is the largest total ever reported.

The Children's Division

The Needs of Our Children:

The children of our church under twelve years of age have certain definite needs. If these needs are met in childhood, year by year, or rather, day by day, in complete dependence on God's Holy Spirit, our children will take their places naturally in the kingdom of God and develop into young people and adults whose ideals and conduct are truly Christian.

It is well to remind our Church, ever and again that "what we put into the first of life, we put into all of life."

Some of the needs of our children, briefly stated are:

1. A wholesome, right and therefore beautiful conception of God.
2. Opportunities for real communion with God.
3. A knowledge of what constitutes the Christian conduct that is possible and desirable at each stage of growth as the children reach these various stages of development.
4. Frequent opportunities for practicing Christian conduct as it may be lived naturally by a child.

Perhaps in these few brief statements we have sensed all of a child's true needs, as he finds himself in God's world with other people.

How the Children's Division Endeavors to Meet the Needs of Children:

The Children's Division of our Committee of Religious Education has tried in some measure to help our Church to meet these needs by helping those who touch the lives of children to gain a better understanding of their possibilities for development. We have planned definitely to reach leaders in the home and Church School.

Realizing that the home is the most important influence in religious education we are endeavoring to meet the problems in the home by putting within the reach of parents a series of Parent Training pamphlets at a nominal price. We have added four to the series this year. We are endeavoring, through these leaflets, to show parents how to deal with practical problems, knowing that by so doing the four stated needs of childhood will be met.

While the parents of our church should be most vitally concerned with the training of their children, in many cases the Church School teacher has taken this responsibility more seriously. For this reason, and because the Church School teacher has looked to us for assistance and guidance as the home has not, most of the plans of our Division have been plans to help the teachers of little children to understand the best methods of dealing with the problems of childhood and to put within the reach of these leaders the best available materials.

Perhaps we have felt during the past year more keenly than ever before a burning desire to help teachers to an understanding of the need of "frequent opportunities for practicing Christian conduct as it may be lived naturally by a child."

We have had ample opportunity to measure the mechanical, rote method of teaching children to say things against the more educational and Christian method of giving children chances to practice the things they are saying. We have learned that children will repeat most heartily and understandingly a verse from the Bible that they have learned to do, and so, much of our teaching has been concerned with the guidance of children as they live together in Sunday sessions, week-day sessions, or vacation sessions of the Church School. Perhaps next to the home the vacation session furnishes the most natural group experience of living together.

Editorial Department

Editorial Policy:

The editorial department is controlled and animated in all its work by zealous devotion to the evangelical doctrines and traditions of the Southern Presbyterian Church, and is also committed to a discriminating application of approved principles and methods in Religious Education. The circulation of single copies of our periodicals reached the fine total of 17,443,883 copies last year. This is a gain of 345,469 over the previous year.

Our Material Used by Other Denominations:

The continued use of our Sunday-school periodicals and of portions of Sunday-school lesson material by the Sunday School Boards of other Churches is again reported as an indication of the character of literature that is prepared by our lesson writers. The following Churches are using portions of our Sunday-school lesson materials and teachers' helps: The Canadian Presbyterian, The United Presbyterian, The Associate Reform Presbyterian, The German Reformed Church, and the Dutch Reformed Church.

Warning Against Ungraded Literature:

All literature published by the Presbyterian Committee

of Publication is thoroughly safeguarded in the matter of doctrinal teachings. In this connection we must again call the attention of our Sunday schools to the danger of using alien and unguarded literature for the training of the sensitive minds and hearts of the children of the Church. Many of our smaller schools are constantly being tempted to order their Sunday-school lesson literature and story papers from commercial houses that are under no church control, and that must, because of their widely distributed and variegated constituencies, make their lessons doctrinally colorless at vital points. There are also a few schools, particularly among the larger churches, that turn to the so-called Closely Graded lessons for the use of one or more departments of the school. It should be thoroughly understood that there are no Closely Graded lessons available which are written from the doctrinal view point of our Church.

Receipts and Disbursements for Benevolent Work

The Assembly lays new responsibilities and increased financial obligations on our Committee each year, without providing new sources of revenue. Our quota of three and one-half per cent of the Assembly's Benevolent Budget, and the total have remained practically stationary for six years. In the face of expanding needs, the Church decreased its offering for our work last year. Our receipts were \$79,137.56, or a decrease of \$20,958.79, as compared with the previous year. We spent for the Benevolent and Educational work entrusted to us by the Assembly, \$91,286.76. The deficit of \$12,149.20 was contributed by the Business department and not held as a charge against receipts of the next year.

For the carrying forward of an expanding and an adequate educational program, and to place a force of workers in the field where the need is most pressing, we should have a budget of at least \$116,500.00 for 1930-31. Double this sum could be wisely used, but it is our policy to ask for only what there is reasonable expectation of getting from the churches. This fund is needed for the following purposes: Support of Field Workers, Expenses of Promotional Agencies, Printed matter for the Extension and Benevolent work, and expenses of Department of Religious Education. This cause should be put in the budget of every Synod, Presbytery, and local church for the full quota assigned it by the Assembly.

CHURCH NEWS

NORTH CAROLINA SYNOD TO MEET

The constitutional requirements having been met, I hereby call the Synod of North Carolina, Presbyterian Church in the United States, to meet in special session in the Anderson Auditorium, Montreat, N. C., on May 21, 1929, at 12 o'clock, to transact the following business, if the way be clear:

1. To take such action as may be necessary to correct a defect in the Synod's deed transferring the property of the Colored Industrial and Mechanical School of North Wilkesboro, N. C., to the Trustees of the General Assembly.

2. To transact any business growing out of the above item.

Signed, Lacy L. Little, Moderator.

DR. ARTHUR GRAY JONES IS DEAD

Rev. Arthur Gray Jones, D.D., L.L.D., of Austin Seminary, Texas, died on May 1, after a long illness. He was buried May 2. We will have a fuller statement next week.

NOTICE CONCERNING CHANGES OF ADDRESS

Ministers and licentiates who have changed their post office address since the reports of Presbyteries have been made, may have their address corrected to June 15 in the Alphabetical List of Ministers and Licentiates in the Minutes of the Assembly if sent promptly. Changes cannot be made in statistical tables. Address, Rev. J. D. Leslie, Stated Clerk, 1521 Kirby Building, Dallas, Texas.

NORTH CAROLINA

Presbyterian Orphans' Home, Barium Springs

Our friends continue to respond heartily to our call for help during the illness of our pastor. Recent visiting ministers have been Rev. John Cline, pastor of the Methodist Church in Troutman, who conducted our mid-week prayer service, and Rev. Eugene Alexander of the Second Church, Salisbury, who preached the last Sunday in April. Both these men are staunch friends of the institution, and we were delighted to have them.

Wilson—The session's reports to Presbytery for the past year are very gratifying and encouraging. The Sabbath School reports a total enrollment of 338 officers, teachers and pupils. The Woman's Auxiliary reports a membership of 150, and contributions totaling \$2,274. The Church reports a total membership of 314; members added during the year by profession, 26; by certificate, 35; adult baptisms, 11; infant baptisms, 34.

Grand total of contributions for all purposes, \$11,197.00.

Mecklenburg Presbytery—The Albemarle Normal and Industrial School for Girls at Albemarle will be discontinued at the end of the present session, according to a decision reached by Presbytery in its adjourned meeting at the First Church, Charlotte, March 6.

All equipment and real estate owned by the school will be sold by J. L. Choate, of Huntersville, H. C. Alexander and Hunter Marshall, Jr., of Charlotte, trustees of the Presbytery.

The institution was established about 25 years ago by a group of northern women. Later, it was taken over by the Mecklenburg Presbytery. During the past several years, however, it has been impossible for the school to make running expenses and the

number of students has not been sufficient to warrant its continuance.

A rising vote of thanks was given by those present to Miss Katie Pridgen, who has been in charge of the school for a number of years.

Dr. Henry H. Sweets, of Louisville, Ky., secretary of the Church's education and ministerial relief boards, discussed the annuity fund for ministers and the plan for raising \$3,000,000 next year to establish the foundation for the fund. This address brought much discussion and resulted in almost unanimous decision favoring the plan.

Another question coming before the Presbytery was that of union with the United Presbyterian Church. Dr. A. R. Shaw introduced a resolution against union of the two churches, which was adopted by a safe majority.

Rev. E. A. Dillard was made chairman of a committee to organize a new church at Nevins school-house, about one and one-half miles from the Ford Motor company plant on the Statesville road. Forty names were signed to the petition requesting organization of the church.

Rev. W. W. Akers was received into the Mecklenburg Presbytery from Kings Mountain Presbytery and will be installed June 9. He will be pastor of the West Avenue Church, of Charlotte. The Presbytery also received Rev. John L. Caldwell, D.D., from Muhlenburg Presbytery, and Rev. John B. Reily, who comes from El Paso, Texas. Mr. Reily will have charge of Roberdell, Cameronian, Midway and Brainard churches and will be installed May 26.

A call was read for L. P. Burney from the Sugaw Church and it was arranged to receive him at an adjourned meeting to be held at the First Church here on May 31.

This meeting was attended by about 60 pastors and elders from churches in the Presbytery, with Dr. W. H. Frazer, president of Queens College, presiding as moderator.

SOUTH CAROLINA

The Presbytery of Congaree met in Batesburg, S. C., April 22, and was attended by 17 ministers, 16 ruling elders and three visitors. Rev. S. K. Phillips was made moderator and Rev. J. E. Henderson as usual recorded the minutes.

A most interesting conference of evangelism, featured the meeting. Educational institutions held a prominent place in the discussion. President McSween brought a most encouraging report from the Presbyterian College. Doctor Byrd was re-assuring about Chicora. The one need of all these institutions was a larger financial income. Presbytery adjourned to meet in St. Matthews, June 13 at 4 p. m. to receive, ordain and install a young man pastor of the church there, if the way be clear, and in Stated Session with the Shandon Church, October 7, at 8:00 p. m. G. C. Mayes, Stated Clerk.

APPALACHIA

Presbytery of Holston met in regular spring session in the First Presbyterian Church, of Johnson City, Tennessee, on Monday, April 15, 1929. The Rev. Robert Yost, D. D., Professor of Bible at King College, was elected moderator. Meeting in the same church and at the same time, was the Presbytery of Holston, U. S. A., which embraces practically the same territory. All public meetings of the two Presbyteries were union meetings and there was a wonderful spirit of fellowship and Christian brotherhood throughout the sessions. Featuring the union meetings were addresses by the Rev. Frederick N. McMillan, D.D., pastor of the Walnut Hills Presbyterian Church, of Cincinnati, Rev. R. A. Torrey, Jr., D.D., of the China Mission of the Presbyterian Church, U. S. A. Our own Dr. Egbert Smith preached two most inspiring sermons. There was also a union Home Mission conference, reviewing the work of the two Presbyteries. The following items of business were transacted by our Presbytery. Rev. J. J. Douglass was dismissed to the Presbytery of Winston-Salem. Mr. John Rhea of the Blountville was received under the care of the Presbytery as a candidate for the ministry, bringing our list of candidates to fourteen. Presbytery sent to the General Assembly two overtures: (1) Concerning the distribution of free books by the Presbyterian Committee of Publication; and (2) concerning the right of the Committee on Religious Education to examine ordained ministers as to their ability to teach the Life of Christ and kindred subjects in teacher training schools.

The evangelistic report showed 601 accessions to the churches of the Presbytery on confession. This is the largest number in the history of the Presbytery and encourages us to make the coming year another evangelistic year. Presbytery adjourned to meet in the Pineola, N. C. Presbyterian Church, October 7, 1929, at 7:30 p. m. T. P. Johnston, S. C.

ALABAMA

The Presbytery of Birmingham met in the Third Presbyterian Church of Birmingham at 7:30 p. m., Monday, April 8th. There were 24 ministers and 23 elders in attendance. Every pastor was present except one and he was too sick to attend. Every church supplied with regular preaching had an elder present. Rev. Wistor R. Smith, pastor of the Second Church of Birmingham was unanimously elected moderator. Rev. James L. Jackson, a native of Birmingham, was received from the Presbytery of Orange. He sailed a few days later for the Belgian Congo to take up his work in the foreign missionary service.

Rev. Arturo d'Albergo was dismissed to Brazos Presbytery. Candidate Harry H. Bryan, was ordained as an evangelist for the foreign field. He was dismissed to Cherokee Presbytery where he will labor until he is sent out to the foreign field. Rev. T. O. Perrin, D.D., pastor of Woodlawn Church preached the Presbyterian sermon on "the Kingdom of God." Rev. Trevor Mordecai, D.D., pastor of the First

Church of Birmingham, was appointed the next meeting of the Presbytery, to be held in Fairfield Highlands Church in C.

Rev. Edward G. Lilly, pastor of Vine Street Church, presided over the Conference on the Synod. Special attention was given to ministerial relief in this conference. Rev. Hunter D.D., of the faculty of Columbia Theological Seminary, spoke on "Evangelism."

Presbytery overtured the General Assembly to formulate a plan for the rotation of elders and deacon. It also adopted a resolution requesting the sessions to consider the inviting a representative of the Woman's Missionary Society to sit with the sessions at their regular stated meetings.

A resolution to change the standing rules providing for a number of permanent committees and a committee for all of Presbytery's women on this committee was approved.

An ad interim committee composed of men was appointed to study the General Assembly's proposed Annuity Fund.

Rev. Alfred A. Higgins, D.D., was made moderator of Presbytery's Home Mission Committee. Rev. T. J. Wharton, who was unable to count of his health.

W. B. Clem

Fairchild—A successful pre-Easter evangelistic campaign was carried out by the Fairchild Church. A survey was made of the community and committees made up of representatives of the Church, Woman's Auxiliary, People's Society, made an intensive canvass for six weeks prior to Easter.

During this period the following were heard in week night services: Rev. Chas. D.D., pastor of the First Church of Tusculum; Elder C. P. Loranz, of Vine Street Church; Elder W. K. Schanz, of the First Church of Kingsport; Rev. W. H. Hopper D.D., pastor of the First Church of Memphis; Rev. Alfred A. Higgins of the First Church of Enslay, Rev. E. J. Ray Dobyns, D.D., pastor of South High Street Church. The entire membership of the Church was added to the church and twenty-three new members were added to the church.

W. B. Clem

GEORGIA

Moultrie Church has just closed an evangelistic year's work. It was a very helpful year's work. It was an evangelistic meeting with Dr. J. Blanton King. A Vacation Bible School was held during the week of Bible study with Dr. F. G. Gan in the fall, and a Teacher Training School with Miss Dovie Stewart, of Thomasville, as Bellingrath, Synod's Director of Religious Education, as visiting teachers, was held in February.

The total membership of the church at the end of the year was 1,000, of whom came into the church during the year. The year's contributions to all causes amounted to \$12,649.00. This church is entirely new and owns a beautiful lot at the rear of the building on which a Sunday School building is being built.

The church is very fortunate in having a fine orchestra, under the splendid leadership of Mrs. W. E. Hipsman, which plays during the day evening services. The attendance at the services is excellent, especially noticeable is the interest of the young people.

Rev. Anthony W. Dick is pastor of the church by his sincerity both in his personal relations and in his sermons from the pulpit, his earnestness for the cause of Christ, and his personality has endeared himself to the hearts of only of the Presbyterians but, of the hearts of the two years of his pastorate here.

Atlanta, Gordon Street—The closing year of the church was marked by a gracious and joyful year. Thirty-one people united with the church, and many others joined on profession of faith. The year came largely through the carrying out of a plan of visitation on the part of the officers of the church. Four of those who joined during the year were adults. The remaining seven were children.

The Sunday School, having been prepared for the year in a class taught by the pastor, J. Shields. The year that has just closed was the most fruitful of any of the past years. The reports to Presbytery show that the church has received during the year, \$1,000.00 for all causes \$14,831.00. This is more than for any other four-year period in the history of the church. During the past year, the church have contributed, \$65,835.00 for all causes.

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Since the beginning of the new church year, there has been a surplus in the treasury of the Work. From last year's budget, the church has been refurnished entirely and with a few dollars more, presents a most inviting appearance. It is with a deep sense of gratitude to God for His blessings of grace and peace, that we push into the new church year with confidence.

LOUISIANA

Morgan City—This church, during the past year, was under the ministry of Dr. C. O'N. Marshall. The year's contributions to all causes were \$943.59 for Denominational Benevolent Societies, \$47.15; Assembly's Home Missions, \$47.15; Christian Education and Ministry, \$17; Publication and S. S. Work, \$17; Training School, \$3; Bible Cause, \$17.

\$59; Educational Institutions, \$40.25. It \$263.30 for local church work; and \$73.50 ceous causes. This makes a total of hich is creditable for some 55 resident resident members. On a recent Sunday romising young people were also received rch on profession and baptism. We have hars Endeavor Society, and a good-work- as Auxiliary. This Church is largely aided ne Missions Committee of New Orleans To God be all the praise!

FLORIDA

Presbytery of Florida met in Milton on April 7:30 p. m. of the retiring Moderator, Mr. H. E. the opening sermon was preached by Dr. in of Thornwell Orphanage. ministers and 14 elders. Blackwell was elected Moderator and Rev. ell was elected Recording Clerk. approved of union with the U. P. Church Ministers' Annuity Fund.

The Presbyterian Discourse on "The Mission of the Church" was given by Rev. W. P. Chalmers, and Rev. C. B. Ratchford was appointed to speak at the fall meeting, on "The Immutability of the Master."

Presbytery sent up to the General Assembly an overture asking for a permanent committee to report to the Assembly matters looking toward closer relations between our Church and other Presbyterian and Reformed Churches.

Rev. A. C. Windham was received from Suwannee Presbytery and steps were taken to install him pastor of the Marianna Church.

The reports from the churches were somewhat discouraging, there being a decrease of \$13,000 in the contributions as compared with the previous year, and with more than 100 fewer members received than during the preceding year.

But the weather was grand and the hospitality of the Milton and Bagdad people was abundant.

According to a late custom begun by the Presbytery, the history of the Milton Church, in which we met was read by the pastor, Rev. J. T. Young.

Presbytery appointed a permanent Historical Committee to collect and preserve useful and interesting matters pertaining to Presbyterianism within the bounds of the Presbytery.

An adjourned meeting will be held at Chattahoochee, Fla., at 11:00 a. m., on June 11, 1929.

The stated fall meeting will convene at Marianna, Fla., at 7:30 p. m., on November 12, 1929.

The Presbytery of Tampa was convened by Rev. T. W. Raymond, D.D., who was appointed by the Synod of Florida for that purpose, on April 9, 1929, in the First Presbyterian Church of Tampa.

The organization was effected by electing Doctor Raymond as Moderator, Rev. T. P. Walton as Stated Clerk, and Rev. C. W. Latham as Permanent Clerk.

The Moderator ruled that no business could be transacted at this meeting, except such as concerned the future of Tampa Presbytery, so the principal business transacted was the election of Permanent Committees. Rev. A. R. Larrick, who was elected last fall as Chairman (Continued page 12)

COMMISSIONERS To the General Assembly at Montreat, N. C. May 16, 1929

ADDITIONAL LIST

Table with columns: Address, Alternates, Address. Lists commissioners for various synods including Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, Missouri, and Tennessee.

Table with columns: Name, Address, Name, Address. Lists commissioners for various synods including Missouri, Oklahoma, South Carolina, Tennessee, Texas, Virginia, and West Virginia.

How To Get HEALTH And How To Keep It

If the reading of this article teaches you only this one lesson about your own body it may be worth more than millions of dollars to you; for of what use is money without health, or after you are dead?

The lesson is this:—"Keep your system pure and you will have health and strength to gain and enjoy happiness, success and length of years."

But you may ask:—

How Can I Keep My System Pure?

That is not a hard question to answer, for physiology plainly teaches you that your liver, which is larger than all of the other glands of the body combined, does the special work of purifying your blood and thereby your entire system and of keeping it pure and healthy.

How Does the Liver Purify?

Physicians tell us that the liver has several functions, one of which is to manufacture a greenish-yellow, bitter fluid called **bile**, which, between meals, is stored up in the gall-bladder, but after each meal is poured out into the intestines. The bile is **purgative** and **antiseptic** or prophylactic. In health it is your bile that makes your bowels act regularly and freely every day,—it is **Nature's purgative**. It is your bile that keeps your bowels pure, sweet, clean and free from fermentation (gas) and putrefaction and decay. Remember that germs do not thrive where there is fresh bile and there can therefore be no fermentation to cause gas, nor putrefaction or decay to produce poisons or toxins. Also, as bile is Nature's purgative, there can be no constipation if the bile is flowing naturally and freely from the gall-bladder into the bowels after each meal.

But when the bile becomes stagnant and stops flowing freely, your bowels stop acting regularly and the contents become a stagnant breeding bed for the germs of fermentation (gas) decay and disease. These poisons, (called toxins) are gradually absorbed into your blood and circulate all over your body, poisoning, irritating or inflaming your brain and nerves, your muscles and joints, your heart, lungs, skin, kidneys, bladder, spleen and every vital organ of your body, including your liver, stomach and bowels. Your doctor calls this "intestinal toxæmia."

Functions of Gall-Bladder

In 24 hours your liver secretes about 5 to 30 ounces (5 to 6 teacupfuls) of bile, which flows through millions of minute canals, or ducts, uniting to make a large tube which empties into the gall-bladder, as creeks and rivulets unit to form a river that flows into a lake. Your gall-bladder is a hollow muscle that serves the double purpose of a reservoir and a pump. Its functions are similar to those of the urinary

bladder. About two hours after eating, when the food is passing from the stomach into the intestines, your gall-bladder should begin its peristaltic contractions, thus pumping the bile into the small intestine where it is mixed with your food. (Bile is also a very important digestive fluid, aiding in the digestion and absorption of fats and oils. But that is too long a story to relate here.)

Nature's Danger Signals

When your car gets out of fix you can tell it. It is the same way with your bile. Nature gives you warning—not by words, but by signals or symptoms. Your doctor recognizes these danger signals and you should also know them and instantly heed them. It may save you much pain, serious illness and perhaps big repair bills.

When the bile becomes stagnant in your gall-bladder and is dammed back into your liver instead of flowing freely into your bowels you, sooner or later, begin to feel some of the following symptoms:—Your breath may become unpleasant, your tongue coated, a bad taste in your mouth, your food (and tobacco) lose their natural flavor, your food does not agree with you; you may have heartburn, gas, or fluttering around the heart, dizziness or blind spell; you may be troubled with belching or frequent passages of gas from the bowels: the gas "balloons" your bowels and presses so hard on the kidneys that it gives you pain, soreness, stiffness in the small of your back over your kidneys, making you think you have kidney trouble; at night the gas in your bowels presses upon your bladder making you get up frequently, thus breaking into your sleep. In the morning you are tired instead of refreshed. Gradually your health is injured. Your complexion becomes sallow, muddy or yellow—your skin may be disfigured with liver spots or pimples; dark rings may appear under your eyes, you may become sleepless, restless and irritable or blue and melancholic. You may have frequent colds or dull headache; your bowels stop their free, full and natural action; you have constipation, gas putrefaction and self-poisoning or "intestinal toxæmia," as the doctors call it. High blood pressure, with headache and swooning spells, may result from continued neglect.

How to Make the Bile Flow

But when the bile stops flowing freely, how can we start it up again? The answer is: **Take Calotabs at bedtime and drink water freely the next day.** This formula represents the best thought and experience of the best physicians in every civilized country in the world. No other purgative will do. If you take oils, salts, cascara, or the many other simple-laxative syrups, powders and candy laxatives, you are

merely wasting valuable time. They only make you feel better for a day or two. They do not remove the cause, for they do not promote the **expulsion of the bile** which is Nature's only purgative and intestinal antiseptic. When you take Calotabs you know that you have taken a real doctor's medicine. It cleans you out thoroughly. Every inch of your twenty-five foot canal, including your stomach, small intestines and large intestines, is thoroughly cleared and washed clean and pure and your bile is flowing freely. Next morning your system feels purified and refreshed and you are feeling fine, with a hearty appetite for breakfast. Eat what you please and go about your work;—there is no danger, for Calotabs are perfectly safe and create no habit, except the habit of healthy bowel actions.

What Are Calotabs—How Do They Act?

Calotabs are sugar-coated tablets, containing the minimum effective dose of a **thoroughly purified** and refined calomel combined with **assistants and correctives**. The calomel facilitates the expulsion of the bile from the gall-bladder into the intestines and also serves as a mild intestinal antiseptic and diuretic. Every physician knows that no other medicine can take its place; **there is no such thing as a substitute for calomel**. The assistants act like salts, washing the calomel out of the system and preventing its accumulation and any possibility of danger. The correctives settle the stomach and bowels, preventing nausea, sickening and griping effects. Calotabs, (and water) therefore, give you the combined effects of calomel and salts without the nausea, griping and disagreeable taste.



The medicine chest of every home should be supplied with Calotabs, one of the most important of all family medicines. It is needed in many cases of sickness, and, if used occasionally, as needed, may assist Nature to correct conditions which, if neglected may lead to serious illness.

Avoid disappointment by refusing imitations and substitutes. Your druggist can supply you with genuine Calotabs if you insist. For your protection, Calotabs are marketed in original packages only, bearing the copyrighted trademark. Family package, containing full directions, only 35 cents.

YOUNG PEOPLE

(Continued from page 5)

put on by a state union in all of their experience in Christian Endeavor work.

There was inspirational singing at all sessions, led by Rev. Charles S. Van Winkle, of Waycross, who won the hearts of all Endeavorers the opening night. "In the Service of the King" fairly rang in the ears of the delegates throughout the four days of the convention. There were conferences on the different phases of Christian Endeavor work on Friday and Saturday mornings, with denominational conferences on Friday afternoon. There were three loving cups awarded for outstanding work during the past year, as follows: Senior, South Boulevard Christian Church, Atlanta; Junior, First Presbyterian Church, Cuthbert; Intermediate, East Side Presbyterian, Macon. The registration prizes were awarded as follows: To the district—Southeast, \$5 in gold; to the senior society—First Christian, Athens, \$2; to the intermediate society—First Christian, Atlanta, \$1.

W. Edgar Raines, of Augusta, retiring president, showed in his report, the splendid growth of the work in Georgia during his term.

The treasurer's report showed all bills paid and a small balance in the treasury. One of the state officers reported more than 500 personal letters written since last October. Three issues of the convention bulletin were sent out by the state vice-president. The convention was announced over three radio stations and hundreds of inches of publicity were carried in papers throughout the state. The Savannah Endeavorers presented the pageant, "When Youth Crusades With Christ," on Friday night.

New aims and goals and budget of \$900.00 was adopted at the business session on Saturday night. The new officers elected were: President, Lawton G. Hatcher, Augusta; first vice-president, Rev. Richard C. Wilson, Jr., Cartersville; second vice-president, J. Wylie Stalter, Savannah; secretary, Miss Helen Stephens, Decatur; treasurer, Mrs. R. B. Acuff, Atlanta. Departmental superintendents: senior, Miss Jose Hiller, Columbus; intermediate, Mrs. Sanford K. Bell, Atlanta; junior, Mrs. C. P. Hutchings, Macon; missionary and tenth legion, Miss Lois Wauchope, Gainesville; quiet hour and Christian vocations, Mrs. Kelly Barnes, Toccoa Falls; publicity and publications, Miss Julia Parker, Macon; World's Union vice-president, Thomas A. Moye, Atlanta; immediate past president, W. Edgar Raines, Augusta. Pastor's advisory board: Christian, Rev. O. K. Cull, Griffin; Presbyterian, Dr. Richard Orme Flinn, Atlanta; Congregational, Rev. Neil McQuarrie, Atlanta; Methodist Protestant, Rev. A. G. Lynch, Atlanta.

YOUNG PEOPLE'S TOPIC

C. G. A.

Sunday, May 19—Jesus the Light of the World
References: John 10:1-18; Mt. 16:21-27 I Peter 1:18

Introduction

We have been studying this month about Light-bearers. First, we studied about carrying the Light across the sea, and then about bearing the Light in the home. Today, we shall study the Light itself—Jesus, the Light of the world. Just as the planets reflect the light of the sun, so the Light-bearers reflect the true Light. As a piece of smoky glass does not reflect the light of the sun—just so dull Christians cannot reflect Christ. There is nothing the matter with the Light, but there may be a great deal the matter with the reflectors. Let us polish our lives so that they may "shine before men," and they, seeing our good works, may glorify our Father who is in heaven.

In the Dark

When we were children very few of us, if any, escaped being afraid of the dark. A room without a light was fearful thing, even though we knew that there was nothing unfamiliar in the room. Darkness alone was enough to frighten us. We can imagine nothing worse than life without light. Plants kept in the dark are bleached and sickly and will never fully mature. Dungeons for prisoners have been among the most drastic of the persecutions or punishments. And we regard blindness—a physical darkness—as one of the most lamentable afflictions. We love life, but if we should be deprived of light we would almost willingly forfeit life. Even if we would not willingly give up life without light, it would go from us. Darkness results in death. Light results in life.

Because we have no more forceful way of saying it, we call sin darkness and death. The world of nature may be bright and full of beauty, and we may feel physically well and strong, but where there is sin there is blindness to real beauty—the beauty which cannot be seen, but is felt, and is known as God.

Jesus, the Light

"But for you, my worshippers, the saving Sun shall rise with healing in his rays." (Mal. 4:2).

"In him life lay, and this life was the Light for men: amid the darkness the Light shone, but the darkness did not master it." (John 1:4, 5).

"Here is the message we learned from him and announce to you: 'God is light and in him there is no darkness, none.' If we say, 'We have fellowship with him,' when we live and move in darkness, then we are lying, we are not practising the truth; but if we live and move within the light, as he is within the light, then we have fellowship with one another, and the blood of Jesus, his Son cleanses us from every sin. Beloved, I am not writing you a new command, but an old command which you have had from the very beginning: the old command is the word you have heard. And yet it is a new command I am writing to you—realized in him and also in yourselves, because the darkness is passing away and the true light is already shining. He who says he is 'in the light' and hates his brother, is in the darkness still. He

who loves his brother remains in the light—and in the light there is no pitfall; but he who hates his brother is in darkness, he walks in darkness and does not know where he is going, for the darkness has blinded his eyes." (I John 1:5-7, 2:7-11.) (Moffat's translation used above.)

The Sick World

"The world is sick. It has always been sick. In the days of Isaiah it was sick. This is his description of his own nation: 'The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and fresh stripes.' In the days of Jeremiah humanity was sick. The disease had progressed so far that a cure seemed quite hopeless. The prophet summed up his conception of the situation in his famous saying, 'The heart is deceitful above all things, and desperately sick.' The world today is in sore need of a doctor. Society in many sections is anaemic. The blood is impoverished. The vitality of the central organ is reduced. There are muscles which are paralyzed. Many a nerve is unstrung. Civilization is like a man affected with a high fever. It tosses restlessly on its bed. It is occasionally delirious. Now and then it is disturbed in its sleep by frightful dreams. Sometimes it raves and foams as though seven devils had entered into it. Its spiritual condition is distressing. Its faith has been shattered. Its hope has been darkened. Its love has been cooled. Multitudes are confused and bewildered.

The world was an invalid in Jesus' day, and Jesus looked on with the eyes of a physician. One of his proudest titles through sixty generations has been "the great Physician." Himself a physician, he sent his disciples out to heal." (Excerpt from a sermon by Dr. Charles E. Jefferson.)

In winter time you hear of numerous epidemics of contagious diseases—flu, scarlet fever, diphtheria, whooping cough, measles, and so on down the list. We stay indoors and huddle around the fire to keep warm. The sun does not have a chance to keep us well. In spring and summer we stay out and bask in the warmth of the sun and in so doing we do more than merely keep warm—we keep well. The rays of the sun are healing and life-giving. Our bodies thrive because of the sun.

Our souls require healing, too. "But for you, my worshippers, the saving Sun shall rise with healing in his rays." If we stay away from the Light—as we stay out of the sun in the winter time, we have soulsickness, one of the most contagious diseases.

"Sun of my soul, Thou Savior dear,
It is not night if Thou be near.
O, may no earth-born cloud arise
To hide Thee from Thy servants eyes."

JUNIOR C. E. TOPIC HELPS

Miss Hattie Mae Covington

Daily Verses

May 13—The Book of book—Ps. 1:1-6.
May 14—Poetry—Job—3: 1-6.
May 15—History—Luke 1:1-4.
May 16—Wisdom in books—Prov. 1:1-6.
May 17—The lesson of Ruth—Ruth 1:16.
May 18—The purpose of one book—John 20:30, 31.
May 19—Topic—Books and Their Lessons—Prov. 2:1-6.

Suggested Program

Piano Prelude.
Opening Sentences: (all rise and report from memory.)
How sweet are thy words to my taste,
Yea, sweeter than honey to my mouth!
Thy word is a lamp unto my feet,
And a light unto my path.
With bowed heads pray:
Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my strength and my Redeemer.—Amen.
Hymn: "Holy Bible, Book Divine."
Scripture Lesson: Prov. 2:1-6.
Response:
Thy word have I hid in my heart,
That I might not sin against Thee,
Blessed art Thou, O Lord;
Teach me Thy statutes.
Prayer: Sentence Prayer.
Hymn: "Wonderful Words of Life."
Offertory Service:
Give and it shall be given unto you; good measure, pressed down and running over; for with what measure ye mete, it shall be measured to you again.
Offertory Music:
Prayer—By the Leader.
Special Music—"Wonderful Book."
The Leader's Folk.
Talk by Junior: "The Influence of Good Books."
Blackboard Talk, (see below).
Quotations, (see below).
Poems, (see below).
The superintendent's message.
Hymn: "I Love to Tell the Story."
Benediction.

Blackboard Talk

Draw on the blackboard a large bookcase with as many books in it as Juniors. Have each Junior tell about his favorite book and its lesson to him. As each Junior tells about his book, the names of the books are printed on the various books in the book-case.

Poems

"O precious holy Book of God!
There are no words like thine;
The tones that angels bend to hear
Breathe through these lines divine,
And come with love's own melody
From the King's heart to mine."

WHEN BOOKS ARE FRIENDS

Margaret E. Sangster

When lonely in some strange place,
When love and home seem far away;
When we walk, searching, day by day,
For some familiar, smiling face—
Oh, then it is that books can bring
A sense of comfort and of rest,
And little dreams that we love best,
And memories that laugh and sing.

Old books and new—they never fail
To answer the unspoken need;
They give contentment, as we read,
They point to heights that we can see,
Adventure, romance, roads that lead
To lands sun-swept with youth's warm
When lonely, in some strange place,
Then books can fill the heart's great need.

Suppose There Were No Books

Suppose there were no books!
No books to read in cozy nooks,
No books to fill the hungry mind
And teach the art of being kind.
No books to while an hour away,
To link today with yesterday;
No books to charm us for awhile,
To bring a tear or lure a smile.
But there are books, praise God above
If we have books and we have love—
We can dispense with other things—
'Tis books, not crowns, that make men brave.

Quotations

"Some books are our servants. They tell us news; they keep us informed; they tell us news; they keep us equipped for our trade. But the great books are our masters; we sit and learn. 'Look,' they say, and looking, we learn of life's significance. 'Consider,' they say, and we are captured by a new truth. Power is multiplied. A man's life is made when great ideas lay hold upon him and of living persons there is no channel. Ideas come oftener into human lives through books. Said Charles Kingsley, 'Save a life is so wonderful as a book.'—Harry Emerson Trumbull.
Books are our most faithful friends, deserting us, never growing cold, never of their treasures and their priceless wisdom as freely as to the rich, to the small helping us by disciplining our minds and higher futures. "For the Bible's sake, for others' sake, one cannot read too many good books. It ought to be good, the very best, and the most."—Robert Speer.

YOUNG PEOPLE'S WORK ON HONOR ROLL

Miss Kate DuBse, Director of Religious Education

At the beginning of the Church year, the Young People's League of Orange Presbyterian Synod of North Carolina, determined to put the young people's work in the Presbyterian Honor Roll by March 31, 1929. They see that by faithful work had the joy of seeing their work realized. Nor for a self-motive in doing, but that the Master's work might be glorified.

The Honor Roll points which they find up at the Davidson Young People's Conference, thirds of the active organizations in a make a rating of ninety per cent to reach work went beyond the two-thirds. Seventy rated 100 per cent. A number between the majority 90 per cent. By attaining the of the Presbytery will be engraved on the Davidson Conference in June.

The purpose of the Honor Roll is to characterize, and to train for efficient service of the four-fold life, that is Spiritual, Social, and Service. For the attainment of programs offered covers Worship, Instruction, and Service, and are so arranged to people to pray, to study to play, and to work, is the purpose of the development of peoples societies through the Presbyterian Program. The Young People's League in departments of our Church's program, a many of the local organizations to develop the same way. The Presbyterian Young People's League is becoming very popular as an organization in the local churches, and is fact of Christian Endeavor, especially where for the work to be reorganized.

At a recent meeting of Orange Young People's Work was reported by representing one of the seven departments of the Presbyterian Progressive Program, which is of Works in their League. After making a report of the causes, each girl platform until the seven departments large map of the Presbytery which had one of the girls, Miss Ruth Abbott, Secretary of the Synodical Young People's League displayed illuminated showing the field seemed a more effective way to present Young People's Work by having the young people themselves, than the ordinary way of the report for them.

The new Church Year is begun with enthusiasm on the part of the young people in carrying out the meaning of their League of Works in their League, and in their motto, "To know Christ and to love Him." Greensboro, N. C.

WOMAN'S AUXILIARY

Woman's Auxiliary, Presbyterian Church, U. S.
277 Field Bldg., Saint, Louis, Missouri.

OFFICIAL PRESIDENTS OF THE WOMAN'S AUXILIARY

J. F. Hooper, 610 Mabry St., Selma, Ala.
Mrs. F. B. Kegley, Wytheville, Va.
Mrs. Walter Wilson, Arkadelphia, Ark.
W. G. Thompson, Jr., 3215 Obispo St., Palma
Tampa, Fla.
E. G. Abbott, 1315 Eberhart Ave., Columbus, Ga.
Mrs. H. P. Cooper, Lebanon, Ky.
Mrs. Charles L. Bodin, Box 79, M. R. A., Lake
Louisiana.
Mrs. J. S. Hicks, Holly Springs, Miss.
Mrs. Walter Craven, 223 Frances St., Excelsior
La.
Mrs. G. V. Patterson, Gastonia, N. C.
Mrs. L. Fountain, care O. P. C., Durant, Okla.
Mrs. W. O. Brownlee, Due West, S. C.
Mrs. Ross Woods, R. D. No. 4, Lewisburg, Tenn.
Mrs. W. Culver, Texas Military Academy, San An-
tonio, Tex.
Mrs. C. R. Vaughan, 319 Mountain Ave., Roanoke, Va.
Mrs. J. McD. Lacy, Elkins, W. Va.

MRS. WINNSBOROUGH RESIGNS

Mrs. Winnsborough, of St. Louis, secretary of
the department of women's work in the Presbyterian
Standard has received a message sent
in Bratton, chairman of the committee on
resignation, who said that Miss Janie W. McGaughey
had resigned as Mrs. Winnsborough's successor, sub-
mission by the General Assembly.

At the meeting of Mrs. Bratton who had been attending
the committee of assembly's work in Nash-
ville, Tenn., the committee on assembly work announce through
Mrs. Winnsborough the retirement,
through continued ill health, of Mrs. W. C.
Hicks, secretary of the department of women's
work, subject to confirmation by the
General Assembly, of Miss Janie W. McGaughey to that

position, who formerly resided in Knoxville,
Tenn., and was an assistant to Mrs. Winnsborough in the
past. The announcement of Mrs. Winnsborough's resigning
with deep regret and genuine sympathy from
the church. Mrs. Winnsborough has been a pion-
ner in the Women's Work, and has brought it to a high
level. In many respects, it stands premier
activities, and has been admired by other de-
partments. If imitation is the sincerest flattery,
the work of the Auxiliary of our church as put
Mrs. Winnsborough and adopted by other
churches as the most effective plan for woman's
work, an encomium for the retiring secretary.
Miss McGaughey will find a warm welcome as the
successor of Mrs. Winnsborough as her successor. She has
a place in the esteem of all who know her
as a worker and a leader. She became Mrs. Winns-
borough's assistant last fall.—J. G. G.

DEPARTMENTS OF EULALIA THROUGH THE BIRTHDAY GIFT

At the home of the pastor of Morelia went out fifteen
miles to the village sprawling among the hills through
the Mexican railroad runs. There, in an humble,
but, he held a service to which a young
girl, in spite of the threats of her mother. That
was Eulalia.

Half a day later, the "Mexican Emergency"
made it possible for the Mission to buy a small
house in the center of the village and set it apart for
service. The Spirit of God had been working
and so it came about that in 1928, Eulalia,
daughter and mother and fifty-one other adults of
the congregation, stood up and made their profes-
sion of Christ.

Parents were only able to send her through
the school work for they are poor farmers
and send her on to town for the grades beyond
the school had to offer. Eulalia had made the
arrangements and had become a leader in her church,
the daughter of a poor farmer, carrying the
message to the men in the fields, and teaching the little child-
ren in the village as they gathered for Sunday School.
The Woman's Society of Morelia and other friends
contributed \$30.00 and helped with expenses for a
course in the Bible Training School in Mexico
for three grades and six weeks of study Eula-
lia was equipped. I wish that you might see her and
be proud of her and understand more fully
she appreciates this preparation which the
Mission had to have. She is carrying on the
message, bringing the "good news" to others. You
can see her as I saw her last with a group of
other boys and girls about her as she taught
"Our Heavenly Father," and with her clear
voice in singing before the whole school,
"The Corner Where You Are."

The congregation has made up half the cost of a small
house. Mrs. Will Harris, of Fordyce, Ark., has
pledged, and so the church is proud of their organ,
and she wants to learn to play the hymns,
and assure you that the next time that you hear
her will be doing that very thing.

Such limited instruction one of God's dear
messengers can do so much for her people; as
the Birthday Gift you can visualize hundreds
of them through the ranches and mountain coves
teaching the Way of Life.

H. L. Ross, Morelia, Mexico.

WOMAN'S AUXILIARY, SOUTH CAROLINA PRESBYTERY

The Auxiliary of the Presbytery of South
Carolina held its thirtieth annual meeting in historic old

Upper Long Cane Church, Abbeville, S. C., on Saturday,
April 13, with 156 officers, delegates and visitors present.
Mrs. J. I. Copeland, of Clinton, the President, presided
and the hostess church, to which Mrs. Bessie Godfrey, of
Clinton, responded.

The morning devotional was conducted by Rev. James
Bradley, pastor of the church, while Mrs. H. A. Copeland,
of Clinton, led the afternoon devotional.

The address on Foreign Missions was presented by
Mrs. Crawford, and Miss Engle presented the Causes of
Christian Education and Ministerial Relief. Both ad-
dresses were most impressive and inspiring.

Mrs. Parker E. Connor, Synodical President, talked
interestingly of the Colored Women's Conference and
Birthday Gift.

A delicious luncheon was served at 12:30, by the
ladies of the hostess Church, after which the afternoon
session was held. Most encouraging reports were given
by representatives of local Auxiliaries, Group Leaders
and Secretaries of Causes, and officers for the coming
year were elected.

Installation services were conducted by Rev. James
Bradley, after which the meeting adjourned, to meet in
the First Presbyterian Church, of Greenwood, in 1930.

MEETING OF ALBEMARLE PRESBYTERIAL AUXILIARY

The thirty-first annual meeting of Albemarle Presby-
terial Auxiliary was held in the Howard Memorial Presby-
terian Church, Tarboro, N. C., on April 11 and 12,
with Mrs. W. T. Clark, presiding. Fourteen secretaries
and officers of the Presbyterial Auxiliary, and a large
number of delegates and visitors, were present. The
theme was "Walk in love as Christ also hath loved us."
—Ephesians 5:2.

Mrs. J. M. Baker, "Mother of Albemarle Presbyterial
Auxiliary, gave the visitors a warm welcome. The re-
ports of officers and delegates were given, evidencing
growth in the churches of the Presbytery. Mrs. H. L.
Hicks of Rocky Mount spoke on Bariums Springs Orphan-
age, a subject always near to the hearts of the Aux-
iliary members. Devotionals were conducted by Misses
Eleanor Belk and Catherine Marrow, two young women
of the Howard Memorial Church.

The women of the Tarboro Church were then hostesses
at a tea.

The feature of the night session was an inspirational
address by Rev. W. E. Hill, D.D., of Richmond, Va.
He took as his theme, "Devotion to the Church," and
his text from the 84th Psalm, "How amiable are thy
tabernacles, O Lord of Hosts." This devotion, said Doctor
Hill, is not so much to the church building as to the ex-
periences enjoyed in relationship with the church.

The devotional services were conducted by Rev. T. L.
Harnsberger, pastor of the Howard Memorial Church,
after which Mr. Harnsberger, and Doctor Hill admin-
istered the sacrament of the Lord's Supper.

The morning session of the second day was opened with
a devotional service led by Mrs. H. B. Smith of the New
Bern Church. Mr. H. B. Whitlark sang, "Just for
Today." Reports by groups were given. Mrs. G. V.
Patterson, Gastonia, president of the Synodical Auxil-
iary, delivered a fine message.

Mrs. H. G. Connor, Wilson, made report upon the
meeting of the Synodical Auxiliary. Mrs. J. B. Woods,
of China, gave a most interesting account of the work in
that great and needy foreign mission field. Peace Insti-
tute was presented by President W. C. Pressly, who urged
that more Presbyterian girls be sent to this junior col-
lege. Mrs. S. N. Harrell led an interesting and inform-
ing round table discussion.

A delicious luncheon was served by the hostess church.
The afternoon session was taken up with reports of com-
mittees, unfinished business and installation of new offi-
cers. Rev. T. L. Harnsberger installed the officers with
an impressive ceremony.

The Presbyterial Auxiliary accepted the cordial in-
vitation of the New Bern Church to meet there next spring.
Tarboro, N. C., R.F.D. Mrs. W. W. Eagles.

BIRTHDAY DECORATIONS AND REFRESHMENTS

Mrs. Z. V. Meyers

In Mexico much is made over the birthday. Flowers are
nearly always sent with good wishes to the one to be
honored and music plays a large part in the celebration.
There are a number of Victrola records of Mexican
music which would add to the program. "Mananitas"
would be especially fine.

Decorations

The colors of the Mexican flag, green and white, much
loved and used colors in Mexico. For the Birthday
Party, in the decorations of room and table, use palms,
ferns and green stuff in abundance, with plenty of color-
ful flowers such as cactus, wanderingjew, and begonias.
Geraniums are most appropriate. Roses, carnations, tube-
roses, callalilies, express the cut flower, love of the
Mexican heart.

A number of birds, especially parrots, would add a
Mexican touch. These could be made by cutting paper
birds from a roll of Dennison crepe paper, and mounting
these birds on cardboard. They may swing from card-
board rings or be suspended from branches and ceiling
by thread.

Mexican flags should be used abundantly. These may
be obtained from the Auxiliary Office for 15c per flag.

Refreshments

Cakes—Birthday cakes are not Mexican, but in spite
of this a white cake with seventeen red and green candles
would be very effective in the center of the table. Cookies
are served with the drinks. These cookies are fancy in
shape, very short, usually decorated with granulated sugar
or colored ornament. Hard candies would make them
gay and colorful.

Sandwiches—Our kind of sandwich is not Mexican,
but a ginger roll with egg and lettuce between get very
close to the local sandwich. These are not so much used
as sweetbread with which chicken and meat could make
a delicious sandwich. Lettuce is always used.

Nuts—Peanuts and almonds are always used. Hard
candies are also popular.

Drinks—For afternoon "tea" hot chocolate is served
with fancy cookies. The chocolate should have a touch of
vanilla milled with cinnamon until the chocolate is foamy.
Coffee may be served, with doughnuts. Fruit punch is
also quite Mexican, served with a light cookie. The
fruits used are lemons, limes, oranges, pineapples, cher-
ries. Water ices are more Mexican than our kind of ice
cream. Any flavor, lemon, orange, lime, blackberry or
even watermelon is used.

AUXILIARY BIRTHDAY

The seventeenth birthday of the Woman's Auxiliary in
the Presbyterian Church, South, and the eighth on which
special gifts have been made for institutions in the Church,
offered sometime this month. This year the Birthday Gift
goes to two schools in Mexico—the Centenarista School at
Zitacuaro, where our Miss Lettie Beaty, supported by
Second Church, is principal, and Wallace Institute, at
Chilpancingo. The women of the Auxiliary of the entire
denomination are asked to double their Birthday Gifts
this year because of the fact that two schools are the
recipients, and because of the great need of giving Chris-
tian education to the Mexican girls. The Mexican Govern-
ment is using our graduates in rural schools, which
are being established at the rate of one thousand schools
a year, in order to reduce the 80 per cent illiteracy in
that country. Our Mission Schools in Mexico are pro-
ducing fine results in Christian character and standards
of living.

CHURCH NEWS

(Continued from page 9)

of the Home Mission Committee of Synod, asked that he
be not elected Chairman of the Home Mission Committee
of Presbytery, and Dr. J. A. McClure was made Chair-
man of that Committee.

The Session of the Dunedin Church sent an overture,
asking that Tampa Presbytery send a request to each
Sunday School within its bounds to set aside the offering
of one Sunday in each month for one year in order to re-
lieve the distressed financial condition of Thornwell Orphan-
age. This was adopted and Rev. Charles Kingsley
volunteered to convey this overture to the Churches and
Sessions of Presbytery. His offer was accepted.

Presbytery accepted an invitation from the Lakeland
Church to meet with them at the fall meeting and ad-
journing to meet at Lakeland on October 29, 1929.

T. P. Walton, Stated Clerk.

Pensacola, First Church—The Men's Council of this
Church is composed of the elders and deacons of the con-
gregation. For a number of years this council, organized
under the plans of the Presbyterian Progressive Program,
has been meeting each second Tuesday evening of the
month in the church parlors for the transaction of the
church business. The meetings commence at 7:30 when
the board of deacons meets separately. At the close of
this board meeting the council holds its session, and after-
wards the session convenes.

While the plans of the Presbyterian Progressive Pro-
gram have proven in the main satisfactory, the officers
deemed a different system of organization advisable in
order that the local work might be watched more closely.
Consequently at the opening meeting of the present
church year, Mr. C. A. Weis, the president of the Men's
Council, announced the appointment of three committees,
which shall as council members co-operate with and not
interfere with tasks which belong peculiarly either to the
session or the diaconate.

The deacons will deal exclusively with matters of
church finance, and problems growing out of financial
matters. The session will keep within its jurisdiction all
questions and problems pertaining to the spiritual welfare
and progress of the congregation.

The first of the three Council Committees, under the
chairmanship of Sam Pasco, is known as the Church
Attendance Committee. The two objectives before this
committee are as follows:

"To maintain a record of attendance in all depart-
ments for the information of the Council.

"To devise means towards increasing attendance both
on the part of members, and those outside the church."

The second committee, under the chairmanship of Wil-
liam Fisher, is known as the Church Membership Com-
mittee. Its objectives are as follows:

"To be diligently and continuously on the alert for
prospects for church membership.

"To work effectively and prayerfully with these pros-
pects until the objective has been obtained."

The third committee, G. V. Patterson, Chairman, is
known as the Church Fellowship Committee. It has for
its objectives the following:

"To promote a better acquaintance and Christian fel-
lowship among members and a spirit of friendliness
towards all visitors.

"To report all social activities of the Church and to
have general oversight over the same."

The pastor, Rev. Charles Haddon Nabers, D.D., is a
member ex-officio of each of these committees.

Orlando, First Church—Rev. J. Blanton Belk, D.D.,
for nearly five years the beloved pastor of this Church,
has taken up his new work in Huntington, W. Va. Dur-
ing his ministry here 935 members were added to our
membership, and the Park Lane Presbyterian Church
organized with 448 new members. On Easter Sunday, at
Doctor Belk's last service as pastor, forty-two people
were received on profession of faith.

On April 7, Rev. S. W. Huffer, pastor of the Calvary
Presbyterian Church of this city preached, and declared
the pulpit formally vacant. Among those serving on the
committee are Elder W. R. O'Neal; Deacons, Phil Slem-
mons and D. E. Fishback.

CHILDREN

THE TOMB ROBBERS

When they carried the man away from the spot where they had been digging, all the Egyptian workmen came with them. That didn't seem strange, because everybody is curious and likes to crowd around when anybody gets hurt. But when they came to Mr. Higgins and demanded their money, Jim Higgins and his friend, Tom Powers, knew that something more than usual was the matter.

"There's the Egyptain boss," said Jim, pointing to a dark, surly-looking man with a red fez on his head. "He appears to be quite excited."

"I don't know what is wrong with you, Hassim," Jim's father was saying. "Ever since we began cutting in toward the side of that hill you have been a hindrance to me rather than a help."

"Mr. Higgins," replied Hassim El Dur. "You are blaming me because the men are superstitious? They say that the King's curse is on this tomb, and if they break into it, all of them will die within the next year."

"What's the King's Curse?" asked Tom in an undertone to Jim.

"That's a belief these Egyptians have about the tombs of their ancient kings. They think there is a curse upon the heads of the ones who open them up for study," answered Jim.

"But I'm not asking you to break into it," protested Mr. Higgins. "All I want you fellows to do is to dig as far as the door. Then I'll do the rest."

"My men won't do it," answered the Egyptian. "Already three men have been hurt, and this one makes the fourth."

"Accidents," replied Jim's father. "Surely they can understand that?"

"Just the same," was the Egyptian's answer. "We don't like it, and so we're quitting."

And they did quit, leaving Mr. Higgins and his small party of Americans alone with the immense cavity they had dug in the sand in an attempt to find the tomb of the second King of Egypt.

"I don't trust that man, Hassim," said Jim, when he was alone with Tom again. "As my father says, there is something funny about the way he is acting. Do you know, Tom, I have a feeling that he doesn't want us to find that tomb!"

"What makes you think so?"

"Well, for one thing, he was all right until we gave him orders to stop digging the big hole and start on the little one, off to the side. That makes me think that the little one is going in the right direction, and for some reason or other, Hassim doesn't want to dig it any deeper."

"Maybe you're right," agreed Tom. "It certainly does look funny."

For a moment both boys were silent. Then Jim said:

"Let's you and I take shovels and keep on digging where his men left off. Perhaps we can find the tomb!"

Tom was willing, so they each found a shovel and began digging. They didn't keep on in exactly the same direction as before, because if their theory was correct, Hassim wouldn't encourage his men to dig toward the tomb. So they chose a spot which seemed to have been neglected by the Egyptian foreman. They worked steadily for an hour—stopping only to wipe the sweat from their faces, and to look at what they had done. In one of these pauses, Tom said:

"How about the King's Curse?"

"What about it?" asked Jim.

"Do you believe in it?"

"Of course, I don't. Do you?"

"Well, I guess I don't at that. But it's spooky to think about it, just the same."

With that remark, he turned back to his work, and at the moment he dug his shovel into the sand again, the accident occurred. Jim yelled out as he felt the ground fall out from under his feet; but Tom was too surprised to yell. They fell about 10 feet, and the sand poured down on top of them until they were almost buried.

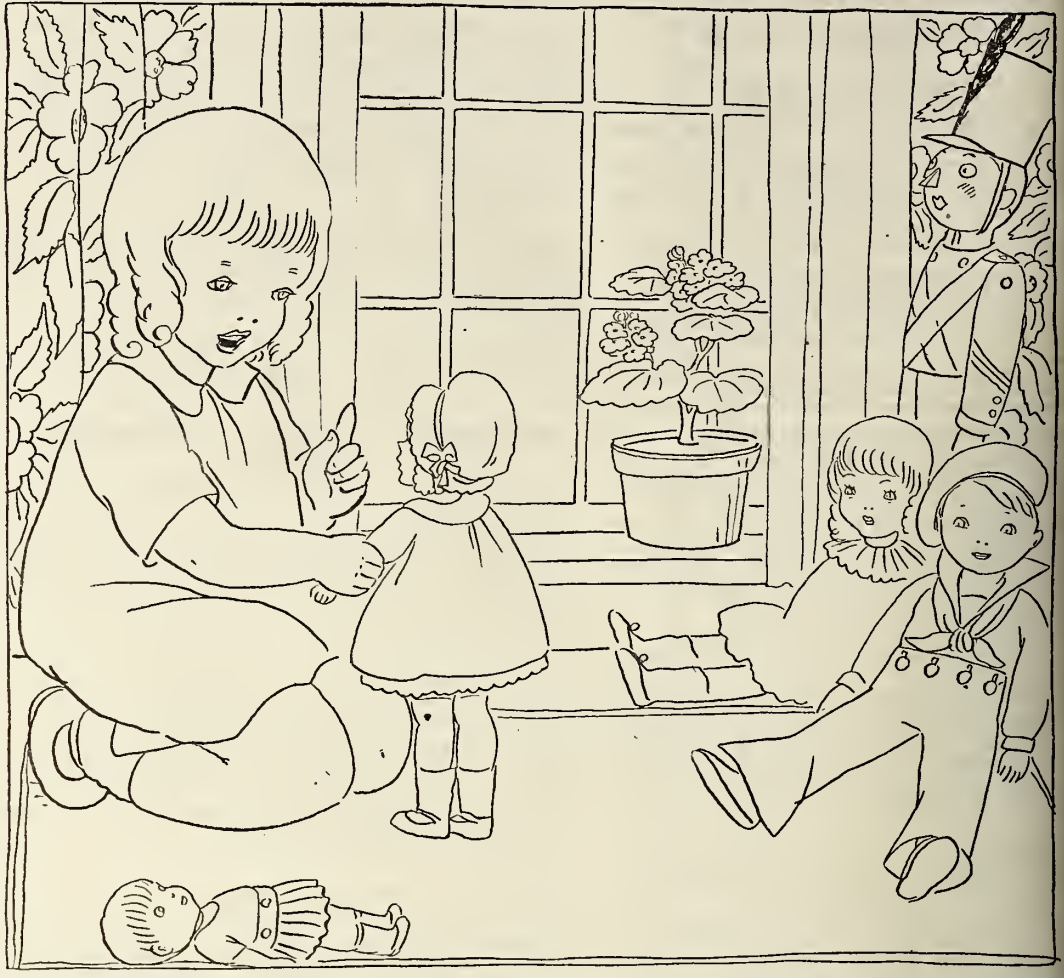
"What happened?" sputtered Tom. "The ground gave away, and we're in some sort of a cave. No, Tom, it isn't a cave. It's the tomb!"

Both boys got to their feet and looked around the place into which they had been dropped. There was enough sunlight coming in through the hole for them to see at once that they were not in the tomb, but in a long narrow passageway that disappeared into darkness at both ends.

"It's a tunnel!" exclaimed Jim. "And I'll bet—" He paused for a moment. "I'll bet it leads to the door of the tomb. Come one, Tom, let's look and see."

They struck matches and began to walk down the tunnel, holding the flickering lights ahead of them, so that they could

SUSIE MAY'S DOLLS



(To be colored with paints or crayons. Whenever you come to a word spelled in CAPITAL letters use that color.)

YELLOW-haired Sussie May has a **PINK** (use **RED** lightly) dress on. Her socks are **PINK**, too, but her slippers are **BLACK**.

Susie May has five dolls. She is getting them ready for school, she says. **BROWN**-haired Peggy and **YELLOW**-haired Sailor Tom are sitting together. Peggy has a **YELLOW** frock with a large **White** collar. Her shoes and socks are **YELLOW**, too. Sailor Tom has a light **BLUE** sailor suit on with a **RED** tie and hat. His shoes are **YELLOW**.

Soldier Sam is dressed in a **RED** coat and **BLUE** trousers and tall hat. He has **White** shoulder straps and **GOLD** (use **YELLOW**) buttons and braid. Patty is having a lecture. She is dressed in a light **GREEN** coat and bonnet. Her socks are **GREEN**, too, and her slippers are **YELLOW**. Babe, Susie May's unbreakable dolly, wears an **ORANGE** color (use **RED** and **YELLOW** mixed) dress. Babe's hair is painted on and is **BLACK** like Soldier Sam's.

The cretonne curtains are pale **BLUE** with large **ORANGE** color flowers with

GREEN leaves printed on it. Outside the windows is **BLUE** brighter tone and there is a leafed **Martha Washington** flower in a **RED** pot on the **BROWN** sill. The flowers are **RED** and in the pot **BROWN**.

All the dolls have **PINK** cheeks, **RED** lips, so has Susie May. The pet can be colored **TAN** (use **RED** and **YELLOW** mixed). Peggy (use **BROWN** with the **RED**)

You can color the border of the picture **GREEN** and the lettering

see. Tom didn't like it a bit—it was too much like being in a graveyard at midnight.

Suddenly he caught his breath and stood stock still.

"Voices!" he whispered to Jim. "I thought I heard voices!"

Jim blew out the match and said:

"So did I. Let's go back to the opening and yell for my father."

But before they could turn and run, more than six men came out of blackness and grabbed them. Hassim El Dur was the leader.

"Tie them up," he said, "and leave them in the tunnel. We still have time to reach the river before the men on top find out that the boys are missing."

"How can we tie them up?" asked one of the men. "We haven't got any rope."

"Then put them in the tomb and roll the stone in front of the door."

As three men were carrying out the Egyptian's orders, some others were lifting great chests of gold and silver ornaments and carrying them out of the tomb. When they had taken out all they wanted, they rolled the stone in front of the door and began to carry the loot away.

"Just as I thought," said Jim. "Hassim knew where the tomb was all the time, and now he is robbing it. I never did trust that man."

"Neither did I," answered Tom. "And I don't think much of his brains either. Look! I can see light coming in through the wall! I believe it is only sand and I can put my fist through it!"

But before he could do it, the small hole he had seen suddenly got bigger, and he saw the end of a shovel come through. Then he shouted and so did Jim, and in another minute they were telling Mr. Higgins about Hassim El Dur and his chests full of stolen articles.

"His tunnel must lead to the river!" exclaimed Mr. Higgins. "Quick, men. Let's go to the embankment!"

And sure enough, when they got there, they saw Hassim and his men loading the

chests into a boat by which they hoped to make their escape. But Mr. Higgins persuaded them, at the point of a gun, that they had better give themselves up, which they did.

"Whatever is found inside that tomb," said Mr. Higgins, "belongs to science. That is why Jim, my son, and Tom, his friend, have done such a service to the world in catching these robbers. As for you, Hassim, how did you ever expect to get away with thievery of this nature?"

"I would have gotten away with it all right if it wasn't for—for the King's Curse!"

And when Jim heard that, he looked at Tom, and Tom couldn't help but smile. He was thinking that the King's Curse was just like a bad wind. It had to be pretty evil to blow nobody some good.

PUZZLE CORNER

Enigma

I am composed of 10 letters.
My 9-6-3-2-5 is regal.
My 4-8-7 is not many.
My 1-10 is an abbreviation for a sheaf of paper.
My whole delights the eye at this time of the year.

Word Square

Planted in the spring
Genuine
Consumes
Girl's name.

Fractional Month

Add together—
1-5 of a gem, 2-5 of part of your foot, 1-3 of a vase, 2-5 of a debate, 1-6 of a color, and find a month.

AN OVERSEAS LETTER

Dear Standard,
I'm a boy eight years old. I am in the second year and I have school at home and I have the Calvert School Course.
I have a bicycle and I can ride it and I have a ride with my daddy every day.

I have an electric train and nothing fine, my grandfather sent Christmas.

Do not let Mr. Wastepaper hear of this letter for I want a surprise for my grandfather U. S. A.

I have a brother three years call him Mr. B., because his name with B. His name is Billy. And sister six years old, her name

I wish some of the children would write to me.

Your friend,
John H. Br.

602 Eikokuji Cho,
Kochi, Japan.

1			2	3	4
			6		
			7		8
9	10	11			12
13				14	
15			16		
		17			
18					

Horizontal

- Turned to the back
- Gain
- Brother (abbr.)
- To make amends
- Heard
- Came together
- Consume
- Come in
- Preceding (abbr.)
- Exist

Vertical

- Boy's name
- Skill
- Apart
- Sharp
- Used in
- Pale
- Boy's name
- Oil from petals
- Before
- Guided

OBITUARIES

C. C. THOMPSON

February 26th, 1929, ruling elder, C. C. Thompson, suffering illness, passed away and his soul reposed who gave it.

Session of which he was a member, desires to state that it has sustained a loss in the death of this

We wish to bear witness of his zeal for God, and devotion to his Church.

We wish to express to the bereaved family our sympathy in their loss.

That a copy of these resolutions be sent to the Presbyterian Standard for publication, and read on the records of the session in memory of our departed brother.

N. C.

A. K. Hardee,
H. W. Scott,

Committee.

E. H. OSBORNE

son of the First Presbyterian Church, Kinston, at the Church on Sunday morning, the 17th of 1929, and desiring to show its appreciation of the service of one of its members, also to pay respects for a good and useful man, who of Oxford, N. C., some few years ago, with his wife identified himself with this church, Mr. E. H. who was duly elected an elder of this Church, settling in Kinston, and died on March 16th of a long and severe illness, which he bore with great patience, fortitude and Christian resignation sound in the faith, ever ready to give of his counsel in behalf of his Church, this particular will surely miss him. But bowing to the will of an All-wise Providence, it has pleased God to take him, and we deplore our loss.

Resolved by the Session of the First Presbyterian Church:

In the death of our fellow member, this Church has sustained a loss which we will long feel, especially in the death of the court.

A page of our Minutes be desolated to his

This resolution be furnished to the Presbyterian Standard and to the local press for publication and a copy to the family of the deceased.

N. C.

O. T. Bonney,
A. V. Kemp,
H. E. Shaw,

Committee.

REV. JAMES S. WEBSTER, M.D.

James S. Webster, M.D., for the past 27 years of the Presbyterian Church of Hancock, Md., died in hospital in Martinsburg, W. Va., at noon, February 28, aged 58 years, 8 months and 6

Webster was born in the town of Peterhead, Scotland, and was educated in Scotland and England, receiving medical education, which was received at the University of Maryland, from which he graduated in the same year he went to China, under the auspices of the English Presbyterian Church, as a medical missionary.

His health failing there, he returned to this country in 1900 to be with his father and mother, Rev. W. J. Webster, who were located at Capon Springs, Va. There he met and married Miss Sarah in 1902 he was called to the Hancock Church to begin a faithful and successful ministry on which was terminated by his recent death.

Webster is survived by his wife and two children, Ethel T., a member of the faculty of the High School, and James W., who is engaged in the business of Winchester, Va., and a sister, Mrs. Burden. He was buried in the family lot in Hanover, Va., on Monday, March 4, the school and local business being suspended for several hours for the service, which was attended by several out of town ministers, as well as local pastors.

He has evidenced the gentleness and kindness, especially to the poor as was witnessed in the life and death of this servant of God. He did much medical and ministerial duties, and was a charge except for the actual cost of medical services necessary to know him intimately to truly appreciate his fineness and worth of his character.

WILLIAM HENRY DOWNS

Resolution of Respect on the death of the Senior Member of Providence Presbyterian Church
Adopted by the Session

On February 11, 1928, Mr. William Henry Downs, member of Providence Presbyterian Church, departed and passed that bourne from which none return. We are sure that he entered into that rest which is prepared for the people of God for he loved His

score years Mr. Downs served Providence as an Elder. He was a wise ruler, safe counsellor, faithful and loyal to his Church and the Kingdom on earth.

In every congregation we find one or more men recognized as super-men in the life of the Church who hold up to the world a high standard of character and righteous integrity; men whose

exalted piety and consistent Christian living make them a blessing to the Church. Mr. Downs was such a man in Providence Church. Since his death at the age of 84 years, one of the oldest members of the Church said of him, "No home in which there was trouble or sorrow or need, was too humble for Billy Downs to enter in the ministry of service as a Christian or neighbor." Such a tribute is a rich heritage to his family and Church. His example still lives.

Therefore, Resolved, by the Session of the Church, that in the death of Mr. Downs, our Church has lost not only her oldest official but one who was as a shining light and a tower of strength in his day and generation, attesting by his consistent Christian living the power of the Gospel of Christ to give light and strength through the Church to all mankind.

Resolved, Second, That this memorial of respect to our brother officer be inscribed on the Church records and a copy sent to his family and the Press with request for publication.

Adopted by rising vote, April 6, 1929.
Matthews, N. C.

L. S. Knox,
Moderator,
W. M. Ross,
Clerk of Session.

CALVIN COWLES SANFORD

Calvin Cowles Sanford, son of Amos Baker and Mary Lunn Sanford was born at County Line, Davie County, North Carolina, October 15th, 1843. He was educated at Farmington and Olin, North Carolina. He enlisted as a private in Company F 42nd North Carolina Infantry (of which Wiley Clement was Captain) March 18, 1862. He was made sergeant soon after enlisting and was promoted to lieutenant and served until the close of the War. He returned home where desolation and poverty had spread its pall over the South. Taking stock he had as his possessions; one-third interest in a mule, one-ninth interest in a wagon, one fifty-cent piece and a knightly spirit unbounded, unbroken and unconquerable. He disposed of his share in the mule to care for his mother's doctor bill. True greatness not only shines on the battlefield but also at home; adversity's fire consumes only dross, never the gold.

He taught school for two years at Farmington. He served as sheriff of Davie County for eight years and never carried any firearms in the discharge of his official duty. He was married January 11, 1872, to Miss Mary Denny Brown. To this union were born six sons and two daughters. He is survived by two daughters, Mrs. R. T. Faucette, of Chattanooga, Tenn., and Mrs. J. J. Larew, of Mocksville, N. C., and five sons; T. F. Sanford, of Chattanooga, Tenn., R. B., H. A., J. C. and E. C. Sanford, of Mocksville, N. C.

He entered the mercantile business in Mocksville, which has grown constantly for sixty years. He had a kind heart; faith in God and man.

One associate in business with him daily for fifty-four years never knew him to lose his temper, say a bad word or do a little thing. He was reverent, the Church and the Sabbath were sacred to him. He was kind; he did not give the cup or cold water for he had more to give for the Lord prospered him, "I will bless thee and thou shalt be a blessing," was not only said to Abram of old, but to all men, and realized in the life of C. C. Sanford. On his broad shoulders rested the burdens of his fellow-men, of widows and orphans. His interest in school revealed his estimate of the child and its future. Children, "Behold the man," the challenge of his life and character call to you to enter this noble heritage.

On March 6th as the sun sank and the shadows began wrapping the earth for slumber he fell asleep. "Mark the perfect man, and behold the upright for the end of that man is peace."

His body lay in state at the Presbyterian Church with an honor guard from among the sorrowing employees of the C. C. Sanford Sons Company. Every store, office and mill in the city was closed as the funeral was conducted by his pastor, Rev. E. P. Bradley, assisted by Rev. E. M. Avett, of the Methodist Church, and the body laid to rest in old Joppa Cemetery by the side of his wife and oldest son.

Mocksville, N. C.

MRS. JOHNSON COOLEY

Whereas God has seen fit to call to himself our oldest member, Mrs. Fannie Johnson Cooley, and one of our youngest co-workers, Miss Caro McNeill, be it resolved:

First, That in the death of these our Church and Auxiliary have lost two faithful members.

Second, That while we feel the loss, we bow in humble submission to the will of God, who knoweth best, and doeth all things well.

Third, That we extend to their families our sincere sympathy, and commend them to Christ, who alone can give comfort to the sorrowing.

Fourth, That we file a copy of these resolutions on our minutes.

Wagram, N. C.

Miss Fodie McKay,
Miss Kate McDuffy,
Mrs. W. G. Buie, Sr.,
Committee.

JOHN McDOWELL

Resolutions of Respect adopted by the session of Steele Creek Church, March 10, 1929.

On February 16, 1929, it was the will of our Heavenly Father to remove from this mortal life to that life beyond, a member of our session, whom we delighted to honor, namely, John McDowell. Mr. McDowell was born and reared within the bounds of Steele Creek Presbyterian Church, and in early life connected himself with

the Church. His life was exemplary as a Church member even from boyhood, being the son of one of our honored elders. On January 18, 1890, Mr. McDowell was ordained and installed ruling elder of our Church, in which position he early gave promise of much usefulness. Not only was he prominent in Church matters, but he was also an honored citizen of the community, ever alert to the best interests of both Church and community. Mr. McDowell was elected clerk of our session very soon after the death of his distinguished great uncle, Capt. A. G. Neel, who departed this life on the 25th day of February, 1898, and served in such position faithfully until his death.

In his passing, we the remaining members of our session, realize that we have sustained the loss of a man devoted to the cause, not only of our individual Church, but to the Church as a whole. He was ever alert to the interests of the coming of the Kingdom in the hearts and lives of men.

Therefore, be it resolved,

First, That we bow in humble submission to the will of Him who doeth all things well, realizing that what is our loss is his gain, and may we ever keep in mind that "All things work together for good to them that love God."

Second, That a page of our sessional records be devoted to the memory of our faithful brother, embodying these resolutions, and further that copies be sent to his widow and children, and that copies be sent to our Church papers.

I. B. Faies,
C. F. Brown,
R. C. Freeman,
Committee.

Charlotte, N. C.

DR. GEORGE J. RAMSEY

In the death of Doctor Ramsey, both the Church as a whole and especially the session are sensible of a great loss. Desiring to record our esteem, and affection, and our profound sorrow, we do hereby adopt the following memorial:

George Junkin Ramsey was born on June 28th, 1857, in Rockbridge County, Virginia, and departed this life in Raleigh, N. C., on December 9, 1928. He was the only son of Rev. James B. Ramsey, D.D., and Sabra Shepard Tracy Ramsey. His father was a most scholarly minister and a leader of our Church in his day, and his mother was of one of the old families of our country. Thus well born, he was a child of the covenant and a son of the manse.

Graduating from Hampden-Sidney College with the degree of Bachelor of Arts, he took a post-graduate course at the University of Virginia, from which he received the degree of Master of Arts. Later the Southwestern Presbyterian University bestowed upon him the degree of Doctor of Laws. Endowed by nature with unusual mental ability, and educated in our best schools, and his life spent in reading and study, Doctor Ramsey attained a culture, a scholarship, and a breadth of vision above the average. His life was almost wholly given to the cause of education. In educational circles he was well known and influential. As professor or president he served Ogden College, Ky., Silliman Institute, La., Center College, Ky., and Peace Institute, N. C.

Being a member of the Church from his boyhood, and an officer in it, he loved the Church of Christ, and served it faithfully. With an unwavering faith and an unaffected piety he endured to the end as a loyal follower of the Lord Jesus. But in his later years there was a ripening and a mellowing manifest to all and beautiful to behold; with an ever deepening gratitude for the Lord's goodness, an increasing delight in and appreciation of prayer, a childlike humility, love of the brethren, faith in and love of the word of God, regular and punctual in attendance upon the services of the sanctuary,—he grew in grace and in the knowledge of our Lord and Saviour Jesus Christ.

Installed an elder in this Church fifteen years ago, he was soon thereafter made clerk of the session, in which office he continued until death. Widely experienced in secretarial duties and well-versed in Church procedure, he was a most efficient clerk. The minutes of our session, so beautifully kept, were always our pride, when submitted for review by the Presbytery. And in every capacity or duty, he served his Church willingly and well.

Lamenting our loss, but reverently bowing to the Father's will in his removal from earthly labors, we direct this memorial to be recorded in our minute book, published in the Presbyterian Standard, and a copy forwarded to the family of our deceased brother.

W. McC. White,
W. C. Pressly,
Jas. R. Young,

Committee.

Raleigh, N. C.

DIED

Watson—Mrs. Lucy Mathews Watson died March 30, 1929, leaving her husband and two small children, a member of Unity Presbyterian Church, the first member of any Church to be buried there, the first to die of our dormitory pupils of Blue Ridge Academy.

The Hollow, Va. Newton Smith.

Childress—Mrs. Mary Etta Gill Childress, born October 25, 1890, died April 16, 1929. Was married to W. O. Childress December, 1907. To this Union were born seven children all of whom, her husband and one brother survive her. From the Friends Church she united with the Blue Ridge Presbyterian Church, and was a faithful and valuable member.

The Hollow, Va. Newton Smith.

Wash Away the Impurities

Cleanliness is more vital internally than externally. Frequent flushing of the alimentary canal is essential to continued health. In fact a cleansed and regulated system will usually resist disease and avoid many of the serious troubles.

Glenn Springs water is recognized as a very effective means of purifying the system, eliminating stored up poisons and encouraging the natural function of the stomach, liver, kidneys and bladder. It acts as a mild regulator; accelerates the secretions and excretions of the body; by dilution it aids digestion and absorption. In general, it forms the natural basis and stimulation for functional efficiency.

Its liberal content and natural combination of Potassium, Sodium, Lithium, Calcium and Strontium Salts, together with other effective minerals, renders it particularly effective. It is successfully used in the treatment of chronic constipation, biliousness, auto-intoxication and other intestinal toxemias.

It is excellent for use in cases of obesity, acid dyspepsia, kidney disorders (including Bright's disease), bladder troubles resulting from excessive acidity and intestinal putrefaction.

Rheumatism, gouty diathesis and other diseases of metabolism, such as exzema, rickets, anemia, etc., respond to Glenn Springs water.

It is found indirectly helpful in the treatment of Pellegra; for suppressed menstruation, and in conjunction with quinine it has long been used as a very efficient treatment for malaria.

For the sake of your health drink Glenn Spring water freely. It is palatable, pure, sparkling, and by many considered very delightful.

Order two five gallon carboys today, by express, and later allow us to ship at regular intervals, to reach you as the original supply is depleted. Regular use in necessary to secure best results.

Send no money. Start on the road to health. Fill out the coupon below and drink the water freely. That is all that is necessary. We will invoice you at \$3.50 for 10 gallons. You agree to return the containers when empty.

COUPON

Glenn Springs Corporation,
12 White Terrace,
Glenn Springs, S. C.

You may ship ten gallons now and each 30 days thereafter until ordered to stop.

Name.....
Address.....

This order is subject to cancellation at any time.

The Glenn Springs Hotel, open June 1st, invites you.

FOR RENT

For the months of June and July, furnished cottage at Montreat. Eight rooms and 2 baths. Modern and comfortable. Well located. Address P. O. Box 355, Rock Hill, South Carolina.

NISBET LODGE, MONTREAT, NORTH CAROLINA

On same road and two short blocks from Auditorium opens for the season May 15th.

POSITION WANTED

Lady stenographer-typist, graduate Commercial Department North Carolina College for Women. Address, "R. B. G.," Box 115, N. C. W., Greensboro, N. C.

STORY

RIVER JORDAN WILL PRODUCE ELECTRICITY FOR HOLY LAND

Several Dams Will be Thrown Across Stream at Various Levels

Tiberias, Palestine.—On the river Jordan, half an hour's journey south of the Sea of Galilee, steady progress is being made in the construction of a great hydroelectric power station which will usher in a new economic era for the Holy Land.

Under the supervising genius of a former Russian revolutionary leader, Pinhas Rutenberg, head of the Odessa police during the Kerensky regime, the storied stream of Bible times is to be made to produce 300,000 horsepower of energy for new Palestine's farms, homes and factories.

Palestine has no coal of its own, at all events as far as can be judged from superficial geological investigations. Nor can it boast of petroleum deposits worth exploding.

Its economically exploitable reserves of energy are concentrated in its water resources. Whoever has the control of these resources can monopolize the driving force of industry and agriculture, and can influence decisively the development of the country from an economic point of view. Rutenberg is in that position. Backed by the Zionists organization, he secured the concession for the sole exploitation of these resources and for the supply of electricity for the whole of Palestine, with the exception of Jerusalem, the government having reserved to itself control of the prices for electric current over and above a certain minimum, and a share in the profits.

The scheme which Rutenberg is trying to realize, is to use the differences of level to be found along the course of the Jordan from the Lake of Merom to the Dead Sea, starting with the stretch between the Sea of Galilee and Djsir. Along this stretch of about 10 miles there is a drop of 150 feet. A little later, in Djsir, in the Rutenberg domain proper, down in a rock hollow, the river comes into view again.

Across the Yarmuk, which coming from an easterly direction here flows into the Jordan, the scaffolding of a dam 25 feet high may be seen. This dam, now almost completed, is to force up the waters of the river into a reservoir formed by the giant hilly character of the region.

Opposite, across the Jordan, a second dam is being built. This, when completed, is also to force back the waters of the Jordan and to collect them in a reservoir. The picturesque valley bed will then be drained, the Jordan diverted for a short distance from its natural course, and conducted through a canal already partly dug, into the Yarmuk reservoir.

From here, a main canal has already been dug under the Halifa-Damascus railway line, and after the rainy season will be lined with concrete. This canal is then to conduct the waters of the two rivers over the top of the cliff into a mill race. The foundations of the latter are already laid and the first layer of concrete put down. Gradually machinery from England is arriving. To begin with, three water turbines of 8,000 horsepower each are to be installed.

Industry and agriculture in Palestine are at present both suffering under the exceptionally high price of electric current and impatiently await

the moment when the Jordan will supply them with cheap motive power. The work is to be completed by the end of 1929. Rutenberg assumes that the 24,000 horsepower will readily find consumers and that before long he will be able to start building the second power station near Abadije, which is to generate the same amount of energy.

Rutenberg's schemes go beyond the provision of electric power. He has elaborated a project for the utilization of all the water resources of Palestine, for the exploitation of which he has secured the concession. If his plans succeed despite certain obstacles still to be overcome, it may safely be assumed that a new era will in very truth ere long dawn for the Holy Land.

PARKS AND PARKING

An ever more serious traffic problem is the necessity for "parking" automobiles and other vehicles within a reasonable distance of centers of business. The word "parking," used in this sense, has a rather interesting history.

Parking goes back to the time when a park was not a public reservation, but a restricted and inclosed district for the pleasure of the few. The king, for example, had his royal park. Such a park was stocked with game, and, if privately controlled, it was held under royal grant.

The park differed from the chase or the forest by being inclosed. A chase was a franchise for hunting in certain territory, or for keeping game on specified land. A forest was a woodland belonging to the king; it had rules and regulations peculiar to it.

According to Webster's New International Dictionary, the early dialectical "parrock" was a form of the word park. Parrock, the inclosure near racing stables for exercising the horses, is related to park and to parrock. From this sense of an inclosure, park came into military use to designate the space for animals, wagons, and other military equipment. References could be made to "a park of wagons," etc. From this the term was extended to apply to any place where vehicles of any kind are arranged in a definite, prescribed order or in a certain allotted area.

DREAM OF A GIANT TELESCOPE REALIZED

Astronomers who watch the skies have long yearned for a new and larger telescope — a super-instrument to surpass telescopes now in use. The International Education Board of the California Institute of Technology has offered to pay the cost of a huge reflecting telescope which will have a mirror with a diameter twice that of any now in existence. The cost of such a telescope may approach two million dollars.

Telescopes are chiefly of two kinds, known as refracting or reflecting. The refracting telescope has an object glass or objective (which is a lens); this object glass forms an image of a distant object (as a star). This image is formed inside the long tube of the telescope, similar to the manner in which an image is formed by a camera lens on the negative at the back of the camera box. This image in the telescope is then viewed through an eyepiece, which contains a magnifying lens. In the reflecting telescope the light is collected by a mirror and reflected through a magnifying eyepiece. The proposed new telescope will belong to the latter class.

The word telescope, according to

Webster's New International Dictionary, comes from a Greek word meaning "viewing afar," a word which self comes from two Greek words meaning "a watcher far off." Other combinations in English meaning distance—as telegraphing at a distance; television at a distance; telephone, speaking at a distance; etc.

Put your life where it counts most, so that you may give account to the Master.

"Pride goeth before a fall, can feel yourself slipping a moment before the tragedy.

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Call upon God and he will answer especially if you have answered his call to follow him.

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DO YOU REMEMBER?

When all school pupils walked to school?

When tapers, made of newspapers by the housewife, were used instead of matches?

When tobacco users carefully destroyed the revenue stamps on packages which contained cigars, cigarets and chewing tobacco?

When one saraparilla soda or a strawberry milkshake a week was the average boy's soft drink allowance?

When the sportiest thing a young fellow could do was to hire a buggy and take his girl to ride up and down the streets of the town?

When college students wore beaver hats and took them off to their professors?

When the only women's organizations were the missionary society, the King's Daughters and the Woman's Christian Temperance union?

When people had dessert and chicken only for Sunday dinner, but country ham at almost every breakfast?

When young women were shocked by the "concert" just after the regular circus performance?

When a funeral invitation written on a card and framed in black ribbon was carried from house to house by a negro boy or man?

When one person's washing for a week cost a quarter?

When everybody along the line knew and familiarly addressed the train con-

ductor and when he would allow his friends to ride free or on credit?

When in almost every house there was a framed picture of Lee, Davis, Hampton, or Jackson?

When the poetry of Mrs. Hemans, the works of Josephus, and Peter Parley's histories were still widely read?

When it was considered a sin for children to play on Sunday?

When people wishing to dig wells used a divining rod cut from a peach tree to locate water?

When old ladies carried turkey-tails to church?

When quinine was administered without capsules, but with a bit of bacon "to take out the taste?"

When everybody blacked his or her own shoes every Sunday morning?

When pajamas were known merely as clothes worn by the heathen?

When molasses was eaten at breakfast, dinner and supper?

When children had to go to Sunday school, to both Sunday morning and night services, and to prayer meeting every week?

When a college graduate was considered a person of intellectual attainment?

Well, if you remember all these, you weren't born yesterday.

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When your Children Cry for It

Baby is likely to wake you any night with that sharp cry which means just one thing—colic! Be ready. Keep a bottle of Fletcher's Castoria in the house. A few drops of this pure vegetable, pleasant-tasting preparation comforts a colicky, fretful or feverish baby in a jiffy. In a few moments your anxiety is over and baby's sleeping soundly again. And you've only done what your doctor would advise. He'll tell you Fletcher's Castoria doesn't contain any harmful drug—that it's safe for the youngest infant and effective for children of all ages in cases of constipation, colic, gas, diarrhea and those upsets when you don't know just what is the matter. Avoid imitations. *Genuine* Castoria bears the Fletcher signature.



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A		A	R	T		I	
C		R	O	O	M	S	
K	E	E	N		N	E	T
W	A	N		P	E	T	E
A	T	T	A	R		N	
R	E	R	E			E	
D	I	R	E	C	T	E	D

Enigma—Royal, Few, Ms. May Flowers.
Word Square—Tree, Real, Eats, Elsa
Fractional Month—J-ewell, AN-kle, U-rn, AR-gue, Y-ellow.—January.

IT PAYS TO STUDY

Dear Standard:
I am a little girl eight years old. I am in the third grade in school. I have averaged over 90 on my studies every month and my aunt Hannah Johnston, who is nursing in Texas sends me a dollar every month for studying so good. My teacher is Cousin Alice Clark, we all just love her. My music teacher is Miss Annie Sue Thomasson. She is so sweet. I had to play in recital at the school house Friday night.

Hazy A. Johnston.

Clarkton, N. C.

A SURPRISE LETTER

Dear Standard,
I am a little girl ten years old, I go to school at Oak Ridge. My teacher is Miss Alma Browning. I like her fine. I go to Church every Sunday I can. My pastor is Rev. J. D. Deans.
I hope that Mr. W.B. is on a visit as I want to surprise my aunt.

Your friend,
Mary Lee Alexander,

Mooreville, N. C.

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The leaders in the World War are falling fast. But it is to be remembered that, contrary to the general fallacy as to middle-aged men being worthless, nearly all of the leaders were on what is supposed to be easy descent to the grave. The struggle and hardships may have been too much for these old marshals and generalissimos, but they manage to fall well beyond even the prophet's line.

HEIGHT

"When I was young I felt so small
And frightened, for the world was tall.
And even grasses seemed to me
A forest of immensity
Until I learned that I could grow,
A glance would leave them far below.
Spanning a tree's height with my eye,
Suddenly I soared as high.
And fixing on a star I grew,
I pushed my head against the blue!
Still, like a singing lark, I find
Rapture to leave the grass behind.
And sometimes standing in a crowd
My lips are cool against a cloud."

Scribners.

No man is "dead broke" who has five senses. Think!

Bees do not make honey and sting at the same time. Think!

If come folks knew what was in their hearts, they would be afraid of themselves. Think!

You need the church, and the church needs you; to fill your place, it will take the two. Think!

It would be interesting to know how many automobiles are in use in the United States to one baby buggy. Think.

It is as edifying to hear people speak "in unknown tongues" as to hear some soloists sing in a language that nobody can understand. Think!

Figures that would show the number of paupers made to one millionaire in the United States would be interesting to the average family trying to make an honest living. Think!

—Robert L. Selle.

These four things concur that make a perfect feast. A good time, eternity; a good place, heaven; a good company, the saints; good cheer, glory. God himself is the feast-maker; he is landlord of the world, and fillet every living thing with goodness!—Thomas Adams.

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SHIP'S BARNACLES AND GEESE: A CURIOUS NATURAL HISTORY LEGEND

Everyone knows that a ship's bottom accumulates barnacles until the speed of the vessel becomes so retarded by the marine growths that it is necessary for it to go ashore or into dry dock long enough to have the bottom scrapped clean. Experiments are constantly being conducted to cut down this enormous loss of time, and one of these days the barnacle will have to find other surfaces than ships on which to live out its tiny existence.

Wharves and rocks along the seashore also become covered with barnacles. Many of the creatures have sharp shells and will cut the fingers or bare feet, if brushed against or walked on, causing painful lacerations.

These barnacles are crustaceans or a kind of shellfish. In the larval state—which corresponds to the youth of the organism—they are free-swimming. But as they reach maturity they attach themselves to a solid surface, where they become fixed and live by feeding from water which a special apparatus forces constantly through their oral cavity. Tons of barnacles on the bottoms of ships mean an annual loss to American shipping of something like a hundred million dollars!

The Barnicle Goose

An interesting fact about barnacles is that their life cycle was not always understood. Simple folk saw this mushroom-like growth on rotting logs in the sea, or along the shore, and they thought it must change into something larger. The bernicle goose was a bird which these people never saw in the young state—the nests and eggs were wholly unknown to them. So, by a curious association of ideas, it was decided that the bernicle goose evolved in some fantastic fashion from these barnacles!

Indeed, the words barnacle and bernicle goose meant at one time the same thing. As Webster's New International Dictionary shows, the earliest meaning of barnacle was "bernicle goose."

Thus the lowly shellfish received its name from a goose. It was not until many years later that it was learned how the bernicle goose breeds in the far north, and how the barnacle, in its young state, lives a free-swimming existence. The legend of the bernicle goose evolving from the crustacean, as a matter of fact, dates back to the twelfth century, while the biological data on the barnacle are hardly a hundred years old.

THE AWAKENING FAITH OF A MOHAVE CHIEF

Honore Willsie Morrow, a writer and author of note, tells in the January American how she, seeking to satisfy that longing that sometimes comes to those who labor long, and miss the best life thereby, betook herself to the desert near Death Valley, and made a camp all alone near a Mohave Indian village; and how after days of loneliness in the ever blowing sand, she was attracted one night by the death dance of the tribe, as the only son of Chief Kemah died and all the tribe gathered to beseech the Great Spirit to take Iretaba! Iretaba! Iretaba! Great Spirit, Iretaba! Unable to sleep she betook herself to the camp, standing without, she saw the body borne from the tent, swung in a blanket on poles and carried to the firey cradle dug in the sand on the river bank, wood piled on it and fire applied, while the women danced and cried, Iretaba! Iretaba! until the fire went out, the body turned to ashes; at which time there came a cave-in in the banks of the maddening Colorado river, taking ashes that were soon to be thrown upon its bosom; then all was quiet again, and she stolt back to her place. Later she picked up the diary of Padre Garces some one had left with her, and found it was a record of his journey and work with the ancient Mohaves, with compass points and road descriptions so clear that she decided in her desperation to undertake, a lone woman, to follow Garces' route; and with a burro that had taken up her camp for a pack horse she set out, enduring all kinds of hardships, ending long before she had retraced Garces' steps, with her bargaining with Kemah and a neighbor chief, Obob, to take her to the Navajo country in their own primitive way of travel. That night she found herself by a camp fire with Kemah, one of his wives, Oche, Obob and his wife Molly, when Oche said: "It is strange that Kemah and Obob should both have to burn their sons in such a short time."
"It is best," murmured Kemah. "No," grunted Obob fiercely.

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A good bet for others

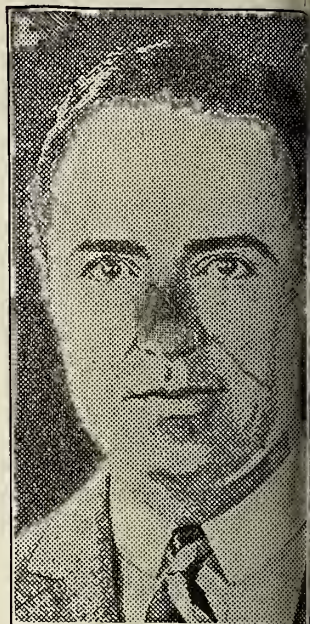
MANY a man has failed to land the job he went after, just because he looked seedy. The Boss looked him over and probably figured that a man who'd let himself slump would let his job slide, too.

"That experience brought me up short," the wise ones declare afterwards. "That very day I started on a whole new scheme of living. Say, you'd never have known me for the same man six months later. I'm betting on myself now, all right. So is the outfit I'm working for.

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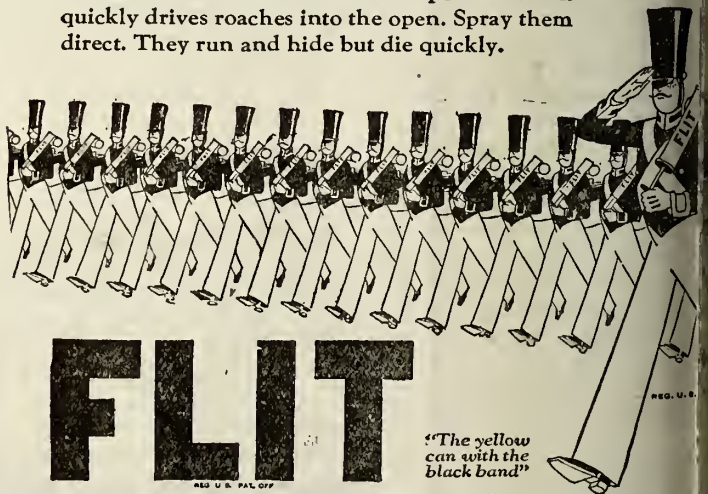
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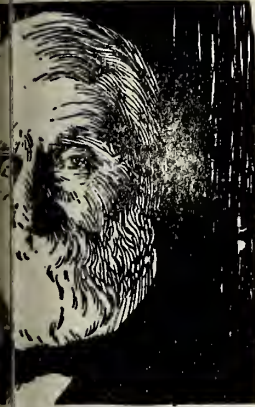
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ill did not approve of es and purges. He did not were good for anybody's practice of 47 years he reason for their use when will empty the bowels just a day go by without a ent. Do not sit and hope, the nearest druggist and get gerous bottles of Dr. Cald- up Pepsin, or write "Syrup BB, Monticello, Illinois, a bottle.

"What good for Injun have son," demanded Kemah. "Big sheriff at Washington, he Injun's chief now. Great Spirit takes sons away."

"If Great Spirit knows, why does he send in first place?" I asked.

"Great Spirit won't change way of world, way of men and women, just for Injuns! He say let Injun learn. Poor fool!" Kemah's tragic eyes were in the fire.

"When Iretaba live you no talk so," said Obob sardonically.

"Injuns never learn," muttered Kemah. "Great Spirit heap sorry about that," said Obob still sardonic. Kemah's return was serious, "Yes, he's heap sorry."

I leaned forward to catch the old Mohave's eye. "Kemah, how do you know he's sorry?"

"Because," replied Kemah seriously, "Great Spirit in me, in Obob, in Oche, in Molly. We all sorry. He is in us, so he must be sorry, too. Must be."

"I gasped. This old Indian had come further than I. What was this he had just given me? I looked at him eagerly, but he turned away as if regretting he said even that much. I arose from the fire and strode into the desert to meet it. Not till I was out of sight and sound of the camp did I halt to face the low hanging stars."

"Once again I forced my brain to cross the barriers in colossal effort to catch up with Kemah's thought. What he meant was that the essential me, which is a part of the universal cause, suffered and was sorry for the agony of every living creature. There was no separating my soul from the universal soul. Whatever my brain recorded as being felt by the essential me was being felt by that of which I am an intergal part."

"He is in us so he must be sorry. Must be." "It was not more chemistry. It could be called Providence."

Such an unprecedented increase in the visibility of my spiritual world, such a lifting of barriers, was all but shattering to my mental machinery. I stood I know not how long, struggling to take in its implications. Filled with my purpose, I returned to the camp fire.

"Kemah," I said, "I am not going up into the Navajo country with you. I'm starting back to Needles tomorrow if you will trust me far a week's grub."

"How come?" asked the old Mohave. "I eyed him thoughtfully. Would he understand? Certainly he had given me enough that night to make him understand the state of mind that brought me to the desert. I told him how I had felt about Iretaba's burning, and described Padre Garces to him, and when I had finished the account I said further: It seemed to me that if I came into the desert and lived as the padre lived, I might get to look at death the way he did; not afraid of it; sure that it is good for our spirit."

"All Injuns believe," said Kemah simply, "that birds, stones, coyotes and stars are all his brothers. Great Spirit use same sand to make them all. Why you all time worry is because you stay so far away from your brothers. You come back to desert, live like Injuns live, then you believe like Injuns believe and you not worry."

"I took him in and went on with my entrada, ending with Kemah's contribution of the evening. He gave me one long, not unkindly look." How long you going to live near Mohave village?"

"But don't you see, Kemah, you and the rest have given me strength to go back to the city where I belong, where I must be?"

"Big fool," grunted Kemah. "Any desert in New York?"

"I'll take my desert back with me, was my answer. I can be brother to the same stars in New York as you are here, Kemah. Kemah shook his head. I was not sure I had made him understand."

Looking back on the experience, I see it as my most tremendous spiritual adventure, the adventure that stilled the desperations of my mind.—Christian Advocate.

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 Being liquid, Capudine acts almost instantly,—does not upset the stomach. Sold by druggists in 30c and 60c sizes. (adv.)

YOUR CHURCH deserves a beautiful exterior in harmony with its spirit of culture and worship. Let us suggest appropriate shrubbery.
THE HOWARD-HICKORY CO., Hickory, N. C.
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Stop **HEADACHE** with **STANBACK**
 10¢ & 25¢

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 is a Prescription for Colds, Grippe, Flu, Dengue, Bilious Fever and Malaria.
 It is the most speedy remedy known.

WEAK EYES are strengthened and relieved by Dickey's old reliable eye water. In use over half a century. Relieves sore eyes from gnats and dust. Doesn't hurt. In red folding box at all good stores or by mail 25c.
 Dickey Drug Co. Bristol, Virginia

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage

S P A R K L E S

Could Have Been Worse
 "Hello, Olaf, where you ban so long?"
 "I ban got married."
 "That's good."
 "Not so good. my wife got two children."
 "That's bad."
 "Not so bad, she got \$10,000.00"
 "That's good."
 "Not so good, she wouldn't give me money."
 "That's bad."
 "Not so bad, she built a house."
 "That's good."
 "Not so good, the house burn down."
 "That's bad."
 "Not so bad, my wife burn up in the house."—Ex.

Singing by Installments
 A professional singer was in an automobile accident the other day. A news paper, after recording the accident, added: "We are happy to state that she was able to appear the following evening in four pieces."—Ex.

The Sunday School superintendent was greeted with a disconcerting shout of laughter. Why? Because he opened the church school with : Sing hymn number 184, ring Hemlock 3!"—Ex.

Alice—"Would you marry for money, Edith?"
 Edith—"Well I don't know about it. I just have a hankering hope, however, that Cupid shoots me with a Pierce-Arrow."
 —Selected.

Not Just Right
 A little girl attending an Episcopal Church for the first time, was amazed to see all kneel suddenly. She asked her mother what they were going to do. Her mother replied, "Hush, they're going to say their prayers."
 "What, with all their clothes on?"—
 B-C-A News.

Insurance Agent: "So you want all your office furnishings insured against theft?"
 Manager: "Yes, but you needn't include the clock. Everybody watches that."
 Brooklyn Eagle.

"Petticoat rule," about which we used to hear so much, is now more appropriately referred to as "Invisible Government."—Everybody's Weekly.

The best reducing exercise consists in moving the head from left to right and back again when asked to have some more.—The Baptist.

Personally we crave luxury, but we have never seen a \$5,000 funeral that we wanted.—Dallas News.

There doesn't seem to be much trouble meeting expenses—one meets them everywhere.—Wall Street Journal.

He was blown up and they couldn't find any trace of him. When his wife called, the foreman said quietly: "He's gone, mum."
 "Gone?" she said. "For good?"
 "Well, in that direction," said the foreman.—Judge.

A venerable Scot purchased a little radio set, and a few days later his friends asked him how he liked it.

"Well, it's aw right to listen to," he replied, "but those bulbs arc nae sae gud to read by."—The Locomotive Engineers Journal.


A parasite is one who goes through a revolving door on another's push.

Chicora College for Women
 The Presbyterian College of South Carolina
 Standard College Courses Large, Strong Faculty
 Beautiful Grounds Ideal Surroundings
 Healthful Climate Moderate Rates
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Mechanics Perpetual Building & Loan Association
 Established 1883 Charlotte
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THE WINTHROP DESK, \$75
 The Governor Winthrop desk has come down to us from the very earliest beginning of America. It is the one shown here every detail has been copied minutely. It is made in Grand Rapids which is an assurance of its fine quality. Others, varying in size from \$70 to \$145.
W. T. McCoy & Co
 Home Furnishers
 423-425 SOUTH TRYON STREET
 CHARLOTTE, N. C.


For the Future
 Are you making ready share in the opportunity which increasing prosperity will bring?
A Reserve Fund Banked Will Help
Charlotte National Bank
 Resources Over \$5,000,000.00
 "National Bank Safety For Savings"

PRESBYTERIAN STANDARD

A Religious Newspaper for the Family



Representing the Presbyterian Church in the U.S.

BRIDGES, D.D., Editor-in-Chief
WELLS, D.D., Co-Editor
JASPER WILLIS, Contributing Editor

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CHARLOTTE, N. C., MAY 15, 1928

No. 20

Sixty-Ninth General Assembly in Session at Montreat, May 16-23

Annual Meeting Opens in Anderson Auditorium— to Preach the Sermon, Communion Service Followed—Election of Moderators and Clerks at 2:30

The sixty-ninth General Assembly of the Presbyterian Church of the United States will convene in Montreat, N. C., in the Anderson Auditorium, at 11 a. m., May 16. The opening sermon will be preached by Dr. Harris E. Kirk, Franklin Street Presbyterian Church, Baltimore, Md., retiring moderator of the Assembly. Immediately after the annual communion will be held. A new moderator will be elected at 2:30 p. m., on the opening day.

Dr. Anderson, president of the Montreat Association, Montreat, N. C., chairman of the committee that has been organized for entertainment of the members in the new Assembly Inn. Dr. S. Wilson is pastor of the church where the Assembly will hold its sessions. Dr. J. D. Leslie is Stated Clerk of the Assembly, and Rev. E. C. Scott, of Dallas, Texas, is moderator.

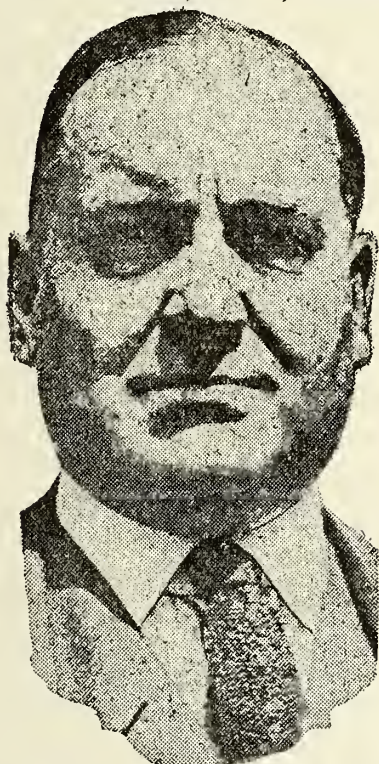
At the opening of the Assembly the report of the Assembly's Work, will be read, and recommendations covering the work of all the Assembly's committees. The report of this committee on the relocation and the executive committees and agencies, and a central treasury will be of great interest. The committee is opposed to centralization. It will be made to the Assembly by the report of the committee on foreign missions, home education and ministerial education, country work, stewardship, men's work and women's work. In addition, there will be reports from permanent committees on protestant relief, Bible cause, and other matters. Trustees of the Assembly, the Presbyterian Foundation, the Training School, and the Montreat Association will report. Committees to be heard from include the Correspondence Course for ministers, Relations with other Presbyteries, Directory for Worship, and Survey of Forms, Divorce, and Survey of the Church. (Continued on Page Two)

College To Continue

at Batesville Will Not be Combined With Other Schools

The special meeting of the Synod of the South held at the First Presbyterian Church, Little Rock, on April 23, Synod has adopted a proposal of a merger of Arkansas College, Batesville, with any other college and resolved to push the expansion of the College until the dollar goal was fully realized. The Synod will end the offer of \$100,000 to the Batesville Chamber of Commerce. Batesville and the Synod will proceed at once to raise \$75,000 for immediate needs and the expansion of the college program. Arkansas College has received such strong support from the Synod and its friends are expected to receive more than thirty young men and women, one of the largest classes in the history of the institution. Prospective student body for next year is expected to be 100.

Rev. Harris E. Kirk, D.D., LL.D.



Doctor Kirk is retiring moderator of the last General Assembly, at Atlanta, in May, 1928. His opening sermon will be found on Page 4 of this issue of the Presbyterian Standard.

Doctor Kirk is pastor of Franklin Street Church, Baltimore, Md., where he has been stationed since the fall of 1901. He came there from Florence, Ala. His first charge was the Cottage Church, Nashville, Tenn., where he went immediately after finishing his course in theology at Southwestern, then located at Clarksville, Tenn.

Doctor Kirk is the recipient of many honors, having received honorary degrees from several institutions. He has been called to some of the most prominent pulpits in America and England, but has elected to stay at Franklin Street, which was for so long the pastorate of the late Dr. William U. Murkland.

Doctor Kirk has delivered many series of addresses on foundations in colleges and seminaries, noteworthy among them being the Sprunt Series of 1915, which was published by Union Seminary, Richmond, Va., where the addresses were delivered under the title, "The Religion of Power."

Faculty Chosen For Junior College

N. C. Synod's New Institution for Men at Maxton Has Selected Teachers

The election of the faculty for the new Presbyterian Junior College, North Carolina Synod's new institution for men at Maxton, N. C., has been completed. At a recent meeting in Maxton of the executive committee of the Board of Trustees, a complete list of teachers was elected and all have accepted.

The faculty as elected will be comprised of men, all of whom are of the highest type, having been selected after much consideration in an effort to secure (Continued on Page Two)

Fundamentalists Convention Changed

12th Annual Convention is Changed From Indianapolis, to First Baptist Church, Minneapolis, May 26-June 2

Dr. W. B. Riley sends the following notice:

Let all Fundamentalists take note that the Twelfth Annual Convention of the World's Christian Fundamentalists Association will not meet in Indianapolis as announced, but in the First Baptist Church, Minneapolis, instead. This change is due to the cancelling of a contract on the part of the receiver for the Cadle Tabernacle, Indianapolis; the receiver having been offered \$1000 more for the week than we were to pay.

When that action was taken, it was too late to change the time of the meeting, so it was decided to change the location. The First Baptist Church, Minneapolis, is a great building, with seating capacity for 2640 people, and with chairs 3000 can be accommodated. It is located at the very heart of Minneapolis itself, inside the 11th Street loop. It has every conceivable convenience for a convention. Jackson Hall, its Sunday School and social building, has 53 rooms, ranging in capacity from 20 to 1000 each.

The First Baptist Church, Minneapolis, is in the midst of hotels and boarding houses. Rooms can be secured at the pleasure of each individual, and from as low as 50c a night to as high as one wants.

The program at Minneapolis will be a great one, covering questions of fundamentalism, evangelism, missionary work, education, literature, etc.

Speakers who will deliver a series will be:

Dr. Mark A. Matthews, First Presbyterian Church, Seattle, Washington.

Dr. Leander Keyser, Hamma Divinity School, Springfield, Ohio.

Prof. J. Gresham Machen, of Princeton Theological Seminary, Princeton, N. J.

Rev. Paul Rood, of Turlock, California.

Rev. Harry Rimmer, of Los Angeles, California.

Dr. John Turnbull, of New York.

Dr. W. B. Riley, of Minneapolis.

(Continued on Page Two)

Agnes Scott Commencement

Baccalaureate Sermon Will be Delivered by Dr. H. H. Sweets

The 40th Commencement exercises of Agnes Scott, at Decatur, Ga., will be held May 24-28. The Board of Trustees will meet on May 24, and the principal topic for consideration will be the Campaign for \$1,500,000 which is in progress for the College.

On May 25 the College brings back its Alumnae for a luncheon, and the Glee Club gives a recital in the evening.

The Baccalaureate Sermon will be preached in the College auditorium on May 26 by Rev. Henry H. Sweet, D.D., Executive Secretary of Christian Education and Ministerial Relief, Louisville, Ky.

Monday, May 27 is Class Reunion Day when various generations of former students return to hold fellowship. In the evening, Blackfrairs, the dramatic club, presents a play, and the annual "book burning" takes place.

The commencement exercises proper come on Tuesday morning, and the address to the Senior Class will be given by Mr. Charles S. McCain, President of National Park Bank, New York City.

There are 97 members of the Senior Class.

Commencement At A. T. S.

Dr. Hardie's Sermon, Dr. Richardson's Address, and Pageant, Main Features of Closing Exercises

The Commencement exercises of the General Assembly's Training School, Richmond, Virginia, began on Saturday evening, May 4, with an impressive pageant given by the Senior Class, entitled "Take Flame, O Torch of Truth." This annual pageant has come to be one of the most interesting and most largely attended exercises connected with the A. T. S. Commencement.

On Sunday evening, Dr. James F. Hardie, of Charlotte, N. C., preached the Commencement sermon, which was an exposition of the first part of the second chapter of First Thessalonians, and was exceedingly appropriate.

On Monday evening the graduating address was made by Dr. Donald W. Richardson. It was a unique and suggestive address on "Eyes." Workers in the Kingdom need eyes to see the world and the people about them and to see opportunities for service. The diplomas were delivered to the thirty-seven graduates by Dr. Walter L. Lingle, President of the Training School. He made the very interesting statement that all the members of the graduating class but two had accepted work, and that these two had been offered positions but had not yet accepted.

The annual Alumni luncheon was held on Tuesday and was more largely attended than on any previous year. It is estimated that a thousand students have attended the Assembly's Training School. They are now living and working in thirty different states of the homeland and in ten foreign countries.

The meeting of the Board was held on Tuesday afternoon. The President's report to the Board contained a number of interesting items. Among them was the fact that Dr. M. R. Turnbull has been back in his classroom all year, teaching with his old-time enthusiasm and power. Another was that Dr. E. B. Paisley entered upon his work as full-time professor of Religious Education last December and that he has already made a large place for himself in the hearts of the students and of the faculty. With his coming the curriculum was re-organized under the three general heads of English Bible, Religious Education, and Missions. The President's report also called attention to some of the handsome things (Continued on Page Two)

Mrs. Morrow Donates To Birthday Gift

Mrs. W. C. Winsborough, Secretary of the Woman's Auxiliary wires the Standard the following interesting and challenging news:

The wife of our Ambassador to Mexico, Mrs. Dwight W. Morrow, has been especially interested in our mission schools in Mexico, and has made a gift to our birthday fund of 500 pesos to be added to the sum the Auxiliaries will send to Mexico soon for the buildings for the Girls' Schools at Chilpancingo and Zitacuaro. Dr. Wm. A. Ross, our missionary to Mexico, writes as follows: "We thank the women for the splendid work they are doing for the birthday gift for Mexico and we are sure it will be a large one. We are hoping it will be the largest yet given." This gift is certainly a challenge to the women of the Church to match Mrs. Morrow's generosity and fulfill the hopes of our faithful missionaries.

Y. P. Conference of Fayetteville Presbytery

The Young People's Conference of Fayetteville Presbytery is to be held at Flora Macdonald College, Red Springs, N. C.

Red Springs offers a central location, railway facilities and a net work of North Carolina highways, hence access is assured.

Flora Macdonald College offers comfortable rooms, beds, water, lights assembly rooms, a spacious dining hall and excellent kitchen.

Facilities for recreation and sport are excellent: a large campus, tennis courts, swimming pool, bowling alley, gymnasium and ball field.

The date is June 20-27.

Who may attend? All boys and girls from 12-24 inclusive, from the Presbyterian Churches of Fayetteville Presbytery.

Mark those dates on your calendar and make your plans now to attend.

For information address Rev. F. C. Symonds, First Presbyterian Church, Fayetteville, N. C.

MISSISSIPPI Y. P. CONFERENCES

The Department of Religious Education of the Synod of Mississippi will conduct two conferences at Belhaven College, Jackson, Miss. The Fifth Annual Intermediate Conference for Boys will be at Belzoni as a camp at Four Mile Lake, seven miles from town.

The camp will be well guided and supervised by the leaders of the ministry and workers in the Churches. Full schedules of Bible study, Church work, personal problems, inspiring addresses, as well as complete arrangements for recreation.

The date for the Boys' Camp will be June 4-11, and boys 11 to 15 are invited. The leaders are R. L. Landis, Revs. G. T. Gillespie and W. A. Hall, assisted by Capt. J. W. Kennedy, Revs. J. V. Cobb, J. C. Stewart, and J. R. Tackett, Messrs. Knox McEachern and G. W. Bufkin.

The folder makes the following announcement about the Boys' Conference:

We have long desired to have boys of this group meet by a lake side where water and boats are plentiful, and fishing and swimming good.

Through kindness of Mr. J. M. Powell and of the men of Belzoni, we have this privilege this year.

They are kindly lending us a club house, boats and cots on "Four Mile Lake," seven miles from Belzoni.

We believe you will have a splendid time and will be benefitted spiritually, intellectually and physically. We have secured a splendid group of leaders for this conference or encampment. Price for encampment just the same as for other conferences.

The girls' section of the conference will take place at Belhaven College, June 7-14, ages 11-15. The special leaders for the girls will be Misses Lella McDaniel, Elizabeth Landis, Miss Irene Hudson, worker with girls for the Louisville Committee of Christian Education, Miss Lucile Dubose, of the Nashville Foreign Mission Committee, Misses Christine McPheeters, Annie Louise Hall, Carol Landis and Jennie F. Armistead of Jackson, Miss. The program will follow the usual branches of study and inspirational addresses. Pageants, screen pictures, story hours, and other interesting events will also be presented.

The Young People's section of the conference will be held June 14-21.

The following leaders and their subjects are announced:

The Psalms—Rev. R. S. Woodson, Starkville.

Hebrews—Rev. J. V. Currie, Fayette.

John—Rev. I. D. Holt, Corinth.

Principles of Presbyterianism—Rev. J. B. Green, D.D.

Leaders Daily Vacation Bible Schools (advanced girls)—Mrs. J. V. Currie.

Training in Devotion (a study of Prayer and Worship)—Rev. J. V. Cobb.

Church Ordinance—Coming to the Communion—Rev. J. P. Marion, D.D., Greenwood.

History of Presbyterian Church—Rev. W. H. McIntosh, D.D., Hattiesburg.

Methods for Leaders in Local Church—Mr. Jameson C. Jones, Corinth, Miss.

Hand-work applied to Daily Vacation Bible Schools (same as b section, second period)—Mrs. J. V. Currie.

Conference Period—R. L. Landis.

Recreational Activities—Rev. J. V. Cobb, Rev. J. R. Tackett, Prof. Knox McEachern, Miss Elise McCallum.

Vespers—Rev. R. S. Woodson, Starkville.

Popular Addresses—Rev. R. W. Hardy, Okolona.

For room at either of the Conferences at Belhaven make your application early to Miss Jennie F. Armistead, Belhaven College, by use of the application blanks which are sent in advance to all churches. If you fail to secure one, write Miss Carol M. Landis, Sec., Box 48, Jackson, Miss.

Note the fact that no one is authorized to enroll a delegate without endorsement of pastor, superintendent of Sunday School, or president of Woman's Auxiliary. Do not ask that we vary from this regulation.

Room, board, light, water, use of boats on lake, swimming pool—\$10.00. Less than full time, \$2.50 per day, provided room for part time is found possible. Single meals, 50 cents; for your visitors, meals 50 cents.

A small expense is necessary for books, note books, etc., Laundry will be handled for you at prevailing prices in the city.

Board is payable on opening date, or date of entry. Please do not send any fee before you come.

Conference Committee—Rev. G. T. Gillespie, D.D., Rev. W. A. Hall, R. L. Landis, Conference Director.

GEORGIA PLANS Y. P. CONFERENCE

The Tenth Annual Young People's Conferences will be held by Agnes Scott College at Decatur, Ga., under the auspices of Synod's Committee and the Auxiliary, June 11-19. The Synodical Young People's League will meet in connection with the conference. The following invitation is extended to the societies of Georgia churches:

Come to Agnes Scott and help us enjoy the finest conference Georgia has ever known. For nine years we have been learning how to have this tenth and best conference of our League.

The best event of the morning is the meeting of the Young People's League. Tom Johnston will be presiding and young people from all parts of Georgia will take part. Come and see what other young people are doing and hear of plans for the future.

In the afternoon Mr. McArthur will have charge of swimming, tennis, baseball, track meet, in fact, every sort of interesting and enjoyable recreation. Come and have a good time.

In the evening—vespers by the young people under the direction of Dr. Frank Morgan—and the inspiration service when Doctor Morgan will speak. Come and be drawn closer to God, receive a new vision of Him and His plan for your life.

Come and hear Bible taught by Doctor and Miss Rivers; Missions by Doctor Blakely, Doctor McCain, Mrs. Askew Fulton and Mrs. Cockerham; Personal Evangelism, Mr. Woodson; Young People's Work, Doctor MacFerrin; Presbyterianism, Doctor Robinson; Sunday School Work, Miss Vinson, and Stewardship, Miss Mary Amend.

CONTINUATIONS FROM PAGE ONE

THE SIXTY-NINTH GENERAL ASSEMBLY IN SESSION AT MONTREAT

of Fields occupied by both Presbyterian Church U. S. and Presbyterian Church U. S. A.

This is the second visit of the Assembly to Montreat, the first being in 1923. Every convenience has been arranged for the help of the Assembly in its work and for its entertainment. The great hotel, Assembly Inn, will be social headquarters for the commissioners. Besides the usual accommodations, there will be telegraph operators to send and receive messages, and the facilities for delivering the proceedings of the Assembly to the daily press will be adequate to inform a waiting public. The Associated Press will have a staff at hand to give world-wide communication of important events and decisions, and several papers will have special correspondents.

The General Assembly will meet at Montreat for the first time since the resort became a definite possession of the whole church, with trustees appointed by the Assembly for the control of the property and all the policies of the community and the conferences held there each summer, as well as the schools,

camp and other activities which run through the year.

Many commissioners will doubtless be surprised to learn that Montreat is an incorporated town, and has an all-the-year population of some 2000. The village has its public school, its church, stores, post office, and several other public service utilities, as light plants, waterworks, sewage system, public garages, and so on.

The local church at Montreat is noted for its liberality. It is well guided by one of our best ministers, Rev. Willis S. Wilson, D.D., who not only ably instructs his people, but leads them in forward movements. The woman's work of this Church is signally faithful and efficient. The Church has a deep love for the whole place, with a ready hand to help in the enterprise which means so much to the denomination.

It might well be said that the social fabric of Montreat is one of the finest texture, and furnishes an auxiliary to the moral and religious aims of the Montreat idea, altogether satisfactory and irrefragable. If Montreat ever becomes what its friends hope, the heart of the Southern Church, its present citizenry will be no obstacle to this fond desire.

FACULTY CHOSEN FOR JUNIOR COLLEGE

the best men as to educational fitness, good moral character, attitude toward the Bible, men who are positive Christians. Every man selected is experienced in his field—all are men of experience as teachers. The names of the faculty members are as follows:

R. G. Matheson, Jr., A.B. Davidson, M.A. University of South Carolina, dean and head department of English. He is a son of Rev. R. G. Matheson of Fayetteville Presbytery.

Charles R. Hunter, A.B. Davidson, M.A. University of North Carolina, head of department of History. Mr. Hunter is a nephew of Rev. C. M. Richards, D.D., teacher of Bible at Davidson.

Edwin L. Key, B.S. N. C. State College, M.A. Peabody College, head of department of Mathematics.

Dozier R. Drinkard, B.S. and M.A. Columbia University, New York, Department of Science.

H. Wilson Young, A.B., M.A. Colorado University, Department of Languages, Louisiana.

R. A. McLeod, A.B. Davidson College, B.D. Union Theological Seminary, Acting President and Head Bible Department.

Mrs. Ola McWhite was elected matron of the college.

President McLeod will move to Maxton in a short time. He will occupy the president's home and take active charge in opening the college.

The college will open in September and it appears there will be a large number enrolled. President McLeod says that "judging from the large number of inquiries, together with registrations already entered it appears that the college will open with a large and satisfactory enrollment."

J. P. Wiggins of the executive committee says that all requirements for an accredited junior college are being complied with and the institution most positively will be an accredited junior college. This college will cover the last two years of high school, 10th and 11th grades, and the first two years of college work.

FUNDAMENTALIST CONVENTION CHANGED

Not less than 20 or 30 other speakers will deliver individual addresses. The inimitable Robert Harkness will be at the piano, and Prof. Theo. Bergman at the organ, and either Homer Roddeheaver or Harry Clarke or both in charge of the big choirs.

Minneapolis is but ten miles from St. Paul, where the Presbyterian General Assembly is being held. Those attending one of these conventions may want to attend the other. There are special rates to The Presbyterian General Assembly, good beyond the close of the W. C. F. A. Convention. Owing to the shortness of time, we advise these rates be used by those who expect to look in on the General Assembly.

For information concerning rooms, write Rev. Robt. Moyer, 20 Sou. 11th Street.

Contributions to the Convention, send to S. E. Robb, 20 Sou. 11th Street.

For information regarding the program write Dr. W. B. Riley, 20 Sou. 11th St., Minneapolis, Minn.

DEVOTION

"FEAR NOT, I HAVE THE KEYS OF DEATH"

Egbert W. Smith

Of all the truths that star
And cheer our hearts with
light,

With wealth of comfort
Oh, tell me if the mate is kno
To these best words, the Sa
"Fear not, the keys of death"

For us He entered death's do
To end o'er us his gloomy rei

At price of suffering sore,
With Him death grappled all
For back He came, death's
And, torn from his dread gri
The keys of death He bore

What joy to know life's oute
At no command of Chance or

Swings wide to you and me
Impassable it still must stand,
Securely locked, until His ha
In love puts in the key

To Him our tearful eyes we
As for loved voices hushed w
"Too soon," we cry, "their
breath."

With instant sympathy divine
He answers us, "Dear child of
Not so; I have the keys c

And when we face that final
That valley dim, two worlds

With shuddering, fainting
'Twill flood the vale with he
ray

Our trembling hands in His
While sweet and clear we hea
"Fear not, I have the keys
Nashville, Tenn.

TRIUMPHANT DEATH

"Some of you remember he
old elder Gao. He has been
mainstays of the church in T
pu for years, and was the ho
gelist. His health has been
for years, so I was glad to h
still here. They told us thou
was sick in bed and woul
never be up again. So after
Sunday, Mrs. Talbot and I ca
their court to see if we migh
him. The pastor of the chu
son, and he asked us in. Th
was very weak, but very ple
us. When we went in we gav
salutation, 'Is it peace with
answered promptly, 'Aye, wh
peace is there to a believer
Then he went on to say tha
he had a desire to depart a
Christ, 'which,' he said, 'is
better, But,' he hastened to
mean to say I want to tell
I want to die. That is as He
follow his will.' When he be
his voice was very faint, but
to gather strength as he spe
fearful the heathen are even
death and of how perfectly
at peace he was. We stayed
minutes, for he was not stro
to talk longer, but when I h
day that he had died in the r
so glad we had seen him and
joyous testimony."

Miss Jes

Tsing Kiangpu, China.

COMMENCEMENT AT

that were said about the Train
by a member of the State Bo
cation in Virginia and by I
Thompson in the survey whic
for the Assembly's Executive
of Christian Education.

The several members of
will be busy during the summ
mer conferences and in preac
Jean J. Dupuy of the Departm
lish Bible was granted a year
absence which she will spen
sister and friends in Korea.
doubt be used in that far-aw
teaching the Bible in her deep
way. Satisfactory arrangem
made for teaching her clas
Training School until she retu

BYTERIAN STANDARD

FOUNDED 1858

Organ of the Synod of N. C. for 70 Years

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Box 800

Charlotte, N. C.

EDITORIAL**VALUABLE PREMIUM**

Church papers the need of subscribers is a common complaint, and many are the instances offered to get the goods.

One thing is one thing and sometimes it is that is offered.

Custom has gradually grown among the editors of certain papers to hold back in the payment of their dues, knowing by experience that the paper in time, in order to get money, is forced to offer a premium. Papers of ministers and Bibles, or some attractive

in the border of Mexico they have a habit of expecting with each purchase a candy or a cake. This no doubt is the premium-giving in order to stimulate

proud of our Protestant faith, yet sometimes as we mention, we find a Protestantism an inconvenience when compared with our Romanish contemporaries.

Which strange to say, is a Romish premium-giving in order to stimulate subscribers. Like its Protestant contemporary it is seeking new readers by means of a premium.

Let us Prottestant contemporaries it does not offer such commonplace premiums as calendars, but it strikes out on a new way of promises by offering for every subscriber a "Pardon Crucifix."

According to a circular accompanying this premium promises 300 indulgences for each day on which he wears it on his person.

He will repeat the Lord's Prayer while kneeling at the cross, he will be granted an indulgence for seven years.

Instead of such promises we confess that our premiums seem small and unimportant.

One might be tempted to try this crucifix, but the Protestant conscience which stands against the use of our using a "Pardon Crucifix."

One is confident that our subscribers would not accept this "Pardon Crucifix," especially if they are behind in their payments.

One would like to give a clean moral bill of health for every subscriber, almost as long as they have been

One could then read the paper without any stain on the conscience which must make life miserable when they picture the privations of the life of the poor, when bills haunt him day and

One would like to see the difference between our premium and that of the "Truth." This, with all other reasons, is why we shall not try the premium.

Our Church paper, needy as it may be, is not to obtain goods under false pretenses.

FOUNDATIONS BE DESTROYED?

A question, put by the Psalmist, is coupled with another "What Can the righteous do?" In the present time, it is a question that is pertinent to the people of God—the men

and workmen who are seeking to build up the Church of God "upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." In the Sermon on the Mount our Lord taught how important it is for a building to have sure foundations.

The house built upon the sand fell in time of wind and storm, while the house built upon a rock stood the stress of storm, because its foundation was strong.

The Church of God has Jesus Christ for its foundation, and it has therefore stood all these years, despite the attacks upon it.

In these recent years the attacks have come from those within as well as from those without, and it is this fact that gives serious concern to those of us who love the Church.

We believe that Jesus Christ is the corner-stone of the Church, because the Bible teaches us that such is the fact.

We read it in the types, and sacrifices of the worship, as well as in the prophets, so that if you throw doubt upon the records of the past you throw doubt upon the credentials of our Lord.

When His birth is questioned, and views held that He was the Son of man, but not the Son of God, you undermine the Church of God, which is built upon this blessed fact, and my Saviour, no longer being divine, because a mere man, and we are without hope.

Then the system of Christianity, being without foundation, must fall into ruins, and with the fall of Christianity, civilization must also fall.

As the psalmist says, "What can the righteous do?"

One shudders as he tries to picture the effect upon this world when Christianity disappears.

Looking back over the centuries of the past, we see the world sunk in savage ignorance.

The only power that has lifted men from what they were then into what they are now, is the religion of Jesus Christ—yet men are ready to undermine that religion and take from us all hope.

Our theology may be antiquated, and we may be far behind modern progress. We still cling to the old truths taught us in our childhood and impressed upon by example and precept in our older years.

These truths have given peace to thousands who have passed into glory.

Our Church was founded upon them, and we do not propose to give them up at the demand of any half-baked Scientists.

The Church of God is safe and the gates of hell cannot prevail against her.

Suppose all the claims of modern philosophy are true, in what way would the world be benefited?

Is there anything in the modern creed that will light up the valley of the shadow of death, through which all must go?

Years ago, as a young man we worked in the slums of Baltimore. We sat by the bedside of a soiled woman of the underworld, wasted by tuberculosis, a mere shadow of what she had once been. The question with her was not the discoveries of Science, or the theories of the higher critics.

She was not seeking an example, but one who could stand in her place, and wash her guilty soul.

When we read of that place where pain would cease and sickness be cured, she hung upon every word, and each day she called for the same passage of the Word of God.

The soul, when sin-sick, calls for the great Physician who must be the Son of God and also the Son of man, with the power of one and the tender sympathy of the other who was touched with the feeling of our infirmities.

This hope is the foundation of our life and the secret of our hope hereafter.

Let those who would lead the Church into strange beliefs calmly measure what the effect will be.

As the Latins would say, "Cui bono?"

BEWARE OF SWEEPING GENERALIZATIONS

All students of logic will tell you that nothing is more common than to argue the whole from one of its parts, or in other words because a certain statement is true of some, it must be true of all.

This is a danger to be guarded against in judging the doctrinal character of any Church.

Because there are certain Presbyteries in the Northern Church that admit men out of sympathy with our views in doctrine, we must not conclude that the whole Church is honey-combed with error.

We admit that when such admissions become too numerous they do furnish grounds for suspicion.

Now and then we read of some action that arouses our fears that error is growing.

Some time ago 97 young Presbyterian ministers sent a petition to the Commission of Fifteen who direct the work of the Northern Church, asking that there be given to the Church a looser subscription to the Constitution of the Presbyterian Church, U. S. A.

An analysis of these petitioners shows that only three of the ninety-seven were Princeton men, and that one of them had spent only a part of his time at that Seminary.

Upon its face it would seem from this report that the Seminaries of the Northern Church are turning out ministers who are not fully in accord with the Westminster Standards.

When reading in the light of this analysis of the petition it would seem that old Princeton is not among those who are bowing the knee to the Baal of Modernism.

What is true of Princeton is no doubt true of the rank and file of the ministry.

There are hundreds of ministers who still hold to the old truths and who have no desire to lower the terms of subscription to the Constitution of the Church.

On the other hand, we very much fear that our own ministry would, upon examination, show here and there a broader construction of our Standards than we would think permissible.

THE RESIGNATION OF MRS. WINSBOROUGH

Those of us who know what her work has been are cast down over the resignation of this devoted worker in our Church.

Seventeen years ago, comparatively unknown, she realized the latent power in the consecrated women of our Church, and she therefore proposed to utilize it.

Like all new work it had its unknown problems, but she solved them in a manner that impressed the Church and made us all thankful that she had come into the Kingdom for such a time as this.

As we look back and glance over the growing contributions, reaching into every quarter, and accumulating to a point that fills us with wonder. We are lost in admiration.

Whether we agree with her plans or not, we are forced to confess that in her the Church has a worker of whom any Church would be proud.

We extend to her our sincere sympathy in her illness, and pray that she soon may be restored to health.

What she has done in seventeen years would undermine the strongest constitution.

If there be any comfort in the thought, she may well assure herself that as a worker she has been one among a thousand.

Her work will ever stand as a monument "more enduring than brass", and through coming years the women of our Church will point with pride to what she has done.



THE PRESBYTERIAN MIND

Moderator's Sermon, The General Assembly,
Montreat, N. C., May 16, 1929

Harris Elliott Kirk, D.D., LL.D.

"We Have the Mind of Christ"—I Cor. 2:16

This bold declaration was made by the Apostle whom Presbyterians delight to honor. The believing mind is the sole judge of spiritual truth. It will not accept worldly opinion as a final register of religious reality. If we believe that our institutions are in accord with the spirit of our Divine Master, we must be loyal to them in spite of the enmity of the world.

With such a conception as a background, I invite you to consider with me the Presbyterian mind. We are going to inquire into the nature and validity of our type of religion. It is a timely theme, since denominational religion is everywhere spoken against. It is hazardous to claim that a denominational type can ever be in harmony with the mind of Christ. It is not to be done lightly or unadvisedly. Organized religion is extremely unpopular at the present time, especially in its denominational form. If we are to resist popular trends we must have reasons which not only sustain our confidence, but also enable us in some measure at least to justify our position before mankind.

At first hostility to the type seems justified. It can be said that so long as the type persists, the church will fail to present a united front to its enemies. Such divisions are certainly out of harmony with modern trends toward unification. Others will suggest that what unites us is far more important than what divides us. Besides, if we could unite all the churches we could reduce the cost of administration, and present a solid front to the present generation that would go far to persuade it that the Church is a spiritual reality. Why then should not immediate steps be taken to rid ourselves of these traditional encumbrances, and unite the Church in one great communion? Such a point of view is worthy of serious consideration. It is often inspired by the desire to more fully express the mind of Christ. When one reflects, however, the problem is not so simple as it seems.

Church Unity a Part of a Greater Problem

It is easy to contemplate the Divine ideal from afar; it is proper to desire it as a culmination of all our efforts, but we must face the formidable fact that the ideal can be realized only within the limits of our mortal existence. The problem of Church unity is part of the greater problem of the perfection of human nature, and that of necessity is a very slow process.

"We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us," said the great Apostle to the Gentiles. This means that the divine aspect of the movement is displayed on the background of human limitation. Man's imperfections only admit a partial realization of the Divine ideal. This principal is manifest in the history of the Church in the form of denominational religion. To illustrate this conception I should like to use two contrasts: one between the near and the far, the other between the nest and the arena.

Few men in any age can discern the perfect round; most of us must be content with the broken arcs. The mass of people find their way to the whole only through loyalty to the part. Nehemiah understood this in rebuilding the walls of Jerusalem, when instead of presenting the ideal aspect of the enterprise, he gave every man something to do over against his own house. This is the contrast between the near and the far, the influence of the lower upon the higher loyalties of life. The family is the school in which man develops social loyalty, the state the school for the cultivation of love of country.

You cannot develop social loyalty through indifference to family obligation, nor can national patriotism be developed through contempt for the state. The reason is that the lower loyalty defines duty for us, but does not confine it. The whole is greater than the part, but loyalty to the part—to those interests which first touch us where we live—is the only way to reach the whole. God is greater than man, yet we are plainly told that unless we can love man whom we have seen, we cannot love God whom we have not seen. Loyalty to what is immediately in front of us, leads to loyalty to what at first appears remote; to fill the bounded is to become aware of obligations to the unbounded, in which it lives. From this principle denominational loyalty develops.

It is quite impossible to understand the conception of a universal church, until one has fulfilled his obligation to the community in which he first becomes aware of duty to God. The evils usually associated with the type, are not inherent in the organism, but come from its abuse. To limit patriotism to the state is sectionalism; to confine interest to a denomination is sectarianism; but only in so far as we are faithful to the part nearest our interests, can we pass beyond its limits to comprehend the conception of the church universal.

Another influence comes from the contrast between two impulses: one to go forth to meet the world, the other to retreat from the world. One is the passion for the arena; the wish to develop character amid the pressures of life; the other the passion for the nest; a retreat into something that will shelter the mind and safeguard the spirit from the rude assaults of the world. One desires to live dangerously, the other to live safely. One is the progressive impulses, incited by the ambition to advance; the other the conservative impulse inspired by a loss of nerve; and both have had a powerful influence on religious life from the beginning of the Christian era.

The Types of the Church in Early Times

In apostolic times there was a Jewish-Christian and a Gentile-Christian church: one clinging close to Palestine and ancient Hebrew tradition; the other under the leadership of Paul going boldly out to meet the world. The

Palestinian type loved the nest, the Pauline type sought the arena. It was a great moment in history when the Apostles turned their backs on the attractions of the sheltered life, and went forth to preach the gospel to the Gentile world. They had a story to tell which they believed would change the fate of mankind, and accompany their purpose because they were fully in sympathy with the will of their Divine Master. They were men of the message—preachers and teachers—afire with prophetic fervor, and derived their authority from the great commission. They deliberately sought to live dangerously; accepted hardships as a matter of course, and carried the movement to the heart of the civilized world, because they convinced their generation that they were heralds of a message of transforming power.

But after the Apostolic age a change came over the church. Amid cooling enthusiasms, increasing worldly opposition, and divided counsels, the people began to turn to the idea of a shelter. This impulse to retire from the world gave rise to asceticism and monasticism, and was due to a distinct loss of nerve. The movement was a withdrawal from intimate contacts with life, towards the protection of an ecclesiastical institution. Priestly ministries and ritual performances were more appealing to this temperament, than prophetic leadership and living thought. The men of the message—exponents of the of the evangelical spirit—were superseded for the most part by men of the institution. The great words, "Go ye into all the world," were changed to "Come ye into the church." A tired, tempted, disenchanted people found shelter within its hospitable walls. This is what a modern writer calls "second religiousness," the impulse to decline the struggle with life in favor of a form of protection afforded by a theological symbol, or an ecclesiastical institution. This impulse beyond doubt arises from a failure of nerve. It draws man back towards safety, rather than impelling him on to live dangerously. The struggle between the prophetic and priestly spirit finally led to the triumph of the latter, which reached its climax in the great ecclesiastical establishment of the middle ages.

No one can read the New Testament without realizing that this later development was not contemplated by Christ or the Apostles. There was a movement long before there was a literature or an institution. That which created the church was the living word preached by the bold missionaries whose steadfast spirit carried the gospel to the centre of Roman civilization. The loss of nerve which development the ecclesiastical institutions of the middle ages was a definite departure from the norm, and the reformation was an intelligent rejection of this type in favor of that found in the New Testament.

The Reformation Creates a New Cleavage

The ruling principle of the reformation opposed itself to the priestly type of church. It saw the world as an arena in which faith and life should develop in intimate contact with the experience of mankind. It was sublimely prophetic, a reaffirmation of the evangelical position, and it is to this type of religion the Presbyterian Church belongs. For Calvin's conception was broader than Luther's; for while Luther limited his protest to Jewish admixtures in the old church, and made justification by faith his ruling theological principle, Calvin struck directly at the pagan admixtures, and made Divine sovereignty his ruling principle. The strength of this tremendous conception is written in the history of the modern world.

It is proper, however, to observe that certain differences appear in the Protestant bodies which trace their origin to the reformation. Some followed the ecclesiastical tradition, emphasizing the idea of the Church, ritual, priestly ministries, and gradations of clergy. The chief fear of this branch is schism in the visible body of Christ. Others followed the evangelical tradition, relying on preaching and teaching. Rejecting the priestly character of the ministry, this branch was less concerned with divisions in the visible body of Christ than with false teaching. Certain minor differences appeared within the evangelical body; some stressing teaching in association with peculiar notions of the sacraments; while others associated the message with distinctive methods of evangelisation. The Presbyterian family concentrated interest on the broad historical meaning of the evangelical tradition, and being, as Calvin advised, much given to prophesying, developed a thoughtful, practical way of looking at religion.

The Genius of Presbyterianism is Individualism

Presbyterianism is the religion of the examined life. Those branches of the evangelical family that stress teaching in relation to sacraments or methods tend towards religious collectivism; while the trend of Presbyterianism is towards individualism. As a rule, Presbyterians are fairly well convinced that they know where they stand; that is why they are not usually influenced by mass movements or popular uprising. You will often find them in a crowd, but they are never there because it is a crowd. They have an extreme distaste for personally conducted parties; they are rather too fond, I fear, of going on pilgrimage alone. We must recognize very clearly that our besetting danger is self-contained individualism. If our Lord felt it necessary to say to the collectivist, "a city set upon a hill cannot be hid," He also reminded the individualist, "neither do men light a candle and put it under a bushel."

This tendency, however, is checked by our form of government. Presbyterianism is government by Presbyterians. In adopting this type we are in the true line of Apostolic succession. We believe in the parity of the ministry, and in the equality of ministers and laymen in the conduct of the church's business. Such an intimate association has always been an effectual check upon the eccentricities of either class. Our organized life functions through courts of various grades until we come to the General Assembly. This is not only the supreme court of the Church, but it is the symbol of an ideal spiritual unity. We are neither a collection of individualists, nor a loose federation of congregations, but an Assembly of the Lord's people. It is within the communion of this Assembly that we develop the greater

loyalties which unite us to the Church universal; type of government safeguards individual rights, giving the greatest liberty for personal development, uniting its constituent members to the whole Christ. I do solemnly believe that loyalty to our type can never develop a spirit of sect for a sense of the existence of a universal whole in the vitality of the part. The more there enter into the ideal significance of an Assembly of the Lord's people, the more conscious will we be of belonging to a universal communion of the Many of the most enlightened movements of our time that are seeking closer relations among nations are using varieties of the Presbyterian government to express this greater conception.

It is of the utmost importance, in a time of so much confusion about organized religion, there is such violent hostility manifested in denominational type, that we should appreciate the aspect of our form of government in order that the Assembly of the Lord's people should become the which we learn the larger loyalties to universe Christ, of which the Assembly is the symbol. Such considerations develop convictions—needed than now—that the Church is something from a section or a nation; that it derives its life not from changing human opinion, but from the intelligence of the Divine Spirit. Loyalty to our own conception so far from shutting us up in a scheme of things, should lead us into the richness of a universal family of a common Father each when looking out upon denominational so far from being frightened by the prospect, with the Psalmist: "I am a companion of all fear thee, of them that keep thy precepts." I believe that we have the courage to follow the general type of religion. By temperament and training we belong to the order of the prophets rather than of the priests. Our spirit is directed towards the open world and away from the nest. It thrives not in ecclesiastical shelters, but in the open road of dangerous conditions. It is better to be overbold than overcautious; grow best by living dangerously, by taking frank acceptance of this principle will enable us to have a just estimate of certain conceptions, at present cising the minds of thoughtful people.

The Strong Desire for Unity

There is abroad a very strong desire for closer relations among the churches, with which thinking people should sympathize. The Christ is broader than man's mind; we should be ready to follow it, no matter where. But sympathy with this most commendable cannot take the place of thoughtful examination of ways and means.

It is strongly held in some quarters the normal way to realize the unity of the Christ is through a single type organization of the Church, it is affirmed, present to the united body under one type of government directed by one order of ministry, it cannot be the mind of Christ. I do not sympathize with this view, simply because there is no evidence in the New Testament to show that Christ contented himself with this kind of a Church. If the conception were so important, it is passing strange that so little was written of it by those who first were eyewitnesses of the things we believed among us. The Apostolic Church was conscious of spiritual oneness that a single organization does not seem to have suggested as essential for its realization. If my early Church history is true, the notion that a single type organization was the only way to express unity was a development of post-Apostolic times. It was the product of a loss of nerve. The outward unity is usually associated with the priestly type, and its ideal is an ecclesiastical institution. It is quite impossible for Presbyterians to sympathize with this view, because we believe in the fact. Besides it is out of step with our genius. For weal or woe, we believe in the prophetic rather than the priestly type of church, and we must work out our own salvation within the limits of our traditions. We would perish in a sectarian environment; we would grow to ecclesiastical shelter. We have made our own church cannot return to the nest; we must develop in the arena of the open world; and there will be a clash of opinions and the pressure of evil, earthly mission.

Errors of Priestly Type of Organization

The priestly idea of unity has at least two errors: being religious; the same cannot be said, but a more recent conception, which desires unity in the interest of expediency, under the leadership of an ecclesiastical bureaucracy. It is necessary to repeat the arguments offered in support of this view, for they are quite familiar. My objection to the notion is that it has two fatal defects: it is using religion for a non-religious purpose; of the most dangerous tendencies for the Church. The desire to unite the Church in order to coerce the state, or for shaping programs, or social policies, however worthy they be in themselves, is surely a strange one for all who believe that the Kingdom of God is at hand. It is a dubious plea indeed to religion on the ground that it is good business or that it gives a sanction to law and order. In the second place, this conception changes the nature of Christianity from a religion of invitation to a religion of demands. The Church of Christ is not to be such mission. Its business exemplified, in the ministry of its Divine Master, is to do things and not do things to them. Its commission is to invite, not to coerce. Its ministers are not religious philosophers, or directors of reform, but ambassadors of the Lord Jesus Christ.

YOUNG PEOPLE'S DEPT.

Rev. W. A. Gamble, Pinetops, N. C.

EDITOR'S LOOKOUT

Institute at Fort Smith, Ark.

What is said to be the greatest meeting in the history of the Western District of the Arkansas Christian Endeavor Union was held Wednesday, April 24, in the First Presbyterian Church (U.S.), Fort Smith. W. Roy Breg, Southern Secretary for the International Society of Christian Endeavor, was the principal leader. After a luncheon with a group of City Union leaders, he spoke to 150 high school seniors in Fort Smith. Then he addressed the student body in the Van Buren High School.

At four o'clock a Junior Rally was held in the Church auditorium of First Presbyterian Church. Miss Mamie Gene Cole, former All-South Junior Field Secretary and now Director of Religious Education in First Presbyterian Church, Fort Smith, presided at this service. At 5:00 o'clock Mr. Breg conducted a conference for Intermediates.

At 6:15 Rev. R. B. Cotton, pastor of the Sulphur Springs Presbyterian Church, led a pre-prayer service for Society and district officers. At 6:30 about 100 Endeavorers from all over the district met in the social hall of the Church for a banquet. Kendall Casey of First Christian Church, Fort Smith, was toast master, and John Holt of the Christian Church led the pep singing which added much to the jollification.

At 7:30 six simultaneous conferences on various phases of the work were held, and at 8:00 the evening session convened in the church auditorium. Miss Hazel Garrett, district president, presided. Dr. Wallace R. Bacon, pastor of the First Christian Church, led the music. Then Mr. Breg conducted an open forum on Christian Endeavor methods.

After this Lawrence Hobson, president of the Intermediate Society of First Presbyterian Church, led the devotional. After a special musical number from the Van Buren Presbyterian Church, Breg gave his address.

After the offering, the officers for the new year were installed and the convention closed with the beloved "Mizpah Circle." Fully 150 young people, their leaders and friends, stood in that circle. Anyone who looked into their eager, yet serious, faces realized that they were resolved to go back to their tasks better, finer, for having spent that evening under the banner of the movement that has for its motto, "For Christ and the Church."

Every pastor of a Christian Endeavor Church in Fort Smith and Van Buren, Rev. Elbert Hefner of the Presbyterian U. S. A., Fort Smith, Rev. W. B. Miller, of the U. S. A. Church of Van Buren, Dr. W. R. Bacon of the Christian Church, Fort Smith, Rev. R. B. Cotton, of Sulphur Springs Presbyterian Church, Fort Smith, and Frank Anderson of the entertaining Church, as well as Rev. H. L. Bevel, of the Charleston Presbyterian U. S., were present. Their co-operation was the secret of the success.

The new officers of the district are:
Miss Hazel Garrett, Fort Smith, President.
Lawrence Hobson, Fort Smith, Vice-President.
Johnnie Belle Umbarger, Fort Smith, Secretary.
Ruth Bevil, Charleston, Treasurer.

YOUNG PEOPLE'S TOPIC

C. G. A.

Sunday, May 26—New Light Bearers.—Deut. 34:9, 1:1-9, Matt. 5:13-16.

Moses, My Servant, Is Dead

"Moses, my servant, is dead. Now, therefore, arise." "The King is dead—Long live the King!" "The old year is gone—Happy New Year!" High school days, perhaps, are finished—college days are ahead. Yesterday is gone; always there is today. We do not allow ourselves to linger on the thought of yesterday's failures. There is a good chance of making today a success. Nothing daunts Youth when Youth has had a whole night's rest and a good breakfast.

The year's at the spring
And day's at the morn;
Morning's at seven;
The hill-side's dew-pearled;
The lark's on the wing;
The snail's on the thorn:
God's in his heaven—
All's right with the world!

home. What interpretation then shall best guide him on his way? Upon what will such a spirit nourish itself? Will it not be the conception of God which shall afford man a reasonable experience of religious reality in the deepest emotions of the soul? I am convinced that the type of teaching best designed to restore the thoughtful man's confidence in the living God, is to be found in the fundamental principles of the reformed faith; and since Presbyterianism is the most thorough expression of these principles, I feel we should do all we can to preserve our type of faith in these perplexing times.

I do not claim that this is suited to the majority of men. It is and probably shall ever remain the faith of a minority; but it has happened once, and will happen again, that from this minority have come the pathfinders of all the rest. The destiny of men is in the hands of their leaders; and the reformed faith has ever been the faith of directing intelligencies, whether in the councils of the nations, or in the gatherings of the Church.

Now, Therefore, Arise

Work without preparation? We could not, even if we would. "Practice makes perfect" the old adage goes. Perhaps we may not all be able to go to college, but that does not mean that we can not be educated. Each and every one of us has a niche to fill. Every day should help us to better perform the duties entrusted to us. "Not failure, but low aim, is crime."

Now, therefore, arise—"the elevator to success is not running, you will have to use the stairs." Our church has supplied numerous colleges for boys and girls, and there are also ways to obtain financial aid during college days. Those of limited means have the same chance in the class room that the wealthier ones have. A Christian education is one of the most democratizing forces in our world. It helps to wipe out racial differences and social prejudices. It will keep us from getting sluggish and self-satisfied. Of course, a college education is not a fool-proof receipt for success, but it will help mightily in teaching us to find ourselves.

Cross Over This Jordan

Beyond the Alps, lies Italy. Beyond the Jordan, the Promised Land. Barriers are tests. If the barrier discourages us so much that we do not try to overcome it, we are not worthy of the joy that comes to those who conquer barriers. We have to class ourselves as quitters. We put ourselves in the class with the one-talent man to whom his Lord said, "Thou wicked and slothful servant." No one can make quitters of us. We do that for ourselves. "There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way to escape, that ye may be able to endure it."

Be Strong and of Good Courage

"Be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest." At the beginning of the journey, at the end of the journey, and all along the way. "I am Alpha and Omega—the first and the last, the beginning and the ending; and I am also everything between. When the world began I was there, and when it ends I shall be present, and everywhere between you will find me, for I am the Eternal Contemporary, the companion and helper of all good men in every age and clime. I am at births and deaths, but I am with men all their days as well. I am Alpha, always beginning, but what I begin I also finish, for I am Omega, too." (Excerpt from an article by R. H. Brown, in Methodist Recorder.)

New Light Bearers

"Moses, my servant, is dead. Now therefore, arise, cross over this Jordan." Man is immortal until his work is done—those who have gone before have shown us the way. "Let no man despise thy youth; but be thou an example to them that believe, in the word, in manner of life, in love, in faith, in purity."

JUNIOR C. E. TOPIC HELPS

Miss Hattie Mae Covington

Daily Verses

- May 20—School in the home, Deut. 6:3-9.
- May 21—Paul's school, Acts 19:8-10.
- May 22—The Bible taught, Acts 8:30-35.
- May 23—Open-air school, Acts 16:14-15.
- May 24—Telling about Jesus, John 4:29.
- May 25—Sowing the Word, Matt. 13:1-9.

May 26—Topic: A "Stay-at-Home Journey" to a Mission School—Ps. 119:1-8.

Piano Prelude.

Call to Worship:

The earth shall be filled with the glory of the Lord as the waters cover the sea.

The kingdom of the world shall become the kingdom of our Lord and of His Christ.

Response:

- Eternal are Thy mercies, Lord;
- Eternal truth attends Thy word;
- Thy praise shall sound from shore to shore
- Till suns shall rise and set no more.

(Tune: "Old Hundred.")

Scripture Lesson, Ps. 119:1-8.

Prayer.

Hymn: "Light Up The World for Jesus."

Offertory Service.

Let us not be weary in well doing, for in due season we shall reap if we faint not.

Offertory Music.

Response.

- Bless Thou the gifts our hands have brought,
- Bless Thou the work our hearts have planned;
- Ours is the faith, the will, the thought;
- The rest, O God, is in Thy hand.

Special music: "Loyal Juniors" (Junior Carols).

The Leader's Talk.

Talks by the Juniors.

Playlet: "As Others See Us." by Anita B. Ferris, from "Missionary Program Material."

Hymn: "We've a Story to Tell to the Nation."

Poem: "What would you do?"

Superintendent's message.

Hymn: "Bring Then In."


Benediction.

A Mission School in Kentucky—The Stuart Robinson School

Dr. E. O. Guerrant began the Stuart Robinson School at Blackey, Kentucky, and it is now the largest Home Mission School in the Southern Presbytery Church. Last year it had over four hundred students; these include the kindergarteners up through the high school. The campus has sixteen acres; all of this is not level, but rather rolling. All of the buildings are brick except the Superintendent's cottage and the dining room and kitchen.

The school is in the midst of a coal-mining section and most of the children come from the mining camp. The Bible is taught in every grade; many verses, often entire chapters, are memorized. There are senior, junior and intermediate christian endeavor societies in the Stuart Robinson School.

(Continued on page 9)



Rev. Ernest Trice Thompson, D.D.

Lesson for May, 26

GOD'S LAW IN THE HEART

Jer. 31:1-40; John 1:17; Heb. 8:7-13. Print Jer. 31:29-34; Jn. 1:17

We recall that Jeremiah began to prophesy in Judah during the reign of Josiah, and that he continued his ministry during the reigns of Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah, the last forty years of Judah's national existence. In the early part of the reign of Jehoiakim, a weak and ineffective king, Jeremiah took his stand in the temple and warned the people that the temple itself was no guarantee that the nation would withstand the assaults of Babylon—this being the great world power that was beginning to extend its sway over the whole of the Eastern world. He told them on the other hand that the national corruption made the doom of the nation inevitable. The time would come when the temple would be destroyed, and the people of Judah would follow their brethren in Israel into captivity. Jeremiah's predictions were fulfilled. A portion of the nation was carried into captivity during the reign of Jehoiakim, a second portion during the reign of Jehoiachin, then during the reign of Zedekiah there occurred the last terrible siege. Jerusalem was captured, the walls of the city were razed, the temple was destroyed, the people, all but a pitiful remnant, were carried away into a foreign land. To most of the Jews it seemed not only that their national existence was finally and forever ended, but that the Kingdom of God was also at an end, for they identified the Kingdom with the Nation just as we identify it with the Church. Just as the destruction of the Church would lead many of us to despair of the working out of God's purpose in the world, so the destruction of the nation affected the Jews of Jeremiah's day. Under these circumstances Jeremiah wrote the great prophecy that is recorded for us in Jer. 30-31. The two chapters are a unit, and in spite of the fact that our lesson is confined to Jer. 31, we will have to study them together.

Read Jer. 30:1-11. What is the main thought of this passage? Read Jer. 30:12-17. What is the main thought of this passage? Is it an advance on the previous passage? Read 30:18-24. What is the main thought here? Does it add anything to the two passages above? Read 31:1-26. What is the central thought here? What does it add to the passages above? Read 31:27-40. What do you understand by vs. 28-29? What are the characteristics of the New Covenant described in vs. 31-34? What does God mean when He says, I will put my law in their inward parts? What is the purpose of the two pictures in vs. 35-40. Read Lk. 22:20 (for "testament" read "covenant" as it is translated in the R. V.). Is there any connection between the words of Jesus and the words of Jeremiah. Read Hebrews 8:7-13. What point does the writer of this book make about the New Covenant?

In these two chapters as a whole Jeremiah undismayed by Judah's present adversities writes of the Future Glory of God's People. There are five elements in the picture that we will have to look at briefly, before we are prepared to understand fully the really important passage that is before us.

I. The Return of Judah to the Promised Land 30:1-11

The key verse of this section is vs. 3. In spite of the black disaster that has come upon the nation Jeremiah is convinced that God's purpose will still be carried out, that His promises will still be fulfilled. Perhaps he thinks of those two initial visions: the vision of the boiling caldron, presaging disaster coming from the North; the vision of the almond twig, emphasizing the fact that God is awake, even when it seems that His activity has ceased. So he brings God's word to the people: "Lo, the days come, saith Jehovah, that I will turn again the captivity of my people Israel and Judah, saith Jehovah; and I will cause them to return to the land that I gave to their fathers, and they shall possess it." Jeremiah does not mean, however, that Judah's path will be a rosy one. He tells them that difficult days are ahead. In vs. 5 God quotes the terror stricken words of His people as further disasters seem to be coming upon them. But He brings them a message of encouragement: "Fear thou not, O Jacob my servant, saith Jehovah; neither be dismayed." The nations that oppress them shall be destroyed; but Judah, though she suffer for her sins, will survive. We know that that promise has been fulfilled, but only a man of great faith could have believed it in Jeremiah's day. Do we have the same trust in God, when things are dark?

II. The Restoration of Her Moral and Spiritual Health—30:12-17

The key verse here is vs. 17. Judah had fallen because of her sins. She had brought her punishment upon herself. After all it would not be enough simply to bring the people back to the land which they loved. They needed to be healed, to be restored to full moral and spiritual health. Jeremiah realizes that that, too, is a part of God's plan for His people. He emphasizes the fact that it is God who will heal. Outside of Him there is no hope. As the margin of the RV translates it: "There is none to plead thy cause; for thy wound thou hast no medicines nor plaster. All thy lovers (the pagan deities whom they had courted, the human allies on whom they had depended) have forgotten thee; they seek thee not." But here as so often man's extremity is God's opportunity. It is just because Judah has no other hope that God comes to her aid: "I will restore health (literally 'new flesh') unto thee, and I will heal thee of thy wounds, saith Jehovah." Perhaps Jesus had these words in mind when he said: "They that are whole had no need of a physician, but they that are sick: I came not to call the righteous, but sinners." Mk. 2:17. Can God give us moral and spiritual health until we look to Him for help?

III. Re-establishment of Her National Life. 30:18-24

The key verses are 18-19. Jeremiah tells the people that God will not only enable them to return to their homes, and restore their moral and spiritual health, but that He will also re-establish their national life: "The city shall be builded upon its own hill, and the palace or mansion shall be inhabited after its own manner. And out of them shall proceed thanksgiving and the voice of them that make merry." Jeremiah is sometimes spoken of as "the weeping prophet." We saw in our first lesson on Jeremiah that this is a misnomer. No man ever met more bitter disappointments than Jeremiah, but it did not embitter him. Nor did he have a gloomy view of life. His God was a God that rejoiced in the merry-making of His people. He looked forward to the time when God would re-establish the city and when there would go up to heaven thanksgiving and the voice of them that make merry. Cf. also in this connection 31:4 and 13. But in Jeremiah's city of the future the pleasures of the people would not come between them and God. "Ye shall be my people, and I will be your God." Does this prophecy of Jeremiah also set before us one of the ideals of religion? Should Christianity encourage merry-making? Can Christians remain satisfied when portions of our population are starved for lack of legitimate pleasures? Has Christianity done its duty when it takes its stand again pleasures that in the end bring sorrow and disillusionment? Is Christianity a gloomy religion? Some people think so. Have they any justification?

IV. Reunion of the Twelve Tribes—31:1-26

The key verse here is 31:1, read with great emphasis on the "all." "At that time, saith Jehovah, will I be the God of all the families of Isreal, and they shall be my people." We remember of course that there were twelve sons of Jacob, and twelve tribes of Isreal that settled in the Promised Land. The kingdom was united under Kings Saul, David and Solomon. But seeds of division had existed from the first, jealousy between Ephraim the leading tribe of the North, and Judah the dominant tribe of the South. Dissatisfaction had grown apace during the reign of Solomon, and under the reign of his son, Rehoboam, the empire split into two smaller kingdoms, Isreal (sometimes called Ephraim) and Judah. The two nations had existed side by side for several hundred years, sometimes at peace, but most often at war with one another. Finally Isreal was carried captive in 722 B. C. Jeremiah is writing 150 years later, just after Judah had met a similar fate. Jeremiah feels that at last under the grace of God the old breach will be healed, and the people of God united. God will be the God of all the families of Isreal, and they shall be His (united) people. The first 22 verses of this chapter celebrate the return of Isreal (the northern nation) and their union with their estranged brethren. Jeremiah goes into raptures at the very thought, and his pen dances with his words. So long a time had passed that it might seem as though God had forgotten this section of His people. But it is not so, said Jeremiah: "Jehovah appeared of old unto me, saying, Yea I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee. . . . Hear the word of Jehovah, O ye nations, and declare it in the isles afar off; and say, He that scattered Isreal will gather him and keep him as a shepherd doth his flock." And in verse 20 we have a beautiful picture of God longing after his wandering people as a Father would long after his prodigal son. We think sometimes of God casting His people off in anger, but Jeremiah tells us (and Hosea agrees) that it is the people who have first wandered away from God, and that it breaks His heart to see them go, and that He is always ready to receive them is only they will turn unto Him. But there must be some response on man's part, so Jeremiah exhorts Isreal: "Set thee up way-marks, make thee guide posts; set thy heart toward the highway, even the way by which thou wentest; turn again, O virgin of Isreal, turn again. . . ." In verse 23 Jeremiah turns to Judah. Judah and Isreal will dwell together in the land. "Upon this I awakened," writes Jeremiah, "and beheld; and my sleep was sweet unto me." Jeremiah dreams of the reunion of the people of God; it was a beautiful dream, as he himself confesses. It was realized in part, but only in part, because after all it was only a very small portion of Isreal that was united again to the Southern Kingdom. But we wonder here again if there is not set before us God's ideal for His people. We remember Jesus' prayer "that they may all be one—that the world may believe that thou didst send me." Jn. 17:21. We recall the exhortation of Paul. Give "diligence to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." Eph. 4:3-6. Can we be satisfied any less than Jeremiah, or Paul, or our Master Himself until all the people of God are in some sense really one?

V. Renewal of Her Covenant Relations—31:27-40

1. This means first material prosperity, verses 27-28. The people who serve God shall prosper. This does not mean that the prosperity of the individual shall depend upon the piety of the individual. That is not in accordance with God's word or with experience. Nevertheless the people who serve God, other things being equal will advance materially.

2. It means individual responsibility. "This passage attacks a doctrine which based as it was on the primitive idea of the solidarity of the tribe or nation, was widely prevalent. If any member of the body corporate sinned his relatives were involved in his guilt and if his offense were against the tribe law or custom they were liable to punishment; if the offense were against another tribe or one of its members the whole body might be involved in a blood feud." As a matter of fact God in the Old Testament dealt largely with the nation; when individuals in the nation sinned, it was the nation that suffered. Doubtless there were some in Jeremiah's day who felt that they were suffering unjustly for the sins of their fathers,

their fathers had eaten sour grapes, as the and the children's teeth were set on edge. No it is the law of life that children suffer for their fathers, and it will always be so; b announces that under the new covenant r God will make with his people religion will of individual relations with God—and so fa concerned each individual will bear his ow responsibility and none other.

3. This leads Jeremiah to speak of the Ne 31-34. A Covenant is an agreement or a c between man and man, or between God and New Covenant of which Jeremiah speaks with the Old Covenant which God had made at Sinai. The offer of that Covenant is rec 19:5-6. After God brought the children of Egypt he had said to them through Mose obey my voice and keep my covenant the mine own possession from among all peo the earth is mine; and ye shall be unto me priests and a holy nation." The people ha terms which God had offered, and it was t which lay at the basis of God's dealings with People throughout the Old Testament peri "Old Testament" means nothing more n "Old Covenant." But the Old Covenant ha fundamental requirements were recorded Commandments which He had delivered t before the Covenant was sealed (Ex. 20:1 Israel's inveterate disobedience had relea from His obligation. The old Sinaitic coven saw now annulled by the dissolution of Isr existence. But God gave Jeremiah to see days to come He would enter into a new c His people, a new kind of covenant, a c would provide against the failure that had predecessor and have permanent validity. Covenant would have three important char:

1. The Law written upon men's hearts. U Covenant the law had been written upon ta there had been a multitude of precepts w always demand the allegiance of the indivi Under the New Covenant the law would code, rather than an external one; it wou on the people's hearts. As Doctor Wells s in the heart has back of it to enforce it on emotions, convictions and will. A law th external imposed on one from without, divine or human, or only by custom, me partial." Jeremiah predicts that under the N men will do God's will naturally and s because it is their own will; it will become part of their personality, the law of their Doctor Peake says: "The inner life emoti tectual alike will be in full harmony w will." "To a baby or a young child the l negatives, a series of 'don'ts' which he do stand, and which he obeys from compulsion sary for the child's good, but as soon as wise parent will write the law in the child a matter of fact every real parent does try child with a set of principles which shall own principles, and which shall guide the chi specific problems through life. Jeremiah s is God's ideal for His children, an ideal realized under the New Covenant.

2. A Universal Knowledge of God. God time, "I will be their God and they shall b That had been the relationship which the had been designed to establish, but God's been thwarted by Isreal's disobedience. U Covenant it would be realized: "And they more every man his neighbor and every m saying, Know Jehovah, for they shall all k the least of them unto the greatest of them it is the personal first hand knowledge of C miah emphasizes. A great many people k by hearsay, they only know what other pe them; they have no independent knowledg no personal communion with God, no insight into His character or purpose or will. that under the New Covenant the time w every man will have a personal first hand God. Knowledge of God to Jeremiah se especially a knowledge of God's character, a ing of His will. Cf. 22:15-16; 9:24.

3. The Forgiveness of Sins. This to Jerem mental. "I will put my law upon their . . . they shall all know me . . . for their iniquity, and their sin will I remem Sin has been the great thing that has separ man. There can be no real covenant rela God and man, unless there is forgiveness somehow sin as a barrier is overcome. T nant said Jeremiah will be based on the sins.

We cannot read these words of Jeremiah in memory to that upper chamber where bread with his disciples and said: This c covenant in my blood. Lk. 22:20. Undoubted to the words of Jeremiah. In him, as the Hebrews expressly points out (8:713), the is established as Jeremiah had foretold.

Jeremiah describes the goal of the N How far has that goal been realized?

Do Christians find in God the forgiveness Do you? Read I John 1:9.

Do Christians have a personal knowledg insight into His purpose and will? Do gaining or losing in general religious ed can we advance the process? Just what when we teach men to know God? Is it about God? Or is it as Jeremia seemed knowledge of God's character that expr one's own personal conduct?

Do we know of any Christians of whom that the law is written in their heart, w situation instinctively in accordance with ciples? Is it true of us? How can we

How can parents, teachers train their instinctively as Christians? If this is the how should the Church (the minister in teacher in the church school, the adult the Y. P. s organization, the women's or men's organizations, etc.) seek to realize this is the ideal should we seek to make legislation? Should we remain satisfied with would the church attempt to lay down def every moral problem? Does this mean that is free to follow his own conscience? that his conscience is always right?

THOMPSON'S SUNDAY SCHOOL ARTICLE

An Appreciation

You will please find my check for six ment of subscription as per your state- also herewith enclosed. I regret hav- long in making payment, and I thank indulgence. I appreciate the value of highly, and especially Dr. E. T. Thomp- of the Sunday School lessons. At the the present calendar year I debated in ether or not to buy Peloubet's Notes y School Lessons, but I finally decided d Dr. Thompson's treatment of the les- et's Notes. So instead of getting Pel- I am taking the Standard. However, the Standard is good, cover to cover, kles" in the last page. They are a fine who have blue Mondays."

Rev. W. M. S., D.D.

REVIEW OF A BATCH OF NEW BOOKS

David H. Scanlon

nd Social Problems—Lingle. Timely.
—Lunn. Fair.
of a Parson—Sheppard, Scintillating.
nd Prayers in a World of Science —
ent.
an and German University—Thwing,
—Newton, Velvet.
ound of the Bible—Booth, Liberal.
World with a Dictaphone—Lunn, Poor.
s of Jesus—Butterick, Suggestive.
in Sodom—Kyle, Mild.
earch of God—Mather, Challenging.
We Get Our Bible—Robinson, Illumi-

Round Table—Jones, Readable.
stles—Moffatt, Unique.
a Matter Most—Brown, Best.
C.

Men-of-the-Church

an Church in the United States

PURCELL, D.D., Executive Secretary
HENRY GRADY BUILDING
ATLANTA, GEORGIA

L. FAIRLY, D.D., Wilmington, N. C.,
Charge of Men-of-the-Church Department

CHURCH NIGHT PLAN WHICH WORKS

John L. Fairley

ing plan for a Church-Night Program at by St. Andrew's Presbyterian Church, C., and is still in use in that church. The plan was outlined at a conference of rimen of Men's Work and the Field of the Department of Men's Work liked ell that they asked unanimously that d in the Men-of-the-Church column in ppers.

The Church

ew is a church of over five hundred resi- be. It is located on the extreme edge eration, making it somewhat difficult for of its various organizations to get to- etings. It also has many of the char- of the down-town church. The church has eazations: The Elders, Deacons, Church of-the-Church, Women's Auxiliary and op's League. Each of these organiza- te exception of the Elders and Deacons, ties of meetings. The Council, or Ex- mtee Meeting; the Group, Circle, Class tal Meeting; and the General Meeting mbers. The General Meeting is educa- pirational. The Group Meeting plans ection of the program for the month, and cil Meeting plans the program for the elders and Deacons, of course, perform ties.

The Problem

we three phases to the problem which rch, three things which we feel face re) First, there was the problem of too etis. Every night in the week and al- y ternoon there was a gathering at the leaders of the church were willing to tie to its work, but they felt, and rightly ys not right to be required to give so ny plan could be worked out whereby w could be done with less demand. on problem was the problem of attend- ery worker, not every very good work-

er, is gifted with so much of the sacrificial spirit, consequently many of the meetings would be very poorly attended.

The third problem was the problem of the Mid-Week Prayer Service. The attendance at this service was far short of what it should have been. The old type of service with songs, prayers and a sermonette failed to make its appeal to a large number of the church membership. It was felt that a new direction must be given to this mid-week meeting.

The Plan

With this purpose in mind the leaders of the church worked out together the following Church-Night Plan. The leaders were representatives from each organization and adult class in the church.

The plan is built around the mid-week prayer service. Each Wednesday evening is divided into three periods—6:30-7:45, 7:45-8:15, 8:15-9:00. The first period is a combined supper period and business session. The business may be taken up even before the meal has been finished, and this gives a longer period of time. The second period is always the prayer service, except on the fourth Wednesday evening. The third period begins after prayer meeting and adjourns at will. The groups meet as follows

- First Wednesday:
- 6:30-7:45—Senior-Young People Class Meetings.
- 7:45-7:15—Prayer Service.
- 8:15-9:00—Adult Class Meetings.
- Second Wednesday:
- 6:30-7:45—Council Meeting of Men-of-the-Church.
- Council Meeting of Church School.
- 7:45-8:15—Prayer Service.
- 8:15-9:00—Meetings of Elders and Deacons.
- Third Wednesday:
- 6:30-7:45—Workers' Conference.
- 7:45-8:15—Prayer Service.
- 8:15-9:00—Departmental Conferences.
- Fourth Wednesday:
- 6:30-8:30 — Men-of-the-Church Meeting. Group meetings held immediately after the General Meetings.
- 7:45-8:30—Woman's Bible Class.
- No mid-week Prayer Service.

You will note the absence of the Council Meeting of the Senior-Young People's League and the General Meeting of the League. The League only meets on Sunday evening at the regular young people's hour, and the Council meets on the first Sunday evening just before the League Meeting.

In the original plan the Woman's Auxiliary had a place, but it felt that since the women of the church could attend meetings more easily in the afternoon, that it would be better for them to continue under the old plan rather than fall in line with the new.

Carrying Out the Plan

The plan requires a supper meeting. Without this it would be impossible to carry out this type of plan. This will raise more questions and objections than perhaps any other part of it. The main questions are, Who serves the suppers? and, How much do they cost? The answers to these questions would, of course, vary in different churches.

In St. Andrew's the suppers are served by the following groups: On the first Wednesday night a committee interested in young people voluntarily accepted the responsibility for that supper. For the Council Meeting the Secretary of Social activity of the Woman's Auxiliary has charge. On the third Wednesday evening the different departments of the Church School prepare the supper for the Workers' Conference. And for the Men-of-the-Church supper, two adult women's classes alternate. In this way no one group is over-worked. It would be possible, of course, for the various circles of the Auxiliary to take these suppers in rotation.

The cost of the suppers vary with the size of the group to be served, and with the seasons of the year. Twenty cents per plate is the maximum cost limit. Some times they run one or two cents per plate over, and sometimes under. A very good supper was served the Men-of-the-Church recently at the small cost of fifteen cents per plate. This supper included—Beef hash with drop dumplings, hominy with gravy, hot rolls and butter, strawberries and tea-cakes, and coffee. The cost of Church-night suppers is placed in the budget and is borne by the whole church.

The attendance at the meetings is the responsibility of the leaders of the organizations. The President or Secretary is supposed to get in touch with each member of the group which is to meet and urge him to be presented at the meeting. I might add that this program is discontinued for three months during the summer. The groups still meet, of course, but not according to the Church-night Plan. Any system grows monotonous if continued too long without change.

The Success of the Plan

The only way to measure the success of the plan is by judging as to whether it meets the problems for which it was originated. We feel in St. Andrew's that it met the problems better than any other plan which we have ever tried. The membership of the church feel that Wednesday night is Church Night, and usually save that night for the church. There have been many suggestions made for improving the plan, but no one who is directly interested in any of the organizations has suggested giving it up.

The attendance at the various meetings has been unusually good. The attendance at the Council Meetings is rarely under 90 per cent, and sometimes there is 100 per cent. The attendance at the Workers' Conference runs over 90 per cent at nearly every meeting. About 35 per cent of the men attend the Men-of-the-Church meeting. This seems low, but is a rather high average if we compare the attendance in the various churches of the Assembly. The attendance of the Young People will run from 60 to 75 per cent. We feel that this is better than we could secure by any other method.

The plan has also increased the attendance at the Mid-week Prayer Service. It is true that not all who come to the church come in time for Prayer Meeting, or stay through for Prayer Meeting, but a large percentage of those who come, stay. This has given us a splendid group for the mid-week Prayer Service, averaging perhaps 50 per cent more than attended before we began the plan.

The best testimony to the success of the plan is the fact that the Church continues it year after year. Appropriations have just been made for the coming year, and we look forward to another successful year with its help.

HOW AMENDMENTS TO REPORTS OF STANDING COMMITTEES ARE MADE IN THE GENERAL ASSEMBLY

This statement is printed to show how amendments are made in the transaction of business in the General Assembly.

A motion to amend a report is made by some commissioner. If after debating the amendment it is adopted, the mover is requested to place a written copy of his amendment in the hands of the Chairman. If it is placed in the hands of the Stated Clerk he places it in the hands of the Chairman of the Committee.

Standing Rule No. 9 reads: "The Chairman of each Committee shall also, after Assembly shall have acted on the report presented by him, incorporate therein at the proper place each amendment made by the Assembly to the report." The responsibility for incorporating amendments in a report is upon the Chairman of the Committee and not upon the Stated Clerk.

The Stated Clerk always requests that the copy of the report used by the Chairman shall be made to incorporate all amendments and that it be signed by the Chairman. This report is the copy used in printing the Minutes. The Stated Clerk has no authority to change the meaning." See Standing Rule No. 12 (4). He has no authority to put in amendments that are omitted by the Chairman.

The Stated Clerk gives very close attention to this matter but there are so many other matters to attend to that he cannot check up on all amendments made to reports, especially as amendments go into the hands of the Chairmen. He must depend upon the Chairman of the Committee for these changes in his report.

This is published to show why a certain amendment to a report in the 1928 Minutes was not printed. As Stated Clerk I have no copy of this amendment which was placed in the hands of the Chairman by me and I had no authority to put it in the report even if I had a copy of it.

J. D. Leslie, Stated Clerk.

DR. SWEETS AND HIS ANNUITY PLAN AGAIN

Rev. R. W. Jopling

Dr. Sweets in the Presbyterian Standard of May 1st, for about the nth time declares that I grievously misinterpret his annuity plan. Why does he not take up his annuity plan paragraph by paragraph and prove that I have misinterpreted it? All I ask is that you get a copy of his plan as originally sent out and read my criticisms with his plan before you. Then if you think I have misinterpreted it, I have nothing more to say. At any rate some of the ablest and most prominent men in our church have written me agreeing with me absolutely and commending me for my stand. I have said before and I say now that the provision of the plan, paragraph 1, which makes the size of the previous salary and the length of the previous service the determining factors in fixing a man's annuity without regard to his need, is un-Scriptural and wrong; that the provision in paragraph 8 of the plan which reduces the annuity a man shall receive if his strength fails before he serves for 35 years without regard to his need, is un-Scriptural and wrong; that the provision of the plan in paragraph 20, which cuts a man off from the benefits of the plan if the church of which he is pastor defaults in its payments to the plan without regard to his need, is unscriptural and wrong.

Now a word about those strong statements of mine: Remember not one of them is personal, all are not against him but against his annuity plan, that they were in private letters, and that the strongest of them were written in later letters in the effort to shock him out of his smug complacency that his plan was a counsel of perfection, after milder measures had failed. I hoped he would revise his plan so that no one would ever know that I had criticised it. Probably the strongest expression I used is this: "Such a course (i. e. the adoption of his plan by the church) is monstrous and in my judgment the church that will do this thing has apostatized from Jesus Christ." What is apostasy? The Standard Dictionary says it is, "A total departure from one's faith or religion. . . . desertion of faith or principles in general." What do the Scriptures give us as the ground and measure of the aid we should render to the distressed? Their need and that alone. Has not the annuity plan deliberately and totally turned away from the need as the basis of aid to our aged and infirm ministers and substituted in its place the length of the previous service and the size of the previous salary? It has. That seemed to me then and seems to me now apostasy from Jesus Christ, and in so far as the scope of this plan is concerned total apostasy. I stand by my guns.

Dr. Sweets will not charge me with wilful misrep- (Continue on page 14)

CHURCH NEWS

EVANGELISTIC APPOINTMENTS—MECKLENBURG PRESBYTERY

On the nomination of the Committee on Evangelism, Mecklenburg Presbytery has made the following assignments for meetings during the year:

Peachland, Rev. J. W. Stork; Polkton, Rev. J. M. Walker; Pageland, Rev. W. H. Johnston; Beulah, Rev. W. T. Smith; Salem, Rev. A. A. Walker; Bethlehem, Dr. C. W. Sommerville; Unionville, Rev. R. L. Patrick; Midland, Rev. A. S. Anderson; Marks Creek, Rev. A. F. Doty; Marston, Rev. J. W. Stork; McLean Memorial, Rev. W. T. Smith; Rourks Chapel, Rev. W. T. Smith; Six Mile Creek, Rev. A. A. Walker; Star, Rev. A. A. Walker; Turner, Rev. E. A. Dillard; Lee Park, Dr. I. E. Wallace; Banks, Rev. E. B. Lyerly; Oakboro, Rev. W. T. Smith; Locust, Rev. R. J. McIlwaine; Stanfield, Rev. W. T. Smith; Robertdel, Rev. C. E. White; Cameronian, Dr. W. B. McIlwaine; Brainard, Rev. A. A. Walker; Midway, Rev. J. B. Reily; Williams Memorial, Rev. A. A. Walker.

By action of Presbytery the initiative for all these meetings rests with the churches where the meetings are to be held. These busy pastors who have indicated their willingness to hold meetings under the direction of the committee will wait until the churches write them regarding the meetings; and it is desirable that the churches communicate with these men at early an date, as they might conclude that you do not want them, and make other arrangements. Write to them now.

A. A. Walker,
Chairman Committee on Evangelism.

DR. J. H. LUMPKIN IN FATAL ACCIDENT

We have received the following notice from Rev. T. B. Roddy, of Memphis, Tenn.:

I am writing to report the death of Rev. J. H. Lumpkin, D.D., Memphis, Tenn., and will mention some of the things about him that have come from the press and that I know personally.

Dr. Lumpkin, who was a great lover of horses recently secured a fine colt. On May 2nd he started out for a ride and near his home the horse became frightened, and before Dr. Lumpkin could jump to safety the terror-stricken animal reared and fell backward crushing his rider beneath him. He was taken to the hospital but it was discovered that the injuries were fatal. His hip and pelvic bones were broken and there were other internal injuries which caused his death on May 6th.

Dr. Lumpkin was born near Rome, Ga., May 3, 1859, on his father's plantation. He received his college education at Davidson, graduating with a B.A. Degree in 1883. He then studied two years at Columbia Theological Seminary and one year at Princeton. He was licensed as a minister in 1887.

The first church which he served as pastor was Richburg, S. C. He then went to Senatobia, Miss. He came to the Third Presbyterian Church, Memphis, now Chelsea Avenue, in 1891 and has been a member of the Memphis Presbytery ever since. He served as Secretary of Christian Education in the Presbytery until 1915. He was stated clerk and treasurer of the Presbytery for 30 years and stated clerk of the Synod of Tennessee.

He married Miss Amelia Finnie in 1895 and spent that year doing graduate work in Scotland. Mrs. Lumpkin died a few years ago.

Dr. Lumpkin was first a devout follower of Jesus Christ, and then he was a faithful member of the Presbyterian Church. He held most joyfully to the Calvinistic system of theology and was a great parliamentarian. Our hearts are grieved at his going, but heaven is all the richer with this humble, loving believer and servant who has been called higher "to the general assembly and Church of the first born."

THE REV. ARTHUR GRAY JONES, D.D., L.L.D.

The Rev. Dr. Arthur Gray Jones, since 1921 Professor of Systematic and Pastoral Theology in the Austin Presbyterian Theological Seminary, died on Wednesday morning, May 1, 1929, at 4:30 o'clock, in San Antonio, Texas, after a long illness from heart trouble. The funeral services were held on the following day, under the auspices of the Seminary, whose entire faculty and student body attended, going over to San Antonio, eighty-five miles distant, in autos. The service was held in the First Presbyterian Church, of which he had been pastor, presided over by Rev. Dr. C. T. Caldwell, of Waco, the President of the Seminary Board, who delivered a most tender and impressive address, following one equally able and tender by Dr. Thos. W. Currie, President of the Seminary, and other parts of the service were rendered by Rev. Drs. B. P. Hill, pastor of the church, George Summey, Dr. Jones successor in the seminary, and Brooks I. Dickey. The Seminary professors and Austin pastors, and a number of well known ministers and church leaders of San Antonio, Dallas, and elsewhere, were the honorary pall-bearers, while in the great congregation paying tribute to Dr. Jones were scores of ministers from many parts of Texas, besides the student body of the seminary.

Dr. Jones had for many years been one of the most eminent and outstanding of Texas ministers, one of its foremost preachers and leaders. He was born in Memphis, Tenn., December 10, 1868, graduated at Arkansas College in 1888, at Union Seminary, Richmond, Va., in 1890, was ordained in 1890, by the Pres-

bytery of Arkansas and installed as pastor of the Batesville Church, serving at the same time as a professor in Arkansas College, his Alma Mater. In 1895 he became a pastor of the great First Church of San Antonio, now the largest in our connection, there he continued, in a wonderfully able and constructive work, for 26 years. He then undertook the work in the Austin Seminary, on whose Board of Trustees and in the presidency of that Board he had served from the beginning of its history. His professorship was the crown of his useful life. Something over a year ago his health failed, but his great heart kept him close to the institution of his love, and while he resigned his active work last year, he was made Professor Emeritus of Theology, and was continued as active Professor of Pastoral Theology in the hope that he might be able, as he ardently longed to do, to give something of a special service to the students. He served the church as one of its its Committee on Revision of Church Law, was a delegate to the World's Alliance of Presbyterian and Reformed Church in 1916, and was five times a commissioner to the General Assembly. He received the degree of Doctor of Divinity from both Daniel Baker and Austin College, in 1903, and the degree of Doctor of Laws from Austin College in 1925 and from Arkansas College in 1922.

Dr. Jones was first married to Irma Jeanette Long, a daughter of the late Dr. Isaac J. Long, of Arkansas College. A son, Arthur, died in early manhood. He was later married to Anne McDugald Hicks, of San Antonio. She and an only sister, Mrs. M. H. Long, of Little Rock, survive him.

MRS. GEORGE F. ROBERTSON VERY ILL

Mrs. George F. Robertson, wife of Rev. George F. Robertson, of Mt. Holly, N. C., is very ill at the Presbyterian Hospital, Charlotte, N. C. All friends of Mrs. Robertson and her distinguished husband will regret to learn of her illness and will pray and hope for her speedy recovery.

Dr. Robertson is at leisure to supply for brethren who need help in times of temporary absence from their pulpits. Call or write him at Mt. Holly, N. C.

NORTH CAROLINA

Salisbury, First—Dr. James I. Vance, of Nashville, Tenn., opened his meeting in our Church May 13th, speaking each night during the week at 8 o'clock. Morning services were at 10 o'clock beginning Tuesday morning, May 14th. Dr. Vance will speak twice on Sunday, the 19th, at 11 and 8.

Mt. Gilead—Owing to the loss of old records both of the local church and Orange Presbytery by which it was organized, the date of organization could not be found when the new church was built two years ago, hence the delay in laying the cornerstone.

An old manual of Fayetteville Presbytery has been found giving date 1795, which the session has accepted as authentic, and arranged for the formal placing of the cornerstone Sunday, June 9 at 11 a. m., with appropriate exercises.

Rev. W. H. Frazer, D.D., moderator of Mecklenburg Presbytery will preach the sermon and Rev. Lacy L. Little, D.D., moderator of the Synod of North Carolina and former pastor will lay the stone.

Steele Creek—The Teacher Training School was held this year from May 5-10. The first session was held Sunday afternoon at 3:30; the other services through the week were held each evening at 8 o'clock. Mr. Claude T. Carr, Religious Director for the Synod of North Carolina was with us again teaching this year the unit, "The Pupil," by Dr. Luther A. Weigle. A special effort was made to see which department of the school would have the largest representation. It was a fine school.

SOUTH CAROLINA

Mayesville—Some weeks since the men of the churches of Concord and Salem (B. R.) met and decided to organize. J. M. Plowden is president; E. W. Dabbs, Jr., secretary; E. V. Harris, treasurer.

Last week the council met and decided to put on a public meeting at Concord Church May 10, at 8 p. m.

E. W. Dabbs is chairman of the Foreign Mission Department and has selected J. M. Plowden, Hugh Witherspoon, and McBride Dabbs to tell of the life and work of Missionary Morrison in the Congo.

Under the new pastorate of Rev. G. W. Irby these two churches have taken on new life. The Woman's Auxiliary of Salem has recently kalsomined and renovated the church, and the congregation is putting in a lighting plant.

APPALACHIA

Farner, Tenn.—The Lynn Bachman Memorial School began its commencement exercises on Sunday, April 14, with the baccalaureate sermon preached by the Rev. N. W. Kuykendall, pastor of the Mars Hill Presbyterian Church at Athens, Tenn. These commencement exercises will culminate with the class exercises on Friday evening, April 19. The Rev. S. M. Glasgow, D.D., pastor of the First Presbyterian Church of Knoxville, Tenn., will deliver the class address. This year's graduating class is composed of six members, two of whom are boys.

The Presbytery of Knoxville will convene at Farner Church at 11:00 a. m., Tuesday, April 30. The opening sermon will be preached by the retiring moderator in the local church. The remaining sessions will be held in the new chapel of the Bachman Memorial School and Home. This chapel is a gift to the Presbytery of Knoxville in memory of Mrs. Mary

Bouton by her children and grandchildren, Tuesday, May 1, at 11 a. m. the dedicatory this chapel will be conducted by Presby

Members of the Presbytery will be during their stay at Farner in the dormitory Lynn Bachman Memorial School and the Waverly Bachman Memorial Home. Home Mission Committee has been called the school and home on Friday evening, 7:30 o'clock. The community, workers, children look forward with pleasure to of entertaining the Presbytery of Knox attendance is anticipated.

ALABAMA

Mobile—Government Street Church—A communion service in April the pastor announced names of 25 persons received during quarter. Our reports recently sent to Presbytery of Mobile showed a total members 88 persons having been received during the quarter. The total gifts amounted to \$54,074.

Presbytery of Tuscaloosa met in Oxford April 9. Present, 13 ministers and 16 opening sermon was preached by Rev. J. H. Wardlaw, retiring moderator, from John 20:20. Wardlaw was elected moderator. A special session was set aside the opening evening for a special program. Rev. R. E. Fulton was received clerk and Rev. R. L. Benn permanent clerk for three years. Judge S. F. Hobbs addressed the Assembly, explaining the Ministers' Annuity which Presbytery thanked him. The plan to raise the Fund was approved. Presbytery pointed a committee on Presbytery's Work the work of Home Missions, Stewardship, Young People's Work, Men's Work, Christian Education and Ministerial Relief. Resolutions to the Assembly were adopted. The Assembly to take steps to reduce the number of theological seminaries. The other resolutions to lay on the Presbyteries the duty of seeking out suitable young men and women and directing them to Stillman training, that the number of ministers among them that people may be increased. The plan was made for the Presbyterial session: Rev. C. E. Green, principal, and McDougall, alternate; subject, "The Christ." Rev. J. D. McPhail was appointed to discuss on the State of Religion meeting. Boligee was selected for the next session. R. E. F.

FLORIDA

Jacksonville—Alford Memorial—The last Sundays of March were great days for the Alford Memorial. The second Sunday was devoted to the Sunday School and Church. Twelve accepting Christ. Sixty-nine signed name cards and four transfer cards.

The last Sunday was a record breaking service. The largest in the history of the church and many occupied the balcony. Received by letter and by statement and confession.

The Presbytery of Athens met at Athens April 16, 1929. There were present 16 ruling elders. Rev. T. D. Johnston was moderator.

Mr. L. B. Gibbs of the Cornelia church, Samuel A. Cartledge of Athens Central, and others of the Senior class of Columbia Seminary were present.

Rev. H. R. Foster was received from the Presbytery of Birmingham, and arrangements for his installation at Commerce and Hebron.

Rev. P. D. Miller was released from Rabun County to become Educational Director of the Home Missions.

A spirit of optimism was manifested in all of our churches are supplied. We have spent more money on our Home Missions than in any previous year.

Next meeting at Mt. Vernon. S. J. Cartledge

LOUISIANA

Clinton—Silliman College celebrated its 75th Day Festival on Saturday, May 4. The celebration and dramatic art departments original pageant depending upon pantomime and dances and costumes, for its 75th anniversary. The cast included about twenty-five in addition to the May Queen and her attendants. Mary Lou Douglass, Ethel, La., was Miss Lelia Haynes, Clinton, La., maid of honor. Estelle Clark, Cuero, Tex., senior maid of honor. Gayden, Gurley, La., junior maid of honor. Silliman is an annual event of long standing and its attractiveness was never more in evidence than this year. The beautiful campus and stately buildings of this 76 year old Presbyterian college led to the staging of the beautiful outdoor pageant. Visitors were present from far and near and their generous in their praises of the May Queen. L. E. F.

MISSOURI

The Presbyteria of Upper Missouri met at Eastminister Church, April 16, 17, Kansas. The Rev. J. Layton Mauze, D.D., was moderator.

and Rev. H. T. Guthrie was elected temporary pastor. There were 18 ministers present and 16 ruling elders. Received the Rev. A. H. Seargent from the city of Paris. Received the Rev. J. D. Campbell to the Presbyterian West Lexington. Rev. J. Layton Mauze, preached the Presbyterian sermon on the subject "Drifting." The next meeting will be held in Lawson, Mo., on April 17, 1929.

Johnston Robertson, S. C.

Presbytery of St. Louis met in Troy, Mo., on April 29. There were present 12 ministers and 27 elders. Officers, Rev. L. A. Van Patten, moderator; Rev. D. C. Young, clerk.

On L. Daughtery, a member of Central Presbytery, was received under the care of the Presbyterian candidate for the Gospel ministry.

That the executive committee keep their records each year for the accrediting of all churches by the hands of the local treasurers on or before March 31.

Overtures—The amendment to the Book of Church Order was declined (at the fall meeting) by the Synod. The Synod assented to the union of the United Presbyterian Church, provided a workable plan be submitted. (This also was declined at the fall meeting.)

The Annuity Fund was placed on the agenda for the fall meeting, and a committee was appointed to investigate and report on the feasibility of the plan.

For the fall meeting was not selected.

Walter M. Langtry, S. C.

OKLAHOMA

Oklahoma—The First Church of this city privileged to hear Dr. S. L. Morris, its secretary of Home Missions, preach Sunday. We were very happy to have Dr. Morris and the entire congregation enjoyed his sermon. We feel that his visit has been a blessing in more than one way and hope that we will see him again when our Church is finished. Progressing rapidly on the Church and we expect to occupy it by June the first. This will be a blessing for we will move out of the court house to a house of God. The people are more active every day and the work is growing in all directions, especially the women's auxiliary. They are looking forward to the Durant Presbyterian Church which meets at Holdenville April 23rd. That is only ten miles from here and the auxiliary will attend in a body. Durant Presbyterian will on the 16th and our Church was represented by Rev. E. G. Beckman, our pastor, and Rev. Miller. Our Church extended an invitation to the Durant Presbyterian to meet with us this fall and it was accepted. New members are being added to the Church and the future seems brighter every day.

Irving Place, Tulsa—The prospects for our new church are brighter than ever before. We have our manse for Church and Manse, besides several lots of both money and material. We are now in our present place of worship and hope to have a temporary building, if not a permanent building on our lots. A children's home has been completed near us and in another place we expect to have them worshipping with us. A great work to be done in Irving Place and the prayers of all.

C. N. Medlin, Pastor.

DISTRICT OF COLUMBIA

Church of Washington—This Church is glad to welcome to its pulpit Rev. Dr. W. W. Baltimore, who preached for us twice on Sunday in the absence of our pastor, Rev. Dr. Taylor, who was at Annapolis that day, and the midshipmen of the Naval Academy. We invited to attend Church Sunday morning at the chapel, where Dr. Taylor preached to a number of these young men, or else in some of their own selection. At night he preached at the Memorial Hall, under the auspices of the "Association," an organization of their own, from the Y. M. C. A. The attendance at the luncheon.

A. H.

Church of Washington—Wednesday night, a large congregation gathered in the lecture hall for Dr. Marion Hull, a noted Bible teacher. His subject was the 23rd Psalm, on which he preached with great animation, giving us some entirely new insights gathered from his own study of the Bible. On Sunday morning, April 7, six young people (most being nearly 15) were received on profession and one of them was baptized. This continued to flow from the S. S. into the Church, as a result of the teaching received there and the result of the communion class. During 1928-29, eighty-six were received.

On April 11, the annual congregational meeting was held to hear the reports to Presbytery. Contributions received, \$2,637. Home Missions (As-1921; Presbytery's, 1026; Synod' 1646) \$4193. Education and Ministerial Relief, \$715. Or-1921, \$657.

The congregation then elected two elders and six deacons as follows in the Bulletin of April 21: "As follows: W. L. Fulton and Professor Addison Hogue.

As deacons, Mr. William Alexander, Dr. Harold B. Hertford, Mr. O. Leland Hunt; Mr. J. E. Reid, Mr. Parker S. Rodeheaver, and Mr. A. C. Rose."

Yesterday morning a little girl was presented by her parents for baptism.

The pastor, Rev. Dr. Jas. H. Taylor, is giving a series of lectures at the prayer service Thursday evenings on the Reformation Period. A. H.

VIRGINIA

The Presbytery of Winchester met in Winchester, Va., on Tuesday, April 23, 1929. There were present 26 ministers and 27 elders.

Officers—Rev. H. W. Shannon, moderator; Rev. J. M. Carr, reading clerk. The Rev. J. W. Wither-spoon was elected permanent recording clerk.

Received—Rev. Jonathan Edwards, from West Hanover Presbytery, pastor-elect of the Woodstock Church, to be installed May 5.

Licensed—Mr. H. M. Crim, pastor-elect of the Strasburg Church, to be ordained and installed May 19; Mr. J. Beaty Smith, pastor-elect of the Gorman-ia and Blaine Churches, to be ordained and installed at a time fixed by the commission.

Pastoral Relations Dissolved—The relations of Rev. T. K. Mowbray, with the Ivanhoe and Wardensville Churches. Mr. Mowbray resigned on account of his health, and was granted leave to labor outside the bounds of Presbytery.

Overture—Opposing organic union with the United Presbyterian Church until there is a fuller understanding and agreement on matters of administration and policy.

Presbyterial Sermon—This meeting, by Rev. S. R. Diehl, on "The Mission of the Church;" next meeting, by Rev. G. G. Sydnor, on "The Security of the Believer."

Home and Foreign Missions—A popular meeting was held in the interest of both causes, with an address by Rev. Z. E. Lewis, formerly of Mexico.

Union Theological Seminary—Celebrating the centennial of the Winchester Presbytery Scholarship in the Seminary, addresses were made by Rev. W. C. Campbell, D.D., of Roanoke Va., and Rev. B. R. Lacy, D.D., President of the Seminary.

Dr. Henry Sweets—Presbytery, by a rising vote, adopted a resolution in appreciation of the long and faithful and efficient service of Dr. Sweets as Secretary of Christian Education and Ministerial Relief.

Next Meeting—Piedmont, W. Va., September 24, 1929, at 8 P. M.

J. A. McM., Stated Clerk.

TEXAS

The Presbytery of Brownwood met in San Angelo, Texas, April 16, 1929, and the opening sermon was by Rev. Malcom Black. There were present nine ministers and eleven ruling elders.

Officers—Jack McGregor, moderator; Rev. Guy Davis, temporary clerk.

At an adjourned meeting, Rev. R. M. Hammock was received from the Presbytery of Ouachita. At a called meeting, the pastoral relation between Rev. N. P. Wilkinson and the Comanche Church was dissolved and he was dismissed to the Presbytery of Western Texas. At the fall meeting, Presbytery gave its advice and consent to the proposed amendment as to the Permanent Judicial Commission.

Presbytery favors the contemplated union with the U. P. Church if careful and prayerful consideration shows it is for the best and a great desire for it is manifested in both Churches.

Rev. J. O. Reavis, D.D., made an address on Foreign Missions. Sessional reports show an active support of every department of Church work and a considerable net increase in the Church membership of the Presbytery. Presbytery has three candidates for the ministry.

The Presbyterial sermon was by Rev. B. B. Hestor on the "Personality of the Holy Spirit."

San Angelo is a great and growing city and its growing Church increased the pastor's salary from \$3,600 to \$4,500.

Next stated meeting at Ballinger, Texas, 8 p. m., September 17, 1929.

Malcom Black, S. C.

WEST VIRGINIA

Charleston—On April 21st, Rev. C. R. Garrison, Superintendent Home Missions, Kanawha Presbytery, organized a Sunday school at Nitro, W. Va. A good hall was secured for the work, chairs and piano bought and a beautiful pulpit was donated by the Morgan Lumber Co., of Charleston, W. Va. The enrollment of the Sunday school numbers 25 with every prospect of doubling that in the near future.

Mr. L. A. Hammel was elected superintendent, Mr. T. S. Sutler, assistant superintendent, Miss Louise Hart, secretary and treasurer. Miss Margery Melton, pianist, and Miss Halcyon Melton, violinist. Mr. L. A. Edwards, teacher of adult class, Miss Hart, young people, Mrs. Mack Clark, juniors, Mrs. Nancy McKinney, superintendent primary department, Mrs. L. A. Hammel, beginners.

Preaching services will be held every Sunday morning and evening. Announcement was made last Sunday that the ladies would meet on May 2nd at the home of Mrs. L. A. Hammel to organize a woman's auxiliary.

The Home Missions Committee has secured the services of Mr. Payne Brown, a student of Union Seminary, Richmond, Va., to preach at Nitro throughout the summer months. Mr. Brown will begin his work at Nitro on May 26th.

C. R. Garrison,

Supt., H. M. Kanawha Presbytery.

St. Albans—The First Church enjoyed a gracious season of revival recently under the preaching of Rev. McKendree R. Long, of Statesville, N. C., assisted by his song leader, Mr. J. Frank Harbin, and his advance agent, Mr. Powell J. Charlton. Prior to the coming of the evangelist, under the leadership of Mr. Charlton, the town was organized into zones, eight in all, and prayer meetings were held in each of these each evening for a week before the meetings began. These were continued until the last day of the meetings, and to this great volume of fervent prayer can be attributed the signal blessings received. Mr. Long was with us from February 24th to March 13th. Great crowds heard his message; Christians were revived and encouraged to give themselves to personal work for the unsaved; fifty-one were received into the membership of this church alone, of whom forty-six came by confession of faith, besides those who united with other Churches; and two more mission Sunday schools are being organized largely as a result of the meetings. To God, who heard and answered our prayers, we give all the glory.

J. E. Cousar, Pastor.

KENTUCKY

The Presbytery of Ebenezer met in Augusta, Ky., on April 9. There were eight ministers and eight elders present. Ruling Elder Robt. Meter of the Parish Church was elected moderator. Rev. T. D. Brandenburg was elected temporary clerk. Presbytery received Rev. T. Duke Williams from the Presbytery of Louisville. The sermon was preached by Rev. A. O. Price, of Catlettsburg. Mr. Frank D. Van Winkle, 221 W. Third St., Cincinnati, Ohio, ruling elder in the Madison Avenue Church, Covington, was elected Central Treasurer of Benevolences to succeed Mr. Chas. H. Doermann, who died in January. Presbytery endorsed the Ministers Annuity Fund in principle, and will take up the question for full discussion at the Fall meeting.

The amendment to the Book of Church Order was adopted at the Fall Meeting but not reported.

The manse of the Clintonville Church, which was dissolved some years ago, was sold and the money given to the Anchorage Orphanage. The sum was \$1,550.75.

Rev. J. V. Logan, D.D., was re-elected chairman of Presbytery's Committee on Home Missions. Mr. Garrett Jefferson of Paris was retained as Secretary of Stewardship.

Presbytery took the following action concerning the Hopewell Church. "The Hopewell Church was ordered to appear before Presbytery at its Fall Meeting to show cause why its name should not be dropped from the roll of Presbytery for insubordination to the authority of Presbytery in retaining J. Archer Gray as pastor."

At the evening session of Presbytery on Wednesday, Rev. T. Duke Williams was installed as pastor of the Augusta Church by the commission appointed by Presbytery. Rev. J. W. Clotfelter, presided and preached, Rev. Benj. Andres delivered the charge to the pastor, and Rev. J. V. Logan to the people. Fall Meeting of Presbytery will be held at the Sharon Church.

Rev. Benjamin Andres, S. C.

Bevier Church, Muhlenburg Presbytery—Dr. A. H. Atkins, pastor of this Church, conducted a two weeks meeting here recently which was a means of doing much good. While there was only one addition to the Church, there were many who reconsecrated themselves to the service of God.

The young people seemed especially interested in the meeting. During the last two Sundays the Sabbath School has very much improved. The membership of the Church has doubled during the last year. The Church is in a very prosperous condition. The attendance at the weekly prayer meeting has increased very much. The pastor of the church and many others are very much encouraged.

Bowling Green—The First Church, of which Rev. Geo. W. Cheek is pastor, has just closed one of its best Church years in many years. The financial situation was much better, and the Church has experienced a healthy net growth in membership, and every organization is wideawake. A church loyalty campaign was launched by the pastor for the month of March, having as its ultimate aim a revival of interest among Church members and personal Evangelism. This special program culminated on Easter Sunday, at which time 27 new members were received into the Church, five letter, 22 on confession of faith, with ten baptisms.

The Department of Stewardship in the Men's Club, under the leadership of Mr. E. P. Harris, Chairman of the Board of Deacons, sponsored the March Stewardship Program. At the regular March meeting of the men, who invited their wives as guests at lunch, the young people put on a play, depicting most of the problems encountered in the usual Every Member Canvass. More than 100 were present, and the best educational program on Stewardship known to this church was witnessed. Correspondent.

YOUNG PEOPLE

(Continued from page 5)

What Would You Do?

Now, if you should visit a Japanese home, Where there isn't a sofa or chair, And the hostess should say, "Take a seat, sir, I pray," Now, where would you sit? Tell me, where? And should they persuade you to stay there and dine, Where knives, forks, and spoons are unknown, Do you think you could eat with chop-sticks of wood? And how might you pick up a bone? And then, should they take you a Japanese drive In a neat little "rickshaw" of blue, And you found, in Japan, that your horse was a man, Now what do you think you would do?



Entrance to Montreat

By Rev. J. G. Garth



IN the center of a cove made by Black Mountains, and the Blue Ridge, ranges of the Appalachian chain, lies Montreat, the summer assembly of the Presbyterian Church of the United States. The lofty Seven Sisters tower over the valley where the settlement is located, while they also serve as vestibule attendants for the higher peaks of Grey Beard, Pinnacle and Mt. Mitchell, which are reached by trails and hardsurfaced roads leading from the lower valleys. As the mountains are round about Jerusalem, so these mighty elevations surround the lovely lake, and the buildings and grounds of Montreat, making it a retreat indeed, whose quiet coves and wooded slopes invite the soul and body to rest and refreshment in God's hallowed recesses.

HISTORY OF MONTREAT

Here many years ago, in 1897, an organized religious association began to make this hidden cove a rendezvous for wearied workers. The songs of Zion echoed among the Seven Sisters, and prayer and conference about Christian life and service brought hundreds to the place from all over America. As the popularity of Montreat, a contraction, of course for Mountain Retreat, began to spread, and the possibilities of such conferences for religious life and work opened before the enthusiastic attendants, the interest of John S. Huyler, of New York, the late capitalist and candy maker, was enlisted in the support of a place where moral and religious forces might work out unmolested a community of people who loved the Lord and his cause, and who would resist the encroachments of public evils that affect cities and villages.

At last in 1905, Dr. J. B. Howerton, of Charlotte, N. C., got an option from Mr. Huyler for \$50,000, and it was proposed to establish a permanent religious and educational institution. By the assiduous efforts of Doctor Howerton and his friends, Montreat was secured for the Presbyterian Church.

The Association formed to promote this enterprise had a varying history of struggle and success. The first great step was the meeting of Mr. Huyler's generous offer to cancel all obligations if the church and its friends would raise the \$25,000 necessary to put the institution on its feet. Sometimes it seemed the cause was lost, and then hope would revive. At last in 1911, Rev. R. C. Anderson, D.D., offered to be a committee of one to raise the amount and clear the debt.

Doctor Anderson's offer was accepted, and through his perseverance the debt which now was \$49,000, was lifted and Montreat began its new phase, in which it has reached its present prosperity. As one looks at the beauty of the landscape and the vista of the mountains, and then at the stalwart structures of Montreat, it is well to let the mind drift back through the trying years that have marked the development of the scheme. It is the result of faith, prayer, effort and vision, and too much cannot be said of the part played by the present president and his sympathetic and generous helpmeet, Mrs. Anderson.



Anderson Auditorium

MONTREAT

Hostess To T

Montreat, North

TOPOGRAPHY OF MONTREAT

Montreat is located in the heart of the Blue Ridge Mountains of Western North Carolina, a section known as "The Land of the Sky," famed for its beauty of scenery and health of climate, eighteen miles south of Mount Mitchell, the top of Eastern America, fourteen miles east of the famous Biltmore Estate, eighteen miles east of Asheville, two miles from Black Mountain station on the Southern Railway and in the center of the population of the Southern Presbyterian Church. Its grounds, six miles in length and three miles wide, embrace about four thousand acres of virgin forest, the entire watershed of the various streams forming the headwaters of the south fork of the Swannanoa River. The Blue Ridge and Black Mountains unite and form a vast cove of rare and varied beauty, the ridge tops, in circular form, adorned with towering mountain peaks, making the boundary of the Montreat grounds. The great forest abounds in a countless variety of trees, shrubbery, flowers, song birds, crystal streams and water falls; all of which combine to make Montreat one of the most picturesque and beautiful places in America.

The altitude varies from 2,400 feet at the entrance gate to 5,600 at the top of Greybeard Mountain. The average temperature the year around is 55 degrees, the three summer months average 70 degrees, which altitude and temperature, with the dense foliage of the vast forest, afford as fresh and pure air as man ever breathed, and as pure and delicious water as nature ever gave. The late Rev. E. O. Guerrant, D.D., used to say: "God has done everything He could to make the place delightful and healthful."

A striking analogy between the site of Montreat and that of ancient Jerusalem, was drawn by the late beloved president of Union Seminary, W. W. Moore, who had a home at Montreat. He said:

"In some respects Montreat reminds us of ancient Jerusalem. To begin with, Jerusalem is in the mountains, and Montreat is in the mountains. Jerusalem is 2,600 feet above the level of the sea; the elevation of Montreat is exactly the same. Jerusalem is on the watershed of Palestine, being situated on the top of the mountain range which constitutes the backbone of the country, so that the waters to the East of it flow into the Mediterranean. So Montreat stands on the great watershed of Eastern America; the waters to the East of Brushy flowing into the Atlantic, the waters to the West flowing into the Gulf of Mexico.

"It is nearly in the geographical center of the Southern Presbyterian Church and is easily reached by rail from every part of our territory. The Presbyterians were the first to establish such a religious resort in this region, and being the first they secured the choicest and largest site, some 4,500 acres, covered with primeval woods and threaded by crystal streams, a vast green cove stretching five or six miles from the entrance gate to the crest of the Blue Ridge. With such a site in this 'Land of the Sky,' pronounced by the United States Government to be the most salubrious region of Eastern America, and with this delicious tonic climate, Montreat would have been one of the most desirable health resorts in the land, apart altogether from the educational and religious advantages which it offers."

God has graciously put into the hands of the Southern Presbyterian Church this wonderful place and has providentially led His people here for their assemblies as He led His people to ancient Jerusalem.

PHYSICAL DEVELOPMENT

Montreat is a municipality having its own laws and government, with over two hundred and seventy-five private homes, built on lots conveyed to individuals subject to the rules and regulations. It has its own water, sewer, light and telephone system. It has ten miles of gravel road, one frame hotel, a cafeteria and a large modern, fireproof stone hotel almost completed. It has a store of general merchandise, a meat market, a drug store, a post office, public garages, a book store, a community building, which is used for public school purposes, library and community meetings. It has about a dozen boarding houses, Chapman Home for Ministers, the North Carolina Home for Ministers, the William Brearley Home for Ministers of South Carolina, Geneva Hall, the General Assembly's Home for foreign and home missionaries and other church workers, the L. Richardson Building for the Foreign Mission Committee, a building for the use of the Assembly's Committee of Publication, Home Missions and Christian Education, Camp Campbell for the First Presbyterian Church of

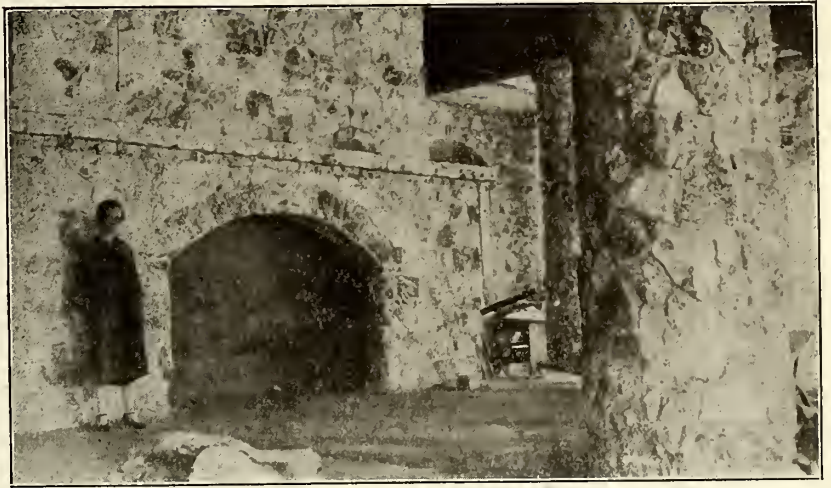


Above is a view
In the left center,
being used for the
Assembly of 1929
water sports as w
The lake is form
of Greenville, S. C.
Committee Buildi
meetings. There
view of the lake
lake, is not show

The picture prese
derful panorama
and loftier height
the giant of the
glass would show
hardsurfaced roa

BEAUTIFUL al Assembly

6-23, 1929



Fireplace in Assembly Inn

Asheville, the Winsborough Building for women, the Anderson Auditorium, the Men's Club Building, the Girl's Club Building, the Boys' Club Building and a handsome stone gateway and lodge. It also has a playground for children, an athletic field, tennis courts, volley and basketball grounds, a beautiful lake for boating, swimming and water sports and many trails through the mountains for hiking.

There is no private financial interest in any of the public utilities, buildings or grounds. All of these are controlled by the Church and solely in interest of the Church.

Montreat enjoys all the conveniences and comforts of a modern town, plus the many special advantages, conveniences and attractions afforded by the conferences, summer school, Camp Montreat and otherwise.

ASSEMBLY INN

Among the developments of Montreat, perhaps the outstanding construction has been Assembly Inn, the magnificent stone hotel, built of rubble stone, steel and concrete, which stands on the western shore of the lake. An editorial by Col. Wade H. Harris, of the Charlotte Observer, of Charlotte, N. C., gives a good description of the building:

"The structure is located high on the mountain side, overlooking the lake, auditorium, memorial buildings, homes and institutions of Montreat to the east, a gem in stone work and of architectural lines of remarkable beauty. People journey to Europe to see structures and settings of much less imposing characteristics. The hotel is entirely composed of stone, steel and plate glass. There is not enough wood about it from which a toothpick might be carved and in design and finish there is no match for it in America.

The enterprise is neither individual nor corporate, it is associational and can be exploited as a great state denominational enterprise. It was conceived several years ago by Dr. R. C. Anderson, who has persisted in his notion that it should be progressively developed as money in hand provided, so it is opened to the institutional uses free from debt. Another notion of Doctor Anderson's was that it should stand for native labor. With the exception of the slate flooring, donated by Tennessee and laid in mosaic pattern, all the material for the building was provided by surrounding mountains.

It is the character of this material that makes this hotel unique in architectural finish. The outer walls are rounded stone, but it is the interior that develops the surprise. On the mountain side a quarry of white stone of flint-like hardness and profusely set with mica was developed and this material was used in the decorative effect of the interior, the central piece being a mantel of noble proportions. This, with the walls and pillars seem set in broken marble, glittering with the many angled beams from the mica flakes, the effect at night with electric lights turned on being of an entrancing kind. The mica studded stone gives the interior an effect of striking brilliancy, this being heightened by the large spread of surface in the spacious lobby and dining hall. One has somewhat of a feeling of being in an enchanted bower. It is a safe proposition that people dispersing

Since complete information about these conferences may be obtained by writing for a folder covering all these meetings, with dates, leaders, events, and all necessary information we will not attempt to supply these facts here, except to list the conventions and conferences of this summer. This folder may be obtained by writing Mountain Retreat Association, Montreat, N. C.

Six meetings are scheduled, seven if you count the C. E. Convention, which is to take place the Young People's Conference. This convention will be held at Montreat, June 26 to 29. The first denominational conference will be in the charge of Doctor Sweets and his committee on Ministerial Education and Relief, at which time leaders of our schools and colleges will assemble for discussion of problems of education both in church schools and others. This conference meets July 3-7. Next comes the Woman's Auxiliary Training School, July 10-19. The presidents of the Auxiliary will hold a meeting on July 10. Credit classes will be taught by Mrs. S. H. Askew, Mrs. Shawhan, and others.

The Montreat Leadership Training School which attracts leaders in all departments of church work will continue from July 19 to August 2, and classes will be taught by experts in all line. Dr. E. B. Paisley will be dean of the school. During this school conferences will be held by the Young People's Advisory Council and the Christian Workers' Association.

The General Missions Conference will last from Sunday, August 4, till Wednesday, August 14. Dr. W. M. Anderson, of Dallas, Texas, will teach Bible classes at this conference, and talks will be made by Home and Foreign Missionaries.

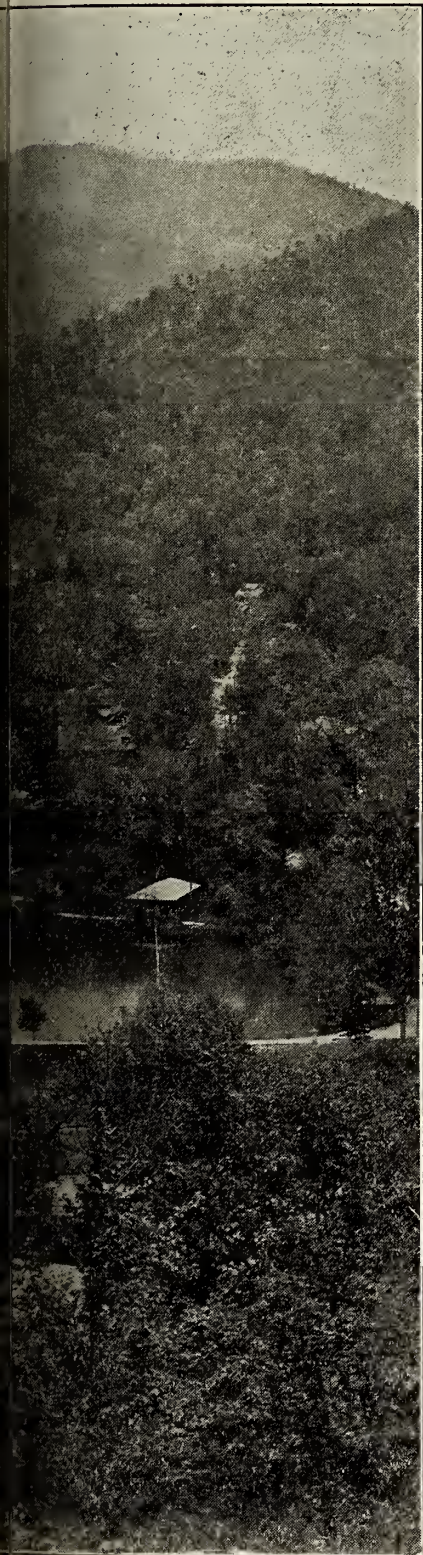
The Men's Conference will extend for six days, August 15-20, and Doctors Speer and Weir of the U. S. A. Presbyterian Church will be the leading speakers. The Bible conferences, August 18-25, will end the season, and Dr. Geo. W. Truett, of Dallas, Tex., who captured the Montreat audiences last year will be the leading speaker.

We are glad to quote the words of Doctor Truett about Montreat. This distinguished pastor of the First Baptist Church, at Dallas, and president of the Southern Baptist Convention says:

"You have here in this Montreat Assembly, one of the most inspiring and challenging enterprises of its kind to be found in all the world. Your location is ideal, and you are manifestly releasing spiritual influences here, which under God's gracious blessing, are going forth to bless the South, the Nation, and even the whole earth. In all my visits, through the years, to various Summer Assemblies, I have seen nothing anywhere to excel what you have here at Montreat.

"Gifts made for the furtherance of such enterprises are, in my judgment, among the most telling and far reaching gifts that one can make. In such a gathering as this, untold lives are informed and inspired and enlisted for the highest and best living.

"The glory of life is to link it with great and worthy causes. Where gifts are made to a cause like this, the givers are partners in all the blessings that flow forth from the enterprise. Remember the last sentence that was penned by the immortal D. L. Moody: 'If God be your partner, make your plans large.'"



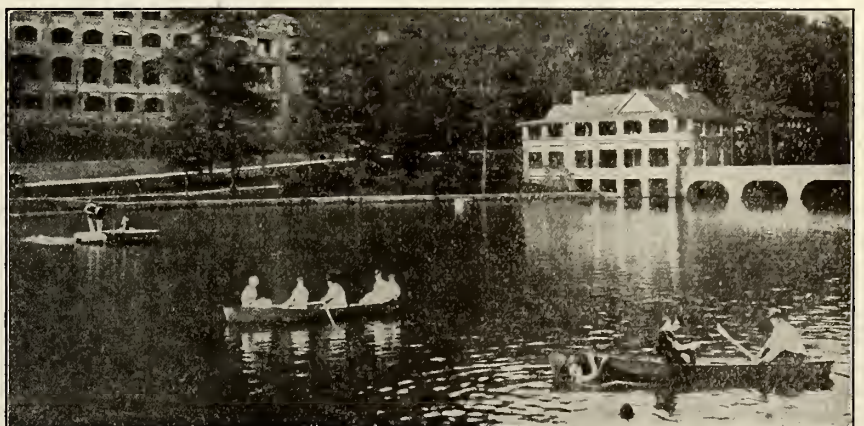
Capman home. Inn, which is of the General the scene of and driveways, ham's family, es Assembly's rms above for eding a restful e east of the

from the hotel the coming season will spread its fame to all parts of the country.

What adds to the credit of the whole affair is the fact that the hotel, from foundation to finish, was constructed by native labor and the skill manifested in setting the stone work is eloquent tribute to the talent of the people of the mountains called in by Doctor Anderson to fulfill the contract. The hotel is given the name Assembly Inn and it constitutes North Carolina's newest and most imposing show place."

MONTREAT SUMMER CONFERENCES

Of course the secret of Montreat's place in the love and attachment of the Southern Presbyterians is the two months of summer conferences held here, and which draw men, women and children from all sections of the Church, to learn and draw inspiration for Christian life and service.



Rowing on Lake Susan

WOMANS AUXILIARY

The Woman's Auxiliary, Presbyterian Church, U. S.
278-277 Field Bldg., Saint, Louis, Missouri.

SYNODICAL PRESIDENTS OF THE WOMAN'S AUXILIARY

- Alabama—Mrs. J. F. Hooper, 610 Mabry St., Selma, Ala.
- Appalachia—Mrs. F. B. Kegley, Wytheville, Va.
- Arkansas—Mrs. Walter Wilson, Arkadelphia, Ark.
- Florida—Mrs. W. G. Thompson, Jr., 3215 Obispo St., Palma Ceia Park, Tampa, Fla.
- Georgia—Mrs. E. G. Abbott, 1315 Eberhart Ave., Columbus, Ga.
- Kentucky—Mrs. H. P. Cooper, Lebanon, Ky.
- Louisiana—Mrs. Charles L. Bodin, Box 79, M. R. A., Lake Charles, Louisiana.
- Mississippi—Mrs. J. S. Hicks, Holly Springs, Miss.
- Missouri—Mrs. Walter Craven, 223 Frances St., Excelsior Springs, Mo.
- North Carolina—Mrs. G. V. Patterson, Gastonia, N. C.
- Oklahoma—Mrs. L. Fountain, care O. P. C., Durant, Okla.
- South Carolina—Mrs. W. O. Brownlee, Due West, S. C.
- Tennessee—Mrs. Ross Woods, R. D. No. 4, Lewisburg, Tenn.
- Texas—Mrs. J. W. Culver, Texas Military Academy, San Antonio, Texas.
- Virginia—Mrs. C. R. Vaughan, 319 Mountain Ave., Roanoke, Va.
- West Virginia—Mrs. J. McD. Lacy, Elkins, W. Va.

MRS. WINSBOROUGH'S RETIREMENT

The Committee on Woman's Work is sure that the women of the Auxiliary will be interested in the following resolution offered by a Committee of which Rev. W. R. Dobyns, D.D., was the Chairman and adopted by the Committee on Assembly's Work at its recent meeting in Nashville:

"Upon the occasion of the retirement of Mrs. W. C. Winsborough as Secretary of the Department of Woman's Work the Committee on Assembly's Work record their sincere regret that she is to retire from this place of importance and influence.

"To Mrs. Winsborough pre-eminently is due the credit for organizing and perfecting the most effective piece of work perhaps, ever accomplished by any denomination—the devotion of the women to the Lord's work in organized capacity.

"It has been her inspiring leadership, her far-reaching vision, and her indefatigable toil that have roused to enthusiastic service the excellent women of the Church.

"In announcing her retirement to the General Assembly we recommend the adoption of this resolution as expressing the hearty appreciation of the whole Church of her ability, devotion, and self-sacrificing service in the cause of our Lord Jesus Christ, and we assure her of the earnest prayers of the Church that she may be allowed a long time of enjoyment in observing the increasing results of the plans she has so wisely inaugurated."

We know that we have the very sincere regret of not only the women but the whole Church that the leader who so wonderfully guided the Woman's Auxiliary throughout the 17 years of its existence can no longer lead forward the forces she so efficiently organized.

We who have been so fortunate as to have been closely associated with Mrs. Winsborough in the work, realize as perhaps no others can, save only her family and intimate friends how literally she has worn herself out in untiring service to the women of the Church. Her thought was for our welfare, her prayers in our behalf unceasing, and her efforts in the planning and furthering of the work continuous.

We feel sure that she was brought into the Kingdom for such a time as this in the Woman's work of our beloved Church and we thank God that He gave us such a leader just when our need was greatest, and gave her the strength and wisdom and guidance for the wonderful things that have been accomplished under her leadership.

We claim for her the prayers of the women of the Auxiliary that she may be completely restored to health, and that she may be given many more years of joyful though not such strenuous service for the Master.

We know that the women of the Auxiliary will rejoice in the election of Miss Janie W. McGaughey as she has already become well known to them and won their admiring confidence through the series of helpful Bible studies she has arranged for the use of the Auxiliaries, since she came to us several years ago as head of the Department of Spiritual Life.

We very earnestly bespeak for her a cordial welcome to her new position and a loyal and enthusiastic co-operation in the plans she may make for our future progress. We also ask that throughout the Auxiliary very definite prayer may be made that strength, and guidance may be given her in the new work she has undertaken.

- The Committee on Woman's Work,
- Mrs. John Bratton, Chairman.
- Mrs. R. M. Pegram.
- Mrs. H. Harbinson.
- Miss Agnes Davidson.
- Mrs. R. H. Dunlap.

MEXICAN WOMEN START BIRTHDAY FUND IN TEX-MEX PRESBYTERIAL

From the Tex-Mex Presbyterian meeting at San Benito, Texas, comes this record of their interest in the Birthday objectives for the Auxiliary this year. "Our Mexican women gave \$43.00 to the Birthday offering. Of course the local Auxiliaries will each give to the cause, but we each year send this offering to start the Birthday gift. We had a fine meeting and though we are so far south had a full meeting. Two delegates came from Austin, over 400 miles away. We hope that the Birthday gift will be the best ever."

They Have Set the Pace! Are We Following?

FOR HEALTH EDUCATION IN THE HOMES

Morelia, Mexico.

Dear Friends:

It was said when our hospital was first opened the people were afraid of hospitals for they had a reputation of receiving people and not returning them alive. It was also stated that screening the building would keep patients from entering. Screens are new in Morelia but badly needed. With open irrigation for the gardens and fields and standing water all of the time, mosquitos can be numbered by the million. Eighty per cent of the population have malaria. Flies are myriad. The average Mexican does not mind having his food and meat black with flies, and is ignorant of the diseases they cause.

Mosquitos bother him no more than the innumerable fleas that infest the land. When the doctor protested that one patient should have mosquito nets to protect his sick child from further infection, he said not to worry, that he would bring in the goat and tie him to the bed post!

Many are the visits here in the city to be made, and some of them in places that make the heart sick. Living in homes, many of them worse than the huts of the natives in Africa, they are crowded into quarters damp and dark, and here little rickety babies live with all of God's outdoors shut away from them. A woman came to the hospital with her baby which had whooping cough. She received the first treatment and did not come again. At last she returned to say that the baby was dead. She had lost about ten children. Many women will tell you that they have lost fifteen, perhaps twenty children. They may have one, two or three living. They are so terribly ignorant in the care of the little ones. I saw a woman with a few months old child who was sick and suffering and whose only food was corn cakes. Another child of two months was eating a banana.

A child came in yesterday with small pox, his mother ignorant or careless of the danger of the infection it carried. Besides receiving ministrations to afflicted bodies, such patients receive a clearer idea of the plan of salvation, and a new vision of Jesus, the Light of the World.

Sincerely,
Coralie L. Coppedge.

REPORT OF AUXILIARY BIRTHDAY GIFTS

For the Emily Estes Snedecor Training School for Nurses

The erection of the Nurses Training School at Stillman Institute has begun. Much of the labor will be done by students.

The building will be ninety feet long, thirty feet wide, two stories high and constructed of brick and stone. There will be offices, operating room, twenty beds for patients, and every convenience that a modern hospital needs.

The building will cost \$30,000. All over the actual cost will be invested for a support fund. Already \$10,000 has been placed at interest by the Home Mission Committee for this fund.

The Woman's Synodical of Alabama has voted to give \$1,000 of the Blessing Box fund to help furnish rooms.

Ever since the Birthday has been established, among the first gifts sent in has been "Joe's Birthday Gift." This gift of love is worthy of special mention. Twenty years ago an ardent young leader in a missionary society was called into her Lord's presence. The next Christmas a little group of her friends who had been in the habit of meeting to exchange inexpensive gifts, put the volume of these into a check to be sent to the dear one's mother, to be given to whatever cause she chose. Twenty times have these checks been sent, the mother alternating them with Home and Foreign Missions. Since the establishing of the Birthday Gift, this has been the channel chosen.

The amount given to Stillman Institute was not so large as the Birthday Gift of the previous year, but more Auxiliaries contributed.

The Synodicals of Appalachia, Missouri, Tennessee West Virginia have sent gifts from every Auxiliary.

In other Synodicals, Presbyterials sending gifts from each Auxiliary are: North Alabama, Tuscaloosa, Pine Bluff, Ouachita, Florida, St. John's, Cherokee, Southwest Georgia, Muhlenburg, Ebenezer, Mississippi, Winston-Salem, Bethel, Congaree, Potomac, Lexington, Winchester, Brazos, Brownwood, Central Texas, Eastern Texas, Dallas, Forth Worth, Tex-Mex., and Western Texas.

Statement follows:

BIRTHDAY STATEMENT

Alabama	
Birmingham	\$ 530.08
East Alabama	358.15
Mobile	294.32
North Alabama	534.97
Tuscaloosa	621.06
	\$2,338.58
Appalachia	
Abingdom	\$ 629.06
Asheville	565.21
Holston	606.21
Knoxville	842.62
	\$2,643.10
Arkansas	
Arkansas	\$ 469.55
Ouachita	503.90
Pine Bluff	278.80
Washburn	101.95
	\$1,354.20
Florida	
Florida	\$ 285.59
St. Johns	1,394.94
Suwannee	676.80
	\$2,357.33

Georgia	
Athens	\$ 30
Atlanta	1,03
Augusta	30
Cherokee	25
Macon	24
Savannah	37
Southwest	17

Kentucky	
Ebenezer	\$ 29
Guerrant	6
Louisville	45
Muhlenburg	27
Transylvania	32
West Lexington	36

Louisiana	
Louisiana	\$ 28
New Orleans	48
Red River	40

Mississippi	
Central Miss.	\$ 65
East Miss.	30
Meridian	34
Mississippi	26
North Miss.	38

Missouri	
Lafayette	\$ 29
Missouri	37
Potosi	15
St. Louis	46
Upper Mo.	32

North Carolina	
Albemarle	\$ 32
Concord	93
Fayetteville	94
Granville	30
King's Mtn.	46
Mecklenburg	1,61
Orange	80
Wilmington	40
Winston-Salem	53

Oklahoma	
Durant	\$ 11
Indian	
Mangum	16

South Carolina	
Bethel	\$ 64
Charleston	27
Congaree	31
Enoree	56
Harmony	38
Pee Dee	39
Piedmont	34
South Carolina	34

Tennessee	
Columbia	\$ 24
Memphis	1,01
Nashville	67

Texas	
Brazos	\$ 63
Brownwood	19
Central Texas	56
Dallas	63
Eastern Texas	25
El Paso	27
Fort Worth	45
Paris	31
Tex.-Mex.	1
Western Texas	1,17

Virginia	
East Hanover	\$1.06
Lexington	1.24
Montgomery	1.25
Norfolk	57
Potomac	89
Roanoke	43
West Hanover	45
Winchester	75

West Virginia	
Bluestone	\$ 21
Greenbrier	46
Kanawha	46

Total -----
Snedecor Memorial and Colored Confer
Individual Gifts -----
Expense: printing, postage, etc. -----
Sent to Mr. A. N. Sharp -----
Each Synodical Treasurer has O. K.'d th
ment for her Synodical which means no
agreement with Auxiliary office but also a
her Presbyterial Treasurers.
Mrs. D. A. McMillan
Fulton, Missouri, April 1, 1929.

ORY

BALANCE SHEET

al balance sheet of the Ford Company has been filed with the Commissioner of Corporations. The profit and loss statement for the year ending December 31, 1927, showed a net profit of \$42,786,000. The net profit for December 31, 1928, showed a further reduction in the net profit of \$72,221,000. Thus these

reports for two years would indicate that adaptation of the Ford plant for production of the new Model A has up to the first of the present year cost the Ford Company not less than \$115,000,000. There is probably no business concern in the world outside the Ford Company which could take a loss of \$115,000,000 in two years and yet go on as though nothing unpleasant had happened. It is the only business concern in the world which could take a jolt like that and still spin on down the shining road singing tra-la-la-la. Ford has been described as a business wizard, but even the shrewdest of men is sometimes caught

napping. The necessity for a new type car should have been anticipated sooner and provision made for its production without almost totally stalling the entire Ford business. The transition period in the Ford concern gave competitors an unparalleled opportunity, an opportunity which they utilized to the utmost. Ford has lost a practical monopoly in the low priced field of cars. The competition he now faces is the keenest, the most alert and powerful ever faced by any modern business man. The bones of myriad defunct "lizzies" rattle in their tombs with ghoully glee. The millions they piled up are being dissipated by the flapper cars which succeeded them.—The United Presbyterian.

side the door he was met by Guy Witherspoon, a student who had been waiting to have a word with him. Ralph, left behind in the room, lifted his shoulders which had sunk forward under the doctor's well meant but discouraging words and set his jaw more firmly. "If I don't get my lessons before coming to class, I always get them in the class from the recitations," he assured himself as had many times that semester. A poor argument, however, to advance to Doctor Shepard—or to any one of the faculty for that matter.

But no time for vain musing had Ralph; he had exactly thirty seconds to make his next class. Up the stairway he hurried and gained his seat just as the bell rang. Mathematics, thank fortune he had managed to find time to work every problem; Neglected his modern history for them, in fact. Well, with so little time for study, something had to be slighted every day, worse luck. But cheer up, no chance of getting jumped on in this class anyhow.

After class, however, he did get jumped on in a way. Not by Professor Baker, but by Guy Witherspoon. "Say, old sport," he began, "I heard what Doc Shepard handed out to you, and I think it's a double distilled shame the way these wise boys talk. Shepard, for instance, never had to earn a cent in his life. Overendowed with brains in the first place, he had his schooling fed to him with a silver spoon. He hasn't the faintest conception what it means working an hour for one measly boarding house meal. Washing the dishes. Gee, Ralph, you're a double dyed what-you-may-call-it to do it when you could get tutoring at a dollar an hour. Two hours a day would see you through, earning your room as you do tending the furnace. And I could get it for you, too. As I've told you a dozen times you'd make a whacking good tutor."

"Me!" laughed. "Catch a professor recommending me. I just manage to pull through by the skin of my teeth in everything but mathematics every semester. Marks count every time, and I'm not on

(Continued on page 16)

ASSIFERN A Select School Preparing Girls for Leading Colleges

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THE ENTRANCE OF THY WORD

Dr. A. F. Ragatz, Secretary of the Western Agency of the American Bible Society, contributes this incident of his work to the Bible Society Record:

Going to the hotel in a small town, the colporteur was greeted by the man at the desk with, "You surely timed your get-away when you were here last fall! You weren't gone an hour when a woman came demanding her money back for a Bible you had sold her."

For several days the colporteur sought in vain to find the woman who had been dissatisfied; then, calling at a home and announcing his mission, the woman said to him:

"Yes, I remember you well. You called at our home last fall, and I bought a Bible of you—and, if you had not left town so soon, I'd have made you take it back."

"Why did you want to return it?" he asked.

"I didn't want to give it back," said the woman; "but my husband objected to my keeping it, and told me to take it back and get my money."

"What did he say when you had to keep it?"

"Well, I can't tell you all he said; but he was pretty mad about it."

"Shall I take the Bible back now?" asked the colporteur.

"Oh! no!" came the instant reply. "You see, when my husband found that you were gone and saw the Bible around the house, he finally said, 'Since we have the book, we might as well read it.' And, do you know, he was so interested in it that he could hardly wait until he got home nights to read it. In less than a month I noticed that he was changing; he stopped swearing and became more contented in his work. Then one Sunday morning he suggested that we go to Church—and we've been going ever since."

"And, now," concluded the woman, with a grand sweep of her arm, "look at my home. I've never had so many things before; my husband has not only kept his job, but has had his wages raised. He has stopped drinking, stopped swearing, is contented and happy, and our home seems like heaven to me."

BY HOOK OR BY CROOK

Allan Burdock

"Yes, without a doubt, Ralph, I think it would be far better, far more sensible for you to drop college this year and spend all your time on some outside work. Then next year, free from money worries, you would be able to give full attention to your studies and make a record for yourself. A recitation such as yours today is unnecessary and inexcusable. A boy of your intelligence ought to see that—without having it brought to your attention." With these words, spoken in a tone of finality, Professor Shepard, alert, capable and efficient, began clearing the top of his desk of stray books and papers.

The boy before him, a tall overgrown youth of 19, hesitated, then plunged in desperately: "I see how it may seem the wiser course to you, sir, but the way I'm fixed, I just can't do it. I've got to get through in four years. So I'll have to earn my way through as I go along. My recitation today—oh, I know it seemed outrageous to you, but it couldn't be helped."

"Don't misunderstand me," put in the professor kindly, unlocking the wardrobe behind his desk and lifting out his coat and hat, "What I am trying to tell you is this—that you appear to me to be wasting your time when your outside work leaves you insufficient time for proper study. But if you think differently, I have nothing further to say."

Buttoning his natty overcoat trimly about him and setting his hat at an eminently correct angle on his head, Dr. Shepard smiled pleasantly at Ralph and swung out of the classroom. Just out-

The Bible and the American Bible Society

ED in 1816 "to encourage circulation of the Holy Scriptures without note or comment," the American Bible Society has in 113 years of its history translated over 205 millions of the Scriptures in the various languages and throughout the world.



A decade was required by a committee of scholars pictured above to complete a careful translation of the New Testament into Chinese.

The Bible has been translated into 169 languages and parts of it into 684 more. During 1929 translations of the four Gospels for the first time will be published in Kuskokwim and Hopi, and of the Psalms in Bolivian Quechua.

Translations and revisions are occurring in the following languages: Cheyenne, Navaho, Cakchiquel, Aymara, Shilluk, Benga, Turkish, and Siamese.

The American Bible Society publishes Bibles, Testaments, and Portions in a variety of styles and bindings. The leather bound Bibles in Chinese illustrations are indicative of the service rendered in publishing Bibles in other languages.

"Ford is ready to die" writes one of the great host of helpers who distribute the Scriptures for the American Bible Society in many lands. This colporteur knows a dozen languages and in the distribution of the Scriptures in forty tongues has driven this old car 150,000 miles.



During 1928 more than eleven million volumes of Scripture were distributed by the American Bible Society.

Seventy-five thousand volumes of the Scriptures in Braille and other systems have been issued to the blind since 1835.

Contributions to this essential missionary agency should be sent to

AMERICAN BIBLE SOCIETY

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DR. SWEETS AND HIS ANNUITY PLAN

(Continued from page 7)

resentation, but says I am "wholly confused." This I leave to my thoughtful readers. For one thing, Dr. Sweets says his plan is a preventative of need while the old endowment plan of Ministerial Relief is at best a poor remedy, when a moment's thought will show any one that both plans provide for laying up funds during a man's active years ready at hand to aid him when he needs it in age. In this particular there is no difference between the two plans. Moreover he now at last is forced to confess that his beloved plan is not such a preventative of need as he had represented it to be, since he has to call back the old endowment plan of Ministerial Relief to minister to cases say from the case of David and his men (I Sam. 30:25f) that no discrimination should be made against those of our ministers whose strength fails by the way before they serve for 35 years, and behold he comes back and says the principle does not hold, because David's men were going to war and our men are going to preach the gospel! He has said one of the strong points of his annuity plan is that no "individuals or communities" will sit in judgment over the needs of an aged minister, etc. Now he admits that there will be need over and above all his plan will do, that the Ministerial Relief plan will be called into action to take care of them, and he knows that somebody must sit in judgment over these cases before they can be intelligently ministered to. He says that the plan adopted by our Executive Committee of Foreign Missions in fixing the salaries of our missionaries, is all right for fixing salaries, but it does not fit in case of annuities, and again I am "much confused," etc. Let me say that I have a communication from the office of the Executive Committee of Foreign Missions in Nashville in which they state that they have adopted the very plan I advocate in fixing the pensions of our aged and infirm missionaries, namely, they take into account the cost of living, the number of dependents, the income from other sources and fix the pension. If the missionary has an income adequate to his needs from other sources, he gets no pension. They guarantee each missionary in age a pension sufficient to enable him to live in comfort. Dr. Sweets says his annuity plan is in harmony with the Bible "as a whole and in every part," and as proof of his position he cites two passages from the Bible. 1. The command to be "diligent in business." In this case there is no such command in the Bible. In Prov. 22:29 the statement is made, "Seest thou a man diligent in business, he shall stand before kings," which means be diligent in business and you will be successful and men in high places will respect you. Certainly that is a far cry to the case in hand. The other reference is to Paul where he says, "on the first day of the week, etc., and claims that does not forbid laying up on the first day of the month! I have never said anything about days or months for laying up. It is the method of disbursement of the funds after they are laid up, that I have criticized, and as long as the provision is in the plan to disburse the funds in proportion to previous salary rather than on the basis of need, I am going to oppose it. He has published in all our papers (e. g. see the Christian Observer of April 24, page 9, column 2) these words, "The church cannot make of itself a general eleemosynary institution. It cannot care for all of the poor, even in the ranks of the ministry." Now in the Presbyterian Standard of May 1, page 11, column 2, paragraph 2, in answer to my question: "Is it your purpose, in framing the annuity plan, to make adequate provision for the real needs of all our aged and infirm ministers?" he answers, "We believe this is the only plan that will accomplish that much needed thing." It seems to me, Brethren, that it comes with a poor grace from a man who has taken the various positions cited above and others like them, to accuse anybody of confusion in thought.

Well, he has come my way to this effect, in his last utterance he says he proposes to provide for the real needs of all our aged and infirm ministers, while two weeks ago he said the church could not do it. Now, what have we got? Well, if I am not again "wholly confused," we have this:

1. The offerings for Ministerial Relief, Education, etc., are to continue to be asked of the churches for some time to come, no definite date set for their discontinuance. The request is for 13 and 1-2 per cent of the offerings for all the Assembly causes, amounting this year to \$405,000, see Minutes, page 119. Add to this \$3,000,000 to be raised to begin with. Add to this 10 per cent of salaries paid our ministers from year to year. The salaries last year amounted to \$3,485,004, ten per cent of this is \$348,500. This will mean that right away we are asked to raise an extra \$3,000,000. Then for a period of years we are to give \$889,500 to this one cause. Will the churches stand for it? What will the other Benevolent causes have to say? Is it needed? It seems to me that this sum could be materially reduced and yet do nobody any harm by cutting out those annuities Dr. Sweets' plan provides for men who do not need them. We always have a considerable number of ministers who have inherited ample means to supply all their needs: others have saved sufficient to provide for their needs and others have sufficient income to provide for their needs in large part. Most of these men receive large salaries, and by Dr. Sweets' plan will receive the larger annuities? Now, why carry coal to Newcastle? Why tax the church to pay a man an annuity when he does not need one? Or why tax the church to pay a man a larger annuity than he needs? By Dr. Sweets' plan it is entirely possible that the church will be taxed to pay an annuity for years to a man who is a millionaire! Why not cut these out and minister to every man according to his need?

Well again: What have we got? Instead of one

we have two plans for taking care of our aged and infirm ministers: 1. Dr. Sweets' annuity plan, and, 2. The endowment fund for Ministerial Relief.

And how will they work? Let us see: First, Dr. Sweets takes his annuity plan and covers the church distributing annuities to the aged and infirm in proportion to previous salary and length of previous service. When he gets around it transpires that he has paid annuities to many who needed none; to others he has paid annuities which are less than they need—wonderful to say this marvel does not work so well as a preventative of need after all—to others (whose churches defaulted in the payments) he pays nothing, and they are in need, dire need. Now what? Dr. Sweets has to go to the scrap heap to which he had incontinently consigned the old Ministerial Relief plan, fish it up, dust it off, take it and mop up after his grand annuity plan, assessing need here and there and ministering to it out of the funds of the endowment for Ministerial Relief!

Now, Brethren, in all good conscience, Why two plans, when one will do? Why not take the money which comes as interest from the endowment of Ministerial Relief and the money which is provided by the annuity plan, place it all in one common treasury, and from that treasury minister to every man as he has need? And why not arrive at the need of each man, on the principles adopted by our Executive Committee of Foreign Missions both in fixing the salaries and the pensions of our missionaries, namely, by making a careful estimate of the cost of living, the number of dependents, the income from other sources, and fixing the salary and the pension accordingly? We have no wiser committee than that of Foreign Missions. It guarantees to every foreign missionary a comfortable living in strength and in age and infirmity, but nothing more. If a man does not need a pension, he is not paid one.

Lancaster, S. C.

PERPLEXITIES IN THE ANNUITY PLAN

J. P. Robertson, D.D.

It is impressive that in advocating the proposed plan for guaranteeing annuities for aged or retired ministers and their widows that the language of positive assurance is accomplished by admissions of previous failure. The pamphlet on the Ministers' Annuity Fund in referring to previous "pensions schemes" says, "The larger number of failures of such schemes bears sad and convincing proof of folly." The plan as therein outlined is hard as a slippery eel to hold in the mind because when we read one part and are about to deduce a discouraging conclusion it is offset by a statement in some other part. It says "the service pension is to be calculated" in this way: "One-seventieth of the average annual salary multiplied by the number of years in which the full ten per cent has been paid." In many cases where the salary is small or the number of years preceding disability have been few this "one-seventieth" would be distressingly small. So in other places we are told that such as do not conform to the plan will nevertheless be aided out of the three-million-dollar fund, and the annuity in no case will be less than six hundred dollars. This would be comforting if we could be sure the noble promoters of the plan could carry it into effect. We have been working on an endowment fund for twenty-five years, but the average aid that can now be granted is about four hundred dollars. It would seem that the annuity plan would retard the enlargement of this endowment because the larger or rich churches burdened with the payment of the extra ten per cent of the annual salary will not be able to do so much for it as heretofore. In fact may we not expect many to say that is all they can do? Moreover will not the yearly contributions toward immediate relief for our helpless ministers be diminished by the drive for endowments both for general relief and for the annuity funds? Is there not grave danger that our ability to render aid at the present will be sadly curtailed by the strenuous efforts to raise these endowments, whose effect is expected to be the removal of all such burdens from posterity? And, if the plan is an eventual success, will our ministers in large churches be saved from the much dreaded fate of being "objects of charity?" If their congregations stint themselves, say for the thirty-five years, to lay up an annuity for their old age, will it be any the less "charity" because a long time has elapsed? On the contrary is it not best to boldly say, "The laborer is worthy of his hire" so much that he deserves a support after he is laid aside? The long period of time occupied in laying up this annuity fund may cause ministers of large churches to forget the "Charity" aspect, but it will come with added emphasis upon those who must be supported out of a common fund provided for ministerial paupers. In saving the one class from seeming humiliation, the plan doubles it for the others. In

these remarks I hope I will not seem a fainter but as honestly presenting the difficulties appear to me. "More light" should be an earner at this time. But until light comes, to enlarge the endowment fund, which is to be supplemented in its income by the annual contributions from churches and individuals will seem to me to be one another in apostolic times, they had found out of which they were aided "as ever need."

Memphis, Tenn.

INDIVIDUAL COMMUNION

Men seem constitutionally opposed to change in life of the church for which we ought to be grateful. It is the introduction of the individual cups at the Lord's Table. Of course we do not mean that the individual cups were used at the first Lord's Supper. Most likely a change was passed from one disciple to another to be credited. It is almost certain also that the disciples drank of the cup reclining at the table. That was the common custom of the time. So we partake of the elements now in a posture, just as we eat at our own tables.

So if there be good and reasonable reasons for we depart from the use of a common cup to individual cups, there seems to be no objection so doing. If we are permitted to use glasses instead of fermented wine (both being the vine) in order to screen some one from the wine, may we not use the individual cup them that fear the possibility of disease in the old-fashioned common cup? Nothing is gained by using the individual cup, and something

Daniel J.

DeFuniak Springs, Fla.

The Master would not have any one losing is always a sure condition of gain. Multitudes have given away goods and gotten anything better, or back again. But never did lovingly give away of this world's work for others in order to honor Christ, without receiving a return "in this time." The weight of influence which once were predominant in possession of the pagan and unchristian the earth are now in the coffers and care, bearing the Christian name. It pays in consistent, consecrated, outgoing child of it pays still more in character and peace of science.—Ex.

God gives joy to those who give.

Praying every day keeps doubt away.

The only control for temper is self-control.

Is your upper story a garret for rubbish observatory?

The way of love is the quickest, safest, and flying way.

COMPARATIVE STATEMENT

Foreign Mission Receipts

Receipts Applicable to Regular Appropriation		April	1929
Churches	-----		\$37,974.19
Sunday Schools	-----		1,503.95
Sunday Schools Objective	-----		563.25
Societies	-----		6,521.55
Societies Objective	-----		219.49
Individuals	-----		1,431.24
			\$48,213.67
Legacies	-----		8.76
Total	-----		\$48,222.43
Cost Year 1928-29	-----		\$1
Initial Appropriation 1929-30	-----		1
Deficit March 31, 1929	-----		\$174,659.02
Less gifts for same	-----		35.00

Nashville, Tenn.
April 30, 1929

Edwin F.

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

Comparative Statement of Receipts For April, 1929.

	1928-29	1929-29	Increase
Churches	\$6,569.55	\$6,488.79	
Sabbath Schools	1,169.14	539.47	
Societies	922.63	915.77	
Individuals	339.00	445.20	\$ 106.20
TOTAL LIVING DONORS	\$9,000.32	\$8,389.23	\$ 106.20
Net Decrease	-----		
410 Urban Building, Louisville, Ky.			

John Stites, Treas.

CHILDREN

S' MAY DAY SURPRISE

Emily S. Windsor

was closed for several days
 rs were being made on the
 A group of eighth grade girls
 on Grace Alden's porch dis-
 unexpected holidays.
 ve a picnic, girls," suggested
 "Over in Beech Grove."
 t have a May Day party?"
 Dora Nelson.
 n't the first of May! It's the
 of the month," objected Lida.
 nkes no difference. Often the
 field and rainy on the first, and
 at celebrate it. It's so lovely
 now and there are lots of flow-
 on," returned Dora.
 ter girls fell in with Dora's
 ould be lovely to have a May
 Lida at last agreed with

"shall we have it?" she asked.
 o grounds," answered Dora

onians agreed that that was
 lace for such a celebration.
 em had much ground around
 n. Dora lived a short distance
 e village. There were exten-
 and a beautiful garden about

your mother let us have it
 girl asked.
 ose, she will. She will enjoy
 ave a good time."

ration decided on, they began
 the details of it. Of course,
 all dress in white, and they
 r a lot of flowers, and they
 songs. Fortunately they did
 song about going Maying.

ea book that tells about things
 different days," Dora said as
 eparated to go home to dinner.
 up about some things to do
 ay."

upper table that evening, she
 mly about the proposed May
 eation. Her parents agreed
 a nice thing to have.
 ner Fred made fun of the idea.
 ys want to do something that
 ess up in," he laughed.

take the trouble to read, my
 ted his father, "you will know
 and boys, too, dress up in
 ebrations."

o dressed up on Hallowe'en,"
 mother, "with false faces?"
 fished. He remembered what he
 her boys had worn on Hal-

ve could have a Maypole with
 nging down from it like I
 went on Dora.

nd not to be out of town the
 week, I'd try to fix up one
 said her father kindly. "I
 ea of keeping up those old-

il, we can do a lot of things
 Maypole, but it would be nice
 e, of course. I'm glad we have
 oses in bloom."

hat are you going to do with
 ys?" asked his father.

one of the boys and I are going
 port in the lot back of the house,
 old lumber piled there."

all right, but put 'on old clothes

t, no dressing up for me to
 I—" Fred flushed and stam-
 mbering again Hallow Eve.
 laughed.

ct day Dora had a busy time
 chums and talking over the
 what they would do at their

They decided to invite a
 the girls of their class to
 n it, and to tell their different
 t if they wished, they could
 there would be seats on the

hem to sit and watch the cele-

we could have it today," Dora
 ve can't get ready, and tomor-
 ter will be away, and, of course,
 n to be there. We'll have it the

Be sure you all have your
 ses ready."

ile Fred and several of his
 s were busy in the back lot
 fort. After working a few
 sat down to rest.

the boys said something about
 ay celebration the girls were
 ave.

razy over it," said Bob Wells.
 s Dora," returned Fred. "She's
 ag in a book a lot about May
 y're going to be dressed in

A LITTLE BIRD



(To be colored with paints or crayons.

Whenever you come to a word spelled in CAPITAL letters use that color.)

Brown-haired Sally has found a lit-
 tle bird and is showing it to YELLOW-
 haired Billy.

Sally wears a light GREEN hat and
 her sweater is light GREEN with OR-
 ANGE (use RED and YELLOW mixed-
 color bands outlined in BLACK.
 The collar and cuffs are BLACK. The
 skirt is BLACK. Her beads are OR-
 ANGE color. The bird is GRAY (use

BLACK lightly) with a PINK (use
 RED lightly) breast. His beak is
 YELLOW.

"He is a young Robin," says Sally
 to Billy.

Billy wears a BROWN sweater trim-
 med with RED bands with little YEL-
 LOW figures knitted in them. The
 stripes with the diamonds between are
 RED and the diamonds are YELLOW.

His collar and cuffs are YELLOW,
 too. His trousers are BROWN.

Billy carries a GREEN book under
 his arm. His tie is RED.

The sky is light BLUE and the blos-
 soms behind are PINK with tiny
 GREEN leaves. Both children have
 PINK cheeks and RED lips. Sally has
 BLUE eyes.

Paint the border of this picture OR-
 ANGE color and the lettering GREEN.

white, and have flowers on their heads,
 and dance around and sing songs. Huh! I
 bet we have more fun building this fort."

"But in the books they always have a
 Maypole," said Joe Long. "And they are
 not going to have one."

"No, of course, girls can't put up a
 Maypole," Bob returned.

"Well, it seems too bad that they can't
 have one when a Maypole is part of a
 May Day celebration," said Joe.

"I think so, too," agreed Bob.

After dinner the boys worked again
 at their fort. Fred had been thinking of
 what his father had said that if he were
 home he would fix up a pole for them. He
 couldn't get it out of his mind. So when
 they were resting awhile from their
 building, he told his companions an idea
 that had come to him. When he was
 through they laughed and said, "Let's
 do it."

After breakfast on the morning of the
 celebration, Mrs. Nelson sent Dora on
 an errand on the other side of the vil-
 lage. "You party does not begin until 2.
 I'll get the flowers ready for you, and
 you will have plenty of time for the other
 things you want to do. Don't hurry,"
 she said.

Dora felt cross at being sent on an
 errand. She was kept a good while at
 the place she went, so it was almost two
 hours before she was on her way home.
 She was in a hurry to get into the house
 and begin to dress for the afternoon. She
 was almost across the front lawn before
 she saw something that made her stop and
 gaze in wonder. Was she dreaming?

There in the middle of the back lawn
 was a Maypole, not a very tall one, but
 very pretty, with streamers of colored
 muslin hanging down from it. And near-
 by was her brother and several other boys.

"Why, how-when—" she began. She
 was almost too surprised to speak.

The boys laughed. "We thought it was
 too bad not to have a Maypole, and Fred
 asked us to help him fix it," explained
 Joe.

"We fixed it in the barn, and set it
 up when your mother sent you on the
 errand."

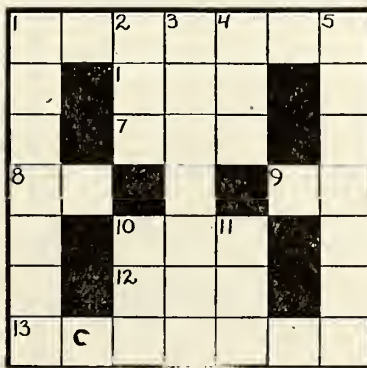
"Oh, how lovely! How nice of you
 all! Now won't you come this afternoon
 and bring any other boys you like?"

"Oh, yes, we'll come. Sure we will!"

Fred grinned. "And we'll wear white
 waists, and a bunch of flowers."

That evening after a most joyful after-
 noon, Dora said to her brother, "It was
 dear of you to think of the Maypole."
 "Huh! it wasn't anything." — The
 Leader.

PUZZLE CORNER



- Horizontal**
 1—Delighted
 6—Black oily
 substance
 7—Printer's
 measure
 (Pl.)
 8—Negative
 9—Exists
 10—Possesses
 12—Past
 13—Hates

- Vertical**
 1—Transformed
 2—Consumed
 3—Boisterous
 agitation
 4—Missis (abbr.)
 5—Spring flower
 (pl.)
 10—Head
 covering
 11—Call of
 distress

Double Acrostic

First and last letters read down-
 ward name two seasons of the year.
 1. Occupies a seat.

- A South American country.
- To wander.
- A newspaper paragraph.
- Pleasant and attractive.
- Wheel with teeth.

State Chops

- Use the last 3 letters of "to part"
 for the rest of a 7-letter State.
- Use the last 3 letters of a signal
 light for the first of a 11-letter State.
- Use the last 3 letters of "pertain-
 ing to the voice" for the first of a 10-
 letter State.
- Use the last 3 letters of a lake
 in New York State for the first of a
 5-letter State.
- Use the last 3 letters of the outer
 part of a tree for the first of an 8-
 letter State.
- Use the last 3 letters of an upset
 for the first of an 8-letter State.

Puzzle Answers on Page 17.

LOVES HER TEACHER

Dear Standard:
 I am a little girl seven years old and
 in high first. I love my teacher. I go
 to the first Presbyterian Church to
 Sunday School. Miss izard is my
 teacher. I love her too. Grand-
 mother takes the Standard. I read the
 letters and color the pictures.

Your little friend,
 Elizabeth Woodward.
 Columbia, S. C.

W. B. OUT FOR MAY DAY

Dear Standard:
 This is my first letter to you. I am
 a boy nine years old. I am in the fifth
 grade. I have been going to Sunday
 School every Sunday for five years.
 I have four sisters and three brothers.
 I have enjoyed the pretty pictures in
 the Standard. I hope Mr. Waste-
 basket is out on his vacation so that
 he will not get my letter.

Your friend,
 Vass, N. C. Eubert McLeod.

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BY HOOK OR CROOK

(Continued from page 13)
the accredited list of tutors. You know that."
"That for the accredited list," derided Guy, snapping his fingers. "Easy come, easy go; it's the diggers like you who get to know the most and can explain things to others. In review work you always shine; all the faculty know that."
"Possibly. But it only makes them hot because I don't shine in my dailies."
"But if I get you some tutoring—"
"No, thanks; I'll stick to my dishwashing and furnace tending, where I belong. Now I've got to tear into modern history till I'm due at Connery's. Maybe I can soothe 'Doc' Shepard down a bit tomorrow with a bang up classy recitation. Must be exasperating to see a great fellow like me get up and flunk abominably as I did today."

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Knoxville Tennessee

Guy, shaking his head from side to side in unconscious imitation of the movies, watched Ralph tear away down the street toward his rooming house. A clever fellow like that wearing himself out from sheer stubbornness and pride!

"What's the big idea? Shaking your head like a blooming mandarin, on a street corner? Head loose or what?"

Grinning sheepishly, Guy turned to greet the speaker, Burton White, a lad of his own age. "No," he grunted, "my head isn't loose, but there's a head loose somewhere when a boy like Ralph Berry is being literally hounded out of the U. What do you think Shepard told him just now? He said—" And with many amplifications and exclamations of disapproval he detailed the conversation of the morning.

"The worst thing about it is that you can't blame Shepard really," commented the newcomer. "That was a pretty stiff 'I don't know' Ralph handed out this morning. From a fellow every one knows could do better, too. If he wasn't so all fired proud. Poor and proud, the very dickens of a combination. Tutor! Of course he could tutor—if he only thought so. And dingbast it, I'm going to make him do it! You know my cousin Spunk, a bright kid, but too young really to start college. His mother, however, is set on his going. Well, he's had three tutors so far this semester, every one of em high up on the accredited list, too. Burkley, the last one, positively refuses to boost him any longer. Fact is, Burkley hasn't the faintest idea how to teach, never really had to study things, just soaked e'm up like a sponge. Takes a student who's had to work hard for what he's got to know how to teach. Like Ralph, for instance. And by crackety, Ralph's going to take the job. By hook or crook, I'm going to make him."

"Some hook and some crook it'll take, believe me," came discouragingly from Guy. "The rock of Gibraltar's a mere teeterboard compared with Ralph. When he's once made up his mind all the king's horses and all the king's men—"

"Watch me single-handed turn the trick," interposed Burton. "Or rather with Spunk's help," he corrected. "Let's see—where can I stage my triumph and when? I know—outside Connery's hash house this evening 8 o'clock or a little after when Ralph at last tears himself away from his precious pots and pans and slides homeward. Stoking a half dozen furnaces or so on the way before he can tune in on his cramming. A gay life and a merry one. But ring out the old, ring in the new. If you want to see some sport be on hand at 8 sharp in front of Connery's. But keep in the shade; don't break in on Spunk and me; we're going to do our little act alone."

"One night show," threw back Guy. "Burton White starring; I'll be there. But," he added deprecatingly, "you'll be a wiz if you succeed."

And honestly Guy thought it impossible for Burton to succeed. Nevertheless he was on hand at a little before 8 at the assigned place. Taking up his position near a clump of bushes well outside the circle of light cast by the street lamp, he kept his eyes on Burton and Spunk who were standing directly in front of the gate leading into Connery's grounds, the very gate through which Ralph would have to pass.

Five minutes passed. Ten, then the flare of an opening door, and Ralph came down the steps of the boarding house. Immediately the two boys in front of the gate were electrified into action.

"I tell you what," cried Burton. "You're a dumb-bell, Spunk nothing else. I've told you so a dozen times. Tutor you! Not for any money. Not with a ten foot pole. And now Burkley's given you up. I don't believe you'll find another fellow foolish enough to try."

"Aw—go on, Burt," tormented Spunk. "Mother's promised to take me to Europe this summer if I get through."

"Get through! Haw, haw, you're dream-

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Shivar A

Pure Digestive Aromatics Shivar Mineral Water & Nothing like it for a your digestive organs vert your food into rich and sound flesh.



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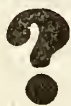
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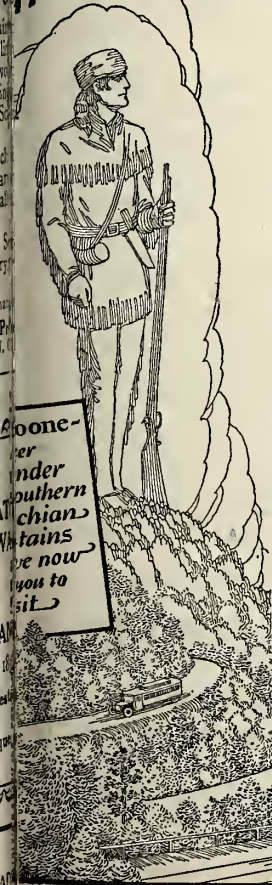
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ing. The only way a dumb-bell like
you can yet through college is to slip in
the front door and sneak out the back.
Let go my coat, do you hear. I ask you
once, I ask you twice. There—take that
and quit bothering me."

What in the name of common sense!
From his hidden position, Guy actually
saw Burton's fist shoot out and Spunk
keel backwards with a thud on the
ground. Surprised out of himself, he
took a step forward.

"Hsst," Burton seized him and pulled
him back into the dense shadow. "Watch
Ralph," he hissed.

And together, holding their breath,
they did watch Ralph. Already he was
bending over the fallen boy, chafing his
hands, rubbing snow on his forehead.

"Ouch! What you doing?" Spunk
struggled to a sitting position. "Gee,
now I remember—Burt socked me. Got
what was coming to me, allright, I guess.
Teasing the life out of him to tutor me.
All right, I'm through; I'll start home in
the morning."

"Don't talk foolishness," remonstrated
Ralph. "Somebody'll be glad to teach you.
Get up and let me brush you off."

"Glad to teach me! Nothing doing;
everybody runs when they see me coming.
Look what my own cousin did! And you
you wouldn't yourself, I know you would
not."

"Me! I'm not accredited; I couldn't."
"I knew it," growled Spunk shaking
Ralph off impatiently. "When it comes
right down to it no one will, I know.
Back home for mine."

"Nonsense! If you can't get any one
else, I will."

"Done!" so suddenly Spunk's hand
came down on Ralph's that the boy
jumped, "No one else will, that's a cinch;
so the job's yours. Two hours a day,
you'll have to give up dish slinging."

A moment only Ralph's stubbornness
held, then the bargain was made.

"But," objected Guy when he and Bur-
ton had made their way out of earshot,
and Burt was crowing over his success,
"you sure did give yourself a mean char-
acter; Ralph thinks that was a real blow
you handed Spunk."

"Naturally; that's what did the busi-
ness. And if my reputation got a black
eye, it'll heal—in time. From now on
I'm going to be a model cousin to Spunk
—at least when Ralph's around. May
even apologize, who knows—that is, if
I can keep my face straight."

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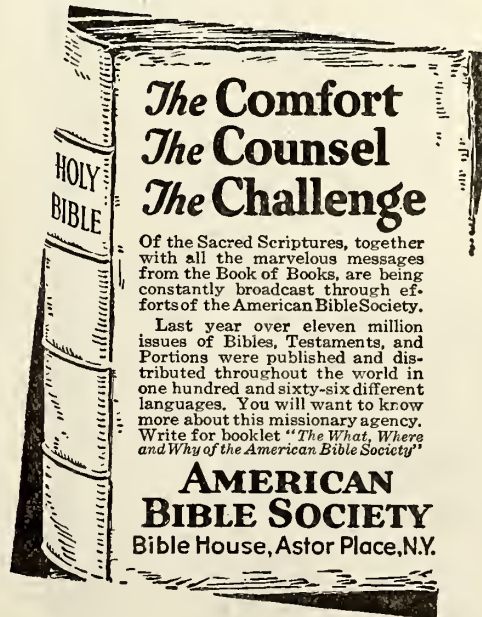
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THE HISTORY OF SOAP

If you faced exile on an uninhabited island and were allowed to take one thing, what would you select? This question was asked recently of a group of several hundred students, and the most common answer was "Soap." Probably most of us would have made the same reply. Soap is such a common substance and in such general use among civilized mankind today that it is hard to realize that after all it is comparatively a new thing.

In ancient history one reads of the luxurious baths of the Greeks and Romans. They had no soap, however, in those days. The ancients cleansed their bodies by first anointing them with oil, and then rubbing on ashes. Soap making was learned by the Romans, from the barbarians whom they subjugated. In Gaul they found the natives using a cleansing substance made by boiling tallow and wool ashes in water. This soap-making process the Gauls learned from the Phoenicians. The art was quickly adopted by the Romans, who named their product soap, meaning tallow.

From that comes our word "soap." One of the most interesting discoveries made in the uncovering of the ruins of Pompeii was that of an old soap factory, eighteen hundred years old.

Soap did not make its appearance in England until late in the fourteenth century. Then it was classed as a super-luxury and taxed accordingly. Not until 1853 was this tax removed. The reason for this long period of taxation lay in the fact that alkalis were difficult and expensive to obtain; but in 1790 it was discovered that common ashes was a cheap source of alkali, and that soap could therefore be manufactured more cheaply. This discovery brought to a sudden end the "luxuriousness" of soap.

Our colonial grandmothers for the most part made their soaps in the home. A few small soap factories sprang up in New England, however, and some of the early American pioneers who had to wrest their living from a forest encumbered land found an agreeable source of income in burning the felled trees and selling the ashes.

Soap making is carried on all sorts of scales, from the small amount that the rural woman of today sometimes makes during the hog killing season, to the factories in which the kettles or vats each hold from ten to twelve carloads of soap.

The first floating soap was made by the Chinese. To make a floating soap, air must be blown into the preparation while it is still in a pasty condition.

Soap factories in the United States manufacture more than two billion pounds annually. This makes our annual soap consumption a little under twenty pounds per person. In England the annual consumption exceeds twenty-one pounds per person.—Frances Mary Hughes in Front Rank.

NAMES OF EVERGREEN TREES

An evergreen is a tree which stays green all winter; that is to say, the leaves do not fall in autumn, as do the leaves of deciduous trees. Many evergreens are conifers 'cone-bearing trees', but not all conifers are evergreens. The birch is a conifer but it not an evergreen.

Spruce is a familiar evergreen. It was so named because it was first known as a native of Prussia—French "Prusse," and Middle English "Pruse" or "Spruce." Spruce is an old name for Prussia. Fir is an old word, long in the language, always used for the tree; pine is Latin also the name of the tree which it designates today. The hemlock has also been long in the language.

There are evergreens which are not trees. Almost all tropical plants, botanically speaking, are evergreens. The holly is an interesting northern evergreen, much used for decoration purposes at Christmas.

The rhododendron is an evergreen shrub. Its name, according to Webster's New International Dictionary, comes from Greek words meaning literally "rose tree." It was so named because of its large flowers.

Other evergreens of the north include certain varieties of the cedar, ivy, laurel, etc. The words are all "old"—that is, they have been in the language for centuries, often nearly in the forms we know today as the names of these plants or similar plants.

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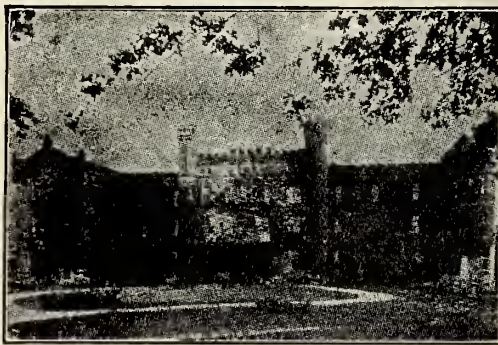
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 10:55 A. M., C. T.—First Presbyterian Church.
 5:00 P. M., C. T.—Vesper Service from First Methodist Church.
- Hot Springs, Ark.—KTHS—5,000 Watts C. T.**
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 6:00 p. m.—Old Familiar Hymns, Organ Recital.
- Washington, D. C.—WJSV—10,000 Watts—E. T.**
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 7:30 p. m.—Ladies Choir of Fairfax, Va.
 8:30 p. m.—Sermonette.
 8:45 p. m.—Sacred Song Trio.
- Gainesville, Fla.—WRUF—5,000 Watts—E. T.**
 2:00 p. m.—Y. M. C. A. Service.
- Louisville, Ky.—WHAS—5,000 Watts—E. T.**
 9:57 a. m.—Broadway Baptist Church.
- Shreveport, La.—KWKH—20,000 Watts—C. T.**
 7:45 p. m.—First Baptist Church.
 9:00 p. m.—Question and Answer hour
- Charlotte, N. C.—WBT—5,000 Watts—E. T.**
 11:00 a. m.—First Baptist Church.
 5:30 p. m.—Vesper Hour Quartet.
 7:30 p. m.—First Baptist Church.
- Raleigh, N. C.—WPTF—5,000 Watts—E. T.**
 11:00 a. m.—Church Services.
 1:00 p. m.—Sacred Concert.
 7:30 p. m.—Evening Worship.
- Cincinnati, Ohio.—WLW—50,000 Watts—C. T.**
 9:30 a. m.—Church School.
 10:00 a. m.—Presbyterian Church of the Covenant.
 3:00 p. m.—Organ Recital.
 5:00 p. m.—Vesper Service from Concordia Lutheran Church.
- Oklahoma City, Okla.—KFJF—5,000 Watts—C. T.**
 10:00 a. m.—Men's Tabernacle Bible Class.
 11:00 a. m.—First Baptist Church Services.
 3:00 p. m.—Sacred Concert.
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- 9:30 p. m.—Independent Bible Lectures.**
- Richmond, Va.—WRVA—5,000 Watts—E. T.**
 11:00 a. m.—Second Presbyterian Church.
 7:30 p. m.—St. Mark's Episcopal Church.
- Fort Worth, Tex.—WBAP—5,000 Watts—C. T.**
 4:00 p. m.—Hymn Hour.
 5:00 p. m.—Studio Vesper Services.
 7:30 p. m.—First Presbyterian Church.
- San Antonio, Tex.—WOAI—5,000 Watts—C. T.**
 11:00 a. m.—First Presbyterian Church.
 Greensboro, N. C.—WNRC—E. T.
 11:15 a. m.—First Presbyterian.
 8:00 p. m.—First or Church of the Covenant.
- Atlanta, Georgia—WSB—C. T.**
 11:00 a. m.—First Presbyterian. Also Saturday, 6:00 p. m.—Dr. Hull's Bible Class.
- Philadelphia—KMBC—E. T.**
 4:30 p. m.—Tenth Presbyterian.
- Jacksonville, Fla.—WJAX—E. T.**
 11:00 a. m.—Church Services.
 8:00 p. m.—Church Services.
- Nashville, Tenn.—WSM—C. T.**
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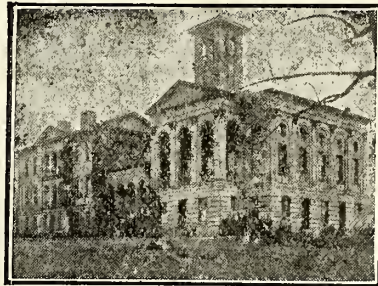
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S P A R K L E S

His Progress
 An old Southern planter met one of his former negroes whom he had not seen for a long time. "Well, well!" said the planter. "What are you doing now, Uncle Amos?"
 "I's preachin' of de gospel."
 "What! You preaching?"
 "Yassah, marster, I'se a-preachin'."
 "Well, well! do you use notes?"
 "Nossuh. At de fust I use notes, but now I demands de cash."—New Success.

To Be Sure
 Prosperity creates more fools than adversity.
 Hubby—"I can't raise \$100—that's all there is to it. I received a notice this morning from my bank about being overdrawn."
 Wifey—"Well, can't you try some other bank? They can't all be overdrawn."

Time Enough
 "What time do we get to New York, George?"
 Porter—"We is due there at 1:15, unless you has set your watch by Eastern time, which would make it 2:15, then, of co'se, if you is goin' by daylight savings time, it would be 3:15, unless we is an hour an' fifty minutes late—which we is."

One or 'Tother
 Young Wife: "I'm afraid, dear, my pie is not at all it should be. I think I must have left something out."
 Husband (with a grimace, after sampling it): "There's nothing you could leave out that would make it taste like that. It must be something you put in."
 —Boston Transcript.

Mother's Girl
 A newly-appointed head of a department was dictating to an up-to-date stenographer. He was a bit puzzled as to the exact wording, so he asked her, "Do you retire a loan?"
 "No," she answered, "I sleep with mama."

Why Teachers Get Married
 Question: "What are glaciers?"
 Answer: "Guys that fix windows when they are broken."
 Question: "What is a peninsula?"
 Answer: "A bird that lives on icebergs."
 Question: "What is a volcano?"
 Answer: "A mountain with a hole in the top. If you look down you can see the creator smoking."
 Question: "Why does a dog hang out its tongue when running?"
 Answer: "To balance its tail."
 Question: "What is steel wool?"
 Answer: "The fleece of a hydraulic ram."
 Question: "What are the Christian nations?"
 Answer: "Those that use cuss words."
 Question: "What is etiquette?"
 Answer: "Saying 'No thank you' when you mean 'gimme'."—Bookanwrap.

Not Allowed
 Among the residents of Roothan lived Robinson, a man with thirteen children who decided to take his wife and family to London.
 They arrived at the terminus and started to make a tour of the West End. Robinson led them hither and thither, pointing out all the landmarks as he went. Suddenly, however, their progress was arrested. A policeman laid a detaining hand on Robinson's arm.
 "I want your name and address, my good man," he said.
 "What for?" asked Robinson. "What have I done?"
 "I dunno," replied the man in blue, "but we can't have this crowd following you about."—London Answers.

A Good Dig
 Surrounded by members of the corporation, the mayor stepped forward to open the new golf course. He took a mighty swipe with a niblick, which he buried in the earth a foot behind the ball, smashing the club-head.
 Then, in solemn tones, he said: "Gentlemen, I declare these links well and truly opened."

Everything Figured On
 Father: "Before I consent to the marriage I must know your income."
 Suitor: "Five hundred pounds in all."
 "Then with the 500 pounds I allow my daughter you will have?"
 "Oh, I have reckoned that in."—Pearson's.

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No. 21

GENERAL ASSEMBLY AT MONTREAT— KIRK PREACHES OPENING SERMON

Elected by Acclamation—
in History of Assembly

Thursday Morning
To live to see the Presbyterians united in one great organic spirit, one in doctrine, one in the spirit of the Reformation, Dr. Harris E. Kirk, retiring Moderator of the General Assembly at Montreat, May 16, 1929, preached the opening sermon.

Commissioners out of the city are registered at Assembly hotels and boarding houses at Montreat. In addition there are many visitors, some of the wives bringing their wives to the Assembly Inn, the new hotel at Montreat, which was just opened to the public through the season of guests who come to the assemblies and conferences.

Anderson, the president of the Montreat Association, welcomed the visitors assuring them of a reception in these grounds to the church.

At the opening session of the assembly was conducted by Mr. Adams. Mr. and Mrs. Adams were throughout North Carolina. Adams led a vested choir of citizens of Montreat and the Montreat Normal, the school which uses the Assembly buildings during the year. The service was conducted by Dr. Dobyens, of Birmingham, and I. Dobbs, of El Campo,

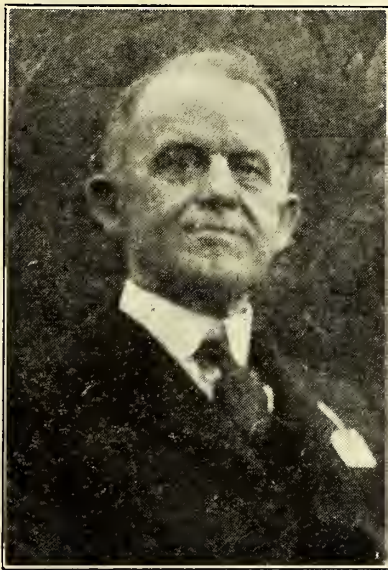
the retiring Moderator, subject, "The Presbyterians as a text, I Cor. 2:16, up to his declaration that he hoped to see the Presbyterians all united in one or as he described what he called the genius of the Presbyterian. This he said was the priestly or sacramental which sought a shelter in an arena. "The spirit of man loves to live dangerously," Dr. Kirk said. "He is a prophet rather than a seer, and seeks the midst of things rather than the cloister."

described the political and reform of religion which he said would make of the church and make of the state or society. He expressed the conviction that Presbyterians are if they would make connections with other of their own type.

Afternoon and Night
The General Assembly of the Presbyterian Church, at Montreat today the Assembly by unanimous vote Dr. Dobyens, of Birmingham, to preside over the body which will extend until next Thursday. The pastor of the South Presbyterian Church in Birminghams is popular over the assembly as a conference leader.

At the Assembly for Dr. Kirk has been duplicated in the year 1895, when Dr. C. R. Williams, of Louisville, was unanimously elected with no other nomination. Dr. Palmer was thus elected at the Assembly in Augusta, Ga. These three instances are of such elections.

Dr. W. R. Dobyens



Elected Moderator by unanimous vote. This is the third time such a vote has been made in the history of the General Assembly—the last being in 1895

Dr. E. T. Thompson, of Charleston, W. Va., chairman of the committee of Assembly's Work, better known as the committee of forty-four, made his report and declared the committee was opposed to consolidation of executive committees, but gave way for A. S. Johnson, of Richmond, to explain the reasons for the minority report which favors consolidation. This report will be acted on later by the Assembly.

It was also reported that Rev. P. D. Miller, of South Carolina, had been elected to the office of educational secretary of Home Missions with headquarters at Atlanta, and that Mrs. W. C. Winsborough, secretary of Woman's Work had resigned, and the committee recommended a pension for the time being of \$2,000 per annum for Mrs. Winsborough. The committee nominated Miss Janie McGauchey, of St. Louis, as her successor.

In connection with the report of the committee of Assembly's Work, the various heads of the church agencies spoke. Among them Dr. E. W. Smith, of Nashville, Tenn., of the Foreign Mission Committee, made an impassioned appeal for his cause in which he said the Church dropped down \$477,000 in gifts from living donors last year, and total gifts were \$98,000 short of the budget costs. He urged the church to make more sacrificial giving. Fifty missionaries had been dropped from the rolls last year because the church had withheld the necessary funds.

Dr. S. L. Morris, of Atlanta, also deplored a falling short of funds for Home Missions. There had been a shortage of \$100,000 a year for five years, and a corresponding lessening of the enterprises and workers.

Dr. H. H. Sweets, of Louisville, Ky., secretary of Christian Education and Ministerial Relief said the debt of his committee had been decreased about \$28,000, with larger receipts than the year before. Dr. Sweets announced that George Huggins, of Philadelphia, a noted actuary, would be present at the Assembly to discuss the Ministers' Annuity Fund which will be presented to this meeting. Mr. Huggins has assisted other denominations in working out their pension funds.

Converse Announces Large Gift

Girls' College Will Modernize its Main Building to be Named for First President

Gift by Mrs. S. Clay Williams, of Winston-Salem, of \$30,000 to modernize the main building of Converse College was announced Tuesday afternoon at the annual luncheon of the alumnae association of the institution. The work is to be done this summer.

On suggestion of Mrs. Williams, who is president of the association, it was voted to request the board of directors to change the names of the building to Wilson building, in honor of the first president of the institution, Benjamin F. Wilson. Mrs. Williams, who was Miss Lu Telle Sherrill, of the class of 1905, was given a rising vote of thanks.

Her name was not mentioned in the announcement of the gift, but was made public afterwards.

Mrs. Williams paid tribute to Dr. Wilson and suggested the building name change. On motion of Mrs. C. C. Kirby, of Spartanburg, it was decided to ask the trustees to make the change.

Naming of the student activities building, erection of which is proposed, for Dr. Robert Paine Pell, president of the institution, was also favored. A motion to this effect was made by Mrs. Julia Peterkin, South Carolina novelist, who recently received the Pulitzer award for the best novel of 1928.

A scholarship as a memorial to Betty Clyde, of Sherman, Texas, was announced from the class of 1926, of which Miss Clyde, who was killed in an airplane accident last winter, was a member. Miss Lucy Bailey, of Clinton, president of the 1929 class, announced that the class had pledged \$2,500 to the endowment fund, and another gift of \$500 was announced.

All of these executive agencies will present their causes in popular meetings before the Assembly closes.

Dr. J. D. Leslie, the Stated Clerk of the Assembly gave some statistics of the year just closing. There are 2,368 ministers on roll, serving 3,581 churches. There have been added to the Church on profession of faith 20,177, while the whole number of members in the churches now is 453,940, which is a gain of 9,283 over last year's report. The Sunday School numbers 407,970.

Friday Morning

Over one-half of the Presbyteries of the Southern Presbyterian denomination have voted in favor of union with the United Presbyterian Church, announced Dr. S. L. Morris, of Atlanta, chairman of the Committee on Closer Relation to the Assembly at its meeting this morning. Dr. Morris has tabulated the replies of the 93 Presbyteries and reported that 50 had voted approval, while only 11 had declined. Thirty-two had not been heard from. "In like manner," said Dr. Morris, "in the United Presbyterian Church, 36 Presbyteries had voted to unite while only 11 of the 57 had disapproved."

"The Associate Reformed Synod now in session in Memphis will probably appoint a committee on union at this meeting, which they declined to do last year," Dr. Morris reported. In signing the report eight of the Southern Committee gave their endorsement, with only R. A. Dunn, of Charlotte, refusing to sign, but his signature was withheld chiefly because he was unable to meet with the committee. Mr. Dunn will be at the Assembly next week to speak for himself.

The location of the library and vaults of the Historical Foundation at

Henderson To Have New Building

Congregation Hopes to Occupy by December 1 to Cost \$60,000

The Henderson, N. C., Dispatch publishes the following news in the issue of May 11:

Bids for the construction of the new Presbyterian Church here have been awarded. The cost of the structure is estimated at about \$60,000. December 1 has been agreed upon as the time for the completion of the building.

The contract for the construction was awarded to John W. Hudson, of Tarboro, and the plumbing and heating contract was awarded to the Dermott Heating Company, of Durham. Both firms were said by the committee to be well known contractors. The Hudson Company recently completed the annex to the Sir Walter Hotel at Raleigh.

Seven bids, accompanied by certified checks or bonds in the sum of \$1,000, were received for the construction of the building and three firms made bids for the plumbing and heating. The bids for the church ranged in price from \$38,750 to \$49,247, while those for the plumbing and heating were from \$5,280 to \$5,690. An oil-burning furnace was specified in the latter contract.

It is understood that construction will begin as soon as the present church can be moved from its site where the new church is to be erected. J. W. Beck was appointed by the building committee to take charge of the removal of the present structure. It was reported that he is offering to give it to anyone who would remove without undue delay.

J. C. Cooper, a member of the committee, said that the organ would be taken down and stored and that if enough funds were available, it would be enlarged and electrified for use in the new building. The present church bell will be saved and installed in the tower of the church.

The Board of County Commissioners has granted permission to the Presbyterian congregation to use the court house during the time that they are without a place of worship. As stated in the Dispatch a few days ago, the walls and wood work of the Court House are being re-painted and renewed.

Mayor I. B. Watkins, chairman of the building committee, stated that the building committee expected to use the present church furniture in the new building and that the new furniture might not be purchased until the church is entirely paid for.

Although the committee's estimate was that the new church would cost in the neighborhood of \$60,000, some of its members are inclined to believe because of the bids which they regarded as favorable, the building can be erected at a smaller cost, including plumbing, heating, furniture and equipment.

Montreat at Assembly Inn was brought to the attention of the commissioners. Dr. S. H. Chester, of Montreat informed the Assembly that in fireproof vaults furnished by the great hotel here four rooms are assigned to the housing of a library of records worth \$30,000, brought from many points, and deposited for safe keeping and facilities for study and reference are afforded, and over 100 applications were made for copies of records the past year. This collection is said to be one of the rarest in this country or in the world. The curator is Dr. S. M. Tenney, who is assisted by Mrs. Tenney. Among the files of religious newspapers

(Continued on Page Two)

CONTINUATIONS FROM PAGE ONE

GENERAL ASSEMBLY MEETS AT MONTREAT—DR. KIRK PREACHES OPENING SERMON

pers deposited with the Historical Foundation is a complete file of an old religious periodical published many years ago in Fayetteville, The Watchman of the South.

Rev. A. D. P. Gilmour, D.D., pastor of the First Presbyterian Church of Wilmington, offered a report to the Assembly as chairman of an ad interim committee appointed to prepare forms of worship for the use of the ministers and churches. Dr. Gilmour submitted the Directory which was re-submitted to the committee last year, and reported the only changes made were those in phraseology. The committee recommended that the Assembly adopt the book of optional forms for marriages, funeral occasions, etc., which is now being issued by the Presbyterian Church in the North. This was done as an act of economy and comity, the book to receive the imprint of the Southern Presbyterian Church.

Dr. Walter L. Lingle, of the Assembly's Training School and a member of the Synod of North Carolina reported as president of the school located at Richmond that 118 students were in training last year, some men and mostly women preparing for lay service in the churches. The institution now has property worth \$700,000, with a debt of nearly \$70,000. Its great need is \$100,000 endowment for the three chairs of Bible, Education and Missions.

One of the outstanding reports of the Assembly was that made by Dr. R. C. Anderson, on Montreat, in which he showed the value and usefulness of this great enterprise here which now belongs to the General Assembly. A great tract of 4,000 acres of land, wonderful stone structures and other constructions and utilities worth over \$1,000,000 lie here for the service of the Church. Over 20,000 persons attended the conferences last summer hearing speakers of world-wide reputation. A school, the Normal, with 120 girls in a Junior College, is at work through the year.

"The finest monument of the energies and vision of Montreat," declared Dr. Anderson, "is Assembly Inn, worth over \$250,000 built of native stone, by native labor, and until now built on a cash basis, with only \$8,400 contributed by the churches as church funds. The rest has come from the devoted women (\$15,000) and individuals who have faith and love for this great institution."

"We have gone as far as we can," said Dr. Anderson. "We owe \$100,000 due in October, with \$30,000 in sight. What shall we do? Make the charges of the hotel pay for it? Or shall the church now come to the aid of Montreat and place her where she can give these first class accommodations, not on the basis charged by the tourists hotels, but ask only the moderate bills we have always asked, so that anyone may enjoy these opportunities regardless of financial income."

Dr. Anderson was liberally applauded for the manifest enterprise and sacrifice which he has been compelled to show in managing this great institution.

Last night, three gavels were presented to Moderator Dobyms. One of these was by J. W. McCain, of Waxhaw, which was made from a hickory tree standing near the birthplace of Andrew Jackson, and from a walnut tree, used by the British to attempt the hanging of Hugh McCain, revolutionary patriot, who was rescued by his friends.

Dr. R. C. Long, of Atlanta, reported as secretary of stewardship that the every member canvass in March had gone \$187,913 over that of a year ago. Twenty-three Presbyteries had exceeded their records, among them being Mecklenburg, Albemarle, Winston-Salem, in North Carolina, and two in South Carolina, that of Congaree and South Carolina, and one colored Presbytery made up of colored ministers of both the Carolinas.

Miss Janie McGaughey, reported for Mrs. W. C. Winsborough, secretary of Woman's Work, that the women of the

Church had raised \$1,610,218 last year. There are 160,000 women in the circles of the Auxiliaries. The women gave money to erect a colored nurses home at Tuscaloosa, Ala. Miss McGaughey presented words of appreciation from Mrs. Winsborough, who is retiring from office.

Dr. E. T. Thompson, of the Assembly's Work Committee, announced that Dr. J. L. Fairley would be nominated executive secretary of Religious Education, vice R. E. Magill, who would be nominated business manager of the Business Department.

Friday Afternoon and Night

At hotel Alba Friday night the alumni of Union Seminary attending the Assembly, with their ladies and friends, met at a banquet table. Dr. W. L. Lingle presided and presented Dr. Arthur Y. Beatty, of Richmond, who spoke on the financial needs of the seminary.

Tuesday the Assembly was addressed by several visitors. Rev. W. A. Hamilton, of Edinburgh, Scotland, secretary of the World's Alliance of Presbyterian and Reformed Churches which seeks to promote fraternal relation between Presbyterian bodies all over the world. This organization he announced would have a great conference June 19 in Boston, to which about 36 representatives of the Assembly will go.

Dr. G. W. Brown, of New York, secretary of the American Bible Society, told the Assembly that this society distributed over 11 million Bibles last year in 182 languages.

Dr. C. L. Godell, of New York, a secretary of the Federal Council presented the need of the denominations of Protestantism for federal co-operation, and especially emphasized the great need of stressing evangelism among the churches. Dr. Goodell conducted the devotional service this morning, and urged the Assembly to unite in the observance of the 100th anniversary of the first day of Pentecost.

Rev. P. Boses, pastor, of Rome, Italy, brought fraternal greetings from the Waldensian Church of that land.

Friday's session of the Assembly was devoted to the interests of Religious Education as expressed in the Sunday School and was under the auspices of the committee which is located in Richmond, and of which R. E. Magill has been for many year the secretary. Dr. E. E. Smith, of Owensboro, Ky., presided.

The address of the evening was made by Rev. C. L. King, D.D., of Grace Covenant Church, Richmond. His theme was Evangelism Through Religious Education. Dr. King declared that personal evangelism was the method Jesus Christ used in establishing Christianity when he was here on earth, and that he gave to the Church that method to use in all ages, and he expects us to use that method today. If we do not use the method of personal evangelism and teach our children to use it in our Sunday Schools the Church will perish from the world. This is our only chance.

Saturday Morning

Prolonged applause greeted Dr. S. L. Morris, of Atlanta, chairman of the committee on Closer Relations with other churches as he made his speech today at the General Assembly now in session here. Dr. Morris is in favor of union with the United Presbyterian Church, which has been approved by a majority of the 93 Presbyteries of the Southern Presbyterian Church. The clapping of hands indicated that the Assembly is in favor of the union though the vote has not yet been taken.

Dr. Morris outlined his arguments in a facetious manner, yet in a convincing style. He said that the unity of doctrine and spirit of the two denominations made union possible, and that such a step would go far to heal breaches now in Protestantism. He recalled the position of Luther at Marburg, Germany, 400 years ago as the cause of these breaches. He called attention to the recent union of Presbyterian churches in Scotland as a fine example of present tendencies. Dr. Morris pleaded for the nation-wide testimony this union would give. He answered argument against the adoption of the report which affect foreign mission work, the attitude to women's church activities, and the mixed race question.

Dr. Morris was speaking to the motion made by Rev. E. T. Thompson, D.D., of Richmond, Va., proposing that the Assembly approve the basis of union

outlined in the report and send it down to the Presbyteries recommending its adoption. The basis of union accepts the confession of faith, catechisms, and the confessional statement of the U. P.'s, the use of hymns and psalms, safeguarding of property rights, amalgamation of agencies, and agreement of representation in courts of the church.

Protests to the hasty action of the Assembly were made by Dr. W. M. McPheeters, of Columbia Seminary, Rev. H. R. McFadyen, of Nashville, Mr. J. S. Boyd, and Mr. A. W. Orr, of Kansas City. The latter two want union with the Northern Presbyterian Church, rather than with the U. P.

The question was put on the docket until 2:30 Monday.

Dr. J. I. Vance, who is now holding a series of meetings in Salisbury, presented the cause of Protestant Relief in Europe. While the Southern Presbyterians only gave \$8,662 to this cause last year this was more than given by other churches. They will be asked for \$20,000 this year to help Protestant churches impoverished by the late war.

Dr. J. R. Voris, of New York, representing the Near East Relief congratulated the Assembly on its liberality to this cause, and reported that the 20,000 orphans being supported and educated by these funds are reaching an age of self-support, and plans for the continuation of the work of the Relief Fund will be continued for several years, in industrial, and religious education. Golden Rule Sunday will be perpetuated.

An address on the office and work of the elders of the Church was made by Judge W. L. Frierson, of Chattanooga, in which he appealed to the laymen present to measure up to the privileges of their office.

Dr. H. E. Kirk, the retiring Moderator, preached at the First Church, Asheville, at 11 a. m., and Dr. W. L. Lingle, of Richmond, at the same church in the evening. Dr. E. L. Siler, of Maxton, and Dr. W. B. McIlwaine, of Charlotte, preached at churches in Black Mountain.

Sunday afternoon Dr. Samuel Zwemer, of Cairo, Egypt, world known missionary to the Mohammedans, spoke. The Moderator, Dr. W. R. Dobyms preached to the Assembly at 11, according to custom. The Assembly presented to Dr. Dobyms the gavel given to the Assembly in memory of Samuel Lapsley, revered first missionary to the Congo. This was in honor of Dr. Dobyms' 68th birthday and 40th anniversary of his ordination which are just celebrated.

In the report of R. E. Magill, executive secretary of Religious Education, Mr. Magill who may retire from office at this meeting after 26 years of service, several striking facts were brought out. Mr. Magill has managed the book and publishing business of the Church for this term of years and has seen the business grow from a struggling concern to \$650,000 a year business, and never borrowed money. The Sunday School publications have quadrupled and now have circulation of nearly 18,000,000. The property has multiplied over eight times in value, and the business not only supports its 42 employees, but makes large contributions to the cause of Sunday School work.

Saturday Night

It is rumored here tonight that in response to the protests made at the meeting this morning the Committee of Bills and Overtures, of which Dr. H. E. Kirk is chairman, that this committee will recommend that the Assembly open overtures for closer relation with the Northern Presbyterian Church, the Associated Reformed Church, as well as the United Presbyterian which is now in due process of negotiation. Other denominations of the Presbyterian type may even be added. While it is outside the rules for a committee to divulge its own findings, Dr. Kirk will not either affirm or deny these rumors.

The meeting tonight was in the interest of Foreign Missions, and presided over by Dr. W. B. McIlwaine, of Charlotte. Four speakers were heard, Dr. W. H. Hudson, of China, Dr. C. C. Knight, of Brazil; Dr. R. D. Bedinger, of the Congo, Africa; and Mr. E. D. Grant, of Nashville, Tenn., who is educational secretary of the Foreign Mission Committee.

Sunday Morning

"From the statistical reports presented to the General Assembly for

several years, and the practical church in the fields, the Southern Presbyterian Church is more institutions and drives for they are in the main job w ed to do, and that is to souls," declared Dr. W. R. Moderator of the Presby eral Assembly, now in sess

Dr. Dobyms, as Moderator the 11 o'clock sermon as is of the Assembly. He an was not going to preach a General Assembly serm preach to the gathering a are concerned with other Dobyms used for his them "Work," and stressed the of every Christian being a individuals, and try to brin confession of Christ and b

Dr. Dobyms used the ap his example, and declar sought by all means to Such a spirit ought to an Christian. Instead order tions fill our time and hearts. Do you know you cried the Moderator. Hav viction and a knowledge

Are you out after souls? everywhere. Dr. Dobyms instance that came to his the train coming out of the Assembly, when a you an opportunity to lead a m who picked up her l which had dropped in the

"I have received more o than my share from the A crowning one being this the chair of the Moderato their will be forgotten," Dobyms, "if, when I get to will be someone there at gate waiting for me to tel been the agent that br there."

At 3 p. m. today the wor missionary to the Moham Samuel M. Zwemer, of C spoke at the Anderson at the situation in the East. according to Dr. Zwemer, up of the Islamic solida forces of civilization are on the agelong customs a the Mohammedan religio of life. While this is espe Turkey, it is also visible Moslems of Africa.

At 4 p. m. Dr. Henry of Richmond, Va., Direct try Church Work led a p ing in the interest of his The girls of the Montr School under his direction Miss Bessie Dobbs preser ant, entitled "Along the the King," which made a young people to stay on go to rural communities their lives to Christian lead

Rev. S. J. Venable, of and Dr. W. McC. White, of sented the benefits to be c aggressive rural church country and the city.

Dr. McLaughlin has t the theological seminaries about three dozen young the ministry to make i work their initial effort.

Among the visitors to t are Rev. Dwight M. C Charlottesville, Va., and p Presbyterian Church the pastor of the Church by th Road, at Greensboro, N. C Maphis, head of the Ed partment in the University They are here to insist on bly accepting the invitati lottesville to meet there it crowning event in the George W. Petric, pas years and now pastor eme

DAVIDSON ALUMNI O COMMENCEME

Several Classes to hold re Y Secretary Elec

Fifteen classes will have the next Davidson College ment, and alumni officials the midst of preparations hundreds of Davidson alun flock to the campus durin day period of commenc 2-5. The majority will alumni day, June 4, and l tainment is being arrange with particular emphasis o con.

The classes of 1879, 1904 return for their 50th, 25th re-unions, respectively, (Continued on page

PRESBYTERIAN STANDARD

FOUNDED 1858

an of the Synod of N. C. for 70 Years

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EDITORIAL

NOTES AT THE MONTREAT ASSEMBLY

to wish to follow the proceedings of the General Assembly, now in session at the beautiful Conference grounds of Montreat, in every detail, will have to read the accounts of our valued Colleague, Dr. G. H. Garth, who is supplying the daily most accurate accounts of what is going on.

It will be a kind of Mosaic work, consisting of the proceedings at times and persons at others, interspersed with sage counsel for future dangers to the Church, and some time furnishing valuable historical material for some future historian who will picture the condition of the Church in the past.

Dr. E. Kirk, the last Moderator opened the Assembly with a sermon which we all enjoyed.

Who have not read it should do so, for he has sustained his reputation of being one of the great preachers of this age.

The election of a Moderator is always the high point of the first day.

Generally an occasion for the magnification of a man's virtues and the ignoring of his faults when the speaker gives free reins to his imagination, without being confined to facts.

William Huck, of Atlanta, nominated Dr. Doby, of Birmingham, Ala., and Dr. Phillips, of Columbia, S. C., second in nomination, and then to the surprise of all Dr. Doby was elected by acclamation, an honor never given in our Assembly.

Dr. Doby deserved honor, a recognition of his Lord, and faithful work all his life. Outside of his own family he has brought more pleasure than to the writer, and he is loved by all as a brother true and true.

Early in the morning Dr. Goodell, Secretary of the Assembly, was heard in connection with the business of the Council.

Leaders doubtless suspect we have an admirer of this piece of ecclesiastical machinery.

Who admired it in the abstract, as emblematic of the spiritual unity of the Church, but in the concrete however we have always been disappointed by its various departures from the ideal of our own Church, it was called to neutralize our own testimony to the truth of the Church.

The inspiration of Dr. Goodell's stirring address at the Assembly started out under auspicious circumstances, each member present listening and praying for the inducement of power that would enable them to plan great things and accomplish them for their Lord and Master. Dr. Goodell, as if forestalling any criticism of the auditorium, gave very interesting directions how the voice must be raised and how high the head must be lifted. At the close, the stated Clerk informed the Assembly that in reading communications, he

would address the Central Column, thus showing that the seed sown by the honored president of Montreat had already begun to bear fruit.

The Secretaries had the floor during the afternoon.

Dr. E. W. Smith addressed the Assembly in the interest of the Foreign Missions work.

From the money point of view the future was very gloomy, but from the view of members added on the field it was very bright.

The year's receipts for physical equipment were \$50,571.56, making the total receipts from all sources \$1,171,451.48.

The deficit (on April 1, 1928) with which the year began was \$131,898.40. But this deficit was reduced by \$9,634.30 from living donors designated to deficit reduction, and also by \$45,564.85 mainly representing gain in adjusting Mission Accounts and Exchange, these two amounts reducing the previous deficit to \$76,699.25. This amount added to this year's deficit of \$97,959.77 makes the total deficit on April 1, 1929, \$174,659.02, an increase of \$42,760.62 over the total deficit of the previous April 1.

Dr. S. L. Morris, the Executive Secretary of Home Missions presented his report, which also showed a decrease in receipts.

The total Home Mission receipts were \$588,008.29 including the special Auxiliary Birthday Gift of \$41,500 for the Estes Snedecor Memorial Training School for Negro Nurses, which is \$9,580 less than the total received in 1928, which included the Special Flood Relief Fund of \$29,994.

There was a decrease of \$14,450.99 in budget receipts from churches, societies, Sunday Schools and individuals; a decrease of \$1,761.92 from legacies and income from investments; a decrease of \$4,872.70 in current gifts for special objects. The total received from these sources was \$546,508.29, which is \$21,085.60 less than was received from the same sources last year.

In five years not only has there been no enlargement of the work, but during this period the number of workers aided has been reduced from 802 to 663, and the number of mission enterprises supported has been reduced from 894 to 722.

When we consider the demands of our boundless field and the fact that Home Mission work lies at the foundation of our hopes of progress along every line we must confess that the outlook is not bright, but we can say with Carey that the outlook is as bright as the promises of God, which we are sure are brilliant with hope.

Dr. H. H. Sweets presented his report on Christian Education, where the debt has been decreased from \$52,000 to \$26,000.

At every Assembly there is always a gavel-presentation period, which affords an opportunity to dip into history, geography and genealogy.

Dr. Kirk, at the request of the donors, Rev. T. McKee and Vernon Anderson, presented a gavel sent from Africa, in memory of Rev. Samuel Lapsley, first missionary to that land.

J. W. McCain, of Waxhaw, N. C., presented a gavel made of walnut and hickory wood.

The walnut wood was from a tree upon which an ancestor of his was swung up several times by the Tories in the Revolutionary War.

The hickory, in memory of Old Hickory, whose birthplace, South Carolina's claim to the contrary, notwithstanding, was near the same section.

Rev. R. C. Long, Secretary of Stewardship, made an address on the importance of his work, which address showed great talent in alliteration, but lack of space prevents its publication.

Dr. Purcell addressed the Assembly on Men's Work of which he is the Secretary.

Miss Janie W. McGaughey was elected for a term of three years to succeed Mrs. Winsborough, who was forced to resign by reason of her health, much to the regret of the entire Church.

This work is now 17 years old, and the following is the record of the faithful women of the Church:

1. An organization more than 140,000,

marching shoulder to shoulder and keeping perfect step in every division of the work of the Church. A more consecrated and loyal army of women never followed the white flag of our Leader and King. Last year 58,256 women studied God's Word in 4,317 groups; 64,370 women were members of Prayer groups for daily intercession; 89,963 women studied Missions in 4,670 groups.

2. During the past seven years the women have, by especial gifts, erected schools for girls in Japan, Korea, Brazil; for Mexican girls in Texas and Indian girls in Oklahoma; a Nurses' Training School for negro girls and a home for the President of the Assembly's Training School. These have cost \$324,382.

3. The gifts to all the Causes of the Church this year amount to \$1,610,218.

In her seventeen years of life, the Auxiliary, according to the Minutes of the Assembly, has given \$3,419,437 to Foreign Missions; \$995,144 to Assembly's Home Missions; \$638,764 to C. E. and M. R. and equally generous gifts to other departments of the work of the Church.

The Auxiliary's total gifts to the Church in the past seventeen years are \$16,628,700.

On Friday morning Dr. Chester set forth the Value of the Historical Foundation, now under the devoted oversight of Rev. S. M. Tenney. He called attention to the great value of this collection, and to its importance to those engaged in historical research.

Dr. Tenney has placed the Church under great obligations by reason of his labors along this line.

During his address some one called out, "speak louder," as his voice is not strong. Dr. Chester facetiously remarked that he once spent an amount of hard-earned cash in elocution lessons.

In time, however, the teacher gave him back one-half of what he had paid him, saying that his conscience would not allow him to keep his money, as he was unable to teach him anything of the art of speaking.

The last Assembly asked Presbyteries to make an assessment for this worthy cause, but some of them declined to make the assessment.

The present Assembly is asked to give \$45,000 to this cause, in order that it may do efficient work.

We hope that the Assembly will grant this request, as already its value to students is being realized.

Dr. Tenney was then given the privilege of the floor, and he spoke of his work and its value to the Church.

An effort is being made to persuade the Presbyteries of the Church to deposit their records in the fire-proof vaults so generously provided by the Montreat Association.

Dr. S. L. Morris, Chairman of the Committee on Union with the United Presbyterian Church made a partial report, preliminary to a full discussion of the question later in the proceedings of the Assembly.

It seems from the report of this committee for union with the Cumberland Presbyterian Church was flatly declined, with the explicit statement that they would unite with no other Church under any circumstances.

It would seem that they remember the sad results of their union with the Presbyterian Church, U. S. A.

As Lord Chesterfield is said to have replied when someone asked him to go fox-hunting with him, "No, I thank you. I have been."

It seems from the report of this Committee that they have already agreed upon a name, "The United Presbyterian Church of the United States."

Dr. Gilmour, Chairman of the Committee on the Directory for Worship reported that they were still at work, and that they found some difficulty in choosing optional forms.

They have certain tentative forms under consideration.

They may conclude to use the optional forms of the Presbyterian Church of the United States of America.

They are more inclined to this action, because the Northern Church has adopted, for their training school books, prepared by our men, Dr. Moore and Dr. Mack.

Dr. Lingle reported great progress of the Training School for Lay-Workers.

(Continued on page 11)


 CONTRIBUTED

WHERE IS THE SOUTHERN PRESBYTERIAN CHURCH GOING IN YOUNG PEOPLE'S WORK?

W. Arnett Gamble, Jr.

Has the Southern Presbyterian Church, as a whole, been giving proper consideration to the question of where it is going, or being led, in its young people's work? Present conditions indicate that it has not.

There are three groups of opinion as to what the Church should do, officially and authoritatively, in its promotion of work for the young people. One group support the idea of organized departments of the Church school, meeting Sunday morning as part of the "Church school," then meeting Sunday night at the time ordinarily used by young people's societies.

Another group supports the idea of continuing the plan of young people's societies as distinct organizations but making those societies strictly denominational, severing relations with the interdenominational organization in which our young people have been participating for some years, and calling the societies "Presbyterian Young People's Leagues."

The third group support the idea of maintaining the Christian Endeavor society as a definite form of young people's society organization. At the present time this group is considerably in the majority with respect to the number of Churches having that form of work and the number of members enrolled, but this idea seems to have come into disfavor with a number of those to whom the Assembly has entrusted the promotion of its young people's work. The advocates of organized Church school departments and the advocates of the "Presbyterian Young People's League," though these ideas are antagonistic to each other, seem to be making common cause against Christian Endeavor.

The purpose of this article is not to deal particularly with the idea of Church school departments. The writer was told several years ago that "Christian Endeavor's day is passing; it is being superseded by the organized Sunday school class." He didn't believe it twelve years ago and doesn't believe it now. If some Churches want to try a similar experiment today, the organized departments, the right is not contested. However, we have always felt that the plea for eliminating a young people's society as a separate organization because the young people were part of the Sunday school (or "church school") would require, if carried to its logical conclusion, that the Men-of-the-Church and the Woman's Auxiliary be eliminated because the men and the women are part of the Sunday school. These adult organization, and their Assembly committees, would resist any such plan, but the organizations for the young people are in adult hands and the experimenters go on with their experiments.

Shall We Keep Our Connection With Christian Endeavor?

This article has as its primary purpose the shedding of light on the question of whether our denomination shall continue its definite connection with the Christian Endeavor movement that has brought so much of happiness and profit and world vision to our young people, or sever this connection and establish by Assembly edict a denominational organization.

It might be noted in passing that even the establishment of such a form of young people's society would not satisfy those who advocate the elimination of all young people's societies as such and the promotion of the organized department idea, but it would encourage them in their efforts to run the machinery on a blue-print. As one put it: "My first choice is the organized Church school department. It seems we are not ready for that yet, so my second choice is a strictly denominational young people's society. That seems not possible just now, so we will just have to do what we can by working with Christian Endeavor." The problem would not be solved by eliminating C. E. in favor of the Young People's League as the form of young people's society.

The writer of this article volunteered for the ministry at a C. E. convention, but is not otherwise obligated to the movement, and his support of C. E. is support given as a pastor who believes it the best form of young people's society for our young people. This article is not intended to be one dealing in personalities, and where groups or individuals are referred to it is only because such seemed necessary to presentation of the facts set forth.

Though not as widely known as should have been the case, there has been for several years a definite and vigorous and persistent effort to wean our denomination from C. E. One of the leaders of our Church, close to the inner workings, said recently that he knew of nothing more than an attempt to add denominational features to the C. E. work. Discussion disclosed to him trends of which he had not previously been aware. His first idea is probably shared by many in our Church, and it is hoped that this article will bring them fuller information.

Are Advocates of Christian Endeavor Loyal?

Matters have come to such a pass that the advocates of Christian Endeavor are considered by some as lacking in denominational loyalty. The writer was asked by a prominent minister, "Would you be hurt if our Church cut off from Christian Endeavor?" Prompted by the belief that C. E. is the best organization for our young people, the reply was in the affirmative. "Then," said the questioner, "you are an outsider." The writer has been told in conversation, and has on file letters that tell the same thing, that certain men high in the councils of our denomination have incurred the disfavor and criticism of certain of our young people's leaders because of expressed support of Christian Endeavor.

The opponents of C. E. are trying to bury it before it is dead. We are told that the movement has done a fine work but has served its day. Recently, a Presbyterian Auxiliary Secretary of Young People Work said to an Endeavorer, "How much longer are you folks going to hold on to Christian Endeavor?" An organization that exalts Christ and Christ's Church and Christian service and Christian fellowship as the C. E. movement does, need have little fear of dying. God is in the C. E. movement and it can be looked to to continue to bless the world for years to come. Whether or not it shall continue to serve the young people of our denomination is, of course, for our Assembly to say. But let us not be led to part company with it until we have determined we have something better.

Three-Fold Opposition to Christian Endeavor

The opposition to C. E. has been promoted through three channels. Granting to its opponents the motive of seeking what is best for our denomination, one still has the privilege of holding that their efforts have issued along the avenue of opposing C. E.

One channel of opposition to C. E. has been through the instruction given some of our seminary students and lay workers. This statement is substantiated by stenographic class notes (now on file) and by information given the writer, in conversation and by letter (letters still on file), regarding the efforts of lay workers (some of the efforts successful) to abolish C. E. in the Churches they serve, and in some cases of the return of C. E. after these workers left.

A second channel of opposition has been through Secretaries of Young People's Work and other workers of the Woman's Auxiliary. The source of this attitude it is not possible to state, but the attitude is present and vigorous in its expression. At the suggestion that more C. E. be taught in the young peoples' conferences where some ninety per cent of the delegates came from C. E. societies, a synodical worker broke into tears, crying, "We must reclaim our young people." Reclaim them from what? From an organization that stands "For Christ and the Church?" A Presbyterian Auxiliary secretary told the women at the Auxiliary meeting that if their Churches had C. E. as the form of young people's society, the local Auxiliary could not take credit for promoting a young people's society. A local Church Auxiliary secretary of young people's work told one of the Endeavor girls that the girl was a traitor to go from a C. E. society to the Synodical young people's conference.

The third channel of opposition is through the activities of some of the resident workers and some of the field workers and associates of the Presbyterian Committee of Publication. A leading minister of our Church wrote a short time ago, "I do not feel that a large part of the Church realizes what is being done at Richmond." A Southern Presbyterian elder who was interested in C. E., was asked by a Synodical Director of Religious Education (supported at least partly by the Richmond office) what the elder thought of his suggestion as to the plan for young people's work in that Synod. The elder replied, "That is just exactly the plan I would try out if I wanted to kill Christian Endeavor." The writer testifies that the Religious Education Director in question is not the only such officer opposing C. E.

Young People's Leagues

Following the Assembly of 1925 at Lexington the committee published a leaflet quoting the action of the Assembly: "We encourage the organization of Young People's Leagues or Associations in the Synods and Presbyteries of the Church." The leaflet stated that the "Young People's League" is not a new type of organization for a local Church, not a new type of organization at all. "It is simply a grouping of all the young people's organizations of the Southern Presbyterian Church in a certain territory, etc." This is the conception of the "League" that is current throughout a good part of the "laity" of the Church.

No such limitation has been observed, however. Growing bolder, the committee published at the beginning of this calendar year, "Reprinted from 'Onward,'" a "Constitution of the Presbyterian Young People's League: 1. For Churches with Organized Departments, 2. For Churches with Unorganized Departments." Thus we see how the denominational society idea has been promoted from the Synods down to the local Churches. What is the authority for the recently published Constitution? In view of this step, can it be said that the effort is only to parallel C. E. and not to supersede it?

Topics for Young People's Meetings

Beginning with 1927 the committee published, "In response to an insistent demand from the Church (where some ninety per cent of the societies were C. E.) that our denominational causes be promoted," a set of denominational topics for the young people's weekly meetings, and these have been published each year since. Parallel lists of these topics and the C. E. topics disclose some startling information.

In 1927 twenty-four of the 52 denominational topics were the same as the C. E., and one other had the same theme as the C. E. topic for the same week. Twenty-seven topics were different from the C. E., and of these ten bore on denominational subjects, the other 17 having no more denominational value than the corresponding C. E. topics they replaced.

In 1928, two of the 53 denominational topics were the same as the C. E. and five had the same theme. Forty-six of the topics were different, and just ten of these bore on denominational matters. The theme of the C. E. topic for March 4, "What Is It in Jesus that Attracts Young People," was covered by the denominational topic a week earlier, "The Challenge of Christ to the Youth of the World." The C. E. topic for April 8, "Why We Believe in Immortality," was paraphrased, with same Scripture references, to "Lessons from the Resurrection," in the Presbyterian list. There were other cases of paraphrasing the C. E. topics (January 29, July 22, November 25). The C. E. topic for August 5, "Personal Conviction versus Following the Crowd," was shown in Presbyterian list for August 26, three weeks later. The

C. E. topic for December 16 was shown in Presbyterian list for one week earlier.

In 1929, fourteen of the 52 topics are the same as the C. E., 13 are the paraphrases of the C. E., and ten others have the same theme. Fifteen different from the C. E., and only one of these is definitely denominational. Phases of our mentioned in parenthesis after a number of these are the same as the C. E. topics as that differ. Why could the causes not be identified in connection with the regular lists?

The C. E. topic for January 6, "Forces Making the World Better," is delayed in the Presbyterian list until December 1st. Does it fit any better than in the preceding January? The C. E. topic for January 10, "Jesus Teaching Us to Serve," is identical (with the same Scriptures) in the Presbyterian list with the denominational topic of February 24, two weeks later, "Service." If the topic or theme is "use it in Presbyterian C. E. societies at the time of the C. E. schedule?"

These facts about our denominational schedule suggest the question, "Are the Presbyterians loyal to denominational loyalty on the part of the young people, do they promote it better than the other denominations, or do they simply cut our Presbyterian E. E. from C. E. literature and thus aid in the promoting of them from C. E.? The last of these is the one that impresses itself most forcefully on the mind of one of our leading ministers whose letter is on file.

Progress of Opposition to Christian Endeavor

These efforts exerted against C. E. in our denomination have succeeded to some extent, and succeeded in that the friends of C. E. have not exerted their full strength. A proposal is now being openly made, through the sub-committee of the Young People's Auxiliary, that our Church definitely sever relations with C. E. It is likely that the matter will come before the Assembly in May. The opinion that C. E. is still a valuable organization for our young people, and if its supporters will exert themselves can be held in check.

Denominational loyalty is, of course, much more than a mere slogan. Some of our people are captivated by the idea of denominational loyalty and ability by strictly denominational society. They say, "We are Methodists and Baptists and others can be just as good as we are." Why not the Presbyterians? We can set up a denominational society perhaps better than they. They modeled a perhaps we can set up an even better model of our ability and wisdom and loyalty in using a model of our own, but in using the C. E. model. There are certain almost inevitable weaknesses in a national society, such as narrowness of vision, and a tendency to foster such a society. It is said that with a denominational organization we can then affiliate officially with other denominational societies. The writer has had some such efforts and found the leaders of such organizations taking a position of aloofness. We already have at hand a worldwide fellowship.

Objections to Christian Endeavor

What are the objections to C. E. that are so suitable to our Church? We hear it said by some that Presbyterian Endeavorers are not able to support denominational work. The Assembly's Stewardship Commission has worked out plans whereby the Presbyterian Service Program can be promoted by the young people's organizations. The South Carolina C. E. is promoting denominational work through the Service Program, and other C. E. unions are promoting denominational activity.

We hear the pledge objected to. The book states that the pledge is "a standard of action which we promise to try to realize, made 'Trusting in the Lord Jesus Christ, and doing whatsoever He would have me do.'" They are to be kept "unless hindering the work of the Master." The pledge requires no more than that we person covenants in joining the Church. Those who take it in the earnest and devout spirit that is intended are immeasurably strengthened, and who do not take it at all.

We hear that our young people are not contributing money to Boston. Some years ago the Endowment Commission elsewhere were asked to help in the quarters building in Boston, as a distribution of work with young people around the world. Part of C. E. funds come from the sale of supplies, a plan also used by our Church. The office has contributed to the Dixie extension almost from its beginning, and Southern young people have reaped more than they present the Boston office is contributing thousands of dollars a year to the Southern work, and endeavors being asked to share the expense.

We hear criticism of topics and plans in our denomination. The plans are only suggestions. The topics are only suggestions. Have we chosen better lists in our three-year plan? Our Sunday schools use International School Lessons; why, then, object to our using topics prepared by an interdenominational committee? Some denominational societies use "C. E. topics" for their meetings.

We hear that some C. E. leaders are not satisfied with the writer hasn't approved of everything he has said. Speakers say, but in sleeping with them, eating and drinking before and behind them in meetings, they have heard Christ or His Word spoken of in a new way. The same cannot be said of speakers heard at conventions of other interdenominational organizations with which our young people are connected. The leaders of our Church said a few

C. E. President, "Dan Poling is a hum-
 ment Christian." A Southern Presbyterian
 privilege of attending a prayer service in
 ce, told the writer that the spirit of the
 secretaries was one of devout love for
 an Southern Presbyterians afford not to
 t is probably the only interdenominational
 movement that is keeping true? Ought
 sport?

citizenship activities criticized. Each
 in control of its young people here, as
 work. Our Church is a member of the
 of Churches, whose citizenship efforts
 ergetic as those of the C. E. movement.
 s also a citizen, and whether Endeavors
 r young people must meet the responsi-
 sian citizenship. "A Saloonless Nation
 a slogan flown to the breeze on C. E.
 o of us is not glad that the slogan be-
 e reality, and who of us wants our young
 y other ideal for our nation's practice?
 eavor is not dead. It is not detrimental
 religious life of our young people, nor to
 onal loyalty and usefulness. It has been
 of a well-oiled propoganda in our Church.
 nda to be successful would be a loss to
 a which we would not recover until the
 today come into power in the councils
 tion and restore it. To remain connected
 ent means that we have access to the
 and expert plans and literature we
 ope to duplicate even at a cost that the
 scarcely undertake, why tear down a
 ly to try out something that is a mere
 n't it time the Assembly insisted that
 of young people's work" include no
 t to eliminate what the Assembly has

of a promotional committee on young
 parate from the present Executive Com-
 of that work, has been suggested to
 still thought by a number to be highly
 cessary. We have such for the men and
 why not for the young people, tomorrow's

FALL, DIVIDED WE STAND

J. M. Plowden

aul couldn't agree with Peter the first
 than I can agree with the present one.
 eter was to be blamed. What Peter said

his represents my body." Luther said,
 ." And so it stands today.

g if union will ever be possible between
 nations, or even different branches of
 ation.

s evidently cherish the idea that the
 have to come to them eventually. They
 hat will never dawn.

h that I would like to unite with is the
 ed Presbyterian. I would even be will-
 the Psalms if I could get rid of the
 Hymns" and the Sunday School jazz
 into our latest hymn book like the
 nd which a good A. R. P. could never
 ing on the Lord's day.

P.'s won't have us, and I can't blame
 re going too fast for them in neglect of
 ease of ritual, just as certain other
 g too fast for us.

g if the Good Lord who made us and
 ions ever intended such a thing as the
 njection of all the units in His kingdom.
 atsoever comes to pass, yet along with
 rains the means thereto. That's Presby-
 I understand it, but the means to
 ear to be lacking, and the chief means
 e the ability of humans to think alike
 gait.

ished modernist has proposed union
 e essential things. Let us unite on these
 questions like election and the mode of
 dividual conscience.

write him that I was ready to unite
 basis, but before I could do so he was
 n the road denying the virgin birth,
 nement, the possibility of miracles, the
 on of our Lord, and practically every-
 lways regarded as essential.

at secular newspapers announced the
 rch union was in the air. That's where
 n. Will it ever come down to earth?
 e day, brother, "forget it."

C.

BOOKS

The Scenes—By S. H. Chester

Dr. S. H. Chester, under the above title,
 every minister of the Southern Presby-
 o wishes to understand the work of
 its relation to the great cause of For-

scinating that I could not put it down
 very word of it. It discloses the two
 ics of the Author, namely, his states-
 or the Foreign Missionary Work, and
 sweet, Christian spirit.

o the volume can but stimulate our inter-
 which Doctor Chester has devoted his
 Neal L. Anderson.

Men-of-the-Church

Presbyterian Church in the United States

REV. J. E. PURCELL, D.D. Executive Secretary
 HENRY GRADY BUILDING
 ATLANTA, GEORGIA

REV. JOHN L. FAIRLY, D.D., Wilmington, N. C.,
 Editor in Charge of Men-of-the-Church Department

IS THE SOUTHERN PRESBYTERIAN CHURCH MEETING ITS HOME MISSION OBLIGATION?

E. B. Paisley

Squarely to face this question demands first a clear
 conception of home missions; next, an attempt to state
 the measure of the responsibility which rests upon the
 Southern Presbyterian Church for doing this work; and,
 then a survey of the facts to seek to ascertain whether
 or not the obligation is being met.

What is Home Missions?

Home Missions in the broadest sense of the word is
 everything that is done to extend the Gospel in the
 homeland. But to give it this comprehensive interpreta-
 tion is to rob the term of all practical value or signifi-
 cant meaning. The term "missions" carries with it the
 idea of something done for someone outside the blessings
 possessed by the one engaged in the missionary enterprise,
 and must retain the implication of a service rendered from
 a motive other than consideration of external reward.
 At the heart of Christian missions is Christ; and in the
 heart of Christ is sacrifice, even as He said: "The Son
 of man came not to be ministered unto but to minister,
 and to give his life a ransom for many." Missions then
 is the sharing of the Gospel at a cost with those who have
 it not. Home Missions delimits the sphere of that sharing
 as ones own country. For us it is within the bounds of
 our Southern Presbyterian Church.

Each of us will have our own interpretation of "the
 Gospel," but for any church it will be the faith which
 that church holds as its own possession by the grace of
 God. Home Missions then for any particular denomina-
 tion will be the sharing of its faith and consequent privi-
 leges with all men who have them not within the borders
 of one's own country and that too at a cost to the sharers
 and certainly without consideration of a "value received"
 in the transaction as the fundamental motive.

Two Types of Home Mission Work

In our Church this term has been applied without distinc-
 tion to two different types of work. First from the
 standpoint of history and of emphasis it has meant the
 establishment and maintenance of Churches of our deno-
 mination in those communities in which Southern
 Presbyterians are too few, too weak or too indifferent to
 provide an adequate Church life. This type is best de-
 scribed by the term "Presbyterian Extension." Home
 Missions has also meant the extension of the Gospel
 among peoples who are spiritually destitute and who,
 because of racial, social or economic conditions are not
 easily assimilated into the life of the Church.

In an article appearing in the Missionary Review of
 The World last March Rev. J. S. Stowell states that the
 Home Mission enterprise needs to be relieved "of the
 longstanding and increasingly unfortunate obsession that
 Home Missions is a matter of one particular fortunate
 race doing something for a group of other less fortunate
 races, or of people born in some favored spot ministering
 to others who have chanced to be born at other places."
 In contrast to this he holds that "The program of
 Home Missions is concerned primarily with the Church
 as a community institution; with the organization of
 Churches in communities where they do not exist; with
 the providing of adequate and trained leadership in com-
 munities which for one reason or another are not able
 to provide such facilities and such leadership for them-
 selves; and with the increasing of the efficiency of
 Churches with programs now inadequate to meet the
 needs of their respective communities."

One can readily sympathize with Mr. Stowell's desire
 to destroy any pharisaical spirit in mission work and can
 agree with him as to the importance of the Churches
 realization of a unity which transcends all social and
 racial distinctions; but there still seems to be need for
 both types of Home Mission work. There are favored
 races and favored classes and favored spots, and the
 work of sharing the Gospel with those who are less
 favored more readily conforms to the fundamental concep-
 tion of missions than does that work which is chiefly
 concerned with denominational extension. Nor need this
 be done in any "better than thou" spirit. Effort which has
 as its aim denominational extension may be also truly
 missionary, for there is in it a genuine sharing of privi-
 leges and the work is done at a cost to these supporting
 it. But its true missionary nature is frequently adulter-
 ated by the undue stress upon the reward obtained in
 "building up the denomination," "getting new resources
 for benevolences" and the like. When one reads the
 plea for Home Mission support based upon the contrast
 of Foreign Missions as a liability with Home Missions
 as an asset, one responds to the passionate cry of a true
 home missionary who recently said: "I wish I would
 never again hear the question, 'Does Home Missions
 pay?' What has that got to do with preaching the Gospel
 of Jesus Christ to my people who are in need of it?"

The Extent of Our Obligation

Having accepted both of these types of work as bona
 fide Home Mission endeavors the next question is: "What

is the basis for measuring the extent of the obligation of
 the Southern Presbyterian Church in this work?"

There are at least three important considerations in
 determining this obligation. First we are faced, with the
 actual need for the work in the Southern States. Definite
 figures are always hard to secure, and only a most ex-
 haustive and carefully taken religious census could give
 these pertinent statistics. The most recent figures issued
 by the United States Census bureau give the population
 of the States in which our Church is located as 37,000,000;
 and the total church membership as not over 16,000,000.
 These figures tell in themselves a story which would be
 all the more illuminating and challenging if the actual
 conditions in each of our Synods could be known. There
 is a tremendous amount to be done.

Adapting to our Southland an article which appeared
 in the Missionary Review of the World for July, 1928,
 we may say:

"Over one-half of the people in the South today are not
 linked to Christ through His Church. Many of these
 are children under no religious instruction. These con-
 stitute a challenge to evangelism." "Many residential
 areas are yet without the ministry of Christian pastors
 or churches, in rural districts in older states, congested
 city areas, and thinly populated portions of New States.
 These constitute a challenge to occupy the field."

"Eleven million negroes are in need of a better prepared
 Christian leadership. These constitute a challenge to
 Christian race relations."

"Seven hundred and fifty thousand Mexicans are in
 our territory, most of whom are still ignorant of the
 power and meaning of the Gospel. These constitute a
 challenge to true Christian neighborliness."

"Many hundreds of over-churched communities where
 overlapping involves waste of workers, money and effort
 constitutes a challenge to Christian co-operation and
 unity."

"Two hundred and sixty-four Southern Presbyterian
 Churches of more than fifty members each without pastors
 constitute a challenge to more sacrificial service in dif-
 ferent fields, or the elimination of unnecessary organiza-
 tions."

"The rapid growth in industry in the South and the
 consequent increase of industrial communities constitute
 a challenge to the faithful application of the principles
 of Christ in all the relations of life."

The second consideration in determining our Home
 Mission obligation is that it rests not solely upon the
 need in the field, but upon our Church's ability to meet
 that need. Certainly we are not doing our task to the
 limit of our ability. Our membership numbered 438,818
 in 1920, and 444,657 in 1928 making a total increase for
 five years of 5,839 or a net growth of about one and
 three-tenths per cent for five years, or about one-fourth
 of one per cent growth each year for that period. In
 stark reality it means that for the past five years it has
 taken 400 of our members, officers and preachers, to make
 a net increase per annum of one member. This is start-
 ling and is almost unbelievable. But there are stronger
 things than this connected with these figures, for during
 these five years we have actually added to the Church
 109,354 by examination, and 112,436 by letter, or a total
 of 221,780 persons, and yet we have a net gain of only
 5,839 members for this period. Of course some are dying.
 Of course, many are removing their letters from country
 to city churches. There was a sudden loss of 22,556 in
 1927 due largely to the purging of our rolls. But when
 all allowance has been made for these and other natural
 losses by removals and transfers to other sections of the
 United States, the fact still remains that we are not
 holding what we gain. Are we yearly weeding our "dead
 timber" in the interest of a more effective Church? Or
 are we simply at a standstill having a "name to live"
 but really dead? These solemn questions, the answer
 to which should give us genuine concern. Whatever may
 be the answer surely we can rest in no complacency as
 to the faithfulness with which we are meeting our Home
 Mission obligation.

The third consideration lies in the fact that the obliga-
 tion of our Church is not and cannot be considered apart
 from other denominations that are preaching essentially
 the same Gospel which we believe and proclaim. It
 would be an easy matter to work out the mathematical
 ratio of our responsibility by taking the number of South-
 ern Presbyterians as the numerator, and the total number
 of Protestants as the denominator. It is interesting to
 note that we are but 1-30 of the total Protestant popula-
 tion, and but 1-80 of the entire population of Southern
 States. But the simple process by which this is found
 cannot give us our Home Mission responsibility. Our
 relative ability to do the work and the need of a com-
 munity in the light of the endeavors of other denomina-
 tions can alone answer the question. And it can be said
 with no fear of contradiction that until we take every
 step possible to avoid wasteful duplication of effort in
 competition with other Christians we are not meeting
 our Home Mission obligation. And this negative atti-
 tude of avoidance of competition is not sufficient, for
 until we do everything possible to reach a co-operative
 endeavor with them whereby the task may be done, we
 are likewise failing in our Home Mission obligation. No
 other factors militate so ceaselessly and so fatally against
 effective Home Missions as do our denominational divi-
 sions, and the resulting competitive programs. The best
 of our young men and young women will not volunteer
 for such a disgraceful scramble for denominational supre-
 macy. One of the most consecrated and successful of
 our home missionaries said last year in a public address.
 "If anything is ever able to drive me from my Home
 Mission field it will be this competition between Churches
 who profess a common Lord. Believe me there is no
 Christianity in it."

(Continued Next Week.)



The Woman's Auxiliary, Presbyterian Church, U. S.
270-277 Field Bldg., Saint, Louis, Missouri.

SYNODICAL PRESIDENTS OF THE WOMAN'S
AUXILIARY

Alabama—Mrs. J. F. Hooper, 610 Mabry St., Selma, Ala.
Appalachia—Mrs. F. B. Kegley, Wytheville, Va.
Arkansas—Mrs. Walter Wilson, Arkadelphia, Ark.
Florida—Mrs. W. G. Thompson, Jr., 3215 Obispo St., Palma
Ceia Park, Tampa, Fla.
Georgia—Mrs. E. G. Aboott, 1315 Eberhart Ave., Columbus, Ga.
Kentucky—Mrs. H. P. Cooper, Lebanon, Ky.
Louisiana—Mrs. Charles L. Bodin, Box 79, M. R. A., Lake
Charles, Louisiana.
Mississippi—Mrs. J. S. Hicks, Holly Springs, Miss.
Missouri—Mrs. Walter Craven, 223 Frances St., Excelsior
Springs, Mo.
North Carolina—Mrs. G. V. Patterson, Gastonia, N. C.
Oklahoma—Mrs. L. Fountain, care O. P. C., Durant, Okla.
South Carolina—Mrs. W. O. Brownlee, Due West, S. C.
Tennessee—Mrs. Ross Woods, R. D. No. 4, Lewisburg, Tenn.
Texas—Mrs. J. W. Culver, Texas Military Academy, San An-
tonio, Texas.
Virginia—Mrs. C. R. Vaughan, 319 Mountain Ave., Roanoke, Va.
West Virginia—Mrs. J. McD. Lacy, Elkins, W. Va.

ELENA, TEACHER AT THE CHILPANCINGO
SCHOOL

Alice E. McClelland

Elena was born in Coarepec de Moreles, an agricul-
tural village near Zitacuaro in a Christian home. Her
parents and some of her relatives had become Evange-
licals and a Church had been established in the village
before Elena was born. There in the modest building,
the family attended church. Her father was a teacher
and afterwards became a minister.

Elena attended school first in her home village, then
in Zitacuaro and later at the San Angel Normal. It
was there that I knew her. She made a fine record, the
best in her class and so we asked that she come to
teach in the Wallace Institute in Chilpancingo which
was just then being opened.

In classroom instruction Elena soon made a name
for herself on account of the intelligent way in which
she made use of the ideas which she had learned about
teaching in the Normal. Parents and teachers and offi-
cials from other schools learned of her work and praised
it. The State Director of Schools offered her work as
principle of schools in Acapulco. She showed unusual
ability in managing the older boys and girls although she
was teaching the primaries. She became especially help-
ful in all matters concerning the girl's personal problems
and parents visiting the school found her a helpful ally
in arranging difficulties.

For some time the Chilpancingo school was closed
because of a misunderstanding of law on the part of the
authorities and during that time Elena had splendid ex-
periences in acting as "directora" of a boarding home for
girls in Texla who were attending the State Normal
School there. She also taught classes in the Normal
School itself and has refused an attractive offer to remain
there, that she might come back to the Chilpancingo
school. For a year she made frequent trips back to Tex-
la, helping the girls with their problems.

She is the material of which educators are made and
she is the main hope of the school on the teaching side,
but her physical strength is slim and her energy outruns
her strength. Pray that her slight body may be strength-
ened for the task. Her mind and spirit are mighty.

PRESBYTERIAN HOSPITAL, CHARLOTTE, N. C.

The Presbyterian Hospital Auxiliary met at the hospi-
tal Wednesday afternoon, May 8, with the president,
Miss Harriet Orr, presiding and about seventy members
present.

Dr. J. F. Hardie, pastor of the Second Presbyterian
Church, brought a cordial message of congratulation upon
the achievements of the Auxiliary, which has assisted
so materially in the successful development of the hospi-
tal. He expressed the hope and belief that the greatest
day of the hospital is yet to come, and paid a high trib-
ute to the efficiency of the superintendent and business
manager of the hospital, Mr. C. C. Beam. Doctor Hardie
spoke of the opportunity presented through hospitals to
ministers for winning the souls of those who when in
health have been indifferent to spiritual matters, but
who when afflicted are in a receptive mood. He closed
his talk with the words of the beautiful benediction given
by God to Moses for the blessing of the children of Israel.

Greetings to the new members of the Auxiliary in the
opening church year were extended by Mr. C. C. Beam,
hospital manager, and by Miss Mary Belle May, superin-
tendent of nurses.

During the business session committees for the new
church year were announced with chairmen as follows:
Flower, Mrs. R. B. Cochran; Linen, Miss Jennie Beatty;
Grounds, Mrs. W. E. Holt; Upkeep, Mrs. L. J. Crouch;
Magazine, Mrs. I. R. Vance; Nurses, Mrs. C. W. Til-
lett; Sewing, Mrs. C. V. Cashion; Men's Ward, Mrs.
J. E. Loven; Women's Ward, Mrs. Annie McCombs;
County, Mrs. J. M. Renfrow; Publicity, Mrs. Chesley
Watkins.

Many bundles of cloth, cut out to be made into hospital
garments, were taken by the ladies of the Auxiliary to
be distributed among the members of the circles in the
churches of the city and county.

Thanks were expressed by Mr. Beam for the many
beautiful flowers which have been sent recently to the
patients in the hospital by Auxiliary members.

The Auxiliary hopes and plans as its special contribu-
tion for this year to supply the hospital with aluminum
hot plates. Some means of keeping the meals hot while
they are being served to the patients is the only feature
lacking in the attractiveness of the meals that are fur-
nished in the hospital. Seventy of these hot plates are
needed and they can be secured by Mr. Beam at whole-
sale rates at a cost of ten dollars per plate. Any who
wish to have a part in providing the hospital with these

plates may send their contributions to Mr. C. C. Beam,
Presbyterian Hospital, Charlotte, N. C.

Mrs. Chesley Watkins, Pres. Chm'n.

FOREIGN MISSION POSTER CONTEST
WINNERS

Edward D. Grant

At its meeting in Nashville on April 11, the Execu-
tive Committee of Foreign Missions passed judgment
upon the 362 Foreign Mission posters sent in to the
Educational Department in response to the Foreign Mis-
sion Poster Contest open to Women's Auxiliaries and
Young People's Societies this spring, and named the
winners of the prizes.

It will be recalled that, in connection with Mission
Study Classes and Church Schools of Missions studying
the very popular mission study book, "The Desire of
All Nations" by Dr. Egbert W. Smith, during January
and February, the Executive Committee of Foreign Mis-
sions instituted for the first time in the history of our
Church a Foreign Mission Poster Contest. This created
much missionary enthusiasm in the churches and stirred
many to poster making who never before tried anything
of this sort. Every poster, to qualify in the Contest, had
actually to be used in a Church School of Missions or in
a Foreign Mission Study Class. These posters could
be made either by individuals or could be the combined
work of several. Many churches had local Elimination
Contests of their own. All together 362 missionary pos-
ters were sent to the Foreign Mission Committee in
Nashville. All of them showed real thought, and many
evidenced marked ability on the part of the makers.
Certainly they must have been very effective in arousing
missionary interest in the churches which made them.

The Executive Committee of Foreign Missions ap-
pointed a sub-committee to judge the posters and to
make the awards. In the Woman's Auxiliary group the
awards were made as follows:

First Place, \$50.00 to Mrs. J. Brookes Smith, Raleigh
Court Presbyterian Church, Roanoke, Va.

Second Place, \$30.00 to Mrs. H. D. Brown and Mrs.
H. L. Morton, Quaker Memorial Presbyterian Church,
Lynchburg, Va.

Third Place, \$15.00 to Mrs. T. H. MacPherson, Rocky
Mount, N. C.

In the Young People's Group the awards were made
as follows:

First place, \$50.00 to Miss Elizabeth Johnston, First
Presbyterian Church, Knoxville, Tenn.

Second Place, \$30.00 to Miss Margaret Hartman,
Tabernacle Presbyterian Church, Springfield Mo.

Third Place, \$15.00 to Miss Lena Covington, First
Presbyterian Church, Wadesboro, N. C.

In addition to the above the following were given
honorable mention:

Women's Group

Mrs. L. B. Dougherty, Liberty, Missonri; Mrs. J. G.
Stowers, Missionary Ridge Presbyterian Church, Chat-
tanooga, Tenn.; Mrs. D. L. Latta and Mrs. C. S. Hol-
lister, First Presbyterian Church, New Bern, N. C.; Mrs.
Howard, Central Presbyterian Church, Washington, D.
C.; Mrs. W. R. Salmon, First Presbyterian Church,
Stamps, Arkansas; Miss Frances Fletcher and Mrs.
Barton Lilliston, Makemie Presbyterian Church, Accom-
mac, Va.; Miss Lily Loyd, Roanoke, Va.; Miss Nancy
S. Hoag, Second Presbyterian Church, Petersburg, Va.;
Leo Schillinger, Gordon Street Presbyterian Church,
Atlanta, Ga.; Mrs. A. B. Douglas, First Presbyterian
Church, Rocky Mount, N. C.; Mrs. R. A. Jackson,
Presbyterian Church, Clover, S. C.; Miss Mildred D.
Goeth, Portland Avenue Presbyterian Church, Louisville,
Kentucky; Mrs. E. C. Nelson, Helena, Ark.; Mrs. Cleve-
land Smith, Evergreen Presbyterian Church, Memphis,
Tenn.; Miss Maybelle Reynolds Lemmon and Miss Alice
Catherine Reynolds, Highland Park Presbyterian Church,
Dallas, Texas; Mrs. J. O. Varnedoe, Valdosta, Ga.;
Mrs. W. K. Goodrich, Tabernacle Presbyterian Church,
Springfield, Mo.; Mrs. Leslie E. Sutton, First Presby-
terian Church, Anniston, Ala.; Mrs. R. L. Steele, Bir-
mingham, Ala.; Mrs. A. J. Lamb, Birmingham, Ala.;
Mrs. R. H. Heath, Moore Memorial Presbyterian Church
Atlanta, Ga.; Mrs. R. L. Fountain, First Presbyterian
Church, Ennis, Texas; Mrs. John B. King, Central
Presbyterian Church, Washington, D. C.; Miss Elise
Fleming, Westminster Presbyterian Church, Lynchburg,
Va.; Wells Awsumb and Mrs. W. W. Deupree, Idle-
wild Presbyterian Church, Memphis, Tenn.; Miss Mina
Barnett, Atlanta, Ga.

Young People's Group

Miss Martha Cook, Gordon Street Presbyterian
Church, Atlanta, Ga.; Miss Elizabeth Keisling, Mission-
ary Ridge Presbyterian Church, Chattanooga, Tenn.;
Miss Julia Minnis McIver, (Two Posters), Missionary
Ridge Presbyterian Church, Chattanooga, Tennessee;
Miss Leone Bowers, First Presbyterian Church, Decatur,
Ga.; Miss Mabel C. Burruss Grace Covenant Presby-
terian Church, Richmond, Va.; Miss Mary E. Caples,
(Two Posters), Second Presbyterian Church, Richmond,
Va.; Miss Margaret Darwin, Laurel, Mississippi; Miss
Margaret McIver, Missionary Ridge Presbyterian Church,
Chattanooga, Tenn.; Miss Sarah Stribling, Seneca, S. C.

AUXILIARY FORT HILL PRESBYTERIAN
CHURCH, CLEMSON COLLEGE, S. C.

The regular May meeting of the Fort Hill Church
Auxiliary was held on the afternoon of May 6, with
Mrs. R. N. Brackett as Hostess. The newly elected
president, Mrs. A. G. Shanklin, presided over the meet-
ing. The May meeting constitutes the annual Birthday
meeting of the Auxiliary, and at this meeting the regu-
lar birthday offering was made for the two schools to
which the Church donates this year. Twenty-four mem-
bers responded to roll call, and a generous contribution
was received.

The other newly elected officers of the Auxiliary for

the year 1928-29 are as follows: Vice-Pre-
J. E. Hunter; Treasurer, Miss Marguer
Secretary, Mrs. O. R. Doyle; Secretary
Life, Mrs. S. J. L. Crouch; Secretary of
sions, Mrs. L. H. Cook; Secretary of Ass
Missions, Mrs. M. E. Bradley; Secretar
and Presbyterian Home Missions, Mrs. J
Secretary of Christian Education and Mi
lief, Mrs. J. H. McHugh; Secretary Su
and Young People's Work, Mrs. S. J. L.
retary of Literature, Mrs. D. H. Henry;
Social Activities, Mrs. Winslow Sloan; Sec
tarian Social Service and Pastor's Aid, Mrs.
Secretary Orphan Work, Mrs. P. B. Hol
Historian, Mrs. L. J. Goodman.

The April meeting of the Business W
was held with Mrs. S. W. Evans as hoste
dent, Mrs. B. B. Burley, presided. Followi
meeting a short social hour was enjoyed,
the hostess served delicious refreshments.

M. S. B. Church Co.

PEE DEE (S. C.) PRESBYTERIA

Pee Dee Presbyterial Auxiliary held it
annual session in the Presbyterian Churc
S. C., March 28 and 29. Mrs. D. H. M
Florence, presided. Registration of offic
and visitors showed the largest attendance

Notable speakers were Rev. C. N. Cald
Miss Sue B. Haley, of the Home Missio
Miss Cornelia D. Engle, of the Christian
Ministerial Relief Department, Mrs. D.
Synodical President, and Mrs. S. G. Sto
Historian. Mrs. Earl Brown of Dillon, S.
the Bible Study both days in a very able
way. The Pageant, "Our Neighbor's Ne
the Marion Auxiliary was impressive and
The whole program was full of inspiration a

CONCORD PRESBYTERIA

Twenty-Third Annual Meeti

The twenty-third annual meeting of C
terial was held Wednesday and Thursday
25, in the First Presbyterian Church, of H
The meeting was called to order and it
presided over by Mrs. Edgar Yoder, who
session a most successful term of office.

The fortieth Psalm was read in conce
offered by the President.

The delegates and guests were made we
John R. Hay, who spoke in behalf of the
hostess auxiliary. Welcomes and greetin
denominations were brought by representa
various churches of the City. Response to
was made by Mrs. N. A. Archibald, of

Reports of officers and of the vari
featured the opening session Wednesday
evening session was well attended, and
present enjoyed the address of Mr. C.
Lavras, Brazil, as well as that of Mr. Ed
spoke in behalf of the work at Banner E.
of the evening service the Birthday Pag
by members of the Young People's dep
Hickory Church.

The Morning Watch, Thursday at 9 o
ducted by the honorary President of C
terial, Mrs. John Reid, of New York, wh
an inspiration and blessing to all who we
hear her.

Mrs. G. V. Patterson, Synodical Pres
the assembly, stressing particularly the
the Spiritual life of the individual member,
and Bible study, and closing with an ear
deeper consecration and more Spirit-fill

Others who brought most helpful mess
J. E. Flow, who presented Home Missi
Presbytery; Rev. Edgar Woods, Chairm
work in Concord Presbytery; and Rev. J
Carr and Miss Claudia Frazer, who spo
"Our Young People's League."

Mrs. Grace K. Ramsay, newly-elected
Mitchell College, presented the needs of
asked the prayers and interest of the
work at Mitchell.

An impressive Memorial Service wa
Mrs. E. F. Reid, with musical number
Grotte.

The following new officers were in
G. V. Patterson:

President, Mrs. Frank B. Gwin, Salis
Development of Spiritual Life, Mrs. Edg
ory; Secretary Synod and Presbyterial
Mrs. J. R. Campbell, Newton; Secretar
cation and Ministerial Relief, Mrs. Z.
Mooreville; Secretary Y. P. Work and
Extension, Miss Ola Warner, Hickory;
tict No. 1, Mrs. Jamie Reid, Old Fort; C
No. 4, Mrs. Walter Goodman, Kannapoli

Reports of delegates were most satis
cularly encouraging was the evidence of
Spiritual. An increase in members, ac
over last year was noted. One Gold
Little Joe's, at Barium Springs, 11 Sil
Blue Seal Auxiliaries. Four hundred
Family Altars, and 625 Tithers were re
classes, with a membership of 1270
Bands with a membership of 1229; 929
tions and 1,112 Church papers.

Mrs. John Reid, and Mrs. E. F. Re
tributes of appreciation and love for th
dent, Mrs. Edgar Yoder, whose loyalty
the Cause of Christ has been manifest
and deed throughout the four years sl
leader.

The meeting was brought to a close w
tion Service, led by Mrs. W. R. Gray, of
(Continued on page 11)

YOUNG PEOPLE'S DEPT.

EDITOR'S LOOKOUT

With our plan of securing a correspondent we have appointed Miss Julia Parker, St., Macon, Ga., to send us news from that city. She is a member of the Vineville Presbyterian Church, and is Publicity and Publications superintendent of the Georgia C. E. Union.

She has just made public the new aims and objectives of the Georgia C. E. Union. The junior, intermediate and senior respectively which reaches the largest percentage of the membership will be awarded a loving cup at the annual convention. These goals are as follows:

1. The society which is a member of the Georgia C. E. Union adopt and promote the "Christ in the World" program as recommended by the Society of Christian Endeavor.

2. The society secure at least five subscriptions to the Endeavor World and also promote their own young people's paper.

3. The society observe Dixie Endeavor Day and observe it at the Dixie office, 11 Ferger Bldg., Tenn.

4. The society conduct at least one mission study during the year. Also one Expert or Progress class.

5. The society should have at least 50 per cent of the membership enrolled as Comrades of the Quiet Hour.

6. The society strive to organize at least one young people's society during the year.

7. The society put forth every effort to increase its membership at least 25 per cent during the year.

8. The society register and have at least one or more delegates in the state convention.

9. The society make an offering and co-operate in the national mission board of their church.

10. The society hold regular weekly meetings and committee meetings during the year.

11. The society make an annual report to the state convention as requested.

12. The society co-operate with their city union, and promote their young people's conference program.

YOUNG PEOPLE'S TOPIC

2—Character, a Growth, Not a Gift.—C. G. A.

The Gift of Growth

Today is "Character, a Growth, not a Gift." It is too numerous to count. Indeed, Paul may be said to have said to the Corinthians, "What didst thou not receive? Now, if thou dost thou glory, as if thou hadst?" Our characters are growths; we receive them, but we have a great deal to do with them. We never stop growing in some way. We never stop growing physically, but mentally we never stop growing if we are at all. Life means growth. Our characters keep growing. There is never a chance for them to "rest" and stand still. They always reach upward—but we never

Character and Reputation

Look up the word "character" in the dictionary and find that it originally meant a mark carved on metal as a sign of ownership—a stamp. From that it has come to mean something that distinguishes one from all the rest of the world. Each of us has a character, and the character makes for each of us. Your character is what God knows your reputation is what your fellow-beings know. Your reputation may change quickly, but your character changes very slowly. "What people say" may change your reputation but not affect your real character. Only one guards one's reputation by one's

man and woman, dear, my lord,
The jewel of their souls,
My purse steals trash, 'tis something—
This, this, and has been slave to thousands;
Which from me my good name
Which not enriches him
And makes my poor indeed."
Character cannot be handled by the outside world.

Vill-Power and Character

Character must have as a part of it a strong control over impulses. A will doing things as well as a check against wrong sort. It is just as hard to do something you want to do as it is to keep from doing what you want to do. Your will is your power or not a deed is to be done. Willfulness is a strong will. Willingness is a cheerful, un-our stamp, or your character, depends whether it is wilful or willing.

Cumstances and Character

Character is a product of environment but not necessarily of circumstance. That is, men have to adapt to their surroundings, but they do not have to let their misfortunes. "Where there is a will there is a way." Take Helen Keller for example. At the age of seven she was left blind and deaf by sickness. Let her affliction overwhelm her. She "heard" with her fingers. Abraham Lincoln let his environment conquer his ambition. Circumstances alter cases, but we can rise above them. "Forgetting the things which are behind and reaching forward to the things that are ahead, pressing on toward the goal unto the prize of the high calling of God in Christ Jesus."

"Four at Dinner"

It chanced upon a winter's night, safe sheltered from the weather,
The board was spread for only one, yet four men dined together;
There sat the man I meant to be, in glory spurred and booted,
And close beside him to the right, the man I am reputed.
The man I think myself to be, a seat was occupying
Hard by the man I really am, who to hold his own was trying.
And though beneath one roof we met
None called his fellow brother—
No sign of recognition passed—
They knew not one another.

(From an Old Scrapbook.)

PLAY TIME

Published by Travel and Recreation Department
International Society of C. E.

A Backward Party

This social has no end of variations, may be used for any season, and with groups of any size. It is particularly good as an April Fool Party. The following suggestions are given to help start the social leader in thinking out his plan for his own group.

Advertising.—Three or four weeks ahead, announce a "Drawcab Party" by posters, and by any other means available to the society. Talk up the "Drawcab Party" telling no details until every one's interest is thoroughly aroused. Then make the posters in Chinese fashion, or make them read backwards, beginning in the lower right hand corner. If invitations are sent out, they may be written backwards and then mimeographed or hectographed, so that the recipients will have to look at them in a mirror to read them. Or else, they may be written as suggested for making the posters. If desired, everyone may be requested to wear some article of clothing backwards. Hair may be combed backwards, or at least in a fashion opposite to the ordinary method.

Decorations.—If you usually have decorations, have none. If you do not ordinarily have them, have some, but have them in the most unusual fashion. Decorate the things that are never decorated. Use things for decoration that one would never think of using at any other party. The leader of the games should plan a most unusual backwards outfit for himself. He can add to the humor, by purposely getting "things twisted" when he talks, just getting "everything backwards tonight."

Reception.—If there is a backdoor to the home or church where the social is to be held, post a notice or have some one at the front door to inform the guests they will be received at the back door. There, some one greets them by bidding them good-bye, telling them how glad she is they came and that she hopes they have had "a poor time" or something else unusual. She then has them walk in backwards, up some steps if possible.

Getting Started.—If the group is not the age which will go home immediately afterwards, refreshments may be served on entering. (See Refreshments at the close.) Immediately after refreshments, have the group sing, "Good-night Ladies." If you do not serve refreshments to start it off, sing this song anyway, then give each one a piece of paper on which he is to write his name, spelling it backwards. This is then pinned on his back. During the fifteen minutes while the guests are arriving, most of them will have much fun trying to look at all their friends' backs and letting others see theirs. If every one knows each other well, give them prominent historians' names spelled backwards instead. When most of them have arrived, or after refreshments, give all another piece of paper and a pencil. For ten minutes have the guests to try to copy down the names of the others by finding the names on the back of each other. All are on their honor to write down only names as they see them on the backs of others. No one is to stand against a wall or post. Be sure to give prize, honorable mention, or a score to the winner.

BOBITY Bob-Bob or Thumpety Thump-Thump.—If this game is known before by either name, reverse the name of it calling it Bob-Bob Bobity, or Thump-Thump, Thumpity. To play it, the guests stand in a circle, and have an "it" in the center. Everyone learns the name of his neighbor to the right and left. The person who is "it" runs very quickly to someone and says either set of words, according to way designated by leader. He must say, "Right, B.B.B.," or "Left, B.B.B." If the person addressed does not answer with the name of the neighbor so designated before he finishes his "bob-bob" or "thump-thump" he exchanges places with "it" and runs quickly to someone else. The game is fun when not played vigorously, and causes peals of laughter when played vigorously in a backwards manner. There should be an "it" for every ten or fifteen people. If the guests are all acquainted before hand, have them say their neighbors' names backwards. "Neler, Nohj, Dref," make more fun.

Guessing Back.—To allow them time to rest now, the leader should have taken several players out of the room without being noticed by the others. These all dress in each other's coats or suits, and one at a time stand in a doorway that opens into the main room. The door is opened for a minute, and all look at his back. They may write the name down on paper, or it may be best to call them out, seeing who can guess the quickest. The people could also stand behind a sheet, throwing their silhouetted backs on the sheet for the players to guess.

Circle Games.—Well-known favorites of childhood such as "Drop the handkerchief," "Flying Dutchman," "Slipper Slap," "Three Deep," and "Swat Tag," may be interspersed with lots of fun by having the players stand with backs to the center, and allowing the runners to run around on the inside.

Relay Games.—Everyone is familiar with many of these games. Have two or three, but reverse every one in some way. If you have the players carrying something in a knife or spoon to a goal and returning to give their spoon to next player, have them carry it walking backwards. Let them run backwards back to the players. Having the players in lines, and passing clothespins or something similar over their shoulders to those behind may also be used as a relay. Just be certain not to do anything the way you have done it at any preceding party.

Track Games.—Shot-put is interesting if the players are given inflated bags to throw over their shoulders, to see who is the best thrower. A discus throw and javelin may be made using a paper plate and similar substitutes. Backward races may be held with much fun. Even high jumps and broad jumps are possible.

Going to Jerusalem or Musical Chair.—Either of these games is ever so much fun if the players have to march backwards, in addition to having to watch for a chair when the music stops.

Counting Backwards.—Each group will select a contestant, or the leader will select one, and give to the first somewhat less than a hundred peanuts or beans. The rest of the players all listen while he begins counting them, counting from a hundred toward one. Each contestant takes his turn at it, and is timed. The one or two taking the most time, (and they must not make mistakes), will have to pay a forfeit.

Reading Backwards.—Let some one who has practiced an article, or poem beforehand, read an unfamiliar short story to the group, beginning with the last word and reading towards the first word. When he is finished, see who can tell the story. Sometimes the guests like a second trial at a second story.

Spelling Backwards.—The groups may be divided into two groups, and an old-fashioned spell-down held, in which all words are spelled backwards. Anyone who misses the first time is out. Give easy words at first, and gradually harder ones, but never ones that they might be troubled with in spelling in the right order.

Writing Backwards.—If the crowd is not too large, they will enjoy the fun of writing backwards. Tell each one to write a short poem or perhaps a paragraph about some one in the room, or to give the description of someone's back. They must form the letters backwards. When finished, these are passed on to others, and the people getting them read them aloud by holding them in front of a mirror.

Forfeits.—The Chinese Get-Up is very appropriate for two. They must sit with backs to each other, and arms locked, try to get up. The last one up has to pay another forfeit. He may be told to recite some Mother-Goose Rhyme backwards, and it is fun to listen to him try. But he may have fun, too, if he will turn his back to the audience and recite the poem in its normal order.

Warning.—Be careful not to have too many of the same kind of games, or too many of the same kind in succession. Active games should always be interspersed between the quieter games. Always stop a game while everyone is still thoroughly enjoying it.

Refreshments.—Old-fashioned refreshments may be served in some old-fashioned way if the thought has been stressed at all during the evening. Or the refreshments may be served in backward order. Pass cookies to everyone first, and then follow with salad, or jello, sandwiches, or drink. Let everyone eat with the wrong hand. One group ate ice-cream with a knife, holding it in the left hand. Insist on everyone's joining in the fun.

Closing.—"Backward, turn backward, O Time in Your flight," or other songs of similar theme may be sung. The guests should leave by the front door and be welcomed as if they had just arrived.

A REQUEST OF SYNOD


On page 44 of the minutes of the Synod of North Carolina held at Maxton last October there is printed the following: That Synod request all churches within its bounds to take an offering for the Home (the Home for Religious Workers at Montreat) on the last Sunday in May or as near that as practicable, endeavoring to make the offering equal to one-fourth of one per cent of their benevolent pledge.

I am reminding the pastors and churches of this request lest it be overlooked in the pressure of many other matters.

The Trustees have gone to quite some expense in remodeling the entrance to the Home for its better protection against the weather, and at the same time have added to its capacity quite materially. Later a storm injured the little cottage that was formerly used as a kitchen and we were at the necessity of an outlay for repairs on it. Because of these facts we are more in need of your help than usual. We hope that some funds may be sent specified for these necessary repairs. Funds coming from the offering requested by Synod unless so designated will, however, not be so used, but will be used to provide entertainment for some of our workers whom the whole Synod would, we are sure, delight to have as guests in its Home for the period of a Conference at Montreat.

Will not each church, or some individual in each church, send in the small amount necessary to entertain one of these workers for the ten days of a conference. A church or an individual providing the amount necessary (\$12.50), may, if it desired indicate the worker who is to be invited to the Home provided that one be named who is truly a worker eligible for entertainment there.

Please send your offerings and suggestions of names for entertainment to W. H. Belk, Treasurer, Charlotte, N. C. C. M. Richards, Chr. Trustees.



SUNDAY SCHOOL

Rev. Ernest Trice Thompson, D.D.

Lesson for June 2

LATER EXPERIENCES OF JEREMIAH

Jeremiah 20:1-6; 37:1-38:28; 43:1-7. Print Jer. 38:4-13.

For several weeks now we have referred to Jeremiah as "the healthiest, strongest, bravest, grandest man of Old Testament history." Perhaps this week we will be able to decide whether or not this judgment is correct. We recall that Jeremiah began his ministry during the reign of Josiah. Though naturally of a shrinking and sensitive disposition when he was a mere youth he undertook to set himself against the popular tendencies of the day because he felt it was God's will for his life. He was an ardent supporter of Josiah's Reformation. He preached it in the streets of Jerusalem, and through all the cities of Judah. The people of his own home town, the members of his own family, bitterly opposed his work (probably because it threatened their financial interests) and actually attempted to slay him. But when he went to God in prayer he was told that his troubles had just begun. (11:1-12:6.) A few years later Josiah was killed at the battle of Megiddo, and the Reformation came to a sudden end. Jehoahaz, his son, reigned for only three months, and was deposed by Pharaoh-Necho, king of Egypt. Jehoiaikim, his brother, was placed on the throne by the king of Egypt, but was soon forced to acknowledge the suzerainty of the King of Babylon. Jehoiaikim was a cruel and unprincipled ruler, and opposed to the policies of Jeremiah. The religious leaders and a majority of the people followed the lead of their king. In the beginning of his reign Jeremiah delivered his great discourse on the Temple, foretelling its ultimate destruction if the people did not carry their religion into the social and the political and the industrial life of the nation. The people, led by the prophets and the priests, threatened to mob the prophet; the princes, however, insisted on an orderly trial and later acquitted him (Chapter 26). The representatives of public opinion (in our day it would have been the newspapers) continued to clamor for his death, but Jeremiah was protected by a few powerful friends at court. Sometime later he again denounced the sins of the people, and foretold the inevitable consequences thereof. As a result he was arrested by Pashhur, the chief of the Temple police, cruelly beaten, and placed in the stocks. The precise form of this instrument of torture is not known; but certainly the prisoner's legs, probably his arms, and perhaps his neck were firmly secured and immovably held. It was not only a humiliating punishment, but very painful on account of the cramped and unnatural position into which the body was forced. Pashhur's purpose was to break the prophet's spirit and to discredit him in the eyes of the people. But when Jeremiah was released on the next day he renewed his prophecy of doom, and told Pashhur that men would come to mark in his demeanor the overwhelming dread that haunted both him and them, the shadow of approaching doom, and would name him Magor-missabib (i. e. Terror-on-every-side) from this dominant emotion. (19:1-20:6.) After this the prophet was forbidden to come into the temple at all. But nothing daunted Jeremiah gathered his prophecies together into written form and had them read in the temple on a feast day by Baruch, his friend and amanuensis. The roll was carried to the king who thrust it into the fire. Jeremiah and Baruch were forced to flee for their lives (Chapter 36). But later Jeremiah returned and stood before the king and denounced his sins to his face (Chapter 22). In the closing years of his reign Jehoiaikim rebelled against authority of Babylon. This act was opposed by Jeremiah, who saw very truly that the only hope of Judah's safety in submission to him into whose hand God had given the keeping of the nations. Nebuchadnezzar quickly dispatched an army against Jerusalem, but before the army could arrive Jehoiaikim had died.

Jehoiachin reaped the penalty of his father's folly. The city was besieged, and Jehoiachin was forced to surrender. All the best people were carried away captive. Among these was a disciple of Jeremiah, who later in exile was to carry on Jeremiah's work, a young man named Ezekiel.

Jehoiachin was succeeded on the throne by Zedekiah his son. Zedekiah was a weak king, friendly to Jeremiah, constantly seeking his counsel, but only a puppet in the hands of his princes, who would gladly have occasioned the prophet's death. Jeremiah counselled continued submission to Babylon, but the princes after some delay, formed an alliance with Egypt, and despite their solemn pledges refused to continue the Babylonian tribute. The Babylonian armies marched at once into Palestine, and began to close in upon the city. Under these circumstances there occurred the events which form the basis of our present lesson.

Read 21:1-14 and 34:1-7. These two passages do not form a part of the lesson assigned, but are necessary to get the connection. Read now more carefully chapters 37 and 38. What request did Zedekiah make of Jeremiah in 37? What was the military situation at the time? What answer did Jeremiah return? Was this a patriotic answer? Was it a wise one? Why was Jeremiah arrested? Under what circumstances? Did Jeremiah really mean to fall away to the Chaldeans (i. e. Babylonians)? Was Irijah justified in suspecting that he was falling away to the enemy? What does the interview between Jeremiah and Zedekiah indicate respecting the character of the two men? Why did the princes wish to punish the prophet? Were they justified? What did the answer of the king to the princes indicate as to the character of Zedekiah? Give the story of Jeremiah's confinement in the dungeon and the rescue. Who was Ebed-Melech? How was he rewarded? Cf 39:15-18. What traits of character in

Zedekiah and Jeremiah were manifested in their secret interview?

I. Jeremiah's First Message to Zedekiah—21:1-14

1. The Military Situation. It seems from verses 2 and 4 that the Chaldeans were closing in upon the city, but the Jews were not yet driven within the walls.

2. Zedekiah's inquiry. Under these circumstances Zedekiah sent Pashhur and Zephaniah to Jeremiah asking him to inquire of God as to the outcome of the siege. "Peradventure," he said, "God will deal with us according to all His wondrous works that he may go up from us." In speaking of God's wondrous works Zedekiah was thinking no doubt of the miraculous deliverance of Jerusalem in the days of Hezekiah. He wanted to know if God would save them once again by a miracle.

3. Jeremiah's answer. Jeremiah's answer was in three parts. First, he addressed himself to the king (3-7). He told him that there was no hope for the city. The city would be taken, the people destroyed. Then he addressed himself to the people (8-10). He told them that they could save themselves only in one way, by deserting to the enemy. Think of the world war. If Jeremiah had delivered a message of that sort at that time he would have been shot as a traitor. Was he justified in speaking as he did? George Adam Smith says: "In that situation and under the convictions which held him, the prophet could not have spoken differently. He knew and soundly knew, not only that the city was doomed and that her rulers who persisted in defending her were senseless, if gallant, fanatics, but also that they had forfeited their technical legitimacy. To talk today of duty, civil or military, to such a perjured government does not even deserve to be called constitutional pedantry, for it has not a splinter of constitutionalism to support it. Zedekiah held his vassel throne only by his oath to his suzerain Babylon, and when he broke that oath his legitimacy crumbled. Of right, Divine or human there was none in a government so forsworn and self-disentitled, besides being so insane, as that of the feeble king, and his frantic masters, the princes. For Jeremiah the only divine right was Nebuchadnezzar's. But to the conviction that Zedekiah and the princes were not the lawful lords of Judah, we must add the pity of the prophet as he foresaw men and women and children of his people done to useless death by the cruel illusions of their illegitimate governors. Calvin is right when after a careful reservation of the duties of private citizens to their government at war he pronounces that Jeremiah could not have brought better advice to the civilians and soldiers of Jerusalem. And it is no paradox to say that the prophet's sincerity in giving such advice is sealed by his heroic refusal to accept it for himself, and his resolution to share to the end what sufferings the obstinacy of her lords was to bring to the city. Neither be it observed did he bribe his fellow-citizens to desert to the enemy by any rich promise. He plainly told them that this would leave a man with nothing but his bare life." Jeremiah addressed himself in the last place to the house of the king, the princes, who were the real rulers of the land. He reminded them that it was their misgovernment, their greed, that was responsible for the present situation, and called on them to reform their methods—otherwise everything would be lost.

II. Jeremiah's Second Message to Zedekiah—34:1-7

It seems that the army of Babylon had now overrun all Judah, except Jerusalem, and the two fortresses, Lachish, a strongly fortified city in the foothills, 35 miles southwest of Jerusalem, and Azekah, probably 15 miles southwest of Jerusalem. Zedekiah this time had sought no message from Jeremiah; nevertheless the prophet sent him word that the city would be burned, he himself would be taken captive, but allowed to die a peaceful death.

III. Jeremiah's Third Message to Zedekiah—37:1-10

1. The military situation. Judah had rebelled against Babylon relying on the promises of Egypt to protect them. The promised help had started on its way at last. Sennacherib marching to meet the armies of his greatest rival for world dominion was forced to abandon the siege of Jerusalem.

2. Zedekiah's request. To Zedekiah the situation seemed more hopeful. He sent Jehucal and Zephaniah to the prophet requesting him to pray to Jehovah, inquiring at the same time whether or not He had determined to deliver the city. Cf verses 3 and 7.

3. The prophet's response. Jeremiah replied that the people's renewed hope was vain. The Egyptians would be defeated. The Babylonians would return, and burn the city, even if they had only cripples to depend upon. We might note here the exactness of Jeremiah's predictions. Forty years before Babylon came into power he predicted judgment from the north; for 18 years at least he had declared that Judah would be carried captive by Babylon. He foretold the siege of the city. Now that the siege is lifted his assurance is not shaken. He foretells the uselessness of Egyptian interference, and the re-establishment and ultimate success of the siege.

IV. The Imprisonment of Jeremiah—37:11-15

In Chapter 34 we read of an incident which may throw some light on Jeremiah's arrest. While the city was besieged by the Chaldeans and the help of every man was needed the princes had freed all the slaves in the city, and sworn a solemn oath that their freedom would be respected. But when the siege was lifted, the princes repented of their bargain, and thrust the freedmen back into bondage. Jeremiah had protested bitterly, and as a result brought new obloquy upon himself.

Now that the besieging armies were withdrawn the citizens of Jerusalem were free to come and go through its walls. Jeremiah had some property in Benjamin, and one day along with other citizens he attempted to pass out through the gate of Benjamin on the north side of the city. Irijah the officer on duty at the time promptly placed him under arrest, charging that he was attempting to desert to the enemy. Probably he was acting on the instructions of his superiors. There was no evidence at all that Jeremiah really intended to desert, and he indignantly denied the charge. Nevertheless the charge was at least plausible, for Jeremiah had not concealed

his convictions regarding the ultimate fate he had openly suggested that desertion was the road to safety, and the probability is that at this time accepted his advice (38:19, cf 4; decision as to Jeremiah's fate rested with these princes it must be remembered were Jehoiaikim's reign who had been favorable since these had for the most part been taken but upstarts who had no experience of government and short sighted patriots, so inferior to their predecessors that Jeremiah contrasted the latter as evil figs with good figs. They disliked him for his pro-Babylonian attitude, but been further embittered against him by his denunciation of the treatment they had accorded Hebrew slaves. Naturally therefore they were guilty, and consigned their prisoner to a dungeon (verse 16) in the house of Jonathan where he would have died in due course (vs 17) the princes had their way.

V. Jeremiah's Fourth Message to Zedekiah

Jeremiah remained in the dungeon for some time as he had predicted the siege was the last Zedekiah sent for him secretly. He still respected his office. He was however, afraid to release him, or to be seen because of the princes. But he wished to know if there was any further message from Jehovah. No prophet's courage. As Doctor Bennet says: "days he had endured squalor, confinement, starvation. His body must have been enfeebled, spirit depressed. Weak and contemptible as Zedekiah yet he was the prophet's only earthly protector, malice of his enemies. He intended to utilize his view for an appeal for release from his present confinement. Thus he had every motive for conciliating the king. He asked him for a word from Jehovah. He was alone with Zedekiah and was not nerved to refuse by any opportunity of making public the truth, and yet he was faithful alike to the poor helpless king: thou shalt be delivered out of the hand of the King of Babylon." Jeremiah and the king recognized this, yet he did not set him free. But he so far braved the resentment of the princes as to bring him from the dungeon and confine him in the court of the guard. He cared for his maintenance, providing him a caldron of bread. The round cake here indicated was only bread was getting scarcer and scarcer and it kept him alive.

VI. Jeremiah in the Dungeon—38:1-6

The princes, however, were not prepared to let Jeremiah escape. They came to the king in a body and the prophet with weakening the hands of the king by predicting the fall of the city and by desertion. They demanded that they be allowed to deliver the prophet, and with the help of a few men drew him safely out. Ebed-melech's thought to spare the prophet all needless pain in the provision of rags to save him from being cut by the ropes and then by his letting the rags down to him so that he might not have to grope for them. The princes seem not to have interfered with him again. Probably the end was already very near. The king granted his petition not to be taken to the house of Jonathan.

VII. Jeremiah's Final Appeal to the King—39:1-4

For the last time Zedekiah sent for Jeremiah for his advice. Jeremiah told him plainly that he should save his own life and save the city only by submitting himself to the Babylonians. The king demurred that the Jews who had already deserted to Egypt would be allowed to put him to shame. Jeremiah assured him, and warned him that it was his own fault. But it was all in vain. The king went back to the prophet to his bonds.

VIII. The End of Jeremiah's Ministry—39:5-7

The siege dragged on with terrible suffering to the Jews. Finally a breach was made in the wall. Zedekiah was captured, his sons were slaughtered, his eyes, he himself was blinded, and carried into Babylon; the city was razed to the ground, and the inhabitants, who were not slain were taken into captivity.

Jeremiah and a few of the people, however, were allowed to remain behind. It was at this time that Jeremiah wrote his great prophecy on the scroll (30-31). Finally the new Governor, a warrior, was murdered by a renegade Jew, a terrified people, disregarding the protest of Jeremiah, carrying with them the unwilling prophet (Chapters 40-43). We lose sight of him then as he went vainly to the end against the sins of the people (44). According to an old tradition he was choked to death by an infuriated mob. And likely was the end of the timid and shrinking man to whom God had said: "I have made you a fortified city and an iron pillar and a wall against the whole land, against the kings thereof, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee: but they shall not prevail against thee, for I am with thee, saith Jehovah, to deliver thee." (31:7)

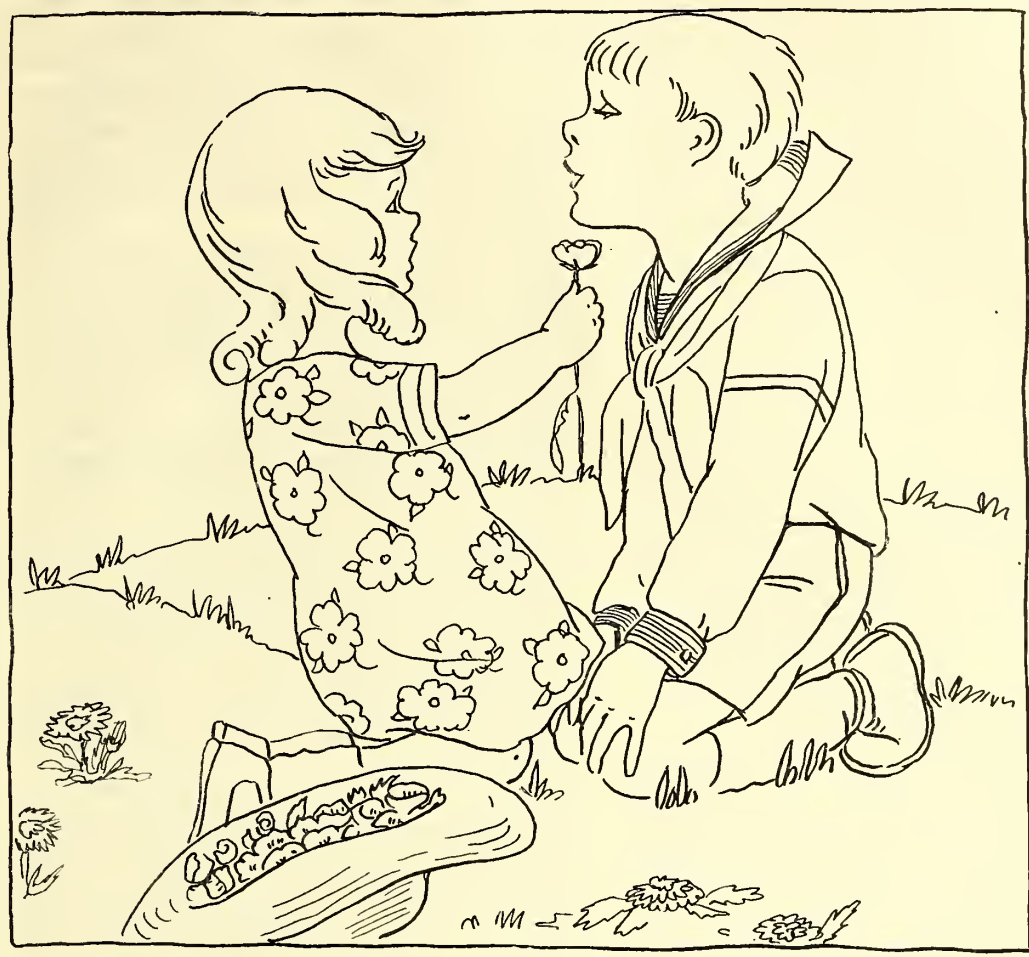
(Continued on page 11)

LDREN

HOUSE-WARMING

It sounded like a snake's
 suggest such things!"
 s stood in the center of
 like two statues.
 one of them. "I'm sure
 , don't they?" said the
 kind of a lonesome place.
 er if there were snakes
 's warn the others."
 out of the lodge and hur-
 e naked woods to the road
 green sedan, called by its
 ss Rudolf.
 er," exclaimed one of the
 think this'll be a good
 The shack has a snake in
 ster of the boys, sprang
 and with her tumbled var-
 nd parcels.
 s it? Where is it? What
 is it?"
 't see it," admitted Jim,
 boys. "But as soon as we
 re in the fire place, we
 a hissing and we thought
 you and Mommer to keep
 ld get rid of it."
 probably isn't a poison-
 t in Herb, the other
 hibernating in the lodge
 uilt the fire that woke it
 hiss," said Jim.
 ool around with snakes,"
 mother from the inside
 ie finishes her bottle I'll
 ou boys."
 t, Mommer," said Jim in
 ut tone of voice. "You'd
 ve should start to kill it."
 Mrs. Clemson, as she was
 le outside of the family,
 ing her children develop
 ce. She was glad when
 d signs of becoming real
 she said, "there are cop-
 d here."
 know one if I saw it,"
 taken special notice of
 "I'll do it unless it's necessary,"
 ng himself a club from a
 at broom, Helen?" Jim
 ght to go along and show
 are," she said.
 't have to, kid," replied
 We know you're brave."
 ut back to the shack and
 lean of dead leaves, rub-
 webs. All of it went into
 ad as the flames leapt high,
 same ominous hiss that
 d before. Herb's small,
 gened on his club and his
 ngely big, but he did not
 place near the hearth.
 with a mouth and lungs
 noise," whispered Jim.
 from a dead noise. It's
 mumbled his brother.
 as owned by the county
 ce of many scattered far
 ce wooded tract of public
 playground for the citi-
 city nearby. The Clem-
 owed" the place for their
 as here," said Herb.
 reply but with a flourish
 nt a little more trash into
 The result was simply
 rest of the family in the
 the road heard a scream.
 en," said Mrs. Clemson,
 ootsie. I'd better go at
 d out of the car and in
 nsisting of knickers and
 gan running through the
 l gone only a few steps
 a footsteps behind her and
 ying "Mommer, wait!"
 sa whirled around.
 Helen?" she demanded.
 g to keep Tootsie."
 nd Helen, "but you—you
 um or anything and I
 e bread-knife." And she
 e of the twelve-inch knife
 th's hand and hurried back
 oing in Relentless.
 n looked quite war-like
 up the woods with the knife
 hand. But when she reach-

DO YOU LIKE BUTTER



(To be colored with paints or crayons. Whenever you come to a word spelled in CAPITAL letters use that color.)

"Do you like butter?" asked YEL-
 LOW-haired Susie May. She held a
 Y E L L O W butter-cup towards
 BROWN-haired Teddy.
 "Try me and see if I do!" said Ted-
 dy, kneeling on the GREEN grassy
 slope. Susie May chose a big YEL-
 LOW buttercup from the hatful she
 had beside her and held it under Ted-
 dy's chin to see if he liked butter.

Susie May wore a dress with PINK
 (use RED lightly) flowers printed all
 over it. The flowers had GREEN
 leaves. Susie May's hat was BROWN,
 so were her slippers.
 Teddy wore a White sailor blouse
 with dark BLUE collar braid. His
 trousers were dark BLUE, also, but
 his tie and the stripe on his arm were
 RED.

"Won't some of those YELLOW
 dandelions in the grass do to tell if I
 like butter, too?" asked Teddy.
 "Oh, yes indeed!" replied Susie May.
 "Do you want one?"
 The sky was a light BLUE and both
 children had PINK cheeks and RED
 lips.
 The border of this picture can be
 colored YELLOW and the lettering
 GREEN.

ed the lodge she was too late to be of
 any help.
 Things had moved as swiftly as a movie
 reel spun off double fast. Jim was nearest
 the hearth where he flourished his broom
 sweeping some dry leaves into the fire.
 Up leapt the flames and at the same
 instant something sprang down from the
 chimney and out straight at Jim. The boy
 ducked and the thing leapt upon his back.
 He felt claws rip his skin, he heard a
 frightened scream and a banging noise.
 He had fallen to his knees, but the thing
 was off his back now and he jumped to
 his feet, gripping his broom and whirling
 about.
 Herb was crouched by the door, his
 eyes staring up at the rafters. Jim looked
 up and from the shadows, saw two large
 gleaming eyes glaring down at him. Then
 came a low growl and a hiss, vicious and
 threatening.
 "I—I can't get the door open," sobbed
 Herb. "It's stuck. You shut it when you
 were sweeping."
 The creature on the rafters seemed to
 resent this speech. It stretched its neck
 down in their direction and uttered an-
 other growl.
 "Don't move, Jim," whispered Herb.
 "It's going to spring."
 "Aw, shucks," said Jim in a loud voice,
 "it's only an old cat. Think I'm afraid."
 "G-g-rooo! Hiss-ss!" came from the
 rafters and the creature drew its slink-
 ing form forward.
 "Shut up, you!" shouted Jim.
 This was more to reassure his younger
 brother, for his eyes told him that the
 animal was no common cat. It was an
 enormous wild-cat. His bleeding back
 told him something of what those huge
 paws were capable. In order to reach
 the door, he would be obliged to pass
 directly under the beast. This he scarcely
 cared to do. So he went with big care-
 less strides to the window. It was nailed
 shut. He broke the glass with his broom
 and tore out the strips of wood between
 the panes.

"Come on now, Herb, old feller," he
 shouted. "Make it snappy."
 This looked rather cowardly, as Herb
 had to pass under the cat to reach the
 window, but Jim figured swiftly that if
 the door were really jammed, he would
 not be able to break it down in an instant
 as he had done with the window.
 Herb ran towards his brother, and
 just as he passed under the wild-cat, it
 jumped for him. But Jim was waiting
 with his broom and swung at the beast.
 It was like a volley, only the ball hap-
 pened to be large and dangerous.
 When Herb knew what was happen-
 ing, he swerved from the window and
 rushed to the other side of the room.
 This left a clear path to the broken
 window and the wild-cat swooped up and
 through it like a bird in full flight and
 in an instant it was gone.
 A moment later they heard a hammer-
 ing at the door and a breathless voice
 calling: "Herb! Jim!"
 The boys agreed to try not to scare
 their mother green, then they got the
 door open. Mrs. Clemson was scared
 literally green when she saw her son's
 back, but like good sports they settled
 down in the shack and referred to these
 adventures as their "house-warming."

Hydra-Headed Words
 I am a spice of 4 letters, change my
 head 5 times and find—
 To step.
 A filmy fabric.
 A contest.
 A fish.
 Part of your head.
Word Square
 My first is a month
 My second is a poisonous tree
 My third is a narrow road
 My fourth is a river in Belgium

1	2	3		4	5
6				7	C
		8	9	10	
			11		
12	13				
14				15	16
17					

PUZZLE CORNER

Literary Fun
 Upon the shelf some books you see
 In order neat arrayed,
 But move them all to left or right
 And find the author's name dis-
 played.
 All's Well That Ends Well
 Hamlet
 The Merchant of Venice
 As You Like It
 Romeo and Juliet
 The Taming of the Shrew
 The Tempest
 Othello
 King Lear
 A comedy of Errors
 Twelfth Night

Horizontal
 1—Chief city of State
 6—Consumed
 7—That is (Latin-abbr.)
 8—Dwell
 11—Tin container
 12—Trample
 14—Preposition
 15—Anger
 17—Cowboy lasso (pl.)
Vertical
 1—Official building of congress
 2—Near
 3—Calm
 4—Assist
 5—Blood-suck- ing worm (pl.)
 9—Bleat of a sheep
 10—Country of Asia
 13—Royal Field Artillery (abbr.)
 16—Right (abbr.)

CHURCH NEWS

COLUMBIA THEOLOGICAL SEMINARY

Thirty Seniors will complete their work at Columbia Seminary and will receive their degrees and certificates at the Commencement Exercises, May 22.

The entire class has been placed in permanent fields. They are located as follows:

R. L. Alexander, Pastor, Brevard, N. C.; M. S. Avery, Pastor, Candler, N. C.; H. H. Bryan, Associate Pastor, Marietta, Ga.; J. W. Bryson, Pastor, Cedar Grove, La.; L. P. Burney, Pastor, Sugaw Creek, Charlotte, N. C.; L. W. Carleton, Pastor, Florala, Ala.; W. C. Cooper, Pastor, Oakboro, N. C.; J. M. Garrison, Associate Pastor, Columbus, Mo.; L. B. Gibbs, Pastor, Tiger, Ga.; V. A. Gordon, Pastor, Scottsboro, Ala.; C. J. Harris, Pastor, Lebanon-Salem Group, S. C.; S. T. Harvin, Pastor, Williston, S. C.; H. K. Holland, Pastor, Conyers, Ga.; W. B. Hooker, Pastor, Maiden, Miss.; D. A. Hyde, Pastor, Menlo, Ga.; H. C. Keller, Pastor, Greenville, Ga.; J. S. McFall, Pastor, Morven, N. C.; W. L. McLeod, Pastor, Marks, Miss.; C. F. Monk, Pastor, Long Beach, Miss.; J. L. Plexico, Pastor, Acworth, Ga.; M. B. Prince, Pastor, Polkton, N. C.; K. C. Seawright, Pastor, Phillips, Miss.; J. P. Simmons, Pastor, Pica-yune, Miss.; A. M. Simpson, Pastor, Society Hill, S. C.; J. D. Simpson, Pastor, Crestview, Fla.; W. C. Sistar, Pastor, Log Cabin Church, Macon, Ga.; C. L. Smith, Pastor, Inman Park Presbyterian Church, Atlanta, Ga.; T. A. Smith, Pastor, Reform, Ala.; T. F. Wallace, Pastor, St. Matthews, S. C.; S. A. Cartledge, Young Peoples' Worker, Central Presbyterian Church, Atlanta.

R. T. Gillespie, President.

NORTH CAROLINA

Concord Presbytery met in adjourned session in the First Church, Statesville, May 13, 1929. Present 16 ministers and 5 ruling elders.

The pastoral relation between Rev. E. D. Brown and the Bethany Church was dissolved. Mr. Brown takes pastoral charge of the group composed of Third Creek, Fifth Creek and Eliwood.

Rev. K. L. McIver tendered his resignation as pastor of the Poplar Tent Church. The relation was dissolved, to take effect June 1, 1929.

Presbytery went on record as opposing union with the United Presbyterian Church and asks that there be no further agitation of the matter by the Assembly.

Rev. Paolo Bosio, of the Waldensian Church in Italy, was present and made an interesting talk about the work of his church in Italy.

E. D. Brown, Stated Clerk.

The Mebane Church sent up to Presbytery one, if not the best reports that has ever been sent by this Church. The accomplishments of the women during the past year are almost beyond expression, while the work of the men and young people surpass the expectation of all. Our church paid out for all causes far more than it has ever paid out in its past history. We take no credit to ourselves but give God the glory who guided us in the work we undertook.

On May 5, our Sunday School observed Children's Day at which time we had a beautiful and impressive program rendered by the young people of our Sunday School, the offering went to foreign missions. On the night of May 15, the ladies of our church observed the birthday of the Auxiliary, putting on the pageant, "Hands Across the Rio Grande," by the Business Women's Circle. The free-will offering amounted to more than fifty dollars.

We are proud of the past year's work and already have begun the new year with a determination to accomplish more than we did the past year. The secret of the whole matter is, God is our leader, and team-work on the part of both pastor and people.

Daniel B. Green, Pastor.

Presbyterian Orphans' Home, Barium Springs—Commencement exercises at Barium Springs will be held May 31 through June 3. Friday evening, May 31, the grammar grades will give a program in the new school building. This will be in connection with the music department. Sunday morning, June 2, at eleven o'clock, Rev. Jas. F. Hardie, D.D., pastor of the Second Presbyterian Church, Charlotte, will preach the baccalaureate sermon. Sunday evening at 8 o'clock Rev. Chas. P. Coble, pastor of the Presbyterian Church at High Point will preach the sermon before the young people's societies of the Home. Class day exercises will be held Monday morning, Monday evening, June 3, at 8 o'clock final graduating exercises will be held at which time Rev. Edgar G. Gammon, D.D., pastor of Myers Park Presbyterian Church, will deliver the graduating address. All of these exercises will be in the new school building. The public is cordially invited to attend these exercises.

First Vanguard, Raleigh—May the 12, "Mother's Day," will long be remembered by the people of the First Vanguard Church. At the morning hour a combined service of Sunday School and Church Services were held.

The special Children's Day program was given by members of the Sunday School. Immediately following this a special Mothers Day program was presented, "The Ideal Mother." This program was presented by the pastor, Rev. C. J. Hollandworth and a number of members composing a family, to a large and appreciative audience. A large group of mothers were present at this service.

At the evening hour the pastor, received six new members, four by letter and two on profession of faith.

This Church has just completed a three week's course in Teacher Young, "The Life of Christ," taught by the pastor. Much interest was manifested in this study and it is hoped that much good has been accomplished.

Davidson—Recommendations will be made at the fall meeting of the Synod of North Carolina that a new church be constructed at Davidson College, according to Rev. C. E. Raynal, D.D., of Statesville, who headed a committee from the Synod which met at Davidson recently to investigate the need. All students of the Institution assembled at the church at 12:30, to definitely demonstrate to the visiting committeemen the necessity for a new building.

The committee spent an hour or two at Davidson, going over the present plant and equipment, and had already reached a decision to make this recommendation to the Synod of North Carolina before the students assembled. The gathering of the student body served to accentuate their purpose, and in his talk to the Davidson students Doctor Raynal assured them that urgent recommendations would be presented.

Serving on the committee from the Synod with Doctor Raynal are Rev. D. Clay Lilly, D.D., of Winston-Salem; Rev. Albert Sydney Johnson, D.D., of Charlotte; C. M. Norfleet, of Winston-Salem; R. A. Dunn, of Charlotte, and Chas. M. Cannon, Concord. Ernest Milton.

Wilmington—The Presbyterians in Morehead City and Beaufort have recently enjoyed a series of Evangelistic services conducted in the Presbyterian Chapel located on Rendell and 24th Street in Morehead. The preaching was done by Rev. E. E. Gillespie, D.D., of Greensboro, and he was assisted by Rev. R. C. Clontz of Wilmington and Rev. J. R. Phipps, who has been supplying the Chapel from time to time. The singing was in charge of Mr. Andrew Burr, who is associated with Mr. Clontz in evangelistic work in Wilmington Presbytery.

Doctor Gillespie is one of the outstanding ministers of the Synod of North Carolina and his sermons were of high order and very helpful to those who heard him. He is of the old school and applied the Gospel to the needs of his hearers. The services were well attended from the beginning and people were turned away from the night services. The pastors of the other churches co-operated with those in charge of the services and almost every night from two to three of the local pastors were in the congregation. You seldom find a more cordial group of ministers than those in Morehead and Beaufort.

The meeting came to a close on Sunday, May 5, and a Commission of Wilmington Presbytery met and organized a Presbyterian Church with 42 charter members. The church was named First Presbyterian Church of Morehead City.

This church is to serve both Beaufort and Morehead City for the present and the six officers elected were taken from the two towns. The following were elected to office. Ruling Elders, Prof. H. L. Joslyn, Dr. Sam W. Thompson, Dr. Frank S. Hyde, of Beaufort. Deacons, Mr. George Webb, Mr. T. D. Lewis and Mr. J. S. Gutsell, Beaufort. The Church is to be congratulated on having such a fine group of men to be office bearers in the Church.

A formal call has been extended by the congregation to Rev. Frank S. Johnston who graduates from Union Theological Seminary this week. Reverend Johnston has accepted the call and will begin his pastorate June 1. In the meantime services will be held by visiting ministers of the Presbytery. This church will be grouped with the Wildwood five miles from Morehead which has been the only Presbyterian Church in all of Carteret County. Presbyterians living in Beaufort desiring to connect with this Church will please see Dr. F. S. Hyde and those in Morehead Professor Joslyn or Doctor Thompson. Plans are being made to erect a ten or fifteen thousand dollar church building in the near future. This Church will be located in the New Development and will be about one and one-half miles from any other Church.

R. S. Clontz.

Burlington—The thirteen Protestant Churches of this city held simultaneous evangelistic meetings the last two weeks in March. All uniting in a union service each day at 10:00 a. m. A fine spirit of unity prevailed throughout the meeting. During the first week a number of visiting brethren did the preaching in the First Church. On Sunday, March 24, Rev. J. R. McGregor, of Lexington, N. C., came and preached each evening until the close of the series of services, March 31. Mr. McGregor is a gifted young preacher and fulfills all the conditions of a pastor-evangelist. In addition to his being an able and instructive preacher he is also a most effective personal worker.

There were fourteen additions to the Church as a result of the meeting and many of the members renewed their vows.

W. R. Potter, Pastor.

Bluff—The Christian Endeavorers of the Bluff Presbyterian Church, of Wade, were hosts to a number of students, Misses Gertrude Crandall, Lucile Morton, Katherine Alford and Mary Eunice Wells of Flora Macdonald College, who presented a Model Christian Endeavor Program. The subject was, "Music in the Heart."

The program was inspiring and most helpful.

SOUTH CAROLINA

Spartanburg First Church—An inspiring service, and an offering of \$1,018.00, marked the observance of Mission Day in this Church at the hour of morning worship on May 5. Young people of the Sunday School impressively presented the program prepared by the Educational Department of the Executive Committee of Foreign Missions. Representatives of the classes in turn brought forward the class offerings, and as each amount

was announced the assembled school and watched with eager interest a silently mounting total. Several vision study, and happy self-denial on the part of the pupils prepared the way for this high Sunday School year.

ARKANSAS

Little Rock, Second—May 12 ten were received—six by letter and four on profession of faith. The pastor has gone to Greensboro, N. C., for several weeks with relatives.

DISTRICT OF COLUMBIA

Central Church of Washington—Sunday, May 12, saw the ordination and installation of elders (only one of whom, however, had to be ordained) and the six deacons elected Thursday night. Each of the two elders was given the right of fellowship by each of the other elders present. Each of the two deacons was given the right of fellowship by each of the other deacons present. "We give you the right hand of fellowship. Take part in this office with us." Each of the two was greeted in the same manner by the congregation in that service.

GEORGIA

Augusta—The Greene Street Church was held on Sunday, May 12. In celebration of its centennial a special program was arranged for the day May 5, and continuing through May 12.

Sunday, May 5, was "Home Coming Day." The invitation was extended to all who have been members of the church during the past years to come to the evening services of this day. Both sermons were by Geo. E. Guille, a former pastor.

Monday, May 6, "A Day of Memories and Reflections." At the evening service the history of the church was recounted. Mr. W. P. Egbert, the senior pastor, gave the narrative of the church's beginning and progress through fifty years. Mrs. Rose I. Guille told the interesting story of the organized women. This service was followed by an informal dinner.

From Tuesday to Friday, May 7-10, it was the privilege to have present for this anniversary were former beloved ministers of the church, the Rev. E. Guille, who was pastor from April, 1885, to the exercise of his great gift, teaching, has been in demand all over America. Mr. Guille's four evenings of appropriate truth to the church and tomorrow.

Sunday, May 12, was a "Day of Reconciliation" was observed at 11:00 a. m., and evening.

The church was organized May 8, 1879. "The Second Presbyterian Church" until the present building in 1906, when the name was changed to "The Greene Street Presbyterian Church."

In the fall of 1885, the manse was erected which was \$6,375, exclusive of the lot. Of \$5,108 was contributed by the Ladies Aid Society whose splendid benevolence and industry has made a monument. It has been the home of the church for forty-four years.

The ministers of the church were: Rev. R. Goetchius, May, 1879-October, 1885; Rev. J. K. Smith, July, 1886-January, 1892; Rev. J. K. Smith, 1892-June, 1895; Rev. B. M. Shive, May, 1895-1897; Rev. G. G. Sydnor, April, 1898-August, 1900; H. W. Burwell, April, 1902-September, 1905; E. Guille, April, 1905-April, 1912; Rev. M. Ferrin, December, 1912.

Three of these are deceased: Doctor Lawry, and Shive.

TEXAS

Central Texas Presbytery met in adjourned session at Austin, Texas, with the First Southern Church, May 2, 1929, 2:00 p. m.

The pastoral relation between Rev. E. M. Munroe and the First Presbyterian Church, Taylor, Texas, was dissolved. Rev. E. M. Munroe was dismissed to the Brazos and he might accept a call from the Second Presbyterian Church, Houston.

Rev. R. L. Nicholson was installed pastor of the First Presbyterian Church, Marlow, Texas, on April 28, 1929. Arrangements were made to install Rev. I. M. W. Minter, pastor of the Trinity Church, Waco, May 8:00 p. m.

Licentiate Raymond A. Partlow was installed pastor of the First Presbyterian Church at Happy, Texas.

Rev. Malcom L. Purcell was elected to fill the vacancy on the Committee on Religious Education in the absence of Rev. E. M. Munroe.

The name of Rev. H. G. Kenney was dropped from the roll of ministers of the Presbytery of Central Texas because he notified the Presbytery, May 5, 1929, had been set as the date for his resignation from the ministry of another Church.

Mrs. John Minter, a member of the First Presbyterian Church, Austin, Texas, and W. R. Minter, D.D., the pastor of that church, received under the care of the Presbytery the date for the ministry.

With expressions of appreciation for the work of the pastor and the Church, the Presbytery met with the First Presbyterian Church, Waco, Texas, September 17, 1929, 7:30 p. m. Stonewall J. McMillan.

VIRGINIA

Richmond—At a congregational meeting the morning service, May 12, Rev. Graham of the Rivermont Presbyterian Church, Lytle

ly called to the pastorate of the Westminster Church, Richmond.

WOMAN'S AUXILIARY

(Continued from page 6)
WHAT IS YOUR HONORABLE AGE?
 I'm an old-fashioned Oriental, we Auxiliary women, and And what is your honorable age?" Last year my age was thirty years and a few months. It was \$42,230 which was given to the Emily or Training School, by the number of men, 140,000 and you will find that, giving each year, we are only thirty years old. Are we not!

Are we hoping for a sudden acquisition of many at age; for that venerable dignity and mellow goes with many summers! The missionaries are praying and hoping, waiting eagerly which will come after the Montreat Auxiliary School. Can you picture some dark-eyed beauty asking Miss Beaty or Miss McClelland, "How do you find out how old the dear ladies of the Church across the Rio Grande are?" You are having, or will have your Birthday realize their joy at the prospect of better opportunity and greater service through the schools at Zitacuaro and Chilpancingo. The Birthday Gift will bring. You can feel, of joy which your years have brought you, your offering of gratitude to God for

our gifts promptly that the news that goes across the border in July may be as complete as any may bring great joy,—and if your celebration you wish to grow even older in service then a few more years tumbling happily away are "better late than never." "Dear ladies," is the admonition of Miss that you are getting a great bargain. Two for the price of one. "That is a double present and joy. Two joys come to you, one from each of our joys go from you to others, to the missionaries at both schools and through the field. Quadrupled joy for every year! To be as old as Methuselah!

FAYETTEVILLE PRESBYTERIAL

The Auxiliary of Fayetteville Presbytery met on April 9-10. This was the fortieth annual anniversary was celebrated with appropriate Tuesday evening. Mrs. Lauchlin McRobertson, presiding. The called meeting for the Presbyterial "Union," under the leadership of Elizabeth A. McRae, amid great disapproval of many brethren, was reviewed by Robertson, of Raleigh, N. C. The next two organizing work was related by Mrs. D. P. Red Springs, twenty-three years of growth. Miss Kate Fairley, of Wilmington, and in years of achievement was read by Mrs. of Sardis for Mrs. Z. A. Gibson, detained by an auto accident, all of which were present meeting in Fayetteville forty years ago. Girls dressed in white came in singing "birthdays" and bringing a beautiful cake decorated with pink roses and forty candles from Demont's, D. C., the gift of Mrs. Geo. A. Avenger, the hostess Auxiliary. After the conclusion of an informal reception was held giving opportunity to "taste the cake."

Welcome was extended by Mrs. M. J. McRobertson, N. Page, Honorary President, responded to the Presbyterial. The theme of the program was "Religious Education, and Rev. E. D. Paisley, of Danville, Va., delivered the address on this subject. Mr. H. Stuart, D.D. of Flora Macdonald College, delivered the address on "The Christian College; Miss Kinney, Life Work Secretary of the Executive Council on Christian Education and Ministerial Work on her phase of this work.

Dr. T. Thompson, D.D., of Richmond, Va., delivered the address on "Bible lessons on the book of Amos applying to our times and especially to the women of our country." Mr. Johnston, of Barium brought a new message from the Orphan's Home and School; Mrs. E. B. Johnston, on methods in Mission Study; Mrs. G. V. Johnston, medical President, made a very spiritually interesting address; Mrs. W. L. Wilson, Synodical Vice-President, explained the new Auxiliary Standard. A report of the Literature of the Department of

Woman's Work was presented by Mrs. J. H. Suttinfield. The Chorus Club of Flora McDonald College sang two anthems and Mrs. Eugene Morgan of Lakeside sang a solo.

Reports of District Chairman and Auxiliaries were encouraging in that they showed the largest increase in the development of Spiritual Life on record. There was a decrease of \$1,051 in the financial report due, probably, to general financial depression and crop failure, this being the most rural Presbytery in the Assembly.

There were six Ex-Presidents of the Presbyterial present. Others in attendance were—Officers, Synodical, 2; Presbyterial, 6; Secretaries of Causes, 10; District Chairmen, 7; delegates, 81; alternates, 6; out of town visitors, 195; members of Laurinburg Auxiliary attending, 120; total, 427.

Officers for the year are Honorary President, Mrs. R. N. Page; President, Mrs. W. M. Fairley; Vice-President, Mrs. J. R. Page; Corresponding-Secretary, Mrs. J. A. McGoogan; Recording Secretary, Mrs. G. B. Rowland; Treasurer Miss Mary McLaughlin; Historian, Mrs. L. McDonald. Secretaries of Causes are Spiritual Life, Mrs. Mrs. W. H. Sutherland; Foreign Missions, Miss Flora McQueen; Assembly's Home Missions, Mrs. G. H. West; S. & P. Mome Missions, Miss Sallie Thrower; Christian Education and Ministerial Relief, Mrs. A. S. Cromartie; Sunday School Extension and Young People's Work, Miss Kate Sutton; Literature, Mrs. Carl S. Matthews; Christian Social Service, Mrs. J. A. Jones; White Cross Work, Mrs. Lacy C. Buie; Orphanage, Mrs. L. A. McLaurin; Elise High School, Miss Sara Williams. District Chairmen are No. 1, Mrs. J. W. Thornton, No. II, Mrs. David McNeil; No. III, Mrs. Geo. L. Grantham; No. IV, Mrs. A. J. McKelway; No. V, Mrs. Geo. W. Hanna; No. VI, Mrs. J. D. Wimberly; No. VII, C. A. Prevost, Jr.; No. VIII, Mrs. Charles Ross.

The hospitality of the Laurinburg Church can not be excelled, the entertainment being delightful from beginning to end. The decorations were beautiful both in the Church and in the Sunday School building where most bountiful luncheons were served each day under the supervision of Mrs. A. M. Fairley.

Mrs. J. A. McGoogan, Corresponding Sec'y. The Presbyterial will meet next year with the Highland Church of Fayetteville, N. C.

(A report of this meeting was clipped from the Laurinburg Exchange and printed several weeks ago. We repeat this as a fuller account.—Ed.)

HERE IS A TASK

To be honest, to be kind, to earn a little, and to spend a little less, to make upon the whole a family happier for his presence, to renounce when that shall be necessary and not to embittered, to keep a few friends, but these without capitulation; above all, on the same condition, to keep friends with himself: here is a task for all a man has of fortitude and delicacy.—R. L. Stevenson.

EDITORIAL

(Continued from page 3)

This School's growth has been phenomenal. Dr. Anderson read the report of the Mountain Retreat Association, and at the same time gave the story of its growth from the one-time Montreat with its scanty advantages to its present equipment in buildings and other city luxuries and conveniences.

He regretted that it had to close with a debt on the new hotel, though he had hoped to do otherwise. The Church has only given \$3,000 and from all other sources only \$19,000 has been received. With regard to the cost of the new hotel he said, "We estimated at the beginning that the building and furnishings would cost \$250,000; but up to date we have spent \$206,747.74 and we believe the building can be finished for about \$43,252.26 more, making a total cost of \$250,000.00."

They must raise \$70,000, and they have in cash and subscriptions \$30,000.

Among the visiting brethren from other bodies, we had the pleasure of having a brand new visitor from the "Land o'cakes and heather," Dr. Hamilton, who represented the Presbyterian Alliance.

This is his first visit to America, and his Scotch soul was thrilled by the great distance of this country, its abundant prosperity and its lavish way of living.

He said that his daughter wrote an essay on America in her school work, in which she said, "In Amer-

ica they put criminals to death by elocution." He assured us that he would not try elocution on us.

The Scotch lassie came dangerously near the truth, even if not exact, because we ourselves have been dangerously near "the article of death" when undergoing the tortures of the elocutionist.

Here the speaker turned to the Moderator and said, "If I am not striking oil, do not let me go on boring."

The Moderator told him that he could see that his audience was largely Scotch extraction by their awakened interest when the Stated Clerk informed them that their expense checks were being prepared and would be ready for them very soon.

Dr. G. W. Brown, representing the American Bible Society, then spoke in behalf of that cause. He told a story of a soldier coming to him when he was in France, asking him for a copy of the 91st Psalm, because his mother had told him, when starting for the war, that this Psalm would be a great comfort to him in time of danger.

Dr. Goodell, representing the Federal Council, then followed.

Dr. Lingle introduced him by telling a story of Polk Miller, who was such a wonderful performer on the banjo that a negro who heard him in a burst of enthusiasm said, "Boss, I wish that you were a nigger."

Dr. Goodell's address was a plea for the Council, which was made in a most skillful manner, the main idea being that the great need of the Church was peace and good will among its constituent members.

"Heaven is described as having 12 gates," said he, "and when we reach heaven it will not matter by which gate we enter."

His description of the work of the Council was remarkable for what it omitted.

We do not object to the Council because of its binding the Church together in the bonds of spiritual unity, but because of the acts that are contrary to our expressed principles, the relation of the Church to the State.

We do not criticize the good it does, but only the evil, and we do not wish to be particeps criminis in its interference with political matters.

He made as strong a speech in defense of the Council as could be made, but he did not remove our objection to its political meddling and the loose doctrinal principles of some of its leaders.

If Dr. Goodell were a fair representative of the Council, all of us would welcome a connection with it as being a means of grace to us all.

Rev. Paslo Boses, a representative of the Waldensian Church made an earnest plea for that great people. He thanked us for what we had done for the Waldensians in Burke County of this state, and also reminded us that since the Pope had come to an agreement with the Italian government their situation had become more difficult. The atmosphere has become more Catholic than ever and having learned by experience what the Romish Church will do, they feel the need of Protestant support and sympathy.

SUNDAY SCHOOL

(Continued from page 8)

1:18-19. It may be that he lost his life, but it is certain that he delivered his soul. We believe Ballantine is right. Jeremiah was "the healthiest, strongest, bravest, grandest man of Old Testament history."

But there are a number of questions that come to us. Was Jeremiah a patriot? What is patriotism? Does a Christian owe supreme allegiance to his country or to his God? When is there a conflict? Was the man right who said: "My country, may she always be right, but right or wrong my country?" If not how should it be amended? Is it the duty of the individual to subordinate his conscientious convictions to the demands of the state when unanimity is needed in face of a common public danger? Suppose our country should enter upon a war unjustly should it have the support of Christian citizens? What should they do about it? If a man refuses to support a war because of conscientious convictions how should he be treated? In times of war all governments make use of propoganda, which is often misleading and false. We can never know the true causes of any war. Should the Church as a Church ever support any war as for example it supported the last war? In times of war what should be the attitude of the Church? Was Jeremiah right when he put duty before life. Which should we put first. What international policies would Jeremiah stand for at the present time?

DAVIDSON ALUMNI

(Continued from page 2)

groups are arranging to visit the campus. These are 1880, 1881, 1882, and 1883; 1899, 1900, 1901, and 1902, and 1918, 1919, 1920, and 1921. Many alumni of other classes will return, and an invitation will be extended to the entire constituency.

M. C. O'Neal has been re-elected and has accepted an invitation to return as executive secretary of the Y. M. C. A. at Davidson College for next year, according to an announcement made public here today. Mr. O'Neal was graduated from Davidson last June, and was chosen to succeed J. M. Appleby in the capacity of "Y" secretary. He has acceptably continued the work, and the Y. M. C. A. board asked him to return. Mr. O'Neal is originally from Montgomery, Ala.

A prayer for motorists: "Teach us to drive through life without skidding into other peoples business. Preserve our brake lining, that we may stop before we go too far. Help us to hear the knocks in our own motors and close our ears to the clashing of other peoples gears. Keep alcohol in our radiators and out of our stomachs. Absolve us from the mania of trying to pass the other automobile on a narrow road. Open our eyes to the traffic signs, and keep our feet on the brakes."—Harry McCreary.

An excuse is worse and more terrible than a lie; for an excuse is a lie guarded.—Pope.

MONTREAT COTTAGE FOR RENT

Tree Top cottage, near lake and auditorium, completely furnished to accommodate family of six or eight. Price \$150 for entire season. Rev. J. H. Gruver, Black Mountain, N. C.

The Collegiate School for Girls
 On Historic Monument Avenue
 RICHMOND, VIRGINIA.
 Day and boarding school under the management of
 The Presbyterian League of Richmond, Virginia
 College Preparatory and General Courses
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STORY

KATHERINE LEE BATES

The recent death in her seventieth year of this distinguished woman leaves a large vacancy in the field of American letters. For many years she was professor of English literature in Wellesley College and she wrote as well as taught literature. While she published many volumes, most of them of poetry much of which is of a high order, yet she achieved only one masterpiece which will long live, *America the Beautiful*, now found in many of our hymnbooks. It has

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long been the choice of many of our best judges that more than any other poem it should be made our national anthem. This honor is supposed to fall to the *Star Spangled Banner*, but many object to this choice. Its poetry is not of a high order, and what good poem would ever start with "Oh! Say, can you see"? The sentiment is not proper, for it is a war song celebrating a victory over an enemy, and as that enemy was England it is not well that we should be singing of victory over our motherland. And its music is almost impossible to sing as it plunges up and down and through the whole musical scale in jumps too far and wild to follow. But *America the Beautiful* sings of America in terms of peace and plenty and beauty and brotherhood, and it is splendid in imagery and distinguished in diction and musical in rhythm and its patriotic sentiments are high and fine and

noble, running up to God himself. It is sung to a familiar tune easy to sing that almost sings itself, in which the music is wedded to words that blend into harmony. There has been some movement to get this hymn adopted as our national anthem, but there seems to be no way in which this can be officially done. Familiar as the words are, we cannot read them too often and we here give them space:

America the Beautiful

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruitful plain!
America! America!
God shed his grace on thee
And crown thy good with brotherhood
From sea to shining sea!

O beautiful for Pilgrim feet,
Whose stern, impassioned stress,
A thoroughfare for freedom beat
Across the wilderness!
America! America!
God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law!

NISBET LODGE, MONTREAT, NORTH CAROLINA

On same road and two short blocks from Auditorium opens for the season May 15th.

O beautiful for heroes proved
In liberating strife,
Who more than self their country
And mercy more than life;
America! America!
May God thy gold refine
Till all success be nobleness
And every gain divine!

O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears!
America! America!
God shed his grace on these
And crown with good thy brood
From sea to shining sea!
—Presbyterian

EXCHANGING A RAIN INHERITANCE

May Whitcomb

Marion stood, a disconsolate creature, her nose pressed to a window pane, watching a steady splash of the rain in pools. "Oh, Mama," she said, "I don't rain, I can't play. I can't do anything. Why does it have to rain?"

Mother, busy with Baby, gazed sympathetically and said, "I don't know, either, dear, but perhaps it will be over before long."

Somewhat comforted by her sympathy and understanding, Marion watched and waited for the rain to stop, but it kept on and on. No one was suggested other than the usual "play with your toys," which she refused, and by nap time Mother and Marion were both irritable at the situation.

"And I can't blame her," said Aunt Nell that afternoon. "Rainy days always make me miserable and blue and Marion inherited it."

"Well," said Aunt Nell, wisely, "Marion's intelligence gained from rearing a large family, but you might be able to help her. Come such a handicap—and it is a handicap if she grows up feeling that every rainy day must be a gloomy, dreary day. I used to try and plan something little unusual for rainy days when my children were small. Sometime a few special toys for such days would have had little surprises for them. I'll start Marion off with a box."

Mother was dubious, but agreed to a trial, and a few days later she received a large parcel. Remotely, she remembered that the outer wrappings disclosed a box tied, and pasted across the top with a rainbow label marked, "Do not open until it rains."

During the two sunny days that followed the mysterious package remained unopened, and for the first time Marion could remember she was happy on the morning of the rain. At last she could open the package.

After breakfast the box was opened, disclosing four packages—four of which bore rainbow labels. Marion took the top one and Mother read the note which said:

"After breakfast open me. I'll keep you busy, just you wait. Inside Marion found a ship's



"A wise man
built his house
upon a rock---

and the rains descended, and the floods came, and the winds blew and it fell not; for it was founded upon a rock."

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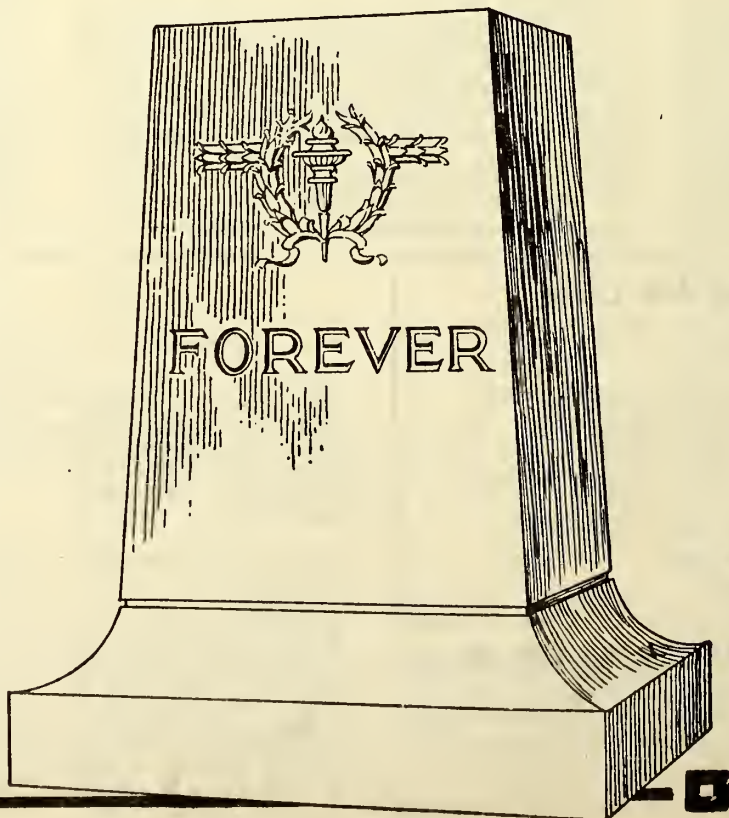
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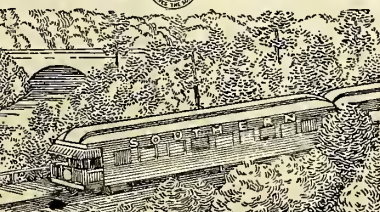
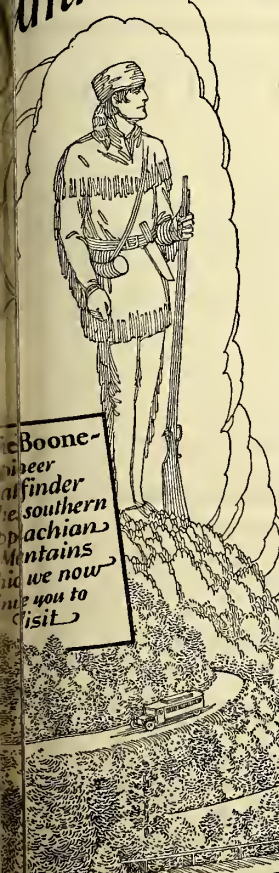
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pair of scissors, many pages of bright magazine pictures and a large square of muslin to spread on the floor or table to catch the scraps.

Marion wanted to open the other packages at once, but Mother explained that the note on each one told just when it was to be opened—one at eleven o'clock, another after lunch, and the fourth after nap time. Their contents—a picture book, bright-colored beads and strings and a soap bubble outfit—kept the child busy and she was glad to help Mother by amusing the baby with her strings of beads.

Thoroughly convinced of the value of the plan, Mother told Marion at tea time that they would put the new toys back in the box and keep them for rainy days. The next rainy day Marion found a red balloon in the rainy day box. Another day Mother made tiny sandwiches for her doll's tea party. Magazines with pretty pictures were saved for it and a scrap book started—and gradually rainy days were looked forward to as a cozy play time rather than "days when you can't do anything."—Reformed Church Messenger.

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THROUGH THE DARK WOODS

"C-O-U-R-A-G-E-O-U-S — Grandma, how is this word pronounced?" Little Sarah Moore—seated in front of the blazing wood fire—lifted a pair of questioning blue eyes from the old "Blue-back Speller" on her knee.

"Courageous." Grandmother Jackson—gray-haired, slender and spry—paused for an instant before placing a heavy iron lid upon the glowing logs.

"But what does it mean, Grandma?"

"It means: being brave — risking one's life to save that of another person — telling the truth when a lie would be easier." Grandmother's voice was calm as usual, as her gentle brown eyes—which needed no glasses although she was past seventy—rested lovingly upon the plump eager face.

"Thank you! I'll remember that"—and the little girl of ten bent her blonde head over the old spelling book once more, while Grandmother continued her preparations for supper. It was nearly five o'clock of a grey December afternoon many years ago, and already the shadows of evening were deepening in the great forest which surrounded the strongly built log house.

Lifting a shovelful of red-hot coals, Grandmother spread them upon the hearth, set a three-legged pan with a long handle over them, and rubbed it carefully with a piece of fat bacon, leaving it to fry out while she mixed up the batter for cornbread. Having sifted the meal, soda and salt into a wooden bowl, she added buttermilk, stirred it well and poured the batter into the hot pan. Then with heavy iron hooks the lid was lifted and set in place and a few coals spread on top.

Opening the tall corner cupboard, Grandmother took out two blue bowls, put into each a pewter spoon and placed them upon the unpainted table with its white cloth of homespun. Then she skimmed the milk into a tall cream-jar which stood in the chimney corner and poured the skim milk into an earthen-ware pitcher.

Soon the cornbread was golden brown—and supper was ready. A simple meal it was, but delicious. Sarah crumbled the hot bread into her bowl of milk and ate with relish. For these were pioneer days and people were content with plain food.

After supper Sarah carried out a piece of bread and a chunk of cold meat—a left-over from the dinner bean pot—to Joe the black shepherd dog. Then she washed the dishes while Grandmother hurried to the stable to milk Beauty the white and yellow spotted cow. Father and Mother Moore had started early that morning to the village twenty miles away; they would not return until the following afternoon.

Grandmother Jackson—who was a valiant little soul—was not in the least dismayed at the prospect of a night alone in the big house with only Sarah for company. Many years before when a girl of eighteen, she had accompanied her young husband all the way from Pennsylvania to Carolina by ox-cart—and through Indian country. More than once she had heard the blood-curdling warwhoop of savages, the howl of wolves, the panther's horrid screech outside her frontier cabin.

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Why should she be afraid now when the few remaining Indians were far away, and the only wild animals left in the forest were bears and wild cats—harmless, if left alone.

By the time the dishes were washed and put away and the milk strained into the big stone crock, it was dark. Sarah stepped to the door and called: "Come Joe! Come here at once!" The big black dog left off his furious scratching at the base of a dead stump and came bounding across the clearing. Sarah patted his head as he sprang into the room—and shutting the heavy door, dropped the stout bar into its place. Meantime Grandmother, who had lighted the tallow candle and set it upon a low table, picked up her knitting—a gaily striped stocking for Sarah—while the little girl sat down with slate, pencil and arithmetic to do her sums.

An hour later when the sums had been finished, Grandmother rolled up her knitting, stuck the needles through the ball of yarn and laid it upon the high fire-board. Then from some hidden store she brought out two large red apples.

Sarah's eyes had begun to droop by the time the last bite had disappeared; and reaching for the leather-bound Bible, Grandmother read aloud the ninety-first Psalm.

"Come, dear—it's bed-time."
"I'm so sleepy"—yawned Sarah, as Grandmother unbuttoned the blue linsley dress. Then rousing herself slightly she inquired:

"Don't you feel a bit afraid, Grandma, with nobody here but us two?"
"Certainly not, child! Why should I be? The good Lord has taken care of me for seventy-three years. He will continue to do so—never fear!" Grandmother was firm.

Kneeling for a moment at the little lady's knee, Sarah murmured her evening prayer; then climbed into the big four-poster bed—and was soon fast asleep. It seemed only a moment later—actually three hours had passed—when dimly she heard a voice calling, "Sarah! Sarah!—then louder, "Sarah!"

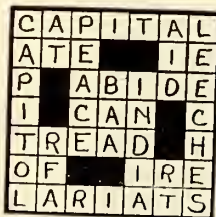
"Ma'am"—Sarah sat up in bed rubbing her eyes.

"Light the candle quick, child! But don't stumble as I did. I've broken my leg"—Grandmother was sitting on the floor.

Very much alarmed Sarah hastened to obey, then ran back and with some difficulty assisted the injured woman into bed. "Joe whined to be let out and I stumbled over a chair in the

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dark," she explained, falling back with a moan of pain.

"Whatever shall we do?" Sarah was on the verge of tears.

"Don't cry, Honey! There is nothing you can do but go for Mr. Brown and his wife. The bone should be set at once. Will you go, dear, with Joe for company?"

In the dim candlelight Grandmother's face looked white and drawn.

For an instant Sarah hesitated: Mr. Brown lived three miles away and the road was only a bridle path through dense woods. Without doubt wild animals were abroad at this time of night.

"Courageous!—the risking of one's life for that of another," the words seemed fairly to leap into the child's memory. Suppose Grandmother should die! Instantly the small shoulders squared, the small chin came up resolutely:

"Of course, I'll go—just as fast as I can!" She ran for her hood and shawl.

"If only there were some other way!" moaned Grandmother.

"Don't you worry a bit!" — Sarah kissed her tenderly. Joe won't let anything harm me—and I'll carry a big pine torch."

Hurriedly selecting several rich pine splinters from the pile of kindling, Sarah plunged them into the red-hot coals and blew them into a blaze. Then opening the door she called softly, "Don't worry, Grandma, we'll be back directly." As she paused outside to latch it, Joe rose from the step and wagged his bushy tail. Sarah grasped his leather collar firmly and holding aloft her torch hurried into the dark forest.

She realized that the big dog would fight till death for her if need be; but the forest with its strange noises was a place of unknown terrors. The hoot of an owl, the crashing of some large animal through the bushes, a gruff "woof, woof" from a nearby thicket, were sounds which caused her heart to stand still in terror.

Half the distance had been traversed, when away to the north there sounded a fierce wild scream — the shriek of the wildcat. Instantly Joe gave a deep growl and bared his teeth while the stiff bristles along his spine stood erect.

"Hush, Joe! Be quiet!" Sarah's hand tightened on the dog's collar and her heart uttered a silent little prayer. Presently it came again, but fainter—and the violent beating of her heart grew calmer.

Twenty minutes later the big mastiff which guarded Mr. Brown's premises burst into a volley of violent-barking—a welcome sound to the frightened child.

"Come Tige! Good old fellow!" called Sarah. The barking ceased instantly, and wagging his tail the old dog ran forward to greet his friends. Mr. Brown was holding open the door when she reached the steps:

"What's happened, child? Where's your father that you should be sent out at this time of night?"

"Father and Mother are away from home—and Grandmother has broken her leg. She wants you to come at once to set the bone!"—Sarah burst into tears.

"There, there! We'll take care of Grandma!" The big man patted Sarah's shoulder with awkward tenderness. "Hurry and dress, Julia! I'll saddle the horses." Mrs. Brown, a plump, black-eyed little woman, talked cheerfully to Sarah while she hurriedly dressed. She was ready to go when her husband led the horses to the door. He helped her to mount Molly, swung Sara to old Tom's back, climbed into the saddle in front—and they were off.

The clock struck one as the little group entered the Moore home. Grandmother Jackson's pale face lighted up with relief and in spite of pain she smiled a welcome. Later when the injured limb had been set and bound up with splints, Grandmother drew Sarah's cheek to her own and whispered: "My brave little girl!"

"I wasn't brave a bit, Grandma. I was scared 'most to death—specially when the wildcat hollered! But I'm glad I went!"—Sarah's voice trembled. "You're a heroine, darling!"—motherly Mrs. Brown who had no children of her own drew the child close. "Go to bed now and sleep as long as you wish—Jim and I will stay 'till morning."

And wearily Sarah climbed into the big four-poster once more. — Edna Hendricks, in The Presbyterian.

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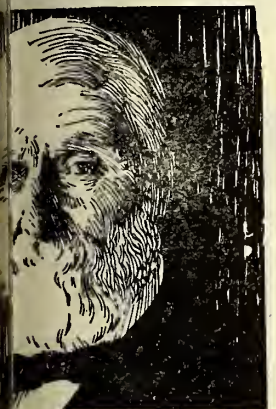
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SPARKLES

His Guide-Book

"I must look in the book to see where I'll go on my vacation." "You mean the summer-resort directory?" "No, my bank-book."—Ex.

Architectural Prof.—"What are the three principal Greek orders?" One Who Knows—"Roas' Beef Apple Pie, Cup o' Coffee."—Ex.

A Drop Too Much

"He was considered the most expert parachute jumper in the country," remarked one of the friends standing beside the open coffin. "Yes," said the other, "he was good till the last drop."—Cincinnati Enquirer.

"I refused this poem six weeks ago," said the editor. "Why do you again submit it?"

"I thought perhaps your taste had improved by this time," replied the poet with a gleam of satisfaction in his eyes.—Yankee Humor.

A cheeky person asked a minister, who was gifted at repartee: "Can you tell me the way to heaven?"

"Certainly," replied the minister, "turn to the right and keep going straight."—The Christian, Port Athens, Texas.

The Modern Way

Romiet—"So we shall elope at midnight."

Julio—"Yes, darling."

Romiet—"And you will have your suit case all ready when I sneak up to the door?"

Julio—"Sure. Mother is packing it for me now."—The Pathfinder.

A negro woman walked into an insurance office and asked whether they dealt in fire insurance.

"We do," a clerk replied. "What do you want insured?"

"Mah husband."

"Then you don't want fire insurance," smiled the clerk, as he reached for another application form. "What you want is a life insurance policy."

"No. Ah don't," exclaimed the woman.

"Ah want fire insurance. Mah husband's been fired fo' times in de las' two weeks."—Ex.

Sacrificial Offering

Alpha: "What was the denomination of that bill you loaned me?"

Theta: "Episcopalian, I guess, it keeps lent."—Flamingo.

Angry Customer: "These eggs aren't fresh."

Indignant grocer: "Not fresh? Why, the boy brought them from the country this morning."

Customer: "What country?"—Washington Cougar's Paw.

"Aren't you nearly ready, dear?"

"I wish you wouldn't keep asking that question, Clarence. I've been telling you for the last hour that I'll be ready in a minute."—Presbyterian Advance.

Higher Grade

Old Gentleman: "So you are going to school now, are you, Bobby?"

Bobby (aged six): "Yes, sir."

"Spell kitten for me."

"Oh, I'm farther advanced than that. Try me on cat."

"Well, who's been waiting the longest?" asked the dentist cheerfully as he opened the door of his office.

"I think I have," said the tailor, presenting his bill. "I delivered that suit you're wearing three years ago."

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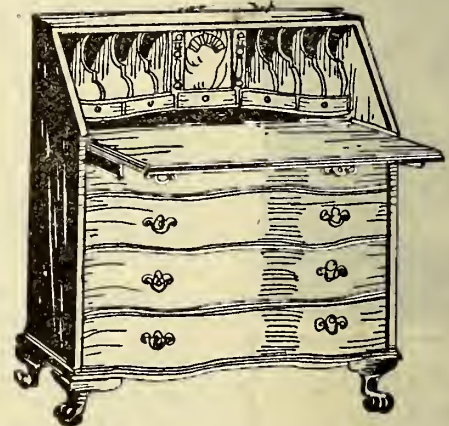
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CHARLOTTE, N. C., MAY 29, 1929

General Assembly at Montreat

(Continued from last week)
J. G. Garth

Sunday, May 19

Zwemer, of Cairo, Egypt, at the afternoon meeting. Zwemer has been a missionary to Mohammedans for 38 years. He has seen the breaking up of the East. "Mohammedanism is making its last stand in skyscrapers in Chicago, London and New York," said Dr. Zwemer. The Koran in other languages is killing it. The movies, the auto, and the airplane are making the world of Islam can not stand the

know that the son of Abdulhamid, the last sultan of Turkey, was shot on the streets of Vienna. "Why did he wait to attract a few penitents before waiting hat? This run-down of a once proud monarch of the dying religion of

women are in revolt and the veil. The young men are in a state of intellectual unrest. The Bible is no longer a best seller in Arabia, Persia, and India. Medical missions are breaking the hearts of the Mussel-

er read to the audience a resolution recently adopted at the session of the Presbyterian General Assembly at Atlantic City, which pleads for the Presbyterian Churches of the foreign mission ap- plication. The resolution reads: "In his providence has the Reformed Churches hold- ing the Presbyterian system for over 150 years in their foreign program to occupy the hearts of Islam; and where- as the faith and order of the churches are peculiarly fitted to win hearts to the allegiance of the world, therefore, we call on all our churches to strengthen their present work among the Moslems and to join in a common advance movement, along union lines."

er is a member of the General Assembly, but works under the United Pres- byterian Board.

Lyons addressed the As- sembly on Sunday evening.

Monday Morning

McPheeters, of Columbia, S. C., moved a resolution on the report of the Com- mittee on the Overtures, Dr. H. W. Watson, when the committee of the Presbytery of Arkansas, of Rev. Hay Watson Smith, of the First Church, Little Rock, Ark., orthodox was called in by the Presbytery of Augusta, Ga., to substitute was that the General Assembly order the Pres- bytery of Arkansas to call Dr. Smith to this views touching evolu-

tion as my painful duty to the committee of Bills and Resolutions," said Dr. McPheeters, "we are to live up to the reputation of our retiring moderator, who assigned us, to live and work. We must see that our Pres- bytery order our ministers to be faithful and true to the Con- fession of the Word of God."

of Dr. McPheeters were Rev. James Thomas, of S. C., and Dr. W. T. Rowland, of Ark. The Assembly ordered Dr. McPheeters' substitute by a majority.

(Continued on page 11)

Flora Macdonald Has 33rd Commencement

Dr. Erickson Preaches Sermon and President Gaines, of Wake Forest, Makes Address

The 33rd annual commencement of Flora Macdonald College formally opened on Sunday morning with the presentation of the baccalaureate sermon by Rev. S. M. Erickson, D.D., missionary of Takamatsu, Japan.

Following the organ prelude by Dean Alfred H. Strick, the commencement procession made up of college chorus, senior class headed by their mascot, "Sandy" McLeod, in cap and gown, faculty, undergraduates and alumnae moved into the chapel singing "For All the Saints."

Rev. George W. Hanna, of Red Springs made the invocation. Dr. C. G. Vardell, president, read the scripture lesson. Miss Louise Mandeville sang "Hear My Cry," by Melligan and the college chorus of thirty voices rendered Gaul's "Great and Marvelous" from the "Holy City."

Dr. Erickson's subject was, "Followers of God."

Commencement began at ten Wednesday morning. The procession made up of the college chorus, faculty, student body and seniors marched into the auditorium singing "For All the Saints." The invocation was made by Dr. S. M. Erickson, Japan. Musical numbers were given by Misses Lucille Davis and Misses Marian Burgess of the graduating class.

The address was made by Dr. Francis Pendleton Gaines, president of Wake Forest College. Dr. Gaines took as his subject "The Distinctions of the Collegiate Experience."

"The colleges," said Dr. Gaines, "merge the personal into the mass to the forgetfulness of self for the thing that education brings to the welfare of humanity."

"The radio and correspondence courses help the individual but to surrender college life in behalf of cafeteria learning is to give up the perfecting of fine competence of mind and character."

(Continued on Page Two)

Union Seminary Holds Commencement

Twenty-Six Ministers Are Graduated—Two Ordained Men Finish Doctor of Divinity Course and Receive Degrees—Four Fellowships Are Awarded

At the commencement exercises of Union Theological Seminary, which were held on Wednesday, May 18th, 26 young men received the degree of Bachelor of Divinity, representing three years' work in this Seminary, following graduation with degrees from some standard college. Davidson College was represented by 8 men; Hampden-Sydney College by 6; Arkansas College by 3; the Presbyterian College of South Carolina and Southwestern each by 2, and twelve other colleges by 1 each. Five young men received a diploma without the degree of B. D., having pursued the same course of study but not having had so extensive preliminary training. The degree of Master of Theology was awarded to 3 men who have pursued one year of post graduate work in the Seminary during this session. It is possible that many of our church members do not realize that the Seminary graduates pursue seven, eight, or sometimes nine years at college and seminary after they have completed

(Continued on Page Two)

Mary Baldwin Chooses New President

Prof. L. W. Jarman, Vice-President of Queens College, Charlotte, to be Head of Woman's College at Staunton

Dr. A. M. Frazer, president of Mary Baldwin College at Staunton, Va., has resigned, and Prof. L. Wilson Jarman, vice-president of Queens College, at Charlotte, N. C., has been elected to the office.

Dr. Fraser has been president of Mary Baldwin since it was founded ten years ago, filling this office as well as serving as pastor of the First Presbyterian Church. Under the new system adopted by the Mary Baldwin board, the duties of the presidency will no longer be combined with those of the pastorate. Dr. Fraser continues as pastor of the first church, which he has served for more than 30 years.

Prof. L. Wilson Jarman came to Queens College in the fall of 1927 as vice-president. Before coming here he served at Chicora College, Columbia, S. C., as professor of mathematics and his educational experience previous to that time had included service with schools in Georgia, including the North Avenue Presbyterian School at Atlanta and the Nacoochee School at Santee in the mountains of Georgia.

The newly elected president of Mary Baldwin is a graduate of Emory University, Atlanta, and holds a master of arts degree.

The following was published in the (Continued on Page Two)

Louisville Seminary Closes Year

Dr. Kirk Makes Address, Dr. Stevenson Preaches Sermon—18 Graduates Receive Degrees—Dr. Athearn to Deliver Duncan Lectures

Commencement exercises of the Louisville Presbyterian Theological Seminary, Louisville, Ky., were held from May 5th through May 7th. On Sunday afternoon, May 5th, a communion service for the faculty, students and their friends was held in the Harbison Memorial Chapel, Rev. Andrew W. Blackwood, D.D., presiding. Dr. Blackwood was assisted by four of the graduating students. On Sunday evening the baccalaureate sermon was preached in the Second Presbyterian Church by Rev. W. P. Stevenson, D.D., college pastor at Maryville College, Maryville, Tenn. Dr. Stevenson spoke on "Some Characteristics of Christ as a Model Preacher," stressing Christ as a zealot, Christ as an orator and Christ as an optimist.

The annual meeting of the Board of Directors was held on Tuesday morning, May 7th. At this meeting Rev. Robt. S. Sanders, of Memphis, Tenn., and Rev. Chas. E. Diehl, D.D., of Memphis, Tenn., were elected as directors at large by the U. S. members of the board. At noon the alumni luncheon was held in the Mary R. Belknap Refectory. Mr. Thos. Talbot was the toastmaster and Rev. E. E. Gabbard, D.D., the principal speaker. The luncheon was followed by the regular alumni business meeting at which time Rev. Chas. A. Ray was elected president of the alumni association, and Rev. R. R. Murphy was re-elected secretary.

The final exercises were held on Tuesday evening, May 7th, in the Second Presbyterian Church. Rev. Harris E. Kirk, D.D., Moderator of the General Assembly, Presbyterian Church, U. S., delivered the commencement address. His theme was "The (Continued on Page Two)

North Carolina Synod At Montreat

Called Session to Adjust Deed of Colored School at North Wilkesboro

The Synod of North Carolina met in Montreat Tuesday, May 21, to attend to special call with reference to the transfer of the property of the North Wilkesboro Academeical and Industrial Institute, a colored school which discontinued operations about 25 years ago, and the property was turned over to the Committee of Home Missions at Atlanta. There is a flaw in the title which it was desired to correct.

Rev. W. McC. White, D.D., of Raleigh, presided over the body and Rev. W. M. Fairly, D.D., of Raeford, acted as clerk. The following resolution was passed at the request of Rev. R. A. Brown, D.D., of Atlanta, General Superintendent of colored work in the Southern Church:

Resolved that the following board of Directors be appointed for the North Wilkesboro Academeical and Industrial Institute: Revs. A. R. Shaw, A. A. Walker, J. G. Garth, B. F. Yandell, C. R. Nisbet, M. E. Peabody, W. B. McIlwaine, S. B. McLean, W. C. Underwood, and ruling elders R. A. Dunn, N. C. White, and C. M. Strong, all of Charlotte.

Resolved, that the said Board of Directors of North Wilkesboro Academeical and Industrial Institute be requested to execute a quit claim deed to the property of said institute to the Executive Committee of Assembly's Home Missions for the furtherance of the kingdom of God among the colored people in the bounds of General Assembly.

The above property is occupied by a colored minister, Rev. J. S. Morrow, who acts as caretaker for the same.

Agnes Scott College Receives Great Offer

General Education Board Offers \$500,000 if Friends Raise \$1,000,000

Agnes Scott College, Decatur, Ga., received a telegram on May 23rd from President Trevor Arnett of the General Education Board of New York announcing an offer of \$500,000 from his Board if friends of the College will raise \$1,000,000, thus providing a total of \$1,500,000 for Agnes Scott development.

President J. R. McCain, who received the telegram for the College, issued the following statement:

"This remarkable grant is the culmination of negotiations of at least a year between the College and the Board, in the course of which Agnes Scott has made a very full showing of its development program and of its growth and service during recent years. Officials of the Board have repeatedly visited Agnes Scott and have scrutinized in great detail all phases of its work. They have been impressed with the strategic location of the institution, the type of its faculty and students, the work of the alumnae, the remarkable recognition it has attained, and its efficient and economical business administration.

"This is the fourth time the General Education has made offers to Agnes Scott. The first was in 1909 when \$100,000 was promised on condition that friends of the institution raise \$250,000 more. Again in 1919 there was an appropriation of \$175,000 if \$325,000 additional should be pledged. The third offer was for \$100,000 conditioned on the raising of \$150,000 by college friends.

"In each case, friends of Agnes Scott (Continued on Page Two)

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CONTINUATIONS FROM PAGE ONE

FLORA MACDONALD HAS 33RD COMMENCEMENT

A unique feature of the commencement exercises was the presentation of an old portrait of Dr. Charles Graves Vardell, president of Flora Macdonald College since its inception.

In presenting Mrs. A. F. McGuire (formerly Margaret Morgan), of Laurinburg, first graduate of Flora Macdonald College, class of 1899, who unveiled the portrait, Mrs. Sara Gray McCormick, president of the association said "This tribute is offered by the alumnae as a small part of their love and affection for their esteemed president, whose tenacity of purpose, understanding of humankind and leadership made possible Flora Macdonald College."

In fitting words Mrs. McGuire told of the wonderful work that had been done by Dr. Vardell; of his sagacity of mind and heart, his leadership; of his foresight as to the future needs of this section of the state; of his strength of character in hewing to the Divine mind and lastly in that indefinable something that has tied to this institution against almost unsurmountable difficulties.

Rev. Carl Craig, pastor of the First Presbyterian Church, Laurinburg, in behalf of the Board of Trustees accepted the painting, which is to be hung in the college auditorium.

Amid scenes made dear by years of tender association Flora Macdonald graduates come back to their college home to renew old friendships, to live again the happy hours of days gone by, and to pay tribute to Flora Macdonald, their alma mater.

A luncheon was served at the home of Mrs. E. L. Cox Tuesday at one o'clock. The spirit of their alma mater was manifested in every song, every toast and every expression that these returning students had to offer.

The class of 1929 were the guests of the association, and re-union classes '01, '05, '09, '13, '17, '21, and '25 were well represented including many other alumnae.

The annual business meeting of the association was held immediately after the luncheon and the following new officers were elected: Miss Louise Mandeville, Red Springs was elected president to succeed the retiring president, Mrs. Sara Gray McCormick. Miss Emma Brown Grantham, first vice-president; Miss, Alice McConnell second vice-president. Miss Mary Lou Beard, recording secretary, and Miss Brown Morrison, treasurer.

UNION SEMINARY HOLDS COMMENCEMENT

the regulation high school course.

The church of Asia participated in two of our highest honors this year in the bestowal of the degree of Doctor of Divinity on two men who have taken an advanced course leading to this degree, in one case requiring nine years and in the other five years. The length of this course is conditioned on the amount of time each student can spare from his regular daily vocation. One of the new Doctors of Divinity is Rev. Hyek Namkung, the professor of New Testament Literature and Exegesis in the Presbyterian Theological Seminary of Korea. He spent the session of 1924-25 in residence here; the other, Rev. Locke White, pastor of the Presbyterian Church of Montgomery, West Va., was in residence the first half of session 1928-29. Mr. White is well known as the former pastor of the church at Blacksburg, Va., the seat of the Virginia Polytechnic Institute, and better known to our church at large as one of our missionaries in China until his station was closed by the Chinese Revolution.

Announcement was made that there will be three Moses D. Hoge Fellows in residence at the seminary next session:

John A. Redhead, Jr., A.B., B.D., Columbus, Miss., regular appointee for the session.

William V. Gardner, A.B., B.D., Tupelo, Miss., appointee for last year, whose residence was deferred to allow him to accept appointment to the Jarvie Commonwealth Fellowship, which permitted him to spend the current year in the Holy Land.

Dunbar Hunt Ogden, Jr., A.B., B.D.,

Mobile, Ala., appointee for 1927, whose restoration to health makes it possible for him to fulfill his appointment now.

Four other Fellowships were awarded at this commencement:

The Thomas Cary Johnson Fellowship to Albert Jacob Kissling, B.A., B.D., St. Louis, Mo.

The Charles D. Larus Fellowship to Aaron Hayden Holingsworth, Jr., A. B., B.D., Atlanta, Ga.

The Walter W. Moore Fellowship to Davidson Rolston Bitzer, A.B., B.D., Th.M., Holly Springs, Miss.

The Salem Fellowship to Bernard Ashby McIlhany, B.A., B.D., Bluefield, West Va.

The incumbents of the Johnson and Larus Fellowships will pursue their fellowships next year "in residence." The incumbent of the Moore Fellowship will teach in the department of the Old Testament next session, and will take his Fellowship work "in absentia" one-half this summer and one-half next summer. The incumbent of the Salem Fellowship will study next year in Edinburgh.

The president announced the receipt of additions to the Permanent Funds of the institution aggregating \$140,000.00. The outstanding items were the completion of the endowment of the Robert Critz Chair of Christian Education; the completion of the endowment of the John Q. Dickinson Chair of Church History, and \$20,000.00 for the General Endowment Fund.

MARY BALDWIN CHOOSES NEW PRESIDENT

Staunton Evening Leader concerning Professor Jarman:

He has been visiting in Staunton at the invitation of the trustees. When informed of his election, he appeared before the board and announced that he would accept the place. The trustees are delighted at their success in getting him and feel that he will be a distinct acquisition to the educational, social, and religious life of the community.

The election at this time of a president, who will be able to give his full time to the work of the college, is in keeping with the steady growth and development of the college.

"The sound financial basis on which Mary Baldwin has always rested," the trustees point out, "is being broadened and strengthened through the constantly increasing support of the Synod of Virginia and the loyal alumnae and friends. Now recognized and accredited as a standard college by the Department of Education of the state of Virginia, and, through comity, by similar departments in a number of other states.

In a letter received today from the State Board of Education by Dr. Marianna P. Higgins, dean, it is stated that beginning with the session of 1929-30, Mary Baldwin College will be recognized as a standard four-year college.

Miss Higgins is being congratulated for maintaining the high standards at Mary Baldwin and securing full recognition for the strong work which has been offered for many years at this distinguished school and college.

LOUISVILLE SEMINARY CLOSES YEAR

Life of Thoughtful Stillness." Rev. Andrew K. Rule, Ph.D., professor of Church History in the Seminary, delivered the faculty address to the graduating class. Presentation of Fellowships and other awards was made by President John M. Vander Meulen as follows: to Edwin Kelsey Regen, A. B. of Tennessee, the Edward P. Humphrey Fellowship for general scholarship, and the H. Stacy Smith Fellowship in Homiletics. This is the first year that the H. Stacy Smith Fellowship has been awarded. To Donald H. G. Stewart, B.A., of Alabama, was awarded the Henry E. Dosker Fellowship of Church History, while Edgar E. Houghton, B.S., Alabama, won the Fielding Lewis Walker Fellowship in Theology. This is the first time this fellowship has been awarded. The Edward L. Warren prize for the best progress in Homiletics during his seminary course was awarded to Adrian Jacobus Van Wyk, of South Africa.

The degree of Master of Theology was conferred upon the following students: Albert Evans Barnado, A.B., B.D., South Carolina; Elmer Timothy Boyer, B.D., Korea; Hewitt Francis Cunningham, A.B., B.D., Indiana;

Robert Franklin Davidson, A.B. (Davidson); B.A. (Oxford), South Carolina; George H. Hurt, A.B., B.D., Brazil; Robert Clark Patterson, B.A., Georgia; Roy Hunter Short, A.B., B.D., Kentucky; Albert Crossley Wildman, B. S. B.D., North Carolina; Charles Edward Ziegler, A.M., S.T.B., Ohio.

The degree of Bachelor of Divinity was conferred on: Charles Edward Allen, B.S., Ohio; Edgar Elmer Houghton, B.S., Alabama; Robert Clark Patterson, B.A., Georgia; Edwin Kelsey Regen, A.B., Tennessee; William Thomas Skinner, A.B., Michigan; Donald H. G. Stewart, B.A., Alabama; William Thomas Stewart, A.B., Kentucky; Frederick Homer Tegler, B.S., Missouri; Harold Gordon Wise, A.B., Tennessee.

Diplomas were awarded to the following: Will Amis, Kentucky; Wm. Taylor Clarke, Kentucky; Wilbur J. Coleman, B.S., Tennessee; Andrew an Hurd Keathley, A.B., Texas; Joseph Earl Knight, A.B., Tennessee; Perlie Yambert Perry, North Carolina; Hershel Ray Sigler, Indiana; Adrian Jacobus Van Wyk, South Africa; Claud Douglas Wardlaw, Arkansas.

President Vander Meulen reported gifts to the seminary during the past year as follows: Completion of the Fielding Lewis Walker Fellowship in Theology, by Mr. H. A. Walker, one of the Directors of the seminary; the John D. Wakefield Scholarship, by Mrs. John D. Wakefield in memory of her husband; \$1,000 from Mr. Wm. L. Hoge to constitute the Peyton H. Hoge Alcove in Homiletics in the library, the Brainard Lemon Department of Biblical Archaeology and the gifts of the new site by Rev. Chas. H. Pratt, D.D., Mr. R. S. Reynolds, Mr. C. K. Reynolds and Mr. A. D. Reynolds, to be known as the Reynolds-Pratt campus.

At the request of the Board of Directors, Dr. Vander Meulen has agreed to continue as president of the seminary for another year or until his successor is elected. Rev. Lewis J. Sherrill, D.D., Professor of Religious Education and Young People's Work was made assistant dean. Rev. Thornton Whaling, D.D., LL.D., Litt. D., at his own request was retired as professor of Theology. A committee of the board was appointed to provide for the teaching of Theology temporarily. It is also announced that the lecturer for next year on the William G. Duncan Lectureship in Religious Education is Professor Walter Scott Athearn, Dean of Boston University's School of Religious Education and Social Service.

AGNES SCOTT COLLEGE RECEIVES GREAT OFFER

all over the South have come to the aid of the College and have enabled it to meet in full and on time the requirements of the General Education Board. It is no small task to raise a \$1,000,000 under present conditions, but the Trustees of Agnes Scott believe that there are too many good friends of higher education of young women in the South, and especially in the Presbyterian Church, to let this unparalleled opportunity go unmet."

The distribution of the \$1,500,000 fund will be as follows:

Recitation Building, \$300,000; Steam Plant and Laundry, \$125,000; Memorial Chapel for Former President F. H. Gaines, \$125,000; Day Student Club House, \$25,000; Dormitory and Dining Room, \$100,000; Auditorium and Fine Arts Building, \$100,000; Land and Improvements, \$135,000; Building additions, \$30,000; Permanent Equipment, \$25,000; Paving, Sewers, Steam Lines, \$35,000; Endowment and Scholarships, \$500,000; Total, \$1,500,000.

The General Education Board was founded by John D. Rockefeller in 1902. Since that time it has appropriated about \$177,000,000, nearly half of which has gone to institutions providing education of collegiate rank. Medical schools and institutions for colored people have also been large beneficiaries. Most of the money has been given to distinctly Christian institutions, and no limitations of a hampering nature have been imposed. The Board has been given its principal as well as income in recent years, and its resources have been reduced to approximately \$40,000,000, only the income of which is likely to be used in the future.

On account of this reduction in its assets, the Board has announced the policy of discontinuing gifts to col-

DEVOTION

DO WE FORGIVE

Forgiveness is a miracle. people really forgive. Do you joy of the miracle in our lives? Have we tasted the blessing of giving some one who has wronged us? Andrew Murray once wrote: "Lord Jesus! . . . me to forgive and to love, let the Lord teach us this his teaching in our lives? realized that unless the forgiveness" is a part of our for is not forgiveness at all. travesty on forgiveness is sion, so often heard, "I have but I can never forget." T says this can never forgive are ready to forget we are to forgive, and we have n "Be ye kind one to another, hearted, forgiving one another as God for Christ's sake has you" (Eph. 4:32). That is t for the only forgiveness we name—the kind of forgiveness us for Christ's sake. perfect and unending love his forgiveness. Our love—love of God himself in our others—must be part of c ness of others, even of c Therefore such forgiveness miracle, for it is utterly human power. But it is God. When through su faith we live "the life that we love those whom we we forgive all our enemies School Times.

The Word abideth. Th it—but it lived on, while torn away from the shrines Shekinah had forsaken, a rusalem itself was destroyed Greek derided it—but its philosophy effete and his ruins. The Romans threw flames—but it rose from its swooped down upon the The reasoner cast it into, but it came out without fire. The formalist faste around it to poison it, l them off and felt no harm cast it overboard in a tempest phistry and sarcasm—but lantly upon the crest of th ters. And it is living st the loudest swelling of t has been speaking all the speaking now.—Selected.

leges, and very few new been made since 1922, money being used for redeveloping new enterprises in connection with some city. The gift to Agnes Scott is a distinct departure from the gram, and on that account for its size it is a recognized distinctive place and we Scott in the educational

Agnes Scott was founded ago as Decatur Female S of grammar school rank. generosity of Col. Geo. was given a permanent bpus in 1892, and the name Agnes Scott Institute in Scott's mother. It was that it became a college give degrees, so that i youngest of the standard of the country; but it has ly and has gained great p

It was the first college in Georgia to attain n the Southern Association. It is also affiliated with t of American Universities. Association of Universit. American Council of E Association of American it is one of less than a for women in the world ter of Phi Beta Kappa, or society.

Agnes Scott has drawn every state in the Union foreign countries. For every white synod of the Presbyterian Church rresented annually, any Scott Alumnae are working every mission field abroad. The assistant General Education Board make possible a far greater than has ever before be

PRESBYTERIAN STANDARD

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Organ of the Synod of N. C. for 70 Years

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EDITORIAL

THE MONTREAT ASSEMBLY

Editorial Correspondence (Conclusion)

The editorial letter on the Montreat Assembly closed with the proceedings of Friday morning.

Friday morning Dr. Jas. I. Vance spoke of the Protestant Relief in Europe upon which we have already reported.

Not only in Europe during the World War has he made several trips since.

How dry a subject may be, Dr. Vance gave interest and color to it, though we inferred that we have reached the end of the matter regarding the needs of these brethren of interest.

We have bravely borne misfortunes, and we need of help, and we are proud of our own Church in what has been done.

Representatives from these churches report that our Church, in proportion to numbers, has done more than any other. True, we must give the credit to the dramatic preacher of the first Church of the South.

Our Church has always had a peculiar interest in Greece, as that Church, in a certain sense, is the child of our Church.

Money contributed by us to Protestant Relief in Europe, Greece received \$500, a sum when viewed through American eyes, but we must remember that this was a small contribution.

Our gifts are distributed over many channels to relieve the real wants of these people.

In view of the poverty of these Protestants and the meagre salaries upon which they live, we wonder at the endurance of the men, and also at the fact that we in this favored land are not more grateful to our heavenly Father for the abundance in which we live.

Protestant Relief is another cause that has in the breasts of the people a love

in common with their usual custom at the Montreat Assembly this Committee invited about a luncheon at the Assembly Inn, and reports were made about the progress of the work.

It was announced that this work would soon be completed, it will leave behind a wonderful record accomplished and aid given in the name of our Lord which will impress the people more than our sermons or loud professions.

Friday morning Dr. S. L. Morris, Chairman of the Committee to consider union with the United Presbyterians occupied the greater part of the morning in giving reasons for the union and in answering objections.

As already indicated in editorials our opposition to this proposed union, so that we spoke he didn't have a sympathetic

conscious of being a man of strong opinion, though we strive to give a fair hearing to any man who holds views contrary

We do not know another man who could make a better showing for a cause that has so little to recommend itself to a Southern man; yet we listened to his address with a sense of admiration for the man who could make the "worse appear the better reason."

When he finished, while we had to admire his masterly argument, we still held that it was a dangerous experiment to try to unite such discordant elements.

He would have made a capital stump speaker if, instead of the ministry, he had turned his attention to a political life.

At times he was quite dramatic, and in more than one impassioned appeal, he came near seasoning his speech with "sob stuff."

The continued hand clapping showed very plainly that he had his audience with him.

How many of his tears over a divided Church were crocodile tears, we know not.

It may be that he was emulating the Psalmist who "wept when he remembered Zion."

It may be that in these comments we are envious of any man who can bring tears to the surface whenever he wishes, however dry the subject. It is a rare gift, and no doubt it won him many votes when the show-down came.

His was the only speech on that subject, on Saturday, but on Monday the real test came, but as the letter writer says, "more anon."

On Saturday night the cause of the schools was presented, on which occasion Mr. R. E. Magill told the story of his connection with this important work, which has been a wonderful success.

It was like a romance, leaving the shoe business and entering a business on its last legs, he finally made it "the goose that lays the golden eggs."

It was as interesting a story as any we have ever heard. He paid a warm tribute to Dr. A. L. Phillips, who did a great work in that department.

Dr. King, of Richmond, delivered a special address on Evangelism in Religious Education.

On Tuesday Dr. Dobyns, the Moderator, preached to a large audience on the duty of Personal Evangelism, and in the evening Dr. Lyons, of Atlanta, delivered an able address on Stewardship.

On Monday, the Assembly entered upon the home-stretch, refreshed in body and in spirit.

Dr. Kirk, Chairman of the Bills and Overtures Committee, presented his report.

The Presbytery of Birmingham asked the Assembly to give to congregations the privilege of electing elders and deacons for a term of years.

A warm debate was provoked by this request.

This is a perennial overture which seems to meet the same fate, but which, like Banquo's ghost will not down.

Dr. Hemphill and Dr. Vander Mulen spoke in favor of the majority report which was adverse to the request.

Dr. P. H. Plenne and Rev. J. E. Wallace supported the minority report.

The latter is a man of action when speaking whatever he may be when at home.

In his physical exercises with his arms, he knocked a part of the acousticon from the desk, just above this scribe's head, with such suddenness that he, the scribe, imagined that the speaker was really bringing down the house by his eloquence—when in reality—he was only bringing down a part of it. Fortunately he did not play Samson's part in full.

Our head seemed to exercise a certain attraction for flying objects, as the Moderator in his use of the gavel, pounded the desk so vigorously that one end of the gavel flew from the handle and slightly grazed the head of the writer.

The result of this discussion was to sustain the majority report and to refuse the overture.

The overture to lesson the number of theological seminaries was refused, on the ground that such action belonged to the Synods and not to the Assembly.

Another overture was lost, that of allowing one installation to be sufficient for a pastor over a group of churches.

An overture came from the Presbytery of Augusta, asking the Assembly "to take some

action in view of a pamphlet entitled "Some Facts About Evolution," by Rev. Hay Watson Smith, D.D., said pamphlet assailing the truthfulness of the Bible, the intelligence of the ministers who hold views at variance with the author, and the fairness and wisdom of the papers of our Church which exclude such articles as this one from the pen of the author of this and other pamphlets sent out by him."

This question in another shape came before the General Assembly several years ago, but it was smothered by a plea that its discussion would harm the Church and interfere with the work by creating divisions.

We felt at the time and predicted that it would come up again—but for the time being the peace at any price policy prevailed.

This time however there was one man present who valued soundness of doctrine above peace and who vigorously urged action.

This man was Dr. Wm. M. McPheeters, who began his speech by saying only a sense of duty impelled him to speak, painful as the effort was.

"We pride ourselves upon being a witnessing Church," said he, "yet for years we have been dumb in the presence of this evil."

He expressed admiration for the ability and courage of Dr. Hay Watson Smith, but the question is, "Is he in harmony with our Standards?"

The following action was taken:

"This Assembly enjoins upon the Presbytery of Arkansas its duty to investigate the rumors that are abroad as to the soundness in the faith of Rev. Hay Watson Smith, D.D."

The vote, as far as we could hear, was practically unanimous, there being only one negative vote. At this point the Assembly passed into a discussion of Union with the United Presbyterian Church which was left as unfinished business on Saturday at the conclusion of Dr. Morris' address.

This matter was finally taken up, and before it was disposed of the union was extended to the Associate Reformed Church and union with the U. S. A. Church as our final stopping place.

This much of the union question was fixed by the following action:

The Assembly gives its approval to the Basis of Union with the United Presbyterian Church, submitted by the Committee, and hereby recommends its adoption and sends it down to the Presbyteries for their advice and consent to the same.

Dr. McPheeters tried to postpone action on this matter by moving as a substitute that a committee be appointed to gather facts and report next year. This was lost by a vote, 83 to 175.

The question of our remaining in the Federal Council, which annually comes up, was another question of debate.

Dr. Kirk was for the majority report that we remain in the Council, while Dr. McPheeters argued for our withdrawal. He made the following points:

1. The Alliance is against the Constitution of our Church. Our Book gives methods of uniting with other bodies, which has never been observed.

2. Many oppose it because of the men who are leaders in it, such as Dr. Cadman, Dr. Shaler Matthews and its present president, Bishop McConnell. President Wilson made protest against secret treaties, yet the acts of this Council are secret. We never know what they are going to do.

We must bear testimony for the truth. It is the great object of the Church.

Dr. Kirk made these points:

1. Their work is experimental and we must be patient.

2. This is the best method to get combined action of the Churches.

3. We profess to be willing to work with any Church, yet we refuse to do the same thing in this Council.

4. We must not be silent in the face of wrong. We must stay in and bear witness.

The Home Mission meeting had five speakers, representing the work among the Indians, among the mountaineers, the colored work, and among the Mexican in Texas.

These addresses were of a high order, but there was one that should appeal to the Southern white. It was made by Rev. A. V. Greene, of Central Alabama Presbytery, a coal-black negro. In speaking of the economic crisis facing the negro race he said that once there were certain occupations

(Continued on Page Seven)

CONTRIBUTED

DR. MOSS'S "UNIQUE MAN OF NAZARETH"

Rev. H. B. Searight

There appeared in a March number of The Standard a sermon on "The Uniqueness of Jesus" by the popular pastor of our Church at Chapel Hill containing many such strange and unsound statements as to call for some comment and protest.

The contents of this article occasioned no surprise to the well-informed; yet it cannot but be a source of pain and misgiving to many good people in the Synod that such low and defective views of the person and work of our Divine Redeemer should be proclaimed at this center of culture and influence in the state.

We shall not undertake any exhaustive criticism of this Christmas sermon; but content ourselves with pointing out a few respects in which it departs radically from the creed of our Church and from the common faith of Evangelical Christendom.

Is the Virgin Birth Not Unique?

Doctor Moss belittles the doctrine of Jesus' Virgin birth; and, if not actually denying it, he at least dismisses it as unimportant. Apparently he sees nothing of value in this scriptural account of the unique origin of our Lord's Divine-human person, by which He was "conceived by the Holy Ghost and born of the Virgin Mary," thus becoming "God manifest in the flesh."

He sees nothing unique in this wonderful creative process by which the Son of God became man, "and so was, and continues to be, God and Man in two distinct natures and one Person forever."

Doctor Moss says, "Similar origins have been claimed for other men." I have read like incorrect and unverifiable affirmations from the noted Dr. Fosdick and other Modernists. But I challenge them to produce anything like the Virgin Birth of Christ in all the records of religious literature. The late Dr. James Orr in his great work on The Virgin Birth of Christ demonstrates its absolute uniqueness. The so-called pagan parallels are not really such.

Heroes and demi-gods abound in Greek and Hindu mythology; but they are the offspring of carnal intercourse between the gods and mortals; and not instances of Virgin Birth. Jupiter was guilty of numerous such liaisons; and Hercules and Perseus were among his sons; but neither were Virgin-born.

Doctor Moss nowhere affirms the sinlessness of Jesus; and it is difficult to see how he logically can, if he rejects the Virgin Birth of Jesus.

A Strange Attitude Toward Miracles

Doctor Moss's attitude toward the miracles of the New Testament is a very strange one for a minister occupying a Presbyterian pulpit. Apparently he puts them in the same class as the tricks and juggleries of a Hindu fakir.

It is true that Jesus refused to work miracles merely to gratify profane curiosity and properly so. But He used His Divine power freely to relieve human sickness and distress; and there is no record of His ever refusing miraculous cure to a sufferer who applied to Him in a spirit of faith and humility.

Nor did He hesitate to appeal to His miracles, or "works," as evidence of His Divine origin and mission,—and when Doctor Moss says, "He makes no such claim," he is guilty of either gross error or amazing ignorance. In His reply to the disciples of John the Baptist, Jesus certainly cited His miracles as proof that He was the Christ of God (Matt. 11:16, and Luke 7:19-23), and on numerous other occasions He refers to His supernatural works as evidence of His heavenly character and commission which men should accept. "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in Me, and I in Him," John 10:37, 38). (See also John 15: 24.)

Is Christ Merely a Perfect Human?

Doctor Moss speaks of Jesus as "the complete human," and seems to find His uniqueness in His full and perfect humanity. He is the ideal good man. No true Christian questions, or denies, our Lord's beautiful humanity. But is this all? Is He unique in no other sense?

Doctor Moss is rather unhappy in illustrating this aspect of Christ's uniqueness. Just as in art Raphael has a name that is above every name; and in baseball Ty Cobb enjoys a name above every other; so in the high art of living the name of Jesus stands supreme.

So it comes to this—just as Raphael is unique in the world of art, and Ty Cobb in athletics (and we might add Jack Dempsey in pugilism, and Charlie Chaplin in light comedy, etc.), so Jesus has a name above every name in the realm of religion. What a descent from the high views of the Person of Christ held by the Apostles, and fathers of the Church and Confessors in all ages! Either repudiating or passing over those great and vital points wherein our Redeemer's real uniqueness is to be found, such as His Incarnation and Virgin Birth, His mighty works, such as no other man ever wrought, His perfect Union of Deity and Humanity in one Person, His Atoning Death and glorious Resurrection, Pastor Moss locates Jesus uniqueness solely in His complete humanity.

Is Christ Not a Redeemer?

Again, our minister at Chapel Hill appears to have no conception, nor appreciation, of Christianity as a Religion of Redemption, or Salvation from sin. To him Jesus is a teacher or philosopher, and apparently no more.

Concerning Christ's saving work Doctor Moss makes this astounding statement: "In calling Him the Savior of the world we mean that by His profound insight, for which He forfeited His life, He enabled civilization to go forward. He founded and administered a school and

was thus a friend of culture." He merely helped forward civilization and made a contribution to culture! "He forfeited His life." There is no hint of intimation here that He offered Himself as a sacrifice or propitiation for the sins of the world; and not a word about the forgiveness of sins nor the renewing grace of the Holy Spirit. Socinianism at its worst never defined Jesus' saving work in lower or more inadequate and unworthy terms.

Toward the conclusion of this discourse, Doctor Moss makes such a serious misstatement of truth as taught by Jesus that it can not go unchallenged. Says he, "According to Jesus men are born to go right as the sparks to fly upward, and, given encouragement, they will, God helping them, work out their own salvation."

We demand the proof-texts for this astonishing statement. It involves an utter denial of natural depravity and moral inability. All that the sinner needs is encouragement, give him a little push in the right direction and he will make the goal.

Evidently Doctor Moss thinks that modern man has been born so well—this ascending, evolving homo sapiens—that he does not need to be born again.

But such was not the teaching of Jesus. He said to a moralist, an aristocrat, and a Doctor of the Law, "Ye must be born again, for that which is born of the flesh is flesh," etc. He came to seek and to save the lost, not to call the righteous, but sinners to repentance. And this applies to all alike, whether publicans and harlots, or Ph.D.'s, D.D.'s, or LL.D.'s, in our colleges and universities.

It is not pleasant to criticize the views of another minister. But truth, particularly the saving truth of the Gospel, is superior to all other considerations; and error and false doctrine should not go unchallenged even though proclaimed by an angel from Heaven.

A careful perusal of this article leaves two impressions:

1. Doctor Moss apparently has no appreciation of Christianity as a Religion of Redemption from sin and perdition.

2. His mind is pervaded and his outlook perverted by a naturalistic and pantheistic philosophy. He is of a metaphysical mind, and at times his thought is vague and elusive. But this vitiating worldview is continually cropping out; as when he represents Jesus as implying that "what He was actually, His disciples were potentially."

Again, he says, "Jesus declared that the human and divine are a unit."

Finally, he interprets the Christmas message as meaning that every infant in its mother's arms is a young messiah—Jesus is Divine, but so are we. If so, it is hard to see what is left of the uniqueness of Jesus.

Washington, N. C.

WHAT IS IT TO BE A CHRISTIAN?

Acts 11:26

H. F. Beaty

It is unfortunate that many words have lost their original meaning. We use many others without understanding what they really mean. Are you a Christian? What do you understand by the word, Christian? If I were to sum up all the answers that all of you would give, would the sum total be what the Bible teaches as the full meaning of the term? Probably not if you have the prevalent idea of what the word includes.

It is necessary to study this text and the incidents connected with it, in order to see why it was first applied to the believers in Antioch. Was it given as a term of reproach? I doubt it, for there is no evidence of persecution here. There must have been some reason why the name was first given them, something in their lives and actions must have been the cause. In studying the meaning of the word it is necessary to note some who do not qualify to be named Christians.

Not a Mere Believer in God

Mohammedans, Mormons, Christian Scientists, and in fact all "isms" profess to believe in God.

Not Even One That Accepts All the Facts of the Bible as True

The Samaritans accepted part; the Jews the Old Testament; yes, even the devils "believe and tremble." The Pharisees believed and knew by heart the Old Testament. The rich young ruler lacked ONE essential part. Catholics put Mary in the place of God and Christ.

Not a Mere Believer in Jesus

Many profess to believe in Jesus but try to lower Him to be only a man, superior to us in attainment, but like us in every respect. It is to be feared that Modernists and Higher Critics and others belong to this class. Note that I do not say that they have a true faith in God and Jesus: they have a faith of the head, based on their preconceived ideas of the kind of god they want. They believe that God is a god, and Jesus is a man. All the above are UNSAVED.

Not Mere Followers, Church Members

Many turned back when the way became difficult, John 6:60. Even Judas the Apostle turned away.

Not Even True Believers

The thief on the cross, the Samaritan woman, the Philippian jailor, Cornelius, etc., were saved but not Christians. None of the 70 who were sent out, none of the women who ministered unto Jesus, not even the Apostles could be called Christians. James gives us a most practical teaching of the life of a believer, Peter preached a wonderful sermon on the Day of Pentecost, went down to Samaria, and to the house of Cornelius, John was the "Beloved disciple," Mary and Martha lived very close to their Lord, Nathaniel was "without guile," Stephen died a martyr, the Syrophenician woman had great faith, yet none of them were called Christians, for none deserved the title in full. The widow that gave the mite, and Zacchaeus perhaps, lacked something. In the Old Testament, were many of high and virtuous lives: Abraham left home and loved ones, was called the "friend of God," gave up his son to die at

God's command, Moses gave up riches and suffer reproach with the people of God, Isaac in His holiness in the temple, Enoch walked with God, Deborah saved her people, Esther braved death for her people, the Shunamite was called "great," none of them reached the position of deserv title. All of these had a vision of God as their ledge of their nation, but not the God of all peoples. Like Jonah, they were not ready Gospel to all nations. The Jewish officials ledge of the Apostles that "they had been y but they did not recognize a Christ-likeness. tried to mob Paul for Christlikeness. Acts 13: had to be forced into the house of Cornelius acted wrongly toward the Gentiles. Gal. 2:11

What then is it to be Christian? It is to like. And the chief characteristic of Christ is the Gospel to all nations without distinction who do not deserve it, who do not want to reject the message and reject and persecute ger. It is the willingness and purpose to give service that the unconverted of every nation given the knowledge of Salvation through Jesus. You may possess many others of the parts make up Christianity, but lacking this, failing Christ in this point, debars you from the full title of Christian.

Who was first called "Christian? Was it Jesus, or some of the members of the church? They were not Apostles, nor had the word of companionship with Jesus. It is not better nor holier than others; not more than Job, not more faithful than Abraham beloved than John, not more zealous than they were called "Christians" instead of the Gospel they heard was the same and even in part the same. The distinctive feature spirit of their lives. The Greeks were not narrow and sectarian; they were more thoughtful than other people.

They believed in the brotherhood of man, interested in the salvation of the Great Mt. 28:18-20. But when the Greeks received under the leadership of Barnabas, (Son of Acts 4: 36) and Paul who had received the to the Gentiles (Acts 9:15-16, 26-29; 22:17 natural for them to develop and become believers and ready to accept God's full Program. Mt. 28:18-20.

Paul loved his own people unto the extent 9:1-3. 10:1) yet loved the Gentiles to the being willing to die if necessary to give them The people of Antioch recognized their Jew (do we?) from whom they had received and sent them aid in need. Acts 11:29. Also nized their debt to the Gentiles, and became give them the Gospel. As they saw the spirit of Asia Minor, they prayed most earnestly for the salvation of these people, and God made them own prayers. That they had prayed most evident from their willingness to suffer the best preachers for the work. As the Holy Spirit them thus far, they were willing to send Paul without hesitation, though they knew that would suffer hardship. There is no evidence ever regretting the step. When asked a real sacrificing actions that led up to and culminated in supreme sacrifice, they evidently replied: "I am willing to follow Christ who gave His Best to the world might be saved. We are trying to do the Great Commission so as to be like Him." to be Christlike became so manifest that some of them "Christ-likers," Christians. The Methodist has its name from the "methodical" way of the Lord's work.

Are you a Christian in the fullest meaning? You may be saved, but unless you are in the spirit, you are not Christ-like, hence not a Christian.

You may have been led into church membership by false motives, by fear of hell, or by gain. You may support the local church with motives. You may support Home Missions with patriotic motive.

But only Christlikeness will be powerful. lead you constantly to Give and Go that the preached among all nations. He commands us to be in obedience and as moved by His Spirit.

If you possess the greatest feature of Christianity, you will most likely have many of the other things that go to make up Genuine Christianity.

Am I a Christian? Is my church Christlike at home and extending to the utmost bounds of the earth? "Lord, teach me, as thy disciple; and I will be like thee, and into the perfect stature of Christianity!"

Perry, Fla.

RECEIPTS FOR ASSEMBLY'S MISSIONS

The following table gives a comparative receipts of the Assembly's Home Missions for 1929:

Churches	\$17,446.64	\$16,076.37	\$1,370.27
Sunday Schools	290.85	195.28	95.57
Auxiliaries	681.40	828.01	146.61
Y.P. & C.E. Soc.	180.50		
Individuals	2,230.55	373.15	1,857.40

Total Receipts—\$20,829.94 \$17,472.81 \$3,357.13
Designated Funds— 3,460.90

\$24,290.84

Amount apportioned by the General Assembly for Assembly's Home Missions, 1929-30
Total receipts for April—

A. N. Sharp,

WOMANS AUXILIARY

The Department of Woman's Work, Presbyterian Church, U. S.
270-277 Field Bldg., St. Louis, Mo.

SYNODICAL PRESIDENTS OF THE WOMAN'S AUXILIARY

Alabama—Mrs. J. F. Hooper, 610 Mabry St., Selma, Ala.
 Appalachia—Mrs. F. B. Kegley, Wytheville, Va.
 Arkansas—Mrs. Walter Wilson, Arkadelphia, Ark.
 Florida—Mrs. W. G. Thompson, Jr., 3215 Obispo St., Palma
 Ceia Park, Tampa, Fla.
 Georgia—Mrs. E. G. Aboott, 1315 Eberhart Ave., Columbus, Ga.
 Kentucky—Mrs. H. P. Cooper, Lebanon, Ky.
 Louisiana—Mrs. Charles L. Bodin, Box 79, M. R. A., Lake
 Charles, Louisiana.
 Mississippi—Mrs. J. S. Hicks, Holly Springs, Miss.
 Missouri—Mrs. Walter Craven, 223 Frances St., Excelsior
 Springs, Mo.
 North Carolina—Mrs. G. V. Patterson, Gastonia, N. C.
 Oklahoma—Mrs. Wilbur Garvin, 611 Euclid, Lawton, Oklahoma.
 South Carolina—Mrs. Parker Connor, Edisto Island, South Caro-
 lina.
 Tennessee—Mrs. J. F. Forsythe, Bethel Springs, Tenn.
 Texas—Mrs. J. W. Culver, Texas Military Academy, San An-
 tonio, Texas.
 Virginia—Mrs. C. R. Vaughan, 319 Mountain Ave., Roanoke, Va.
 West Virginia—Mrs. J. McD. Lacy, Elkins, W. Va.

THE CIRCLE PLAN IN AFRICA Egbert W. Smith

The circle plan seems to be circling the world. I know it will rejoice the hearts of Mrs. Winsborough and all the other leaders and members of the Woman's Auxiliary of the Southern Presbyterian Church to read the following paragraph from a letter written by Mrs. J. H. Longenecker from Luebo in our Congo Mission: "We are very grateful for God's blessing upon our women's work during recent months. The Circle Plan along the lines of our Auxiliary at home is reaching greater numbers of women and we trust deepening them spiritually as well. In the small circles in the village many who would not have the courage to rise and lead in prayer in the larger gathering gain confidence. We ladies as we go about from circle to circle in the various sections of the village also have an opportunity of becoming personally acquainted with some whose faces would be lost to us in the large gathering only. You may recall that Luebo village is composed of about forty villages from as many tribes."

NEW AND OLD TREASURERS

Now that the birthday parties are over and the birthday gifts in your hands, are you wondering just how to go about sending in the dollars to the total fund, and what the first lap of that gift is, before it reaches the schools at Zitacuaro and Chilpancingo?

All birthday dollars should follow this course:

The local treasurer sends the birthday gift of her Auxiliary to the Presbyterial Treasurer. If she does not know the name and address of the Presbyterial Treasurer she obtains it from her Presbyterial recording secretary or president.

The Presbyterial president sends the offerings of the Presbyterial to her Synodical treasurer.

The Synodical treasurer forwards the gifts on their course to Mrs. D. A. McMillan, 300 West Seventh Street, Fulton, Mo., who is the general treasurer of the Department of Woman's Work and who will forward it to the Treasurer of the Executive Committee of Foreign Missions. She will publish in the Church papers the amount received from each Synodical treasurer. The lists of gifts by Presbyterials will also be published.

Please forward these gifts promptly.

PRAYER PACKAGES

The quarterly prayer packages are now ready for distribution. They contain poems, prayer verses, devotional, "How to Begin a Christian Life," by Torrey; "How Spurgeon Found Christ," and others. Order this package today, price ten cents, from The Department of Woman's Work, 270-277 Field Building, Saint Louis, Missouri.

ATLANTA PRESBYTERIAL

Mrs. E. M. Copeland

On April 11-12 the Atlanta Presbyterial met at McDonough in its twenty-second session with 379 registered delegates, while the hostess group brought the number up to about 500.

Mrs. J. A. Craig conducted the sessions in her most gracious manner and the program was replete with many interesting and outstanding features.

The reports of officers, cause secretaries and group chairmen showed progress along many lines, with much room for greater accomplishments on all lines, but "we are laborers together with God" and "can do all things through Christ which strengtheneth us."

Rev. S. L. Bowles brought a stirring appeal from our beloved Thornwell Orphanage and we trust that our Church will be faithful in her ministry to these little ones.

Mrs. J. K. Coit presented the needs of Rabun Gap-Nacoochee, stating that the friends of old Rabun Gap had agreed to erect and equip the buildings of the joint schools if the Presbyterian Church of Georgia would support the work. They have fulfilled their pledge but we have fallen short of ours by \$3,000, which must be raised by June 1st. Can we in honor fail to meet this challenge and do our sacred duty?

Rev. Hunter Blakely of Columbia Seminary gave a most uplifting address from Isa. 54:2-3, which was followed by the sacrament of the Lord's supper.

Miss Margaret Engle of Agnes Scott presented a most interesting and instructive "Character Study from Acts," using Lydia and Dorcas as examples.

Rev. Geo. C. Bellingrath brought an inspiring message on Young People's Work and the hope to hasten the perfection of the organization to meet the needs and gain the interest of all our young people.

In absence of Mrs. E. G. Abbott (because of illness) Mrs. Audley Morton brought the Synodical message.

In the evening the impressive birthday pageant was presented by the local Auxiliary, followed by address from Miss Elizabeth Edwards of Mutoto, Africa. We felt that we had made a real visit to Africa and could almost see our White Cross bandages in use.

Dr. William Huck, superintendent of Presbyterial's Home Missions, brought an encouraging message showing the marvelous progress and growth of that work, but there is need for more adequate support of the work.

The following officers and cause secretaries were elected:

President, Mrs. J. A. Craig, Atlanta; secretary, Mrs. W. R. Armstrong, Atlanta; secretary foreign missions, Mrs. W. A. Ozmer, Decatur; secretary C. E. and M. R., Mrs. C. C. Walker, Conyers; secretary S. and P. Home Missions, Mrs. E. M. Copeland, McDonough; secretary literature, Mrs. H. C. Dean, Atlanta; Secretary Spiritual Life, Mrs. Wade H. Boggs, Atlanta.

These officers were installed in a most impressive ceremony by Rev. I. T. Hawk, Presbyterial's chairman on Woman's Work.

The Committee on Resolutions were most effusive in their expressions of appreciation for the cordial greetings and gracious hospitality of the hostess group, number four, who were so delighted to entertain the Presbyterial Auxiliary.

EAST HANOVER PRESBYTERIAL From a Personal Letter

A copy of the program of "The Forty-Second Annual Meeting of the Woman's Auxiliary of East Hanover Presbyterial" held at Second Church, Petersburg, on May 8, 9, 10, is enclosed. This will give you the bare outlines of the conference, and my sketch will furnish a few details, with special attention to the "high-lights" of the open sessions.

As you have been to Second Church, I shan't have to remind you either of the historic setting of the conference, or the dignity and Churchly beauty of the old edifice. I am sure you have heard that it was built before the Civil War; that its grounds became a thickly populated cemetery during the siege of Petersburg, when Blandford Cemetery was within easy range of the enemy; that, during those stirring times a morning service was interrupted by the entrance of a shell into its wall, which still bears the scar of that encounter. So much for the place of the conference.

Most of the officers and delegates to the conference arrived in our city on the afternoon of May 8th, and a meeting of the executive committee was held at the Church that evening.

Registration for the open session began at 9:30 next morning, May 9th. You may imagine our dismay, on awaking to find a day dismal beyond belief, with gray sheets of rain descending from grayer clouds. Evidently the women of East Hanover do not mind bad weather, for at 9:30, when our gracious president, Mrs. M. B. Porter, called the meeting to order, there was a splendid convention hymn, "Faith of Our Fathers," there was sufficient volume in those stirring notes from so many voices to send ecstatic shivers down my spine. Rev. D. T. Caldwell of the hostess Church, gave the opening prayer and devotional, while Mrs. Sterling Bragg, president of crowd in attendance, and when we arose to sing our the hostess Auxiliary, in a short address, made the delegates and visitors heartily welcome. Friday was a gorgeous day. Complete registration for two days showed 333 present, representing 44 Churches.

You would have taken keen interest and delight in the many fine reports read by officers of the Presbyterial, cause secretaries, district presidents, and local Auxiliary presidents—all were heard from and most of the reports were very encouraging. I am so proud to belong, even in a small way, to such a splendidly organized body of women, and to feel with them the thrill of that spirit of love to Christ and of desire to serve Him that animates the whole.

You know our General Auxiliary motto for this year is: "Walk in Love, as Christ Also Hath Loved Us" (Eph. 5:2), and surely such a meeting together with difficulties and rich experiences shared, with better understanding evidenced in its sympathetic fellowship, gives us the inspiration and patience needed for such a walk. Miss Natalie Lancaster of the Assembly's Training School, our secretary for the Development of Spiritual Life, gave us a fine exposition of this text as a devotional address Friday morning, bringing out the thoughts that, to be like Christ, our love should be untiring, enduring, and unselfish.

The missionary addresses were very worth-while. Have you ever heard Mrs. Cockerham of Blackey, Kentucky? Such a wholesome, hearty, happy woman she is, and of the work begun in the mountains many years ago by her message showed just those qualities, as she told us of the beloved Dr. Guerrant. Charming interesting, her talk punctuated with flashes of real humor, she held her audience to the close. I feel many of us will have more sympathy, from now on, with mountain missions, after hearing Mrs. Cockerham. Dr. Wm. C. Buchanan of Japan, the Foreign Mission representative, gave us, on Friday, a most instructive talk on "Education in Japan," stressing the importance of keeping up evangelistic work there at this time.

You know what an enjoyable event our Annual Auxiliary Birthday Party is. I only wish that all who will attend one might have heard Dr. E. B. Paisley's marvelous talk on Mexico, and the great opportunity we all have to contribute, in this birthday offering, toward the upbuilding of womanhood, freedom, education, and true religion. Dr. Paisley has recently been appointed Professor of Religious Education at the Assembly's Training School, and is a gifted speaker.

A message from the Training School was brought us by Dr. W. L. Lingle, introduced by Mrs. Porter, "as the best-loved man in the Southern Presbyterian Church."

I have little doubt that God's use of his people has been a great factor in the fine work done by us in its fifteen years of service. More than 600 students, Dr. Lingle said, have been graduated from school, and they are now working in ten districts.

Our summer conferences were ably presided over by Synodical President and our most distinguished Mrs. C. R. Vaughan of Roanoke, whom I visited to see again, gave us an interesting glimpse of things in store for us this summer at Massanetta. She also brought us greeting cards, six sister Presbyterials, whose meetings she presided over this spring. The Christian Colored Conference at Petersburg, was presented by two of whom are ardent workers for the betterment of colored women—Mrs. T. A. Carey, who became Secretary for Development of Spiritual Life, and Carrie Lee Campbell.

Reading Miss Campbell's name makes me think, "literature," doesn't it? She is a "born" literature if there ever was one, though transferred for next year to another branch of the Assembly's Home Missions. "Miss Carrie" is affectionately called in the Presbyterial, with the fine literature room provided at Petersburg for the display of her treasures, and the arrangement given by Miss Mamie D. Lingle, secretary of that Church, and her helpers. It was a fine display—maps of mission lands, pamphlets of devotion, and phase of life, books of devotion among which stood out the copies of our study book by Dr. D. W. Richardson, very their scarlet, black and gold covers, the author guaranteeing the contents excellent.

My abysmal ignorance of "things parliamentary" without attempting to explain them, for my importance lay in the fact of their presentation by a much-loved delegate, Mrs. L. W. Curtis, who was Presbyterial President for several years, and for her gracious services to the women of East Hanover. Mrs. Curtis becomes our new Secretary of the Presbyterial.

You must be wondering whether or not we had an hour. We did, and need I say more than Margaret T. Russell, extension teacher for the Training School, was our speaker twice each week. Russell took topics connected with the life of Paul, as bearing helpfully upon the book of Acts, a study in the Auxiliaries, "The Acts." Here the four themes, "Paul, the Man," Paul, "Paul, the Author," "The Friends of Paul," to strengthen the esteem in which the women of East Hanover have long held her, as a profound teacher of the Scriptures, and a Bible teacher of great and remarkable power. Mrs. Russell will be one of the credit classes at Massanetta this summer.

One fine feature of this Presbyterial I must mention is that all the women of the hostess Church were present at all sessions, instead of a few being present, and many being in the kitchen, as is the case. A Church of a sister denomination, Trinity Church, arranged to furnish the luncheon cars being provided by Second Church to carry to and from each Church. This method of handling a difficult situation was much commended, and luncheon, the women of Trinity Church were a rising vote of thanks by the women of the Presbyterial.

This Presbyterial marked the close of the work under our new president, Mrs. M. B. Porter, filled this difficult position with great dignity and efficiency. She has had able assistance in the office. The vice-president, Mrs. Charles F. Coit, elected for another term; recording secretary, John B. Brooke (also re-elected); corresponding secretary, Mrs. W. M. Vincent; treasurer, Mrs. N. N. Nolbing, Jr. (of whom it has been said, "She even money talks sound interesting").

The installation of new officers, cause secretaries, and district presidents was held by Dr. W. L. Lingle, our new chairman on Woman's Work, at East Hanover Presbyterial. His inspiring talk on "Love, the One Motive for Service" (21 ch.), made a fitting close to a meeting throughout by great earnestness, deep spirit, and evident zeal for the Master's service. I am sure we sang the closing stanzas of our convocation and received the benediction, many of us resolved to endeavor, by His grace, to "Walk in Love, as Christ Also Hath Loved Us."

With much love, and hoping to have you at your Presbyterial in your new home-state,
Yours in His service,
Grace Braxton

THE CHURCH CALENDAR OF PRAYER

The Church Calendar of Prayer for 1929 has been exhausted. The Presbyterial Committee of Prayer says that on account of the type being torn up by printers, a resetting of it for a small edition is the cost prohibitive. We are, therefore, substituting the Foreign Mission Calendar entitled: "Our Week," price 15 cents. The use of this Prayer Calendar will count on the Standard where it calls for the Calendar of Prayer.

Order from the Foreign Mission office, Nashville, Tenn. The Department of Woman's Work, 270-277 Field Building, Saint Louis, Missouri.

GROUP CONFERENCES

A package of literature for Group Conferences has been carefully selected, containing free and for sale. This very helpful literature may be secured for thirty-five cents to The Department of Woman's Work, 270-277 Field Building, Saint Louis, Missouri.

SAVANNAH PRESBYTERIAL

Second annual meeting of Savannah Presbytery was called to order by the president, Jimmock, Wednesday evening, April 3, in the Central Church, Savannah, Ga.

Dr. A. L. Patterson, conducted the devotional. A. H. Waite, Jr., president of the hostess cordially welcomed the visitors and a prayer was made by Miss Laura Fraser of

al music, Rev. George Bellinrath, Director of Education for the Synod, made a presentation which he stressed the need of developing among the young people.

which was next vividly brought to us in a picture by Rev. T. W. Simpson, Mr. Geo. Neal Anderson.

morning following a beautiful devotional, A. L. Patterson, the business of the day including reports of officers and secretaries vocal solo by Mrs. Clyde Redmond was in response to a request, Mrs. Bernice Vipson on Home Missions at Mannington and J. K. Coit told of the work at Rabun. Rev. A. M. Martin closed the session with the Book of Acts.

delicious luncheon served amid a bower of beautiful Rose Garden Tea Room, Presbytery and the afternoon session was opened with the Lord's Supper. Reports from the men were then heard followed by reports of Auxiliaries according to the Standard. The methods was led by Mrs. W. Osmond

ing hour some young people of Hull Medals the 1929 pageant picturing the need of the boys where our birthday gift will go this beautiful solo was sung by Mrs. H. B. Harden. Miss Elizabeth Edwards gave a very prayer on her work in Africa.

ing the devotional was led by Mrs. P. N. the "Value of a Christian Home." Then the standing committees. In the absence of Abbott, Mrs. M. M. McFerrin of Augusta, message from the Synodical and Mrs. H. B. sang for us. Dr. Patterson installed the after which Rev. A. M. Martin brought the from Acts.

erved at the Rose Garden Tea Room and special hour was enjoyed.

session was opened with an impressive by Mrs. W. Osmond White. After reading minutes and reports of special committees, business was taken up. Our president, Mrs. Mock, brought us a farewell message and was closed with "Blest Be the Tie" and

standpoint, the meeting was delightful and the memory of the cordial hospitality of the Hull Memorial and the beauties of Savannah with us always.

AN GIRLS NEEDED FOR SERVING THE SICK

In the Hospitals

Sanatoria La Luz (The Light).
Morelia, Michoacan, Mexico.

ive me for sending you another letter birthday offering, but we are so happy we cannot write or think about anything sure that if you could see our hospital most of the time this year you would we need to educate more girls to come and so you would be happy over the gift

ote my last letter, another graduate of school, a sweet Christian girl, has reported. We need several more girls, especially our new annex, which we expect to months.

is atmosphere of this hospital, we feel most of our patients, and they have with the message of cheer and consolation not been able to take care of half of who have come to us. Very few of the the surrounding villages and country out getting a clearer view of our crucifixion Christ and a better knowledge of the tion. On this account, as well as our in the physical ailments of all who apply e, it gives one a pang to turn needy and wracked bodies away from the opposite relief and spiritual consolation.

each one of you is praying for the for the two schools, and for our hostesses in Mexico.

our prayers. With love.

Very sincerely,
Patty Southerland.

EDITORIAL

Continued from Page Three)

men, such as drivers of garbage wagons digging ditches in cities, but now white these positions, and the negro was gradually being pushed out. He pleaded for help. It was a speech couched in good English, showing the influence of the Stillman Institute.

Dunn gave the report of the Presbyterian Assembly that they always wish of the legator.

warm debate over the apparent proposal of E. Magill to a subordinate position upon the Board of Publication. He had a number of the result that he was placed in charge

YOUNG PEOPLES DEPT.

YOUNG PEOPLES TOPIC

Sunday, June 9—"Thinking Things Through With Christ.—Matt. 17:1-8; Luke 14:28-30; Acts 20:17-30.

C. G. A.

God's Plan

God has a plan for every one's life. We were not placed in the world in a hap-hazard fashion. We are here for a purpose. God does not hide His plan from us—His plan is not a mystery that cannot be solved. It is a practical plan that He is ready and willing to reveal. He knows how and where He can best use us, for He is the Master and we are the bond-servants. The bond-servant does not dictate to his Lord what is best, but with all humility bows before Him and asks what is his task. Our Master is not a cruel slave-driver, nor is he a Sphinx. He does not send us on fruitless missions, nor does He smile scornfully at our attempts to discover His purpose. He has a plan—a plan filled with love and happiness. He does not show us the whole plan at once, but He gives it to us each day all through the day.

Prayerful Planning

Nothing is well done without thought. If we do not plan thoughtfully, we become irresponsible drifters on whom no one can depend. Of course, it is hard to think and plan, and our minds are the laziest machines that we possess. It is so much easier to just let things slide than it is to steer a straight course. All of us have to fight to keep our minds working. It is work and hard work. But we do not have to work alone because the Lord Jesus is our co-worker, and He will work with us and teach us. That is when prayer enters our planning. He will never give us too hard a task for our strength, for He knows the amount of our strength better than we ourselves know.

Planning and Investing

An investment means a deliberate choice. No one invests a sum of money without careful planning and investigation. Money is invested where the largest returns are expected. Is life cheaper than money? Money is coined work, and work is a part of life—so that when we invest money we invest a part of life. But only a part. A person's real worth is not what one has but what one is. If we would only plan to invest our lives with the earnestness with which we invest our money, there would be very few drifters. "I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service."

Counting the Cost

How much is it worth? "Which of you desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it? Lest haply, when he had laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build and was not able to finish." Jesus knew that it costs to live a life that was worth while. He knew that a life of service was a life of sacrifice, too. Everything costs life and time—we can use them or abuse them. The fuller life is ours if we really desire it with all our heart. "I am come that they may have life and may have it abundantly."

Mistakes

Of course we make mistakes because we are only human beings. A person that has never made a mistake has never done anything worthing either. But we must not brood over our mistakes. We must let our mistakes teach us. Take a lesson for what a lesson is worth. But let us not make the mistake of spending life selfishly—because in so doing we lose it—both capital and interest. Think—Pray—Act—and mistakes will take care of themselves.

Obedience

I said: "Let me walk in the fields."
He said: "No, walk in the town."
I said: "There are no flowers there."
He said: "No flowers, but a crown."

I pleaded for time to be given.
He said: "Is it hard to decide?
It will not seem so hard in heaven
To have followed the steps of your Guide."

George Macdonald.

as the Executive Secretary and Business Manager, and Dr. J. L. Fairley as Secretary of Religious Education, the salary of each being the same, and their rank co-ordinate. This disposal, in our opinion, was a wise one, as Mr. Magill is a business man, without a superior, while the educational work needs a man with a knowledge of theology, lest our young people have unsound literature placed in their hands.

More than once in the past some one in some of our publications has admitted views contrary to our standards, not purposely but through ignorance, with the result that past Assemblies have been asked to warn the Committee to exercise more caution in the truths taught and the books put on sale. The final vote on the question of two co-ordinate executives was 134 to 118.

This was an Assembly deeply affected with the Reunion virus, and as a final step, it was resolved to appoint a committee to confer with and take active steps for organic union with all Presbyterian bodies. This was passed by an overwhelming vote, 125 to 19.

Let the advocate of union remember that "it is a long way to Tipperary," and that there are several steps yet to be taken before union becomes a certainty.

Future Assemblies may have in their personnel more men who "know Joseph," and remember what we owe to him.

JUNIOR C. E. TOPIC HELPS

Miss Hattie Mae Covington

Topic for June 2, 1929—"Kind Words, Kind Deeds"—Mark 1:40-42 (Consecration meeting).

Suggestions for Taking Part

1. Some one tell the story of "The Good Samaritan."
2. Bible Hunt: Eph. 4:32; Ps. 36:7; Jer. 2:2; Ps. 63:3; Ps. 36:10; Ps. 117:2; Tit. 3:4; Col. 3:12; II Pet. 1:7; I Thes. 4:9; Rom. 12:10; Acts 28:2.
3. Poems:

Little Kindness

A little word in kindness spoken
A motion or a tear,
Will often heal a heart that's broken,
And make a friend sincere

Kindness

One never knows
How far a word of kindness goes;
One never sees
How far a smile of friendship flees,
Down, through the years,
The deed forgotten reappears.

One kindly word
The souls of many here has stirred,
Man goes his way
And tells with every passing day,
Until life's end:
"Once unto me he played the friend."

We cannot say
What lips are praising us today.
We cannot tell
Whose prayers ask God to guard us well,
But kindness lives
Beyond the memory of him who gives.

Edgar A. Guest.

Do Good to Others

A little golden sunbeam came stealing in one day,
And as I sat and watched it, I seemed to hear it say:
Go forth, do good to others, be gentle, kind and true;
Remember your Creator, who loves and cares for you.

I stood beside a brooklet that murmured soft and clear,
And while I paused to listen, these words I seemed to hear
Go forth, do good to others, be gentle, kind and true;
Remember your Creator, who loves and cares for you.

The merry birds were singing among the waving trees,
And thus they sweetly caroled amid the playful breeze:
Go forth, do good to others, be gentle, kind and true;
Remember your Creator, who loves and cares for you.

O precious, precious teaching of sunbeam, brook and bird;
I will never forget their lessons, but treasure every word;
Go forth, do good to others, be gentle, kind and true;
Remember your Creator, who loves and care for you.

4. Hymns:

"Help Somebody Today;" "Kind Words Can Never Die;" "Somebody Did a Golden Deed."

Topic for June 9, 1929—"A Junior Christian Endeavor Fan"—Matt. 21:15-17.

Program Suggestions

1. Blackboard Talk:
Abide, John 15:4.
Jesus, John 14:6.
Understanding, Prov. 2:2.
Needs, Phil 4:19.
I, Isa. 41:10.
Obey, Eph. 6:1.
Righteousness, Prov. 14:34.
Christian, Acts 11:26.
Endureth, Jas. 1:12.
Faith, Heb. 11:1 and 6.
Ask, Jas. 1:5.
Now, I Cor. 13:13.

Draw a large fan on the blackboard showing twelve folds. On each fold write one letter of the topic and as the above references are read write the topic of the reference on the stay or fold. The references are given out in a sharp-shooting method. Then each child that reads is asked to give the word that is the topic of the verse or a characteristic that a Junior Christian Endeavor Fan should have. The Junior has a key to finding the topic as he has the first letter to his word on the blackboard before him.

2. Talks:

1. Definition of Fan.
 - a. Kinds of fans.
 1. Baseball, football, etc.
 2. Movie fan and party fan.
- II. Comparisons.
 - a. Between Junior C. E. fan and baseball fan.
 - b. Between Junior C. E. fan and movie fan.
- III. Characteristics of Junior Christian Endeavor Fan.
 - a. Should he do nothing else but think of Junior Endeavor work?
 - b. Should he take part in other things—social affairs outside of church?
 - c. How may he become a leader among his friends?
 - d. What is the best way to make friends for Christian Endeavor?
 - e. What should a Junior Christian Endeavorer's motto be?
 - f. General discussion of mottoes.
- IV. "How may we become Junior Christian Endeavor Fans."

Based on II Tim. 2:15 and I Tim. 4:12.
3. Hymns: "In The Garden," "I Would Be True," "In My Heart There Rings a Melody."
4. Invitations. Cut the invitations in the shape of fans.

SUNDAY SCHOOL

Rev. Ernest Trice Thompson, D.D.

Lesson for June 9th

THE STORY OF THE RECHABITES

(Temperance Lesson)

Jeremiah 35:1-19, Print vs. 5:11

For more than a month now we have been studying the life and the message of the prophet Jeremiah. Last week we traced the general course of his heroic ministry from the beginning to the end. This week we go back to a single incident in his life, an incident which interests us chiefly because of its bearing on one of our greatest national problems, that of Prohibition. It happened during the reign of Jehoiakim. Jeremiah had been prophesying for about 20 years.

Read Jeremiah 35. To whose house was Jeremiah directed to go? Who were the Rechabites? Where was he to bring them? What was he to offer them? Did he do this? Did the Rechabites drink wine? Why not? How did they explain their presence in Jerusalem? How does Jeremiah apply this object lesson in obedience? What is emphasized in the contrast between 'their father' and 'me' in verse 16? What was the message of Jeremiah from God to the Rechabites?

I. Jeremiah's Object Lesson—1-11

Dr. Amos R. Wells calls our attention to the fact that "like all who appeal forcibly to the people, Jeremiah often used parables and object lessons; his preaching was marvelously picturesque. On one occasion for example he bought a bottle, and went with the elders of the people to the valley of Hinnom, where the refuse of the city was burnt. At the climax of his sermon on that occasion he shattered the bottle into bits and said: "Even so will I break this people and this city as one breaketh a potter's vessel, that can not be made whole again." 19:11. On another occasion he went up to the temple wearing a wooden yoke on his neck; as the people turned to look he told them that in a few years they would be wearing again the yoke of Babylon which they had attempted to throw off. Chap. 28. Jeremiah illustrated the sermon which we are to study today by his dramatic dealings with a picturesque people called the Rechabites.

The Rechabites were not Jews. They were descendants of a people called the Kenites, a clan or family of the Midianites. Moses had come in contact with this people after he had fled from Egypt into the wilderness. He had married the daughter of Jethro, 'the priest of Midian,' who was a Kenite. Later when he led the children of Israel out of Egypt toward the promised Land, Hobab, the son of Jethro, the brother-in-law of Moses, accompanied him, to aid them with his knowledge of the desert. Cf. Num. 10:29, Judges 1:16; 4:11. After the conquest of Canaan, the family of Hobab and other Kenites who had accompanied him settled in Judah, south of Arad, and were still there in the time of Saul and David. Jael the woman who killed Sisera by driving a tent peg through his forehead was one of these Kenites, though she dwelt in the northern part of the land. Rechab was another of the famous Kenites. He was the ancestor or founder of the family or order in Israel known as the Rechabites. The most notable member of this family was Jehonadab (2K10:15-23), or Jonadab, as he is called in Jeremiah 35. Jehonadab was a zealous Jehovah worshipper and took part with Jehu in the extirpation of Baal worship and the house of Ahab, that had introduced and supported the worship of Baal in Israel. He set for his descendants a vow of asceticism: that they should drink no wine, nor plant fields or vineyards, nor build nor live in houses throughout their generations. As Doctor Mack says: "That must have been a singular feature in Palestinian life: the simple nomadic life of this family from generation to generation in the midst of settled agriculture, they were nomads. They learned the art of a marked people, something as the gypsies have been in our own day, at least until they took to the automobile. But the Rechabites took this vow upon themselves for religious reasons. When the Israelites, and with them the Kenites, came into Palestine, they knew nothing of agriculture, they were nomads. They learned the art of agriculture from the Canaanites. As Doctor Peake points out "this included not merely the right mode of cultivating the land, but also the right mode of winning the favor of the supernatural powers who could grant or withhold their blessing on his toil. Each district had its Baal, and success in agriculture was dependent on the favor of these local Baalim. The Hebrews combined the worship of the Baalim with that of Jehovah, without feeling that they were thereby compromising their duty of sole allegiance to their national God. Jehovah and the Baalim did not stand for them on the same plane, any more than many monotheists' (e. g. Roman Catholics) would feel that God and the saints were on the same moral plane, though both might be objects of worship. There was, however, a radical distinction between Jehovah and the Baalim, in that the cult of the latter was associated with revolting licentiousness. Moreover owing to the fact that the term 'baal' meant 'lord' or 'owner,' it could be, and was used quite innocently of Jehovah Himself. As time went on the Hebrews began to think of Jehovah as the Lord of the land and the giver of fertility. These two factors combined to contaminate with the foul rites of Baalism the worship of Jehovah Himself. At last a definite protest was made by Jonadab the son of Rechab. He strictly forbade his

descendants to abandon the nomad life. They were not to build houses, but to dwell in tents; they were to sow no seed, and to plant no vineyard, and they were not even to drink wine." The main reason for these restrictions was a religious one. Jonadab would not have his descendants adopt a manner of life that so easily contaminated the pure worship of Jehovah, to which the Kenites along with the Israelites had dedicated themselves. In Jeremiah's day more than two centuries had passed since Jonadab had laid his commands on his family, and during this period they had been faithfully observed. The invasion of the country, however, by the Chaldeans and the Syrians (their allies) had driven them temporarily out of the country into the city. It was the presence of this unique and picturesque people in the streets of Jerusalem that gave Jeremiah his cue and his opportunity.

The prophet went to the leaders of the clan (house here means family, it does not refer to the place of their abode, for the Rechabites true to their vows still lived in tents) and brought them and their followers to the temple. There were many chambers in the Temple, some used as storerooms, some as official residences, some for gatherings, especially no doubt for sacrificial feasts. Some of these were very spacious, and it was into one of these larger rooms, open to the public, that Jeremiah led the Rechabites, followed we can be sure by a large crowd of interested spectators. The purpose of course in bringing them to the temple was that the whole incident might be made more prominent, and be more widely known. There in the presence of all the people Jeremiah had bowls of wine brought (large vessels from which the drinking cups were filled) and cups. Then he invited them to drink. The Rechabites promptly refused, uttering that noble reply: "We will drink no wine; for Jonadab the son of Rechab, our father, commanded us saying, 'Ye shall drink no wine, neither ye, nor your sons, forever; neither shall ye build house, nor sow seed, nor plant vineyard, nor have any; but all your days ye shall dwell in tents; that ye may live many days in the land wherein ye sojourn. And we have obeyed the voice of Jonadab the son of Rechab, our father in all that he charged us, to drink no wine all our days.'"

As Doctor Snowden remarks: "The sincerity and firmness and loyalty to their ancestral faith and customs which mark this refusal must elicit our unreserved admiration. In the midst of all the solicitations and pressure of evil in the city life in which they were temporarily immersed they would not in the least degree relax their simple and severe customs, and they nobly kept themselves unspotted. They were in the city, and yet they were not of it. They were not afraid of being considered old-fashioned and out of date by reason of their primitive manners, and they were not ashamed to appeal to the authority of "our father." They were loyal to their own ancestral faith and life and were ready to stand for it against the world."

That was exactly the response on which Jeremiah had counted, and it gave him the text which he proceeded to expound.

II. The Application—In Jeremiah's Day—12-19

He spoke to the crowd which had gathered in the name of Jehovah and in the first person as if Jehovah were speaking: "See how obedient are the Rechabites to the commands of their remote ancestor Jonadab; but I, your God, have spoken to you, earnestly as a man rising up early for a pressing task. Yes, and I have sent you all my servants the prophets, rising up early and sending them, bidding you through them to reform your wicked ways and cease from your idolatries, and promising them that if you would obey you should dwell here in safety; but you have not even listened to me, still less obeyed me. So now I will bring on Judah and Jerusalem all the evil that I have warned them would come to them from their disobedience; but as for the Rechabites, Jonadab the son of Rechab shall not want a man to stand before me for ever." This as Doctor Wells points out was the high reward of service; for standing before a king means the holding of high office involving immediate attendance on the monarch. Obedience involves promotion and honor as disobedience means disgrace and ruin.

III. The Application—In Our Day

1. We need the moral stamina of the Rechabites. They had been brought into a new environment. Pressure was brought to bear upon them to conform to the custom of the people around about them. No one likes to be looked upon as peculiar or odd. Yet they stood firm to their own convictions. "In this attitude," says Doctor Snowden (Snowden's Sunday Schools Lessons), "they afford a worthy example for us. We are somewhat in their condition as we are solicited to yield to many temptations that are even more dangerous than theirs. It is well for us to be true to the teaching and example of our fathers. It is true that we must have and obey our own convictions of truth and duty; but we should consider that wisdom did not begin with us and that our fathers trod many paths which are safe for our feet. To disown this accumulated wisdom in any field of life, most of all in the field of moral and spiritual truth, would be folly and fatality. It is not a sign of unmanly dependence and weakness to be loyal to the instruction and example of our fathers; neither is it a sign of independence and smartness to disregard and trample upon their ways; rather to disown them is rashness and folly and to follow their steps is safe guidance and strength. We have the same power as the Rechabites to take a stand against evil and quit ourselves like men. In our personal customs and companionships, in business and in society we can refuse to share in any practise, habit or custom that we believe to be wrong or attended with danger. However, subtle and strong the solicitations and pressure that are put upon us we can put our conscience and will against them, and beat them back and trample them under our feet. Brave men have resisted these things unto blood; great souls have stood up against them like oaks against

storms. What others have done, we can do. power to win this victory. God will help us thing. There are many commands and pron Bible bidding us to fight this good fight and this victory." In what ways is social pressure bear upon men, women, and young people to form to the customs of the crowd as over moral teachings of the past? How far should sure be resisted? How can it be resisted? S people do what the crowd does, if failure to loss of popularity? Think about the act temptations that you face, or that your class of what it costs not to conform, of what conform.

2. We need men today who will say with bites, we will drink no wine. The Rechabites own reason for refusing to drink of the fruit. What reasons have we for taking such a sta

(1) The effect of moderate drinking. In 19 ish Medical Research Council appointed an investigation Committee which reported at things: "That without signs of intoxication nary or in the legal sense of the term the individual attitude of mind suffer temporary an effect of the drug; and those in contact w son so affected have for the time being to d altered individual, whose mind lacks tem normal factor of judgment and conspicuous its self-control. There is hardly any need to here the obvious fact, that the directions alterations tend to take commonly are like to with serious consequences for the due disch onsibilities in all walks of practical life. avoidance of accidents, tactful handling of col subordinates, observance of discipline, punctu icence in matters of confidence are all obviou ized." John R. Ewers in a recent article ask want your son or daughter to drink? Unless fool, you do not? Why are you opposed to ing? You want them to hold possession of al they have all the time? Whisky and gasol mix? More than half the motor wrecks are liquor. Your daughters' inhibitions are lower Do you want the engineer of your locomotiv Roosevelt used to go up to the engine dri run and thank him for a safe ride. Often, I pullman berth, I think of the steady, dependa the throttle, whose alert mind, whose clear intelligent hand protect us. Long before Pro Pennsylvania railroad strictly forbade drinki trainmen. Do you want drunken employees? I the truth about Prohibition you must be awa business men had more to do with it than group. They were tired of bothering with inc dangerous employers who were the worse Mondays in the mills in the old days were fr business men put a stop to drinking." Sen recently recently pointed out that in additio age-old reasons why liquor should be absol bited, "the modern industrial world with its e delicate machinery, with its demand for st fitness, asks that it be banished." In our m zation, even moderate drinking is dangerous t munity as well as to the individual.

2. The danger of excessive drinking. Al habit forming drug. Perhaps the majority c drink in moderation, but there are many men who can not stop there. We all know lives th ruined, careers that have been blasted by exce ing. Men who are drunk are not responsible. crimes, our worst accidents are committed by the influence of drink. No man can afford risk of fixing upon himself this dangerous t

3. The effect of our drinking upon others conclude that it is not wrong for us to drink tion, and that we can drink in moderation. B is a social habit, and many learn to drink, a to drink for social reasons; many who beg for this reason, or because of the example of ents or friends are not able to stop with mod ing. It is perfectly true that we can not gi practise which may be carried to excess, but such a dangerous drug, it is the parent of so that most Christians have decided that for the sake, if for no other reason, they will drink no

4. Our respect for law. From the Presi thoughtful Americans are alarmed over the w lawlessness in the United States. Let us reme Christian Century points out that back of t ness stands the corrupted public officers. B corrupted public officers stands the illicit l dicate. Back of the illicit liquor syndicate booze runner. Back of the booze runner stand legger. Back of the bootlegger stands the c buys the stuff. We need a new birth of conscie subject, and a new birth of courage on the pa whose consciences are sensitive but timid. I conceivable social situation in this country i gentleman needs to drink. There is no conceiv situation in which a gentleman needs to re letting it be known that he disapproves of liquor so long as its use necessarily involves t agement of law breakers. That does not m citizen has not the right to argue and woi repeal" of the law if in his judgment—misgui think—it is an unwise or an unjust law. It that those whose patronage makes illicit liq profitable, those who excuse, encourage, an nullification of the law, those who indiscrim little and ridicule the efforts to enforce the who cannot describe conscientious prohibition e officers by any other terms than 'snake' and those who treat as martyrs the criminals who just penalty of their contempt for the law— all of them, are enemies within the gates."

LDREN

TOOK TEDDY?

Story by Grace B. Allen)
 o excited over what she
 largest hen's nest that
 dly wait to tell Marvin,
 dying arithmetic in the
 soon as she saw him she

ere's \$10 in the barn for

s saving money for a
 se he jumped. "Where?
 ipped his book. You're

egged Mary. She led
 arn and the biggest nest
 Marvin's collie, lay with
 zzy puppies.

beautiful; worth \$10 all
 d Marvin, and patted
 , when she barked so
 an sell every one for \$2
 little yellow and white
 heir wobbly legs were so
 took the finest puppy
 t on an auto cushion.
 Mr. Jones. This for the
 thus disposed of four.
 saw the fifth he dropped
 the nest. Oh, he was

t; good for nothing. I

the trembling puppy to
 ere she held it lovingly.
 hurt its feelings?" she
 angrily asked her broth-
 er's mother treated you
 were weak and sickly?
 ked until she made you
 hamed of you, Marvin

too badly disappointed
 Friday he took away the
 and returned with a
 dollars. Mary saw him
 ipped the runt in the duck
 an as fast as she could.
 p she caught the puppy.
 ut with her new dress
 shivering puppy in her

ught you to be kind to

m," declared Mary very
 as she walked away. She
 puppy already, loved to
 ter about, loved to teach
 en he grew older he was

He tore her overshoe
 d forgotten to put away,
 and chased the chickens.
 hen he was a year old,
 m when she and Marvin
 cows. The runt, whom
 ed Teddy, barked at But-
 er tail, and drove her so
 t Marvin was furious.

"drowned him," muttered
 he's good for anything,

kled her whole forehead,
 e could not think of any-
 e faltered, "He's good to
 Marvin had flung him-
 self whispered to Teddy,
 ght, dear. I know it, but
 show them. Let's go get
 ful of eggs."

to the barn. None. They
 chard. Not an egg. They
 cowed. Mary opened

ere's a little new calf. Oh,

She stooped to smooth
 bly thing, when she heard
 ellow. It sounded as aw-
 earing of the circus lion.
 ig and black, with fiery
 Mary with its horns and
 down. Everything went
 Mary opened her eyes and
 her leg doubled right up.
 ot walk. Was her leg
 other roar made her look
 s coming with her head
 y saw her awful hoofs,
 with shining brass tips.

he screamed. And just
 aught Buttercup's tail and
 he had done in the pas-
 cup whirled to fight the
 the door Teddy ran, with
 er him. Mary could hear
 and Buttercup bellowing,
 e grew fainter and fainter.
 herself up by holding to
 Her leg was broken, but
 herself to the door and
 r leg hanging limply until
 had heard, came running.
 he world, sis?" cried Mar-
 d faintly as she fell over



(To be colored with paints or crayons. Whenever you come to a word spelled in CAPITAL letters use that color.)

"When Susie May got a hundred on her report card!" said BROWN-haired Teddy. "Why, after school was out, she just flew home!"

Susie May had YELLOW curls and was dressed in a PINK (use RED lightly) frock with a hat to match. Her socks were PINK—also but her slippers were BLACK.

Susie May lived in a PINK house with a BROWN roof and GRAY (use BLACK lightly) chimney. The shutters on her house were GREEN and there was a very tall dark GREEN tree beside the house.

Teddy wore a white sailor blouse

with BLUE collar and cuffs. His trousers were darker BLUE and had White buttons. Teddy's tie and cap were RED.

Susie May ran up the long BROWN path leading to the front of her house and Teddy followed her until they came to the path to his house. Teddy's house had a GREEN Dutch roof with RED roofed windows along the side. The house was White with GREEN shutters. The chimney on Teddy's house was RED, too.

Susie May carried her RED speller under her arm and her report card held out before her. Oh, my, she

was happy!

Teddy has a GREEN leafed cherry tree with bright RED fruit on it growing near his house. The tree has a GRAY trunk.

The lawns are GREEN and there are two bushes by the pathway. The bushes have light GREEN leaves and light BLUE cluster blossoms. The little flowers at the side of Susie May's house are RED and YELLOW. The sky is light BLUE.

Both children have PINK cheeks.

The border of this picture can be colored YELLOW and the lettering RED.

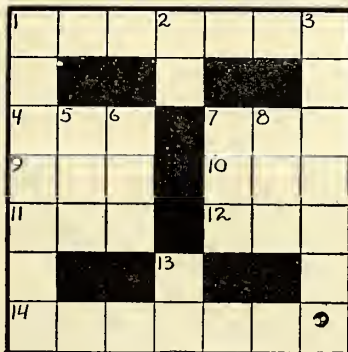
against Marvin.

"Teddy was just showing you," she smiled again as she closed her eyes.

Everyone wanted to buy the runt when they heard Mary's story. Marvin shook his head. "I'll keep him myself if I never get a wheel," he stoutly declared. "Maybe dad will furnish the rest rather than to have him go out of the family."

Of course daddy did.—Western Christian Advocate.

PUZZLE CORNER
 Junior Cross-Word Puzzle



Horizontal

- 1—Wild flower (pl.)
- 4—Small bed
- 7—A wager
- 9—Famous soldier
- 10—Skill
- 11—Exist
- 12—Middle Atlantic State (abbr.)
- 14—Rich green color

Vertical

- 1—Affirm
- 2—Musical note
- 3—Fixed
- 5—Over (contr.)
- 6—Golf term
- 7—Naughty
- 8—Before
- 13—Conjunction

Puzzle Answers on Page 16

YES—THEY'RE RAISING YOUNG YOUNG CIGARS!

Dear Standard:

This is my first letter to you. I go to the Eureka Presbyterian Church. I go to Sandhill Farm Life School. I am in the intermediate class in Sunday School. Mrs. D. G. Blue is my Sunday School teacher. I am in the seventh grade in school for next term. Miss Mary Anne Black will be my

Numerical Subtractions

- 1—Subtract 5 from to exist, and leave to recline.
2. Subtract 10 from an adage and leave to cripple.
3. Subtract 1000 from a city in Italy and leave fish eggs.
4. Subtract 50 from slim, and leave vision.
5. Subtract 100 from reality and leave obese.
6. Subtract 5 from to divide and leave healthy.

Insect Diagonals

Beginning with the first letter of the first word, proceed diagonally downward to the last letter of the last word and find an insect.

- 1 A tree.
- 2 A New England city
- 3 A medical man.
- 4 A summer month.
- 5 Commendation.
- 6 A floor covering.
- 7 A fish.
- 8 A season.
- 9 A weekday.
- 10 Young girl.
- 11 Rim.
- 12 A metal.

teacher for next term. Our school was out May 3rd and I was very glad because I was promoted to the seventh grade. I hope Mr. W. B. has gone with Mrs. W. B. to set out tobacco when my letter comes in, because I want it published.

Your friend,
 Margaret E. McLeod.
 Vass, N. C.

BLUE BIRDS IN THE SPRING

Dear Standard:

I am a girl nine years old. I go to Sunday School every Sunday. I go to school at Union Ridge and my teacher is Miss Aldridge. I have one sister and three brothers. I am in the fourth grade. We have a blue bird; it has built her nest in the pear tree. The mother blue bird has some babies. We do not bother the blue bird. It seems to want to stay with us.

Your friend,
 Doris Garrison.
 Union Ridge, N. C.

PAINTS THE PICTURES

Dear Standard:

I am a little girl seven years old. I am in the second grade. I go to Sunday School every Sunday. My Sunday School teacher's name is Mrs. J. M. Blue. I enjoy painting the pretty pictures in the Standard. I hope Mr. Wastebasket has gone out on a vacation when my letter arrives.

Your friend,
 Mary Janie McLeod.
 Vass, N. C.

CHURCH NEWS

UNION SEMINARY GRADUATES AND THEIR LOCATIONS

Below will be found the names of the members of the members of the graduating class of this year and their permanent locations:

Wade Hampton Allison, Jr., Spray, N. C.; Meade Randolph Atkinson, Hillsboro, W. Va.; William Hammond Bowman, Wytheville, Va.; John W. Bracey, Wachapreague, Va.; Joseph Fitzhugh Clark, Williamsville, Va.; Harry M. Crim, Strasburg, Va.; Harold J. Dudley, Lynchburg, Va.; Paul Cousley Edgar, Mena, Ark.; Charles Franklin Hoffman, Lexington, Va.; Andrew Emerson Johnson, Monterey, Va.; Frank Smith Johnston, Morehead City, N. C.; W. Ted Jones, Milton, W. Va.; Laurence Forman Kinney, Rural Retreat, Va.; Emmett Burns McGukin, Norfolk, Va.; George Watts Mauze, Kinston, N. C.; William Edward Moreau, Weir, Miss.; Robert Dixon Nolen, Petersburg, Va.; George Frazier Patterson, Atlanta, Ga.; Frank Leslie Shannon, Enfield, N. C.; Archie Campbell Smith, Charleston, W. Va.; John Beaty Smith, Gorman, W. Va.; Roy Edward Watts, Emporia, Va.; Clarence I. Calcote, Ackerman, Miss.; Charles Creed Fulton, Pearisburg, Va.; Orin Conyers Landrum, Hazelwood, W. Va.; Marion Graham Lyerly, Wilson, N. C.; Zachary Taylor Piehoff, Williamston, N. C.

ALABAMA

Huntsville, First Church—At the communion of the Lord's Supper on the first Sunday of April the pastor, Neill G. Stevens, announced the names of nine members who have been received during the past quarter. Dr. S. M. Erickson, missionary representative of this Church to Japan, was a visitor during the meeting of the Presbyterial of North Alabama and gave several helpful and inspiring addresses.

SNEDECOR MEMORIAL SYNOD

Central Alabama Presbytery met in Sylvan Street Church, Selma Ala., April 11, 1929. Present nine ministers and three ruling elders.

The opening sermon was preached by Rev. M. U. Williams. Rev. J. H. Hanson was elected moderator and Rev. H. Vernon Green, temporary clerk. Dr. R. A. Brown addressed Presbytery on Christian Education. Rev. A. F. Fogartie addressed Presbytery. Judge Hobbs by special request addressed Presbytery on the Annuity Fund.

We had a helpful address by Rev. A. L. Edmiston on the work in Africa. Rev. J. R. Mallard will serve the work in Mobile for the next twelve months.

Commissioners to the Assembly: Prin., Rev. H. Vernon Green, Thomasville, Ga.; Elder, Robt. Norris, Selma, Ala.

Presbytery will meet in Fulton Chapel in October. There will be an adjourned meeting in Tuscaloosa in May during Synod. The Women's Presbyterial also meet in Selma. They had a very fine meeting. On Friday night they rendered an excellent program. Mrs. Snedecor, Mrs. Hooper, Mrs. Edmiston, and Miss McCay spoke.

Presbytery adjourned Sunday night. We had a fine meeting.

FLORIDA

Florida Presbytery—At a called meeting of the Presbytery, held in the First Presbyterian Church of Pensacola, the pastoral relation between the McIlwain Memorial Church of Pensacola and Rev. E. S. Campbell was dissolved and Mr. Campbell was dismissed to the Presbytery of Knoxville, on March 25, 1929. Daniel J. Currie, Stated Clerk.

DeFuniak Springs Church—The reports sent up to Presbytery by the DeFuniak Springs Church will show that 36 new members have been added during the year, that the present membership of 426 is about double what it was when the present pastorate began thirteen and a half years ago, and that the congregation has raised for all purposes during the year the sum more than \$11,000.00.

The church still maintains five afternoon Sunday Schools, has a wide-awake Ladies' Auxiliary, a Presbyterian Brotherhood, and three branches of Christian Endeavor.

The Session has very kindly lengthened the time of the pastor's vacation so that he may visit England, Ireland, and during the summer. He is booked to sail from New York on the S. S. Caronia, June 21. D. J. C.

KENTUCKY

Crescent Hill, Louisville—During the past two years this church has shown a net growth of 25 per cent and reports to Presbytery a total membership of 484. The total gifts to benevolences, including special campaign funds and congregational missions, were \$9,925.00; to current expenses, \$11,822.00; to miscellaneous, \$128.00; a total of \$22,135.00, which shows a slight increase over last year. The church has just concluded the best Every Member Canvass in its history. The budget for benevolences, including \$1,100.00 for congregational missions and \$400.00 for sessional benevolences in addition to our apportionment, was over-subscribed by \$300.00. The budget to current expenses was subscribed in full and provision made for retiring an accumulated debt. The total subscriptions show an increase of over \$3,000.00, or 20 per cent.

During the year this Church's mission on Clifton Heights, which has been so devotedly conducted under the direction of elder O. R. Mann, was separately organized as the Caroline Hunter Memorial Church with a membership of 50 or more. Rev. W. S. Thorington is the pastor.

The Church's Boy Scout Troop directed by deacon John L. Scott made an unusually fine record for the year winning many honors and credits.

The Sunday School also had a fine year under Supt. T. C. Gaines, contribution about \$900.00 to benevolences. At the beginning of the new year our Senior and Young People's Departments and Christian Endeavors are being co-ordinated as one organization. The same plans are being worked out by the Intermediate Department, all of which are under the direction of Miss Jeanne E. LaLance, young peoples' worker and director.

The Woman's Auxiliary also had a good report for the year.

Murray—On Sunday evening, April 28, we closed an eight days' meeting in the Courthouse, in which we were ably assisted by Doctor Goff of Hopkinsville, from Tuesday afternoon to Thursday afternoon.

A small nucleus was secured looking to the organization of a Presbyterian Church in this city.

Murray is a beautiful place, having a population of about five thousand, and is the seat of Murray State

College. This is a growing institution and in its various departments, almost twelve hundred.

We addressed the school body one morning, and Mrs. Wade entertained them with choruses in Chinese. Two of the instructor nine pupils are Presbyterians. Muhlenburg, hopes soon, by co-operation with the Gene Committee, to erect a Presbyterian church lot just across the street opposite the Col-

Murray is beautifully situated, and supports farming section, and there is not a Southern Church within 50 miles of this place. We are convinced that so good a town as this is a Presbyterian Church, and surely we could not find a suitable place to locate one.

Fulton, Ky.

Fulton—We have bought a good brick building a fine auditorium, and well equipped school room. It is a great bargain. By the way from the Manse and Church Erection Fund has been paid for. We had a meeting of our church cleaned out the house, but it is standing and waiting for pews, pulpit, musical instruments, roof needs a coat of paint. Splendid oak capacity of 250 can be secured for \$500, and for \$75, but we haven't the money. It would be for Presbyterianism in this section, to be a blessing to this Church soon.

MISSISSIPPI

Tupelo—Commencing the fourth Sunday the pastor of this Church, Rev. J. A. Christie, the Church Year with a series of nine sermons with events in our Savior's life from the Entry to the Ascension. The interest in the Church grew steadily and culminated in the public worship on the thirty-first, nineteen of the number by the Session that day. We have many thanks to our courage us as we enter upon the work for the year, and one of them, which is worthy of mention interest being shown by the members of the School. This has resulted in a steady growth of school and the breaking of all former attendance records. Our congregation is co-operating in a city-wide effort under the leadership of Gypsy and is busy getting ready for the preaching of the first nineteen days in May.

The Presbytery of Central Mississippi regular spring meeting in the Presbyterian Pickens on April 9, 1929. Rev. J. W. Groves, moderator. There were thirty ministers and ruling elders present. Rev. J. F. Naylor from the Presbytery of Red River; also Rev. Fadden. He becomes pastor of the Learning churches which he had formerly been pastored. Fadden accepts call to the Churches at Indian and Hollandale. Rev. W. H. McAttee was elected North Mississippi Presbytery, and becomes pastor of Shaw and Benoit Churches. An overflowed Assembly touching the Recall of Mississippi adopted. The Presbyterial Sermon was Rev. R. E. Hough, Subject, "The Message of Rev. F. L. McFadden was chosen to preach Presbyterial Sermon on the Inspiration of the next stated meeting will be held at the University of South Carolina. E. W. F.

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Northern Presbyterians In St. Paul

The General Assembly of the Presbyterian Church, U. S. A. met in St. Paul, Minn., on last Thursday, and elected Dr. Cleland B. McAfee, of the Chicago Seminary, Moderator. He is regarded as a liberal, and defeated Dr. Robert Dick Wilson, of Princeton Seminary, a wellknown conservative. The Assembly has appointed committees on closer relations with the Southern Presbyterian Church and other Presbyterian bodies. It also has a committee on closer relations with the Methodists, Brethren, Protestant Episcopal, and others.

The Assembly has sent down to its 242 Presbyteries a change in the book of Church Order which would permit the election of women as elders, deacons and evangelists.

The control of Princeton Seminary was up before the Assembly. This is the crux of the controversy between the conservative and liberal wings. The victory appeared to be with the liberals, though at this writing the matter is undecided.

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DR. D. M. DOUGLAS, President

Examinations for award of scholarships in the University entrance will be held at Court House Friday, July 9 a. m. Applicants must be of age.

Scholarships are vacant in the following counties: Abbeville, Barnwell, Beaufort, Charleston, Dorchester, Hampton, Lexington, McCormick, Saluda, Sumter, Union, W. York.

Applicants for scholarships write to the Committee on Scholarships for application to be returned by July 10th. Scholarships worth \$100, plus term fees. Next session will be held on September 18, 1929.

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**General Assembly
Montreat**

(from Page One)
... on Bills and Over-
... Assembly to enjoin its
... emphasize the duty of law
... view of the widespread
... w, which the Assembly

... refused to change the
... ch and voted down the
... in office of the elders
... the local churches. Rev.
... of Oxford, Miss., con-
... change, declaring that
... n for the old law was
... the women in a congre-
... rnk, chairman of the
... the change would vio-
... y and spirituality of the
... rn it into a convention.

... in the Women's Work
... to the activities of the
... working in auxiliaries,
... that in the period of
... ng the incumbency of
... as borough as secretary,
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... rk, in their regular of-
... rthday specials. The
... ved the resignation of
... ough, who has with-
... nt of health, and unan-
... Miss Janie McGaughey
... r. The Assembly stood
... n accepting this report
... prayer by the Modera-
... , who also made fitting
... occasion of Mrs. Wins-
... ement, and Miss Mc-
... nce into office.

... was addressed by Rev.
... representative of the
... of Canada, which three
... oined the Presbyterian,
... Congregational denom-
... ination, excepting a
... Presbyterians.

Monday Afternoon

... y's fraternal delegate,
... of Greensboro, returned
... of the Associate Re-
... meeting in Memphis
... at he had delivered the
... the Assembly to the
... cordially received and
... Rev. J. H. Pressly, of
... coming to reciprocate
... o the Assembly. Mr.
... ported that a commit-
... been appointed by the
... with a similar commit-
... ssembly. This commit-
... Revs. T. H. McDill, of
... C., Oliver Johnson, of
... C., J. P. Pressly, of Due
... dge J. H. Marion, of
... Mr. Moffatt, of Atoka,

... e, Va., was chosen as
... next Assembly, the vote
... that city against Mon-

... gins, noted actuary of
... outlined the Annuity
... vered objections to it.
... t the Congregationalist,
... Baptists, the Northern
... and the Disciples have
... tion a pension plan for
... as the one proposed for
... Presbyterians. The op-
... Northern Presbyterian
... tten a satisfactory two-
... n increase in salaries re-
... of a lowering of them,
... e has also increased.

... y today declined to op-
... f organic union with all
... rches proposed by the
... scopal Church on the
... was unwise at this time.

Monday Night

... day was devoted to the
... Christian Education and
... ef, the chief topic be-
... s' Annuity Fund, which
... mended by five pre-
... es. The whole evening
... the evident concentra-
... mently on the subject in
... I. Sweets made an ad-
... he set forth his labors
... inisterial education and
... rd of the committee
... y John Stites, president
... ve Trust Company, who
... reasurer of this cause
... s. Mr. Stites took the
... press his personal esti-
... ments which was highly

... atshaw, of the National
... Y. M. C. A., with head-
... York, of which coun-
... is a member for our
... ted the relation of the
... the Church. He also

spoke of his appreciation of the co-
operation of Dr. Sweets.

The Assembly then launched into the
discussion of the Annuity Fund. The
opponents of the measure spoke at
length, chief of whom were Dr. C. R.
Stribbling, and Rev. Morton Hanna,
both of the Synod of Virginia, and
Rev. H. F. Beaty, of the Synod of
Florida. Dr. Lynn R. Walker, of the
Synod of North Carolina made a
strong speech in its favor.

When the Assembly voted for the
Annuity Fund by a large majority,
and the meeting was dismissed, Dr.
Sweets received an ovation on the suc-
cessful culmination of his hopes and
efforts. The committee will begin at
once to hold regional conferences to
obtain the support of the 80 per cent
of the ministers and churches neces-
sary to the inauguration of the plan.

Tuesday Morning

R. E. Magill, for 25 years secretary
of Religious Education and Publication
work, for the General Assembly with
the great publication building located
in Richmond, Va., was re-elected exec-
utive secretary, after a stubborn con-
test on the floor of the General As-
sembly for a change which would have
made Dr. J. L. Fairley, of Wilmington,
the incumbent of the office and Mr.
Magill, the treasurer and business man-
ager. In other words, Mr. Magill's of-
fice in Richmond has been divided with
two secretaries. Dr. Fairley was
chosen co-ordinate secretary of Reli-
gious Education. The Assembly voted
124 to 118 on the measure.

Dr. S. L. Morris, Atlanta, the veteran
secretary of Home Missions was re-
elected for one year, with the expecta-
tion that he be made secretary emerit-
us then with suitable salary. Dr.
Homer McMillan was chosen execu-
tive secretary of Home Missions. Dr.
Egbert W. Smith, was re-elected as
secretary of Foreign Missions for
three years; Dr. R. C. Long as sec-
retary of Stewardship, and Dr. J. E.
Purcell, secretary of Men's Work for
the same period.

An ad interim committee to study
the whole Home Mission question in
the Church was appointed to consist
of 16 members, one from each Synod.

The consolidation of all the agen-
cies in one city and a central treasurer,
all in one building was rejected.

The overture to hold in abeyance
the Committee of Forty-Four until the
Presbyteries should endorse such a
plan of work was rejected. Dr. E. T.
Thompson, of Charleston, W. Va.,
was re-elected chairman of this com-
mittee for another year.

Tuesday Afternoon and Night

This afternoon, Dr. Daniel Poling,
president of International Christian
Endeavor addressed the Assembly. Dr.
Poling is a Presbyterian minister, the
pastor of Marble Collegiate Church in
New York. He is popular as a radio
speaker and is on the air every Sun-
day afternoon at 3 o'clock. Dr. Poling
pointed out the challenge young life
makes to our generation. He urged
the Assembly not to ignore its youth,
but to fully sympathize with them, or
as he stated it, take a square look at
the young people, take a look with the
young people, and declared that Chris-
tian Endeavor was the best way of
working out this problem.

The Assembly refused to establish a
separate young people's organization,
but urged the use of the present meth-
ods of young people's work. The As-
sembly has repeatedly endorsed Chris-
tian Endeavor.

The outstanding question this after-
noon was union with the United Pres-
byterians. Dr. W. M. McPheeters led
the opposition to this union. Dr. Mc-
Pheeters marshalled his arguments in
a scholarly and convincing manner.

He declared the union would destroy
our testimony, that Dr. Morris' report
does not give us the light we need for
this step. He feared the prominent
position of women in the United Pres-
byterian Church would bring prob-
lems to us. Their view of social rela-
tions with the colored race would be
difficult to adopt. Dr. McPheeters
begged the Assembly to take more
time and send the matter down to the
Presbyteries.

Dr. Morris had already made the
main speech for the union, which we
have reported. The vote was 175 to 83
against deferring the question. The
vote for union was slightly greater,
some yielding to the apparent will of
the majority.

Dr. J. H. Pressly, of Statesville, N.
C., was received as a fraternal dele-
gate of the Associate Reformed Pres-
byterian Synod. He announced that

five had been appointed to confer
with our committee on closer rela-
tions. The former committee with Dr.
Morris as chairman was continued to
confer with the A. R. P. Synod and
The United Presbyterian Assembly
which meets at Allegheny, Pa., June 6.
Tuesday night was devoted to Home
Missions with Dr. Homer McMillan
presiding. Speeches were delivered by
several ministers from various sections
of the Assembly.

Wednesday Morning

The General Assembly closed this
morning after passing, 125 to 19, a
motion to appoint a committee of nine
with the Moderator, Dr. W. R.
Dobyns, of Birmingham, as chairman,
to confer with similar committees
from other Presbyterian bodies, and to
take active steps toward organic union
with them.

The step was stubbornly opposed by
a minority led by Dr. W. M. Mc-
Pheeters, of Columbia Seminary. Dr.
McPheeters first proposed that the
whole matter be put in the hands of
the 16 Synods who were to appoint
the committee. This was voted down
98 to 41. When Dr. McPheeters moved
the negative of the resolution, it was
also defeated overwhelmingly. And
when at last the Assembly reached the
affirmative as offered by the commit-
tee on overtures, led by Dr. H. E.
Kirk, of Baltimore, the chairman, the
enthusiasm of the Assembly leaped to
tremendous bounds with the vote as
recorded above, 125 to 19.

The desire was expressed by Dr.
Kirk and also by Judge W. L. Frierson,
of Chattanooga, that the move toward
union should lead us at last to a divi-
sion of the churches of America into
three or four provincial, or regional,
assemblies, with a grand assembly
meeting once in five years.

The report of the committee on For-
eign Relations also found rugged re-

sistance, which was again led by Dr.
McPheeters. The committee by its
chairman, Rev. William Huck, of At-
lanta, recommended the denial of the
overtures of the Presbyteries of Knox-
ville, in Tennessee and West Hanover,
in Virginia, which demanded the As-
sembly should break with the Federal
Council. Dr. McPheeters, in leading
the opposition to the committee's re-
port, declared this Assembly should
refuse to continue its official connec-
tion with the Federal Council because
such connection was contrary to the
constitution of the Church, that a ma-
jority of our churches are opposed to
our connection with the council, that
the leaders of the council, particularly
Bishop McConnell, the president, Dr.
Parkes Cadman, the former president,
and Dr. Shaler Matthews, Chicago,
were unsound, denied the deity of
Jesus Christ, and the inspiration and
authority of scripture. Dr. McPheet-
ers criticized the council for its ac-
tivities in political matters and because
of its secret councils.

Dr. Kirk acted as leader of the right.
He said he had no great enthusiasm
for the council, but that he regarded it
as the best exponent for supporting
the Church in its responsibility for the
moral welfare of the country. It cer-
tainly was the only force we have for
united effort to overcome the immove-
able inertia of the people. Through the
council the church could voice its pro-
tests against industrial wrongs and
against immoral forces that invade
young life. It gave us the opportu-
nity "to live dangerously."

The final vote in favor of continuing
with the Federal Council was 137 to 31.

On motion of Rev. D. N. Yarbro, of
Chatham, Va., the Assembly resolved
to meet on the fourth Thursday of
May next year, and on that day every
year. The Assembly adjourned to
meet May 22, 1930, at Charlottesville,
Virginia.

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STORY

RAINBOW, THE RUG-WEAVER

Laura Shoemaker

She sat on the bench in front of the great rug frame, putting the strands of bright colored yarns in and out of the warp, knotting them and cutting off the ends with a short, sharp knife. Dziadzan (which is the Armenian word for rainbow) was only eleven years old, but she had learned to work skillfully with her nimble fingers, so that she did her work faster and better than the three older girls at the same bench. Sometimes when the head worker came along to inspect the work she gave Rainbow special praise.

But somehow this afternoon even that praise did not make the work easier. How Rainbow's back ached as she sat there on that hard bench! And her arms! Why should girls her age have to sit there all day tying knots until it seemed impossible to go on? Why couldn't they work part of the day and have some time for rest? It did not seem right that they should be shut away all day from the sunshine. How she would like to run away from it all! If only she could find her father and mother and they could be together again in the old home!

For Rainbow had not always been in the rug factory. Two years before it was all so different. The memory of those days was so pleasant that she loved to think of them. She was with

her father and mother and the brothers and sisters then. Her father had been educated in the college at Harpoot, and later had become the physician in this city of Elgin, four days' journey from Harpoot. He was determined that his children, too, should have an education, the best he could give them. Rainbow's oldest sister had been sent to Harpoot, and Rainbow was in the mission school in Elgin with many other Armenian girls of her own age.

But one day in 1915, it all came to an end. In the morning she went to the market-place with her father. What crowds were there! Soldiers were in the streets. They seemed to be driving the people into groups, and she saw some of their own neighbors being rudely jostled along with the others. She never knew quite what happened, but in the confusion her father was seized roughly by the arm and ordered to stand with one of these groups of men. How sad he looked as he told her to hurry home to her mother! She obeyed, but as she ran home she turned once and saw her kind-faced father marching away with the others, the soldiers on guard. With tears streaming down her face

she ran home to tell her mother. But the house was open. A broken furniture and lay on the floor. Her children were gone. The doorway almost to cry. What could it mean?

It was then that Fatima, a woman who lived near by, came into her home. It was as if Rainbow had been thankful for its protection. Many a Turk those days felt that the officials were too cruel to them and so did what he could. Armenian neighbors. Rainbow could be a help to her. She was a healthy girl with her fingers. She the rug factory which of this Turkish family,

Memories of these days in Rainbow's mind this afternoon worked away at the rug. She not keep her mind on the times her knife dropped from her limp hand for the day's end.

Then she heard a voice that brought back pleasant memories, as if she were in the door one of the teachers from the girls' school who had often been in the days before her father were sent away.

Rainbow jumped up. She ran to the American teacher. Clinging to her, she began to cry. The teacher patted her around Rainbow and led her. They crossed the street and went to the house and sat down in the porch for a long talk. How good it was for Rainbow to tell her troubles to a friend! And what a comfort the missionary was!

"I know there are days when you wonder if you will ever see me again," she said. Rainbow came closer to her. "I know, Rainbow, I can learn a lesson from your life. At first you tie in the knots the long uneven ends. Then you think pretty about the work and the ends are combined, and the result is your pattern. Then the hands go along, with her iron cutting down the knots and cutting off the ugly ends, and there you have a pretty pattern, just what you need. Rainbow, God is a pattern maker. He has a pattern for each thing. The times when we are things are hard are like the ends of yarn, but behind the times there is the bright day all the unhappy times away and you will see the pattern. Will you try to think of a pattern and the bright days are sure to come? And do not forget the unhappy days Rainbow promised, and the day.

Rainbow's promise made her a true rug-weaver. She was truly, for she kept to her life pattern as she wove the rug. Every time the needle cut from her work she thought of what the tea was about the unhappiness of

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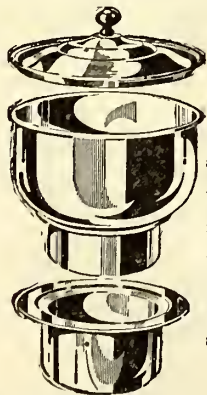


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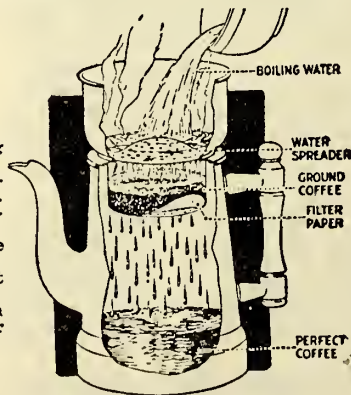


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of her life some day just as the uneven
ends were cut from the rug. So she
worked busily and waited for the ful-
fillment of her new hope.

But there came times when the hope
faded. One night she went home from
the day's work so tired that she did
not want to move—not even to get her
simple supper of boiled grain and goat's
milk. And so she sat supperless in the
doorway, thinking of the promise
made to her teacher that afternoon
months ago when they sat in this same
place.

"Rainbow, are you out there," called
Fatima. Rainbow did not answer. In
a few minutes Fatima called to her,
"Rainbow, get up and come in her and
help me with the supper. I'll begin to
think that you are lazy if you sit there
like that when there is work to be
done."

Rainbow looked at the woman and
said, "Please, let me stay here. I am
too tired to do another thing."

Fatima came out to the door, but
when she saw Rainbow's face she went
back into the house.

Then Rainbow heard Fatima and
Ahmet talking in low tones. She heard
Ahmet saying, "I heard today that
there is a doctor in town. I do not

know where he came from, but you
ought to take her to him."

Rainbow jumped up. "I am not sick,"
she said to herself. "I do not need a
doctor." So she hurried in to help with
the supper. But she was scarcely inside
the door when she fell over; her knees
refused to hold her up.

It was Ahmet who took her to the
doctor. They had to wait a long time
before Rainbow's turn came. When
they went in the doctor was putting
away some instruments. He turned.

"Rainbow!" he cried, and in a min-
ute he had his little girl close to him.
"Why, Rainbow, they told me that you
had been sent into the desert."

Rainbow laughed and cried as she
nestled close in her father's arms and
told her story, then listened to his. It
seemed that her father had been so
useful as a doctor that he had not been
killed but had instead been allowed
more and more freedom. At last he
had been set free to work in his own
city where there were many wounded
soldiers, hundreds of sick people and
no doctor. He had hunted everywhere
for his family, but everywhere he was
told the same thing—that they had
gone into the desert. And now here
was Rainbow. Her father drew her
closer.

"Overworked and underfed," he said
sadly. "But we'll change all that won't
we, my Rainbow?"

Rainbow smiled. "Father," she said,
"the good times were a long time com-
ing, but they are here now, aren't
they? The American teacher said they
would surely come."—The Baptist.

RHODESIAN ROPSI

Ropsi was servant to Major Bunning
on his farm in Southern Rhodesia.
Lambi was cook, Ropsi was a happy
boy; he was very keen. He knew that
the great Lambi who kept him in such
good order and who was king of the
kitchen was going to be trained as
teacher. Had not Lambi told him in a
moment of confidence that the Salva-
tion Army was putting eight pounds
towards his college course if he, Lambi,
got together another eight? And the
necessary sum of money was very
nearly complete.

"I want to be cook when Lambi
gone, please, sir," Ropsi said, with his
heart beating madly with nervousness,
to his master one morning.

"But you're only a piccaninny," good
temperedly replied Major Bunning,
looking at the eager-faced lad. "How
can one so young as you cook?"

"Please, sir, I have watched Lambi
all the time. Only Lambi never let me
try. He think I spoil things. Me no!"

"Well, we'll see," said Major Bun-
ning, and Ropsi went away feeling far
from sure. He ran out into the sun-
shine down to the encampment of huts
where the servants and the farm work-
ers lived, and he thought to himself
anxiously, "Only plan is to get Lambi
away for a bit and show them what I
can do."

So Ropsi considered and thought.
And about dinner time that evening,
when the joint was in the oven, he
said to Lambi, the tall, sharp-faced
youth, when even then was muttering
to himself in the English he was so
crazy to learn:

"I have present for Lambi. 'Tis in

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my hut. Four beautiful screw nails."

Lambi's eyes brightened. The Rhodensian native loves what we might call "junk," and many hoard it in their huts.

"You go see; I watch him," said Ropsi, nodding towards the oven.

And Lambi went. Only to find that another boy had claimed the set of screws which Ropsi had discovered, bent and useless, thrown down near a fence. Lambi stayed to have an argument over it, the clock struck one, and it was Ropsi who served the lunch, dished up, and finished with some frosted cherries. His mistress praised it, smiling. Lambi came racing in just when the meal was over, the screws safe in his linen coat pocket. Ropsi said nothing.

"Shall we try him?" said Major Bunning to Mrs. Bunning a little later. "He's only sixteen."

"I'm afraid he would muddle everything. It's true he did the pudding very nicely. But it would be a risk. We must get an older man."

Ropsi overheard. He searched about him for another plan. He was determined to be king of the kitchen; he so loved the idea of being cook that he could not give it up. He was sure he could make an omelette; he had learned how to do it from the cookery book. And that very evening, it was rumored, a wagon would come up from the station, twenty miles off, bearing quantities of wire fencing that Major Bunning had ordered from England. Lambi had never seen wire fencing; he loved anything new. If only it came at supper time!

Ropsi, full of hope, reconnoitered from the verandah, and just at seven the wagon came into sight through the blue, misty evening.

"See, Lambi! Here comes the wonderful wire-fencing that the master has bought. They say it is marvelous; it unfolds, it unwinds round a great reel. Do you go and see, and I will look after the cooking."

"Master may be late; he may go and receive it," said tall Lambi, who had actually got the frying-pan in his hand.

"He may," said Ropsi, hoping that Major Bunning was still in his evening bath.

"For a moment only, then," said Lambi, and ran out of the kitchen. Ropsi stood there wondering what to do. Would anything go wrong; would his master and mistress really go out to see the fencing, or could he serve supper immediately?

He decided in his agitation that he would make an omelette and serve it.

He had studied this carefully. Ropsi was very exact, and in four minutes a delicious dish stood on the table, and he caught Major and Mrs. Bunning in the very act of passing through the hall to go out.

"Oh, please, sir, have supper first!

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Ten minutes later: "Ropsi, it's delicious." Then, as he grinned with joy: "This settles it. You must be our cook."
And so Ropsi became the proud, efficient, most contented cook of the Bunnings. Mrs. Bunning told me the story herself. You can find the moral yourself. As for Lambi, he is doing very well at college, and has got up already to Standard Two in English.

A Texas paper comments as follows: "The preacher has a great time. If his hair is gray, he is too old. If he is a young man, he hasn't had experience. If he has ten children, he has too many; if he has none, he isn't setting a good example. If his wife sings in the choir, she is presuming; if she doesn't, she isn't interested in her husband's work. If a preacher reads from notes, he is a bore; if he speaks extemporaneously, he isn't deep enough. If he stays at home in his study, he doesn't mix enough with the people; if he is seen around the streets, he ought to be at home getting up a good sermon. If he calls on some poor family, he is playing to the grandstand; if he calls at the home of the wealthy, he is an aristocrat. Whatever he does, someone could have told him how to do better."—The Churchman.

HERE IS A TASK

To be honest, to be kind, to earn a little, and to spend a little less, to make upon the whole a family happier for his presence, to renounce when that shall be necessary and not to be embittered, to keep a few friends, but these without capitulation; above all, on the same condition, to keep friends with himself: here is a task for all a man has of fortitude and delicacy. — R. L. Stevenson.

The petty cares, the minute anxieties, the infinite littles which go to make up the sum of human experience, like the invisible granules of powder, give the last and highest polish to a character.—Wm. Matthews.

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Competitive examinations for the award of vacant scholarships in Clemson College will be held on Friday, July 12, 1929, beginning at 9 a. m. by each County Superintendent of Education. These scholarships will be open to young men sixteen years of age or over, who desire to pursue courses in Agriculture or Textiles. Scholarships are awarded by the State Board of Education on the recommendation of the State Board of Public Welfare.

These examinations include English, Algebra, Geometry, and History and are based on the State High School curriculum. Applicants for Agricultural Scholarships are also examined on Agriculture.

Persons interested should write the Registrar for information and application blanks before the time of the examinations. Successful applicants must meet fully the requirements for admission.

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 Pupil—"I wrote mine on condensed milk, sir."—Passing Show.

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"Doesn't he ever take advice?" "Occasionally, when nobody is looking."—New Haven Register.

"Unlucky ! Say, if I was starving to death and there was a shower of soup I'd be standing there with a fork in my hand."—Oregon Orange Owl.

Customer—"I don't like these pictures. They don't do me justice."
 Photographer — "Justice? Lady, what you want is mercy."—Judge.

The following is an authentic question and answer from an examination, not far away, in English literature:
 "Who was Dr. Samuel Johnson?"
 "He was the translator of Virgil's Adenoid." — "The Nomad," Boston Transcript.

"So your new job makes you independent?"
 "Surely, I get here any time I want before eight, and leave just when I please after five."—Christian Science Monitor.

A Hint for Preachers
 Mother—"Now, Willie, we are going to have the minister here to dinner, and you must not leave the table until the minister is through eating."
 Willie—"Well, the minister eats faster than he preaches, doesn't he, mom?"
 —New Bedford (Mass.) Evening Standard.

Bank President—"But why do you want to work in a bank?"
 Boy—"I believe there's money in it."
 —Ex.

It's mother's fault my pocket is so small:
 Wif two frogs there, a turtle won't go in at all.—Youth's Companion.

Stude—"And poor Harry was killed by a revolving crane."
 Englishman—"My word! what fierce birds you have in America."—Ex.

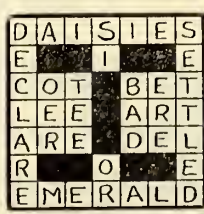
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C. E. Convention At Montreat

The North Carolina Christian Endeavor Convention will meet at Montreat this year. The convention will start Wednesday, June 26th, and will last through Saturday, June 29th. This year the Endeavorers have the privilege of using the entire Assembly grounds of the Southern Presbyterian Church at Montreat. The Alba Hotel will be the headquarters of the delegates. The rates will be \$2.25 without bath and \$2.75 with bath, meals included, two in a room.

The Endeavorers of North Carolina will enjoy a great convention with a fine instructive program. They will have special periods for recreation and free use of the entire grounds. This includes a large lake for bathing and boating; tennis and volley ball courts, etc. The endeavorers will have the privilege of staying over Sunday if desired.

Reduced railroad rates of approximately one-half fare will be available for tickets purchased, and used on June 24 or 25. The tickets will be good for 20 days return.

Registrations must be made in advance. Seniors \$1.00, others 50c. Send cards and fees to Miss Gladys Routh, Box 1027, Greensboro, N. C.

For further in formation about the convention, write Mr. Roy P. Barber, Greensboro, N. C.

The Stewart Family And Union Seminary

Among the loyal and valued friends of Union Seminary, also good neighbors of the seminary for many years, have been the members of the Stewart family, the Rev. J. Calvin Stuart, D.D., and his sisters, Mrs. M. W. Gilliam and Mrs. J. J. Jamieson. Before his death some years ago Dr. Stewart presented to the Seminary a large and handsome bookcase filled with useful and popular literature. This excellent collection of books was placed in the Social room of Richmond Hall for the ready access of students to it. Mrs. Gilliam, who died recently, directed that a large part of her valuable and well selected library, covering a wide range of subjects, be also given to the seminary. All of these, with the exception of some theological books placed in the library of the seminary, have been placed with Dr. Stewart's gift in the Social room. With the books were also given the containing book-cases. This doubled gift has put within easy reach of the students a rich and helpful library of history, encyclopaedia, general literature and good fiction. Mrs. Jamieson gave valuable assistance in having Mrs. Gilliam's wishes carried into immediate effect.

Mrs. Gilliam, in her will, also devised to the seminary the sum of ten thousand dollars for general endowment purposes, which will be known as the Gilliam Endowment Fund.

Far above even the rich value of these gifts the Seminary cherishes the generous friendship of these beloved neighbors, whose loving thought of it will be held in grateful memory.

CONTINUATIONS FROM PAGE ONE

MECKLENBURG Y. P. CONFERENCE

Program and Speakers

A fine program has been arranged, and in addition to the recreations of the lake and the woods, religious exercises will be conducted during the day and evening, and studies will be led by outstanding leaders of the Presbytery. The whole program and the management of the conference is in the charge of Rev. E. A. Dillard, pastor of Tenth Avenue Presbyterian Church, who is chairman of the sub-committee of Young People's Work in the Presbytery. A Bible hour will be under the leadership of Rev. W. B. McIlwaine, D.D., pastor of Westminster Presbyterian Church. Rev. W. B. S. Chandler, of the First Presbyterian Church, Monroe, will teach a class on history of the Church. George M. Chenot, Religious Work Director in Tenth Avenue Church will have charge of music in the conference, and will give instruction in sacred music and

choir methods. Mr. Chenot is himself an accomplished singer and musician. Inspirational addresses will be given by Rev. Edgar G. Gammon, pastor of the Myers Park Presbyterian Church. Dr. Gammon is much in demand for such addresses at conferences.

Claude T. Carr, North Carolina Synod's Director of Religious Education, will also have a class in Sunday School work.

Guidance of the Conference

The whole conference will be under the control of Rev. E. A. Dillard, and all fees should be sent to him in order to register for the conference. His address is 306 Crescent Avenue, Charlotte. Cards may be obtained from pastors of local churches in the Presbytery, and they should be used in making reservations.

Mrs. R. W. Mitchell, of Charlotte, will be head chaperone of the girls who are members of the conference, and she will be assisted by Mrs. E. A. Dillard, wife of the manager of the conference, and by Miss Mary Howard Turlington, who is church secretary and pastor's assistant in Myers Park Presbyterian Church.

PRESBYTERIAN COLLEGE CLOSES 48TH YEAR

naugh of Columbia for the library; \$400 from Mrs. P. A. Emanuel of Aiken for the student loan fund; the handsome Springs swimming pool, given by Leroy Springs; \$26,000 from citizens of Clinton toward liquidation of the college debt, with prospects that the amount raised will total \$50,000; a ministerial scholarship by the C. N. Alexander Bible class of the Clover Presbyterian Church; \$4,845 from the will of Dr. L. D. Mason of Brooklyn for the "Fannie Witherspoon Mason Memorial," which is a ministerial scholarship fund (Mrs. Mason was a South Carolinian, being before marriage Miss Fannie Witherspoon of York); and last, but not least by any means, the president's home, which was given by John H. Young of Clinton as the "George W. Young Memorial." This handsome residence faces the campus, and is now occupied by the president and his family.

The benediction was by the Rev. G. G. Mayes, of Winnsboro.

After the exercises, a delightful dinner was served at the college dining hall under the capable direction of Mrs. Hunter. A number of visitors enjoyed this hospitality.

QUEENS ENDS SESSION OF 1929

erary society meetings featuring the day.

The outstanding event was the luncheon, held in the college dining-room, and attended by over 200 friends and alumnae of the institution. Announcement of new officers of the alumnae association was made as follows: honorary president, Miss Lily Long; honorary vice-president, Mrs. John R. Murphy; president, Mrs. L. E. Brown; vice-president, Mrs. Lee Rutzler; secretary, Miss Mary Foreman; corresponding secretary, Miss Ophelia Hartt; recording secretary; Miss Clarie Yates, and treasurer, Miss Fay Ross Dwelle.

In making annual report to the alumnae of the college at the luncheon, Dr. W. H. Frazer, president of the institution, said that only \$59,650.04 remains to be raised in the college's \$400,000 endowment campaign and expressed the belief that this will be secured before time for school opening next fall. He praised most highly Mrs. C. C. Hook, member of the board of trustees of the college and chairman of the endowment campaign, who with the aid of her co-workers raised \$49,535.50 during the 1929 campaign.

Mrs. Hook was presented with a gift from the association as a token of the appreciation felt by members of the organization for the work she has done.

Announcement was made at the luncheon of resolutions which had been passed in the business meeting held prior to this event. These provided for life memberships in the association upon payment of \$25.00 and urged that advantage be taken of the opportunity for present service which these memberships offer. Mrs. C. C. Hook was presented with life membership by the college.

Mrs. Brown announced the following chairmen of committees for the coming year's work: Mrs. C. C. Hook, endowment; Mrs. J. F. Flowers, pub-

licity; Mrs. J. C. Crowell, telephoning; Mrs. W. H. Belk, hospitality; and Mrs. Lee Rutzler, program.

The luncheon was attended by a large number of honor guests among whom were the 55 members of the senior class who had been received into membership in the association at the business meeting.

On Saturday night the literary societies of the college held a joint meeting and reception in Burwell hall.

The baccalaureate sermon was delivered by Rev. Gilbert Combs, pastor of Myers Park Methodist Church.

Monday was class day. Exhibits of fine and practical arts were held in the afternoon. Class day exercises were held at 4:30. The annual concert of the music department was held at 8 o'clock.

MONTREAT LEADERSHIP TRAINING SCHOOL

upwards and leaders of young people's groups will find the school this year of special value.

The addresses on Sunday and at the evening hours will be of interest to the general public as well as profitable for the students of the school. Among the speakers we list Dr. Donald W. Richardson, Dr. Lawrence Wharton, Dr. J. R. Cunningham, Dr. John L. Fairley, Rev. Kenneth Foreman, Rev. P. D. Miller, and Dr. John Powell. A visiting speaker will be Dr. G. Walter Fiske, of Oberlin University. Dr. Fiske is the author of two textbooks on Adolescent Psychology, and his recent book, "The Changing Family," is a classic on the problems of the modern home. Dr. Fiske will be heard on Sunday night, July 21st, and again on Monday night.

The afternoon hours will be reserved for rest and special recreational programs and hikes will be arranged by the Directors of Young People's Work.

The railroads will sell tickets on July 17 at one fare plus \$1.00. The usual summer rate reduced fares will be offered on all other dates. The hotels will have low rates for this conference, and the boarding houses will also offer special rates.

There will be registration fee for this Conference, but students and visitors will pay the usual fees at the Montreat Gate, which fees go to the Association for the benefit of the annual programs.

SPLENDID BUILDING DEDICATED AT SAVANNAH

plete \$150,000, and has been named in honor of the Rev. I. S. K. Axon, D.D., pastor of this Church from 1858 to 1891.

The main auditorium of the school perpetuates in its name the generosity of the late Miss Mary Telfair.

The K. B. A. classroom, called in memory of Doctors Henry Kollock, Daniel Baker, I. S. K. Axon, and Neal L. Anderson, the last being the present pastor of the Church, and the Beginners' auditorium and classroom is named for Mrs. Anderson. Other large auditoriums and classrooms bear the names of various donors. The Ladies' parlor perpetuates in its location, trim, mantle and furnishings the historic association with President Woodrow Wilson for it was here on this spot that he was married to Miss Ellen Louise Axon on June 24, 1885.

The building has an open-air court on the third floor where many services will be held in the summer season. It is also unique in the fact that all the departmental auditoriums have at least two, and some of them three, outside exposures. It provides recreational facilities in the large dining hall, recreational room, Boy Scout room, a large room for the Knights of the Mystic 7, and Men's Club room with showers and lockers.

The Church issued for this important occasion a booklet giving the history and activities of the school.

Founded so long ago, one of its prized treasures is a life-sized portrait of Robert Raikes, which the founder of organized Sunday School work in the world presented to this school.

The school was reorganized in 1815 under the superintendency of Lowell Mason, and the small brick building on the corner of Bull and Hull in 1833, was perhaps the first building separate from a church ever erected for Sunday School work.

Distinguished Service

This school has been graciously used of God for service not only in Savannah and vicinity, but throughout the world.

Miss Mary W. Howard (Goulding) at whose home Mason composed the music for Greenland's Icy Mount teacher in the school in Leighton Wilson (Miss Bayard), first woman missionary to Africa, was in the school. Rev. James our first missionary to Africa, cured through the effort of the day School Aid Society Rankin, missionary to Africa, was a pupil in our School in died while in the mission. This school has had the erection of ten Sunday Schools by this congregation in China, and also in the mission of Nellie Rankin Memorial School, Korea, by the ministry of this Church.

The following ministers were trained in the School: Rev. Daniel Iverson Winter (died during course), Rev. J. R. Pot Davis, and Rev. Arthur

Randolph K. Axson, D. D., a student of the pastor of the Presbyterian Church, Charlotte, Milton Daniels (Miss Rankin Missionary Worker in Sautee, Ga.), and Miss Maryman, Synodical Missionary. All were all pupils of this school.

This school has been and support of a number of schools:

1826, First African Baptist School, Savannah (permanently); Negro Sunday School, organized under the auspices of Independent Presbyterian Church, manned by workers from the School.

Anderson Street Sunday School, Savannah, 1868-1926.

Parker Mission, Reynolds Sts., Savannah, 1913-1917.

Eastern Heights Chapel, Montgomery Sunday School, ham County.

West Savannah Sunday School, Ten Sunday Schools in China, erected through the aid of Sunday School and Church.

The Anderson Street Sunday School, developed into the Anderson Church, now the Holy Trinity Church; another school, the founding of which continued its work until it was absorbed by the Eastern Heights Chapel, which is a fruit of the Anderson Street Sunday School.

Eastern Heights Chapel, Sunday School, and West Savannah are in vigorous active service.

DR. WHALING RETIRES FROM ACTIVE SERVICE

by the report of the pension next year.

He is greatly beloved by the students who unanimously he might remain in his position.

Dr. Whaling will like to teach or of a church, and will wish to preach as occasion.

He has been most careful, both at Columbia and to complete his lecture by writing a textbook which it is hoped he may

AUSTIN SEMINARY

diplomas of Bachelors of Arts for young men and certificates for courses but without diplomas. In most of the latter class it was for necessary academic degree. He formed a fine body of students of promise to the credit of his seminary. He were M. H. Applewhite, Texas Presbyterian, who was in Texas; John Knox Boyd, Presbyterian, to Paint Point, Texas; Horace C. Casey, of Artery, to Holtenville, Oklahoma; Gallagher, of Dallas, Comanche, Texas; Ray low, of Central Texas; Happy, Texas; Eldred, Western Texas Presbyterian Church, Louisiana; Tucker, of Fort Worth, Monday and Rule, Texas.

(Continued on page 3)

PRESBYTERIAN STANDARD
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EDITORIAL

FRIENDS AT THE GENERAL ASSEMBLY

At the smoke of battle has cleared the thunder of the captains, and the waves have been silenced, we can yield our pleasures of memories.

The smiling of the personnel of the Assembly from every quarter of our country, long since passed from memory, to the past as if by magic.

Years ago, next April, a large class at the Seminary, in Virginia, disbanded, to do the work for which they had spent years in training.

At that time, their paths have seldom crossed.

Time has sifted its frost upon their heads, and the ring has vanished from their steps, but the flame of youthful affection still burns in their hearts.

Some of that class came together at this time as a looker-on, the other as a participant in the proceedings, and the constituent member of that august assembly.

The appearance of the scribe the less said but the other two deserve special mention.

Dr. Walton, D.D., of Florida, was present those Seminary days, time has not marked on his face, without making any improvement. Feeding upon the fruits of Florida has developed his body to the proportions, and perhaps they have developed his brain, as such is said to be of fish diet.

We are glad to see no enlargement of the proportionate with that of the body. His face is glad to say is as large as one of the members.

One member was Rev. Joshua Phipps, a missionary to Greece.

It is pathetic to see his longing to hear the old class from whom he had been so long.

The class, seventeen in number, there are seven even left, and of these seven only one is active work, while five are infirm.

Some have joined the General Assembly and the first born in heaven.

The remaining seven will be called when there will be a Class Reunion.

MASSANETTA SPRINGS CONFERENCES

The prospectus of this Summer Conference is a most tempting bill of fare to any man who is interested in the matter.

The historic setting, giving views of interest in its vicinity, such as the birthplaces of Lincoln's ancestors, the site of Jackson, at Lexington, and the site of the celebrated Ashby fell.

The Conference has two weeks of the service of such men as Dr. William Evans, Dr. Stone, and others.

Both of the Massanetta Conferences

has been remarkable and we acknowledge with thanks several invitations to be the guest of the Association.

IMPROVEMENTS AT MONTREAT

The Hotel and Auditorium were a revelation to those of the Commissioners who had never been to Montreat.

The hotel of course won instinted praise, and we predict that through it Montreat will receive an advertisement from Dan to Beer-sheba.

One would expect praise from the Commissioners who were accustomed to country-town hotels, but not from those who were from the cities that prided themselves upon their elegant hotels, yet they were with one accord in placing it among the most elegant in the hotel line.

The Auditorium did not fare so well, though, those of us who remember what it was, can see that by degrees it is being evolved into a fine auditorium. Its main defect has been its poor acoustic qualities; but each year Dr. Anderson has managed to improve them.

In time he will have no cause to be ashamed of it, though we do not wish to imply that he does not regard it as "a thing of beauty, and joy forever."

One of the attractions of Montreat that impressed all favorably was the School for Girls under the oversight of Mr. Woodard and Dr. Anderson.

Beginning in an humble way, not many years ago, it has grown to be a school whose influence is spreading in many directions.

The growth of this school has been due to several conditions.

In the first place the girls come from homes where dollars are scarce, and the young are taught the value of money.

Then the surroundings at Montreat are favorable, such as the absence of all distractions, the fine water, the pure air and, in a certain sense, its isolation, so that a girl has to study in self-defense.

The early adjournment showed that Montreat is an ideal place for meeting. The hotel expenses which are paid by the Assembly amount to over \$600 daily, so an early adjournment means money saved.

Then there is a great advantage to have men from every section coming into close touch with each, thus doing away with any feeling that they belonged to different churches in different sections.

This close touch brings about unity of effort in Church work that must redound to the good of the Church.

We hope that these advantages will in time so impress the Church that Dr. Anderson's dream that Montreat will be selected as the regular meeting place of the Assembly will be realized.

ECHOES FROM THE GENERAL ASSEMBLY

A study of the overtures sent up from the Presbyteries is always interesting.

These overtures give a true picture of what the Church is thinking, and into what strange paths the Presbyterian mind will some times wander.

Some of these proposals are wise and some otherwise, yet taken as a whole they illustrate the idiosyncrasies of the Presbyterian mind.

There were, however, as is generally the case, overtures founded upon common sense, though refused, not because they had no merit, but because the Church has no money to spend except upon what is necessary.

For example, one Synod overtured the Assembly as follows: "recognizing that our Church papers are rendering the causes of our Church signal service; that their financial support is not equal to their cost of production, nor commensurate with the services rendered; that the Church should not expect private individuals to carry this load; that their failure would be a calamity to the Church; the Synod therefore, respectfully overtures the Assembly to sit at Montreat, to take under serious consideration the service and support of these voluntary agencies of the Church."

We have no idea who proposed this action.

Whoever he was, we commend his heart and head—his heart, because it shows that his heart was in the right place, and beats in sympathy with the down-trodden; his head, because he did not argue from ignorance, as many do, but recognized the great value the papers are to the work of the Church and how crippled every Church enterprise would be if they were discontinued.

Of course we did not expect any other response than a refusal, but it heartens the editors of our Church papers to know that there are some hearts who feel another's woes, and would gladly see them lightened.

There was another overture, this time from a Presbytery asking that the Assembly direct the Moderator to visit various parts of the Church in the interval between the meetings of the Assembly.

This no doubt was suggested by the same custom that obtains in the Northern Assembly.

The refusal of this overture was wise, as its enactment would have imposed an unnecessary burden upon the Moderator with no corresponding benefit to the Church.

As a rule our Moderators are able men, especially our dear friend Dobyons, but looking over the long line of exModerators, one is not impressed by the fact that when they died, wisdom died with them.

After a man has stood the grind of the Moderator's Chair in the Assembly he deserves a long rest.

The reply to this overture was evidently penned by a man who had been there. The reply was that an ex-Moderator had no executive power, but his influence is due to his high position.

Having thus defined his powers, he throws a wrench into the machinery by this proviso that the inviting Church pay his expenses. He no doubt reasoned that this "rider" would "throw a damper over the meeting."

Those who wish to pursue this subject further would do well to get a copy of the Blue Book, where they are in full.

PRESBYTERIANISM AND LIBERTY

Students of history have often called attention to the tendency of Presbyterianism to foster the spirit of liberty in man that has ever been the glory of the human race.

James Anthony Froude, in his famous essay on Calvinism, emphasizes the connection between Calvinism and the love of liberty, and clearly shows that the love of liberty in all ages has been engendered by the principles of Calvinism.

In the Revolution the Presbyterians of Mecklenburg sounded the call to independence, and wherever they were found in that long conflict, they were always among the strongest supporters of American liberties.

In the darkest hour of that memorable struggle, General Washington is said to have planned to retreat to the Valley of Virginia and to make his last stand among the Scotch-Irish Presbyterians of Augusta County.

Measured by the numbers engaged and the issues at stake, the recent World's War dwarfs all previous wars of history, and here also we find that the Presbyterians lived up to their past records.

Glancing over the prominent actors of that period, we find such staunch Presbyterians as President Wilson, Vice-President Marshall, and Secretary of State Lansing, and in Europe there were such men as Mr. Balfour, of England; Sir Douglas Haig, of the British troops in France; General Joffre, of the French army, and our own General Pershing, of our forces in France.

Of course other denominations had their representatives, and we are not calling attention to these facts in any spirit of denominational pride; but the fact remains that in every struggle in history to bring liberty to any people, the Presbyterians have always measured up to the demand made upon them, and when studied we find that there is in Presbyterianism a cause preceding this invariable effect.

That such should be the case is not an accident. It is based upon the law of cause and effect, and the cause is found in their belief

(Continued on Page Seven)



FOLLOWERS OF GOD

Baccalaureate Sermon at Flora Macdonald College

Dr. S. M. Erickson

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Young ladies, the various services of this week have been on your hearts for a number of years. Now you are about to enter into the pleasure of the realization of your hopes. These days form, as it were, a mile-stone on your journey of life. In the days to come you will look back to this experience and think of it with reverent joy.

Soon the farewells will be over, and your ship will be under way. Somewhat subdued and sad, you'll be at the bow looking forward over life's deep blue. Perhaps it is well that we are not prophets nor seers, and so cannot peer very far into the future. You'll find that often the ship meets its greatest difficulties just as it leaves port, for near land the waves are very choppy. So it will be after you leave this college. Some of your greatest joys and some of your greatest trials may come before this year is over. The period of adjusting yourselves to new conditions is often a very trying one.

You go out into a world which is engaged in a life and death struggle. A real conflict is on. The old age seems to be dying, and the new is in its birth-pangs. All is in flux. The scholar will tell you there is no peace in the intellectual world. Educational conditions are in the greatest chaos. New discoveries are made in psychology, only to be discarded. The history of philosophy is the story of change. Heisenberg's Law of Uncertainties in physics may even do away with the Law of Cause and Effect. Scientists seem to think that nothing is certain. Morality, to some, seems to be on shifting sands. Doubt and license seem to have over-ruled faith and virtue. We call it the "hard-boiled age." Is it the age that Paul speaks of in the first chapter of Romans?

Need of Fixed Standards

John R. Mott says, "It is the most dangerous time in which to live." Temptations assail from every angle. The materialism of the world has an awful pull. Even bankers and leaders of Big Business note the trend and issue warning. Today, perhaps more than any time in the past, it is essential that we lay hold of and grip the great certainties of life. If you can do this, then it is a most glorious age in which to live. If I can, in a little way, help you to change this adjective "dangerous" into "glorious," then my task today is a most happy one.

When a lad I worked during vacation with a large lumber company which operated on the southern shore of Lake Superior. We had a tugboat to carry us to the city sixty miles away. I would often be with the captain in the cabin. Sometimes he would say, "Take the wheel. Steer by yonder star, and you'll make port." And then he would leave me alone at the helm. Young ladies, as you take over the helm to steer your own ships, permit me to fix the star for your guidance,—a star that will take you to port. Listen: "Remember now thy Creator in the days of thy youth."

Chesterton says, "The whole world needs a fixed spiritual standard." I agree with him. In the text we have it. These words of wisdom were spoken by a man during the sunset of his life. They are full of instruction, and contain the basis for a true program of a useful life.

Perhaps many of you have already spun out some philosophy of life. All must do so at some time, or drift hopelessly to ruin. In the olden days, Gautama, otherwise known as the Buddha, was thirty years old when he first realized the seriousness of life. It came about in a strange way. He had been brought up in the lap of luxury, spared all the bitter things of life. One day he went out from the palace grounds with an escort. He saw a man who was sick. "What is this?" he asked. The escort replied, "This man is ill. You, too, may some day become ill." A cloud came over the young man's face. A little further on they met an old man, bent and weak. "What is this?" he asked. "This is an old man. You, too, may some day become old and gray." The cloud deepened. They followed the road until they came to a funeral. Many were weeping. "What is this?" again he asked. "This man has died. You, too, some day must die, for it is the way of all flesh," responded the escort. These new experiences unsettled the young prince. He left wife and child to seek peace of mind. He wandered among the scholars of India, but peace was elusive, and he missed it. Then he gave himself to meditation. After long years he threw over all the gods of India with their superstitions, and, enlightened, exclaimed, "All power is from within. We are slaves of Karma,—slaves of the deeds of our ancestors." This became the program of his life. It did not lead him to great activity. A philosophy of this kind does not meet the needs of today. It did not meet the needs of India.

Pleasure Not the Goal

The Epicurean said by his actions, "Let us eat, drink, and be merry. Pleasure, only pleasure, is the great goal of life." This program does not satisfy a group of young women trained at Flora Macdonald College. Surely there must be something more than pleasure for you in the future. Some modern people live only for self, bound up in their own petty interests of seeking fame and gaining wealth. That was the trouble with the rich young ruler, and Jesus said, "One thing thou lackest." That was the philosophy of the rich man who tore down his barns and built greater, and God said, "thou fool!" A manner of life and a philosophy of living which leaves so much weariness and worry, which causes so much greed and fear, must somehow be wrong.

Among all the confusing philosophies, where shall we turn? Solomon warns us, "Remember thy Creator." There is great wisdom in this warning. It reminds us that we

are created beings, and thus fixes our relation to God and man. This is an idea which the present world is struggling with. It wants to forget it. It wants to crowd God out. It wants to make a new god. This is one of the great dangers of evolution, but the more science analyzes the miracles of the universe, the less do they appear accidental. The noblest priests of science are now standing before a veiled altar, saying, "Behind the curtain of mystery there is Something beyond our examining!" I feel sure that when men investigate long enough, and think deep enough, they will come back to "In the beginning God created." I think that religious leaders now have a right to assert themselves and to furnish the scientists their angle of truth.

Man's Kinship With God

Yes; man is the noblest work of God's creation. God gave man a soul, which sometimes seems to me to be a part of God Himself, for it is so like Him. Here we can get some clue as to God's design back of His creation of man. There is a relationship between God and man's soul. Is it not one of fellowship? God created man for Himself. He placed a great value on this fellowship. Jesus said, "What should it profit a man if he gain the whole world and lose his own soul?" The soul's value is in its relationship to God, its maker. It seems that it is possible to lose the soul,—that is, to lose touch with God. This, to Christ, is man's greatest danger. A lost soul, a soul out of place, is earth's greatest tragedy. All your learning and success will mean very little when the soul drifts away from God. Heaven and earth are concerned about this fellowship. Christ left His throne in glory to re-establish this fellowship. The greatest task that can occupy the attention of man is to keep in touch with God.

We may learn that this is not a selfish aim, for Jesus tells how this is done. (John 12:24.)

"Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit. He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal." Our great objective, then, is to maintain a real fellowship with God, according to the specifications laid down by Jesus. This is eternal life.

Seeking Divine Fellowship

How can we do this? The chief end of man is to glorify God and to enjoy Him forever. That is what Livingstone meant in a practical way when he said, "I will place no value on anything I have or may possess except in relation to the Kingdom of God." That is what a doctor in Columbus, Georgia, meant when he told me the other day, "I cannot talk for Jesus, but long ago I consecrated all my work and earnings to His cause." Horace Bushnell said, "I fell into the habit of talking with God on every occasion. I talk myself to sleep at night, and open the morning talking with Him." It means a constant consciousness of the abiding presence of God. As a saint of old expressed it, "the practise of the presence of God." Jesus said, "Seek ye first the Kingdom of God." It means that in all things our hearts first turn instinctively to God. It is a constant attitude of heart and mind. It is a personal fellowship with God through Christ. Remember,—without the least break,—remember thy Creator.

Blessings of God's Presence

Now what grows out of this fellowship with God? What difference does it make to the follower? You will reach your fullest development through faith in God. Your personality finds its fullest expression, and personality is what this present age seems to lack. You come into a full stature for body and mind and soul; all respond to the presence of God. A sweet sense of certainty enters the heart. You can say with Paul, "I know." There are certain things that only those who have fellowship with God can know. A tranquility which the changing world cannot destroy fills your being. It casts out fear and creates peace. God is the refuge of the soul. You will not be moved by the noise and tumult of the day.

Out of this calm flows a boldness. History tells of many men who have had this holy boldness. Think of John Knox, who caused kings and queens to tremble. Recall Martin Luther, who feared not popes nor armies. Cromwell's soldiers feared God, but were not concerned with the doings of men. Oh, how the world needs this boldness today! Men of this courage are not afraid of danger, for they know that God loves to make Himself known in times of great testings. Paul, in trouble and shipwreck wrote (Act 27:23), "There stood by me this night the angel of God." Sir Ernest Shackleton, of South Pole fame, said, "But I should like to acknowledge that down amid the snow and ice we were often conscious of the guidance and protection of One more than human. And if we acknowledged this to each other in those days of hardship and peril, it is only fitting that we should do so now that He has brought us safely home again." God cares. "We cannot drift beyond His love and care." Faith in God helps a man to venture boldly.

Faith Frees Womanhood

Faith in God sets a woman free. We are living in an age of standardization. Americans think that they have freedom, but we are slaves of mass psychology, slaves of imitation. More so, perhaps, than other peoples of the world. The British are much more individualistic than we are. We have the chain-store mind, and get most of our ideas from the broadcasting agencies. The fear of God in the heart of a man sets him free to think. God allows a man's individuality to develop. The world denies this right, by its many laws and restrictions. Freedom leads to great actions. Slaves do not think great thoughts, nor do great deeds.

God will guide you into a useful life. You all have an ambition to contribute something to the world in which you live. You want to find your place and fill it honestly. You wish to add something to the moral and spiritual treasures of the world. Not one of you would care to be a social parasite. You all want to live a worthwhile life. This fellowship with God will help you.

In God you may complete your life. Christ said, "It is finished," a completed life,—nothing still undone. A tombstone in a distant graveyard erected to young man

bears this inscription, "An unfinished life tragedy these words reveal! Those out of when the sun begins to set, 'Oh, for another so with the follower of God. He knows that are ordered by a loving Father.

Remember thy Creator, for this will lead of the eternity beyond the grave. Your soul for eternity. Grasp this idea, and your present bigger and fuller of meaning. So many are bles today because they do not live in the eternity. Remember your Creator now, and t enjoy Him forever,—abiding joy, eternal joy

Young ladies, do you wish to make the be of your life? Remember now thy Creator.

Do you wish to leave the world the rich call comes? Remember now thy Creator.

Do you wish to be joint heirs with Chr joy? Remember now thy Creator. "Be ye lowers of God."

LATE VALUABLE GIFTS TO HISTORICAL FOUNDATION

We take much pleasure in announcing gifts to the historical foundation:

1. By Miss Nannie MacGilvary, Fayette "The Watchman of the South," two large bound volumes. This paper was edited by S. Plumer, D.D., LL.D., while pastor in Virginia, for eight years. It became "The Watchman Observer," in 1845, and in 1856 became Presbyterian." Miss MacGilvary is of the gave to the Church the great foreign mission Daniel MacGilvary. It may not be amiss to sat that the Historical Foundation has t Bible brought to this country by the ancestor MacGilvary, which the writer found sever in a trash heap.

2. By Rev. W. S. Campbell, D.D., Edite Virginia, the files of "The Presbyterian o from 1909 to 1927; the volumes of 1923-192 fully bound. The Presbyterian of the Sout successor to "The Central Presbyterian," Southwestern Presbyterian." The files of t have had for seven or more years.

3. By Rev. D. M. Sweets, D.D., Editor, b of the "Christian Observer" from 1861 to 1 bound volumes for 1924 to 1928, also "W America," volumes 8, 10, 12, 13.

4. By Mrs. George Hudson, Montreat, Missionary Review of the World, 1892 a bound volumes. The Union Seminary Ma 1900, ten volumes. These volumes are w are given in the name of that devoted man patient sufferer, Rev. George Hudson, who years a missionary of our Church in China

Next to official records the files of curre are the very best sources for the study of a Church and its activities. We have, there getting files of all Church papers, howeve theological reviews in which the Presbyte formed Church have been interested. We of about two hundred and thirty of these, sixty of which are perfect, while many of t very nearly perfect. These cover all the p from 1800 to 1928, one hundred and twent every section of the United States, and are i languages. There are to be found the letter of such pioneers as Cyrus Kingsbury, Cy Gideon Blackburn, Samuel Doak, T. S. Wil don Jackson, et al, of those who "through kingdoms, wrought righteousness, obtained out of weakness were made strong, wax fight . . . were tortured not accepting deliv whom the world was not worthy."

5. From Mrs. Franklin McNeill, Raleigh have received for Deposit the Diary of Mr Elliot, 1837-82, which is filed with rich de tation, and in which are many historical i to students.

6. From Mrs. D. B. Cobb, Mobile, Ala the Rev. William Horton Thompson, a la of books, and a deposit of manuscripts, Fast sermons and papers of Rev. Calvin Ingalls H. Thompson, which have associations w the early part of the last century, and of period. Doctor Thompson served valiantly Tennessee, Mississippi, and Alabama.

7. Through the influence of Rev. E. P. V LL.D., of Cincinnati, from Mrs. R. E. Ha Haute, Indiana, a number of rare books, c Bibles. Doctor Whallon has been a friend for several years. He was a pioneer in In had a very remarkable career in the educ Mrs. Hawley's husband and his father, al ley's father were pioneers in Indiana, and d ficial service.

8. From the children of the late Rev. S D.D., of the A.R.P. Church, and from Millen, Guntown, Mississippi, of the sa large box of splendid volumes, among w extremely valuable Scottish works. Doct a great collector of materials of the A.R.P at one time had a collection of national r mented Dr. B. B. Warfield in his history of the Westminster Standards refers to this

There have been a number of other gifts ably the importations by the Curator and l very early Irish periodicals, rare B and histories, a number of early Puritan first editions of the writings of the member minster Assembly.

For all the above we are truly grateful, new Church year dedicating ourselves a through all these things we may serve kingdom is our heart's desire and prayer

We urge our people from every section to call on us when we may serve them w Montreat, N. C. S. M. Ten

Men of the Church

Men of the Church in the United States

PURCELL, D.D., Executive Secretary
HENRY GRADY BUILDING
ATLANTA, GEORGIA

L. FAIRLY, D.D., Wilmington, N. C.,
in charge of Men-of-the-Church Department

PROGRAM FOR JULY

Men Doing in the Religious Education Program of the Local Church?

Leader's Talk

Discussion meeting. Explain this to the men. Use the typewritten copies of the following questions (under "to the Speakers"). Announce the program of each group of questions will be by a two-minute speaker and will then be followed by the hope that all present will speak and to the questions.

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Third Speaker

What Part of the Work is Being Done by Women? Count the number of women who are teaching boys' classes in your Sunday school? What proportion of the whole is this? Doubtless they are doing a splendid piece of service and the Sunday school could ill afford to dispense with their services. Yet certain questions are surely raised. Would it not be much better, all things being equal, if men would teach and lead those classes of boys?

Can a woman really answer a great many questions which a teen age boy wishes to ask? The experience through which he is passing has never been the experience of a woman. Now, this is not to disparage the splendid work of women. I do not know what our churches would do without them. There are a host of problems which even a boy has which they can help to solve even better than a man. Yet there are certain things in his inner life which only a man can sympathize with and understand. There is a direction in life work which a man can give. Is it right to deprive these boys of this guiding just because men are unwilling to tackle so hard a job?

Do we find here the reason why young men lose interest in Sunday school? The heroes of boys are nearly always men—are always men. A hero is the man we imitate and wish to follow. Suppose there are no heroes teaching in the Sunday school, are boys likely to wish to follow it?

Suppose only women studied law, or medicine, or engineering; would many boys be tempted to choose these professions as life vocations?

Drive home the need for more men to teach.

Fourth Speaker

Is the Teaching Program of Our Church Schools big enough to Challenge Men?

To help you in discussing this topic, we are listing below some of the questions which during the past year the Bible study for adolescents has been planned to answer.

By what shall youth gauge their conduct towards each other? Who is their neighbor individually, nationally?

What is youth's obligations towards law and those in authority?

What constitutes family loyalty? Constancy?

Does national and religious freedom license selfishness? Or challenge to self-control?

Has or has not every individual a right to live his own life?

Is there any future life?

Has the Church any present-day value?

Think through this list of questions. Consider what it would mean to the manhood of our Church to answer them correctly. Is it not worth any man's time to aid youth to come to the right decision in regard to them? Does not the very future of our country depend on the your attitude toward these questions? Would you not have a man-sized task if you taught these things to one group of boys?

Fifth Speaker

How Will Failure to Accept Full Responsibility in the Active Church Program of Religious Education for Youth React on the Men-of-the-Church?

Will it, is it, making flabby Christians and talking Christians rather than strong Christians and doing Christians? The weakest point in most Churches is willing, capable leadership. Many who can, will not; and many who will, cannot. Great leaders appear at great crises, but they were prepared long before the crisis came. The Men-of-the-Church must be able to put its hand on leaders with training if it carries out its great program. This does not mean that it will not be a great means of training, either, for it will. The Men-of-the-Church not only has the duty of training, however, but it has a work to do. This requires leaders with some training. The organization will never have this unless it goes back into the Sunday School and begins to prepare its leaders in boyhood.

INTELLECTUALISM RUNS AMUCK

The modern, practically minded individual is in hard straits. He believes in industry, conservation and progress. His philosophy of life has been based upon certain, as he believes, well established and fundamental principles. Among these are (1) the sanctity of law; (2) the sacredness of human life; (3) the rights of property; and (4) the indissoluble union of husband and wife.

The practical individual discovers that these old landmarks are being removed, and no reasonable substitutes are being furnished. He is as one adrift in a stormy sea, deprived of chart and compass and enveloped in a blinding fog. Under such conditions arguments are empty and philosophy is vain. His cry: Disperse the fogs! Theological and metaphysical disputations only serve to make confusion more confounded. A fog dispeller is the need of the hour.

Students of criminology have no retaining fee to restore the old landmarks, but with shafts of wit and the breath of humor they are dispelling the fogs of super-intellectualism. These students reveal a shift in the habitat of crime. According to their research, crime in former years was largely confined to the so-called "criminal classes." Such were social outcasts, the Apaches of Paris, the thugs and bums, the gamblers and dissolute and disreputable of the slums of London, New York, Chicago and large city life, derelicts in the social oceans. Police information bureaus contained the names, the crimes, the photos and finger marks of the entire fraternity. Today these dregs of society have been joined in their criminality by reinforcements from the extreme upper crust of social intelligentsia, and the great industrious, toiling, progressive middle class of society are besmeared with mud and bewildered by fogs of uncertainty. The low-down, bum criminal takes his cue from the socially high-up criminal. No poor, ignorant rum-runner on the Texas border runs himself. Somewhere a keen high-brow higher-up plans and directs the play and

WOMANS AUXILIARY

The Department of Woman's Work, Presbyterian Church, U. S.
270-277 Field Bldg., St. Louis, Mo.

SYNODICAL PRESIDENTS OF THE WOMAN'S AUXILIARY

Alabama—Mrs. J. F. Hooper, 610 Mabry St., Selma, Ala.
Appalachia—Mrs. F. B. Kegley, Wytheville, Va.
Arkansas—Mrs. Walter Wilson, Arkadelphia, Ark.
Florida—Mrs. W. G. Thompson, Jr., 3215 Obispo St., Palma Ceia Park, Tampa, Fla.
Georgia—Mrs. E. G. Abbott, 1315 Eberhart Ave., Columbus, Ga.
Kentucky—Mrs. H. P. Cooper, Lebanon, Ky.
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Missouri—Mrs. Walter Craven, 223 Frances St., Excelsior Springs, Mo.
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South Carolina—Mrs. Parker Connor, Edisto Island, South Carolina.
Tennessee—Mrs. J. E. Forsythe, Bethel Springs, Tenn.
Texas—Mrs. J. W. Culver, Texas Military Academy, San Antonio, Texas.
Virginia—Mrs. C. R. Vaughan, 319 Mountain Ave., Roanoke, Va.
West Virginia—Mrs. J. McD. Lacy, Elkins, W. Va.

MONTREAT TRAINING SCHOOL Auxiliary Leaders, Take Notice!

The Presbyterian President's Conference begins at 9 A. M. on July 10.

The Auxiliary Training School will begin on Wednesday evening, July 10, at which time classes will be enrolled.

You cannot afford to miss your conference training. If your reservations for hotel or boarding place have not been made, write to Mr. A. R. Bauman, Montreat, N. C., and he will be glad to arrange matters for you.

Special railway rates will be available for this conference. There will be placed on sale on July 9 and 10 a special twenty-day ticket to Black Mountain, N. C., and return at one fare plus \$1.00 for the round trip. These tickets must be validated at Montreat before return.

Watch for more detailed information concerning speakers, credit courses and annual conference features. This information will be issued soon.

Auxiliary leaders, the conference is planned especially for you. Be sure to come.

Department of Woman's Work, 270-277 Field Building, St. Louis, Mo.

AUXILIARY BIRTHDAY PAGEANT

The First Church, Monroe, N. C., on Wednesday evening resembled a Mexican flower garden with lovely spring flowers and evergreens, together with a large cactus hanging with beautiful pink clusters. At this time a most impressive birthday pageant, "Our Neighbor's Need," was given by the Sarah-Walkup circle. Rev. W. B. S. Chandler conducted the devotional, taking for his theme the 44th chapter of John—Jesus and the Samaritan Woman—which was in keeping with the pageant that followed.

To the strains of "Ave Maria," rendered from the pipe organ by Mrs. W. A. Lane, Mrs. W. B. S. Chandler, the Virgin, dressed in pure white entered slowly and mounted a white throne. Next came Mrs. J. D. McArthur, the Mexican Woman, pleading to the virgin Mary to know where her people had failed in their faith, and what did they lack.

(Continued on page 12)

claims the lion's share in the "rake-off." The poor devil who is directed in the dirty work may go to the pen; the higher-up brains of the combination remains a member of polite society. This unholy alliance between the "low-down" and the "high-up," with its defiance of law, its confiscation of property, its holding human life at a pin's fee, and its companionate wedlock, has beclouded the vision of the world, and threatens Christian civilization.

The conclusions suggested by criminologists are after this fashion. Criminals of good standing in business and social circles are, consciously or unconsciously, disciples of a school of intellectualism represented by Schopenhauer, Freud, Einstein, Crooks, and Lodge. These men belong to a class of intellectual giants. There is naught of the criminal in their lives. But their interpreters, imitators, and propagandists belong to a different class. These intellectual giants spend their lives on the borders of the infinite in physical space and time. Their researches have necessitated the invention of new units of measurement. For them the revered units of the foot and the second, the meter and the gram, are utterly inadequate. They employ as a unit of measurement the "light-year." (Pardon the reminder that the velocity of light is reliably stated to be 186,000 miles per second. The "light-year" is therefore 186,000 miles x 60 x 365 or 97,688,600,000 miles, and this ungraspable number is only a unit of measurement. The diameter of the milky way is 10,000 light years.) The ordinary human intellect staggers on the brink of madness in its effort to grasp the incomprehensible. Little wonder that it has been said there are not twelve men on earth able to grasp the formula of Einstein. Or that Einstein himself affirms that "there are only a handful of people who will take the trouble to follow the argument."

A psychological backfire is set up. All old standards are discarded. Old-fashioned geometry and old-fashioned law is obsolete. Man is free from all law; is a law unto himself. Hence—the intelligentsia in the ranks of modern criminal life, babbling "Mother Goose" platitudes, socially "high-ups" linking themselves with the contemptible "low-downs" who fear neither God nor man, and defy and break laws that restrain and institutions that exalt.—Tex.-Mex. Reflector.

SUNDAY SCHOOL

Rev. Ernest Trice Thompson, D.D.

Lesson for June 16

JUDAH TAKEN CAPTIVE

II Kings 25:1-21. Print vs. 1-12

In 931 B. C. the magnificent empire of David and Solomon was torn in twain. The northern tribes followed the leadership of Jeroboam and set up the kingdom of Israel; the southern tribes remained loyal to Rehoboam, and maintained the kingdom of Judah. Two hundred and thirteen years later Israel was carried into captivity by the Assyrians; Judah, however, continued to exist for another 131 years. Finally in 586 B. C. Jerusalem was destroyed by the Babylonians, and the southern kingdom also came to a sudden end. It is this last event that we are to study at the present time.

It will help us to understand what took place if we keep in mind something of the political situation. The two dominant world powers were Egypt, in the Nile Valley, and Babylon in the Euphrates Valley. Judah was a tiny, almost insignificant country comparatively, but important because it guarded the bridge that led from Asia into Africa, from the civilization of the Euphrates into the civilization of the Nile. The decisive battle between Egypt and Babylon for the mastery of the world was fought at Carchemish in 605. The Babylonians led by Nebuchadnezzar were victorious in this great and important battle. Egypt retained her independence, but Judah and all the surrounding nations were forced to accept the suzerainty of Babylon and to pay her annual tribute. After a few years, however, Jehoiakim, the king of Judah, disregarding the counsel of Jeremiah, rebelled against Nebuchadnezzar, presumably by withholding the tribute. Death alone saved him from the vengeance of the great Babylonian king. His rebellion was expiated by the captivity of his son, Jehoiachin, and the queen mother after a three month's reign. The flower of the nation was taken to Babylon with them, and Jehoiakim's brother, Mattaniah, was placed on the throne, his name being changed to Zedekiah. Eight years later, 589 B. C., Pharaoh Hophra succeeded Psammetichus as King of Egypt, and persuaded Zedekiah and his princes once again to throw off the yoke of Babylon. Zedekiah's action appears in all the worse light in that he not only owed his throne to Nebuchadnezzar, but he had solemnly sworn fealty to him. For the breach of his oath he was sternly denounced by Ezekiel (Ezek. 17:11-19). Jeremiah also warned him of the consequences of his action. In 588 the Babylonians laid siege to the city. Our lesson begins at this point.

Read 2 Kings 25:1-21. How long did the siege last? What was the situation in the city at the last? How was the city finally taken? What happened to Zedekiah? What was the fate of Jerusalem? What was the fate of the inhabitants of the city? What disposition did the conquerors make of the furniture of the temple? What example did Nebuchadnezzar make of the leading men of the city? How does war in Nebuchadnezzar's day compare with war in our day?

I. War in Nebuchadnezzar's Time—II Kings 25:1-21

1. The Capture of the City, 25:1-7. Nebuchadnezzar went about his task in very thorough fashion. His forces at first spread themselves all over the countryside, capturing the lesser cities, and laying siege to the stronger fortresses in the south, Lachish and Azekah (Jer. 34:7). The Egyptian allies of Zedekiah proceeded to march against the later division of the Babylonians, and Nebuchadnezzar temporarily raised the siege of Jerusalem in order to meet them with his combined armies. The Egyptians weakly marched back home again, probably without a battle, leaving their allies to face Nebuchadnezzar alone. Then the siege of Jerusalem began in earnest.

Ezekiel 21:22 gives us a fuller description of the means that Nebuchadnezzar employed. He tells us that the Babylonians built forts, and cast up mounds, and set battering rams against the gates. The forts of wood or stone protected the attackers as they pressed the siege closer and closer. They may have been movable towers, from the tops of which arrows could be shot against the Jewish soldiers on the wall, or combustibles and stones hurled into the doomed city. The mounds were artificial hills, great piles of earth which brought the enemy archers on a level with the tops of the city walls. From the summits of these mounds balls of fire could be thrown into the city. The battering rams were heavy beams which companies of strong runners crashed against the gates of the city to break them in. Jerusalem, however, was very strongly fortified. It was protected by a wall, very tall and tremendously thick, and by a deep valley which surrounded it, except on the north. Its defences were so strong that it was able to hold out for more than a year and a half against the whole force of the mightiest world power of the time. As time went on, however, the defenders were weakened by the growing scarcity of food, and its resultant evils. Jeremiah's lamentations written probably soon after the capture of Jerusalem is a terribly vivid account in exalted poetry of the horrors of this siege, and of the famine and resulting pestilence which compelled the Jews to surrender. Further particulars may be gleaned from the prophecies of Jeremiah and Ezekiel and the history of Josephus. "The complexions of the men grew black with famine (Lam. 4:8; 5:10); their skin was shrunk and parched (Lam. 4:8); the rich and noble women searched the dunghills for scraps of offal (Lam. 4:5); the children perished for want, or were even devoured by their parents (Lam. 2:20; 4:3, 4, 10; Ezek. 5:10); water was scarce, as well as food, and was sold at a price (Lam. 5:4); a third part of the inhabitants died of the famine and the plague which grew out of it (Ezek. 5:12)."

Speaker's Bible. Day after day then, and month after month, "for a year and a half the Babylonians held the wretched, starving, dying city in their grasp, ever tightening grip and squeezing the life out of its gasping body. Their battering rams ever kept pounding against the walls and gates and every day the final awful doom drew nearer."

At least a breach was made through a gate or wall, whereupon the iron-faced, stony-hearted host that had so long been the terror of the Jews poured into their holy and beautiful city. According to Josephus it was midnight. We can imagine perhaps the terrible carnage that ensued. As the enemy rushed into the city from the north, the garrison fled to the south, down through the deep valley which cut into Jerusalem from the southeast, dividing the city into an eastern and western section, and requiring the construction of two parallel walls. As the Chaldeans surrounded the city the Jews probably slipped between two posts under the cover of darkness. Once safely through the lines they seem to have scattered in all directions. The King, Zedekiah, made for the Jordan (plain A. V., Arabah R. V.), thinking pursuit to be more difficult in the mountainous region on the east of the river. But he was overtaken in the plains of Jericho before the river was reached.

The royal captive was carried before Nebuchadnezzar at Riblah, a town in the north of Palestine, about halfway between Damascus and Mount Lebanon. It was a strategic point between north and south Syria, and as Nebuchadnezzar was laying siege to Tyre and Jerusalem at the same time, he had made his headquarters at this place, midway between the two. The king was tried and convicted as a rebel, who had broken his oath of allegiance. His sons were brought forth, and slain before his eyes. Zedekiah was only 32 years old at the time, so that his children could not have reached maturity. They were slain partly in order that they might not become centers of revolt in the future. To slay them before the father's eyes was to break down all hope of any rightful successor taking his throne. The narrative in Jeremiah adds that Nebuchadnezzar slew all the nobles of Judah. Not only was the royal family destroyed, but the men of power and influence were all extinguished. Then Zedekiah's eyes were put out. This was a common punishment in the East, and was inflicted ordinarily by means of a red hot iron rod. He was then bound in fetters, two thick iron rings united by one long link, and carried to Babylon. Jeremiah tells us (52:11) that he was kept in prison there till the day of his death.

2. The Destruction of the City, 25:8-12. After the capture of Jerusalem Nebuchadnezzar waited almost a month before he decided what to do with the famous city, the holy city of the Jews. At last he decided to destroy it, doubtless thinking it unwise to leave as a rallying place for the disaffected a city in so strong a natural position, which had proved its strength by holding out against him for a year and a half.

He entrusted the task to Nebuzaradan, the captain of the guard, one of his most favored officers. Nebuzaradan began by burning the temple, a great and splendid edifice, one of the wonders of the ancient world. Next he burned the king's house. "This building was also erected by Solomon, and was of great magnificence, occupying in the building of it thirteen years, while the temple occupied only seven years. It was next to the temple on the temple hill. It contained the "House of the Forest of Lebanon," measuring 150 feet in length and 75 feet in width, with four rows of great cedar pillars; it was an armoury and treasure house. It contained a splendid reception hall, and a gorgeous throne room in which was a wonderful ivory throne overlaid with gold. There were elegant living rooms, courts with flowers and fountains, and the palace of Pharaoh's daughter." He also burned the great houses, that is the homes of the aristocracy; probably also many of the homes of the common people perished in the conflagration. Then he set his army to demolishing the walls. We remember that in those days there was no high power explosives, a city without walls was little better than a country village.

Then came the question of dealing with the inhabitants of the city. Four classes are mentioned. First those who during the siege deserted to the Babylonians; there seem to have been quite a number. Second, the people who remained in the city, the civilians. Third, the residue of the multitude, that is the remnants of the army. Fourth, the poorest of the land, peasants and laborers and serfs. The first three classes were transported into the country round about Babylon; the last class was left in Palestine to till the ground, and to raise crops to pay off the taxes that Nebuchadnezzar would impose. The poor were allowed to remain because "it was inconvenient to deport persons who had little or nothing. In the Assyrian sculptures we see the captives who are carried off, generally accompanied by their own baggage animals, and taking with them a certain amount of their own household stuff. Pauper immigrants would not have been of any advantage to a country."

3. The Looting of the Temple, 25:13-17. We can be quite sure that before Jerusalem was destroyed it was looted of its chief treasures. The house of the king, and the homes of the aristocracy would yield up many things of value to the enemy. The writer of 2 Kings was not interested in this loss, however, so much as he was the spoliation of the temple. As Doctor Wells writes in Peloubet's Select Notes: "The ruin of the temple is the part of the description that would carry special grief to the hearts of the readers of 2 Kings. The account here is not so full as that in Jeremiah 52:17-23, but special mention is made of the two great brass (bronze) pillars set up in the porch of the temple. They were named Jachin (He shall establish) and Boaz (In it is strength) and signified the permanence and power of Jehovah and his temple. They were richly decorated and were famous works of art made for Solomon by Hiram, the Tyrian artificer. These pillars were more than 40 ft. high, and so could not be carried off entire, but were broken into sections.

"Then there were the bases, or stands for the lavers which were elaborately ornamented with figures of lions,

oxen and cherubim. Also there was the laver, 15 ft. across, which stood originally of twelve brass oxen. All of these the king up and carted off as scrap metal, to be arms and implements, destroying them as they went. In addition the conquerors possessed the numerous utensils of the sanctuary, employed with the immense number of sacrifices offered there daily." Everything was taken to the conquerors could use.

4. The Execution of the Nation's Leaders. "Signal punishment was dealt out to those regarded as ringleaders or as representing the late rebellion. Seraiah, the chief priest, the second priest, and the three chiefs of the Levites, the three temple gates, were brought to Riblah, and executed. In addition the conquerors possessed the numerous utensils of the sanctuary, employed with the immense number of sacrifices offered there daily." Everything was taken to the conquerors could use.

II. War in Our Own Time

1. Its Nature. We have studied with detail one war as it was waged in the 6th century B. C. It might be profitable to compare that war with war as it is carried on now in the 20th century. Wherein does it differ? Wherein is the same?

The weapons, both of defence and of offence, have changed. Cities no longer rely on mounds for protection, and the invaders of a country make use of mounds, and forts (of the kind that were used in the 6th century B. C.) are no longer used. We have gun powder, explosive shells, fired by guns from great distances, dropped from the air, and sent through the air by aeroplanes, and submarines, and have several varieties of poison gases, and are considering the judicious use of them in the next war. It is not only that the weapons have changed their form. They have become more powerful. A few bombs would have completely destroyed Jerusalem. There are a great many more modern wars than there were in any ancient time. There is continually inventing weapons that will change the age and destruction more widely.

The weapons have changed, but war is still the same. It still means the loss of property, the loss of the accumulated wealth of a nation. The men who bear the brunt of it are mutilated, death in its most horrible form is the lot of many. Then in addition to the men who are killed in the line of duty there are numberless others who are maimed, as among the ancient Babylonians. We see many of the atrocities credited to Germany in the last war were spread for their propagation. Atrocities are always committed on both sides. When the blood lust is aroused, men are killed, women are raped, and so it will always be. There is war. The women and children are killed, just as in Jerusalem. The allies sought to starve not a single nation into surrender, and it was suffered most from the lack of nourishment. It takes a toll of lives, and also of property. France, of Belgium. Five out of ten of our own government expects to spend the year 1930 will go for wars, past, present, and future. A war that snuffed out the national life of Judah, 2500 years ago. A few years ago that had taken up the sword perished by the sword. It has continued to drain the life blood of the world. Last war threatened to destroy our Western civilization. Many think that another great war is inevitable. And yet most people still think that there is something glorious, something romantic about war. What is it that gives war its glamour and its appeal?

2. The Prevention of War. The war of the 6th century B. C. could have been avoided. If Zedekiah had followed Jeremiah's advice it would have been avoided. Would it be avoided today? Get it out of your mind that the Bible teaches that there will be wars. It teaches no such thing. Lucia Ames Mead writes in her book "The Prevention of War": "The wars between nations can and ought to be prevented. It has become futile for the nations to fight for the national advantage, whatever may be the result. Wars and revolts and revolutions within nations are not due to human nature which is unchangeable since the days of Plato. Our environments change, but human instincts remain the same. War is due to the failure of the highest units of human organization to adopt the methods which have worked successfully for the smaller units of city, state, and provinces with this statement or not?"

All the nations of the world have signed the following covenant: "The nations of the world solemnly declare in the names of all peoples that they condemn recourse to war by any nation or combination of nations as a means of settling international controversies, and that they condemn the use of force by any nation or combination of nations as a means of settling international controversies. The high contracting parties agree that any future agreement or settlement of all disputes or of any dispute of whatever origin they may arise among them, shall never be based on the use of force. What value does it have if it certainly will not prevent wars unless they are written in the hearts of the people of the world?"

Our General Assembly meeting just closed adopted the following resolution: "The position of our church is that the function of the church is purely spiritual. We believe that this is the only way of war as well as in times of peace. We

should never again bless a war, or be
 instrument in the promotion of war. We com-
 mune in the leadership in establishing
 law war. We believe that the Church as
 spiritual mission should write the principles
 on the hearts of its peoples, and we urge
 all those who teach or preach in the
 church in the U. S." Do you think that
 right in adopting this resolution? Why?
 try out the duty which it entails?
 advocates of peace oppose the R.O.T.C.
 and colleges, especially in church schools.
 ing or not? Does it or does it not create
 our future intellectual leaders the feeling
 natural and inevitable? Should America
 catch the navy of England or not? Should
 world Court?

RECORD IN MISSIONS

E. W. Smith, D.D.
 below is a part of Doctor Smith's address
 is report to the Assembly at Montreal.

still need missionaries? The question is
 Southern States every third person is an
 member. In China there is less than
 one. "So big is the field that if we could
 use Christian workers available and add
 missionaries available, they will form
 small band which can touch only a little
 vast field waiting for Christian cultiva-
 tion? A Chinese Christian leader said
 months ago.

Chinese Church want more missionaries?
 ing and pleading for them, for mission-
 humble and holy and loving lives the
 the life and spirit of Jesus Christ. Listen
 to, the greatest of all the Chinese leaders,
 of the General Assembly of the Church
 China. Hear his appeal to us. "Christian-
 ity says, "who can introduce men and
 Jesus are needed in China now more
 Our people are rubbing their eyes, they
 tip-toe, and with outstretched hands are
 trying to see Jesus."

Church's Record Last Year

st-piercing sight of a mighty nation with
 its begging us to give them the knowledge
 now to our own Church, and what do
 we see a falling off in Foreign Mission gifts
 this year of \$477,000. We see our Foreign
 Mission during this last year giving only a
 small help to our overworked missionaries,
 of our candidates that we cannot send
 without cutting down the cost of last year's regu-
 lar \$209,000, the smallest cost figure in five
 years. The receipts of our Committee for the
 last year are short even of that reduced amount

Whose Fault Is It?

of the Foreign Mission Committee and
 not. The Committee has handled the
 matter well, and the Foreign Mission office
 pastors and people, before Sunday
 schools, and Men's Organizations, their duty
 obligations.

the poverty of our people? We are the
 poorest is or ever has been, and of that wealth
 Christians have their full share. Floods
 and the flue and the failure of banks and
 have had their effect of course, but cer-
 tainly enough to give far more than an
 average cents a week per member, which was
 our Foreign Mission gift for last year. Look
 at our motor cars, our conveniences, our
 luxuries,—are they not proofs to God and to
 men that we might have done and could have
 done had more of the spirit of our blessed

Spirit an Essential of Christlikeness

is us, as my final word, to the root of
 the matter. What is the one supreme aim of this
 Assembly? What is the one supreme
 aim of the church and every true Christian?
 to ourselves, and to bring others to be,
 whom He did foreknow He also did
 conform to the image of His Son."
 We have it. To be co-workers with God to
 Christlikeness, is our supreme function. But,
 if our people fail to see that the mis-
 sion is essential of Christlikeness. And too
 many pastors and elders acquiesce in that tragic
 fighting it both publicly and from house
 to house. The Christ our people are taught to
 conform to, to a lamentable extent not the real
 Christ, the full-orbed Christ of the
 Bible, but a mutilated Christ, a mis-shapen
 and diminished Christ, a little, selfish
 Christ. Proof of this is, and the result of it is,
 thousands of our people think of Foreign
 Mission as Christianity plus, something added to the
 Christian religion, a post-graduate course, to be taken by
 religious enthusiasts, never realizing
 the ABC of Christianity, the very essence

of church members, church officers, ministers
 who may not only preach in His name, but
 who stand at the devil's elbow and do many wonderful works.
 They are like Him, we shall never have the
 blessed Lord, so long as we absorb our-
 selves in our narrow circle and turn a deaf ear to the
 world, so long as we are among those
 who pronounce as "blind, seeing only what
 is before them as the very opposite of such a spirit.
 We see Him before the first Christmas and look at
 the manger. We see Him there amid the
 Father's House, the center of heaven's life

and joy. But He is not content. We see Him listening;
 listening to what. To the praises of heaven? No. He is
 listening to the cry of our little far away foreign planet
 in its sin and misery and want. And His great heart
 responded to our need. And the first ship that ever bore
 a missionary away from the love and light of home to a
 foreign shore, sailed from the port of heaven, and it
 bore our Lord Jesus Christ, going forth to reach the
 unreached.

We see Him again, with the multitudes pressing on
 Him and beseeching Him to stay with them. But He
 says, "No." Why? Because compulsion is on Him to go,
 the compulsion of the unreached. "I must preach the
 Kingdom of God to other cities also."

We see Him again, standing with His little flock of
 disciples. His love enfolds them. But we see Him look-
 ing beyond them, with His great heart in His eyes, and
 we hear Him saying, "Other sheep I have which are not
 of this fold; them also I must bring." Let us thank God
 for that world-heart of our Lord; for every Christian in
 this house was among those "other sheep," of whom He
 was thinking and for whom He was longing.

We see Him again, surrounded by His Jewish dis-
 ciples who are eagerly asking, "Lord, wilt Thou at this
 time restore again the Kingdom to Israel?" Had that
 spirit prevailed Christianity would never have gotten out-
 side of Palestine, and you and I would be heathen today.
 But He rebukes their narrowness and He charges them
 that the Kingdom they must win for Him is bounded not
 by the limits of Israel but by the rim of the world.

And when the hour comes for Him to go, and the
 ascension cloud is waiting for Him, what is still the
 uppermost thought in His heart? At that final moment
 what is He thinking of? He is thinking of the unreached,
 and the last words that fall from His lips are these,
 "unto the uttermost part of the earth."

This it is to be Christlike, and this is what our Lord
 means when to His Church and to every disciple he
 says, "Follow Me."

OBJECTIONS TO THE ANNUITY PLAN

H. F. Beaty

May I call attention to some serious defects and
 wrongs in the Annuity Plan, without charging that it is
 intentional on the part of the Committee? I believe that
 the majority have accepted it without a careful examina-
 tion, thinking that it is a kind of Insurance, that pays
 back according to what each one pays in. But it is
 wrong for the church to demand that an underpaid
 minister care for himself in old age out of the miserably
 small salary that is not sufficient for his needs now.
 Note also that he will not receive the "minimum" of
 \$600 from the ministerial relief for prior service unless
 (1) he enters the Annuity Plan the first year, (2)
 pays in full during each fiscal year the full amount, (3)
 his church enters the first year, (4) his church pays in
 full each year, (5) he renders at least ten years of service.

Why Distribute According to Former Salary?

(1) "When one has pitched his living on a certain
 scale it is exceedingly difficult to lower." (2) "The large
 church will give a large annual payment toward the pen-
 sion of its own pastor, when it would not give if others
 are to share equally with its pastor." Are these the only
 excuses for injustice? Will the rich churches not enter
 the plan unless their ministers receive the "Lion's share?"
 Has our church reached such a condition that those who
 have the wealth are determined to pay large salaries to
 their pastors and to provide abundantly for them in old
 age, while they are reducing their benevolent budget
 resulting in the starving of the mission workers now and
 in old age? No, I cannot believe that our well paid min-
 isters and the big churches are guilty of this. (Read I.
 Sam. 2:29; Eli's sin and its penalty). The argument
 that "the benefits in old age should not be equal any
 more than that the salaries should be equal" involves the
 plan in a serious difficulty. (Background Sketched 9 and
 16.) . . . "The sin and folly of sending . . . into difficult
 fields of labor and denying them . . ." "The one inglor-
 ious mark of our Church's history has been the failure
 to provide for the men in small, hard mission fields . . ."
 Yet this plan not only perpetuates these wrongs when
 funds can be secured to alleviate the wronged ministers,
 but like the Pharisees (Mt. 23:4) "adds to the burdens
 and does not lift a finger to help the underpaid worker!"

(1) When the salary is less than \$1200 he has to pay a
 greater per cent. (2) The majority of these churches
 either cannot or will not pay the seven and one-half per
 cent, thus "penalizing" the pastor to lose all or pay all.
 In the case of a salary of \$800, the \$120 required by the
 fund is 15 per cent of the salary. (3) The full amount
 must be paid during the fiscal year or be rejected. Doctor
 Sweets states that "almost every day" ministers write him
 that they have had to surrender their insurance poli-
 cies after borrowing to pay living expenses, and that "a
 hundred within two years" have asked for other work
 to make a living salary. This indicates that 500 or 600
 of our ministers are in such circumstances that they
 cannot spare the amount necessary to join the plan.
 And if the churches are not concerned enough to keep
 their pastors fed now, they certainly will not care if he
 starves when he has moved on, which too often they are
 planning and plotting now.

It is wrong to introduce "finances" into every phase
 of the minister's life, and worse to brand as "paupers"
 those who do the self-sacrificing work in our mission
 fields. Without this work there can be little growth in
 any church. Why should those who do this necessary and
 difficult work be less cared for than those who come
 later and reap the rewards and enjoy the comforts of
 good salaries?

Other Remunerations. Many ministers could not live
 on the salary that they receive but for the gifts of food,
 etc., they constantly receive. In order not to be dis-
 criminated against in old age he, must send in to the
 fund two and one-half per cent, and have his church send
 seven and one-half of the value of every ham, chicken,
 bag of potatoes, etc., and also count in the value of the

good dinners he eats among them, for all comes into his
 meager support!

There are other objections to the Plan, among them
 being (1) the discrimination against the widow because
 of the length of time she has been married, (2) the
 effect this plan will have on the Home and Foreign Mis-
 sion funds, (3) the great power exercised by the admin-
 istrators of the Fund, and (4) the necessity at the age
 of 65 to quit all work or not receive any help.

Suggestions

1. Eliminate all "time limits" except for those coming
 from other denominations. 2. Receive from those who
 wish to send it, the two and one-half per cent so as to
 care for themselves better in old age. 3. Administer all
 other funds so as to give a maximum to the totally dis-
 abled, and contributing to make up this maximum to
 those who are able to help support themselves. The
 church is not responsible for the difference in living
 costs, nor for the higher standard some ministers may
 adopt, but she is responsible for administering God's
 Funds justly to those in need.

(This article is published at special request.—Editor.)

A MEMORIAL CHAPEL TO JEFFERSON DAVIS

To the Editor:

Having been a life long admirer of the famous Chris-
 tian statesman, Jefferson Davis and believing him to be,
 as indeed a majority of Americans do, one of the out-
 standing men of our country, I am deeply interested in
 any movement to perpetuate his memory through an
 appropriate and suitable memorial.

The fact that I have not seen or read in the papers
 or periodicals any mention of any attempt having been
 made to start a movement toward the erection of a Jeff-
 erson Davis Memorial Chapel, prompts me to write to ask
 if such a memorial has not been considered and if not,
 your idea as to the practicability of it. I note such a
 memorial has been erected in memory of other famous
 statesmen and it occurs to me that no more fitting tribute
 could be paid by the American people to one of its most
 famous statesmen, than a Jefferson Davis Memorial
 Chapel erected at one of the leading colleges or univer-
 sities in the South.

Sincerely appreciating your consideration, I am,
 Yours very truly,
 W. Earl Hopper.

Long Branch, N. J.

(A \$200,000 auditorium and armory has just been
 erected in Charlotte, N. C., and is proposed that the
 edifice be dedicated to Jefferson Davis. The 39th Con-
 federate Re-union has just been held in this new build-
 ing. The opening event was the commemoration of Davis'
 birthday.—Editor.)

THEY ARE WAITING ON YOU

Where is your treasure?

Christ said to lay up your treasures in Heaven and
 someone has also said the best way to lay up your treas-
 ures in Heaven is to lay them up in someone who is
 going there.

Amid the hills of the Cumberland Mountains in old
 Kentucky are hundreds of splendid, bright boys and girls
 eager for an education, willing to work for it. Stuart
 Robinson stands ready to give them this opportunity and
 at the same time cast around them those Christian influ-
 ences that shall lead them to Christ and send them out
 to win others for Him.

Just one thing is lacking—the money to supply pro-
 visions for children during the nine months they are in
 school. This is your opportunity. A large number of
 the fifty-four who joined our church during the past
 year work as scholarship students who might have been
 lost to the Kingdom but for the help of you or someone
 else. Will you invest some of your means in these splen-
 did youth of the mountains and thus lay up in Heaven
 treasures for all eternity?

One hundred and twenty-five dollars will pay board,
 room, light, heat, tuition, all expenses for one pupil for
 next year. Any amount, large or small will help swell
 the fund of \$3500.00 which we are attempting to raise
 toward this end. Shall be glad to have you make check
 to Stuart Robinson School and send to Blackey, Ky.

LITERATURE FOR THE NAVY

Eleven ships of the United States Navy recently spent
 two weeks in the New York Harbor and on the Hudson.
 Representatives of the American Tract Society took this
 occasion as an opportunity to distribute Christian Litera-
 ture where it would be much appreciated and do a vast
 amount of good. Booklets and Tracts to the number of
 90,000 were given to the 11,250 men of the Navy.

EDITORIAL

(Continued from Page Three)

of God's sovereignty and man's election.

That man should be the object of the elec-
 ting love of the infinite God from all eternity
 lifts man to a height far above all created be-
 ings, and gives to man a sense of personal
 worth that makes it impossible for him long
 to submit to any King or Kaiser.

This conception of man's dignity and worth
 is what made the Ironsides of Cromwell irresist-
 ible; what made Stonewall Jackson the great
 man that he was; and what makes men, even
 to-day pay homage to the spirit of Puritanism.

Man compared with God is as the dust in
 the balance, but compared with other men he
 is the equal of any.

CHURCH NEWS

DR. LINGLE ELECTED PRESIDENT OF DAVIDSON COLLEGE

Dr. Walter L. Lingle, President of Assembly's Training School, Richmond, Va., and President of Board of Trustees of Davidson College, was elected President of Davidson College on Tuesday, June 4, and Dr. W. J. Martin was elected president emeritus, with salary.

Dr. Lingle has not decided but will defer his decision until he returns to Richmond and presents the matter to the Board of Trustees of the Training School.

COLUMBIA-ON-LAKE GEORGE

July-August, 1929—Fifth Season

What Williamstown is for statecraft, what Woods' Hole is for science, what Peterborough is for music, literature and art, Columbia-on-Lake George bids fair to become among Christian leaders.

Dr. White brings together each summer presidents of colleges, universities and seminaries, and professors in the departments of church history, psychology, philosophy, Bible, theology, religious education, and other related departments. Attendance is by invitation. The groups, averaging ten to twenty-five members, meet for ten days each.

The general subject of the conference is "The Functioning of the Group, with special reference to the more efficient functioning of the Christian Church." Special study will be given during the coming season to a consecutive group study of the Reformation Period. Professor Hermelink of Marburg writes:

"By a new understanding of the Reformation and its fundamental Protestant principles, and by a reaching out on the other hand to divergent forms of Christianity as shown in the great conference of Stockholm and Lausanne, the theologians of Germany will acquire a new understanding of their own distinctive position and of the tasks that await them in the future."

Two hundred and forty leaders during the past four years have gathered together round the conference table and are today cordial endorsers of Columbiana. The plan is that there shall be the freest and fullest conference. Dr. White was led to establish these conferences by the discriminating suggestion: "We must rediscover, as Wesley did, the function of the group." He believes that the way to deal with the differences that separate Christian workers is by face to face conference, carried on in a spirit of confidence and good will.

Columbiana—the word commemorating Columbia and his work on the island of Iona—is the name of a fine estate located just north of Silver Bay, Lake George, New York. The property was acquired several years ago by The Biblical Seminary in New York, of which Dr. Wilbert W. White is President.

CORRECTIONS IN SABBATH SCHOOL REPORT

In the May 8, 1929, issue of the Standard there were published certain "Extracts from the Sixty-eighth Annual Report of the Executive Committee of Publication and School Work," as presented to the Committee by the Executive Secretary. Certain changes were, however, made by order of the Committee before the report was approved for submission to the General Assembly. A copy of the complete report in its final form may be had free upon request to the Committee at Box No. 1176, Richmond, Virginia.—J. W. F.

PERSONAL

The many friends of Mrs. Winsborough will be happy to know that she is improving day by day in health and is growing stronger as the time passes. Her address is 917 Kirby Place, Shreveport, Louisiana.

NORTH CAROLINA

Henderson—The work of demolishing the old church building in order to make way for the new one is now well under way. All of the woodwork has been removed and the brick walls are being rapidly torn down. It is expected that the ground will be cleared and that the excavating preparatory to laying the foundations of the new church will begin early in June.

During the time that the congregation is without a place of worship services are being held in the Court House. On yesterday there was a good attendance at both Sunday School and church services.

The mid-week prayer services are being held with the Methodist Protestants in their church building, and a friendly rivalry has sprung up as to which congregation will have the largest attendance.

On last Wednesday there were 27 Methodist Protestants and 30 Presbyterians, and each pastor is hoping that his people will be in the majority this week. Rev. R. A. Hunter and Rev. W. C. Cumming the pastors of the two churches, are taking turns conducting these services.

Greensboro—The Church of the Covenant celebrated its 23rd anniversary on May 12, 1929. Dr. Ernest Trice Thompson of Union Theological Seminary, Richmond, preached at both services on that

day. He greatly delighted very large congregations with his messages. In the morning he preached on "The Progressive Revelation of God"—"I will be that I will be." In the evening he discussed "Unanswered Prayer." This was a great day with the Church. There were 51 additions to the membership by letter and by profession. This makes 59 who have united with the Church since the beginning of the new Church year. During the Church year 1927-28 this Church led the Synod of North Carolina in the number of additions by profession of faith, and was sixth in the Assembly.

The Church has a splendid force of workers: J. A. Redhead, Jr., who graduated from Union Theological Seminary this year, is pastor's assistant for the summer; Miss Janet MacDonald is Church hostess; and Mrs. Grace Horton Williams is secretary. R. Murphy Williams is the first and only pastor that the Church has had.

Roanoke Rapids—The following report of the year's work was read to the congregation. Work was begun in June, and regular preaching services and prayer meetings have been held. The attendance at the Sunday services has almost doubled. The Sunday School has been reorganized and regular worship programs, conducted by the pupils, have been carried on every Sunday. The total membership of the Sunday School has increased by over fifty per cent. This splendid report of the Sunday School has been due to the work of the supervision of Mr. E. B. Manning and Mrs. Bradley. Last summer a Vacation Bible School was conducted for two weeks. The attendance was not very large but plans this year are being made to take care of at least a hundred or more. Two ladies from the Assembly's Training School are to be here to help with the school. Five boys and girls were taken to the Intermediate camp at Massanetta and others went to the Young People's camp at Raleigh, the pastor and his wife teaching at both camps. In the fall a Young People's Society was started with a membership of fourteen which has grown to an enrollment of sixty with an average attendance of forty. The Young People have been very active and loyal. The men have been organized into "The Men of the Church" and we have had some splendid programs. The Men's Bible class has grown and tripled itself through their work and the work of the teacher, A. L. Clark. Last Sunday the attendance was 28. The average attendance at the monthly programs of the "Men of the Church" has been 26. Our Woman's Auxiliary has been very active under the splendid leadership of its president, Mrs. F. L. Nash, and was second only to the Auxiliary of the West Durham Church in Granville Presbyterian. The total budget of the church for the past year was \$3,800 and for the coming year this was raised to \$4,100.00. The deacons conducted the every member canvass and the budget was over-subscribed. The building committee appointed to provide a manse purchased an ideal cottage adjacent to the Church and put it in good condition for the total sum of \$6,000.00. This has been financed through the Building and Loan Association. A home Visitation Evangelistic campaign was conducted in co-operation with three other churches of this community and our men and women went on a week's work of active personal evangelism. Thirty-six have already come into the membership of the Church through this work and there will be ten or more in the next few Sundays. During the year 23 have been added to the Church by letter and 27 by confession of faith, making a total of 50. This splendid report has been made possible only through the loyalty and work of the whole church. There has been a fine spirit of co-operation and unity, and we face the coming year with faith that the good work will be added too.

S. H. Bradley, Pastor.

SOUTH CAROLINA

Fort Hill Church—Under the auspices of the four churches located at Clemson College, plans are on foot for a second Daily Vacation Bible School early in June. The school during the summer of 1928 was a marked success, and it is hoped that such a school will grow to be a permanent attraction during the summers. The pastors of the four churches are in accord with the organization of such a school, and at meetings held during the past week plans were formulated for the one during June. No definite dates have as yet been fixed.

The family of Mr. and Mrs. J. H. McHugh are receiving the sympathy of their friends in their recent bereavement by the death of their eldest son, Lieutenant James Beaty McHugh. Lieutenant McHugh was an outstanding pilot in the aviation service, located at Nicaragua for more than a year. He was killed in an airplane accident on April 13th in Nicaragua. His body was brought to the United States and laid to rest in Arlington National Cemetery on May 2nd. In addition to his parents and one brother, Lieutenant McHugh is survived by his wife and one little daughter. Lieutenant McHugh was a member of the Fort Hill Presbyterian Church, and was an outstanding young man in character, service and devotion to duty. Just before his death he had been recommended by the air service for decoration for skill and bravery.

With the close of May, which marks also the close of the regular college session, Fort Hill Church will be closed during June, July and August, except for the weekly Sunday School services. As usual, the church will unite with the other churches in the community during the summer months for church services. At these services the four local ministers have regular terms for preaching, in this way each one receiving more than a month's vacation.

M. S. B., Church Correspondent.

VIRGINIA

Petersburg—The second Church had the pleasure of a visit from two of its members on the Foreign Field, Rev. A. Hoyt Miller, who sailed from New York Thursday to resume their labors in Mutoto. At day evening prayer service, Mr. Miller joyfully and joyfully of the reasons which led to his return to Africa. A reception followed. Mr. Miller was presented with a sizable contribution toward the cost of the automobile which has been so sorely needed in his work.

On May 10th Dr. Conant of the Moody Institute faculty will begin a ten days series of studies here. The Second Church has been blessed in past years by the ministries of Dr. Guille of the Moody Institute, and the congregation is looking forward, hopefully, to a fresh manifestation of the Spirit in the result of Dr. Conant's coming.

The Church has just completed the Member Canvass in its history in which both for expense and benevolence, was a record. Late in March the accumulated debt of the past three years were wiped out by the officers of the Church.

Under the vigorous and wise leadership of D. T. Caldwell, the Church is making gains not only in numbers and in efficient service, but in the deeper things of the spirit.

Charlottesville—The "Daily Progress" has formally installed as active pastor of the Presbyterian Church. The installation service was a charge of a commission of the West Virginia Synod. Rev. W. Kyle Smith presided at the questions to the pastor and the congregation.

The sermon for the occasion was by Rev. W. Taliaferro Thompson, professor of education in the Union Theological Seminary. Dr. George L. Petrie, pastor of the Presbyterian Church, delivered the charge to the pastor. The charge to the congregation was by Dr. Maurice Allen, professor of philosophy at Hampden Sydney College.

Staunton—Lexington Presbytery, with a disapproving vote, disapproved of union with the Presbyterian Church and expressed the hope that such a union would be discouraged.

Richmond, Ginter Park Presbyterian—The annual report of this Church shows that 1928 persons were received into the membership during the past year. The membership today, is five hundred and fifty-one.

The total contributions during the year were \$41,866.53. Of this sum, \$22,380.22 went to the General Assembly, \$14,486.31 for local church expenses, and \$5,000.00 was used to complete the church lot.

This congregation has heartily enjoyed the visit of Rev. A. J. Kliggerman, Director of the Neighborhood House of Baltimore, Md., in his work among the Jews, in that city.

OKLAHOMA

Weatherford—We have just finished a meeting in the First Presbyterian Church. A. Rolle, superintendent of Home Missions, evangelism in the Synod, preached at a Bible hour at 10 A. M., for which the preaching was sound and strong, and talks extremely good. Dr. Rolle was very much pleased by his addresses to school civic clubs. The difficulty of holding the many activities that are always going on there can scarcely be found a place there are not two engagements calling for the attendance of the people. Our people at these meetings and we feel sure are more concentrated service. There are more will come into the Church soon.

The Weatherford Church is doing well that is already bearing fruit. Dr. J. A. one of our elders is supplying the pulpit a month at Erick, 100 miles west of Weatherford. Dr. McLaughlin has also been the help of the Weatherford pastor, of getting organized at Arapaho, 18 miles northwest of Weatherford. We conduct services at Arapaho where we have purchased a church and have been doing some work in the county southeast of Weatherford. This county has a Sunday School with an enrollment of 100. If we can carry on this work we will either organize a Church or enroll quite a number in the Weatherford Church from there. There are over two and a half million people in Oklahoma and all the churches combined have a membership of less than 400,000. Less than 1% of the inhabitants of Oklahoma have any connection whatever. This is a state of very much wealth. The monetary income in 1928 amounted to one and one-half billion from oil \$508,000,000, manufacture \$500,000,000, farm products \$500,000,000. Here is a great missionary endeavor. The county is the greatest opportunity. The Home Missions are far too small in comparison to demand. The Atlanta Committee spend for per annum through Mangum Presbytery comprises about one-third of the state's income.

We would like to make special mention of the work done by Rev. Plummer Smith, on his missionary work from Africa. Mr. Smith has been weeks visiting all the churches in Man

of the churches in Durant and Indian He has done intensive work, which will later interest in Foreign Missions, and of great help in Home Mission Evangelism of the special features of Mr. Smith's in the public schools. He has spoken school children and college students at Mr. Smith says the offerings made his traveling expenses. We extend Messrs. Smith and Grant for this good C. F. H.

KENTUCKY

Commencement is always a gratifying loose ends of the year's activities are our workers find much joy in seeing ordinary times the fruits of their faithful commencement exercises were unthis year. On Friday, May 3, the children of the grades, under the direction Marie Strouse, Ola Dysart and Katie B. and Mrs. Marguerite Ripley, presented "Land of Spring," beautiful in itself and presented. This was followed by a one-act "Saves the Day," most creditably the Junior High School, directed by a Spratt. Saturday was given to an good work done by the Domestic of Miss Della Kirk; a delicious supper the Junior Class to the Seniors, visit- and faculty; and the Music Recital, a boys' chorus. Morning, Rev. George Belk, of Versailles, sermon to the graduates on "Success," practical, helpful message to all. At the after a devotional talk by Mr. Belk, the was partaken of by a good crowd of friends. A drama contest on Monday eight stude- for a gold medal offered by Dr. of Jackson. After a close contest the prizes to Landern Childers, of is, our only boy from outside the state. bert was voted a close second. A high that to a surprising extent lacked the rich flavor, was the "Winning of Joy," a large crowd on Monday evening. Miss on was in charge of this.

as Commencement Day, and after a ess by Dr. Chas. J. Turck, president of ge, honors were awarded, certificates nine graduates of the Junior High diplomas to eight graduates of the high following prizes were awarded: to Opal highest grade made in the high school gold piece, given by Mr. June Jett, of \$15 in cash, given by Mr. and Mrs. of St. Louis; to Elsie Short for the t grade, \$10 also given by Mr. and Mrs. ony Brewer and Scott Risner, of the School, similar prizes were awarded given by Miss Bertha Sidwell, of Los May Hensley, for showing the greatest improvement, a five-dollar gold piece, as Alice Porter, of Louisville. For the oh alf-scholarships for next year, val- ere given the two students voted by the all-around students in the High School nior High, respectively. These were Mr. J. D. McKibben, of Augusta, Ky., na C. Kimball, of Springfield, Ky., and y Scott Brewer and Lee Minnix. A e was the announcement of a full schol- ed by "Unknown Friends," to the stu- the best record in the Department of scholarship, worth \$100, was won by

are of the Commencement Day was the of diplomas and Bibles, donated by the erver, and the Committee of Publica- students who had perfectly recited the chism. A prize of \$5.00 for the best ed by Mr. Robt. S. Crowe, our prin- Scott Brewer, while the second prize given Ruth McQuinn, and Grace Rob- by the judge to be equally worthy.

TEXAS

Nine persons have recently been re- membership of the First Presbyterian rkana, Texas. The ladies of the Auxil- church recently celebrated their annual y with a pageant. There was a good e offering was for two Mexican girls' pastor, Dr. Fred Zollicoffer Browne, returned from Dallas, Texas, where he Commencement Address to the class the Evangelical Theological College of e subject "Lifting Up a Standard." e commencement exercises the honorary ctor of Divinity (D.D.) was conferred b the College.

tery of Fort Worth met in the Broad- in Fort Worth, Texas, April 16th pped with sermon by the Moderator Rev. nham.

we 21 ministers and 21 elders present. Riviere, D.D., of Cleburne, was elected ad Rev. B. W. Baker, of Itasca, tempor-

A Cockerell, of Graham Church, was re- de the care of the Presbytery as a can- nistry.

F Applewhite and Mr. Chas. A. Tucker eological Seminary were licensed and th will take up the work in Home Mis- s the close of the Seminary, Mr. Apple- Rcoee and Spur, and Mr. Tucker at Rule da

The doctrinal sermon on "Inspiration of the Scrip- tures" was preached by Rev. Alexander Gray of Itasca.

Austin, First Southern Church—Five additional elders and eight deacons have recently been elected and inducted into their respective offices. The elders are O. D. Parker, Paschal Buford, J. H. Nelson, A. M. Woolsey, and P. H. Dougherty. The deacons, F. A. Griffith, Andrew Gribble, W. H. Kendal, Joe C. Matthews, Ernest Von Rosenburg, Wm. Warrick, Roy West, and E. C. Wood.

Rev. W. R. Minter, pastor, preached the week be- fore Easter on Jesus, as follows: The Teacher, The Healer, The Atoner, The King, The Comforter, The Risen One, and The Coming One.

On April 7th, the seventh Annual Memorial Ser- vice was held in first half of the Morning Service Hour, and the Lord's Supper was observed during the second half of this hour. This memorial service, held on the first Sunday of each April has proven to be one of the tenderest and most impressive ser- vices of the year.

WEST VIRGINIA

Charleston—Rev. Frank C. Brown, D.D., of Bream Memorial Church, started on Sunday, April 7, his tenth year as pastor of this Church. In the nine years Dr. Brown has served the Church he has received 1,656 into membership. Of this number 1,283 have been by profession. The fourth annual Vol- unteer Day held Sunday, March 24, was very suc- cessful. The Church year ending March 31 closed another banner period. The report to Kanawha Presbytery shows 122 new members added on exam- ination and fifty-five on certificate—a total of 177 additions for the year. The sum of \$24,694.21 was contributed to benevolent causes, and \$24,585.94 to current expenses and salaries, totaling \$49,280.15 for all purposes during the Church year. Bream Sun- day School is the largest of any denomination in the state of West Virginia. The Church member- ship is the largest in the Synod.

H. S. Jarrett.

Charleston — From May the 1st through the 12th the congregation of Cabin Creek Church had the pleasure of hearing the Rev. C. R. Garrison, super- intendent of Home Missions for Kanawha Presby- tery. The sermons were excellent. The attendance was very good, averaging about twice the number of members of the Church. On the last Sunday four adults were received into the communion of the Church, two by reinstatement of their faith and two by confession of their faith. This Church is a mis- sion of the First Church Charleston.—J. B. M.

The Rev. Frank S. Jones resigned the pastorate of the Clothier Church during the spring meeting of Kanawha Presbytery. His resignation was accepted to take effect April 30th. The Rev. G. C. Bowman has been called to the Clothier Church, and will begin his work there June 1st. For the last year Mr. Bowman has been supplying the Kenova Church. J. B. M.

Piedmont—Ten new members were received into this Church recently by the pastor, Rev. R. Frederick Brown. Fifty new members have been received dur- ing the last seven months, forty-seven came on pro- fession of faith and three by letter. This Church is experiencing rapid growth under the leadership of the pastor who is an evangelist as well as a pastor. His methods are sane and unique, enlisting the whole Church in evangelism. Every department of the Church is well organized and a splendid spirit of optimism prevails.—Cor.

Mullens—Our Church has just closed the greatest year in its history. All departments of the Church are in a healthy condition, and there have been fifty-two additions to the Church during the year, forty of these coming on confession of faith. Our two mission Sunday Schools are doing a good work, with an enrollment of 150. We are grateful to our Heavenly Father for His blessing, and we look forward to the coming year as a wonderful opportunity for service.—G. C. C.

Bluefield—On Easter the Westminster Church closed a most interesting meeting under the leader- ship of Rev. Wade C. Smith, and his "Little Jetts." Prior to his coming prayer meetings among both the men and the women were held. Mr. Smith be- gan his meeting on Volunteer Day. His first sermon on "Tithing" was the greatest message of this kind ever heard by many in this Church. The result of this sermon alone almost justified his coming. A tithe's league known as "The 'Prove Me Now' Club" has been started. Mr. Smith's ministry among us opened a new vista in the service of personal evan- gelism among us. His "Come and See" conference is to be continued in the Mid-Week Prayer Meeting. The messages of the man, as he wove into them his "Little Jetts" challenged a deep interest, especially with the young people. During his stay here he ad- dressed Concord College at Athens, West Va., and a neighborhood Grammar School and the City High School. On Easter a large delegation of the Knight Templars attended the morning service. At that time twenty-four persons were received into the Church, sixteen coming from the Sunday School, and the Communion Class. The annual report for the past year is as follows: Upon confession—26; by letter 28, whole number of communicants 448, adult baptisms 9, infant 10, Sunday School enrollment 376, total to benevolences \$5,173, current expense \$5,828, building expense \$16,402, miscellaneous \$316, a total of \$31,719. Westminster sent her commission-

ers to Bluestone Presbytery this year, which met April 15th at Mullens. She left the Synod of Vir- ginia with all obligations to the yearly financial budget met.—C. G. Gunn.

Kanawha Presbytery convened in the Kanawha- Salines Church, Malden, W. Va., at 3:00 P. M., April 16, 1929, and adjourned the afternoon of the 17th. It was delightfully entertained in the dining room of the Church, as well as in the homes of the mem- bers.

Officers: The Rev. J. E. Cousar, Jr., was elected moderator and the Rev. C. H. Pritchard, permanent clerk.

Attendance: Four ministers out of 27 were absent, and 16 churches out of 32 were not represented by ruling elders, making an attendance of 39.

Heard: The Presbytery heard sermons by the Rev. A. M. Stout, at the request of the retiring moderator, Dr. F. J. Brooke, Jr., by Dr. J. Blanton Belk and on the evening after adjournment by Dr. F. C. Brown at the installation of the new pastor of this Church, the Rev. Wilson W. Moore, and addresses by Dr. J. Leslie French, Dr. F. H. Barron on education, the Rev. Wm. H. Ritchie, field worker of the Scripture Gift Mission, and Mr. J. A. Naff, field worker of the Men-of-the-Church, of the Assembly's Commit- tee at Atlanta.

Received: Dr. J. Blanton Belk from St. John's Presbytery, who has since been installed pastor of the First Presbyterian Church, Huntington, W. Va., and the Rev. A. M. Stout from the Church of the Brethren who is working in the Presbytery's Home Mission Field around Man, W. Va.

Overture: The Presbytery sent an overture to the Assembly at Montreat favoring union with the United Presbyterian Church.

Annuity Fund: This plan was referred to an In- terim Committee to report at the fall meeting, of which Dr. W. T. Palmer is chairman.

Fall Meeting: Presbytery adjourned to meet in the Huntington First Church, Tuesday, September 24th, at 11:00 A. M. J. Blair Morton, S. C.

The Presbytery of Bluestone held its stated spring meeting in the First Presbyterian Church, Mullens, W. Va., April 15, 16, 1929.

Sixteen ministers and eleven ruling elders were present.

Rev. H. H. Orr, of Richmond, was elected moder- ator, and Rev. B. B. Breitenhirt, of Gilbert, tempor- ary clerk.

In accordance with the action of the Synod of Virginia last fall, the five Presbyterian U. S. Churches in Mercer Co., viz.: First and Westminster churches of Bluefield, and churches in Princeton, Bramwell, and Matoaka, were enrolled in Bluestone Presbytery. The addition of these churches greatly strengthens this presbytery which has a densely populated Home Mission territory in the coal fields of southeastern West Virginia.

The pastors of these churches, viz.: Rev. S. W. Moore, D.D., Rev. C. G. Gunn, and Rev. C. H. Phipps were received from Montgomery Presbytery. Rev. Locke White was also received from Mont- gomery Presbytery and a commission appointed to install him as pastor of the Montgomery Church in Bluestone Presbytery.

Licentiate William E. Moreau who finishes at Union Theological Seminary this spring was dis- missed to Central Mississippi Presbytery where he goes to take up the work of the ministry.

Action endorsing the Ministers' Annuity Plan put forward by the Executive Committee of Christian Education and Ministerial Relief was taken by Pres- bytery.

Favorable action on union with the United Pres- byterian Church was also taken.

The stated fall meeting is to be held in the First Presbyterian Church, Williamson, W. Va.

W. C. Neel, Stated Clerk.

Huntington—Rev. J. Blanton Belk, D.D., and fam- ily arrived on April 11th. Dr. Belk recently accepted a second unanimous call to the pastorate of this Church made vacant last summer by the resignation of Dr. J. Layton Mauze.

A reception committee was at the manse to meet Dr. Belk and family, who had driven through from Orlando, Florida, by auto. The spacious home on Tenth Ave., completely renovated, had all furniture placed, and a steaming evening dinner all prepared. Everything that could possibly be done to make these new friends feel at home had been done. Dr. Belk has begun his ministry here under the most promising conditions. Miss Mary Vic Boyle, secre- tary to Dr. Belk, accompanied him to Huntington.

On last Sunday, April 21st, a commission of Kana- wha Presbytery installed Dr. Belk as pastor. Rev. Dr. Ernest Thompson, of Charleston, officiated, as- sisted by Dr. Bosch, associate pastor of our Church. Rev. Dr. Andrew W. Blackwood, of Louisville The- ological Seminary, preached the installation sermon.

The Piedmont Presbyterian Church revival, which was conducted by the pastor, Rev. R. Frederick Brown, during the last two weeks, was brought to a successful close Easter Sunday night with a forceful message from the preacher on the theme, "The Power of Calvary." Throughout the services the pastor emphasized the place and importance of personal work in evangelism. He has had considerable expe- rience in this type of evangelism and he insists that he has never known this method to fail. Under his sane and enthusiastic leadership the religious con- sciousness of the Church was awakened and twenty- five teams of personal workers have been engaged in personal work during the past two weeks.

(Continued on page 12)

OBITUARIES

IN MEMORIAM

JOHN SINCLAIR MUNCE

On the 23rd day of February, 1929, John Sinclair Munce, President of the Board of Trustees of Union Theological Seminary, Virginia, died at his home in Richmond, Va., after a brief illness.

Mr. Munce was born in Ireland August 8, 1860, and came of that Scotch-Irish stock which has contributed so largely to the strength of Presbyterianism in America. He came to the United States in 1884 and became a resident of Richmond in 1885. He immediately connected himself with the Second Presbyterian Church of this city and was elected to the eldership in 1898.

Mr. Munce was first connected with the Seminary when he was made a member of the Building Committee at the time of the removal of the institution to Richmond. From 1901-1907 he served as Treasurer. In 1908 he was elected a member of the Board and succeeded Judge George L. Christian as Chairman of the Executive Committee in 1924.

In the death of Mr. Munce the Seminary has suffered a great loss. The strongest testimonial of the esteem in which he was held as well as the value of his services to this institution will be found in the simple statement of those who knew him best and were associated with him longest in this particular service. One of the oldest members of the Board says of Him:

"He gave of his time, money and influence to the Seminary. In the Executive Committee he was wise in judgment, helpful in suggestions, and meant much to the Board and the Seminary by his fine handling of all matters. Dr. Moore leaned on him, as did all of us."

Another says: "No institution, religious or secular, has ever had a more loyal and devoted officer than Mr. Munce. He has proved himself in the twenty-five years of service he has given to Union Theological Seminary. As to his beautiful life and character another member of our committee expressed the feeling many of us have, that his passing away was just translation into that brighter and more beautiful life."

The present President of the Seminary found in his wise council, his responsiveness, his sympathy and encouragement an unfailing help and support. The Secretary and Treasurer bears testimony that in the business affairs of the Seminary the services of Mr. Munce were invaluable and that he gave the same care to the affairs of this institution that he gave to his own business.

Mr. Munce lived an intensely busy and useful life. His interests were many and the sphere of his activities was wide; but among all those specific things which engaged his attention and enlisted his interest Union Seminary stood first.

The foregoing memorial was adopted by the Board of Trustees of Union Theological Seminary on May 7, 1929.

William R. Miller, Secretary.

JOHN SINCLAIR MUNCE 1860-1929

John Sinclair Munce was born in Donegal County, Ireland, August 8, 1860. His father was David Munce, a civil engineer of marked ability. His mother was Mary Lockhart Munce, of whom her son said that he counted the strongest influence for good in his life to have been that of his early home, presided over by "a godly mother, refined and cultured, gentle and loving in heart and disposition, who trained her sons to fear God and love their fellowmen, and was herself loved by all who knew her."

His first business engagement was with the firm of J. and T. Sinclair, of Belfast, Ireland, when he was but thirteen years old, but he went on with regular study in evening classes until he was nineteen. This habit of evening study, along lines which interested him, he continued throughout his life.

For eleven years, 1873-1884, he remained with J. and T. Sinclair. In 1884, acting on the advice of Mr. Thomas Sinclair, he came to America to take a position with Kingan and Company. After a year spent in Indiana, in 1885, he came to Virginia to open up the business of that company throughout the southeastern states.

On arriving in Richmond, Mr. Munce presented letters of personal introduction to Rev. Moses D. Hodge, D.D., who gave to him a friendship exceptional in its intimacy to a man so much younger, and rich in its influence for good.

The associations of his early home, the example of the men who formed his standards in commercial life, and the steadfast purpose of Mr. Munce himself tended to make him a public spirited man of business, deeply interested in all that concerns honorable and efficient civic life and methods, as well as the church life and public morality of the city of his adoption. While steadily engaged in organizing and developing new business, and experiencing the pressure of engagements involved in successful work of that kind, he never hesitated to take time from his own concerns for such services to the Church and the community as he felt he might be able efficiently to render.

Mr. Munce's work as a practical sociologist in the interest of employees resulted in the starting in 1894 of a movement for the adoption of a general half-holiday in Richmond; as a director of the Richmond Chamber of Commerce and an assistant in the organization of its Traffic Bureau; as a member for several years of the Board of Trustees of the University College of Medicine of Richmond; as one of the

organizers, at the General Assembly at Atlanta in 1900, of the Ministers' Relief Fund of the Presbyterian Church of the United States; as an active proponent of the interests of the Y. M. C. A.; as a member of our Committee of Publication and of the Executive Committee of the Pan Presbyterian Council, and, for twenty years an active member of the Board of Trustees of Washington and Lee University—can only be mentioned here, but his record in each bristles with usefulness. He rendered exceptional service to Union Theological Seminary—its Treasurer from 1901 to 1907, and as a member of its Board of Trustees, of which he was President from 1921 to 1929. He displayed an intelligent interest in and a supervision of the affairs of the institution, the permanent and increasing value of which cannot be easily exaggerated.

On April 17, 1888, Mr. Munce married Miss Lelia Gilliam, daughter of George W. Gilliam, a prominent tobacco manufacturer of Richmond. They had four sons, three of whom are living. Mrs. Munce died in the year 1915, and in June, 1923, Mr. Munce was married to Miss Ella E. Dunford, who survives him.

He died at his home in Richmond, after a brief illness, on February 23, 1929.

Such is a meagre record of a life well lived towards God and man—a life not only full but overflowing with well-directed effort—a life in which self was minimized and the Kingdom of God and His righteousness were sought first. Verily may we sing of such a life:

"Servant of God, well done—

Rest from thy loved employ."

By us who were intimately associated with him, his loss is keenly felt, as the passing of a striking personality like his must always be felt. His disposition was a uniform and a peculiarly happy one—sweet, without affectation, cordial, cheerful, even optimistic—necessarily an inspiration to those who were honored and stimulated by his leadership.

And now he rests from his labors, but his works will assuredly follow him. Activities like his must have an ever-broadening effectiveness, the limits of which will be disclosed only in eternity. We are saddened at our own loss but we rejoice in the record and results of a notable life and thank God that so much of it was spent in His service and in the superintendence and care of the interests of this institution.

Resolved, that this minute be spread upon our records and that a copy be sent to the widow and each of the sons of Mr. Munce, as an expression of our affectionate sympathy.

The foregoing memorial was adopted by the Executive Committee of Union Theological Seminary on May 6, 1929.

William R. Miller, Secretary.

MRS. N. A. LINDSAY

Whereas, God in His allwise providence has called from among us our beloved friend and member, Mrs. N. A. Lindsay, be it resolved by the Woman's Auxiliary of Galatia Presbyterian Church: That we bow in humble submission to God's will in all things.

A Friend.

Hope Mills, N. C.

REV. LEWIS BOYD TATE

E. W. Smith

The home-going of this veteran and beloved missionary carries a pang to a wide circle of friends in this country and Korea. It takes our minds back to the beginning of our Church's greatly blest missionary work in Korea, since Mr. Tate was the first to apply for missionary service in that country, and formed one of the seven that sailed in 1892 to start our Korean Mission.

It was my great privilege some years ago to be the guest of Mr. and Mrs. Tate at Chunju, and to travel horseback, with Mr. Tate as my companion, on visits to outstations in his field. He was a delightful companion, and his interesting and illuminating narratives of his pioneer missionary experience I shall never forget.

To his friend and fellow missionary, Rev. Dr. Luther McCutchan, we are indebted for the following sketch of the life and labors of this noble servant of God:

"On February 9, 1929, while on a lecture tour in Southern Florida, Lewis Boyd Tate, pioneer Southern Presbyterian missionary to Korea, faithful friend, loyal servant of the Lord Jesus Christ, answered the summons of his Lord with these simple words, 'I will soon be home.' Conscious as he was of his Master's call, eager to enter into the glory 'which eye hath not seen nor ear heard nor hath it entered into the heart of man to conceive,' this simple utterance as he lay dying in a fisherman's boat is very expressive of the hope of this dear brother.

"I will soon be home.' During his long fruitful service as a missionary in Korea Mr. Tate spent year by year the greater part of his time away from home. Yet he loved his home as dearly as any man I ever knew. While curbing any undue hastiness, he ever turned his face eagerly homeward, when the duties of a particular country trip were completed.

"His home was not only a place of rest, comfort, and gladness to himself, but he shared that gladness with his friends. As a host Mr. Tate was happy and entertaining, and his home was a restful, wholesome haven for his many friends—missionary, Korean, and Japanese.

"I will soon be home.' He is thinking of the dear Saviour whom he served in the buoyancy of youth, fellowshiped within the fulness of mature Christian manhood, and rejoiced in the eventide of a long useful life.

"Lewis Boyd Tate was born in Calloway County, Missouri, September 28, 1862, was educated at Westminster College, Fulton, Missouri, and took his theo-

logical course at McCormick Seminary, 1891 he applied to the Executive Commission Missions for work in Korea. He was one to apply. The Executive Committee but he continued to urge the claims of his until in September of 1892 he and six others were sent to open work for our Church in that land. He labored here for 33 years until impaired by his retirement in 1925, and he made his home at Frostproof, Florida. During his term of service in Korea he did much village to village work, founded 67 meeting places and churches, and baptized hundreds of converts.

"Mr. Tate was a wise, sympathetic person. He had personal magnetism, and a fine mind with a generous supply of what we call 'horse sense.' He loved to introduce his men individually, to bring to bear upon them the claims which God has on men, especially redemption. He had a fine eye, a firm character, a warm heart. He won many to Christ.

"Mr. Tate was a member of the Bible Commission in Korea from its first organization. He was also the representative on the Severance League Board at Seoul, and on the Presbyterian Seminary Board at Pyeng Yang, Korea. A man of the latter at the time of his retirement gave much time and careful thought to his work and the Board of the Seminary.

"It was his privilege during a long service to sit with the Committee of missionaries in the work of drawing up the Constitution of the Korean Presbyterian Church. In the work of Church Government and Law.

"Mr. Tate believed thoroughly the adage that 'no play makes Jack a dull boy.' He was a life a baseball fan, a tennis lover, an enthusiast, and an ardent fisherman. By practical sports he kept his body fit and his spirit maintained a wholesome, sane outlook. He got contacts with certain groups of people, some of us fail to reach.

"Mr. Tate had spoken four times on Key West on mission work in Korea, then had gone to Key West where he spoke the night to a large and enthusiastic audience.

The pastor of Key West writes: "Those of us who listened to the helpful message of this honored servant of Christ, Rev. L. B. Tate in the Presbyterian Church at Key West, thought that we were listening to a message of this honored servant of Christ. His head was white and hoary, the voice was strong, vigorous man, and we all felt that in the presence of a strong, keen person."

The short time that he was in Key West was sufficient to win for the deceased a large number of friends. He impressed all with his pure, absolute devotion to the cause of Jesus Christ.

"On Tuesday morning out in the open bosom of the placid waters, surrounded by the beauties of nature and engaged in his favorite sport, he answered the call of the Divine Master's voice, 'I shall soon be home.' How fitting a conclusion to a life spent in close touch with nature's God! How peacefully this life's flight back to Him who created it and deemed it and who sanctified it! How fitting a house of clay is laid down until the Lord reunites with the sanctified soul, to enter into inheritance eternal in the heavens!

"Four years ago on the eve of Mr. Tate's departure from Korea the Governor of North Carolina gave a banquet in honor of the man who gave himself unreservedly for the welfare of his people. A few days later this Presbyterian missionary was escorted 200 miles with Mr. Tate to Frostproof, Florida, to sail forever from Korea; respect and appreciation were passed in the Church Court and by Mission. But his prayer and of public speaking in behalf of his cause so near his heart continued. Today we have lost one of her best friends. May the Lord send someone who will come quickly to carry on which this His faithful servant with his unselfish labor was used to begin.

"Know ye not that there is a prince who shall fall in this day in Israel? The Korea the large circle of friends both native and foreign, as well as the entire Southern Presbyterian Church bemoan the death of this valiant soldier of the cross and we extend sincere love and sympathy to Mr. Tate and Miss Mattie Tate in their affliction. Assure them of our prayers in their behalf.

J. H. LUMPKIN, D.D.

The Presbyterian Ministers' Association of Tennessee, would record their deep love and appreciation of Rev. J. H. Lumpkin, who has recently been called to "a brighter home." He was gentle in manner, courteous in speech, but fixed and loyal to his convictions. He was a man of the line, letting the chips fall where they may, but they never fell roughly. It was always suaviter in modo, fortiter in re. His mind was analytic, profound, enriched by mature and wide learning. He was a master in debate, drew his opponent closer to him—a rare preparation for eternity—were among his last words they came with the attitude of one ready to lay down his crown "at the feet of the Lamb," saying to us; to thy name give glory." He was a man of that never having "sowed wild oats" but he had attained to the mental tenet of Calvinism as a living conviction that "by the grace of God I am what I am." For many a day we shall miss his pleasant counsel and his good fellowship.

Memphis, Tenn., adopted May 13, 1929.

RESOLUTIONS OF RESPECT

God in His infinite wisdom has seen fit to remove from our midst the soul of our departed brother, Be it resolved:

1. In the death of Miss Mary Lee Seawell, wife of the late Mr. Jonesboro Presbyterian Church, the Womans' Auxiliary have lost a most valued member.

2. That while her place in the Church and in the home has been made vacant by the call to the life beyond, yet we feel that it is better to dwell in the life beyond than to dwell in the life here, and out among us here, than to sorrow over her passing, for her life was a life of selfless and loving deeds, carrying courage and cheer.

3. That her life was an example of piety and devotion upon church duties, especially upon the Sabbath, devotion to family and to the community.

4. That a copy of these resolutions be sent to the session of the church to be made a part of its record, that a copy be sent to the family, and a copy to the Presbyterian Standard for publication.

our sympathy in the home-going of our beloved brother and fellow officer, therefore, be it resolved:

1. That without questioning, we bow in humble submission to the will of Him who knoweth the end from the beginning, and who doeth all things according to the counsel of His own will and for His own glory.

2. That we shall miss the presence and help of our brother, but we will remember his service for his Master and his loyalty to the church which he loved and in the history of which he was always interested.

3. That we commend the sorrowing loved ones to the comfort and tender care of Him who hath said, "What I do thou knowest not now; but thou shalt know hereafter."

4. That we present a copy of these resolutions to the session of the church to be made a part of its record, that a copy be sent to the family, and a copy to the Presbyterian Standard for publication.

Wallace, N. C.

By the Deacons of Rockfish Church.

WARD C. BLANCHARD

Whereas it has pleased our Heavenly Father to remove from our midst, in his young manhood, our beloved brother and fellow elder, Mr. Ward C. Blanchard, who was an active, faithful and consecrated elder in Rockfish Church, therefore, be it resolved by the session:

1. That in the death of Ward Blanchard, the Church has lost a loyal and consistent member and elder, the community a useful, highly esteemed and honored citizen; the wife and children a beloved companion and devoted father.

2. That we feel deeply the loss we have sustained in the death of this godly man, whose life was a constant testimony to the truth and power of the Christian faith, and we bear loving tribute to his fidelity to duty, and to his zeal and untiring interest in the Master's service both as an officer in the Church and as a teacher in the Sabbath School.

3. That we extend to the stricken family our deepest sympathy while commending them to the tender care and faithful keeping of that God whom the absent one loved, trusted, and served. May they think of him as waiting yonder for their coming.

4. That a copy of these resolutions be spread upon our minutes, a copy sent to the family, and a copy to the Presbyterian Standard for publication.

Wallace, N. C.

By the Deacons of Rockfish Church.

**IN MEMORIAM
W. S. LEROY**

The session of the First Presbyterian Church of Goldsboro, North Carolina, has suffered a keen and continuing loss in the passing of W. S. LeRoy. He had been a member of our body since the 10th day of July, 1921. He always served with devotion and fidelity, responding to every call made upon his time, his energy or his purse. He had a fine spirit of fellowship and helpful co-operation.

Brother LeRoy was in the prime of his splendid manhood when the call to life beyond came to him on January 8, 1929. He was in the 49th year of his age. His life presents the view of a broken shaft, but one that is beautifully carved and proportionate to where the break occurs. He was a well-balanced Christian gentleman.

His comrades here miss his fine companionship and friendly association. He was cordial and sincere and made friends easily. He was kindly disposed and sympathetic in his nature and his walk and his talk among men revealed his high conception of the truth of the brotherhood of man under the Fatherhood of God.

Brother LeRoy took life seriously and lived it earnestly. He had an unusual devotion to duty, both in secular and in church affairs. He gave himself unstintingly to the work of his employment, to the service of his community and to the advancement of the causes of his church. He was dependable, and rejoiced to do what he could to promote worthwhile things.

While we grieve at his going, we have an abiding faith that he would not have us grieve, that he now works in a more perfect clime and enjoys a fuller and more glorious existence, that he lives in the presence of the Saviour from Whom he has received the triumphant welcome, "Come, thou good and faithful servant, enter thou into the joys of thy Lord."

In the death of W. S. LeRoy our church has lost a consecrated member, one whose example is an inspiration and a benediction. His family has lost a husband and father whose tenderness and devotion were crowning virtues in a typical Christian home. The state has lost a loyal citizen who was useful, up-standing and deeply concerned for the public welfare.

Goldsboro, N. C.

Session of First Presbyterian Church.

GOD'S GREAT GRACE TO GAIN

Isaiah 1:18 is one of the great, outstanding passages of the Bible and it presents a unique situation—God the holy One against whom all have sinned condescending to reason with the sinner, promising perfect cleansing from his sins, scarlet or crimson though they may be.

In Genesis 4:11 we have a similar passage though not so understood by perhaps the best majority of Bible students. In this verse God is reasoning with Cain the sinner, telling him how he may get rid of his sins. In Isaiah 1:18 the end is proclaimed. In Genesis 4:11 the means of attaining that end is given. Many use this verse as a means of terrifying the sinner as to the awful results of sin. All right, if the verse did not teach exactly the reverse. God is dealing with a sinner present about to add murder to his sins of disobedience, jealousy, hatred, and no doubt contemplated murder, sins already rankling in his heart, trying to get him to avail himself of a present remedy. Notice the verse and its setting.

According to the record, there were only four people in Adam's family, himself, his wife, and two sons, Cain and Abel. Abel was a shepherd and Cain a farmer. Cain offered to God of the fruits of the earth. Abel offered of the firstlings of the flock. To this God had respect, but did not respect Cain's offering. Taking the whole trend of Scripture into account and the promise given to animal sacrifice Adam must have been under divine tutelage, and Abel was obedient to this instruction in the offering of a lamb.

Seeing his offering was rejected Cain's countenance fell. Anger and disappointment showed themselves and God noticed it, and said, "Cain, why art thou wroth and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well (quoting as given in this version) sin lieth at the door. And unto thee shall be his desire and thou shall rule over him." Gen. 4:11. Note, this was a present condition—lieth at the door. Then the sentence, or verse is not good English. It can not be parsed as it stands. The pronouns his and him have no antecedents. The passage was given to the principal of a large grammar school who worked at it awhile and said that it could not be diagrammed. In the next place, one word has not been properly translated, and the solution of the problem is in the correct rendering of the word "sin." But we'll approach that from the beginning of the verse with such slight paraphrasing as will help to clear the situation. Imagine God as saying, "Cain, if you had done well as your brother, you would be accepted, but since you have not done well, there is yet a remedy for you in the sin-offering which lieth at the door, a lamb just like the one Abel offered, and unto thee is his desire—what you will, he submits to—and you shall rule over him, offer him for sacrifice if you will." Now you have an antecedent for the pronouns, and, in the suggestion of the sin-offering, an illustration of God's great love for a lost sinner.

The word rendered sin here is from a word which also means a sin-offering. Literally it means a killing—any sort of killing, murder, manslaughter, etc. But there are several usages of the word which show that it has also a sacrificial meaning. In Gen. 22:10 when Abraham put forth his hand to "slay" his son, for slay we have the same word as the one under discussion. So we may read, "Abraham stretched forth his hand to kill a sacrificial killing." So in Exodus 12:6 and other places, when ordered to "kill" the passover this word does service. Here, too, is a sacrificial killing, and it is what would have taken place if Cain had acted on God's suggestion—there would have been the killing of a sacrificial killing. There was the lamb at the tent door. It awaited its master's will for he had complete domination over this lamb.

No, God was not warning Cain of the awful dangers of future sins but in love and mercy proposing the remedy for present sins. It is just like God to do just that. What did Cain care about the lions and tigers and hyenas of future sins? He had a grave problem on hand that he had to deal with. God was trying to help him with his problem and offered the only perfect solution.

The man who listens to God's reasoning will have the joy of seeing the scarlet and crimson of his sins pale into the whiteness of snow. An Cain would have seen his jealousy and hatred and stubbornness give way to the grace that would lift the cloud from his face and the burdens from his heart and that would bring him with his brother Abel into the same accepted and delightful relationship that Abel enjoyed when God smiled upon his acceptable offering. God was not uttering a warning but giving a gracious invitation.

Mount Holly, N. C.

George F. Robertson.

BIBLES IN COLORS

"Except in expensive editions I hardly ever see a Bible which is made outwardly attractive. Why is it necessary that almost always black should be regarded as suitable for a volume which contains good tidings? To the man who already has learned to love his Bible this will seem an absurdly small matter, but I am sure that unattractive and inartistic binding and type are discouraging to many." Such was the recent complaint registered by the Bishop of Southwark, the Rev. Cyril Garbett, a feeling which has also been made vocal by pastors on this side of the Atlantic.

In reply to these demands for beauty and color in the binding of Scripture the American Bible Society announces the availability in English of its attractive and colorful "Penny Portion" edition of the New Testament in eleven volumes. These one-cent booklets, of which the Society distributes annually millions of copies, may be secured in either blue, cream, green, or brown with a bright cover design in three colors. In addition to the New Testament the Book of Proverbs may also be obtained in this unusual binding.

The Society would further announce that for several years the home office in New York City has been publishing morocco Bibles bound in purple, red, maroon, brown, green and even in white. A white leather Bible, an illustration of which accompanies this article, is suitable for brides who may carry it during the wedding ceremony in addition to the usual bridal bouquet.



American Bible Society
WHITE BIBLE

CHARLES HENRY RIVENBARK

near Wallace, N. C., May 6, 1929, Mr. Charles Henry Rivenbark passed from his earthly life to the home beyond, in the eighty-fourth year of his age. He spent his entire life in the home of his birth and for twenty-four years in the home of his father through the same section, but having reached the age limit, he retired from the service of his father and, in a measure, reaped the fruits of his faithfulness in his younger days.

Mr. Rivenbark was married twice. His first wife was Bostic, who preceded him to the life beyond. To this union there were born of whom three sons are now living; and Vaden Rivenbark, of Hopewell, Va., and Charles Rivenbark, of Wallace, N. C. The second wife was Miss Callie Dixon who proved a helpful and who gently, tenderly, ministered to his wants in his declining years. He is left behind to mourn his going.

Mr. Rivenbark was united with Rockfish Church on profession of his faith in the ministry of Rev. Duncan Black. At his death he had been a member of the church for nearly fifty years, and a deacon in the church for nearly ten years. As he grew older his interest in the church and Sabbath School seemed to be evident not only from his conversation but from the eagerness and regularity with which he attended these services. In his latter years he was afflicted and at times suffered greatly, but health permitted his place was seldom vacant. He took special interest in the church, of which he was for a time superintendent. It was evident that the end came to him, not in surprise, for in his hours of suffering he was calm and seemed to anticipate the change and seemed to anticipate the change and seemed to anticipate the change. His hope was indicated by his beautiful hymn:

"Friend we have in Jesus,
Sins and griefs to bear,
It is my privilege to carry
My burden to God in prayer."

CHARLES HENRY RIVENBARK

On the morning of March 6, 1929, Mr. Charles Henry Rivenbark, one of the oldest members, and for many years a deacon in Rockfish Church, was called to the life beyond. His life was a life of scenes and labors of earth to his glory in the life beyond. We, the board of deacons, desire to express our sympathy to his usefulness and to extend to his family our sympathy in the passing of our beloved and fellow officer, therefore, be it resolved:

1. That we cannot understand all the doings of God, but we humbly bow to the will of Him who calls us to work together for good to them who are called with full assurance that He makes no mistake.

2. That we feel the loss of our brother, we appreciate his loyalty to, and his service to the Church and the Sabbath School, both of which were proven by his regular attendance upon the same, and that often when he was feeble in body we commend the bereaved ones to the tender mercy of that Saviour whom they trusted and worshipped, and of whom they thought and sing in the language of the hymn:

"Friend we have in Jesus,
Sins and griefs to bear,
It is my privilege to carry
My burden to God in prayer."

3. That a copy of these resolutions be sent to the session of the church to be made a part of the church record, a copy to the family, and a copy to the Presbyterian Standard for publication.

By the Deacons of Rockfish Church.

LUTHER B. CARR

On the morning of March 6, 1929, Mr. Luther B. Carr, for forty-two years a deacon in Rockfish Church, heard the call to the life beyond, after a protracted illness, and is everlastingly rewarded. We, the board of deacons, desire to express to his family our sympathy and for the congregation,

WOMAN'S AUXILIARY

(Continued from page 5)

Then came Mrs. Baxter Benton, representing the Woman's Auxiliary, telling the Mexican woman that we too honor the Virgin Mary, but as a woman, and where they were failing was their not praying to the true God. As they knelt in prayer a prayer was sung softly by Mrs. W. H. Morrison and Mrs. W. A. Henderson, after which a birthday offering was taken by Ruth Chandler and Mary Douglas Eubanks dressed as Mexican girls. The offering goes this year to build two schools for girls in Mexico. Mr. Chandler closed the pageant with a beautiful prayer for the schools in Mexico.

ANOTHER PAGEANT

One of the most delightful social events and successful financial ventures undertaken recently by the Woman's Auxiliary of the Farmville, N. C., Presbyterian Church, was the dinner and pageant given on Wednesday evening celebrating the birthday of the Auxiliary. The dinner, to which were invited all the members of the congregation, was served in the Rotary dining room at seven o'clock, the menu consisting of Brunswick stew and the usual accessories. The tables were tastefully decorated with bowls of spring flowers and lighted tapers in silver holders. At eight o'clock, the guests were invited to the auditorium on the second floor where the beautiful and impressive pageant "Hands Across the Rio Grande," was splendidly given. The cast of characters was as follows: Mrs. Ross—Mrs. J. M. Hobgood, Miss Beatty—Miss Mae Joyner, Miss McClellan—Mrs. Ethel Denton, Juan—Billy Morton, Mexican girls, Mesdames Chas. Baucom, John Stancill, Frank Dupree, Jr., G. R. Smith, W. G. Sheppard, Plato Monk, Misses Mamie Ruth Smith and Frances Joyner. The choir furnished appropriate music during the pageant. After the offering, which amounted to \$23.00, was taken, a huge birthday pound cake, snowy white and gleaming with yellow candles was cut and served with fruit punch.

WOMEN MUST WIN AS WOMEN

Last week while she was in Columbia with the Chautauqua Mrs. Nellie Tayloe Ross, former governor of Wyoming, made a short talk to a group of women with whom she was lunching as their special guest of honor.

One thing she said on that occasion is well worth passing on to women in general. This woman, who has undeniably achieved as high a position in American life as any woman of her generation in this country, said in effect, to other women:

"Do not deny your womanhood!"

"I have never," she said, "wanted to be a boy, never wished that I was a man, I am proud to be a woman, and both proud and thankful to be an American woman."

In these words, or rather in her feeling of pride and satisfaction in her sex, it seems to us, lies one of the causes of her rise to a place of unusual power and responsibility.

All through the ages, the dim ages for women, they have cried out:

"Oh, how I wish I were a boy!" or again: "Oh, to be a man!" and by this intensity of longing to be men have made the lot of women all the harder. For there grew up the deep inferiority complex from which many women still suffer. They couldn't do this; they would never be able to do that. Oh, a woman never could learn that; a woman must do only this and so. The big work in the world was for men. Men were the strong, the brave, the creative. Women were weak, stupid, helpless.

It was and still is this ingrained feeling that their sex hampers them that is keeping women in general back. Many have, and daily many others are, breaking through it, laughing at it, going ahead and doing whatever work they want.

It is this tacit admission of inferiority on their part that has so long kept women from her rightful position in the matter of wages. There will never be equal pay for equal work by men and women so long as men claim, and women do not dispute, that even where hours are equal, production and quality are equal, there is some indefinable touch about a man's work that makes it worth more.

Not by denying her sex, not by trying to be masculine, will women move forward. Not by admitting that her sex is an obstacle to her and a man's sex a boost to him can she achieve equal recognition of her work. Rather by developing to the full her powers as a woman and as a human being, will she reach her highest development.

Mrs. Ross, by her devotion to what we call womanly duties, by the use of her natural feminine charm, by the training and full employment of the mind, which is the gift of a human being and not of a man or a woman, has pointed the way upward and onward to other American woman.—Columbia State.

CENTRAL TEXAS PRESBYTERIAL

The twenty-fifth annual meeting of Central Texas Presbyterial was held in the First Presbyterian Church of Cameron, April 3-5. The meeting was well attended, with over one hundred representatives present, and the president, Mrs. J. M. Dyer, of Corsicana, occupied the chair.

The Devotional Services conducted by Miss Virginia Williams, of Austin, were very inspiring and helpful. The reports of officers and Auxiliaries were very encouraging and the spirit of unity and co-operation was uplifting. Miss Mary Louise Woodson, Director of Reli-

gious Education for Central Texas Presbyterial, told of her effort, and asked for aid in the Vacation Church School work, which was readily granted. Mr. J. E. Watts, President of the Home and School, for Orphans, at Itasca, told of the successful work done there, and asked to be remembered. The Assembly's Training School was brought to notice by Miss Marshall, of Corsicana, and the birthday offering by Mrs. M. Hannal, of Waco. The playlet: "Mrs. Ima Rusher vs. Central Texas Presbyterial," by Mrs. Geo. Begg, Austin, setting forth the plans, purposes, and accomplishments of the Presbyterial for the past twenty-five years, was at once amusing, enjoyable and impressive, reflecting much credit upon the author.

When the meeting adjourned the first afternoon, the visitors were carried in cars to the Country Club, where an enjoyable program was given by the young people under the direction of Mrs. Graham Gillis, after which a plate supper was served. Delightful music was rendered at each meeting by the choir, and friends of the hostess church.

The following officers were elected and installed:

President, Mrs. Geo. Begg, Austin; Corresponding Secretary, Mrs. J. M. Sedgewick, Austin; Secretary of Spiritual Development, Mrs. W. S. Red, Austin; Secretary of Foreign Missions, Mrs. M. B. Conoly, Taylor; Secretary of Literature, Mrs. M. P. Dikeman, Temple; Secretary of Christian Education, Mrs. W. H. Mathews, Marlin; Secretary of S. P. & C. Missions, Miss Porter Rice, Corsicana.

At the close of the meeting, the retiring president was presented with a beautiful basket of flowers as an expression of the love and appreciation of her whole-hearted service. The next meeting will be in Taylor.

Mrs. J. M. Sedgewick,
Corresponding Secretary.

MEETING OF ASHEVILLE PRESBYTERIAL APRIL 24, 25, 26

The meeting of the Woman's Auxiliary of Asheville Presbyterial was held in Franklin, N. C. The sessions were well attended and the members enthusiastic for the work of the Auxiliaries. The reports showed the Auxiliaries to be up and doing for the work of the Master. The Presbyterial convened on the afternoon of the 24th at which time a communion service was held by Rev. J. A. Flanagan, of Franklin.

The evening meeting was devoted to the schools and colleges. Rev. J. H. Gruver, Superintendent, presented the Mountain Orphanage. Maxwell School was presented by the Superintendent, Mr. Watkins and a group of Maxwell boys. Montreat Normal School was presented by Prof. S. L. Woodward and Stonewall Jackson College by Mrs. W. B. Guerrant.

Thursday morning the reports of the Cause Secretaries were heard. The report of the Synodical was given by Mrs. S. W. Black of Bryson City. The Montreat Training School for Auxiliary Leaders was presented by Mrs. Preston Thomas of Asheville. During the sessions the Bible Hour was conducted beautifully and efficiently by Mrs. C. E. Dorsey, of Montreat.

Thursday afternoon session was distinguished by an interesting and helpful address by Mrs. F. B. Kegleg, President Appalachia Synodical, and a discussion of methods.

Thursday evening's session included a pageant on the Mexican Schools a talk on Montreat by Mrs. R. C. Anderson and a talk on China by Miss Moffat.

Friday morning the new officers were installed. Mrs. R. C. Anderson, who has been Presbyterial President for more than five years was elected Honorary President in recognition of her faithful stewardship. After disposing of the remaining business the Presbyterial adjourned to meet in Weaverville. Mrs. Jere Cooke, of Asheville, is the incoming President and Mrs. C. E. Dorsey, of Montreat, Vice-President.

The ladies of the Franklin Auxiliary were ideal hostesses and one of the high spots of the Presbyterial was the ride out to Maxwell School where a delightful feast was spread for all to enjoy. The delegates and visitors voted Franklin a delightful place in which to meet.

CHURCH NEWS

(Continued from page 9)

The results of the revival have been very gratifying. During the service Easter Sunday morning thirty-four members were received into the fellowship of the Church. This makes a total of forty members received by the pastor during the seven months he has been pastor here. There are many other applications for Church membership and they will be received in the near future. It has been said by many people that this was the greatest evangelistic service the Church has ever had. One person who has been in the Church a number of years said that she had never seen a service in the Church that was so wonderfully inspiring as the service Easter Sunday morning when thirty-four people lined up—reaching from one side of the Church to the other—to be received into the Church.

The music for the services was both appropriate and inspiring. The senior choir was conducted by Mr. C. B. Hardegen and the Sunbeam Chorus—composed of the children—was under the direction of Miss Rose McCombs, Mrs. Paul McCoy, Miss Isabelle Stanley and Miss Elsie Stump.

Members of the congregation have expressed themselves in highest terms concerning the results of the revival and also concerning the sane and able way the pastor conducted the revival. Every service was deeply spiritual and without sensationalism. The Church is in splendid spiritual condition and it faces the new Church year with promising prospects.

YOUNG PEOPLE'S D

YOUNG PEOPLE'S TOP

Sunday, June 16—The Price We Pa
ship—Matt. 20:20-28; Luke 9:57-62; G

C. G. A.

Introduction

In day dreams each of us sees himself whom honor is due. We dream of being from the crowd to accomplish the hard t dream of being one of the crowd that is g and homage. There is nothing especially a dream as that. We enjoy being it. I attitudes are most noticeable because learned to accept leadership gracefully. I to be the "boss" and give the orders. T study the price of being a leader—the cho thing costs something, and it is up to decide whether we shall pay the price.

Obedience and Leadership

Before we can learn to give orders, w take orders and obey them. This is one of tials of being a good leader. Stanley Jone that young people go out as missionaries that they are going to be leaders, but th only a by-product of serving. We cannot be leaders, but trained to be servers. Lead low. Before we can learn to lead we must we must learn to obey. "Whosoever w among you shall shall be your minister; would be first among you shall be your

Sacrifice and Leadership

"And I will most gladly spend and be souls." The real leader will give himself leads. Selfish souls cannot be leaders bec instead of attract. To achieve leadership time, thought, money, and strength for ot study the needs of the group we lead and to lift our group up. The leader represents the world judges the group by the leader. there is always a battle to see which will the strongest wins out. But among men—Christians—physical strength may count v important thing is the willingness with w gives himself to others.

Humility and Leadership

We do not usually think of humility : leadership, do we? We grant that the on humble, but we usually think of the leader humility. The incident told in Matthew ? the necessity for humility. James and John themselves. They went so far as to ask t request the places of honor for them. But J that the really great ones were the ser service was done in love.

Humility does not come to us without e of the hardest lessons that the leader has cause it is so easy to brag about being t to put the blame of a failure on some one e is a joy, but it is also a responsibility. Th not conscious of his leadership because he in the welfare of the group.

To Whom Much is Given

Each of us has some gift. Our gifts differ our ability, so Paul tells us. Some of us w the power to direct a group, but the mo "second fiddle." But without the second orchestra would sound very flat. Let us s Kreisler has to say of his gifts to illustrate been saying about the attitude of the leade

"I was born with music in my system. I scores instinctively before I knew my AB gift of Providence. I did not acquire it. So deserve thanks for the music.

"Music is too sacred to be sold. And t prices the musical celebrities charge toda crime against society.

"I never look upon the money I earn a is public money. It is only a fund entruste for proper disbursement.

"I am constantly endeavoring to reduce the minimum. I feel morally guilty in orde meal, for it deprives some one else of a sli some child, perhaps, of a bottle of milk. My feels exactly the same way about these th You know what I eat; you know what I these years of my so-called success in music built a home for ourselves. Between it and the homeless in the world."

TENNESSEE

Columbia—The First Presbyterian Chu impressive and unusual service on the la March. After speaking of the importance an of the Sabbath School, the pastor, Rev. J. F. the newly elected officers and teachers in al to present themselves before the pulpit. Re of their privileges and the dignity of the charged them, and asked them to acknowl ingness to serve the Master in their respect.

On Easter Sunday, the Lord's Supper was a large congregation. One young man was letter and six young people from the Sunday public profession of their faith in Christ.

Since the last communion service seven h Church, by letter and seven on profession.

OPTIONAL

**ING THE CHURCH
ns Why We Support Our
Church**

provides the place, leadership for the worship of
h is the protector of our property being more valuable safer and virtues less in Christian institutions exist. of worship and work is a od every day in the year, all that is good, a call to y.
h is the conservator of the past, the creator of ideals t, and the torchbearer of progress.
is the great mother of child- ing them by baptism, edu- in her homes and schools. for service, preparing them ation; and, should they wan- the way, the Church is ever m in forgiving and restor-
a sends a steady stream of men and women into every , making our schools reli-

gious, promoting civic reforms, carrying Christian ethics into economics, thus helping on the answer to her prayer, "Thy kingdom come, Thy will be done, as in heaven, so on earth."

The Church, through its ministers and members, is continually carrying on a ministry of consolation to the aged, the sick, the sorrowful, the tempted, the lonely, and the troubled—a service that never can be tabulated in reports nor paid for in gold—without which life for multitudes would be empty of meaning and hopelessly forlorn.

The Church proclaims the everlasting gospel of Christ's redeeming love and ever seeks to evangelize the neighborhood and the world.

See how intolerant religion is. She starts with what men have declared to be impossible. She refuses to bring down her standards. She insists that men must come up to her. No man is thoroughly religious, she declares, unless he does that which it seems so hard to do, unless he goes through this world untainted, as the sunbeam goes through the mist. Religion refuses to be degraded into a mere means for fulfilling the purposes of man's selfishness. She proclaims abso-

lute standards, and will not lower them. She will not say to any man, weak and compromising with the world, "Well, your case is a hard one, and for you I waive a part of my demands. For you religion shall mean not to do this sin or that sin. These other sins, in consideration of your feebleness and temptations, I give you leave to do." Before every man, in the very thickest of the world's contagions, she stands and says with her unwavering voice, "Come out. Be separate. Keep yourself unspotted from the world."—Phillips Brooks.

**ONE-DAY RELIGION ANALYZED
Francis C. Ellis, D.D.**

It was the next Sabbath after Easter. The day was balmy and springlike. The Jones family has finished breakfast and all were making ready to go to church. Mr. Jones put on his hat and coat and went to get the car out of the garage.

As he walked through the yard, the glory of God's world came to him anew. The grass was springing up in all its green freshness. A little crocus lifted its head and seemed to ask: "What do you think of me?" A robin in a nearby tree was filling the air with song. Mr. Jones lifted his eyes for a

moment and thanked God for making a thing so glorious as the springtime.

Suddenly he heard his neighbor's door open, and out stepped Mr. Jackson. The latter was in his shirt sleeves and had just arisen. As he observed Mr. Jones in the yard, he drawled a sleepy "Good morning."

"Are you going to church today?" said Mr. Jones.

"No, I guess not. I went on Easter, and that's about my limit."

"Why, I thought you were a member of the church," said Mr. Jones.

"Yes," his neighbor replied, "I've been a member of the church for a good many years."

Mr. Jones made no reply, but he did some real thinking as he took out his car, assembled his family, and started down the street toward the church. When he arrived and went inside, he observed that it was about one-half the congregation which completely filled the church on Easter morning. As he took his place in the pew, this thought was in his mind: We must have a good many "Jacksons" on our church roll!

This simple story might describe a situation which obtains today in every church. There are thousands upon thousands of church members who go to church only on Easter and Christmas. A record kept by one church for a single month indicated that fifty-six per cent of the membership was not present at a single service during that time. On any Sabbath out of the four, no more than thirty-six per cent of the members confronts the church today, and we are informed the problem is nationwide.

At once one is led to ask some questions of the member who goes to church but once a year. What if he went to his work but once a year? What if he came home to the family but once a year? If he were a student, what if he went to his school but once a year? What if he tried to exist on but one meal a year?

Ridiculous, one hears the reply! Yet no more so than the man who thinks his religious chores can all be done up on one day in the year. If religion is good for a particular day of the year, it is good for every day of the year. If our souls need nourishing at all, surely they need regular and constant times for feeding. If it is necessary to keep the batteries in our cars well filled, what of the spiritual battery we call the soul? If it shall continue to give out the power we need to live life at its best, we must keep it well filled with the things that worship brings to it. There is something stimulating about worship, praying, singing and listening together in the house of God.

Yes, we know all the excuses men make as to why they do not attend church regularly. We are prepared to admit that some are ill and cannot come. Some have to work seven days in the week, and are kept away. Others have little children, too small to bring. Yet, when all the reasons are in, the fact remains that fully fifty per cent of the folks could come if they would. Probably the real reason they do not come is that they have simply lost sight of the value of religion in life. It does not occupy a compelling place in their thought. What we need is a revival of the belief that religion is after all the foundation of all great living. As we build our lives upon the gospel of Jesus, we establish a firm foundation for the individual and social life. We learn also to build the superstructure.

Thousands of men, women and children went to the altar at Eastertime and took the vows of the church. They pledged their allegiance and their loyalty to Christ. Today there is a firm resolve in their hearts to be true to Him through all the days to come. They have taken their stand at the side of Almighty God, and have proclaimed to the world that they are not ashamed of the gospel of their Lord. Our hearts were cheered as we saw them. We beheld the kingdom coming with new glory.

What kind of members will they prove to be as the days come and go? Will they be like "Mr. Jones," upon whose shoulders the work of the church falls, but in whose heart is an unbounded joy that comes from service? Or will they become at length like "Mr. Jackson," who shares but little in the work of the kingdom, finally loses the vision, forgets the vow, and allows his heart to become cold? Our hope is that the tribe of "Jones" may be enlarged by all those who went to the altar at Eastertide.—From The Congregationalist.

Crystalized Memories

"Man is of few days. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not."

SUCH quotations constantly remind us of the short duration of life. But the memories of our loved ones who have passed on will continue to live in our hearts.

The monuments we select to maintain these memories, should be cut from a stone which will properly carry to many generations to come the messages entrusted to them. This means stone of durability, beauty, contrast and strength. Granite is the only stone which meets such requirements and many granites fail.

Winnsboro Granite
"The Silk of the Trade"

stands preeminently the most lasting, the most beautiful, and inscriptions on it the most legible.

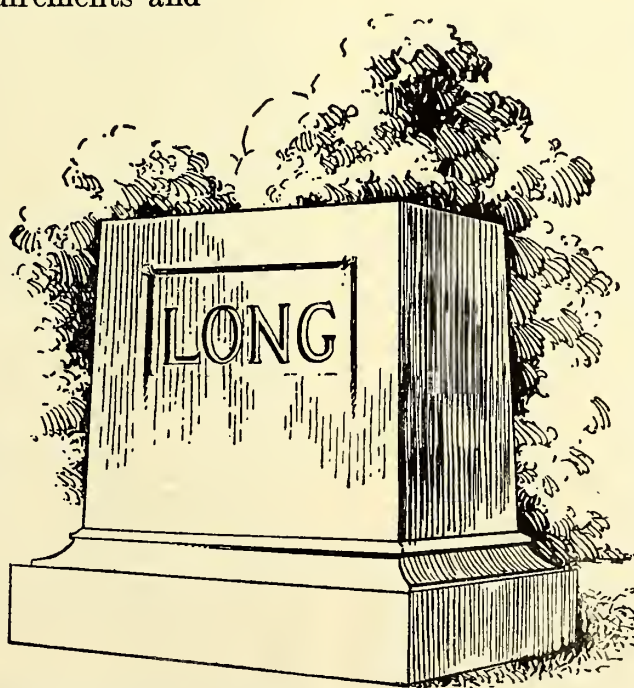
Be sure that "Winnsboro Granite" is specified in your contract for monuments. Like other high quality materials, there are many inferior substitutes, which resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty, because they contain more deleterious elements, such as water, lime and iron. These elements tend to disintegration and discoloration.

Have your monument dealer furnish you with a personal guarantee from the quarries that the monument you purchase is cut in genuine Winnsboro Granite.

The certificate of the quarries is signed by B. H. Heyward, Treas., and General Manager, whose signature insures genuine Winnsboro Granite. A facsimile of this signature is reproduced below. Write for free descriptive literature.

Winnsboro Granite Corporation, Rion, S. C.

B. H. Heyward Treas. & Gen. Mgr.



CHILDREN

EDDIE TAKES THE THROTTLE

Eddie's my chum, and some times I don't know what to think about him. He just stands there and doesn't do anything, leaving everything for me to do. Like the day we wanted to ride in the cab of the steam engine down at the railroad station. There we were, watching the smoke coming out of the stack and listening to the steam as it escaped from the valves. And we would have been there yet, if I hadn't asked the engineer to give us a ride.

I asked him nice and he would have done it, I guess, if it wasn't for the rules.

"Nope," he said. "I'm sorry, boys. I understand how you feel, but it's against the company's orders to let anybody ride with me in the cab."

Eddie looked glum and so did I, but I just didn't stand there, like he did. I went over to the news stand, acting like I was going to buy a paper, but I was only trying to show the engineer that I didn't feel so badly about his refusing us. When I got back to where Eddie was standing, there was another man there, acting pretty excited. He had a bundle of letters in his hand.

"Here's a bunch of special deliveries for Mr. Heywood," he was saying to the engineer. "And I believe they are the reports he has been waiting for. He left an hour ago for the lookout station, and he won't be back for two days. Somebody has got to take these letters to him at once."

"I can take them as far as Copicut," replied the engineer. "But the lookout station, as you know, is up on top of the hill, and I couldn't exactly leave my train to deliver letters, no matter how important they were."

"That is true," agreed the man. "I guess the only way is to take them myself. I'll ride in the cab with you."

"Say, mister," said Eddie, as the engineer moved over to make room for his passenger. "Do you mind if I say something?"

"No," replied the engineer. "What is it?"

"How is it you can't let us ride in the cab and you can him?"

"That's a fair question, and I'll give you a fair answer. This man is Mr. Marston, the local agent for the railroad, and the rules about you don't apply to him."

"What's all this about?" asked the agent, looking at us for the first time.

"Two boys who want to take a ride in the cab."

"It's against the rules."

"That's what I've told them. Well, it's time to be going."

He looked down at the track and began to ring the bell. The train would have moved out and left us standing there, I guess, if I hadn't jumped forward and said: "How about next time, Mr. Engineer?" Not that my remark meant anything but the sound of my voice made Mr. Marston turn around again, and as he turned around, he must have had a wonderful idea, because he said:

"Wait a minute. Why can't I let these boys take my place? They want a cab ride, anyway, and when they get off at Copicut, they can take the letters up the hill to Mr. Heywood."

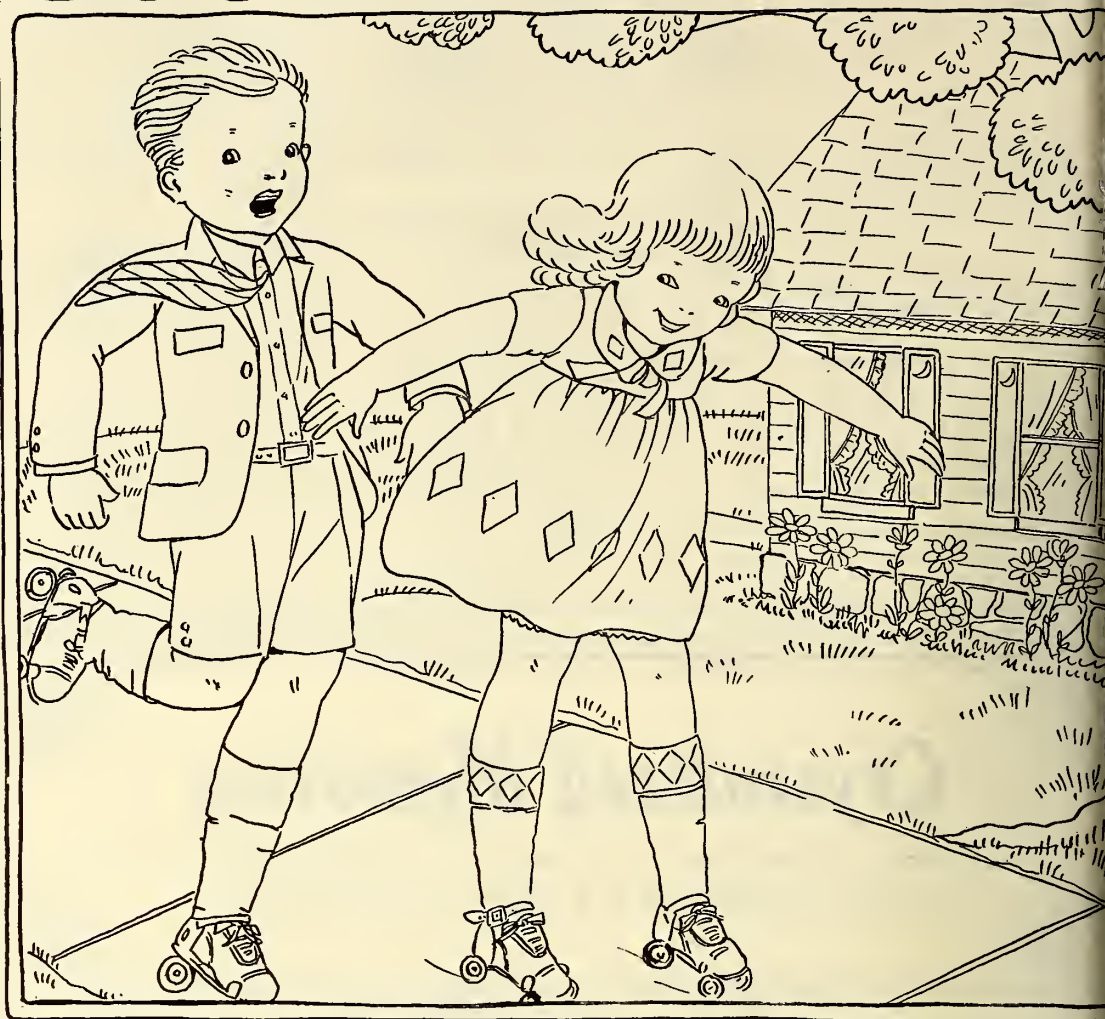
"That's a good idea," agreed the engineer; and Mr. Marston could tell by the way we climbed aboard that engine that it was all right with us! Eddie didn't say a word! It was all up to me to talk with Mr. Marston, and get the description of Mr. Heywood so that we wouldn't give the letters to the wrong man. But I noticed when we pulled out of the station, Eddie was watching the engineer pretty closely, to see how he worked the levers.

It was up to me, too, to start asking questions, or the engineer would have thought we were dumb, just sitting there watching the scenery go by. So I got interested in valves and levers and began to ask pretty keen questions. The engineer answered them all, and I nodded my head whether I understood or not. But Eddie just sat there. He listened all right, but you could tell by the way his eyes were open that a lot of it went away over his head.

Pretty soon the engineer turned to me and said:

"Let's have a look at the return addresses on those letters. Seems to

SUSIE MAY WINS



(To be colored with paints or crayons. Whenever you come to a word spelled in CAPITAL letters use that color.)

BROWN-haired Teddy and YELLOW-haired Susie May are racing on their brand new roller skates and Susie May wins! They are having the race on the GRAY (use BLACK lightly) pavement in front of Susie May's BROWN roofed house. The house is GRAY with GREEN shutters and light YELLOW curtains hang in the windows.

Teddy wears a light BROWN suit and his tie is RED and YELLOW

and his belt is BLACK.

Susie May wears a PURPLE dress (a very light PURPLE) with YELLOW diamonds for trimming. The bow of ribbon at her collar is BLACK. Her socks match the color scheme of her dress and her shoes are BROWN like Teddy's.

The grass is GREEN and there are a row of PINK (use RED lightly) cosmos, with YELLOW centers and GREEN leaves growing by the

BROWN stone base of house.

The tree has very dark leaves and GRAY branches is BLUE and the children's cheeks and RED lips. skates can be colored BROWN straps and wheels.

Paint the border of PURPLE and the lettering—Susie May's winning color. May wins today!

me all of them aren't from the same party."

He turned away from the cab window, and as he took the letters he said to Eddie:

"You keep your eyes open, and if you see anything on the track, close the throttle and put on the air brakes."

Then he winked at me.

Eddie didn't see the wink, so he climbed up into the engineer's place and stuck his head out of the cab-window as if he was a veteran and this was his home stretch of track. He even put his hand on the throttle, and that madame smile.

Three minutes later, while the engineer was still looking at the return addresses, Eddie ducked his head in suddenly, threw all his weight on the throttle, closed it completely, and then ripped down the lever that put on the air emergency brakes.

"There's an auto—on the track!" he gasped.

"The throttle!" shouted the engineer.

"I did," replied Eddie. "And the brakes are on!"

We could hear them screeching and hissing as we tore down the track toward the stalled automobile. They slowed us up, though, quicker than you could imagine, and we came to a dead stop so suddenly that all of us were thrown against the control board of the engine. None of us could tell whether there had been a crash or not. I was afraid to look, but the engineer put his head out of the window, took a swift look and then pulled it back into the cab again.

"Thank goodness we came to a stop in time," he said. "For there is a woman at the wheel, and she has fainted."

We got out, and while Eddie ran to get a cup of water at a farmhouse, I helped some men who had come running up to push the car off the tracks. The men helped to bring the woman

back to consciousness and then one of them said he knew her and would drive her safely back to her house. He said that she was the only one for miles around who still used the old road, which accounted for her being on a crossing that was usually deserted. She must have got stuck in the middle of the track, then lost her nerve when she saw the train coming.

"Well," said the engineer. "Lucky, that's all. Let's get on. Remember, we still have those letters to deliver to Mr. Heywood."

We got up into the cab again, me looking as if we were real engineers so as to impress the crowd, but Eddie just standing there like a boy looking the engine over for the first time. That got me a little peeved. I was just going to say something to him about looking a little more like a railroad man, when the engineer spoke to him first:

"Go ahead," he said. "See what you can do."

"You mean—start her up?"

"Sure! You stopped her, didn't you?"

So Eddie took off the brakes and opened the throttle.

"Ring the bell," instructed the engineer.

So Eddie rang the bell—and off we went, with him at the cab-window, looking—well, if I had been there instead of him, it would have looked great!

"Say," I said to the engineer, when we got going pretty fast again. "What's the idea of letting him do something and me standing here doing nothing. I'd like to have a chance once in a while."

The engineer looked at me and then looked at Eddie, who was still at the throttle. He must have seen the difference between us—I mean Eddie is so quiet and I'm so active: because when he turned around to me again, he said:

"Grab that shovel."

I grabbed it, and maybe work! Being the engineer, motive may be all right, but you. Do you think those letters have ever reached Mr. Heywood if I hadn't been there coal on that fire?

JUNIOR CROSS-WORD

1		2	3	4	
		6			
7	8				
9					10
12					13
			14		
			15		
16					

- | | |
|-------------------------------|-----------------|
| Horizontal | Vertical |
| 1—Boy's sport | 1—Fires |
| 6—A month | open |
| 7—Din | 2—To c |
| 9—Doom | blow |
| 10—Hinder | 3—Com |
| 12—Anger | 4—Inter |
| 13—Luminous circle around sun | Good |
| 14—Locks | 5—Sprin |
| 15—Pronoun | 8—Rowi |
| 16—Land bordering the ocean | Impl |
| | 10—Bass |
| | 11—A lof |
| | mout |
| | 13—Old h |
| | has |
| | 14—Pron |

Four-Letter Word Sq

I fly high in the wind
I am a memorandum
I work in unison with my
I am a girl's name

Puzzle Answers on Pa

STORY

THE DAUGHTER OF A HERO

Myra Grant and Ellen King hurried along the country road toward home, for it looked as though another storm were coming.

"I really wouldn't mind getting caught in it," laughed Ellen, "but mother worries if any of us get wet. I can't see why, but she does, and so, if you have caught your breath, Myra, perhaps we had better run again."

The girls ran, Ellen gaily, Myra with grim determination, for Myra was afraid of the black clouds and all that they portended. It had taken every bit of will power she possessed to start for school that morning after last night's storm. It seemed to Myra that she had always been afraid; afraid of not only thunder and lightning, wind and rain, but of strange noises and dark corners, big dogs and many other things.

When she was a very little girl she would creep trembling into her mother's arms and mother would hold her tight and tell her nothing would hurt her. Then hand in hand they would investigate the fearful thing, and though she never found anything to justify them, yet upon another similar occasion the fears would return.

Some of them returned even now when she was a great girl of twelve years and a student at the junior high school. She never spoke of being afraid now, for she was ashamed.

To her classmates she seemed a shy, studious girl, caring for nothing but her books. None of them suspected that, though she occasionally went on hikes, she did not enjoy them for fear of snakes and other creeping things. But she longed for companionship.

"I can't run another step," gasped Ellen, sinking down upon the grass by the road side. "Do look; I believe the storm is going around!"

Myra looked nervously about. "Perhaps we had better go on," she said.

"Oh, sit down and rest," laughed Ellen. "We are only a short distance from your house now. Isn't Turtle Creek high!"

Turtle Creek, which flowed along the roadside, and which was normally a pleasant little stream, was now a rushing, raging torrent.

"Father says it is more than three feet higher since the rains," said Myra nervously.

Ellen laughed. "You look at that poor harmless creek as if you were afraid of it."

Myra forced a laugh, for she would not have Ellen suspect that the dark, deep waters, the branches of trees, and other evidences of recent storms that were floating swiftly on and on were to her, most terrifying.

As the girls rested, the threatening clouds receded into the horizon and the sun appeared. Myra wondered how long she could keep from her friends the fact that she was a coward. Oh, they must never know, never! She the daughter of a man who had received the Congressional medal for having single-handedly captured a machine-gun from the enemy during the Great War! She the daughter of the little mother who had bidden her soldier husband godspeed and had supported herself, little daughter, and baby son on the farm during his absence.

Friends said she too deserved a medal for her cheerfulness, her unceasing toil, her leadership in the patriotic organizations of the community.

Jimmy, her eight-year-old brother, was so very different from herself, Myra felt. He attended the country school and always went across the fields, even though cattle were pastured there.

Jimmy wasn't afraid of anything, Myra mused. He loved big dogs, he caught garter-snakes in his hands. He loved to wade in the shallow places of Turtle Creek, and he was learning to swim. Father would caution Jimmy about taking out the little boat alone, but Myra knew that both father and mother were very proud of Jimmy's fearlessness.

"His father's son," friends called him, although Jimmy looked like mother. She herself resembled her father in looks, but only in looks, the girl thought sadly.

"Why so quiet?" inquired Ellen. Then, without waiting for an answer, she went on: "Let's learn to swim this summer. Most of the town girls can."

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"We haven't as much time to spare as town girls have," evaded Myra. "I am planning to help mother a good deal with the flowers this summer, and I want to learn to sew."

"You are a queer girl, Myra," stated Ellen, tossing a pebble into the creek. "You could be the most popular girl in our class if you only would. You are pretty. You are," she repeated, seeing Myra's shy flush. "Maybe I shouldn't tell it, but some of the class want you for president because you are a good student, never quarrel, and are generous and brave."

"Brave!" exclaimed Myra.

"Of course, brave," asserted Ellen. "You can't help but be, for you are like your father. Perhaps you haven't had a chance to prove it yet, but my father says you quiet, retiring people can usually be counted on to do heroic things. No brag or bluster, not doing anything reckless or foolish, but when occasion arises you do heroic things."

"Let's go on," replied Myra, jumping up. "I am getting hungry."

When they reached Myra's home, Ellen's was a quarter of a mile farther on, they found Jimmy waiting for them at the gate.

"Father and mother and Mr. and Mrs. King have driven to Rockford and won't be back until after supper," he said. "They stopped at school to tell me. Ellen is to stay here until they get back. Say, Myra, can't we three have a picnic supper?"

"Oh, let's," cried Ellen.

"We might build a fire in the camp-stove in the wood-lot, and cook ham and eggs," suggested Myra.

"Oh, I mean a real picnic," scoffed Jimmy. "Let's go to Treasure Island!" He pointed to the tops of some willows and a rock which showed above the dark, swirling waters of the creek which bordered the lawn on the south.

"Treasure Island!" gasped Ellen. "Why, Jimmy Grant, look at Treasure Island!"

Jimmy grinned. "I am looking," he said. "Wouldn't it be fun to go across in the boat and sit on that rock and eat?"

"It would be awful," replied Ellen. "Come on into the house," said Myra quietly. "Jimmy is being silly."

Though Jimmy had suggested Treasurer Island as a joke, the possibilities of the place grew in his mind. It would be fun to sit on the rock with the water rushing beneath them.

When Turtle Creek was its placid, normal self, Treasure Island was a favor-

ite haunt of Jimmy's. At one place the water was shallow so that it could be reached by wading across to it. It was a tiny island, narrow and not very long, with a clump of willows on one end and a huge rock in the center.

They called it Treasure Island, for years ago Myra could sometimes be coaxed to wade across to look for a toy or some other treasure father would hide there for her. Now, occasionally Jimmy could persuade the family to have supper there, and though he preferred to wade across at the certain shallow place, the others would row there in the old-flat-bottom boat, approaching the island from the south, where the water was deep.

Jimmy went to where the boat was fastened. The little pier was submerged, but he managed to climb into the boat. For a while he was content to sit in the gently rocking boat, but sitting on the rock of the little island appealed to him more and more. He put the oars in the oarlocks and cut the rope.

The girls hurried about putting things into a basket. Ellen made sandwiches while Myra got plates, paper napkins, ham and eggs, cookies and pickles, and other things the well-stocked pantry afforded.

"Jimmy could be picking up chips for the fire," remarked Myra. "I'll tell him," replied Ellen, going to the door, but though she called again and again Jimmy did not come.

When they heard a faint cry both girls ran out. Jimmy wasn't anywhere in sight. Then they heard, "Myra, help!"

"Myra, help!" came again an agonized wail.

Then they saw him; across the deep, swift water of the creek they saw the little figure clinging to the rock on Treasure Island. The boat was floating swiftly down the stream.

"Oh, Myra," came the pitiful wail, "Oh, Myra, come and get me! I'm afraid!"

Myra could neither move nor speak. Ellen sank to the ground covering her face with her hands. "Myra, he'll drown," she moaned. "Oh, what shall we do?"

Myra did not take her eyes from the

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WHEELER'S

GOOD - ACTS QUICK

white-faced boy clinging to the rock. Again came the gasping cry for help: "Myra, I'm going to fall; I'm afraid! Help me!"

"Hold on tight, Jimmy!" Myra found it was herself that was speaking. "Get up, Ellen," she continued, prodding the crouching form of her friend with her foot. "Run and tell Mr. Shults to come with his boat. Get up and stop crying. Run!"

She reached down and pulled Ellen to her feet. "Hold on tight, Jimmy," she called again. "Ellen has gone for Mr. Shults."

How many times she repeated these words Myra could never afterward remember. Then came the despairing wail, "I can't hold on any more, I'm slipping!"

"Hold on tight, daddy's brave boy. I won't let you fall. See, I'm coming."

And she went. She forced her feet to step into the swift, terrible water. She gritted her teeth, she clenched her hands and went. The shallow fording place was right in line from the pier to the rock, and, though normally it was but a few inches deep at this place, the water came up to her waist, then to her shoulders. It swirled about her, it dizzied her so that she had to stop and close her eyes for a moment, but it was for a moment only.

It really was only a short distance to the rock, but it seemed to Myra that she could never get there. The limb of a tree floating down struck her arm and she almost lost her footing, but she went on and at last stood beside the rock with him.

"You can't fall now, Jimmy, boy," she said, her teeth chattering. "Your feet aren't in the dark water any more, and soon Mr. Shults will come. Hold on tight for a little longer, that's a brave boy."

Then came a man's shout, a girl's hysterical scream, the welcome splashing of oars. Strong hands lifted Jimmy into the boat, and then Myra herself was pulled in. Then she quietly fainted.

"There's my girl," said a voice. "She is coming to, fine," another. "A regular chip off the old block, Grant. It certainly took nerve to wade out into that creek; you say she can't swim? Why I am a strong swimmer and I wouldn't care about venturing out there."

Myra opened her eyes. She was in her own bed. Mrs. King was holding smelling-salts under her nose. Father and mother and others were there, but she was too tired to speak. Mother's hand was smoothing her hair. She clasped the hand

in her own and went to sleep.

She was petted and praised in the days that followed. Jimmy was her adoring slave. She was elected president of her class. In the local weekly there was a column about the rescue. The villagers would stop her on the streets to tell her she was a fit daughter of a hero father. But Myra wasn't happy.

She sat pale and silent on the porch-step one evening. Her father sat down beside her.

"What is troubling you, daughter?" he asked gently.

For a moment Myra hesitated; then she spoke.

"Oh father," she whispered. "I'm not brave. I was terribly frightened when I went out after Jimmy. I wish I were brave like you, father, but I'm not."

Her father put an arm around her. "Little girl, the world tells us the highest type of bravery is to be afraid and still go on. You will find too, that by facing your fears you conquer them. This I know, dear.

"Our country has seen fit to honor me, but at that time I was desperately afraid. It was my duty, so I did it. You are my own little daughter, you see. It took courage to tell me too, didn't it?"

And Myra was content.—Jesse M. Lathrop in Western Recorder.

TEDDY'S CHERRY PIE

It certainly was a delicious pie, and the best of it was that Teddy himself had helped to make it. Every cherry that went into it had been stoned by his chubby little fingers; and, when the top crust had been carefully laid in place, his mother had allowed him to crimp the edges with a fork before putting it in the big hot oven.

For the next half-hour Teddy hovered round, waiting for the moment when mother would pronounce the pie "done"; and, when it did come out of

the oven, with its flaky crust baked to a golden brown, and delightful little crimson trickling of juice escaping from the tiny holes pricked in the top, Teddy thought there had never been another so tempting.

"I hope there will be enough to go round," he said, somewhat anxiously. "It seems as though it isn't as big as when you put it in the oven."

His mother laughed as she placed it on the shelf to cool, and told him that she thought his appetite had grown, and that there was no danger of his not getting as much as was good for him.

Teddy walked slowly out on the veranda, and sat down on the top step. Somehow, he didn't feel like going very far away from that pie. He wondered if his cousin Dorothy, who was coming to dinner with him, was fond of cherry pie. Perhaps as she was just getting over the measles, she ought not to have a very big piece. He wondered, too, if it would be polite for him to have two pieces, and he thought that perhaps he would rather have the extra piece and not be quite so polite. Hark! What was that noise? Supposing the cat should get into the larder? He thought he had better go and see.

Now, what do you suppose made him open and shut the door so softly, and tiptoe across the kitchen floor in such a quiet way?

It seemed strange, because Teddy was was rather a noisy little boy, and his way through the house was usually marked by a series of bangs and thumps. Perhaps he wanted to surprise pussy. Do you suppose that was the reason? But no pussy was there, and the pie was safe where his mother had left it. It certainly was a delightful pie. How well he had crimped the crust—almost as well as mother. But no, stop! there was a place where the edges were not quite together. Of course, mother would like to have the pie look well, with other people at dinner; so he tried to press them closed. But they would not meet. Perhaps there were too many cherries in it! What should he do?

Ah, Teddy! Didn't something whisper to you that the thing to do was to hurry right out of that larder, quick? But suddenly a chubby hand reached out and a small finger disappeared into the pie, and when it came out two rosy cherries came with it and were

popped into a little mouth themselves. One, two, went in before Teddy those edges would meet hastily pinched them together and away, with rather a pat at his heart.

This was soon forgotten the excitement of the aunt and his cousin, and dinner was half through to think of what he had done.

When the pie was brought somehow thought it didn't seem so tempting. There was feeling at his heart again he jumped. What was his mother say to Aunt Liz could hardly believe his he had distinctly heard it dy had a finger in this pie one was looking at him and oh, how dreadful it was!

Teddy's face grew scolding down from his chair one could speak, he was room and up the stairs to where he hid his hot face pillow, wishing he might take it out again.

How had she found out er know everything? At it right before Aunt Liz othy! He felt that he could them in the face again.

When his mother came him, she found a very little boy, who, however, her the whole story, and suppose his mother did laughed and laughed at couldn't help it—and then that it was his own little science that had put such into her words, and that meant that he had helped the pie. And then, of course gave him, as mothers always little boys are really sorry, always remembers now, hears those words again, ended of nothing a bad deed a boy.—The Messenger children.

THE PARABLES OF THE SAGE

The Parable of the Mole Plural

I am satisfied that Moses any Sugar-cured Ham that smoked in a Kaintucky with Smoke from Corn-cob-ork-bark, and that he can traveled in that fair Statutum when the early frosted the Spare-ribs and the sage. And that is where advantage over Moses.

Now it came to pass that to certain friends of mine in the fair city that is called and I said, I have a desire certain county in Rural and it is some little distance.

And they said, That disbeth very little unto our Ca

So we went thither, and at noon. And the place Miles beyond the Railroad, get Mail every day when the passable and sometimes once a week when Water i we found the City Hotel Court House Square. And us down.

And I spake unto the woman who waited upon and I said, Art thou also

And she said, I sho am d also de Chamber-maid; w suppose they pay a gal like an Hotel like dis ef she do ing?

And I said, I doubt not Corn Pone and Hot Biscuit

PUZZLE ANSWERS

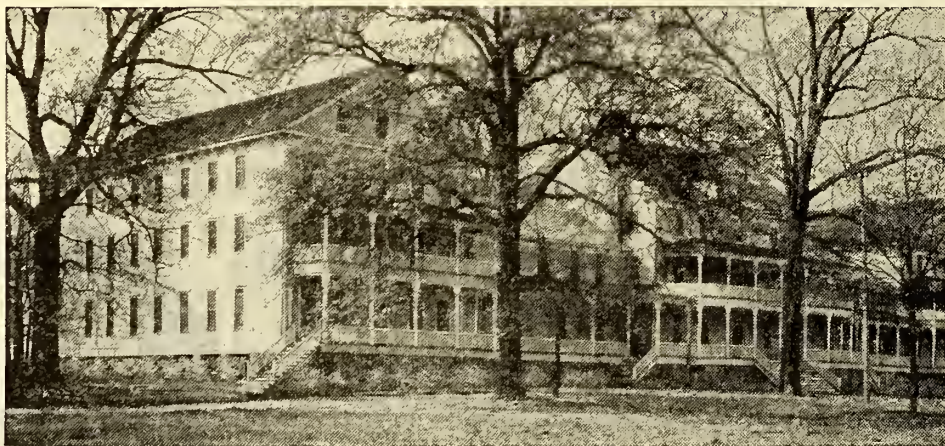
BEHEADING ACROSTIC: L-ore, O-pen, W-hen, E-S-ill.

FLOWER: FOUR-LETTER WORD: K I T E, I T E M, T E A M, E M M A

B	A	S	E	B	A	L
O	M	A	Y			
N	O	I	S	E		
F	A	T	E	B	A	
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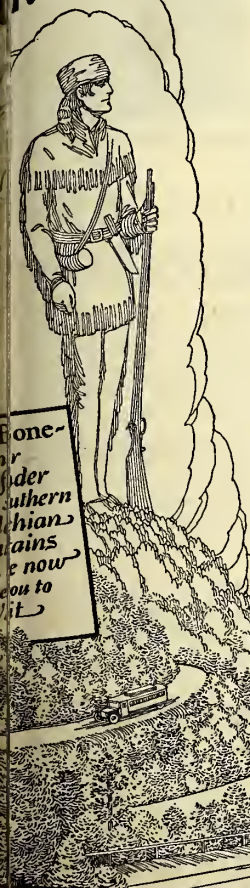
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And she said, Dey am right now dis
minute in de oven.

And I looked at a Vessel containing
a Brown Liquid, and I said, Were
Those Molasses made here?

And she said, Yessah, dey sho was,
sah. Dey wasn't made nowah else
but jes right here. And de Cane was
growed in dis Valley, and de Juice was
squshed out and biled on a farm right
in de aidge of dis City.

And I inquired, saying, Was the
boiling of Those Molasses accomplish-
ed in the Dark of the Moon?

And she said, Dem Molasses was sho
biled in the dahk of de Moon.

And I said, I hope thou hast a Good
Supply.

And as she went out after the Hot
Biscuits, my friend smiled at my Gram-
mar.

And I said, My friends, I do not dis-
regard Grammar. I never say Them
Molasses, which would be ungram-
matical, though that is the common
form. But if thou wouldst enjoy
Good Sorghum Molasses, thou must
eat them in the Plural. If thou wilt
attend a Boiling of the Sap in the Dark
of the Moon, where they know by the
Popping of the Bubbles when it is
time to Remove the Pan, and thou hast

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thine Paddle Ready, having whittled
it out of a Cedar Branch, thy soul may
delight itself in Sweetness.

And about that time the Hot Biscuits
began to arrive, and we attacked them.

Molasses that is sold in the Store is
Singular, and should be so spoken of.

And my friends said, Thou art right.
But whatever the Grammars may say,
New Sorghum Molasses, grown and
made in this Cumberland Valley, should
be eaten and spoken of in the Plural.

And I said, These Molasses have also
another name in this region; it is Long
Sweetening.

HANDICAPS AS INSPIRATIONS

"Whatever impedes a man, if it does
not actually stop him, aids his prog-
ress. Whatever hits a man helps him
unless it hits him hard enough to break
him or kill him. Cuts and bruises may
bleed, but they build," said the great
inventor, Hudson Maxim.

We think of the above in connection
with a statement about the purpose of
handicaps, which statement is as fol-
lows: "Handicaps were designed, not
as the pitiful excuses of the indolent,
but as the magnificent inspirations of
the brave."

KEYS TO SUCCESS

Success is another one of those
things everyone is wanting. Here are
a few ideas:

"You must keep on absorbing new
ideas as well as new air."

"When a fellow has half knowledge
of a subject he finds that it's the other
half that would really come in handy"

"The successful worker is one who
can do what he ought to do when he
ought to do it whether he wants to
do it or not."

"Know what you are after before
you start out for it."

"All men cannot be the best, but
every man can be his best."

"Make yourself necessary to the
world and it will give you bread."

"Enthusiasm breakfasts on obstacles,
lunches on objections, dines on competi-
tors and rests in the peaceful slumber
of their scattered tail feathers."

HERE IS A TASK

To be honest, to be kind, to earn a
little, and to spend a little less, to make
upon the whole a family happier for
his presence, to renounce when that
shall be necessary and not to be em-
bittered, to keep a few friends, but
these without capitulation; above all,
on the same condition, to keep friends
with himself: here is a task for all a
man has of fortitude and delicacy. —
R. L. Stevenson.

Giving money to the Lord is just as
much an act of sacred service as of
fering a prayer, or singing a hymn of
sacred praise, or teaching in a mission
school, or coming to a sacramental
table. In the Bible the consecration of
our substance is not made merely in-
cidental, it is put in the forefront of
our religious duties.—T. L. Cuyler.

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AUSTIN SEMINARY HOLDS FINALS

(Continued from page 2)

Yeargan, of Mecklenburg Presbytery, to Anson, Texas; James William Cochran, of Brownwood Presbytery, to Steetman, Texas; and W. Harold Owen, of Arkansas Presbytery, to Wapanucka, Okla.

During the week following the close of the Seminary's session, a "Ministers' Conference" was held, the invited guests, entertained by the Seminary, being ministers of Dallas, Fort Worth, and El Paso Presbyteries. Devotional hours were observed each morning, the professors of the Seminary gave four hours of lectures each morning, and each evening professors of the Texas University, hard by, delivered timely lectures. All who attended united in expressing their appreciation and sense of the value of the work done. Dr. Currie's lectures were all along the line of the Church's duty in evangelism, and the illustrations in Church history of the Church's development in the periods in which she devoted herself to evangelism compared with the periods in which doctrine and administration were to the fore, not an evangelism without a solid foundation of doctrine or without wise and scriptural administration, but based upon them and seeking to give to the world a true preaching of the gospel as the power of God unto salvation. Dr. Gribble devoted himself to a series of word studies in the Old Testament, with the application of them to a faithful and intelligent exegesis. Dr. Joeckel's line was an unfolding of the gospel as found in Isaiah, a careful and vivid analysis of the entire book. Dr. Summey's course was a bird's-eye view of the systematic theology, illustrated by a series of charts showing the relations of doctrine to doctrine, in a theocentric theology. Dr. Wharey, finely equipped by his recent year's study in Bedford, in the British Museum, and elsewhere, and having for his thesaurus his own fine book on John Bunyan's Pilgrim's Progress recently published by the Oxford Press, a monumental work, made Bunyan's life and work vivid and informing. Dr. Arrowood, like Dr. Wharey, of the University, showed the bearings of "the new psychology" on the minister's life and work and thought, while he expounded some of the theories now so clamant and yet so utterly unsettled amongst themselves. Rev. E. M. Munroe, recently of Taylor, now the pastor of the Second Church of Houston, and Ruling Elder Coulter, of Dallas, lectured on the Texas campaign of Evangelism and the results of Personal Evangelism.

Lodging in the seminary buildings and taking their meals in the Seminary dining-hall, the members enjoyed a rich and practical fellowship which was a notable feature of their gathering.

The "Best Friend of Charleston," first locomotive built in the United States for actual service, which attracted such wide attention while being moved over the lines of the Southern Railway System in South Carolina last fall, and which has been on display in the Union Station in Washington, D. C., during the winter, will start on another tour, leaving Spencer, N. C., June 3rd and ending at Atlanta July 28th, during which various lines of the Southern in North Carolina, Virginia, Tennessee, Alabama and Georgia will be covered.

Built at the West Point Foundry in New York City in 1830 for the South Carolina Canal and Railroad, now the Charleston Division of the Southern Railway, and brought to Charleston by ship, the original "BEST FRIEND" made its first schedule trip on December 25, 1830. It rendered good service until June 17, 1831, when it was destroyed by the explosion of its boiler. This pioneer locomotive and its train have been reproduced by the Southern and it is running under its own steam over the South.

The schedule for the early part of the present tour will be as follows: June 3, Spencer to Greensboro; June 4th, Greensboro to Raleigh; 7th and 8th Raleigh to Greensboro, stopping at intermediate points; 10th, Winston-Salem; 11th, Danville; 12th Danville to Randolph; 13th Randolph to Jeterville; 14th Jeterville to Richmond; 15th on display at Richmond throughout the day.

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PAUL'S HITHERTO UNPUBLISHED LETTER

The Pentecostal Herald has credit for this discovery. Here is the letter:

"Dear Sir and Brother: Doubtless you will recall the invitation you extended to me to come over into Macedonia and help the people of that section. You will pardon me for saying that I am somewhat surprised that you should expect a man of my standing in the church seriously to consider a call on such meager information.

"There are a number of things I should like to learn before giving my decision, and I would appreciate your dropping me a line, addressing me at Troas.

"First of all, I should like to know if Macedonia is a circuit or a station. This is important, as I have been told that once a man begins on a circuit it is well nigh impossible to secure employment in station work. If Macedonia embraces more than one preaching place, I may as well tell you frankly that I cannot think of accepting the call.

"There is another item that was overlooked in your brief and somewhat sudden invitation. No mention was made of the salary I was to receive. While it is true that I am not preaching for money, there are certain things that need to be taken into account. I have been through a long and expensive course of training; in fact, I may state with reasonable pride, that I am a Sanhedrin man—the only one in the ministry today.

"The day is past when you may expect a man to rush into a new field without some idea of the support he is to receive. I have worked myself up to a good position in the Asiatic field and to take a drop and lose my grade would be serious. Nor could I afford to swap 'dollar for dollar' as the saying is among us apostles.

"Kindly get the good Macedonia brethren together and see what you can do in the way of support. You have told me nothing about Macedonia beyond the implication that the place needs help. What are social advantages? Is the church well organized?

"I recently had a fine offer to return to Damascus at an increase of salary, and am told that I made a very favorable impression on the church at Jerusalem. If it will help me with the board at Macedonia, you might mention these facts, and also some of the brethren in Judea have been heard to say that if I kept on, in a few years I might have anything in the gift of the church. For recommendations write to the Rev. Simon Peter, D.D., at Jerusalem. I will say that I am a first class mixer and especially strong on argumentative preaching. If I accept the call, I must stipulate for two month's vacation and the privilege of taking an occasional lecture tour.

"My lecture on 'Over the Wall in a Basket' is worth two drachma of any man's money.

Sincerely yours,
Paul."

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Competitive examinations for the award of vacant scholarships in Clemson College will be held on Friday, July 12, 1929, beginning at 9 a. m. by each County Superintendent of Education. These scholarships will be open to young men sixteen years of age or over, who desire to pursue courses in Agriculture or Textiles. Scholarships are awarded by the State Board of Education on the recommendation of the State Board of Public Welfare.

These examinations include English, Algebra, Geometry, and History and are based on the State High School curriculum. Applicants for Agricultural Scholarships are also examined on Agriculture.

Persons interested should write the Registrar for information and application blanks before the time of the examinations. Successful applicants must meet fully the requirements for admission.

Each scholarship is worth \$100.00 and free tuition, which is \$40.00 additional. Scholarships are open only to residents of South Carolina.

For further information write—

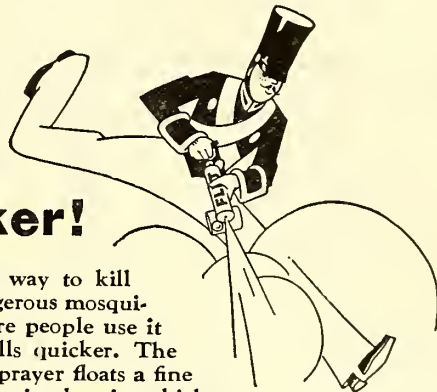
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S P A R K L E S

Drawing a Hair Line

Two men were becoming abusive in the course of a political quarrel.
 "I think," cried one of them, "there's just one thing that saves you from being a bare-faced liar."
 "What's that?"
 "Your whiskers."—Pearson's Weekly. Singular—

"We have the safest railway in the world where I come from. A collision on our line is impossible."
 "Impossible! How do you make that out?"
 "Why, we've only got one train."—Bradford Pioneer.

Good Old-Timer

Everytime someone starts talking about the Republican victory in North Carolina, we are reminded of the story that went the rounds when North Carolina University played Harvard several years ago:
 "Boys," pleaded the Carolina coach just before his team trotted on the field, "you have got to get in there and fight for old North Carolina—and don't forget that every man on that Harvard team is a Republican."—Detroit News.

Judge for Yourself

"How is that housewife with her installments? Conscientious?"
 "Well, I've known her to let the radio man have the grocer's money."—Louisville Courier-Journal.

Nuff's Enough

"I hear Simpson and his wife have been doing a good deal of scrapping since their baby arrived."
 "Yes, he says he is a floor walker all day and he thinks she ought to be it at night."—Cincinnati Enquirer.

Think This Over

Woman's talk, like the little brook, goes on for ever; but the little brook gets somewhere in the end.—London Calling.

Announcement

"I have some bad news for you," said the young wife tremulously.
 "Shoot!" growled the brute, never emerging from the sporting section of the newspaper.
 "N—no," she replied thoughtfully. "I had considered that, but I decided not to. I'm just going to divorce you."

Try This Alibi

One dark and stormy night Uncle Eli Podger's baby was taken sick with the colic and his wife Jerusha hustled him off to town in his old Ford to get 15 cents worth of ipecac.
 Twenty eventful years passed. The baby got over the colic and at the age of 19 had married a traveling man from Pittsburgh. Aunt Jerusha in all those 20 years had never lost faith in her husband. He would return some day and be able to explain it all, she told everyone.
 Finally that day came. Eli breezed in in the same old Ford, got out and handed the bottle of ipecac to his wife.
 "What kept you so long?" she asked, in her usual calm manner.
 Eli replied: "I was lookin' for parkin' space."—Pathfinder.

She: "I hear the Scotchmen are trying to put an end to all the jokes about them."
 He: "And why?"
 She: "Every one of them is at a Scotchman's expense."

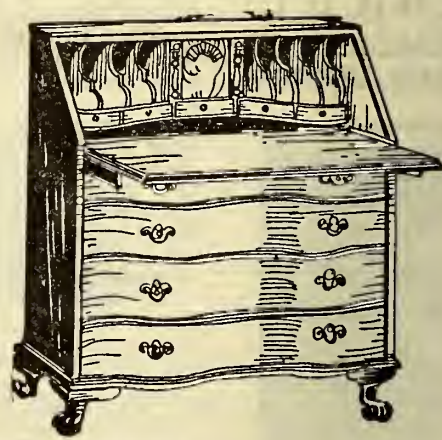
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CHARLOTTE, N. C., JUNE 12, 1925

No. 24

Presbyterians Se Union

Pittsburgh Refuses to Propose to the Presbyteries

Press dispatches received Presbyterian General Assembly met in its Seventh Session in the North Church, May 29 to June 4, devoted to its 57 presbytery recommendation to unite Northern Presbyterians on a basis proposed by the two denominations. The Moderator was appointed by the Assembly. This committee is announced as follows:

Eleven of the 36 presbyteries had voted against the union. The status of the union is unclear, until the United Presbyterian papers report the result of the assembly. This will be our next issue.

Receives Permanent Addition

Abandoned Schools Girls' College—Mrs.

Morrison is Made Trustee

has received by resolution of trustees of the Leckenburg at an adjourned meeting May 31, the property of the Normal and Industrial Institute, which is to be discontinued at the spring session. The obligations have been estimated as worth about \$14,000, which will be paid by the payment of Queens College Dr. W. H. Frazer, Moderator of its action. The amount raised will be about

also recommended that the Stanley Hall high school near Stanfield, be allocated. There are 45 acres of land and buildings. The property would realize \$3,000 or more. Mrs. Morrison was elected a trustee of Queens College to fill the vacancy of Thomas M. Glasgow. Morrison has accepted the

graduate of Columbia University, Ga., was examined by the Presbytery. He prepared as exegesis of scripture, and sermon, besides offering a dissertation on Davidson college and the Presbytery being satisfied with the report of Mr. Burney, of the Sugaw Creek Church, which he accepted. He was appointed to ordain at Sugaw Creek Sunday. The commission includes Mr. R. Bridges, D.D., who will preside and deliver a charge to the congregation. Elder of Sugaw Creek Church, with Mr. Binson as his alternate. He was received as candidate, Murray Boyce Church, near Waxhaw, Wilson Throver, of the college

of Forest City, N. C. (Continued on Page Two)

Moderator Appoints Committee on Union

An Interim Body to Confer With Similar Bodies of Various Presbyterian Churches

The Moderator of the General Assembly, Rev. William R. Dobyns, D.D., of Highland Church, Birmingham, has appointed the committee of nine who will confer with similar committees from the Northern Presbyterian Church, the Reformed Church, and various other Presbyterian denominations to find a basis of union with these organizations. The Moderator was appointed by the Assembly. This committee is announced as follows:

Rev. Wm. R. Dobyns, D.D., Chairman, 2033 Highland Ave., Rev. Henry H. Sweets, D.D., Rev. Harris E. Kirk, D.D., Rev. Robt. F. Campbell, D.D., Rev. Richard O. Flinn, D.D., Rev. Chas. H. H. Branch, D.D., Rev. Thomas S. Clyde, D.D., Rev. Eugene F. Abbott, D.D., Rev. James I. Vance, D.D.

This committee is not to supersede the committee of Union with the United Presbyterians and the Associate Reformed Presbyterians, which reported to the last Assembly, of which Dr. S. L. Morris is chairman. This committee is to continue the negotiations which have already gotten under way.

Davidson Chooses Dr. Lingle As Head

President of Training School May Re- sign to Become President of Dav- idson—Commencement Audiences Hear Drs. Stevenson, Hill, and Tigert

Dr. Walter S. Lingle, president of Assembly Training School, Richmond, Va., was elected president of Davidson College at the semi-annual meeting of the board of trustees of the college June 4. He succeeds Dr. W. J. Martin, who retires at once.

At the same time the board elected Doctor Martin president emeritus for life.

Doctor Lingle said that his acceptance of the new post depended on the wishes of the board of trustees of the Assembly Training School. He presided at the meeting of the board of trustees, of which he has been president for many years.

Dr. J. Ross Stevenson, president of Princeton Theological Seminary at Princeton, N. J., opened the 93rd commencement of Davidson Sunday morning, June 2, preaching the baccalaureate to a packed congregation. Doctor Stevenson said, among other things, that miracles are everyday occurrences, that spiritual values have been the greatest power in the development of man and history, and that when the scientists of the world turn their laboratories over to the study of God and prayer, the world will see more advancement in one generation than in the past four.

Doctor Stevenson's theme was the power of the human personality to conquer and rule in every realm, moral as well as physical. He contrasted human failure with the triumph of Christ, pointing to the latter as a solution to man's problem of complete dominion. "Christ is portrayed as the representative man, the revelation of what man was intended to be, of what he has failed to be, and of what he may become. He was made like unto us and was in all points tempted, but He made a success of life in that He achieved what God requires of man, for Christ maintained a constant sovereignty over the forces of human nature." Jesus achieved dominion through the perfection of his manhood, and not thru

(Continued on page 2)

Northern Presbyterians Meet in St. Paul

The U. S. A. Assembly Makes De- cisions of Tremendous Import

The Northern Presbyterians met in St. Paul, Minn., Dr. Hugh K. Walker, of Los Angeles, retiring moderator preached on the need of another Pentecost today. Dr. Cleland B. McAfee, professor of Systematic Theology, of Presbyterian Seminary, Chicago, was elected moderator over Dr. Robert Dick Wilson, of Princeton, 572 to 332. The meeting extended from May 23 to May 29.

The unification of the four boards of the Church, Foreign Missions National (Home) Missions, Education, and Pensions, was proposed. These boards all closed the year without debt.

The Assembly adopted by rising vote the recommendation for Union with the United Presbyterian and the Reformed Presbyterian Churches. It unanimously approved negotiations for union with other Presbyterian bodies, and with the Methodists, North and South, and with the Episcopalians.

The Assembly celebrated the 200th anniversary of the adoption of the Westminster Confession by American Presbyterians.

Princeton Seminary and its control was the acme of interest in the Assembly. The majority report was adopted and Princeton was placed in the hands of 33 trustees and the board of 33 directors was ousted. Dr. Francis L. Patton was made trustee for life.

The report on Ministers' Pensions showed the progress of the new plan in which ministers and churches share in payments. It was said that the response to the plan has been phenomenal and that ministers and churches are entering the plan every day.

The assembly sent down to the Presbyteries overtures removing all restrictions from women members of the churches, which would make them officers and preachers.

Dr. Arthur J. Brown retired as secretary of foreign missions, after 34 years of service.

The Assembly will meet in Cincinnati next year.

Gideons Hold Dedication Service

Charlotte Camp Presents Bibles to Selwyn Hotel

On Sunday afternoon, June 2, the Charlotte Camp of the Gideons, the organization of the Christian traveling men, held a dedication service at the Selwyn Hotel, of Charlotte, N. C., in which a number of local ministers took part, in connection with representatives of the organization.

Mr. D. G. McCulloch presided as president of the local chapter. An address was made by J. L. Farrabee, local secretary of the order on the subject "Who are the Gideons?" Mr. Farrabee described the work of this order which besides committing itself to personal work in trying to lead men and women to a confession of Christ, supplies Bibles to the rooms of hotels for the use of the guests.

The principal speech was made by Dr. Albert Sidney Johnson, of the First Presbyterian Church, in which he showed how the Bible helps to solve many personal problems, extricates persons from business, social and personal troubles, as well as prepares them for the hour of death.

Ben. W. Mathes, chaplain of the local Gideons, made the presentation of Bibles to the Selwyn Hotel, which were graciously received by the hotel manager who expressed his appreciation, and testified to the value he had found in having these books in the rooms of the hotel.

Dr. Dobyns Honored In Birmingham

Assembly's Moderator Given Dinner by Admirers and Brethren

The Presbytery of Birmingham and the Presbyterian Laymen's League of Birmingham honored the newly elected Moderator of the General Assembly and pastor of the South Highland Presbyterian Church, Dr. William Ray Dobyns, at a dinner at the Handley Memorial Presbyterian Church, Tuesday evening, June 4. After a brief organ recital by Mr. John Z. Hinds, the guests were conducted to the new social hall of the church where the dinner was served by the ladies of the entertaining church. The tables were arranged in quadrangular shape with small tables through the center for the speakers, special guests and their wives. The floral decorations were artistic and beautiful. With few exceptions, all of the ministers of the Presbytery were present and all of the churches were represented by the members, making the total about 175.

Mr. J. K. Brockman, the president of the Laymen's League and a ruling elder in the South Highland Presbyterian Church, presided. The special speakers were Dr. Henry H. Sweets, of Louisville, Ky., and Dr. Clay Lilly, of Winston-Salem, N. C. Greetings were brought from the Moderator of the Cumberland Presbyterian General Assembly, Rev. H. C. Walton; from the the U. S. A. General Assembly by former vice Moderator Dr. J. M. Broady; from the Presbyterial Auxiliary, Mrs. G. H. Stephenson; from the Foreign Missionaries by Miss Margaret H. Hopper of Korea. The Moderator, Doctor Dobyns, was enthusiastically congratulated upon being elevated to the exalted position by the General Assembly. The high regard and affection in which he is held were pronounced in beautiful and impressive words by all. An unusual growth throughout the entire church in spirituality and devotion is expected under his leadership. The response of Doctor Dobyns was modest and appreciative. Each of the ministers present gave a word of testimony concerning the value of their friendship with Doctor Dobyns and of his service to the Kingdom of Christ.

Vocal selections were rendered by Mrs. W. R. Smith, and Mrs. A. A. Higgins. Mrs. W. R. Dobyns was present and her influence and share in this pre-eminent honor were not overlooked.

Lees-McRae Ends Successful Session

Mountain School at Banner Elk to Add Junior College

On May 27, the commencement exercises of Lees-McRae were held at Banner Elk, N. C., and diplomas were awarded to the largest class ever graduated from the institution, consisting of twenty-two young men and women.

The closing of the school began Saturday night with the class day exercises, which reviewed the history of the past few years and looked into the future, seeing even brighter days for Lees-McRae.

On Sunday morning the baccalaureate sermon was preached by Dr. T. P. Johnston, pastor of the First Presbyterian Church at Kingsport, Tenn. His message strongly appealed to the congregation and proved a real inspiration to the graduating class.

The alumnae banquet on Monday evening was the best in the history of the school. The beautiful decorations, the large number of former graduates, and the spirit of fellowship all combined to make it an occasion long to be remembered. The toast mistress, Miss Margaret (Continued on Page Two)

Commencement At Batesville

Arkansas College at Batesville closed its fifty-seventh year on June 4 with exercises of the most interesting nature, which began on June 2. A note of sadness prevailed the commencement season because of the recent death of former Governor T. C. McRae, President of the Board of Trustees.

The sermon was preached on June 2 by Rev. Stuart R. Oglesby, D.D., of Hot Springs, whose theme was "More than Conquerors"; Doctor Oglesby also spoke at the Vesper Service for the Christian Endeavor Society that afternoon. Rev. J. P. Snipes of Earle, Arkansas, preached the annual sermon to the Religious Organizations, using as his text, "Where Dwellest Thou."

On Monday morning one of the most brilliant recitals in the history of the college was given by the students of the special departments. Monday afternoon the public exercises of the Class of 1929 were held. Alexander Whyte Whitaker, Jr., of Memphis, was president of the class. Other speakers were Ethel Robertson of Helena, salutatorian; John L. Abernathy, Jr., Purcell, Oklahoma, Historian; Nelle Frances Robinson, Dardanelle, Prophetess; John B. Benish, Batesville, valedictorian. The class numbered 35 candidates for the A.B. degree and six diplomas in the special departments were awarded, making the largest class in the history of the college.

The address to the class was delivered on June 4 by State Superintendent J. P. Womack, of Little Rock. The honorary degree of Doctor of Divinity was conferred upon Rev. Marion Alpheus Boggs, of Blytheville, Rev. William Fenna Rogers, of Warren and Rev. Frank Pearson Anderson of Fort Smith.

The Trustees met on June 3 with a representative attendance, transacting much routine business. Since the recent meeting of the Synod of Arkansas, which authorized the college to continue its expansion program and to that end underwrote the budget for the ensuing year, a fine air of hope and optimism has prevailed among the college and its friends. Dr. S. R. Oglesby of Hot Springs, was elected President of the Board to succeed Governor McRae and has entered upon his duties with vigor and enthusiasm. Raising of funds in the city of Batesville and plans for the similar movement out in the State are progressing in a satisfactory way.

The class of 1930 promises to be of equal size with the class of 1929. Reservations of students for the Freshman class are more than usual at this season of the year. The faculty will show very few changes and will be greatly strengthened by the return of Professors John B. Daffin of the Chair of Chemistry, and John Quincy Wolf, Jr., of the Chair of English, who have been away on leave for a year.

Palmer College Closes

Commencement at Palmer College at De Funiak Springs, Fla., was marked this year with success in every department. There were more graduates than in the preceding years and the programs of music and other events were of an excellent character.

Rev. John A. Abbott, D.D., of DeLand, delivered the baccalaureate sermon and Rev. E. N. Caldwell, D.D., of Tallahassee, delivered the address to the graduating class. Miss Margaret Read, of Milton, Florida, was valedictorian for the college class, and Miss Marjorie Abernethy of DeFuniak Springs, was valedictorian for the Academy class. Mr. Starluis Rigell of Panama City, won the medal for oratory, Miss Frances Taylor of Tallahassee won the medal for advanced music, Miss Mary Elizabeth Flournoy the one for elementary music, Miss Lois Munroe of Takamatsu, Japan, for general excellence and Mr. Kemper Jennings of DeFuniak Springs, won the boy's medal for general excellence, and Mr. Michael Bowers of Crestview, the cup for athletics, and Miss Margaret Read won the Bible medal.

Each member of the college graduating class is presented a Bible and each member of the academy graduating class is given a "Fishers of Men" Testament. These are given by the college and each copy is marked with the name of the owner, the class, and the year.

The academy graduating class gave as

its class play, "The Rivals," and it was well staged and well presented, the proceeds were presented to the college for the purpose of buying a class gift. The college class presented a flag pole and pennant to the college during its class day exercises, appropriate speeches being made for its presentation and acceptance.

During June, Dr. and Mrs. Love are taking Mrs. Jack Ashmore, Miss Flora Douglas McLean, Miss Sara Deese, and Mr. Graham Campbell, all students or former students of Palmer, on a trip through Florida in the interest of Palmer. They are to give programs of music and talks on Palmer in the churches in the effort to introduce Palmer to the Presbyterians throughout the state and to secure an enlarged enrollment of students for next year.

Doctor Love had just received the degree of Doctor of Divinity from Davidson College.

Evangelical Congress at Havana

From June 20-30, a Conference will be held in Havana, Cuba, of all the Evangelical Christian elements dedicated to the betterment of the moral and spiritual conditions of the nations comprised in the area of the Caribbean Sea, Central America and Mexico. In addition, attention will be given to the Latin interests of the Spanish-speaking sections in the United States. This Havana Congress is a logical sequence of the Panama Congress in 1916 and that in Montevideo in 1926.

Glade Valley Closes Successful Session

The Glade Valley High School closed the nineteenth session on April 29 with nineteen graduating.

The opening program was a Music Recital on Saturday night, April 27, by the music pupils. On the following Sunday the baccalaureate sermon was delivered by Rev. J. M. Clark, Statesville, N. C. And the Christian Endeavor Address on Sunday night was delivered by Rev. Geo. W. Lee, Winston-Salem, N. C.

The graduating exercises were held on Monday morning and at this time nineteen graduates received Bibles and diplomas. The Bibles for the graduates were donated by Circle No. 7, Woman's Auxiliary, First Presbyterian Church, Winston-Salem, N. C., and delivered by Rev. G. W. Lee. The diplomas were delivered by Mr. McBride Holt, Chairman of the Board of Trustees, Graham, N. C. Rev. D. Clay Lilly, pastor of Reynolds Presbyterian Church spoke to the graduates on the subject, "What an Institution Offers," and Rev. Joe H. Carter, pastor of Taylorsville First Presbyterian Church gave a short address on the subject of Service.

In the afternoon the Recitation and Declamation contests were held followed by a ball game Glade Valley vs. Sparta.

The commencement exercises were concluded on Monday night by the Senior Play, "Two Days to Marry" presented by seven members of the senior class. All the exercises were well attended and on Monday night we were not able to seat the visitors.

The following pupils received medals and awards: those receiving gold medals were Hazel Bare for Memory work in Bible, prize donated by Rev. W. C. Brown, Barium Springs, N. C.; Robt. Preston Taylor, Scholarship; Alma Forrest, Music; Mabel Billings, Recitation; and Thomas Springs, Jr., Declamation; Blanche Crouse received the fountain pen given by B. and T. Drug Co., Sparta, Sparta, N. C., for the best English work; Grace Crouse won the prize for the best progress in sewing; McNeil Petrea and Thomas Springs won the \$5.00 cash prize offered by Rev. Geo. W. Lee for neatest kept room in boys' dormitory; and Mary Wooten and Hazel won a similar prize offered by the school for neatest room in girl's dormitory. The recitation medal was donated by Mr. R. C. Bernau, Greensboro, N. C., the Music medal from Louise Ervin Memorial Fund, sewing prize from Miss Margaret Dowdle Domestic Art teacher and other prizes from the school.

The following pupils made the honor roll for the last quarter with an average of 95 or above: Robert Preston Taylor, Howard Lyon, Thomas Springs, Jr., and Blanche Crouse.

CONTINUATIONS FROM PAGE ONE

QUEENS RECEIVES ENDOWMENT ADDITION

Rev. W. H. Goodman of Kannapolis and Rev. G. F. Robertson of Mount Holly, were present at the meeting as visitors. A special prayer was offered for Mrs. Robertson, who is very ill in a Charlotte hospital.

Rev. W. H. Frazer, D.D., president of Queens College, acted as moderator, and Rev. Dr. Huneycutt, of Walkersville, was temporary clerk. Mecklenburg Presbytery will hold an adjourned meeting September 9 at the First Presbyterian Church in Charlotte.

Commissions reported the installations of Rev. A. T. Taylor, at Marston, McLean's Memorial, Mark's Creek and Rourk's Chapel, and Rev. J. B. Reily at Roberdell, Cameronian, Brainard and Midway.

DAVIDSON CHOOSES DR. LINGLE AS HEAD

the exercise of His divine powers as the Son of God. "Man's realization of this dominion is to take place in individual lives when each one shares in Christ's triumph over sin and death, and all the baffling forces to which we are constantly exposed."

Dr. W. E. Hill, of Second Church, Richmond, preached the annual sermon before the Y. M. C. A. on Sunday night.

The features of the commencement on Monday were the class day exercises of the graduates in late afternoon, and a program by the literary societies in the auditorium of Chambers building.

The first event was a reception given in honor of the graduates by little Billy Wood, class mascot, at 4 o'clock, followed by the class day exercises. Included in the program was a formal presentation of the mascot by the president, the reading of the class poem, and addresses by the class salutatorian, class orator, and class valedictorian.

At 8 o'clock Monday night the Eumenean and Philanthropic literary societies held a joint session. A feature which has generally been held at this time but which is omitted this year was the senior oratorical contest. Literary society diplomas were awarded, and medals presented to the junior and freshman-sophomore orator. Debating emblems were given all eight members of the varsity debating team.

The board of trustees decided to make physical training compulsory for four years instead of two as at present. Training is to be in co-ordination and competition with the work of the reserve officers training corps.

Dr. C. K. Brown, associate professor of economics, was raised to a full professorship and Prof. H. E. Fulcher was raised from assistant professor in physics to be an associate. All associate professors received salary increases.

COMMENCEMENT AT LEES-McRAE

Tufts, presented a program of real interest to all. Mrs. Rosa Jones, the alumnae president, welcomed the graduating class into the association. The graduating exercises Monday night brought to a close the commencement season. The literary address was ably delivered by Rev. J. P. Proffit pastor of the Presbyterian Church at Maxwellton, W. Va., and a former student of Lees-McRae.

Mr. Edgar Tufts, president of the school, awarded medals and prizes to students who had merited special recognition. A large number of Bibles and Testaments were awarded for the recitation of the catechisms. Every Lees-McRae graduate is required to recite the catechisms. Mr. L. K. Pritchett, the principal of the school read the honor roll for the year.

Plans for a greater Grace Hospital were announced by Dr. W. C. Tate, physician in charge.

The graduating class presented as its class gift a check to be used in erecting a fountain on the campus in memory of Rev. Edgar Tufts, the founder of the school, hospital and orphanage.

After the awarding of the diplomas to the graduates, the president, Mr. Tufts, announced the extension of the educational program of Lees-McRae to include Junior College work next September. This announcement was enthusiastically received by the student body and friends of the school. The work which Lees-McRae

DEVOTIONAL

DOWN WITH PIGEONHOLES

My pigeonholes are tempt
an awful lot
Of letters that are answ
that are not,
Of circulars and pamph
pads, and twine,
Of little memoranda, it
line,
Of postage stamps and
cards and books and
Of paper cutters, founta
clips, and things like
But letters, always letter
very old,—
Why, what a lot of rubb
holes will hold!

My pigeonholes receive
never make a sign,
For they are very court
eon holes of mine.
I'll cram them nigh to be
will not protest;
They always find a sleep
one other guest.
So handy when I'm busy
all away,
And leave them there to
the judgment day.
But when that day, o'c
something must be f
Ah, then the angel's trum
uncertain sound.

In frantic haste I pull t
the empty chairs,
The table and the wind
these old affairs.
My spirit sinks as task o
long ago
Stares at me from the de
this overflow.
I find the single thing I
gaze aghast
As all my hideous negli
me from the past;
My conscience has its t
is short, so then
I snatch the shameful
crowd it back again.

Some day when I'm here
else to do,
Those grim accusing pig
ing to go through.
The letters I will answer
all away,
The memo, I'll examine
I'll pay,
And all the miscellaneous
to clean out,
And thus defeat my pige
them all to rout.
For I have quite decided
are sin,
And the only useful pige
with nothing in.
Amos R. Wells,

TIME WITH

Time for pleasure—time
Time for reading and for
Many things not written
Maybe too there's time
Service for your Lord ar
But—just stay and think
How much time is spent

But, you say, my work i
True, and Jesus loves it
But e'en years like this
And your Lord you migh
Oh! you need dear one
Need in Him to find yo
Need His guidance all th

Time for business—time
Time for almost anything
Yet so little time with J
Yes, so little time with J
This is why your feet of
As you tread the rugged
If you spent more time
In His strength you'd ga

College will do is disti
pose will be to train th
and girls in the art of liv
environment, thus carryi
of the Edgar Tufts Mem
"In the mountains; of
for the mountains."

The year just closed ha
one for Lees-McRae and
next fall is bright.

Pinnacle Inn, the sun
ated in the dormitories
will open June 26 for
Inn offers to all who m
place to spend a restfu
modern conveniences, fir
beautiful surroundings a
According to the officia
Banner Elk is the cool
state.

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EDITORIAL

OPINION ON THE UP-GRADE

Prohibition has been a failure dependent upon the personal views of the people. The question is not whether it is as good as he who will not see" is better as in all other questions. The laws are enough, but their enforcement has been half-hearted or openly antagonistic. The poor white man soon felt the rich man, able to employ skillful lawyers, would generally escape. The pathetic jury lightened the penalty to such an extent that the trial became a mockery. Those who were in earnest enforcement that the buyer also be guilty of the transaction, upon which the receiver is as guilty as the seller. It is reported that Congress has put more law, and henceforth the man who also share punishment with the lawbreaker should be, and we hope that the law should be. What is known as the "Jones law" is a very terror to the ranks of the lawbreaker. It will take out of the hands of the lawbreaker the privilege of assessing a fine, as to excite ridicule. The law is reported, raised the price of the lawbreaker figures as to make its purpose, which will no doubt restrict the lawbreaker who have means. The law is a disheartening fact in connection with the increased penalty. Skillful lawyers, with sympathy with the law, have formed a system to assist those convicted by the law with a penalty. Nothing connected with the law that reflects less credit upon the law than that men, whose training has been in the law, should use their skill in the law of the land and in encourage them with impunity. The law is the foundation of our government. You destroy that respect, you undermine the foundations of our civilization. The government can more successfully withstand attack from without, but when the law is broken, it will soon fall.

STANT PASTORS I HAVE KNOWN

The Church grows in numbers, there is the question of an assistant pastor when that a crisis arises in that both pastor and people hesitate to step as neither one knows where to go. It is that the pastor must be relieved of his burden. It is always a limit to human endurance. It is not that a faithful pastor has a burden, but that he should ask for help. Each week he has to expound the Word to each man his meat in due season.

In order to keep up with the work of the Church at large, his own Church as a part of a great whole, must be kept in touch with the work at home and in foreign lands, and for that purpose he must give them facts, and in order that they may be stirred up to keep step in this march of progress, he must let them know what the Churches in our land are doing. Then there are the sick to visit, strangers to bring into the fold, and to be made to feel that they are a part of a great whole.

When, however, worn out by these incessant and exacting labors, he considers the question of an assistant, he at once faces the drawbacks as well as the benefits.

It is possible that his assistant may prove a more acceptable preacher than he, in which case, as has been proven in more than one instance, his own hold on his people is weakened, with the result that he has to leave.

If the contrary be true, and the assistant proves a poor preacher, the people become discontented, and wander off to other churches when he does preach.

Then the cost means that either the cause or his own salary must suffer.

Viewing the question from the point of view of the assistant, the drawbacks are equally as serious.

He feels that he is playing second fiddle to the pastor, and as such he is merely tolerated.

He finds none of that true affection that lightens many a pastor's burdens. He is merely a necessary nuisance.

We have seen and known many assistants. We have known more than one to push out the pastor and take his place, and we have known even a greater number to become so discouraged in the beginning of their ministry that they were failures the remaining years of their ministry.

We do, however, know one who, in every respect, is a model assistant. Between him and the pastor, there can be no rivalry, and no matter how poor a preacher he may be the people never hold the pastor accountable.

Every week he will visit the people who will receive him, expounding to them the Word of God, explaining the various causes of benevolence, and picturing to them the home work of the Church.

He entertains the "Shut-ins" and cheers the sick, and he does all this independent of the weather.

He does all this work in a quiet, unobtrusive way at a small cost to each family visited—only \$3.00 per annum in advance.

To introduce this model assistant we want agents in every congregation.

DISSATISFACTION WITH THE FEDERAL COUNCIL

Every year since we can remember, there have been overtures from Presbyteries in widely separated sections urging our withdrawal from the Federal Council, but only in rare instances has any attention been paid to them.

One would suppose that these regular defeats would tend to discourage further efforts.

They continue each year with a persistency that plainly indicates that it is not a mere matter of opinion, but that conscience has been at work.

If it be true that these objections are founded upon conscientious principles, then the Assembly would do well to remember that when any question becomes a matter of conscience it can never be kept down.

There are men who pride themselves upon their toleration of evil as if it were a virtue of which they should be proud, when in fact it is a sign that their moral sense has been blunted.

We wonder at every Assembly, when the character of this Council is shown, that these supporters do not hear the solemn warning of Paul when he said, "What fellowship hath righteousness with unrighteousness?"

At the Montreat Assembly there were two overtures asking that we sever all connection with the Council.

The Presbytery of Knoxville brought a severe indictment against the Council. Among other charges it had the following: "Making the training of children, especially along the lines of sex education, a normal part of the program of religious education."

"Initiating the Church and Drama Associations, in order to procure the fuller co-operation of Roman Catholic and Jewish leaders, in bringing to the notice of Church people the most worth-while productions of the stage."

"It has elected such so-called Modernists as Shailer Matthews, S. Parkes Cadman and Bishop McConnell to its presidency."

The Presbytery of West Hanover urged the Assembly to discontinue connection with the Federal Council of Churches.

Dr. Wm. McPheeters, whose age and ability certainly entitle him to a thoughtful hearing gave strong reasons for our withdrawal, yet the members voted to remain in the Council.

The United Presbyterians with whom we voted to unite seem as indifferent to such merger as we are.

Argyle Presbytery overtured Assembly to withdraw, but the only step was to cut down to one-half its annual financial contributions.

Dr. W. M. Nichols, of Brooklyn, said that the admitted modernism of Drs. Cadman and Fosdick "seem to represent the spirit of the Federal Council of Churches. We had better have no Protestantism at all than that brand."

DAVIDSON'S NEW PRESIDENT

It is yet too soon to assume that Dr. Walter Lingle, who has been elected president by the trustees of Davidson College, as his acceptance is not yet assured, is to be the next president.

We venture, however, to say that they could have selected no man better fitted for the office.

Dr. Lingle possesses the qualities necessary to a college president, in an eminent degree. He is, in the first place, a man of wide scholarship, well known through the Church, and then he is a lover of his fellowmen, especially the young men.

He is also a man of great personal magnetism, gifted with a keen sense of humor, a quality very essential in dealing with young students whose ideas of fun sometimes perplex a sober-minded man.

If he should accept, we predict a most successful administration.

Under Dr. Martin, the retiring president, the college has had a remarkable growth, and we can wish for Dr. Lingle no greater success than that he may equal the career of his predecessor.

THE COMMITTEE ON UNION

Moderator Dobyns, in obedience to the actions of the General Assembly that a special committee be appointed to negotiate organic union with all churches of the Presbyterian faith, named the following:

- Rev. W. R. Dobyns, D.D., Alabama, appointed by the Assembly.
- Rev. H. H. Sweets, D.D., Kentucky.
- Rev. Harris E. Kirk, D.D., Maryland.
- Rev. R. F. Campbell, D.D., North Carolina.
- Rev. R. O. Flynn, D.D., Georgia.
- Rev. C. H. H. Branch, D.D., Florida.
- Rev. Thos. S. Clyde, D.D., Texas.
- Rev. Eugene Abbott, D.D., Missouri.
- Rev. J. I. Vance, D.D., Tennessee.

This Committee was appointed to confer with and take action looking to organic union with all churches of the Presbyterian faith.

It was passed by a large majority, the vote being 125 to 19.

This Committee will confer with similar committees from the Church, U. S. A.; The Reformed Church, and various other Presbyterian denominations to find a basis of union with these organizations.

It is not to supersede the Committee of Union with the United Presbyterians and the Associate Reformed Presbyterians which reported to the last Assembly, of which Dr. S. L. Morris is chairman.

This Committee is to continue negotiations already under way.

We have been asked to express an opinion of this Committee.

As far as we know the sentiments of these appointees, no one of them has ever been an active opponent of organic union, nor have they as a whole ever advocated it.

We might pick out one or more who have

(Continued on Page Seven)



THE PALIMPSEST

Commencement Address at Clinton, S. C.

J. Lyles Glenn, of Chester, addressed the graduating class of the Presbyterian College of South Carolina, taking as his subject "The Palimpsest." He looked upon the state and the nation as a scroll on which each generation must write its record. He cited things that must be read and kept alive; but reminded that there is also the responsibility of bringing to bear knowledge and wisdom upon the needs of the future.

"I am prone to reflect," he said, that I was graduated from a South Carolina College, very similar to your college here, just 17 years ago, and must admit that I am almost a generation further along than the graduates whom we honor today. This will remind us that in the swift passage of time the history of our state and national life is being written very rapidly.

"In the Middle Ages, when parchment was a rare and precious thing, and men, eager to set down their thoughts in writing or to copy out once more the thoughts of admired masters of wisdom, were tripped in their eagerness by want of the due materials, they were wont to take an old manuscript and to prepare a clean sheet by erasing the old characters—not so drastically, however, but the old script could still be discerned by a seeing eye through the new penmanship, and the old words still shine, however dimly, through the cloud of new words by which they have been obscured. To such a manuscript scholars have given the name of palimpsest.

"Ruminating thought, which detects sermons in stones, may in this year of our Lord discover a palimpsest in the unrolled map of Europe. Graved and scored with characters through all recorded time, it is being graved and scored once more, by a pen of iron and with ink of blood, in characters that seem today indelible. History, after all, has its rhythm and its recurrence. Where the graving ran deepest in the days of old the profoundest score may still be seen today. The valleys and the water-ways where our forefathers joined battle witness now, in their eternal sightlessness, the locked struggle of the children. There are some channels cut by nature through which the fretting tide of human action seems destined to run for evermore. From the beginning of time invaders have crossed the desert of Sinai to batter at the gates of Egypt.

Each Generation a Scroll

"So, we are inclined today to think of our fair state and nation as a scroll on which each generation must write its record. You as a class of college graduates cannot escape responsibility for the record which will be written in the next 40 years. We might quote statistics compiled by numerous agencies to show that the college graduates of each generation have determined more largely than any other group of people that general trend of their times. Indeed, you will be writing this record from this very day. I am forcibly reminded of the way responsibility is trust upon younger shoulders by thinking that one day last winter I walked into a meeting of the South Carolina general assembly, and saw 12 members whom I had had under me as students—and I still count myself a young man!

"I make bold to suggest to you that as in the case of the palimpsest of the Middle Ages, some of the finer writings and truths were contained in the older messages, which were all but obscured by the multiplicity of words superimposed, so, in writing the new message we find that in doing so we should preserve the best of the past. It is authentically related that one of Euripides' plays was almost completely obscured by a wine-merchant, who used the parchment on which a monk had copied the play by keeping of his accounts.

Is Chivalry Passing?

"To bring this point directly home to us, let us ask ourselves the question, whether or not the fine chivalry of ante-bellum days has not been greatly obliterated by somewhat changed manners of today? So, let me suggest to the class of 1929 that in taking your part in writing the history of the next few decades that you feel and decide for yourselves that the preservation of that which is best out of the past will be one of your first duties. That this will be done on the practical side of life gives us little concern; for the American people have shown a remarkable genius in applying the knowledge of the world to the satisfaction of human need and the betterment of the physical conditions of the race. Our achievements in the world of science are undoubted proof of this faculty. The principles of geometry and physics, while known to the human race for generations, seem to have been almost gone until they were applied as if by magic under the American genius for organization and construction. Historians tell us that the Chinese knew almost as much about these subjects 4,000 years ago as the world at large did at the beginning of the 19th century. We have, however, to inquire whether or not we have not, in our rapid strides in a material way, failed to preserve and apply principles equally as old and equally as well understood to our moral and spiritual life. In some strange way it seems that each generation, in the conduct of its moral, intellectual and spiritual life, must learn through the hard school of experience the practical wisdom set forth in the Proverbs of Solomon. How often do we hear a man 60 years of age comment that he wished that he could live his life with the wisdom that he had

gained from the hard school of experience! Or again, it happens every day that full-grown men are suddenly exclaiming, "My father used to tell me that, and I now see that the old man was right!"

"Why is it that a young mind will take a principle of physics or chemistry, and with the courage of youth apply it in such a way as to give us some great discovery which will change the physical aspect of the world, and at the same time the same mind will refuse to grasp and put into practice one of the general principles of wisdom for the conduct of human life which have been written in the plainest of language and illustrated by thousands of examples?"

Here Judge Glenn suggested the reading of the Old Testament and Plutarch's Lives. He praised the practical mind of the British teachers who insist upon the study of biography, and the wisdom of the Greeks in writing and reading of Aesop's Fables.

What Are Records?

"You may inquire then," he continued, "what are the records which must be read and kept alive by the on-coming generation represented by this class? We outline these briefly:

"Traditions for chivalry and patriotism.

"Strong adherence to the fundamentals of religion.

"Better understanding and appreciation of the history of our nation.

"But in the writing of your record there is not only the writing of your problem of keeping alive the best that is behind us, but of bringing to bear your knowledge and wisdom upon the needs of the future. We can claim no great wisdom or divine insight in prophesying the nature of these problems, but from the signs of the times, from the opinion of our wisest men, and from common sense study of the present, it seems to us that among many other phases of life which will command your attention are the following:

"Continuation of educational opportunities, both as a matter of quantity and quality.

"More active participation on the part of all citizens in every phase of governmental activity. (He paused to discuss fully the administration of justice.)

"Sufficient knowledge of actual conditions to think correctly.

"This thinking," he said, "must also be applied to legislative and executive branches of the government." (Here the speaker referred to the recurrence of suggestions that cabinet officers should be allowed to appear in person on the floor of the national congress.)

World War

"As one who saw a great deal of many phases of the World War," he said, "let me suggest that it has taught us some lessons which would be of advantage to the oncoming generation. We are just getting far enough from the war to see these matters with some clarity.

"That the physical triumph of the allies was after all a great victory for liberality, liberal governments, and a great blow to some dangerous doctrines. To lose this advantage obtained at such great price would be the height of folly.

"That the actuating motive of the millions who fought was more clearly understood by them, and more accurately expressed in the high terms voiced by Wilson than the busy world of today seems willing to admit. (Here he told of French, British and American soldiers, and their casual remarks.)

"A sympathetic understanding of what I have sometimes called the Spirit of 1917 makes two strong appeals to the intelligent citizens of today and tomorrow. In the first place, it assumes the aspect of duty to the participants in the war, particularly to the dead. In the second place, it comes clearly before us as a God-given opportunity to take advantage of a situation conducive to better international relations, and therefore to the establishment of world peace.

"The prophets of old spoke of the day when 'The mountain of Jehovah's house shall be established on the top of the mountains and it shall be exalted above the hills—and nation shall not lift up sword against nation neither shall they learn war any more.'

"If we, the privileged citizens of a privileged country and time, by reason of a lack of idealism or intelligent understanding of the opportunity before us do not work to this end, have we not failed to take advantage of the God-given opportunity? Records of heroism and loyalty and devotion to duty have been written on the unfolded parchment of the world. The very battlefields on which the World War was fought were already scarred by former contests in which equal bravery and devotion had been shown. Is the World War simply another record of the same heroism and valor, but at the same time of suffering and anguish which will lead to no better results? Will the world go on writing these records of destruction and death, and eternally prove truant to the idealism and sacrifice of the men who fight?

"If the intelligent citizen of tomorrow does not remedy this, we have but another message written on the palimpsest, and are still just as far, or maybe further, from the day when 'They shall beat their swords into ploughshares and spears into pruning hooks. But they shall sit, every man under his vine and his fig tree, and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.'

"The defeat of the League of Nations was but a temporary setback. The time is still ripe for definite achievements along this line. The leadership towards this achievement will come from the graduates of a cultured, liberal college where Christian ideals are taught, and inspiration is drawn from the Bible itself—from such a college as produced Woodrow Wilson!"—Report taken from Columbia State.

Men-of-the-Ch

Presbyterian Church in the Un

REV. J. E. PURCELL, D.D., Executive
HENRY GRADY BUILDING
ATLANTA, GEORGIA

REV. JOHN L. FAIRLY, D.D., William
Editor in Charge of Men-of-the-Church

SOME RESULTS OF THE YEAR

1. Promotion

Approximately 471 churches have had the contacts of the Secretary and I. This not include letters or literature include visitation and definite instruction small groups.

12,500 men and pastors have been conferences and meetings held by the Field Workers during the year. This include scores of addresses made by pastors not connected with this Department membership of the churches in the year would run to about 40,000 men.

Since beginning our large promotion campaign on September 1, 1927, we have in the various Schools and Conferences in which either or Field Workers were leaders, whose male membership runs to 7. This includes part of the report which year.

Four Summer Conferences held in the Church lasting from two to three reaching 475 men and pastors for interest in Men's Work.

Four periods of training and discussion Theological Seminaries of our Church to 90 Seniors.

Twenty-five presentations of Men's Conferences during the meeting of Provincial Synods. In all of these there were 1,500 men and pastors.

Fifteen Training Schools of from two to three in local churches. Attendance around pastors.

2. Office

The writing and publication of literature mailing out upon the order of the church approximately 75,000 pieces.

393 churches wrote asking for special about the Plan and Program of the Church.

The publication and part sale of 7,000 Monthly Programs and Service Suggestion programs have to do directly with the Church.

Contacts kept through the office connected with the promotion of the work in the local Church.

The entire list of men whose name during the year is well above the 2,000.

The names of Presidents and leaders furnished to our Executive Committee requested them for mailing and distribution.

Letters containing information about the work sent to these men from

Every organization received information about helping the officers with the Every Member Canvass.

An article in the Church Papers on Men's Work. This included a large amount about the Executive and Promotion of our Church.

This column also carried definite work in the local churches by the past

Correspondence touching organizational local churches running into the hundreds during the year.

Co-operation with all of our Extension Agencies in the issuing of the for the year 1929-30.

Help of the Educational Department Committee has been secured.

Help of scores of pastors and men assembly in getting suggestions about organizations in local churches.

3. Synod's Committees

Every reasonable effort has been working committees in our Synods. We now have a group of excellent Church men are co-operating with us to the and show their desire to promote the

We have endeavored to meet with Committees of Synods this year. We to help them plan definitely for their one of them at this time has definitely of promotion. This is the first time accomplished this result.

These Chairmen under our direction on April 3rd and 4th in Atlanta thoroughly discussed a plan for promoting Presbyteries and local churches.

4. Presbyteries' Committees

Through the Synods' Chairmen we have to secure the right kind of committee byterics. We believe that this is being have co-operated with these Presbyteries and given them help wherever it was number of them have called on us for for addresses.

We have mailed to these men literature suggestions about their reports to Presbyteries.

5. Local Churches

urly to make any report on organiza-
ear. We have received quite a num-
al reports, but these reports do not
ch by any means.
which are sent in through the Stated
stery will not reach us for some time

of Report Blanks sent in to us last
al 388 organizations. In round num-
ed reports from 400 organizations. It
onths to get these reports.

izations listed above as being under
e know that many of them have a
rt of the plan and program of the
rch. They, however, are hesitant
to be Men-of-the-Church Organiza-
them are some form of Clubs. Prac-
nem plan to go into the Men-of-the-

ed as having the plan and program
e-the-Church, all are not 100 per cent
are undoubtedly improving year by

of interested Chairmen of the Synod's
Men's Work, we believe that within
three years, we will be able to make
etter statistical report.

is which we have received show that
re developing men in prayer life, in
elism, in Church attendance, in the
ible, in Stewardship, in the conduct
various kinds, in knowledge of the
urch and in other ways developing

also show that wherever the Men-
s set up and properly directed, a very
e in interest in the entire work of
own by the men.

the Committee on Assembly's Work
nding Committee at the meeting of
large number of reports from various
es. These are ready for the inspec-
who is interested in this work.

WHY OF "MEN OF THE CHURCH"

g copied from "The Item," Beckley,
expresses in a clear-cut way its con-
Men-of-the-Church Organization.
st read of the organization of the
urch that is being set up in this
questions may have arisen in your
e will try to anticipate and answer.
estion that might come to you is—
rposes of the men's organizations? The

all the men of the congregation in
ce and Fellowship. It is obvious that
l in our congregation. We need to
ther better and to work together.
o an incident occurred in another
might occur in ours any time. A cer-
fter the service, turned to some one
ot know and said, "I am glad to see
e always glad to welcome strangers."
e replied, "Don't call me a stranger,
member of this Church for fifteen
need to know one another. We may
nds but we need many more.

e among them the study of the Bible,
ory, standards, agencies and aims of
ur faith is based on God's revealed
e call the Bible. If we, as Christians,
e upon Christ, is it not reasonable
should acquaint ourselves intimately
which tells of the life and work of
may say, "Church membership has
h to me." If it has not, it may be
not used the means of studying God's
en and vitalize their own lives, and
ir Church membership.

te and enlist them in witnessing for
e really finds complete satisfaction in
il they do something towards leading
rt. This is a difficult task and a hard
ge, but it is one which brings much
a satisfaction. Christ said, "I am the
ly Father is the Husbandman. Every
that beareth not fruit, He taketh it
ery branch that beareth fruit, He
ut it may bear more fruit."

fficient? It is in other places, it can be here.
ny meetings and services to attend; our
o complex that we are wary of "getting
organization. It will not be a time waster,
is designed to accomplish the greatest
least amount of time consumed. But its
s not upon the organization, but upon the
ery man will have a job—if every
es his, it will be efficient. It will be
business like manner.
ective? The answer depends upon You.
il it last? Until a better one is installed.
ill we meet? Monthly.
nbers of "The Men-of-the-Church?" All
s of the Church.

ot built in a day." We can hardly hope
about the Men-of-the-Church in the Beck-
i. Church will be up to the ideal in every
t. beginning, but if every man and boy in
v be interested, open to conviction, show
their presence, pray for the organization
to lead and follo wHis leading in all things,
will see the Beckley Presbyterian Church
its progress, and a beacon light to
h, because of the consecrated activities
e-the-Church.

WHAT ABOUT ASSEMBLY'S HOME MISSIONS?

Homer McMillan, Secretary

In the Church calendar June has been assigned to Assembly's Home Missions. During these weeks churches that have not taken an Every Member Canvass or made adequate provision for Assembly's Home Missions are given an opportunity to make a worth while offering to this fundamental and far-reaching cause.

The regular Home Mission income for the year ending March 31 was \$21,027 less than for the preceding year. The applications for aid approximated one million dollars, while the amount available for meeting these requests was only \$521,022.

In order to maintain appropriations to the Presbyteries and Missions without further injuring the work, no provision could be made for the payment of the Committee's indebtedness, and no appropriation for new churches could be made.

During the past five years because of a decrease in the Home Mission income there has been a decrease of 165 in the number of churches and missions aided, and a decrease of 160 in the number of workers employed.

When this decrease in the work of Assembly's Home Missions is considered in the light of the other fact that Home Mission churches as a class show a larger percentage of gain upon profession, how long can the Southern Presbyterian Church survive these losses and continue to lead the denominations in productive Evangelism?

A leaflet entitled "The Vanguard of the Church" giving some facts concerning the work of the Assembly's Executive Committee will be sent to every Church and society desiring it for distribution.

June 30 is Home Mission Day in the Sunday Schools, and the Executive Committee is exceedingly anxious that this day be observed in every Sunday School in the Assembly, and that an opportunity be given for an offering for this cause. A suitable program has been prepared and will be sent to every School upon request.

Every year the Home Mission task becomes larger in its scope and more insistent in its demands. Will the Church see the need and respond to the call for enlargement, or must coming generations point to the Home Mission failures of our day as we now point to the Home Mission failures of those that preceded us?

Atlanta, Ga.

COMPARATIVE STATEMENT FOREIGN MISSION RECEIPTS

Receipts applicable to Regular appropriations:

	May,	
	1929	1928
Churches	\$ 32,529.38	\$ 29,809.22
Sunday Schools	674.65	1,114.95
Sunday Schools Objective	4,324.39	5,483.98
Societies	4,075.99	5,240.50
Societies Objective	101.20	80.70
Individuals	4,324.18	1,767.63
Legacies	46,629.79	43,497.04
	43.10	73.98
Total	\$ 46,672.89	\$ 43,571.02
To months April 1, 1929, to May 31, 1929, inclusive:		
Churches	\$ 70,503.57	\$ 74,899.65
Sunday Schools	2,178.60	3,067.93
Sunday School Objective	4,887.64	6,017.45
Societies	11,197.54	11,047.86
Societies Objective	320.69	442.76
Individuals	5,755.42	7,316.80
Legacies	94,843.46	102,792.45
	51.86	73.98
Total	\$ 94,895.32	\$ 102,866.43
Cost of Year 1928-29		1,209,205.39
Initial Appropriation 1929-30	1,235,068.96	
Deficit March 31,		
1929	\$174,659.02	
Less gifts for		
same	79.44	174,579.58
		\$1,409,648.54

EDWIN F. WILLIS, Treasurer.

Nashville, Tennessee, May 31, 1929.

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

Comparative Statement of Receipts

April 1, 1929—May 31, 1929

	1928-29	1929-30	Increase	Decrease
Churches	\$12,571.05	\$13,202.29	\$ 631.24	\$-----
Sab. Schools	1,440.94	1,108.11	-----	332.83
Societies	1,823.01	1,605.09	-----	217.92
Individuals	737.00	1,615.45	878.45	-----
Miscellaneous	277.58	-----	-----	277.58
Living Donors	\$16,849.58	\$17,530.94	\$1,509.69	\$828.33
Net Increase	\$681.36.			

JOHN STITES, Treasurer.

410 Urban Building, Louisville, Ky.

RECEIPTS FOR ASSEMBLY'S HOME MISSIONS

The following table gives a comparative statement of Receipts of the ASSEMBLY'S HOME MISSIONS

CHALLENGE OF THE MILL VILLAGE

Rev. Chas. E. Sullivan, D.D.

There can probably be no greater challenge to the Presbyterian Church, along the line of Home Missions, than that of the mill village and its thousands of people who constitute the mill workers. Both the Baptists and Methodists are at work in every one of these villages, but with their combined efforts are not reaching more than one-third of the population, and both these denominations are exceedingly anxious for the Presbyterians to join their forces in a common warfare against the "Powers of Darkness." We find in each of these towns, first, a class of educated and cultured people extremely interested, for the most part, in the spiritual uplift of the mill town; and second, a class of mill operatives willing to cooperate in this great cause; but a third class, which constitute the majority are very indifferent, and in many cases lawless, and rank in morals with the slum life of our great cities where vice and immorality predominate.

It has been charged against the Presbyterian Church that she is not qualified to do this class of work to reach people of this character, but the Church has demonstrated, in many instances, that this criticism is not founded on fact, for she has established and is maintaining a number of churches and Sunday Schools in the mill villages. For instance, at Laurens, S. C., are two organized churches, as at Whitmire, Ware Shoals, Calhoun Falls, and other places, all of which are doing a fine work. We will not admit that any Church can excel the Presbyterian in evangelistic work, and none can equal her in a constructive work.

We believe, after a careful study of conditions surrounding the home life of the mill villages, that the most effective, and probably the most economical way of establishing permanent work among them is by securing the services of consecrated, common sense women who would undertake welfare work. They should be women such as are being developed at our Assembly's Training Schools at Richmond, Va., women who are sound in the faith and capable of instructing them in the great principles of the Plan of Salvation. There are many teachers being turned out from Bible Schools which are under no denominational control and might be termed "Free Lances," who have an eye on this work and are establishing themselves in this work. These might be classed as the Socialists of religion, answerable to no ecclesiastical authority.

The Mill Village people are our own people, bone of our bone and flesh of our flesh, people who have moved from the farms in order to make a living and educate their children. We find them as a whole responsive, and their liberality in financial support of the Church is much in excess of the Rural Churches. There are problems connected with this work which render it in a measure a hard work. One of the hardest to master is to bring about a feeling of fellowship between the mill people and the people of the town. Even two churches of the same denomination, one in the town, the other in the mill village, have little or no fellowship with each other. Probably the only place where this wall or partition has been broken down is at Whitmire. Here it was done by the Presbyterians, who accomplished it by sending their automobiles into the mill village to bring the children to Sunday School, which naturally brought their parents to attend the worship of the Church. The fault is not altogether with the mill people, but much of it may be attributed to the indifference of the town church. What is most needed for a successful work in the field is a set of workers with understanding hearts and a clear vision of the needs of these people, who are not different from the rest of the world in their great need of a deep conviction of sin and a knowledge of Christ as a personal Savior. It is a self-evident fact that if we had more churches in our home field we would have a greater revenue for the support of our Foreign Mission Work, and the Foreign Mission Committee would not be involved in financial difficulties as it is now and has been for some time. I do not know a field that would yield quicker financial results than the development of the mill village churches. Surely the command of our Lord, "Go ye into all the world and preach the Gospel to every creature," comprehends these people. He set the example when He preached to all classes, when the "multitudes followed Him," and "the common people heard Him gladly."
Columbia, S. C.

for April and May, 1929:

	1929	1928	Increase	Decrease
Churches	\$31,750.52	\$29,028.84	\$2,721.68	\$-----
Sunday Schools	395.44	344.92	50.52	-----
Auxiliaries	1,425.41	1,939.86	-----	514.45
Y. P. & C. E.	210.38	-----	210.38	-----
Individuals	2,310.40	484.65	1,825.75	-----
Total Receipts				
From				
Living Donors	\$36,092.15	\$31,798.27	\$4,868.33	\$514.45
Designated Funds	5,477.30			
	\$42,569.45			
Amount apportioned by the General Assembly for the work of the Assembly's Home Mission Committee, 1929-30			\$840,000.00	
Total Receipts for April and May			42,569.45	

\$797,430.55

Signed,
A. N. SHARP, Treasurer.

YOUNG PEOPLE'S DEPT.

YOUNG PEOPLE'S TOPIC

Sunday, June 23—Jesus Teaching Us Self-Control
Micah 6:8, I Peter 2:11-20

C. G. A.

Introduction

To get an idea of how big a thing self-control is, let us suppose that we have no self-control. We may suppose this in two ways. First, we may imagine ourselves with a definite capacity both mentally and physically without a chance for over-rating or under-rating that capacity. If such a thing were so, in learning or in eating and drinking when we had reached our capacity we would be automatically shut off. There would be no choice in the matter. One's capacity would be the stopping place—just as a quart bottle will hold only a quart, so we may imagine our capacities limited. What a mechanical, fatalistic world it would be! Again, we may imagine our capacities to be just as they are but without self-control. In that case, we would be on the level with the animals—going to excesses, quarreling, fighting, and so on. Now we see that self-control is what makes life worth living. Without it we would be like limited vessels or like animals.

Self-Control and Anger

Self-control is not limited to controlling our physical and mental appetites, but we can also become masters of our emotions. Anger is an emotion we have all experienced. The most of us call it temper. Temper is the ease with which we get angry. When we get very angry we do and say things that we would not ordinarily think of and so we say that we are not "ourselves." "Self" has gone off control. We become animals in human forms.

Is it wrong, then, to get angry? No, not any more wrong than it is to get hungry. What is wrong is letting the anger be master instead of Self. And Self can learn to be master only by depending on the Master of Self—Jesus.

War and Self-Control

Perhaps you have never seen a Chinese street fight. It is a very different affair from an American street fight. Bishop McConnell said that at one time he witnessed a Chinese street fight. He and some American friends were going down a street in one of the cities of China when they heard a commotion and saw a large crowd on one of the corners. Two men were shouting at each other at the top of their lungs. Each of them had a group of men behind him telling him what to say when he could think of nothing to shout to the opponent. Bishop McConnell asked one of his friends what matter was, and the friend informed him that they were fighting. "Then why don't they strike?" asked the Bishop. "Oh," said the other, "that would be an acknowledgement of defeat. The first one that strikes admits that he hasn't any more ideas." Wars start in just such a way. The leaders of nations run out of ideas, lose control and strike. They resort to blind anger as master. They choose to be animals rather than men.

Jesus Teaching Us Self-Control

How many times Jesus taught us self-control when he was here! You remember the time when James and John wanted to call fire from heaven to consume their opponents, and the time, too, when this same James and John forbade one, who did not follow Jesus as they did, to cast out demons. You remember, too, the time when the Samaritan woman refused him a drink of water and his gentle reply. And the time he was before Pilate—his quiet dignity and absolute control over himself. So many times he had to rebuke us, and so many times he showed us by his example that it never pays to lose control.

This same Jesus is ready to teach us and help us to control ourselves.

O Master, let me walk with thee
In closer, dearer company,
Teach me thy secret, help me bear
The strain of toil, the fret of care.

PLAYTIME

Issued by the Travel and Recreation Department of the International Society of Christian Endeavor

Carroll M. Wright, Supt.
41 Mt. Vernon St., Boston, Mass.

(Permission to reproduce any Playtime material is hereby given, cheerfully, provided credit be given to the Recreation Department of the International Society of Christian Endeavor.)

A Treasure Hunt

Choose a Saturday afternoon for one of the finest "Hikes" you have ever enjoyed. Select a good place for a fire, wiener roast, marshmallow toast, etc., but make no announcement of the place selected. Keep that a deep, dark secret.

Advertise Treasure Hunt.—The buried stores and others will afford a wealth of stimulus to your imagination in the making of posters, invitations, etc. Advertise the Treasure Hunt to start from your church, the home of a member, or some other well known place. Do not advertise the route or the final stop. Be sure to give time the hunt will begin.

Advance Preparations.—Your committee will have a bit of work in preparation, but you will feel well repaid by the enthusiasm of your members. First, go carefully over the course from your meeting place to the place for the fire. Make notes of places where you

may leave notes giving directions. Use good judgment in not picking them too close or too far apart. Pick places that are rather well known to your group or which may be found fairly easily from your notes. Then write notes of instruments, making portions of the instruments in code. A simple code may be made in the hunt:

Make copies of this code to be handed to each team as follows:

A	B	C	J	K	L
D	E	F	M	N	O
G	H	I	P	Q	R
No. 1			No. 2		
	S	T	U		
	V	W	X		
	Y	Z			
No. 3					

Letters will then be formed like this:

1	2	3	2	3	1	2
---	---	---	---	---	---	---

which, decoded, would be the following letters—A, K, U, N, W, G, and R.

As an example, the name of our bulletin, Playtime, in code would be:

2	2	1	3	3	1	2	1
---	---	---	---	---	---	---	---

Your notes, then, would be something like this: Go to Deacon Jones' barn and look under a stone right in front of the door. Fold and put this note exactly where you found it. Another, go to the next to the last tombstone in the southeast corner of the Smithville cemetery. Beside the foot-stone, under a stone will be another note. Fold and put this note exactly where you found it. And thus, with parts of the notes in code, you would direct your teams from place to place until the final note would direct them to the meeting place.

Inside, in Case of Rain.—Thus far, all preparations have been for an outdoor party. It would be wise to arrange for the use of your Church, an old barn close by or some other place in case of bad weather. In advance, make two sets of notes, the second for your inside place. Then you may have your hunt despite weather conditions. Inside notes might be GO to the left corner of this room and look near second window. Fold and replace this note exactly where you found it. There, a note might read, Go to the middle room on second floor and look under the hay cutter. Fold and place this note exactly where you found it. And so, until the final place. These notes should all be hidden in advance. Copies of the code should be made and enclosed in sealed envelopes. Arrange for your fire wood and other things you will want there. Be sure to have some games that all may play and enjoy. Rather than take the space here, any good book of games, or back numbers of Playtime will afford ample material. Arrange for two time keepers, one at the starting place and one to be at the final place of meeting. Be sure their watches are correct.

The Start—Now you are ready for the fun. Remember, though, that the success of your afternoon depends on your advance preparations. If you have a large group, put several on each team. If your group is smaller, two persons would make a team. Give each team a sealed envelope containing the code. Number your teams from one up. Caution all to be sure to fold and replace all notes exactly where they found them. Start team number one by telling them where to go to find the first note. About five minutes later, or a little less, start team number two the same way, then team number three in another five minutes or so and so on until all teams are on the hunt. Have your timekeeper record the number and time each team left. Then, the timekeeper at the finish will record the number and time of arrival of each team. It is not the first team in that wins the hunt, but the team that finished in the least time. If you must have the hunt indoors, start in exactly the same manner except that, in addition to the envelope containing the code, each team would be given a candle and two matches. Inside, the girls are not allowed to talk but may make signs. Make the intervals between leaving time much shorter than for outdoors. When ready to start your teams, turn out all lights except one lone candle on a table or stand.

The Finish and the Fire—Have games to keep those early arrivals busy and enlarge your group as other teams come in. Prizes may be awarded the winning team if desired, though this is not at all necessary. The mystery, the lure of the hunt will be ample reward. Continue games for a reasonable time, then finish with your stunts, songs, hot dogs and marshmallows.

**NUMBER THREE
OUR BIRTHDAY PRESENTS
FOR JUNE**

While we always favor the use of themes and complete programs carefully worked out, yet, occasion-

ally it might be well to vary even this year, we are giving some of our "birthday" You may use them for a "hodge-podge" party may select some of the games to work in of your own.

From James I. Hart, London, England—

Place some small article in a parcel and a piece of string. Wrap this in another tie it. Keep on wrapping separate parcels inside the other, until the article which started has eight or ten separate wrappings your players into a circle. Have some piano and while the music continues, pass from one to another. When the music person holding the package starts to opening off the string and beginning to unwrap. Whether this unwrapping has been complete begin to pass the package again as soon as starts. Continue this until someone opens wrapping and receives the reward—a piece or a small toy. Tell the players at the that the person who finally opens the parcel receive the contents as a reward.

From Idaho C. E. Union—Kick Baseball

This played like indoor baseball except ball is used and there is no pitcher. The ball on the ground at home plate and is kicked. No batter is allowed to touch anyway except to kick it. Foul lines are as for indoor baseball. If the batters are and kick the ball too far away, make a run must be kicked with left foot. Score as usual. From Margretta Ralston, East Orange, N. J.—A Spider Web.

Divide your company into teams of two according to the number present. Meet in for the start of the web. Give each team a piece of colored string with instructions follow this to the end where they will finish. Of course, your cords must be arranged in Twist them in and out various rooms, the difficult places and then have them all end. Of course, your group does not know cords lead to the same prize and great surprise when they reach the end.

From Virnamay Hoop, St. Louis, Miss.—

"There are smiles." There are rules that make us scrappy. There are rules that make us mad; There are rules that tell us to be careful. And a few we think are very bad. There are rules that warn us of our danger. There are rules that help us in our struggle. But the rules they give us for our conduct. Are the rules we must not shirk.

From Harry W. Githens, Quincy, Illinois—

pearian Goulash, a stunt. Announcer—"A quartet of Shakespearean arrived in our midst this evening and will be ranged for them to entertain us for a brief time."

"Two men and two women enter garb in humorous Shakespearean fashion. The men have trousers rolled up like knickerbockers, socks and garters showing. Capes or scarves are worn around the shoulders, and bright ribbon ties at the throat. One wears a soft felt hat with large plume and the other a derby hat with a feather at one side. The women have flowing robes with capes, shawls and large hats."

First Man—Friends, Romans, Countrymen, lend me your ears.

First Woman—'Tis already the Twelfth of the Tempest rages.

Second Man—Oh, woe the day we butted Caesar.

Second Woman—I would it had been Cleopatra.

First Man—(Sadly) I feel Love's Labor Lost.

First Woman—You make Much Ado About Nothing.

Second Man—'Tis more like a Midsummer Dream.

Second Woman—No, 'tis more like a Winter's Tale.

First Man—(Sadly) I fear I shall never see Merry Wives of Windsor.

First Woman—(Weeping) Nor I, the Merchant of Venice.

Second Man—(Boldly) I long for the Macbeth that I may accomplish the Tantrum.

Second Woman—To be, or not to be, that is the question. Whether it is nobler to appear dead, or to take arms against the Second.

First Man—As You Like It.

First Woman—Romeo!

First Man—(Embracing her) Juliet!

Second Woman—My Hamlet!

Second Man—(Embracing her) My Ophelia!

All—(Bowing) All's Well That Ends Well.

From Irene Beatty, Duluth, Minnesota—

"Sensical" Party.

Decorations—Decorate the room with paper and vertising the Five Senses.

Invitations—Cut out small cards shape figure 5 about 4 inches in length and about 1/2 inch in width and on this write the invitations. The way is to make a figure 5, block style, with ink, then run them off on a hectograph (or a typewriter if you have one) and cut. Invite your members and a good time to test their hearing (ear) sense, feeling (hand) smelling (nose) and tasting (tongue).

Poster—Make a large five on the same paper as the invitations only draw the five senses writing them out.

Program—Mixing game until all arrive in a circle with one as IT inside the circle. A card is tossed across the circle, handed to the



The Department of Woman's Work, Presbyterian Church, U. S.
270-277 Field Bldg., St. Louis, Mo.

SYNOCDICAL PRESIDENTS OF THE WOMAN'S AUXILIARY

Alabama—Mrs. J. F. Hooper, 610 Mabry St., Selma, Ala.
Appalachia—Mrs. F. B. Kegley, Wytheville, Va.
Arkansas—Mrs. Walter Wilson, Arkadelphia, Ark.
Florida—Mrs. W. G. Thompson, Jr., 3215 Obispo St., Palma Ceia Park, Tampa, Fla.
Georgia—Mrs. E. G. Aboott, 1315 Eberhart Ave., Columbus, Ga.
Kentucky—Mrs. H. P. Cooper, Lebanon, Ky.
Louisiana—Mrs. Charles L. Bodin, Box 79, M. R. A., Lake Charles, Louisiana.
Mississippi—Mrs. J. S. Hicks, Holly Springs, Miss.
Missouri—Mrs. Walter Craven, 223 Frances St., Excelsior Springs, Mo.
North Carolina—Mrs. G. V. Patterson, Gastonia, N. C.
Oklahoma—Mrs. Wilbur Garvin, 611 Euclid, Lawton, Oklahoma.
South Carolina—Mrs. Parker Connor, Edisto Island, South Carolina.
Tennessee—Mrs. J. F. Forsythe, Bethel Springs, Tenn.
Texas—Mrs. J. W. Culver, Texas Military Academy, San Antonio, Texas.
Virginia—Mrs. C. R. Vaughan, 319 Mountain Ave., Roanoke, Va.
West Virginia—Mrs. J. McD. Lacy, Elkins, W. Va.

OUR NEW SECRETARY OF WOMAN'S WORK (An Open Letter to the Woman's Auxiliary)

Dear Friends:

When God's work needs a leader—He always has one ready for the place. If we yield ourselves to His guidance through earnest prayer, and exercise the judgment with which He has endowed us, the worker and the task will find each other. This has been pre-eminently shown to be true in the difficult task which has recently faced the Committee on Woman's Work, as they sought to find the woman God had prepared to succeed to the office of Secretary of Woman's Work.

Since last September, when the outgoing Secretary's resignation was received by the Committee on Woman's Work, the Committee members and she have prayed daily for guidance to find the right woman for this important position. There can be no doubt that these prayers have been definitely answered.

Two years ago Miss Janie McGaughey was chosen for the important place of Secretary of Spiritual Life of the Auxiliary, not only because of her very fine qualifications for that important work, but also with the hope that she might be the one fitted to succeed to the important office she now holds. Two years' experience in the work have demonstrated the wisdom of the choice.

Miss McGaughey has the background of Christian home training, an education of highest class in a Church school, Agnes Scott College, where she recently received a Phi Beta Kappa Key. She received her training as a Bible teacher at Biblical Seminary, New York. Thus her fine natural gifts have had the highest training. Add to these a pleasing personality, a consecrated spirit and a supply of good common sense and we have an ideal combination for the office she has just accepted. Given time to learn the many ramifications of the Auxiliary work she will serve the Auxiliary and Church with the same unflinching success which has attended her labors as teacher, Director of Young People's Work in a city Church and as Secretary of Spiritual Life for the Auxiliary.

May I bespeak for our new Secretary the same fine loyalty and hearty co-operation which you have so fully given your outgoing Secretary and which has made these long years of service a delight and a joy unspeakable. I know she will receive no less.

In closing a personal word to the Auxiliary members may be permitted. We have worked and studied and prayed and fellowshiped together these many years. Each member of the Auxiliary seems a personal friend, well known and beloved. My appreciation of the allegiance and affection you have given me is beyond words to express.

It is not physically possible for me to answer all the messages I am receiving and inquiries coming to the office appended to business letters, such as I long to do so. May I thank you all for them here and now and assure you that each one is most deeply appreciated and treasured.

It will be a real joy to work as a private in the Auxiliary ranks when strength permits and perhaps God willing, I may after awhile see many of you again. The future is in His loving hands who doeth all things well.

The Auxiliary will continue steadily on its forward march. Its foundations are firmly laid. He will continue to guide and direct it to even greater usefulness during the years to come under new leadership.

With profound gratitude to God for the privilege of the past year's labor and with unwavering faith in the future of our beloved Auxiliary, I am

Faithfully yours,

Hallie P. Winsborough.

Shreveport, La.

CHARLESTON PRESBYTERIAL

Charleston, S. C., Presbyterial Auxiliary held its twenty-third annual meeting in the Second Church, Charleston, on Tuesday and Wednesday, March 26-27, 1929. The President, Mrs. J. B. Morrison, Jr., called the meeting to order at 10:30 on Tuesday morning. After a solo by Mrs. Byrnes, Mrs. W. H. Walker of the First Church led the devotional. Greetings were extended by Mrs. Fred Patton, and responded to by Mrs. Henry Lightsey of Crockettville. After the roll call and introduction of visitors by the President, Mrs. Parker Connor, Synodical President, gave a talk on "Auxiliary Activities," Mrs. S. G. Stoney, Synodical Historian, spoke on

Church History. Rev. John McSween, President of the Presbyterian College, Clinton, S. C., spoke of the need of Christian colleges. Mrs. T. S. Legare reported the Colored Work on the Islands, of which she is Chairman. After the appointment of committees, and a brief talk on the Literature Table by Mrs. Brantley Harvey, Secretary of Literature, the session closed with prayer by Rev. Alexander Sprunt, pastor of the First Presbyterian Church.

In the afternoon Miss Amey Allan explained the "Standard of Woman's Auxiliary." Mrs. George Sheffer, Field Worker of Religious Education, Synod of S. C., spoke on Religious Education. Miss Atha Bowman of the Committee on Religious Education, Richmond, gave a talk on Parent-Teacher Relationship. Reports of the District Chairmen were heard, and a collection for the Assembly Inn, Montreat, was taken. The session closed with prayer by Mrs. Connor.

The evening session was presided over by Dr. J. W. Hickman, pastor of the Second Church. After the Doxology, Dr. Sprunt led in prayer. A pageant, "The Desire of All Nations," was given by the young people of the Second Church. Rev. C. N. Caldwell gave an interesting talk on China, speaking especially of the loyalty of the Chinese Christians under persecution and martyrdom. The service closed with the benediction by Dr. Hickman.

The session of Wednesday morning opened with a hymn, and prayer by Mrs. Arthur Johnston. Mrs. G. T. Pace led the devotional. Reports of Cause Secretaries were read and accepted, and new officers elected. Miss Sue Haley, of the Assembly's Home Mission Committee, Atlanta, gave a talk on Assembly's Home Missions, and Mrs. Armstrong, retired missionary from Brazil, led in prayer. A pageant presenting our Birthday Gift was given by Miss Laura Saville, Mrs. Sloan and Mrs. Lockwood. Rev. G. A. Nickles, pastor of Westminster Presbyterian Church, led in prayer for Mexico. The new officers were installed by Dr. Hickman, and the meeting closed with the Doxology and prayer by Dr. Hickman. The total attendance was 152. The invitation of the Beaufort Church to meet with them next year was accepted.

J. L. G.

BIRTHDAY PARTY AT REX

The Ladies' Missionary Society of Rex, N. C., Presbyterian Church was organized May 17, 1913, with 8 members and one honorary member, Miss Margaret McGeachy, of St. Paul's. July 26, six more names were added to the roll making a total of fourteen.

The society pledged one-half of its monthly offerings to Home Missions and the other half to Foreign Missions. The officers for 1913-1914 were: President, Miss Laura Shaw; Vice-President, Miss Katie Shaw; Secretary and Treasurer, Miss Isabell McDonald; Secretary of Literature, Mrs. J. S. Johnson. That first year, the total to all causes was \$39.35.

May 23, 1914, the name of the society was changed to Woman's Auxiliary, with sixteen members enrolled. This was the beginning of our work. Now we have secretaries for all the causes; divide our gifts according to the percentage set for us; try to follow all the plans laid out for the auxiliaries to have during the year; have three circles to take care of our twenty-eight members; and last year gave to all causes \$157.

On May 25, of this year, we had our Birthday party for the two schools in Mexico, which, as you see, was also the anniversary of the organization (almost to the day) of our local auxiliary. Our president, Mrs. J. J. Shaw, opened the meeting with devotional and business, and then turned the program over to the Foreign Mission Secretary, Mrs. J. S. Johnson, who announced the subject, "Mexico," and told of why we should be interested in this country, our near neighbor and where our auxiliary has a small share in the Students' Home at Toluca.

After singing one verse of "Saved by Grace," Mrs. P. F. Bristow led in prayer. Miss Downie Little read the testimony of the Samaritan woman in John 4:1-10, 39-42.

Hymn—"Tell Me the Old, Old Story." Mrs. R. F. Little read an interesting letter from Miss Beaty telling of the schools in Mexico and how rejoiced the people are that more girls can be taught so that they will be lights in the world when we give them our Birthday offering.

Mrs. J. J. Shaw read of the seeds that had been planted in Mexico, and are now bearing good fruit in the lives of many.

Roll call by circles and offering for the girls' schools in Mexico which amounted to \$8.10.

Mrs. I. J. Williams read a sketch of a Christian home, in a village near Zitacuaro, showing how worthwhile it is to give the girls the advantage of a Christian education.

Mrs. Maxwell read an account of a visit made by Rev. Asuncion Blanco to the Students' Home in the beautiful city of Toluca, and of the hospitality of Mr. and Mrs. Wray who founded the home and care for the boys and girls who attend the public schools.

The last reading was "Queen Jean of Toluca;" and as Mrs. J. N. McIver read this lovely poem, we could almost see little Jean Wray, the winsome daughter of our missionaries, in her shimmering blue dress standing there as Queen of the Mexican fiesta.

Hymn: "The Son of God Goes Forth to War." Dismissed with prayer by Mrs. J. S. Johnson, then followed a social hour on the church lawn in charge of Mrs. J. S. McNeill and Mrs. J. W. Jones who had delicious cake and ice cold lemonade in readiness for all.

The Birthday cake, decorated with seventeen candles, was cut and served by Miss Laura Shaw, the first president of our Auxiliary, who gave, in her own original way, the history of the beginning of

(Continued on page 11)

the folks wish, only the one who is IT from getting the bag if possible. If IT getting the bag he changes places with I threw it.

Q a table is placed 20 objects and the three minutes to look at them and then removed or covered and the guests have n all of the objects they can remember

Each person is given five beans. Di- o groups. Place a milk bottle on the chair. Each person in turn must kneel with arms resting on the top of the e how many beans he can drop in the e a score-keeper and the side dropping number of beans has to clean up.)

g a sheet in the doorway. Someone bet makes different noises as turning an bbing sand paper, switching a light off ppening a knife, slapping someone on e. The guests are to write what is being e each noise.

A large ball (basketball or volleyball) ide into a relay and each side kicks the d forth while the players stand on one e time. If the ball touches anyone he nyone steps on both feet he is out. The mains longest on the floor wins.

Form a line and march one by one into where each is given a "smell" of some- nion, vanilla, perfume, peppermint, vine- p the line marching in circular forma- o the lighted room where the players opportunity to write the name of the smelled. Continue into the darkened another article is held for the players n back into the lighted room so they e name of this article. Continue this h until several articles have been smelled e of them written.

ing—Form a circle and while someone march pass the broom from person to whenever the music stops, whoever has n his hands is out of the circle. Keep ly one is left.

ut a lot of different articles in bags, one h bag, and tie the tops. Have the guests s and then write what is in each bag. bags.

his should be refreshments which may ttered hot rolls, fruit salad and cocoa. refreshments, have a short song service either prayer or the regular benediction. out in the Bean Game must stay and r the social.

day material next time. Contest for June—Our contest this time he best picture of outdoor sports. We fine award for the best sport picture Send original snaps which have been May 1. Snaps must be received in the e 30.

EDITORIAL

(Continued from Page Three)

dered advocates of union with the hurch.

ority of them have been considered mbatants," ready to accept it, if it e.

that some aggressive non-unionist ppointed.

ever was scarcely to be expected, verwhelmingly a Union Assembly, erator could not by his action in the e any course that would negative wishes of the Assembly.

remember that whatever action they as to run the gauntlet of the Pres- id then it can only be obligatory s a three-fourths majority—and has rmed by a succeeding Assembly. something yet to be done, besides g.

an in a city, who one morning stopped to aper from a wizened, shrieking newsboy n, found the boy following him every day with a wistful face, brushing the spots thes, calling a car for him, etc. "Do you he asked at last. The wretched little Arab p; but you called me 'my chile' one day. o something for you, sir. I thought before obody's child." Christian men and women o feel, when they subscribe to organized it they have done their duty to the great eless, friendless waifs around them. A s, a kind word, may do much towards neglected little one who feels he is "no- o," teaching him, as no money can do, that hildren of one Father. When Christ would o the poor outcast he did not send him e came close and touched him.

joy to those who give.

very day keeps doubt away.

ontrol for temper is self-control.

: Many sure promises in God's Word.

pper story a garret for rubbish or an ob-

SUNDAY SCHOOL

Rev. Ernest Trice Thompson, D.D.

Lesson for June 23rd

A PSALM OF PRAISE

Psalm 103:1-22; Print vs. 1-13

We have been following this quarter the history of Judah during the last hundred years and more of its national existence. Last week we saw how Jerusalem was destroyed by the Babylonians, and its inhabitants carried into captivity. We study this week one of the psalms. According to the inscription printed in our Bibles it is a psalm of David. We need to remember, however, that the inscriptions are no real part of the Bible, and are often inaccurate. Almost all modern scholars are convinced that the psalm under consideration was written much later than David, after the destruction of Jerusalem, more than fifty years later, after the exiles had returned from their captivity, and Jerusalem was again inhabited. God had forgiven and restored His people; sorrow had been transformed into joy; thanksgiving was in order.

As Doctor Kirkpatrick says: "The psalm is one of singular beauty. Its tenderness, its trustfulness, its hopefulness, anticipate the spirit of the New Testament. It does not contain one jarring note, and it furnishes fit language of thanksgiving for the greater blessings of a more marvellous redemption than that of Israel from Babylon."

This is one of the passages in the Bible that we need to meditate upon. Read it slowly, pondering each statement, considering it in its application to your own life.

The psalm seems to fall into five approximately equal stanzas. We may divide it then as follow:

I. The Call to Praise: For Personal Blessings—1-5

We have first the call to praise. The psalmist realizes his own need of blessing God. "Bless the Lord, O my soul," he cries. Soul is simply an expression for the psalmist's own self or personality. "And all that is within me, bless his holy name;" all that is within me, not as opposed to outward or mere lip service, but as expressing the desire to enlist every thought, faculty, power and capacity; the heart with all its affections, the will, the conscience, and the reason, in a word the whole spiritual being, all in man that is best and highest, in the same heavenly service. God's name is used throughout the Scriptures to indicate the revealed character of God. The psalmist then realizes that the holiness of God's character needs to be praised by all the powers and faculties of his being.

At the same time he realizes the danger, or the temptation that besets him and not only him but all others of God's children; the persistent tendency to accept God's gifts as a matter of course, to forget our personal obligation to Him. And so he continues: "Bless the Lord, O my soul, and forget not all his benefits." Doctor Snowden remarks here: "The good things of our life are often so abundant and constant that we lose our sense of their presence and value, and we come to accept and use them as a matter of course without ever giving a thought to the hand that bestows them upon us to the appreciation of their own worth. We use them as unconsciously as we use the air we breathe and the sunlight in which we walk. But if we were deprived of air and light, we would suddenly appreciate them and find that they are our very life. Some things we should forget, our own mistakes and also our successes, and especially should we forget the faults of others, but the benefits of God we should not forget. We should live and move and have our being in Him, bathed in His presence. This does not mean that we should always and constantly have it in mind, for this would be a fixed idea or obsession that might become insanity, but we should be subconsciously aware of Him and at times turn our conscious thought to Him. The psalmist calls upon his soul and all that is within him to forget not Jehovah's benefits. He stirs up the deeps of his soul, he arouses all his memories and associated ideas to bring these benefits flocking into his soul."

The Psalmist then not only calls upon his soul to praise the Lord, but he also dwells upon some of the great blessings which he has enjoyed in his own personal life. As Doctor Spurgeon very beautifully puts it: "He selects a few of the choicest pearls from the casket of divine love, threads them on the string of memory, and hangs them about the neck of gratitude."

The first of the divine benefits for which he is grateful is the forgiveness of his sins: "Bless the Lord, O My soul, and forget not all his benefits: who forgiveth all thine iniquities." As Doctor Perowne says: This is "the first and greatest of all the divine benefits to the soul burdened with a sense of guilt and defilement; therefore, also that which calls first for acknowledgement." The Psalmist thanks God not simply that He has forgiven some few of his transgressions, but that He has forgiven all of his iniquities. Today we accept the divine forgiveness so much as a matter of course that we are apt to overlook how important it is to our peace. If we were not certain of forgiveness how anxious we should be. As a matter of fact our gratitude should be even greater than that of the psalmist. We know as he did not know what it has cost God, the death of His only begotten Son.

The second of the divine benefits which the Psalmist calls to mind is the healing of his diseases. The word need not be limited to bodily sickness, but may include all the ailments, bodily, mental, and spiritual to which man is heir. God is the great physician who can and does make men whole. How does he do this? Doctor Snowden says: "God works through human means and what are

all our wonderful advances in the science of medicine and health but the working of God in this field? Does he not lead men into a knowledge of this art and create all the curative elements that make our medicines? Is not the hospital an annex of the church as a means of carrying out the gospel of redemption from all sickness of the body as well as of the soul? Did Jesus preach and practise only a fractional gospel of the soul and leave the body untouched in its disease and misery? Not so, God is the great Physician and the healing of the seamless dress of His Son is still by our beds of pain. Jesus walks up and down the earth, and lays his healing hand on our bodily ills, and all our wonderful discoveries and arts by which we are conquering disease and banishing some diseases from our world and lengthening life and greatly increasing its health and happiness are but the presence and work of God healing all our diseases." But though this is true, it is also true as Snowden points out that faith is an immense fact even in our bodily condition, and generally and sometimes decisively enters into our healing. All of the means which God has provided are blessed, and sometimes they are effective only, when we look in faith to the God who in the last analysis heals all our diseases.

God forgives all our iniquities, he heals all our diseases, he also redeems our lives from destruction. It may be that the Psalmist had particularly in mind the deliverance of the Jews from Babylon. God had redeemed the people from certain annihilation, and in that redemption he had shared. Yet to us certainly, and to him perhaps, it has a wider significance than that. We all come sooner or later to the grave; our physical life comes to an abrupt end; but faith in God assures us that our real life continues. He redeems our life from destruction.

The blessings which the psalmist has mentioned so far are in a sense negative. They all have to do with great deliverances, deliverance from evil, deliverance from sin, disease, and death. For his fourth blessing he turns to a more positive good. God crowns us with loving kindness and tender mercies. He delivers us from all evil, but He crowns his goodness to us by bestowing on us the many evidences of His love. It a general expression which the Psalmist uses. He does not count His many blessings one by one. It would be impossible to do so, for God is the giver of every good and perfect gift. Many of these gifts are enjoyed by us all; many are peculiar to each one of us as individuals.

For his fifth and final blessing the psalmist is forced to resort to another general expression: who satisfieth thy desire (A. V. mouth) with good things so that thy youth is renewed like the eagle's. The Psalmist is convinced that God has provided for the proper satisfaction of all our rightful desires. Spurgeon says, "Many a worldling is satiated, but not one is satisfied. God satisfies the very soul of man, his noblest part, his ornament and glory; and of consequence he satisfies his mouth, however hungry and craving it might otherwise be." He satisfies not with rich things, not many things, not everything for which we ask, but good things. The result is that those who trust in God shall be strong and bouyant as the eagle; they have an inner source of strength that seems to renew their youth.

II. For God's Gracious Dealing With His People—6-10

So far the Psalmist has praised God for the blessings which he has enjoyed as an individual. In the second stanza he passes from his own experience to that of the Church at large. God's mercy to the individual is only a part of that vast circle of mercy with embraces all the people of God: Jehovah executeth righteous acts and judgments for all that are oppressed. That truth has been illustrated again in the deliverance of Judah from the Babylonians.

But the Psalmist's thought takes a wider range. He remembers the prayer of Moses. In Ex. 33:13 he offered this petition: If I have found favor in thy sight show me now thy ways, that I may know thee. In Ex. 34:6 we find God's answer to that prayer: "He passed by before him and proclaimed, Jehovah, Jehovah, a God merciful and gracious, slow to anger and abundant in loving kindness." All of his subsequent dealings with Israel, the psalmist says in effect, have been in accordance with that revelation: He made known his ways unto Moses, His doings unto the children of Israel. It is true as Moses discovered, Jehovah is merciful and gracious, slow to anger and abundant in loving kindness. In all of his dealing with men he has shown his patience and sympathy. Over and over again he has given man still another chance.

True, He has often times given vent to His anger against sin. There are some people today who think that because God is love He will never punish sin, but that is not the Biblical idea. He is indeed slow to anger, yet the time comes when He must as it were bring a suit against His people and convict them of their sin. But He will not stay angry always, or as the psalmist puts it, He will not always chide, neither will he keep his anger for ever. It is true that He might find constant cause for striving with us, for we have always something which is contrary to his holy mind. But whenever we turn to Him in penitence He is always ready to forgive. In spite of the punishments therefore which He has sent upon his people, the psalmist is quick to acknowledge: He hath not dealt with us after our sins, nor rewarded us after our iniquities.

III. For the Greatness and Tenderness of God's Forgiving Love—11-14

The Psalmist's mention of God's gracious dealings with His people has led him to speak of His forgiving love. In this stanza he tries to express the infiniteness of that love: For as the heavens are high above the earth, so great is his loving kindness toward them that fear him. How high are the heavens above the earth? It bankrupts our imagination. It can never be measured. Neither is there any measure or limit to the love of God. Once more the psalmist tries to illustrate the mercy of God: As far as the east is from the west, so far hath he removed our transgressions from us. How far is the east from the

west? We could travel around the world in time as far as we wished, and east would and west would still be west. The distance so far has God removed our sins from us.

A third time the psalmist tries to picture God. It is one of the finest pictures in the Bible: Like as a Father pitieth his children, pitieth them that fear him. "We know how our human fatherhood, caring for us in our patient with us, and providing for all our human fatherhood at its fairest and best is reflection of the divine Fatherhood, a drop finite fatherly love of God. This is our dear undergirds the universe with the assurance friendly toward us, this is our trust and infinite love of God is based on a perfect of our natures: He knoweth our frame, He that we are dust.

IV. For the Everlastingness of His Mercy

In this stanza the transitoriness of man with the everlastingness of God's Mercy. Man's grass that flourishes for a moment and is then withered to which the psalmist refers is the sirocco, blowing over the desert of Arabia in which when it comes to Palestine is dry and withers up the vegetation. Man vanishes. On the other hand God is eternal; never fails. Man may pass from the stage another generation take his place, but God exercises the same mercy toward all the generations of men. Children are the inheritors vouchsafed to the fathers. All those promises those who keep his covenant and remember mandments to do them.

Before leaving this section we should note that the promises are to those who fear God. They are very significantly, this thought is repeated in 11, 13, 17. In the Old Testament we are exhorted to "fear God." But the word is used in a different sense from that in which we use fear of God which the Old Testament with reverence issuing in obedience.

V. The Universal Call to Praise

The Psalmist began with an individual blessing God for his mercies to him as this leads him to speak of God's mercies to the whole universe to join in his song. Jehovah his God: He has established his throne in his kingdom ruleth over all. Therefore the whole universe should recognize His sovereignty His praise.

He calls on the angels, the heavenly beings most capable of praising the heavenly king full of might who are the messengers of God on all the heavenly host to bless the Lord. Angels and ministers may be meant the innumerable of celestial beings of lower rank, the celestial hierarchy spoken of in verse 2 (Heb. 1:14), or perhaps the host of heaven which are closely connected with angels in the Old Testament (Job 38:7), and all the powers of the universe to serve Jehovah's purpose (Ps. 104:1). There in verse 22 all creation is called to praise the heavenly chorus. And finally in the Psalmist returns to the point from which creation's universal hymn of praise he will sing in his part, however humble: Praise the Lord.

Reflections on the Psalm

The psalm that we have studied contains a petition. It is solely and absolutely a psalm of thanksgiving played a large part in the Old Testament saints, and also of Jesus and His Church. What part should it play in ours? Is it a complete thanksgiving or praise complete? Why should we thank God? Have you ever tried to write down all the benefits? What are the things for which we are most thankful? What blessings of God are inclined to forget? Can we really be thankful for loss and sorrow? Can we be thankful for joy? Which of the many blessings that the Bible mentions means the most to us? Does the psalm mean more to the Christian than it did to the man who originated it? What has Christ added to its meaning? What reasons for gratitude to God has our Lord added to the present time? What special reasons for gratitude have we at the present time?

BOOKS

McNair Lectures for 1928—The directress of the University of North Carolina Press announces that the McNair lectures of 1928 will be issued in a volume. Quite a number of distinguished authors in the past and the lecturer this year is of the Louisville Presbyterian Seminary will be "The Rights of Science." The amount of desire to read these lectures printed form and they will soon be issued.

The fundamental principle of the lecture is that natural science has a right to deal with its own methods and principles a history, sociology, religion or theology to insist on solving the problem of science. The author deals with all these fields of testimony of his auditors is to be believed and truly represents the truth involved.

Dr. Whaling has had unusual preparation having studied science not only in the field of our country but filled the chair of the Department of Science in one of our seminaries.

It is believed that the true scientist and theologian will find in these lectures a method of approach. The public awaits the publishing of this book with interest according to University authorities.

LDREN

BDDY FOX SQUIRREL OST HIS FUR

vely Lady's house Buddy and his mother lived in hackberry trees. There ll sway and would not alher squirrel to come near nest in the top of their winter one in the e, and they were especially t their feeding box on the

k by her window the Loved yellow ears of corn and nuts already cracked, and kept a small pan of water squirrels to drink. Buddy the box and liked to sit g out black walnut meats arp little teeth. But Budscolded him and told him ng too fat. Then she would way and chase him up and s of trees, leaping from oranch until poor Buddy or breath.

r and all winter his mothim: "No well-behaved ever eat so much as you ad to hunt food for yourou might appreciate what Besides your teeth are getbecause you don't open your shame on you for making rself!"

a pig of myself!" thought or! A squirrel can't turn nd why should I open nuts t have to?"

o paid no attention to his rice and went on eating all ck walnuts that he wanted grew fatter and fatter and lazier; and whenever the y forgot to crack the nuts to open them for himself, teeth did hurt! They had ng.

y in early spring Buddy eling achy and tired. He up to a nearby branch as e on other mornings, but s and back were stiff and ove. He could only creep y swinging in the morning sun. He was hungry, too, ry far down to the feeding y move caused new pains. reddish brown coat was as it should be, either. All e feeling lasted, and the e was no better, nor the

e morning he noticed that ut his nose and eyes was and when he looked more aw that all over his little s getting thinner and thinonly his bushy tail was left. "I" wailed Buddy Fox "I know what's happening! into a pig. I'm turning ing don't have any fur, and I mine, and pretty soon my gone too. O-o-o-o-o I'm a pig!"

terrible thought in mind ed off to find his mother r comfort. But when he hat was happening, she : "Silly child, of course urning into a pig. You're squirrel who is sick be too much rich nuts and his mother."

answered poor Buddy, "you making a pig of myself." mother laughed. "I said e you were acting as pigs to eat all you could and as good for you," she told if you have learned your will follow my advice, you again and grow a fine new

that Buddy did follow his ice. He stopped eating so nuts and ate more berries ons, and before very long autiful new fur coat. And Lady enjoys watching him as much as she once ening the nuts that made him y Anne Rogers, in Youth's

THE FIRST PICNIC



(To be colored with paints or crayons. Whenever you come to a word spelled in CAPITAL letters use that color.)

The first picnic YELLOW-haired Teddy had this year was quite an occasion for they had a little guest at their feast. It was Mr. Grey-Back the squirrel. He was a cute GRAY (use BLACK lightly) squirrel with a white stomach.

They had the picnic on the GREEN lawn which was dotted here and there with bright YELLOW dandelions. The BROWN branches of a large oak tree spread a canopy of dark GREEN leaves over-head.

Susie May wore a PINK frock (use RED lightly) trimmed with white lace and her socks and slippers were PINK, too.

Teddy wore a YELLOW suit with RED collar and cuffs. His tie was BLACK.

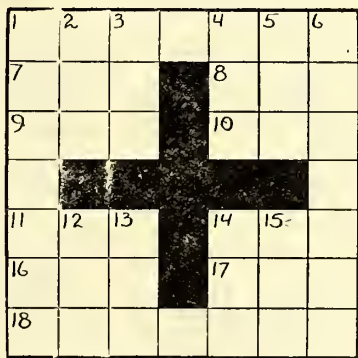
Susie May's Mother gave them some BLUE paper plates and also fixed them some sandwiches. She gave them an orange (it was ORANGE color which can be had by mixing RED and YELLOW) and an apple (which was

RED) and a peach was light GREEN with PINK cheeks) and a YELLOW pear. Susie May tucked some GREEN leaves about the fruit when she arranged them on a plate. There was a tall GREEN thermos bottle, too, with a silver top (use GRAY for Silver.)

The sky was bright BLUE and both children had PINK cheeks and RED lips. Mr. Grey-Back had a BROWN nut.

The border of this picture can be colored RED and the lettering YELLOW.

Junior Cross-Word Puzzle



Horizontal

- 1—Hauled
- 7—Rodent
- 8—Used in rowing
- 9—Unit
- 10—Pacific Coast State (abbr.)
- 11—To pet
- 14—Barrier in a stream
- 16—Before
- 17—Anger
- 18—Emptied

Vertical

- 1—Fell
- 2—Moved swiftly
- 3—Consumed
- 4—Baby's word
- 5—Part of head
- 6—Imagined
- 12—Arrived (abbr.)
- 13—Beverage
- 14—Noise
- 15—Part of verb "to be"

RECEIVED A TESTAMENT

Dear Standard:

I am a little girl six years old. My school was out May 29th and I was promoted to the second grade. I go to Sunday School at the First Presbyterian Church of Concord. Dr. J. C. Rowan is pastor. Miss Mary Fisher is my teacher. I love to go to Sunday School. I have recited the Child's Catechism, and received a Testament. I will soon start to learn the Shorter Catechism. I must not make my letter

any longer for fear it will land in the wastebasket.

Your little friend,
Louise Brumley.

Concord, N. C.

SICK A LONG TIME

Dear Standard:

I am a little girl eight years old. I go to Sunday School every Sunday I can. My teacher is Mrs. R. V. Wells. I like her very much. I have two sisters and a little brother, who is eight months old.

I was sick last winter. I had to stay in the hospital five weeks. I had to be there for Thanksgiving and Christmas. Everybody was so good to me.

Your friend,
Ellen Zolar Southerland.
Kenansville, N. C.

SCHOOL HAS CLOSED

Dear Standard:

I am a little boy ten years old. I go to Sunday School every Sunday I can. My Sunday School teacher is Mrs. F. Powell. Our school closed Friday, May 3. My school teacher was Miss Geraldine Moore, of Scotland Neck. Next year I will be in the fifth grade. This is my second letter to you. Please publish it, for I want to surprise my mother and father.

Your friend,
Luther McKinnon.

Clinton, N. C.

A CHINESE FOLK TALE

There is a bird in the southern part of China which is often heard but very seldom seen. It is shaped like our brown thrush, but is a little larger. Its color is jet-black, and it has but one loud clear double note sounding like "K-o-o-o." The Chinese tell this story of the bird:

Many, many years ago two beautiful young girls went walking, one moonlight night. Hand in hand they wandered towards the hills to see the blos-

soms of the strawberry tree which open their petals only at night. This strawberry tree is a curious thing. It is a small evergreen with white flowers and fruit that is somewhat like our strawberry in shape and color. As the two girls were walking along together, chatting and singing, a great tiger suddenly sprang between them, and catching Ah Ko in his powerful jaws he carried her away into the depths of the forest.

Poor Ah Saw was so frightened that for a few moments she stood rooted to the spot in silence. Then she looked wildly around for Ah Ko. She ran into the forest calling as she ran: "Ah Ko, Ah Ko, my sister, where are you? A Ko-Ko-o-o-o!"

And she is still darting about the woods in the form of a little bird, calling continually as she flies: "Ah Ko-Ko-o-o-o!"

Fun For Little Folks

A few of the pictures which are printed in the Standard weekly on this page are being published in loose-leaf pamphlet form. Each pamphlet contains twelve different pictures to be colored by the little folks with crayon or paints.

These pamphlets will be ideal for use in Daily Vacation Schools, Sunday Schools and the nursery of the home. The little folks will enjoy coloring the pictures and it will furnish a fine medium for the teacher or mother to instruct their children in the art of drawing and the value of color.

PRICES
(Cash with Order)

100 Books	-----	\$7.00
50 Books	-----	4.00
25 Books	-----	2.25
10 Books	-----	1.10
5 Books	-----	.60
1 Book	-----	.15

PRESBYTERIAN STANDARD
CHARLOTTE, N. C.

PUZZLE CORNER

Acrostic

blind yet handles fates
binds some mighty States
proud though shunned by
has passed beyond our ken
a month of the year.

Answers on Page 14

CHURCH NEWS

UNITED PRESBYTERIAN CHURCH ON CLOSER RELATIONS

S. L. Morris

On our front page we have a story of the action of the United Presbyterian Assembly as reported by the Associated Press. This later report comes from Dr. Morris, which corrects the front page.—Ed.

The Associated Press dispatches unwittingly conveyed a wrong impression of the action of the United Presbyterian Church as to Closer Relations with the Presbyterian Church, U. S. Their Assembly did not reject the question of union, but on the contrary approved the Basis submitted by the Ad Interim Committee and expressed a desire for union if it could be effected without loss to either Church, and authorized the Joint Committee to prosecute the work more vigorously.

The following is the full and official action of their Assembly:

Recommendations by Committee on Closer Relations

We have considered with care the reports of our Presbyteries, and have noted with deep interest the action of the Southern Presbyterian Assembly in overturning the amended Basis of Union to the constituent Presbyteries for adoption.

We recommend:

1. That this Assembly express its appreciation of the cordial and fraternal spirit manifest in the recent overturning action of the Southern Assembly.

2. That the General Assembly record its conviction that union with the Southern Presbyterian Church is desirable, provided the union be a real union without the loss of any considerable minority in either denomination.

3. That the Assembly express its approval of the amended Basis of Union as reported by the Joint Committee.

4. Since the Presbyterial reports do not indicate that the time is quite ripe for the submission in formal overtures of the question of organic union, we recommend that Assembly's Committee on Closer Relations be authorized to prosecute its work more vigorously, in order that, the Lord willing, the way may be prepared for a true and happy union of our two denominations through the development of mutual acquaintance and brotherly love.

5. That the whole Church be requested to continue in earnest prayer that the will of God in this matter of Church Union may be most clearly known and His purpose therein be fully accomplished.

Respectfully submitted,
Committee on Closer Relations,
Robert M. Karr, Chairman.

PERSONAL

Rev. William H. Matthews, D.D., General Secretary of the American Tract Society, was present at the Chapel Service at West Point, Sunday, June 2, and made the fifty-sixth annual distribution of Bible to the graduating class in the name of the American Tract Society. Bibles are also given annually to the Freshman Class for their study in English. The Society has been enabled to render this service through a fund provided by a friend of long standing.

The Central Church, Atlanta, has engaged Mr. S. J. Cartledge, a graduate of Columbia Seminary, to act as pastor's assistant. This church is still without a pastor since the resignation of Dr. W. E. Davis. Dr. Melton Clark is supplying the church for the present.

Mr. Leland H. Edmunds has accepted the position of assistant to Dr. R. F. Campbell, of Ashville, N. C., after having spent a year in graduate work in Princeton Seminary.

NORTH CAROLINA

Charlotte—Mulberry Church has recently passed through a gracious period of revival. On April 28 we opened our new church plant, which when paid for will represent an investment of over \$30,000. The new building has a splendid auditorium, ample for our congregations. The educational building at the rear, is adequate for the Sunday School, and other departments of the church's work. Dr. W. H. Frazer preached the sermon on the opening evening, commending the people for their loyal and faithful work. This service also began a series of meetings which continued through the next Sunday. The preacher for this series was Dr. C. R. Nisbet, of Caldwell Memorial Church, and by his earnest, sincere and enthusiastic preaching he greatly endeared himself to the people of this church. Six members of the Sunday School were received into the church on profession of faith in Christ. The whole church and the pastor, Rev. J. C. Grier, feel much encouraged by these sermons and services, and feel that a new era of usefulness for the congregation has opened, especially as the city is growing out toward them, offering new developments and opportunities.

Charlotte—Mr. L. P. Burney, a graduate of Columbia Seminary last month was ordained and installed pastor of Sugaw Creek Church on June 2. The service was in charge of Rev. J. G. Garth, who acted as supply for this church since September, 1927. He was assisted by Rev. J. R. Bridges, D.D., Rev. C. C. Beam, and Rev. W. H. Frazer, D.D. Mr. C. H. Caldwell, an elder in Sugaw Creek was also a member of the commission.

Rev. W. W. Akers was installed pastor at West Ave-

nue on June 9, in the afternoon. Dr. A. S. Johnson was chairman of the commission and was assisted by Drs. C. W. Summerville and W. H. Frazer.

Presbyterian Orphans' Home, Barium Springs—The commencement exercises of the Presbyterian Orphans' Home were the most interesting ever held in the history of the Institution.

Beginning with the exercises by the Kindergarten, Music and Grade Departments on Friday evening, May 31, and culminating with the graduating exercises on Monday evening, June 3, our own family, a number of our former pupils and a host of visitors and friends were entertainingly and instructively occupied during these exercises.

The program on Friday evening was so interspersed with musical numbers, recitations and drills, that it seemed only a few moments until this full evening's program was completed.

On Sunday morning at eleven o'clock, we were privileged to have for our baccalaureate preacher, Rev. James Hardie, D. D., pastor of the Second Presbyterian Church, Charlotte, North Carolina, who preached a wonderfully inspiring sermon from the text: "Paul, an Apostle of Jesus Christ by the will of God," Col. 1:1.

On Sunday evening the sermon to the Young People was delivered by Rev. C. P. Coble, pastor of the First Presbyterian Church, High Point, from the text: "Behold this dreamer cometh," Genesis 37:19.

On Monday morning, June the third at 10:30, the Class Day Exercises were held by the Class of 1929, and depicted the newspaper office with the members of the Graduating Class holding the positions of members of the newspaper staff.

On Monday evening, June 3, the commencement address was delivered by Rev. E. G. Gammon, D.D., of Myers Park Presbyterian Church, Charlotte. Doctor Gammon delivered an able address setting forth the necessary qualifications and age for leadership. Following this address the diplomas were presented to the nine members of the graduating class. Bibles were presented by Rev. W. C. Brown to each of these, and the medals and prizes distributed to the winners.

T. L. O'Kelley,
School Superintendent.

Fayetteville First—Dr. S. M. Erickson, of Takamatsu, Japan, Dr. and Mrs. W. C. Buchanan, of Gifu, Japan, and Dr. Warren H. Stewart, formerly of China and now teaching the Bible at Flora Macdonald College, have been the recent missionary guests of this Church of which Rev. F. C. Symonds is pastor.

Virginia Smith, Secretary.

SOUTH CAROLINA

Pee Dee Presbytery will meet in adjourned session in Society Hill, S. C., on June 30, at 3:30 p. m.

A. H. McArn, S. C.

Myrtle Beach—Recently there was conducted in this church a series of revival services. The preaching was done by the pastor, Rev. C. D. Brearley. The service of song was led by Mrs. Keller, of St. Matthews, S. C. God was good to us and blessed us even beyond our expectations. There were twelve additions to the church during the meeting. This church was organized only a few months ago with nineteen members. We praise God for his goodness.

Clover—On Sunday, June 2, Clover Presbyterians had the privilege of hearing two visiting ministers. In the morning, Rev. H. L. Laws, of Alexander City, Alabama, brought an inspiring message. Mr. Laws is a cousin of the pastor, Rev. W. S. Patterson.

At the evening service Rev. John McEachern, missionary from Korea, brought an unusually interesting message concerning the work in that field.

The Christian Endeavor societies have re-organized their work, and now have three societies: Junior, Intermediate and Senior. Their leaders are Miss Claude Smith, Miss Christine Smith, and Mr. W. W. Inman.

Stanhope Love, Correspondent.

Enoree Presbytery has received Rev. Charles S. Evans from Harmony Presbytery and he has been installed, by Commissions of Presbytery pastor of Glenn Springs, Pacolet, Fairforest and Mount Calvary Churches.

GEORGIA

Agnes Scott Commencement—The 40th commencement exercises were characterized by general rejoicing over the fine offer of the General Education Board which was announced on commencement day. This proposal is to give \$500,000 if Agnes Scott will raise an additional \$1,000,000. Plans are being formulated for fulfilling this important condition.

The baccalaureate sermon was preached by Rev. Henry H. Sweets, D.D., LL.D., the beloved Secretary of Christian Education and Ministerial Relief. He spoke on "The Unseen Helper," basing his remarks on I Corinthians 13:14. It was a most appropriate and stimulating message.

The address to the Senior Class was given by Mr. Arthur W. McCain, Vice-President of National Park Bank, New York City, on "Women in Business." It showed the rapid progress of women in business affairs from telephone operators or stenographers only to great executives and administrators, and outlined some principles upon which the great transformation may be safely made.

The B.A. degree was conferred on 95 young women, representing about 20 states or foreign countries.

The following graduated "With High Honor": Elizabeth Hatchett, Glasgow, Ky.; Genevieve Knight, Safety Harbor, Fla.; Eleanor Lee Norris, Greenville, S. C. The following took degrees "With Honor": Pearl Hastings, Atlanta; Geraldine LeMay, Atlanta; Mary Nelson Logan, Tokushima, Japan; Julia McLendon, Atlanta.

The Quenelle Harrold Fellowship for graduate work was awarded to Miss Miriam Preston, of the Class of 1927, Korea, who will study English at Yale University. The Collegiate Scholarship went to Miss Helen Decatur, Ga.

The following special awards were made: Scholarship, Miss Virginia Gray, Union; Voice Scholarship, Miss Kathleen Bowen, Dacula; Spoken English Scholarship, Miss Marion V. Lanta; Laura Candler Medal, Miss Elise Gibbons, N. C.; Morley Medal, Miss Laura Robinson, Ga.; Rich Prize for best Freshman work, Miss Thompson, Atlanta.

A very unique award was begun this year in the Class of 1922. It is to be known as the Hopkins Award, in honor of Miss Nannette Hopkins, who is completing her 40th year as Dean of the Institution. She is to be awarded to the member of the Senior Class who nearly meets the ideals of the College. It was awarded this year to Miss Helen Brown, Stamps, Ark.

ALABAMA

Mobile Presbytery met in the Government Building, Mobile, Ala., at 1:30 p. m., June 4, 1929, in obedience to the following call:

The constitutional requirements having been met, we hereby call Mobile Presbytery to meet in the Government Building, Mobile, Ala., at 1:30 p. m., June 4, 1929, to

1. Receive the petition of the Presbytery of Alabama, for the organization of a church and action whatever in connection with this petition.
2. Transfer Mr. Lynn W. Carleton as a candidate to East Alabama Presbytery, if the way be clear.
3. Act upon the application of young men received as candidates for the ministry.

S. M. Erickson, Moderator.

Presbytery was called to order by Rev. J. E. D.D., last moderator present, and opened with prayer. The petition of eleven persons residing in Fulton, Ala., asking to be organized into a church was received and the request granted. Vail was granted evangelistic authority to organize, with the privilege of engaging preachers to assist him at discretion.

Mr. Lynn W. Carleton, candidate for the ministry, was dismissed to East Alabama Presbytery, at his own request. There being no further business, Presbytery adjourned with prayer.

Jas. W. Marshall, Secretary.

TENNESSEE

Presbytery of Memphis met in adjourned session May 27, 1929. The meeting was well attended. Rev. J. H. Lumpkin, D.D., was presented by B. Curry, followed by remarks of appreciation from the members present. Doctor Lumpkin is a member of this Presbytery for nearly forty years and has been its Stated Clerk for thirty-two years.

Rev. J. J. Hill, D.D., Superintendent and Moderator of the Home Mission Work of the Presbytery, Stated Clerk and Treasurer of Presbytery, unexpired term.

A committee consisting of Rev. R. L. Johnson, Rev. P. W. Wilson and Rev. J. J. Hill, D.D., was appointed to make a special study of the facts of the proposed union between our church and the Presbyterian Church in North America, and to report in The Messenger for the benefit of our members.

The commission to install Dr. R. S. Sande Buntyn Church reported that duty discharged. Brownsville Church presented a call for services of candidate Taylor Clarke who had been ordained from the Louisville Theological Seminary. Clarke was examined for licensure and his call was accepted for ordination, and a commission to ordain and install him in the Brownsville Church on June 9 at 7:30 p. m. The commission consisted of Rev. R. J. Hunter, Jr., Dr. A. B. Curry, Dr. S. W. Worth, with Drs. J. J. Hill and R. L. Jetton as either of the ministers, and ruling elders, J. W. Row and T. J. Gray, Jr.

The Stated Fall Meeting of Presbytery will be held in the Grace Covenant Church, of Memphis, Tenn., on October 15, 1929, at 7:30 p. m.

J. J. Hill

Chattanooga First Church—Rev. James D.D., who has recently accepted a call to the pastorate of the Central Presbyterian Church in Knoxville, Tenn., arrived April 2 with his family. Doctor Foy, pastor of the Central Presbyterian Church for the last six years. This is his second pastorate. He is a native of North Carolina, a graduate of Davidson College and Union Seminary, Richmond, Va. A reception was given Doctor and Mrs. Foy in the Ladies Parlor of the church, Friday afternoon, April 5. About 500 members of the congregation and many friends were present to meet them.

Our people have already fallen in love with him and we are expecting to do great things under his leadership. Fifty-two new members were received into the church last Sunday, and the church is in a season of revival.

Our men's club which has always supported the Missionary has recently had assigned to them L. Jackson, who is sailing for Africa, April 15. Mr. Jackson has recently visited our city and we are praying that he may do a great work for the Lord in the Belgian Congo.

Central Church—It is the custom in to stress evangelism from January 1 to the efforts brought good results this year. March 31 it was announced that forty-nine into the fellowship of the Church from Cor.

News—Ten new members, five on probation upon certificate were welcomed by the Doctor Wellford, pastor, at the April service. One adult was baptized. Reports to reveal increased contributions both to expense it causes despite the building project of the E. T. W.

DISTRICT OF COLUMBIA

Church of Washington—Friday night, May Commencement" (i. e. the close) of Dr. e Class for his young people, completing of their course of study. The enrollment been over one hundred. The course for embraces I. Presbyterian Church His- trine. II. The Old Testament. III. The ent: Life of Christ. IV. The New Testa- cts and Epistles. V. Church History from the Present Time. The next Sunday Dr. hed the baccalaureate sermon for Mary ege, Staunton, Va.

en's Bible Class his place was supplied lee Branch, of Atlanta, and the pulpit both times by Rev. Dr. William Cum- more.

Monthly communion Sunday, June 2, two e Sunday School were received on pro- th, and one of them was baptized. Five added by letter. A. H.

LOUISIANA

tery of Louisiana met in Lake Charles, at 7:30 p. m.

There were eleven ministers and nine ruling elders present.

Rev. W. F. Creson was elected moderator, and Rev. Paul Freeland temporary clerk.

Rev. J. E. Purcell, Rev. J. M. Blain, and Rev. R. C. Long were visiting speakers.

Rev. Miles Phillips was dismissed to the Presbytery of Los Angeles, U. S. A.

Rev. C. A. Pharr was dismissed to the Presbytery of Central Mississippi to become pastor of the Belzoni Church. This leaves the important Church of Oakdale vacant.

An overture asking for a full time Director of Young People's Work was sent to the Assembly.

MISSISSIPPI

Presbytery of Mississippi met in Magnolia April 16, 1929 and was opened with a sermon by Rev. J. M. Williams, last moderator present. Text: Luke 24:34. Moderator: Rev. Thos. B. Grafton; Clerk: Rev. Chas. G. Bruce.

The sacrament of the Lord's supper was administered Wednesday by Dr. C. W. Grafton, now in the 57th year of his pastorate at Union Church, Jefferson County.

His son, Rev. Thomas B. Grafton, had landed in Seattle the previous week.

Presbytery gave him a cordial greeting. Wednesday night he delivered a thrilling address on his work and experience in China.

The chairman is arranging an itinerary for him to visit all the churches in the district.

Presbytery sent up a request to Synod to appoint a commission to investigate and recommend plans for desirable consolidation of our five schools, Synodical College at Holly Springs, Chickasaw at Pontotoc, French Camp, Belhaven at Jackson and Chamberlain-Hunt at Port Gibson.

By rising vote thanks were extended to pastor and people and friends of other denominations for their cordial hospitality.

Magnolia and the work are prospering under their zealous activities.

S. C. Caldwell, S. C.

WOMAN'S AUXILIARY

(Continued from page 7)

our work as outlined above; and called the roll of the first eight members who were all present except two who had married and moved away.

Thus ended a pleasant and we trust a profitable afternoon service.

Mrs. J. S. Johnson, Secretary of Foreign Missions.

EFFICIENCY CONFERENCE

Wilmington Presbyterial

The Efficiency Conference, of District No. 6 Wil- mington Presbyterial, met in Graves Memorial Pres- byterian Church, May 31, 1929, Mrs. N. B. Boney, Chairman, presiding.

Mrs. C. W. Petty led devotional and Scripture les- son was from Matt. 21:28, "Son, go work today in my vineyard." Greeting was extended in behalf of the local Auxiliary by Mrs. J. L. Hubbard, in a most happy manner. Response was given by Mrs. J. A. Gavin, of Kenansville, N. C.

Duties and Responsibilities of the Auxiliary Presi-

dent were given by Mrs. William Baker, in a most impressive manner. Duties and Responsibilities of Circle Chairman and work of Cause Secretaries were then taken up. Mrs. Charles L. Sloan, of Calypso, N. C., gave Duties of Circle Chairman, and gave some very definite duties of this important office. Mrs. W. P. M. Currie, of Wallace, N. C., gave the work for Secretary of Spiritual Life and her talk was indeed inspiring. The duties of Secretary of Spiritual Life enlarge after hearing Mrs. Currie. Mrs. W. C. Steele, of Mount Olive, N. C., then gave the duties of C. E. and M. R. Mrs. Steele, her- self feeling this the most important cause, made us all feel as she did. Mrs. Bannerman then reminded the ladies of the special for this year: Flora Macdonald College, \$250.00, Peace Institute, \$250.00, Assembly's Training School, \$110.00, for memorial to our beloved honorary president, Mrs. Jackson Johnson.

Mrs. C. B. Barrus, of Clinton, N. C., next gave the duties of Secretary of Foreign Missions. Her outline of duties of this secretary was given in a very definite way. All regretted that Mrs. Beatty could not be with us but Mrs. Barrus gave it convincingly. Mrs. J. W. Farrow, of Warsaw, N. C., gave the duties of Secretaries of As- sembly's Home Missions. Mrs. Farrow was enthusiastic in her outline of duties of this chairman. She urged that every lady study and pray for Assembly's Home Missions in November. Mrs. A. H. Herring, of Clinton, N. C., gave in a well informed way the duties of S. P. C. Home Missions, and recommended that these Secretaries confer with their pastor and Mr. Clontz.

Mrs. Bannerman, our Presbyterial President, in the absence of Mrs. W. L. Wilson, gave the Standard of Woman's Auxiliary, and combined this with her "Open Discussion on Methods in the Local Auxiliary." Mrs. Bannerman would have us keep this in mind: "That the local Auxiliary was a distinct link in the chain of Synod- ical and Assembly's work." She also said that the secret of team work for harmony is prayer, and recommended that the Executive Committee be a prayer band. An open discussion was then gone into from different Auxiliaries giving ideas as to method of conducting Executive Committee. Mrs. Cumming gave splendid practical ideas for Bible study and maintaining the family altar. Mrs. Bannerman highly recommended church papers and Pres- byterian Survey, also Stewardship be part of our worship.

Roll call found fifty-five ladies present. Mrs. H. L. Stevens, Sr., of Warsaw, N. C., made the closing prayer. Mrs. J. L. Hubbard made announcement of lunch to be served at the manse. Conference re-convened after lunch, after a delightful social hour and lunch. Hymn No. 255 was sung and prayer by Miss Winifred Faison, of Faison, N. C. Mrs. Baker, of Mount Olive, then gave a demon- stration on Parliamentary Law. A number of ladies were in the cast and all enjoyed this demonstration of what our work was before we adopted the circle plan and much better work was being done under the new plan.

The conference then enjoyed a solo by Miss Florence Bizzell while the offering was being taken, which amount- ed to \$3.87. Mrs. Baker then presented her literature. Mrs. Z. A. Gibson stressed the importance of appointing a local historian. Mrs. Newton Robinson urged the local auxiliaries to send their young people to Davidson and White Lake Conferences. Mrs. Sam Cromartie, of Eliza- betown, gave a most interesting talk on orphanage work. Mrs. Cromartie is filling the unexpired term of Mrs. Pretlow.

Mount Olive invited the Conference for next year. Mrs. Boney, Crairman, made fitting remarks, thanking the hostess Auxiliary for their hospitality.

Mrs. Newton Robinson made the closing prayer. Mrs. F. B. Johnson, Secretary.

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A missionary from Africa told this story recently: "While away on a Con- ference a python about ten or eleven feet long entered our chicken house at night and swallowed four chickens and a duck. In the morning Mr. Deland killed it and it was given to some of the people of the Lulua tribe who are here for medical treatment. They feasted upon both villian and victims. I suppose that snake meat would sell by the foot, if any are interested. We can kill the snakes and the tate can quell rebellions, but Satan has been entrenched in the hearts of these people for centuries, and the real war is 'Against principalities and

powers, against the rulers of darkness in this world, against spiritual wickedness in high places.' This war can only be won by the Blood of the Lamb. It is Satan that still blinds their eyes, and whose coils hold the poor benighted peo- ple in a death-grip that constitutes our real problem."

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Examinations for award of vacant scholarships in the University and for entrance will be held at the County Court House Friday, July 12, 1929, at 9 a. m. Applicants must be 16 years of age.

Scholarships are vacant in the following counties: Abbeville, Bamberg, Barnwell, Beaufort, Charleston, Clarendon, Dorchester, Hampton, Horry, Lexington, McCormick, Marlboro, Saluda, Sumter, Union, Williamsburg, York.

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STORY

TRUE DOG STORY FROM WASHINGTON, D. C.

Frances Margaret Fox

It is never safe for a mother to brag about her good children. Nor is it safe for one of the good children to brag about the perfect behavior of her pets.

Now it happens that there is a girl who lives in the city of Washington, not far from the White House, who is too big to play with dolls. She is really a big little girl, with a pet dog she treats like a favorite doll that has become a person. It will not do to tell who the girl is, nor the name of her dog, because the girl's family would rather not have the names in print. Perhaps the dog would feel the same way about it, because he, too, has a certain amount of pride.

Anyway, the girl often bragged about her dog. She taught him the best of dog manners. He ate daintily, stepped softly, spoke politely, and shook hands with guests.

It is true that the dog had always behaved as a good dog should. He never barked at the wrong time, nor growled, nor ran away from home. He always came when he was called and never chased cats. When he went riding in the automobile, he sat with his nose in the air and never even answered strange dogs when they dared him to step down and out and fight with them.

It is no wonder that the girl bragged about her dog, even if it is not a safe thing to do. One day she told two other girls who had come calling that she believed she could take that dog just anywhere and he would behave himself and make no trouble for any one.

One of the girls laughed and said, "Let's dress him up and take him out shopping!"

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"And," said another girl, "he must not be carried, either. He must walk on his own feet."

So the girls made a beautiful red coat for the little dog and buttoned it on. He wagged his tail and seemed to like the coat. Then, if you please, they made him a muslin bonnet, and trimmed it, strings and all, with lace. It was the kind of frilly bonnet that babies wear in the summer time. When the bonnet was finished the girl who had bragged about him put it on and tied it in a hard bow-knot under his chin.

"He doesn't look exactly sweet," she admitted, "but he does look good-natured and funny."

"And different," added another girl. Then the three laughed and laughed. But the little dog didn't mind how much they laughed at him. He wagged his tail and almost smiled, he was so happy.

"Now we'll go shopping," said his mistress.

So at last the three walked down F Street in the city of Washington with the dog at their heels. Nearly every one who met them smiled. The girls walked on with their heads in the air, and talked in an off-hand fashion about anything and everything except dogs. They walked into big stores and out of stores, buying something here and there, and having a gay good time every minute. Of course they were thinking about their pet constantly, and were laughing inside of themselves, but they kept their faces perfectly straight and pretended to be deaf when they heard shoppers talking about their funny-looking little dog.

Mothers had trouble that day, to get their children to walk past a dog dressed in a red coat and a white muslin bonnet. The children pulled back and pulled back when their mothers took them by the hand to drag them away.

Two or three times that his hind feet and waved at children. He really wags his hands.

At last, in the biggest store in the city, the dog graced himself and his mistress.

A big dog walked up to the little dog. He was playing fun of the coat and first the little dog made a noise. Then the big dog spoke and he said that time was for the little dog would stand. The big dog must have said something in dog language, because he turned suddenly and started to fight.

The big dog ran and ran after him. The mistress ran aside to let the fighters fight. The two flew, snarling and growling.

The girls didn't know the dog's mistress loved when neither she nor her dog could find him she almost cried.

"The only thing to do is to go at last, after they had searched for the dog, "to do is to stay where we left us. If he is alive back to the same place."

So for more than an hour he waited. And the dog was enough, he came back. His body was gone and his body with mud and stains from His bonnet was hanging still tied on by strings to snowy white, but were not. One eye was swelled shut. The girls, he picked up his tail and wagged it, and good eye!

"Oh, my poor little dog, the girl who loved him.

She picked him up and home, bathed his wounds to bed.

But from that day to this the dog has never told what said that made him so angry, fight, nor how nor when ended. However, that time he ever had a chance. And from that day to this the girl who loves him has bragged about his good behavior. Formed Church Messenger.

NO LOOSE ENDS

Louise was spending a great-aunt Hilda, who wags her rug. "You work a little, auntie," she said. "Not quite. I'm doing something most interesting. I don't like to leave any loose ends."

The words puzzled Louise, but watching the brisk work of her hands she saw them clear. Aunt Hilda had cut the rug she just cut from. At each end there was work about three inches long. Hilda made these ends even by knotting the warp fringe six strands. When this was done she rolled the rug and laid it away.

"Suppose you brush up on your ends, then we'll go in the other direction," she said.

Louise likes to sweep, but she likes to mend.

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she does not remember to put her broom and dustpan away! This time she did, because she knew just how auntie herself would have done. "I didn't leave any loose ends," she told herself proudly as she went to sit beside Aunt Hilda who had taken her mending baskets now. That made Louise recall that she, too, had stockings to darn.

"It's good for me to visit Aunt Hilda," she thought, for she is wise enough to see that she has a habit of leaving many things unfinished. What trouble both she and brother Carl have because of the things they "leave at loose ends." Much of their work and even their play has to be done over because of being left like that scarf the kitten raveled so easily. Aunt Hilda knows better than to make herself so much extra work. Everything she does counts, because it is finished right.

Fretful hours, shame and danger still come from leaving things unfinished. Girls and boys are wise to train themselves to better ways. The difference will show quickly and will also be a help to them their whole lives long. —Mary S. Stover, in *The Luthern*.

In a Scottish valley, beside a little brook, where there was no kindly soil, a Highlander once planted a tree. Of course it wilted and drooped. But suddenly, to the surprise of everyone, it took a new start in life, and bore rich fruit. What was the source of its new life? That was the query put by

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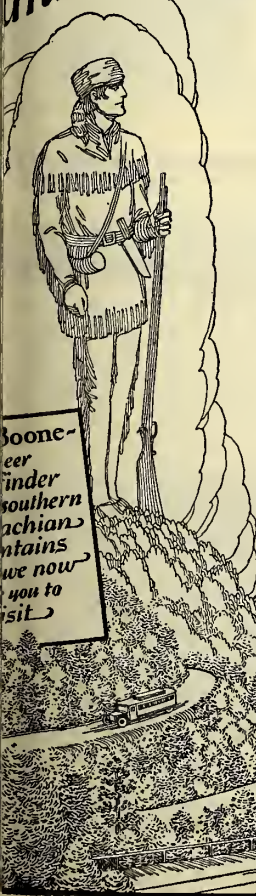
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all who knew it. An examination revealed the secret. With a marvelous vegetable instinct it sent out a shoot which ran along and over a narrow sheep bridge and rooted itself in the rich loam on the other side of the brook. From this rich loam it drew its new life. Even so, the Resurrection of Jesus Christ bridges the River of Death that flows between earth and heaven.—David Gregg.

God is love! Of no attributes save this of love is there in the Scriptures such intense and vehement expression, to signify that this is the sublime, paramount, crowning fact of the Godhead—as though this were his whole nature, and all other qualities were absorbed and swallowed up in this perfection. . . The bond of love engirdles the universe. It is the oneness of Creator and created, so that, as Christ said to his disciples, "Ye shall know that I am in my Father, and ye in me, and I in you." . . . How can we ever do with our hands, or speak with our lips, or conceive in our hearts anything that is dishonoring or defiant or displeasing to that Being of perfect love?—Horace Mann.

MEDITERRANEAN FRUIT FLY

(From a Radio Talk at Raleigh, N. C.)

**Dr. R. W. Leiby, State Entomologist
 of North Carolina**

You have heard of the European Corn Borer, the Japanese Beetle, the Mexican Beetle and the Cotton Boll Weevil, and all of them have proven to be quite serious and destructive pests to crops. Yet the destruction caused by all of these put together would not equal that of the Mediterranean Fruit Fly, in my opinion, if this newly introduced pest now in Florida, were to invade the southeastern states and California.

On April 6, an entomologist at Gainesville, Florida, was preparing a grapefruit for the table. He found a couple of maggots in one that had slightly decayed. This was unusual, and I dare say few of you have ever observed an insect of any kind within a grapefruit. He immediately suspected the Fruit fly. The maggots that he found were rushed to insect specialists at Washington and determined as the Mediterranean Fruit fly. The same day citrus growers made complaint of an unusual drop of their grapefruit in their groves. This drop was due to the Fruit fly. As many as 80 per cent of the grapefruit in an orchard were found wormy. Now, nine counties of vegetable growing and citrus growing Florida find themselves completely shut off from a market,—being quarantined so that they are not only prevented from selling their products but are required to pull up their vegetables, uproot their fig trees, and destroy all wild fruits and plants in which the fruit fly might develop. And there are more than 50 different kinds of such host plants and their fruits that the fly can breed in.

The losses have been enormous. They will be even greater, if the fruit fly is not eradicated—that is—completely wiped out of Florida. This is a gigantic task, but progress is being made. Entire islands will have to be denuded of every vestige

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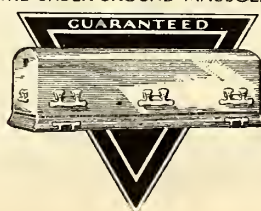
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of foliage, and this will probably be done by army official using poison gasses.

At a conference held in Washington two weeks ago, at which time four and one quarter million dollars were secured from Congress to eradicate the fly, I heard senators and congressmen from Florida declare that it appeared as though Florida's economic status was doomed, unless the fruit fly were stamped out. It is a fact, that its spread over the south, which would be only a matter of a couple of years, would likely mean the end of all horticultural industry, especially of all fruits and many vegetables. This has been the case in other countries where the fly now abounds. For example, the peach industry of the Bermuda Islands was wiped out by the fly, the Hawaiian Islands can ship no fruits and vegetables into this country except green pineapples because of a rigid quarantine that the United States maintains against the fly. But I have said enough to have you understand, I believe, that this pest is the most serious that man ever had to contend with.

The fly has been in Florida, perhaps six months, perhaps 18 months, certainly no longer. It is certain that infested vegetables, grapefruit and oranges have come into the southern states and into North Carolina during the winter and spring. And this is especially true of bulk grapefruit and oranges—the kind that are moved by auto truck and in bulk car lots, for these kinds are often second grade stock, and, therefore, more likely to be infested than the boxed fruits.

Entomologists know that the fly maggots leave the slightly decayed fruits, that they infested, when they are fully grown, then fully grown flies they work their way out of the soil and fly around to search for other fruits in which to lay their eggs.

The flies can live 50 days without laying any eggs. They will lay from one to 30 in a grapefruit or in a peach that is about to ripen, or a plum, a pear in grapes, figs or a pepper, a tomato, or in a bean pod. The eggs produce tiny maggots and these feed in the fruit or vegetable and cause it to decay.

The flies are prolific and can lay as many as 600 eggs. If the weather were favorable they could raise 18 broods or generations in a year.

IMMORTALITY

By Joseph Jefferson

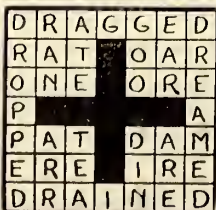
(These quaint lines were first published in The New York Tribune. Mr. E. C. Benedict gave the following interesting bit of history concerning them: "One day when Mr. Jefferson and Grover Cleveland were taking luncheon on board the Oneida, in Buzzard's Bay, the conversation drifted to the subject of a future life. Mr. Jefferson expressed himself as very grateful for having had more than his share of the joys of this life, and as being prepared to meet at any moment the common fate of all. He said that he had lately been 'scribbling some doggerel on the subject,' and he recited his lines to us. I asked him for a copy of them, which he said he did not possess, but that he would send me one. This, upon being again reminded of his promise, he finally did, with his signature attached.)

Two caterpillars crawling on a leaf,
By some strange accident in contact came;
Their conversation, passing all belief,
Was the same argument, the very same,
That has been "proed and conned" from man to man,
Yea, ever since this wondrous world began;
The ugly creatures,
Deaf, dumb and blind,
Devoid of features
That adorn mankind.
Were vain enough, in dull and wordy

PUZZLE ANSWERS

ACROSTIC

J-ustice, U-nion, L-ucifer, Y-esterday
JULY



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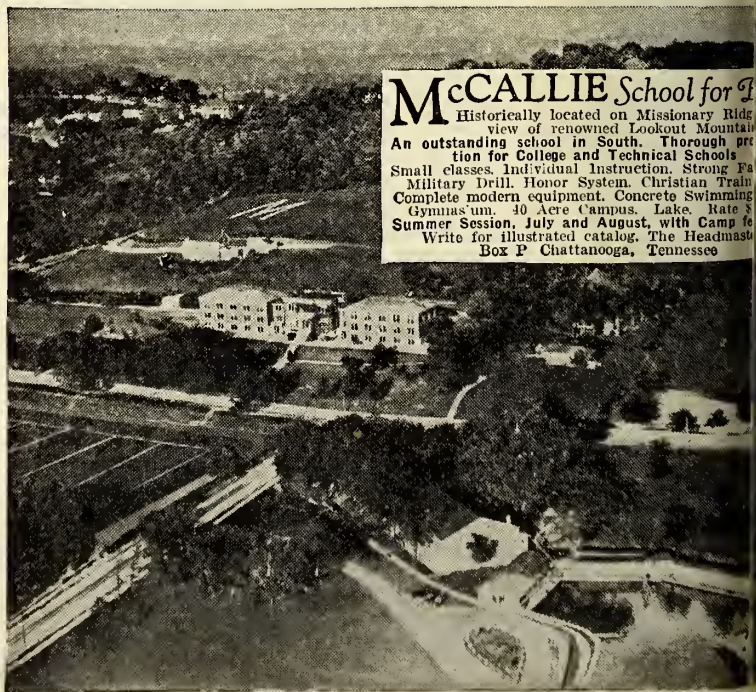
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ING OUR ADVERTISERS
TION THIS PUBLICATION

strife
To speculate upon a future life.
The first was optimistic, full of hope;
The second, quite dyspeptic, seemed to
mope.

Said number one, "I'm sure of our
salvation."

Said number two, "I'm sure of our
damnation;

Our ugly forms alone would seal our
fates

And bar our entrance through the
golden gates;

Suppose that death should take us un-
aware,

How could we climb the golden stairs?
If maidens shun us as they pass us by,
Would angels bid us welcome in the
sky?

I wonder what great crimes we have
committed,

That leave us so forlorn and so un-
pityed?

Perhaps we've been ungrateful, unfor-
giving;

'Tis plain to me that life's not worth
the living."

"Come, come, cheer up," the jovial
worm replied,

"Let's take a look upon the other side!
Suppose we cannot fly like moths or
millers,

Are we to blame for being caterpillars?
With that same God that doomed us
to crawl the earth,

A prey to every bird that's given birth,
Forgive our captor as he eats and
sings,

And damn poor us because we have
not wings?

If we can't skim the air like owl or
bat,

A worm can turn 'for a' that'."

They argued through the summer;
autumn nigh,

The ugly things composed themselves
to die;

And so to make their funerals quite
complete,

Each wrapped him in his little wind-
ing-sheet;

The tangled web encompassed them
full soon,

Each for his coffin made him a cocoon.
All through the winter's chilling blast
they lay

Dead to the world, aye, dead as human
clay.

Lo, spring comes forth with all her
warmth and love;

She brings sweet justice from the
realms above;

She breaks the chrysalis, she resur-
rects the dead;

Two butterflies ascend, encircling her
head,

And so this emblem shall forever be
A sign of immortality.

CLEMSON COLLEGE

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Competitive examinations for the
award of vacant scholarships in Clem-
son College will be held on Friday,
July 12, 1929, beginning at 9 a. m. by
each County Superintendent of Edu-
cation. These scholarships will be
open to young men sixteen years of
age or over, who desire to pursue
courses in Agriculture or Textiles.
Scholarships are awarded by the State
Board of Education on the recommen-
dation of the State Board of Public
Welfare.

These examinations include English,
Algebra, Geometry, and History and
are based on the State High School
curriculum. Applicants for Agricultural
Scholarships are also examined on Ag-
riculture.

Persons interested should write the
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cation blanks before the time of the
examinations. Successful applicants
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SPARKLES

The Reason

"Farm products cost more than they used to." "Yes," replied the farmer. "When a farmer is supposed to know the botanical name of what he's raisin' an' the entomological name of the insect that eats it, an' the pharmaceutical name of the chemical that kills it, somebody's got to pay." Wall Street Journal.

An exchange says a wagon maker who had been dumb for years picked up a hub and spoke. Yes, and a blind carpenter on the same day reached out for a plane and saw; a deaf sheep ranchman went out with his dog and herd; a noseless fisherman caught a barrel of herring and smelt; a forty-ton elephant inserted his trunk into a grate and flue.—Granite Service.

She—"My brother's out in the Sudan." He—"Then let's take the roadster!" —Life.

Three Woulds

I would I were beneath a tree; A-sleeping in the shade; With all the bills I've got to pay, Paid!

I would I were beside the sea, Or sailing in a boat, With all the things I've got to write, Wrote!

I would I were on yonder hill, A-baking in the sun; With all the work I've got to do, Done! —Selected.

"That is a skyscraper," announced the guide. Old Lady—"Oh, my! I'd love see it work."—The Churchman.

It's the little things that bother us—you can sit on a mountain, but not on a tack!—Panther.

Daughter—"Oh, papa, what is your birthstone?" Father of Twelve—"My dear, I'm not sure, but I think it is a grindstone."—The Watchman-Examiner.

Teacher—"What do they call the instrument the French use for beheading people?" Bobby—"The Gillette, I think." —Life.

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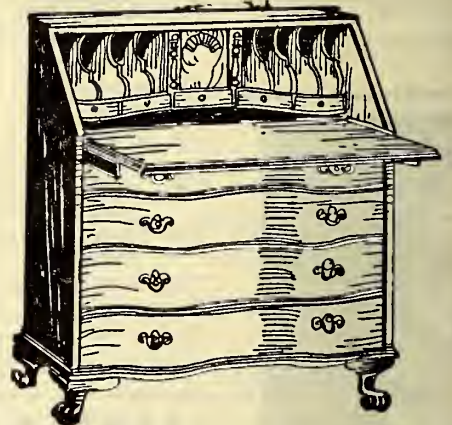
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ESTABLISHED JANUARY 1, 1858

M. F. ELLIS, Vice-President
GARTH, Treasurer and News Editor
PUBLISHED EVERY WEDNESDAY AT CHARLOTTE, N. C.
BY PRESBYTERIAN STANDARD PUBLISHING COMPANY

CHARLOTTE, N. C., JUNE 26, 1929

No. 23

Aims Bramwell Booth

Salvation Army Dies in
England

Bramwell Booth died at Had-
field, England, on June 16th. Gen.
Booth was sick for six months.
He was 75 years of age, and had been
in the Salvation Army for many
years. He was the successor to his father,
William Booth, the founder of the
Salvation Army.

Booth was succeeded by
General Huggins last spring, when
he was incapacitated. Gen. Huggins
is now paying tribute to Bram-

well Booth was a great man. His
life may be linked with his
country as the builder of the Army.
His leadership embraced
the world, but his
home brought the Army
an unbroken international

pages made by the or-
gan. He was its head
for the most optimistic
of his life. His name
will be written on
the pages of the history
of the world for his life
and his work will be
expressed by his
work over the world."

A Bible School Enters New Era

S. C. Capital to Give
Bachelor of Religious
Education

With next fall, the Bible
College at Columbia, S. C.,
enters a new era in the history of
the college. Its name is to be
changed to Bible College, with the author-
ity of the legislature to confer the
Bachelor of Arts in Religion.
There will be a four-year
course, with the first two years
devoted to the study of the
Bible, and the last two years
devoted to the study of
theology, history, philosophy,
and other subjects. The
college is now one of the
best in the South.

Leading to the degree of
Bachelor of Religious Education
is given in theological
studies. The college is
now one of the best in the
South. The college is now
one of the best in the South.
The college is now one of the
best in the South.

I HAVE PAID Subscriptions

To thank those who
have so promptly to our
good many have paid
subscriptions in full. We
method of thanking all
and we are hoping
will follow their ex-
amples this card of thanks
to you?

University of Virginia To Conduct Institute

Round Table Discussion on Country
Church to be Led by
Dr. McLaughlin

From August 4 to August 17 the
University of Virginia will conduct an
institute, the general subject of which
will be, the Task of the Country
Church. The conference will bring to-
gether many leaders of the nation and
the states of Virginia and North Caro-
line, most of whom will be pastors of
country churches. The whole institute
will be under the leadership of Dr. H.
W. McLaughlin, Director of the Coun-
try Church Department of the South-
ern Presbyterian Church. The follow-
ing is an outline of the program and
the various speakers who will take
part.

Open Forum—Tuesday, Aug. 13:
"Does the United Church Solve the
Country Church Problem?" Affirma-
tive, Dr. W. R. King, Secretary of
Home Missions Council; negative, Dr.
J. W. Jent, President Southwestern
Baptist College.

Evening Addresses—Thursday, Aug.
8: "Twenty-one Years of Rural Church
Development." Dr. Warren H. Wilson,
Superintendent of the Department of
Church and Country Life, Board of
Home Missions of the Presbyterian
Church in the United States. "Relations
of the Church and Press," Hon. Rev.
James I. Finney, Editor the Nashville
Tennessean.

Round Tables—Tuesday, August 6:
1. How to Discover the Rural Com-
(Continued on Page Two)

Flora Macdonald Fund Presented in Pinehurst

Ex-Governor McLean, Dr. McQueen,
and Campaign Director Make
Addresses

The Pilot, of Aberdeen, N. C., one
of our exchanges publishes the follow-
ing account of a dinner at the well-
known resort at Pinehurst, N. C.:

At Pinehurst last Friday evening,
the Board of Trustees of Flora Mac-
donald College served dinner to as
many people of the community as
could attend, thus opening a campaign
for funds to endow the college. After
dinner the meeting was addressed by
Dr. Angus McQueen of Dunn, who
told why an Educational institution
cannot be self-supporting and just
what the immediate needs of this par-
ticular school are. Dr. McQueen stress-
ed the importance of educating the
hearts of our young people as well as
the minds and emphasized the splendid
work of Flora Macdonald College is
doing along this line. A very enjoyable
feature of the occasion was several
musical selections by Miss Louise Man-
derville, voice instructor of the college.
She was accompanied by Miss Mary
McEachen of the piano department.

Ex-Governor Angus Wilton McLean,
chairman of the Board of Trustees of
Flora Macdonald made an address at
the Community House on Sunday
morning along the same line, "Chris-
tian Education" being his subject.
While here, Mr. McLean was the guest
of the Rev. and Mrs. Murdock Mc-
Leod.

The Rev. Herman Jones, director of
the campaign for Flora McDonald Col-
lege, made a very interesting and in-
structive talk to the Pinehurst Broth-
erhood at their meeting Sunday morn-
ing. Fifty-four members were present
at this meeting and, in addition, sev-
eral visitors. This is a splendid show-
ing for the class. Sixty odd men as-
sembled for Bible study in a place the
size of Pinehurst is impressive.

Commencement at Southwestern

Memphis College Graduates Largest
Class—Alumnus Makes Address and
Dr. Lilly Preaches—Time Limit for
Gift of \$100,000 is Extended

The largest class in all the history of
Southwestern, sixty-four in number,
was graduated June 11th, in the fourth
commencement held in Memphis and
the fifty-fourth of the institution.

The commencement address was de-
livered by an alumnus of Southwest-
ern, the Rev. J. Valdemar Moldenhaw-
er, pastor of the First Presbyterian
Church of New York City. The ser-
mon before the Southwestern Chris-
tian Union was delivered Sunday eve-
ning June 9th, by the Rev. D. Clay
Lilly, D.D., of Reynolda, N. C. The
baccalaureate sermon was preached
the morning of the same day by Pres-
ident Diehl, as is the custom at South-
western.

In the Alumni Day exercises on
Monday, June 10th, special place was
given to the class of 1887.

The honorary degree of Doctor of
Divinity was conferred upon the Rev.
Joseph Allen Christian, pastor of the
First Presbyterian Church, Tupelo,
Miss., the Rev. Donald Cameron Mac-
Guire, pastor of the First Presbyterian
Church, Montgomery, Ala., and the
Rev. George Hunter Norwood, pastor
of the Burgett Memorial Presbyterian
Church, Bay Minette, Ala.

The degree of Doctor of Laws was
conferred upon William L. Frierson,
'87, attorney, Chattanooga, Tenn.,
Clyde B. Furst, of the Carnegie Foun-
dation for the Advancement of Learn-
ing, New York City, and Thomas K.
Riddick, attorney, Memphis, Tenn.

President Charles E. Diehl an-
nounced that the alumnus of South-
western who had offered one hundred
thousand dollars toward the debt on
the college had generously extended
the time for raising the three hundred
(Continued on Page Two)

Hampden-Sydney Commencement

Dr. Machen Preaches Baccalaureate
Sermon—Honorary Degrees
Conferred

Hampden-Sydney College closed its
one hundred and fifty-third session on
Wednesday, June 12th. On Sunday
morning, the 9th, the Rev. J. Gresham
Machen, of Princeton Theological
Seminary, preached the baccalaureate
sermon. Dr. Machen's message was
just what you would expect from the
powerful theologian and deeply spiri-
tual Christian that he is. Monday was
given over to a meeting of the Board
of Trustees, and Tuesday was taken
up with a meeting of the Alumni As-
sociation and a buffet supper tendered
by the ladies of the faculty to the mem-
bers of the senior class, their parents,
and visiting alumni. At this supper
there were present more than two hun-
dred and fifty guests. Tuesday evening
the annual celebration of the Literary
Societies took place, followed by the
presentation of society medals, the
debate council award, Alexander medal,
and the Halsey debate trophy.

Wednesday morning at ten o'clock
the graduating exercises proper were
held, presided over by Dr. J. D. Eg-
gleston. The Hon. Louis S. Epes, class
of 1900, delivered the address to the
graduating class, the largest in the
history of the college.

The first honor graduate is Richard
H. Henneman, Buckingham Co., Va.;
second honor graduate, Robert W.
Harwell, Petersburg, Va.; and third
(Continued on page 2)

Country Church Conference Is Held

Seven Denominations Gather to Dis-
cuss Problems in Rural Religious
Work

Dr. Henry W. McLaughlin, of Rich-
mond, Director of Country Church
Work of the Southern Presbyterian
Church, reports the following confer-
ence:

On June 13th at the Parish House,
St. Paul's Episcopal Church, Rich-
mond, Va., there was a meeting of
the representatives of seven denom-
inations.

The purpose of this meeting was to
hear the report of the Findings Com-
mittee of the Virginia Rural Church
Survey, to discuss it and to formulate
some plans by which the results of the
Survey may be used for the advance-
ment of country church work.

The Southern Presbyterian Church
was represented by Rev. L. W. Curtis,
D.D., Rev. T. K. Currie, Rev. J. S.
Duckwall, and elder W. A. Plecker,
M.D., East Hanover Presbytery; Rev.
S. J. Venable, Rev. Vernon L. Fisher,
Norfolk; Rev. W. J. Garrison, D.D.,
West Hanover; elder J. R. Hutchison,
Montgomery; and Rev. H. W. Mc-
Laughlin, D.D., Lexington. The other
denominations had about the same
number of representatives.

The survey was made under the di-
rection of Dr. W. E. Garrett, profes-
sor of Rural Sociology at Virginia
Polytechnic Institute, and was con-
ducted by Mr. C. H. Hamilton and
others. It reveals many facts that
should be helpful in the extension of
country church work. The report of
the Findings Committee was made by
its chairman, Dr. Roliv Harlan, a rep-
resentative of the Baptist Church and
professor in Richmond University. The
country church development is more
satisfactory in Virginia than in any
other state. The report of the Findings
Committee, in part, is as follows: "The
rural church in Virginia is by no
means the decadent institution it is
sometimes pictured to be in other
states. According to the best available
figures, 42 per cent of the white Vir-
ginia rural population were church
members in 1926 as compared to 37
per cent in 1916! Rural church groups
—white and Negro—have increased in
average size from 100 in 1906, to 120 in
1926; rural ministers are better train-
ed; equipment is improving; programs
of young peoples' work are being en-
larged, and so on.

"The church, however, is not adapt-
ing itself as rapidly as it should to the
many far-reaching changes in coun-
try life now taking place. In conse-
quence, many features of the rural
church situation are unsatisfactory and
call for concerted attention and action.

"The percentage of white population
enrolled as church members is 15.5
smaller in the country than in the
cities, while only 34.2 per cent of the
rural population are reported as Sun-
day School members as compared to
37.4 in the cities. Among the negroes,
the situation is reversed: 18.2 per cent
greater proportion of rural negroes are
on church rolls than urban, and 7 per
cent more in Sunday School.

"The church and its affiliated groups
are not reaching its entire constitu-
ency. Social stratification in many
places seriously handicaps the
churches' work. Under-privileged
groups like unskilled laborers, and
tenants are not reached in anything
like the same degree as land owners
and professional workers. Lawless
neighborhood groups, with little inter-
est in the church, appear to be on the
increase. The church problem of the
mountain people is being poorly met."

(Continued on Page Two)

COMMENCEMENT AT DAVIS AND ELKINS

Davis and Elkins College at Elkins, W. Va., celebrated its Twenty-fifth Anniversary at the final exercises of commencement, Wednesday, June 5. The commencement address was made by Senator Royal S. Copeland, of New York, who was introduced by Senator M. M. Neely, of West Virginia. About 800 people heard these excellent addresses.

There were 44 certificates and diplomas given.

On account of the Anniversary, the Trustees conferred five Honorary degrees. Those so honored were: the Rev. Fred W. Gray, Pastor Presbyterian Church, Cass, W. Va., the Rev. William T. McKee, Pastor of First Presbyterian Church, Chester, W. Va., the Rev. John Müyskens, Pastor First Presbyterian Church, Wheeling, W. Va., the Rev. W. W. Pharr, Pastor First Presbyterian Church, Mt. Hope, W. Va., and the Rev. John S. Alfriend, Rector St. Paul's Episcopal Church, Weston, W. Va.

A large number of out of town guests were present, including the Rev. John A. Shaw, of Follansbee, W. Va., Moderator of the Synod of West Virginia, U. S. A.

Jas. E. Allen, Pres.

KINGS MOUNTAIN YOUNG PEOPLE TO HAVE CONFERENCE

Kings Mountain Presbytery will put on a three-day conference at the First Presbyterian Church, Gastonia, under the auspices of the Young People's committee.

Beginning Friday, June 28, with a banquet at 7:00 p. m., addresses will be made by Rev. William Currie of Belmont, and Dr. J. H. Henderlite of Gastonia. On Saturday morning, Rev. J. H. Dulin will conduct devotionals and reports will be made giving echoes of the Davidson conference which has just closed. Mrs. J. Dale Stentz, director of religious education of Main Street M. E. Church, Gastonia, will make an address on the conference motto, "Making Life Count." This address will be followed by lunch in the church dining room.

At 2:45 following a song service, Rev. D. S. Chalabie of Charlotte, will speak. The delegates will then be taken to Armstrong Park for a picnic at which supper will be served, the crowd returning to the church for an evening address. On Sunday the conference will attend Sunday school and listen to a sermon by Doctor Henderlite. At 3 p. m. the conference will close with a song service and an address by Rev. Edgar A. Woods, pastor of the First Presbyterian Church, Salisbury. Mr. Woods was the popular leader of the vespers at the Davidson conference.

JOHN R. MOTT APPEALS FOR CHINA SUFFERERS

The famine situation in China, with which he became familiar during his recent visit to that country, is becoming increasingly desperate, according to John R. Mott, former General Secretary of the International Committee, Y. M. C. A., who returned from the Orient on June 12, landing at San Francisco.

Mr. Mott's views with regard to the need for immediate action if the lives of many of the famine victims are to be saved are embodied in a cablegram, the text of which has been made public at the National Headquarters of China Famine Relief, U. S. A., 205 East 42nd Street, New York City.

He says: "The American Advisory Committee to China Famine Relief, and the China International Famine Relief Commission are deeply concerned over a possible failure of the American Famine Relief drive. The situation is increasingly desperate. Possible military campaigns will complicate but not prevent relief to the extent of the \$4,000,000 fund requested. Provincial governments and private Chinese agencies are making strenuous efforts but these are hopelessly insufficient. There will be no spring crops in most of the affected areas, while fall crops have been sparsely sown and are not assured. Certainly they will be inadequate.

"The relief administration of American funds by the Advisory Committee is sound. In order to set up an adequate transportation plan from the railroads via river and cart in time for effective distribution of relief supplies in the most affected area, early assurances of success for the \$4,000,000 drive is essential.

"The famine from natural causes alone is far more extensive than it was in 1921."

At the headquarters of China Famine Relief it was announced that organization is "carrying-on" in its effort to secure the \$4,000,000 needed to save the lives of those who, the American Minister to China agrees, are in relievable areas, and that in the meantime the American Red Cross has sent a special mission of investigation to China, headed by Colonel Bicknell, which will make an exhaustive study of famine conditions and render its report, probably during the Fall.

Contributions to the American relief fund are being received by James A. Thomas, Treasurer, China Famine Relief, 205 East 42nd Street, New York City, and are being sent to the famine zone with all possible dispatch.

STATESVILLE PLANS FUND FOR MITCHELL

The Chamber of Commerce of Statesville, N. C., has appointed a committee to co-operate with a similar committee of the First Presbyterian Church of that city to raise funds for immediate repairs needed at Mitchell College which is located in Statesville, and is an institution belonging to Concord Presbytery. The committee which presented the project to the Chamber of Commerce added that while this fund for immediate use is to prepare the college for opening in the Fall, it will also form a part of a larger expansion of the school equipment which it is hoped will be undertaken in a year or two. Mitchell is preparing for a fine opening in September and with a strong faculty, under the leadership of Mrs. W. B. Ramsay, as president, is offering a complete Junior College course, with the added advantage of Bible and religious instruction, combined with the atmosphere of a Christian school, with high ideals and definite purposes for Christian service.

LEADERSHIP TRAINING SCHOOL

Uniting in one brief period physical rest, mental stimulus, and spiritual refreshment is a rare privilege, but such an experience is offered at the Montreat Leadership Training School, July 19 to August 2.

The School is divided into six day study periods and popular Bible studies, and inspirational addresses each evening are provided for those who do not wish to take full credit courses.

The following popular speakers will be heard: Dr. Charles L. King, of Richmond, will open the School Friday night, July 19 with an address, "Evangelism through Religious Education." He will also speak at 11:00 a. m. Sunday, July 21. Dr. G. Walter Fisks, of Oberlin, Ohio, a noted teacher and author, will speak Sunday night, July 21, on the theme, "The Religious Task of the Family." He will also be heard Monday evening, July 22, on the subject, "What is Happening in the American Family?" Other evening speakers will be Dr. Lawrence Wharton, of Austin, Texas; Rev. Kenneth J. Foreman of Davidson College; Dr. W. Taliaferro Thompson, of Richmond; Dr. Donald W. Richardson, of Union Seminary; Dr. L. J. Sherrill, of Louisville Seminary; and Dr. John D. Fairley, the newly elected Secretary of the Department of Religious Education. On Sunday, July 28, the address at 11 a. m. will be by Dr. J. H. Cunningham, of Bristol, and at 8 p. m. by Dr. Andrew Blackwood, of Louisville. Doctor Blackwood will also be heard each morning at 10 o'clock in a popular Bible lecture.

The faculty is the strongest ever used at Montreat, and the Dean, Dr. Edward B. Paisley, has arranged a course of study that offers students an exceptional opportunity to fit themselves for better service.

An entirely new course is offered in "Practice Teaching," where the students will carry a class of children through the regular study hour of a Sunday School. This will be done under the supervision of the faculty members, and will be a full credit course. A graduate course will also be offered by Doctor Paisley on the Principles of Religious Education.

There is no limit as to number of students a church may send.

Special rates are offered by the railroads, and attractive prices are quoted by the hotels and boarding houses.

For full programs write the Leadership Training Division, Box 1176, Richmond, Virginia.

CONTINUATIONS FROM PAGE ONE

UNIVERSITY OF VIRGINIA TO CONDUCT INSTITUTE

community and its Problems, Dr. Herman N. Morse, Director of Surveys, Home Missions Council; Prof. C. H. Hamilton, Asst. Prof. Rural Sociology, Virginia Agricultural Experiment Station.

Thursday, Aug. 8: 2. The Functions of the Country Church. (a) Worship, (b) Preaching, (c) Religious Education, (d) Social Service, Dr. J. W. Perry, Exec. Secy. Home Missions of the Methodist Episcopal Church, South; Rev. C. M. Hanna, Pastor New Providence Church, Rockbridge Co., Va.

Saturday, August 10: 3. The Country Church and the Ministry of Healing: Dr. W. S. Rankin, Director Hospital and Orphan Sections, Duke Endowment; Dr. J. C. Rowan, Pastor First Presbyterian Church, Concord, N. C.

Tuesday, August 13: 4. The Rural Minister: Dr. F. D. Goodwin, Rector, St. John's Episcopal Church, Warsaw, Va.; Dr. J. C. Siler, Pastor Tinkling Spring Church, Fishersville, Va.

Thursday, August 15: 5. The Recreational Life of Country Young People: Dr. Edwin V. O'Hara, Director of Rural Life Bureau, National Catholic Welfare Conference; Dr. J. M. Walker, Pastor, Steele Creek Church, Charlotte, N. C.

Saturday, August 17: 6. The Future of the Country Church: Dr. Rolvix Harlan, Prof. of Sociology, University of Richmond; Dr. G. A. Wilson, Jr., Pastor Royal Oak Presbyterian Church, Marion, Va.

COMMENCEMENT AT SOUTHWESTERN

thousand upon which his offer was conditioner. The date originally fixed was the eighteenth of the present month (June).

The college has the largest property holdings—a million and a half in worth—and the largest endowment fund that it has ever had. But it is carrying a debt of six hundred thousand which should be paid off. For when it is paid off there is good prospect of a rapid increase in its endowment.

The total enrollment for the year has been 486.

HAMPDEN-SYDNEY COLLEGE COMMENCEMENT

honor graduate, Edward Lewis Lacy, Memphis, Tenn. The first honor man of the sophomore class is R. M. Wilson, Chase City, Va., and the first honor man of the freshman class is W. Edwin Hemphill, Petersburg, Va.; while H. C. Bradshaw, of Rice, Va., is the first honor student in the junior class. The Gammon cup and the Algernon Sydney Sullivan medallion went to Charles Edward Turley, Madison, W. Va. J. Clyde Mohler, Rockbridge Baths, Va., and E. H. McLaughlin, Maxwelton, W. Va., were the winners of the ministerial prize scholarships.

The following honorary degrees were conferred: Doctor of Literature on Cornelius Jacob Heatwole, editor of Virginia Journal of Education; Doctor of Science on George Harrison Hous-ton, of Kentucky and New York. The degree of Doctor of Divinity was conferred on Rev. Jno. A. MacLean, Richmond, Va., Rev. A. G. Link, of North Carolina; Rev. C. W. Maxwell, South Boston, Va.; and Rev. Wm. Chinn, of Warrenton, Va.

A COUNTRY CHURCH CONFERENCE IN RICHMOND

Dr. Harlan paused to say: "It ought to be a grief to us that there is any considerable portion of the poor people who are being neglected by the church. Out of the tillage of the poor will come the harvest of the future."

"A much larger percentage of mothers than fathers are church members.

"The Sunday schools are poorly supported by both mothers and fathers. "The churches have created a vast amount of reverent and real spiritual-ity and altruism, but little social-mind-fulness. We seem to be just entering that stage of church consciousness and implied activities.

"There is a marked absence of definite experimental projects and only a few ministers are leading their churches in a complete community program. The idea is widely prevalent that the sole method of church recruiting and

DEVOTION

FOURTEEN MISTAKES

1. To set up our own standards and wrong and judge people as God has set the standard.
2. To measure the enjoyment by our own.
3. To expect uniformity of this world.
4. To look for judgment in youth.
5. To endeavor to mold all alike.
6. To look for perfection in actions.
7. To worry ourselves and what cannot be remedied.
8. To refuse to yield in matters.
9. To refuse to help, so far our power, all that which we
10. To refuse to make all the mistakes of others.
11. To consider everything which we cannot perform.
12. To believe only what our minds can grasp.
13. To expect to be able to do everything.
14. To live for time alone; moment may launch us into "Behold, now is the acceptable time. Prepare to meet thy God."

O, the wasted hours of life drifted by;

O, the good we might have lost without a sigh!

Souls that we might once have known, a single word;

Thoughts conceived, but never expressed, perished unheard.

Take this proverb to thine heart: hold it fast

The mill will never grind what that has passed.

A MAN IS POOR

If he is without friends.

If he has low ideals.

If he has a guilty conscience.

If he has lost his self-respect.

If his morals are questioned.

If he has lost his grip upon life.

If he is selfish, uncharitable.

If he has forfeited his head.

If his mind and soul have been neglected.

If he has traded away his money.

If he has a disagreeable countenance that makes enemies or repels his friends.

If making money has become his object and the cultivation of his spiritual life has been neglected.

If worldliness has caused a lack of fellowship with Christ.

If love of money has harmed the love of Christ and His stir him to do his best for others.

If all his investments are laid up on earth and he has neglected his treasures in heaven.—Quoted in

of influencing the coming revival meeting. Only 30

white ministers were relatively supporting county

Only 29 out of 1,000 as a club work; 20 out of 1,000

marketing enterprises; 2,000 health and sanitary

Yet the church is directly affected by the success of all these agencies.

"Case studies of situations minister actively supported leadership in various development activities church work as a whole rather than injured.

"While a good percentage of rural ministers show a lack of education, a very small percentage of them are well educated, and their libraries decided lack of literature."

Other meetings to be held in Virginia this summer for promoting country church connection with the Association, June 19-21, Wytheville is held under the auspices of the Virginia Council of Religious Education, the Institute of Rural Education, August 2, Blacksburg, Virginia, the Institute of Public Affairs, University of Virginia.

city, there will be a meeting conducted for two weeks of the Country Church.

"country church movement nominations and from the United States and Canada will be heard at the next meeting."

PRESBYTERIAN STANDARD

FOUNDED 1858

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EDITORIAL

CONFERENCES OPENS AT MONTREAT

Conference season is now on at Montreat, North Carolina State Christian Convention begins June 26 and closes July 10-18. Then comes the Education Conference, followed by the Auxiliary Training School July 10-18. We have already published the outlines of the programs of both. We are printing this week the program of the Leadership Training School, August 2. In many ways this is the most important conference that occurs in the year. It offers to our great body of school teachers courses for instruction and addresses for inspiration for the work they have assumed in the leading of the church. It may solve many of the problems for Sunday School Superintendents and management of schools. It offers answers to questions which arise in the lives of many varieties for pastors, work directors and church secretaries.

Next are the Missions Conference, August 15-20, and the Men's Work, August 15-20, and the Bible Conference, August 18-25. We will have full reports of the meetings in our next issue, with editorial comments on them. Watch the Standard for the news.

J. G. G.

EASY TERMS OF DISCIPLESHIP

Easy-loving age, and the main effort is to find the easiest way of doing things. We look back to our childhood and to the days when our parents were able to keep us in the steam furnace, the ready water supply and all the conveniences of modern housekeeping.

Money-saving devices have even entered the domain of religion. The modern evangelist has reduced the profession of Christ to a matter of signing cards and raising hands in public confession, with the soul agonizing under conviction and the thought that it would excite wonder.

Terms of discipleship, as laid down by Jesus, were not so. He presented to men a yoke and a burden, but promised that the yoke would be easy and the burden light. He who came to Him.

He offered easy terms, but insisted that he who followed Him must deny himself and take up his cross.

At times instead of repelling men, the hardships of the past attracted them, for the heroic call to service.

Who called upon men to follow a man of iron and devotion to Christ, even at the cost of his own life, the Jesuit moved across Europe and founded one of the greatest movements in the history of the world.

What most costs the most, so the hardships of a religion are not one of its incentives. In all ages there have been those who have sought the rewards of religion without

paying the price, and these men are always ready to follow any leader who promises the reward without the required price—with the result that the spiritual tone of religion is lowered.

One of these new leaders recently in urging young men to enter the ministry tries to smooth down the sharp points of religion, as set forth by Christ.

He writes as follows:

"A misconception of the ministry is that clergymen are constantly forced to submit to galling restrictions and foolish privations. They must, so the story goes, abstain from the innocent pleasures and recreations which other men enjoy. What are the actual facts? Granted there may have been a time in the stilted Victorian era when it was considered poor form for a minister to play cards, go to the theater, or be seen at a dance; granted there are some belated churches to-day which still try to enforce those old prohibitions: as far as the progressive churches of America are concerned, those traditions are now dead, buried, and forgotten. Consider the actual situation you find in these progressive churches. One after another they have included a stage and theatrical equipment in their new parish house. One after another they have realized that young people have always danced and always will dance."

We would say to young men contemplating entering the ministry that the ministry of which this brother is a member is not the ministry that will pass muster when judged by the requirements laid down by Paul in his letter to Timothy.

The man who enters it with the idea that it requires no self-denial will soon find that it does require self-denial, and that there are many so-called pleasures that he must avoid if he wishes to have the stamp of approval put upon his work by the Head of the Church.

He will find that men may quiet their conscience by calling Churches that insist upon the Scriptural Standard for a Church, "belated Churches," but in the eyes of the world they are the Churches that more nearly conform to the Standard of Him who gave His life for the Church and who by His own life, set an example of what a Christian ought to be.

We are constantly reminded that we, of this section, are behind the times, we have not kept up with other sections, and that we still believe the old truths.

We must plead guilty to the indictment that we are behind the times, and our prayer is that we may always be in that class.

If a minister in this section, whatever his denomination, be found at a card party or in a theatre he loses caste, in the estimation of people, whether Church members or not.

Therefore instead of turning the easy side of the ministry to the young man deciding his calling in life, we would emphasize its hard side, and assure him that the ministry is a profession that sets a man apart from his fellow men, that places him under certain social restrictions, that must interfere with his personal freedom.

We hold with Paul when he describes himself as "Paul, a slave of Jesus Christ," and we give to the word "slave" the full meaning of "doulos," a bond slave, whose owner had over him the power of life or death.

The minister of all men should say, "I am not my own. I have been bought with a price."

CHRISTIANITY "IN ARTICULO MORTIS"

For ages the world has been predicting the failure of Christianity. These predictions received a new impetus during the World War.

Men were called upon to see a world drenched with blood by Christian nations fighting, and it was openly proclaimed that the Prince of Peace had become the Prince of War, and that Christianity was a failure.

During the War the "post-mortems" were numerous, and since then, the number of doctors about the dissecting table has not grown less.

Of course there have been, as there are now, a great diversity of views, because in this case, as in many others, doctors do not always agree.

In some cases the views are more impressive than those expressing them, in other cases the doctor is far more impressive than his views.

Among the more impressive ones is ex-President Eliot, of Harvard University, who has lived long and learned much, so that he comes to the task with a reputation world-wide in its scope.

He has gravely announced that the world needs a new conception of God, that this need is due to the fact that the Churches have substituted for God something that is not God, such as the Virgin Mary, the Saints, and even Jesus Christ.

Now we know that the world has long suffered because the Virgin Mary and sundry Saints have been exalted beyond what the Scriptures authorize, and we are not surprised that the world has gotten out of joint.

We are unwilling, however, to trace the ravages of the great war to this exaltation of the Virgin and the Saints. Because one followed the other, it does not prove that one is the cause of the other. There may be other reasons for this, besides the fact that it has appeared at the time when the Virgin and Saints were objects of worship rather than our Lord.

When, however, we consider the charge that Christ has been substituted for God, we stand on Scriptural grounds. This, in the eyes of the New England Unitarians, is a heresy that should bring evil to the world.

In answer to the charge that this generation has brought evil upon itself by substitution of Christ for God, we reply that we stand upon Scriptural grounds in this substitution. "He that hath seen me hath seen the Father," said Christ.

To Dr. Eliot and his school of belief Christ is only a mere man, but to us who believe in his divinity, He is the great need of the world; and the present condition of the world is due to the fact that men refuse to acknowledge Him as God.

Christianity needs no "post-mortem," because it is by no means dead. It is still the power of God unto salvation as it was when Paul was not ashamed to bring it into conflict with the hoary heathenism of Rome.

If we seek the cause of this reign of the devil, we shall find it in those who confess Christ with their lips yet deny Him with their lives.

The visible Church of Christ may need an inquest, but let our judges be some who confess the divinity of Christ, and not Dr. Eliot and his Unitarian followers.

BIBLE TEACHING AT QUEENS COLLEGE

We have often heard the president of Queens College appear to violate the apostle's principle stated in I Corinthians 13 where Paul says that "love vaunteth not herself, is not puffed up," when he got to describing the Bible course at that institution of learning for young ladies. We have feared lest the uninformed and uninitiated might doubt his assertions, and lay them to super zeal. But there have recently come into our hands some sets of questions given in examination at the college and intended for the members of classes in Bible, Religious Education, Ethics and Christian Evidences.

As we scrutinized these questions, we were impressed with their dignity, their incisiveness, their grasp of the subject in hand, their liberal recognition of modern scientific views, their comparison of these views with orthodox positions, but above all with their reverent acceptance of the fundamental teachings of Christianity.

While we surveyed these lists, we observed to ourselves that a student would need quite a bit of erudition to answer them properly, and that when she answered them, her own heart must certainly reciprocate the confident faith that resided in her professor, and which was radiating toward her in his yearning that she learn not only the facts about Christ and his inspired word, but might experience the warmth of His divine love and power in her own heart.

In other words, we were extremely gratified with these examination questions as a demonstration of the course in Religious Education at Queens, and we will now unreservedly join the president in his self-congratulations that he has Charles William Sommerville as the head of this department.

J. G. G.



CHURCH UNION AND CHURCH UNITY

Rev. J. Keir Frazer, D.D.

There is no doubt that the trend of thought today is away from the old individualism, and in the direction of fellowship and co-operation. It is not strange, therefore, if many Christians are becoming dissatisfied with the spectacle of the broken body and are catching a vision of a united Church. The gains of unity are too clear to require any extended notice. For example there are tremendous social problems facing us, and in the presence of these problems unless the Christian Churches are going to stand together there is very little chance of getting the principles of the Christian religion practically accepted in the world. Indeed there is a danger that ecclesiastical organizations may be left high and dry by the present onrush of social activity. Movements appropriating the Christian teaching and with much of the Christian spirit are springing up outside of the Church. Where these are not hostile to the Church they are indifferent. In view of all this the cry for a closer union of the Churches is timely, and there is great responsibility resting upon those who do anything that is calculated to perpetuate unnecessary division.

But what kind of union do we need to meet the demands of our age? This is the question we must try to answer.

There are two possible conceptions of Church union which, for want of better words, we may call organic and federal. According to the first conception the Church is pictured as a great unified organism. There is one single Church of which all Christians are members. There are divisions in this Church, it may be, but they are such organic divisions as are found in an army.

According to the second conception the united church is a great complex federated body. The distinction between the Churches remains, but instead of competition there is co-operation in all matters that concern the building up of the kingdom of Christ. There is a union of forces, a federal organism. That we must look for a union of the Christian Churches along these lines rather than on a unity of organization. I feel convinced. We are never going to agree on uniformity of organization. All history is a protest against such an idea. There was a time when the Church was united in an external organization. But it was a dreary time. It was a unity only in form, for beneath the surface there were confused divisions.

And then if we could obtain this mechanical unity of organization, the question remains would it be worth while? There might be some gains, but we would lose in other directions. There is at present a wholesome rivalry among the churches. Is there any question, for instance, that the progress of one branch of the Presbyterian Church in the United States of America has reacted for good upon the other branches of that Church? Cannot the different Churches, belonging as they do to different families, with different traditions, accomplish more for the bringing in of the Kingdom of God along their own lines and according to their own methods and temperament?

Instead of organic union why not have a federation of churches the same as we have a federation of states? Organic union, even if it were possible, is not desirable for the reason that it destroys individuality and produces that uniformity which can be realized only in death. Federal union, on the other hand, leaves room for diversity, and diversity means life and power. Sects are the product of intellectual differences. They will continue to exist as long as men differ which will probably be forever. But there is no reason why these sects should not come together in the service of humanity—why, in other words, there should not be a federation of Churches for the bringing of the Kingdom of God the same as there is a federation of states for the government of the world? The glory of our Presbyterianism is that its unity is rooted in diversity. Spiritual unity and organic union are very different things, and it is only ecclesiasticism that wants to make all Christians wear the same uniforms. Church federation is a possible achievement; organic union, on the other hand, is a mechanical movement. More than that, it is a reactionary movement. The Church of the Middle Ages cherished this hope, and the verdict of history is an open page which one may read for himself. If the tremendous prestige of Christian Rome at a time when the authority of religion was the supreme authority and the dominant force in the lives of men was unable to compel church uniformity, there is little hope today for any organization that may be aspiring to regain the position she once held.

No, looked at historically, the idea of a united Church is an obsolete and exploded theory. It belongs to the Middle Ages when uniformity was worshipped as a God. The thing to remember today is not the reactionary call for "uniformity" but rather this—that increasing democracy and education, instead of producing uniformity, are more likely to produce a greater variety of thought and belief.

For an outsider to offer advice to the Southern Church on the question facing it at the present time in relation to organic union with other branches of the Presbyterian Church would be an impertinence. But in view of the principles mentioned in this article, and also in view of the tragic results of the recent union in Canada, the writer feels like saying to his Southern friends that it may be the part of wisdom to "make haste slowly." As the territory occupied by the Presbyterian Church of the U. S., and that occupied by the U. P. Church are geographically different, and as both Churches are working along their own lines without friction or overlapping, it might be well to learn things as they are until there is a clear call for closer union. Do not make "Union" an obsession simply because it is "in the air." Already you

Men-of-the-Church

Presbyterian Church in the United States

REV. J. E. PURCELL, D.D., Executive Secretary
HENRY GRADY BUILDING
ATLANTA, GEORGIA

REV. JOHN L. FAIRLY, D.D., Wilmington, N. C.,
Editor in Charge of Men-of-the-Church Department

SUMMER CONFERENCES

Massanetta Springs, Virginia

August 1-4

This conference will be put on under the auspices of the Men's Committee of the Synod of Virginia, and will be held simultaneously with the School of Music. Mr. F. L. Temple, of Roanoke, Virginia, is Chairman of the Men's Committee of the Synod of Virginia and is putting forth an unusual effort to secure a large delegation. Mr. J. A. Naff, field worker for the Department of Men's Work, will aid in making the conference a success.

The conference will open on Thursday evening, August 1st, at seven p. m., and will close on Sunday evening, August 4th. The program will consist of inspirational addresses by both prominent ministers of our church and laymen. There will also be a period each day devoted to the practical work of the Men-of-the-Church organization.

One of the principal speakers will be Rev. William M. Anderson, D.D., pastor of the First Presbyterian Church, Dallas, Texas. A leader in the men's work says of Doctor Anderson: "Doctor Anderson recently spoke in Atlanta on the Men-of-the-Church and it was conceded by those who heard him that it was the best address they had ever heard on the subject. He is deeply spiritual, and in addition, is vital in his presentation of his subject. This is interspersed with a very delightful sense of humor which always adds to the power of his message."

Another speaker will be Rev. H. W. Dubose, pastor of the First Presbyterian Church, Spartanburg, S. C. Doctor Dubose is well known at Massanetta Springs, and has been on the platform many times before. He is spiritually minded and the things of the Kingdom have first place in his messages.

Representatives of the Men's organizations in the Synod of Virginia which are doing effective work will speak and give demonstrations of the work done in their respective churches. This work will be directed by Mr. F. L. Temple, Chairman of the Men's Work Committee in Synod of Virginia, Mr. J. A. Naff, Field Worker of Department of Men's Work, Mr. M. M. Edgar, Chairman of Men's Work Committee, Lexington Presbytery. A demonstration of a Monthly Program will be given by the Men of the First Presbyterian Church, Portsmouth, Virginia.

Montreat, North Carolina

August 15-20

The conference which is to be held at Montreat, N. C., August 15-20 is under the Department of Men's Work of the General Assembly. The Conference last year was pronounced by many to be the most far-reaching conference on organization which has been held up to the present time. Plans this year will follow the plans of last year which were so successful. Each day there will be a practical demonstration of the work of the organization. It is only by this approach that the organization can become a reality to the men who must go back to the local church and put it on.

Rev. William F. Weir, D.D., Senior Secretary of Men's Work, Presbyterian Church, U. S. A., will be the leading speaker. Dr. Weir was at Massanetta Springs last year and made a profound impression. His eight addresses were declared to be one of the strongest series of addresses ever delivered in our church. The subjects of Doctor Weir's addresses will be:

Whither the Church; A Church for Men; The Ministries of the Church; Why Men Believe in the Church; Religious Movements among Men; Responsibility of Men for the Program of the Church; Men's Christian Fellowship; Men's Organizations and Their Activities; Jesus and His Way with Men; Christ's Victorious Church.

This conference will be held simultaneously with the Bible Conference. Rev. Robert E. Speer, D.D., will be one of the speakers at this conference so that the men will have the wonderful opportunity of hearing this world known speaker. Doctor Speer will speak on Sunday and Monday of the Conference.

A second speaker will be Rev. George W. Truett, D.D., the great Baptist minister of Dallas, Texas. Doctor Truett spoke at Montreat last summer and made a profound impression upon one of the largest congregations which ever assembled in the auditorium. Doctor Truett's name is known far beyond his own southland and beyond his own denomination. He will speak on Friday.

A third speaker will be Rev. John M. Vander Meulen. He will speak on Tuesday. Doctor Vander Meulen is too well known in our church to need introduction. All three of these speakers will bring messages eminently worth while and inspiring to the men. For them alone the Conference would be well worth while.

have the "Unity of the Spirit," keep it "in the bonds of peace." This at least is how it looks to an interested outsider.

Renfrew, Canada.

SUGGESTIONS FOR AUGUST

To the President—August is not an easy month to keep up enthusiasm unless you have a very open country. There it is likely to be you. Remember, however, that the lower the temperature this month, the harder it will be to bring the normal next month. Keep alive as best you can of the organization. If this is your best chance done that you can. More depends on the president than you think. As you go on to the organization.

To the Council—This meeting should be held ten days before the General Meeting. Close with prayer. The program, both educational and spiritual, is under the direction of the Chairman of the VII. Christian Social Service. Something new worked out which will drive the message home to the men. He might also plan an out-of-the-ordinary kind. If the Sunday School has a picnic get behind it and make it a success. The men at these picnics, and it would do the same with the boys.

The proper Chairman will arrange for a program of tithing and prayer life of the men, definitely and for the out-post mission work. Don't let this meeting with earnest prayer, and close with prayer. The secretary should keep the minutes neatly and neatly. The tasks assigned to the men be typewritten and definite.

To the Leader—This is the only program which will be responsible this year. It is not a program, and yet it is a vital program. There is no excuse for offensive war and always on the offensive. But war will never cease until war is inspired in the hearts of Christians. It is an opportunity to strike one blow again. Best material will appear in the church papers. Books are suggested at the end of this program.

To the Speakers—This program will be a matter of study and thought. It may be new subject to most of the men, but it will strike a responsive chord in their hearts. Make one man hate war you will have done your work. To talk peace does not mean patriotism, but patriotism of the very highest is glorious to die for one's country, but not to make a man die for one's country, but not to great deal. It is much better to live for it, and to cross to the men.

To the Group Leaders—Line up the men for the program for the month. It is not always men in the social activities; but after they really have a good time. It by far the best make them know each other. The program is under the direction of the Chairman of the Christian Social Service. Make it your aim to get the men lined up before the month ends.

OUR BOYS

Are you interested in boys? Here are some suggestions from "Men's Work News" which you can use.

1. Provide teachers for Boy's Bible Clubs.
2. Provide a Director of Boys' Work in each church or presbytery.
3. Provide Bibles for boys, meeting the minimum School requirements.
4. Provide competent leaders for boys' work, such as Pioneer, Tuxis, Scout, etc.
5. Serve as informed and interested co-workers promoting Boys' Work.
6. Send boys to summer camps, Church of the Boy Scout, etc.
7. Send older boys to summer conferences.
8. Enable boys to join local Y. M. C. A.
9. Arrange personal interviews, Big Brother, etc.
10. Provide recreational facilities for boys, floor, tennis court, athletic equipment, such as baseball, etc.
11. Conduct summer camps properly supervised.
12. Build cabin for boy's use.
13. Entertain boys at Father and Son, or other church occasions, luncheon at hotel, etc.
14. Provide prizes for approved lines of boys.
15. Encourage college and seminary students to assume some financial responsibility for a student.

PROHIBITION AND THE YOUNG LAND

Are You Aware of the Propaganda Parents Take Notice!

As a mother of three children, let me say to you and from the depths of a tender, loving heart, children are precious to us, and whether we are a line or not we are allowing vice and destruction to draw our paths in such a manner it will soon draw back in horror and exclaim. It is our duty to the future of these treasures today. For may be said, "all the forces of the Satan are at work," yet lethargy is the role we are playing if perchance one judges by results of a fifteen years old! What have you done to help men and women? You have been measuring the question strictly alone. Why so called church people remain silent on this question. The anti-prohibitionist is quick to point out a few church papers have lined up with the prohibitionists because they are afraid to offend the men

a sympathy with this law. Tell it not in

profess when we take upon our lips the ership in the great Household of God? only parasites clinging heavily to the live ers and doers as we pretend? It is now a s as Christians to see that the Volstead d, for Congress has made it a law. And r now to fold their hands and let it, as hers, go by the board. But shall we do this he terrible onslaught which whiskey and ers is bringing to us and our precious boys ou know, as I, the horrible things going ly and hourly, even in private homes, you our eyes and pray, "Lord have mercy!" rself if it is a neglected cause.

man can tell you many reasons why the ndment is a failure but as a public spirited ell you I am ashamed to know—not think e influence given to whiskey by my sex. his day forget the mighty impetus a wink wine in a private parlor gives to one who wards the law, finds comfort in the acts of Do we ask why woman has toppled from h, which man has, since the stone age, held ng light to the acts and thoughts of man? an see and without any magnifying glasses, e youth of today minus any leading light he defeat of the Volstead law will mean nfluence has faded from off the face of n America.

e do about it, you ask? We can pray if rayer. s never been a law of our country so as the Volstead law and the whiskey in- the only ones to be accused. A well or- of propaganda is at work day and night. to get every young man and woman on ll as they claim it can be handled more ng generation can just be made sympa- and the methods used are most demoral- are encouraged to take young girls out , then offer her a swig from their hip er it is done by even the best women of ay object at first—even claim she is in- a she will be persuaded it is all right. She ell her virtue, when under slight influ- t takes her to his den of vice. It is grow- nd bounds. What are you doing to save ? Are you guarding your own influence ave you talked to your child so that she et the world with her armor on ready for nd?

men—women—and every woman—it is high eeing the terrible influence being brought roy American Womanhood! chers sit quietly and let it go on until too passing and the teen age is the most pre- rable.

and Let This Terrible Vice Depart!
Janette Peyton.

THE NEW MISSION FIELD IN FLORIDA PRESBYTERY

Like many other Home Mission Presbyteries this Presbytery's apportionment from the General Assembly Committee in Atlanta has been steadily reduced. At one time our appropriation was \$2,300. Then it was reduced to \$1,800, and later it was further reduced to \$1,500.

But with reduced appropriations the Presbytery determined at its last Fall meeting to take a long step in advance by placing an Evangelist in five adjacent counties in West Florida.

These counties are Wakulla, Franklin, Liberty, Gulf and Calhoun with a population of more than 27,000. This population is largely white people.

And as far as Presbyterianism is concerned it is almost destitute. In Gulf County with a population of 500, there are six members of our Church; in Liberty County with a population of 5,000, there are fourteen members; in Calhoun County with a population of 11,000, there are seven members; in Franklin County with a population of 5,000, so far as I know, there are nine members of our Church; in Wakulla County with a population of 6,000, there are no Presbyterians known to the writer.

In other words in a population of more than 27,000 we have three small churches with less than forty members.

Heretofore these Missionary Counties have been largely inaccessible, but that day is past. Now, State and County Highways penetrate the whole country and connect every important town and county seat; and at least three railways from the main line from Pensacola to Jacksonville serve this territory.

Having placed these facts before the readers of the Presbyterian Standard I seek an immediate correspondence with a strong man who would esteem it a real privilege to preach the Gospel and plant churches in all this large and promising territory.

Several million of dollars are being spent, at present, in making roads and building bridges in this part of our State.

The support for a good man will be entirely adequate. For further particulars, address Rev. Wm. E. McIlwain, Chairman of H. M. Pensacola, Fla.

AN APPRECIATION

David G. Wylie, D.D., LL.D., New York

I had the pleasure of attending the General Assembly of the Presbyterian Church U. S., at Montreat, N. C., and it was, indeed, a remarkable Assembly of able and consecrated men.

As at Atlanta, I was again impressed with the thoroughness of the Stated Clerk, Dr. Leslie, who had all matters so arranged that the business of the Assembly was conducted with fine dispatch. The

Moderator presided with dignity and fairness. I was deeply interested in the action of the Assembly looking toward union with the United Presbyterian Church, closer association with the Associate Reformed Synod, and closer co-operation and union with Presbyterian bodies. The discussions of Home Missions, Foreign Missions, Ministers' Annuities, Montreat Association, were illuminating.

As President of the Lord's Day Alliance of the United States I was heartily gratified with the action of the Assembly which commended the work of the Alliance, nominated Dr. R. F. Campbell for membership in the Board of Managers, and appointed a committee. We simply must not let the enemy steal away the weekly day of rest and worship, which is a benediction to a weary world.

The members of the Assembly were a fine group of able, earnest, Christian gentlemen, who treated strangers with true Southern courtesy. I was delighted to meet many old friends, among them Drs. Morris, A. S. Johnson, McPheeters, Hemphill, Sprunt, Smith, Vance, MacMillan, together with Dr. Sweets, Editor of the Christian Observer, and his honored brother. I regret that space does not permit me to mention many others. Montreat is a delightful spot and the new hotel is a model of architecture and a marvel of beauty. Great credit is to be given to Dr. Anderson.

I earnestly trust, and devoutly pray, that the Presbyterian Church of the Southland may have a prosperous year and that the blessing of God will rest upon the Assembly to meet at Charlottesville, Virginia, in May, 1930.

THE CHURCH AND WAR

The Presbyterian assembly, in session at Montreat last month, adopted the following:

The historic position of our Church is that the function of the Church is purely spiritual. We believe this principle should apply in time of war as well as in time of peace, and that the Church should never again bless a war or be used as an instrument in the production of war.

Just how well the Presbyterians would succeed in living up to their resolve if the country were to become involved in war in this generation, is a matter of speculation. The notion is that it would either be forgotten, or it would be said that an emergency had arisen that was not contemplated when the resolution was adopted, hence things would go on as usual. But without reference to their being able to live up to their resolution, it must be admitted that the fact of the adoption of a resolution like that by a prominent Church body is a distinct advance. Of course the churches are for peace, in theory, that is. Their teaching is based on that of the Prince of Peace. But heretofore, for all time, it has been the practice of the Church on each side of warring against nations to bless their own side and draft God to work on their side. How familiar we all are with it. Pulpits are often turned into recruiting stations and all who refuse to get excited about the war may not only be denounced as enemy sympathizers but as enemies of God Almighty. In fact the Church has, as a general proposition, more responsibility for promoting war than any other agency. Not so much that it didn't oppose the war, but that it made itself an agency for its promotion.

The idea of the Montreat assembly resolution does not mean that the influence of the Church should be exercised against war under all circumstances. That would be taking on too large a contract and one that would be inadvisable. But the idea is that the Church as a Church should stand hands off. The pastor might get outside and whoop up the recruits without enlisting himself, but the purpose of the Montreat utterance would be that he should keep himself and his activities severely outside his sphere as a pastor—if he could. At least attempt would be made to prevent the Church officially blessing a war or allowing its agencies to be used to promote it.

That is a distinct advance, whatever comes of it.—Statesville (N. C.) Landmark.

A DYING MEMBER

A story is told of a certain pastor who mourned over a backslider in his congregation, once a regular attendant at the prayer service, who for months had not been seen in the "upper room." Unable to stand it longer, at the close of one of the meetings in which the voice, formerly accustomed to lead in prayers, was sorely missed, the minister went straight to the man's home and found him sitting before the open fire. The absentee, somewhat startled by the intrusion, hastily placed another chair for his visitor and then waited for the expected words of rebuke. Had the rebuke been spoken, no one knows what the reply might have been, or what mistaken, yet lasting anger, might have been kindled. But not a word did the minister say. Taking his seat before the fire he silently took the tongs and lifting a glowing coal from the midst of its fellows, laid it by itself on the hearthstone. Remaining painfully silent, he watched the blaze die out. Then the truant opened his mouth to say: "You needn't say a single word, sir; I'll be there next Wednesday night."—John W. Inzer.

By appreciation we make excellence in others our own property.—Sel.

The family pew is the strength of the Church Assembly.—Fullerton.

Choose rather to punish your appetites than to be punished by them.—Maxim.

STATISTICAL SUMMARY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES FOR THE LAST FIVE YEARS

	1925	1926	1927	1928	1929
Members	17	17	17	17	17
Worshipers	90	91	91	90	92
Worshiping congregations	2,195	2,235	2,280	2,342	2,384
Worshiping churches	3,591	3,601	3,591	3,596	3,581
Worshiping societies	47	33	31	38	38
Worshiping homes	583	586	611	586	579
Worshiping schools	75	56	52	84	64
Worshiping kindergartens	86	83	66	81	77
Worshiping day camps	295	302	318	314	281
Worshiping missions	227	252	268	244	205
Worshiping Sunday schools	74	50	45	39	24
Worshiping Bible classes	36	35	39	39	41
Worshiping from other denominations	5	1	2	1	--
Worshiping dismissed to other denominations	--	1	2	--	--
Worshiping received from other denominations	31	16	25	33	19
Worshiping dismissed to other denominations	10	17	11	14	13
Worshiping deceased	38	38	37	23	33
Worshiping total	15,089	15,323	15,715	15,730	15,877
Worshiping families	16,184	16,521	17,146	17,390	17,579
Worshiping missions	24,200	21,948	21,024	19,647	20,177
Worshiping conferences	22,667	22,486	23,000	21,862	20,563
Worshiping participants	457,093	462,177	439,621	444,657	453,999
Worshiping received	15,532	11,255	10,582	10,010	9,881
Worshiping deceased	7,247	6,962	6,660	6,616	6,774
Worshiping School enrollment	411,653	417,569	430,285	431,065	437,094

CONTRIBUTIONS

	1925	1926	1927	1928	1929
Home Missions	\$ 1,248,066	\$ 1,411,058	\$ 1,333,780	\$ 1,663,068	\$ 1,111,246
Foreign Missions	576,829	542,144	571,182	597,588	588,008
Education and Min. Relief	1,036,721	1,082,141	1,076,197	1,065,922	1,087,300
Training School for Lay Workers	347,889	343,776	332,888	325,114	371,648
Home Missions Institutions	--	--	23,597	25,283	23,223
Education	1,198,765	1,168,488	997,735	884,930	692,832
Relief	91,039	98,168	102,089	100,740	79,593
Other	24,201	28,349	22,173	20,737	19,575
Interest	397,263	385,421	437,902	403,628	388,549
Gifts	3,132,061	3,343,458	3,380,277	3,485,004	3,593,062
Expenses, etc.	6,261,279	6,394,346	3,489,593	3,496,017	3,378,309
Balance	--	--	2,955,495	3,325,167	2,735,893
Net	621,059	519,086	483,373	433,275	415,918
Total	\$14,935,170	\$15,216,435	\$15,206,281	\$15,826,473	\$14,485,156

for Assembly's Training School prior to 1927 have been embraced under another cause. for Building Expense prior to 1927 have been included in Congregational Expenses. y's Home Missions received \$29,994 special emergency Flood Relief Fund which is included in figure for 1928.

figures are not in every case the same as appear in the preceding tables, but are partly derived from Committees' Financial Reports.

capita gifts for the past year were as follows, based upon the whole number of members:

Gifts	\$10.53
Expenses	21.30

capita for all causes \$31.91

YOUNG PEOPLE'S DEPT.

Rev. W. A. Gamble, Pinetops, N. C.

EDITOR'S LOOKOUT

The West District of the Arkansas Christian Endeavor Union held a rally in the Presbyterian Church in Charleston, Ark., on Tuesday, June 3, with 126 young people and their leaders from eight Churches present.

An Intermediate Conference was conducted at 5:00 by Miss Viola Rockett, former State President. This was followed by an open forum in charge of Miss Mamie Gene Cole, director of Religious Education in the Fort Smith First Presbyterian Church. The afternoon program was closed with a pep session.

After the picnic-supper and an hour's intermission the evening service was held. Miss Hazel Garrett, District President, presided, Ruth Bevil, daughter of Rev. H. M. Bevil, pastor of the Charleston Church led the devotional service. Kathleen Mehl, of the Fort Smith First Presbyterian Church, who is District Quiet Hour Superintendent, spoke on "The Importance of the Quiet Hour."

The address of the evening was given by Miss Edna Browning, new Director of Religious Education in the First Christian Church, Fort Smith. Miss Browning is a former Secretary of the Georgia Christian Endeavor Union. She spoke on "The Crusade with Christ." One quotation which she gave was unusually thought-provoking. She said, "A writer in answer to a thank-you note which she sent him wrote, 'Do you know what responsibility is? Is it our response to God's ability.'" The rally closed with a Mizpah Circle.

YOUNG PEOPLE'S TOPIC

C. G. A.

Sunday, July 7—Christian Builders of Our Nation.— Deut. 8:1-14; Heb. 11:23-27; 32-34, Heb. 12:1, 2.

Leader's Introduction

We have just celebrated what we call the birthday of our nation. We have sung patriotic songs, and watched parades, and looked wonderingly at fire-works, curiously and marvelously made. Picnics and gala festivities are in order on such occasions, and few of us let the day pass without thrilling because we are Americans. America would be a poor nation if her citizens did not thrill at being a part of her. Every nation must have that in order to live. But why are we proud of America? Is it because America is a wealthy nation? Is it because she has so many industries? Both of these may contribute to our pride, but let us go back to the beginning of America and see if we have anything to be proud of in the first builders of our nation.

The Pilgrims and the Puritans

America is a very young nation compared with the other nations of the world. Only a little over three hundred years ago the Pilgrims landed on the coast of New England—the first exiles to America for conscience's sake. We like to think that the ones who laid the foundation for America came here so that they might worship God as they pleased. The history of the Pilgrims and the Puritans quite overshadows the history of the industrial colonies which were founded earlier. We do not trace the history of America from those settlers who were sent but from those who came to America for liberty's sake. Just as the Pilgrims and the Puritans were striving to find the true way to worship God, so let us set as our goal the Kingdom of God and the true way to worship Him.

American Heroes

We read of numerous American heroes in our history books. The heroes of revolutionary times, like George Washington, Thomas Jefferson, Patrick Henry, and Benjamin Franklin, and heroes of civil war times, like Lee and Jackson, and Lincoln and Grant. We remember heroes of war times more vividly than heroes of peace times, just as we remember doctors more vividly when we are sick than we do when we are well. Humanity is sick during war times and looks to its leaders, as doctors, to cure it. But we have more heroes of peace than we have of war heroes. We may not study about them in books, we may not know that they exist, but they are here just the same. Every one who stands for an uplifting ideal is a hero and a Christian builder of our nation.

Woodrow Wilson once said, "I would rather be defeated in a cause that will ultimately triumph than triumph in a cause that will ultimately fail."

"Praise we the peaceful men of skill
Who builded homes of beauty.
And, rich in art, made richer still
The brotherhood of duty."

Patriotism

What is patriotism? Of course, it is loving one's country. But loving one's country doesn't mean bragging about it. We enjoy sounding our own trumpet and bidding the world to look at our great wealth and power, just as a peacock enjoys strutting before the less elegant barnyard fowls. But let us take care and remember that true happiness comes to a nation, as to an individual, not through self-seeking but through right-doing. One danger in patriotism, its deadly enemy, is self-glorification. This does not make a nation great. It belittles it. Patriotism is love of the national good that the nation may serve the world.

America and the World War

Our patriotism has often concerned itself with the rest of the world. The Monroe Doctrine is one policy of which we are proud; and it, after all, is an unselfish bit of patriotism that secured for Latin America the right to grow in its own way without outside interference. We waged war for the Chinese during the Boxer uprising, for the Spanish subject people in 1898, and for the rights of all nations in 1918. Since then we have slumped into

a selfish attitude and are inclined to let the rest of the world take care of itself. The America of the last ten years has not been a nation with a Christian policy. We are proud of those times when we were a Christian nation. Now that we are a selfish pagan nation, our patriotism should remind us of our love for all the world in 1918, and cause us to do our part that we may again hear the call, "Go ye into all the world!" But let us add "and preach the gospel (not America) to every creature."

**PRESBYTERIAL REPORTS—1928-29
Synod of North Carolina**

Albemarle

We feel that this has been the high peak year in Albemarle.

The September Conference was held in Wilson with a strong program, "Crusading With Christ" was our theme. Classes were conducted on Evangelism, World Peace, Christian Citizenship, Young People's Methods and the Honor Roll. Time was given for each delegate to take three of these classes. We had with us the President, Archie Williford.

The December meeting held in Washington was a missionary conference, stressing "Blue Ridge Academy" and "China." This was a time of fellowship just among ourselves. Reports were given on the local work which surprised the grown-ups.

The Spring meeting had for its theme "Personal Stewardship." The afternoon program was presented by young people. A campfire vesper service was held with Rev. T. R. Harnsberger as speaker. The closing thought at the night session was given by Rev. E. C. Lynch, of Wilson.

These three conferences were our guide posts. The loyal support and work not only of the young people, but the grown-ups have won for Albemarle the Honor Roll for the third year. We are proud of this but still prouder of the stand our young people were making for Christ in this church.

We are holding our first Presbytery conference at W. C. I., Washington, N. C., July 8-13.

Our membership is 190.

Total gifts, \$178.28.

We got program material from the C. E. World, Program builder, Presbyterian Standard, and the Onward. Our local church work includes Sunday School, Prayer Meeting, and church ushers. Our outside church work is as follows: County home, jail, Christmas baskets, singing carols, services for shut-ins, sending flowers to hospitals, trays to sick, food and clothes to the needy, flowers and magazines are sent to county and mill people.

Georgia Johnson,
President.
Margaret Barnes,
Secretary and Treasurer.

Wilmington

The Wilmington Presbytery is organized into forty-one P. Y. P. L.'s, and four Christian Endeavors, with a total membership of one thousand and six.

We have been very fortunate in having a president who was an earnest worker and able to carry on the work to much advantage.

One of the many important works of our Council is the preparing of the activity cards on the program outline for the entire Presbytery. These activity cards are planned every three months and in such a way to include Worship, Instruction, Re-creation, and Service. Worship is to teach the young people to pray, instruction to study; recreation to play, and service to serve. We have the cards returned and in this way keep up with the work that is being done in the Presbytery.

Last year, June 25, 1928, we had a conference at White Lake. Councilors and delegates made up a total of 100, this number being all that could be accommodated. We had studies in Methods, Home Missions, Study of our Church, and Bible. These studies were taught by some of our select church workers.

We are going to have a like conference again this month, June 25, 1929. We haven't room to make it any larger, therefore, we are going to strive to make it better.

Last September we held six rallies. These rallies proved very successful in spite of bad weather conditions. Reports were given of the conferences and plans were made for future work.

On April 27, 1929, we held our fifth annual meeting. Stewardship was the theme for the meeting, and we intend to stress stewardship in our coming year's work. At this meeting we had some of the ablest leaders of the church. These were Dr. R. C. Long, of the Stewardship Committee, Doctor Worth from China, and Miss Margaret McQueen. Our young people are given a greater part of all our annual meetings, such as devotionals, model council meetings, recreation, etc. This meeting was the best ever held by the Wilmington Presbytery. We have doubled our membership for the Honor Roll, paid \$20.00 on the Barium gift fund, and will complete our part of the Mamie McElwee Scholarship Fund before leaving the Davidson conference.

Norman Lewis, Vice-Pres.

Orange

At the beginning of the church year, April 1, 1928, the Y. P. L. of Orange Presbytery determined that they would put the young people's work in the Presbytery on the Honor Roll by March 31, 1929. They set their goal, and by faithful work had the joy of seeing that ambition realized. Not for a selfish motive in doing it did they pray but that the Master's work might be glorified and extended.

The work went beyond the 90 per cent rating of two-thirds of the active organizations. Several societies reached 100 per cent, a number between 90 per cent and 100 per cent the majority 90 per cent. The total rating is 92.6 per cent. The report is condensed under the principal heads of the Honor Roll of Worship, Instruction,

Recreation, and Service, and the following phasized.

Under worship we have 29 Prayer Banc rollment of 385, and a rating of 100 per cent prayer by practically every organization. of churches report its young people attendance services and daily Bible reading.

In our report under Instruction, we find 1,000 young people enrolled in study classes the Bible, Home and Foreign Missions Church doctrine, and courses in Leadership. We secured the attendance at our Young Conference and rallies of 500 boys and girls. In the presentation of programs much advanced work was shown in development, prayed, studied and worked, but through a department we have done some playing. 200 socials reported. Many of them preceded recreational programs.

Through service, the activities in the church have been many and varied both inside and church. We find young people assisting during 1928 in 28 D. V. B Schools conducted ment of 2,447 boys and girls; teaching in 8 having charge of music at night services books, conducting services at County Home and other things too numerous to mention. \$1,275 has been contributed to various causes. P. L. presented the presbytery with a number of Training text-books for use in Leadership classes.

W. E. Anderson

Mecklenburg

Mecklenburg Presbytery has 24 Christian societies, two Young People's Leagues, 11 services, five organized classes and departments.

The benevolent gifts are \$784.01. The Mecklenburg Scholarship contribution was \$12.00, and Fund was \$31.00.

Among the outstanding services rendered church are included decorating the church song books and rug for church, mowing acting as janitors and aiding with building. Services rendered outside the local church are in homes, presenting programs in giving special services, raising money for of missionary, and furnishing church bulletins.

Charlie I.

**MEETING OF REPRESENTATIVE
CHURCH COLLEGES**

Delegates from Peace Institute, Flora McDonald College and Queen's met June 13 in the Hall to organize the Student Christian Association. Following officers were elected: President, J. C. Necker, of Peace; Vice-President, Mary J. Anderson, of Mitchell College; Secretary-Treasurer, Ray, of Queens; Corresponding Secretary, of Flora McDonald. The association meeting while the Presbyteries meet, and to solve problems of college life in relation to the Kingdom on the Campus.

**INTERNATIONAL CHRISTIAN
CONVENTION**

**Kansas City, July 3-8, 1929
Provisional Program**

Youth Features

Kansas City is to be in every sense of the word an operative Youth convention. Christian youth churches are uniting to make it a success. of the Epworth League and other denominations, Sunday School groups, and other organizations are invited to register and participate on a basis as members of Christian Endeavor Societies on the main convention program will young men and young women from leading universities.

A special "high school convention" will be in junction with the main convention with addresses of particular interest to high school people.

An oratorical contest on the great theme, "The Sidelight with Christ,—World Peace, Christianity and Evangelism,—will be open to young people of every school age. Each contestant must have a preliminary contest in his own state.

Picked teams from intermediate societies and from a number of states, including Indian groups, will compete in a Bible contest."

In order to encourage the attendance of young people from all parts of the country, the City convention committee has offered a room and lodging in carefully selected private homes for a hundred or more young people. The young people receive this free entertainment must be recommended by the pastor of the church or some other official Secretary of the International Christian Endeavor Society, Boston, Mass. Cards of introduction issued by the General Secretary's office. It is hoped to place these delegates from all over the world in Kansas City.

Young people will preside at important sessions of the Resolutions Committee, and will be in the forefront in all convention activities.

Who Should Attend

All Christian young people and all leaders of young people, regardless of organization, are invited to register for and attend the International Christian Endeavor Convention.

All should come who need the inspiration and encouragement of Christian youth, or who seek to glorify Christ in service.

Directors of Religious Education, Sunday school officers, missionary society leaders, boys and girls, as well as young people's societies will find practical help at Kansas City. Within three hundred miles of Kansas City send not delegates but whole delegations. Delegates should register. The registration fee of \$1.00 is to be paid to the official badge, souvenir program and to all convention sessions. Registration tickets for information should be mailed to the General Secretary, 41 Mt. Vernon St., Kansas City. Make checks and money orders payable to the International Society of Christian Endeavor.

Music

Music singing will be in charge of Homer Percy S. Foster, two of America's greatest voices. They will be assisted by a chorus of voices now being recruited and trained under the direction of Prof. John R. Jones. Mr. Rodeheaver will also lead conferences on "How to Lead Singing" and "Plan-ship Program."

Marion Talley will be the guest of the Monday evening, July 8, although her name has not yet been received.

Visual Education

Each of the denominations having Christian societies has been invited to set up an educational and missionary activities. There will also be provided for state Christian societies desiring it.

Educational exhibits will include material on Vocations, Missionary Education, Graded Labor, Community Service, College Christian Stewardship, Recreation, and other im-

Comprehensive literature exhibit will display the work of all publishers in the entire field of Chris-

Important place on the program. Societies will demonstrate carefully selected mind-pageants.

prohibition moving picture, "Deliverance," and prohibition. Several denominations are sending moving pictures on home and foreign mis-

Evangelism

To win young people for Christ will be the feature of the convention program.

Frederick A. Wallis, General Secretary of the Young Men's Christian Association, will bring a great evange-

session the whole convention will be devoted to the discussion of the question, "How to Win Others For Christ?"

Before the main convention an outstanding feature will be a study period in the new Christian book, "Acquainting Youth with Christ."

Day, open-air evangelistic services will be held in every section of Kansas City. These meetings will be in charge of state delegations. It is hoped of the convention, hundreds of young people will be won for Christ and thousands trained and equipped for evangelistic services in their own churches.

Devotional Emphasis

Devotion in prayer and personal devotion is an important feature of International Christian Conventions. Kansas City will be no exception.

Morning quiet hour services will be held under the leadership of Dr. William H. C. S. pastor of the First Presbyterian Church, N. J. On Sunday morning a mammoth praise service will be held on the great square of the city facing the famous Liberty

of each session a brief covenant period will be held by a praise service led by one of the speakers.

Services under the direction of the state leaders will be held each evening in the various hotel head-

Facing World Problems

Themes of World Peace, Christian Citizenship, Christian Fellowship, Church Relationships and the Missionary Enterprise will receive adequate attention, both in discussion and in platform addresses. Young people will be urged to face these issues squarely.

The Missionary Enterprise

A new vision of the scope and importance of the missionary enterprise through a challenging in-ter-pretation of the message of the Jerusalem Conference to come to Kansas City and through the efforts of churches throughout America is the purpose of the Kansas City Conven-

Interest in a comprehensive program of education, both in the young people's societies throughout the church, increased giving to the program of the denominations, service missions and a new vision on the part of the possibilities of life investment, are the Crusade with Christ as it will be in Kansas City.

Outstanding Speakers

One hundred men and women leaders in civic and social activities of America and foreign will serve on the program of the International Endeavor Convention to be held July 3 to 8, 1929.

Openness to the public, the Program Committee to announce speakers until definitely accepted, it may be said that at least international prominence are seriously invited to speak at Kansas City and

their acceptances are hoped for if affairs of state and certain other circumstances make this possible. Even without these two outstanding speakers, the Kansas City program promises to be stronger than that of any previous International Convention.

Mrs. Mabel Walker Willebrandt, known from coast to coast, and admired and loved by young people everywhere, will deliver one of the main convention addresses. James Kelly of Glasgow, General Secretary of the World's Sunday School Association for Europe and India, and President of the European Christian Endeavor Union, will bring a challenging message. W. A. MacTaggart of Toronto, an outstanding leader for Christian youth in the Dominion, will bring an inspiring address. Fred Ramsey, General Secretary of the Young Men's Christian Association, will deliver a stirring evangelistic message. Dr. A. E. Cory of North Carolina, former missionary to China, and one of America's foremost religious statesmen, will bring the missionary challenge to the convention. Hon. Frederick A. Wallis of New York City, formerly United States Commissioner of Immigration, and one of the country's most successful Christian business men, will speak to the convention on "How to Succeed." Senator W. E. Borah has consented to speak in a great citizenship demonstration on July Fourth.

It is hoped that Mrs. Francis E. Clark, beloved by Christian Endeavorers around the world, will come to Kansas City. Mrs. Clark will speak on the opening night of the convention and on several other occasions.

The Parade of Youth

On Thursday afternoon, July fourth, will be held the great Crusade of the convention. It is estimated that not less than twenty thousand Christian young people of Kansas City and from all parts of America will join in this demonstration.

Expenses to Delegates

Because "Kansas City 1929" is to be pre-eminently a youth convention, every effort has been made to keep expenses at a minimum. Satisfactory hotel accommodations can be secured for as low as \$1.00 per night.

Railroad rates will be exceptionally favorable. Not only will the convention rate of a fare and one-half for the round trip be in effect from all points in the United States, but from many points even lower rates will be available. Full announcement of these special excursion rates will be made as soon as definite assurances are received from the railroads.

For those who wish to come by automobile, full information is available about routes, parking, etc. An abundance of camping facilities are available in and about Kansas City and information will be gladly sent on request.

Vacation Tours

Under the auspices of the International Society of Christian Endeavor and several of the larger state unions attractive vacation tours have been planned to follow the convention. All of these tours will be personally conducted. They are offered at a minimum cost.

To the Shepherd of the Hills Country. A delightful fellowship vacation in the heart of the Ozarks at a total cost of less than \$25.

The Grand Canyon and the Pacific Coast with side trip to Alaska if desired.

Scenic Colorado. Colorado and Yellowstone National Park.

New York, Washington and Boston.

Attractive literature on any or all of these vacation trips may be secured free from the Travel Department, 41 Mt. Vernon St., Boston, Mass.

BOOKS

"Behind the Scenes." Dr. Chester's new book, should be in every Southern Presbyterian home, and should be read by every Southern Presbyterian, as the stirring story by himself of one of the best loved leaders of our church; and by every friend of Foreign Missions as a record of pioneering days in the movement by a church that has become one of the foremost missionary churches of the world.

The book is fascinating in its style. You cannot lay it down, once you have started. My wife declined to be interrupted for anything until she had turned the last page. You can see the "old war horse" plowing his way on every page.

Dr. Chester's personality speaks in every line he has written. The charm of the book is the human element that has been likewise the irresistible charm of the man in his forty years of missionary soldiering.

How this work has grown during these years of poverty, struggle, trial, and sacrifice! It amazes one who does not know. It is a romance of adventure and achievement.

Dr. Chester began his work as Secretary in 1893. The Executive Committee was moved to Nashville in 1889. In 1888 the total receipts of the Committee for Foreign Missions were \$96,054, and we had 66 missionaries in the field. Last year our receipts were \$1,663,067, and we have 434 missionaries in the field.

Where can you match it? The growth has been little short of miraculous. But even this is surpassed by the success with which God has crowned the labors of our missionaries in the fields.

Let China, the most difficult field, furnish an illustration.

In 1890, at the second Missionary Conference in China, the total number of China Protestant Christians was 37,287. Today it is over 400,000.

The people who are disposed to be critics of the work would do well to exchange their hammer for a horn.

In all this, Dr. Chester has had a share. He does not brag about it in his book. In fact, he seems so taken up with some of the difficulties he encountered that he



The Department of Woman's Work, Presbyterian Church, U. S. 270-277 Field Bldg., St. Louis, Mo.

SYNODICAL PRESIDENTS OF THE WOMAN'S AUXILIARY

- Alabama—Mrs. J. F. Hooper, 610 Mabry St., Selma, Ala.
- Appalachia—Mrs. F. B. Kegley, Wytheville, Va.
- Arkansas—Mrs. Walter Wilson, Arkadelphia, Ark.
- Florida—Mrs. W. G. Thompson, Jr., 3215 Obispo St., Palma Ceia Park, Tampa, Fla.
- Georgia—Mrs. E. G. Abott, 1315 Eberhart Ave., Columbus, Ga.
- Kentucky—Mrs. H. P. Cooper, Lebanon, Ky.
- Louisiana—Mrs. Charles L. Bodin, Box 79, M. R. A., Lake Charles, Louisiana.
- Mississippi—Mrs. J. S. Hicks, Holly Springs, Miss.
- Missouri—Mrs. Walter Craven, 223 Frances St., Excelsior Springs, Mo.
- North Carolina—Mrs. G. V. Patterson, Gastonia, N. C.
- Oklahoma—Mrs. Wilbur Garvin, 611 Euclid, Lawton, Oklahoma.
- South Carolina—Mrs. Parker Connor, Edisto Island, South Carolina.
- Tennessee—Mrs. J. F. Forsythe, Bethel Springs, Tenn.
- Texas—Mrs. J. W. Culver, Texas Military Academy, San Antonio, Texas.
- Virginia—Mrs. C. R. Vaughan, 319 Mountain Ave., Roanoke, Va.
- West Virginia—Mrs. J. McD. Lacy, Elkins, W. Va.

WILL YOU BE THERE?—MONTREAT, N. C.

Presbyterial Presidents' Conference—9:00 A. M., Wednesday, July 10

Seventeenth Annual Meeting Montreat Training School for Auxiliary Leaders—July 10-18, 1929

Program Committee—Mrs. John Bratton, Chairman; Miss Janie W. McGaughey, Dean of the School; Mrs. J. W. Culver, Chairman of W. A. C.

Program Features

- Morning:
- 8:40-9:00, Meditation—Miss Janie W. McGaughey.
- 9:00-9:50, Class Room Period.
- 10:00-10:50, Class Room Period.
- 11:00-11:50, Bible Hour—Studies in Romans—Mrs. E. L. Russell, (Popular Credit Bible Class).
- 11:50-12:05, Song and Announcements.
- 12:05-12:30, Open Period.

Afternoon:
Rest and Study Period.
Special meetings as arranged.
(State and Executive Committee meetings—Friday, July 12).

7:00, Vesper Services—Home and Foreign Missionaries will speak.

7:45, Song Service led by Mr. and Mrs. Robert J. White.

8:00, Evening Service.

Wednesday—Enrollment of Classes, Opening Message by Dr. D. Clay Lilly.

Thursday—Annual Meeting and Reception.

Friday—Foreign Mission Night—Dr. Darby Fulton.

Saturday—Pageant.

Monday—Home Mission Night—Rev. P. D. Miller.

Tuesday—Message from the Moderator—Dr. Wm. Ray Dobyns.

Wednesday—Closing Message—Dr. D. Clay Lilly.

Sunday Services—11:00 a. m.—Dr. Henry Sweets; 8:00 p. m.—Dr. Joseph R. Sevier.

The Faculty of Training School

- Mrs. S. H. Askew, Normal Bible (A and B).
- Mrs. Jesse B. Hearin, Missionary Education (C).
- Mrs. J. W. Culver, Woman's Auxiliary (A).
- Rev. Geo. Belk, Church History and Doctrine; Personal Evangelism.
- Mr. Edward D. Grant, Normal Missionary Education (A and B).
- Mrs. J. F. Hooper, Auxiliary Methods (B).
- Mrs. R. M. Pegram, Normal Woman's Auxiliary and Methods (A and B).
- Mrs. C. S. Shawhan, Parliamentary Law (A) (B).
- Mrs. Crosby Adams, Hymnology.
- Miss Eva Cavers, Missionary Methods for Children.
- Dr. D. Clay Lilly, World Peace.

PLAN NOW TO BE WITH US

For accommodations address Mr. A. R. Bauman, Montreat, N. C.

GREENVILLE BIRTHDAY PARTY

In commemoration of the seventeenth anniversary of the Woman's Auxiliary, the local Auxiliary of the Greenville Presbyterian Church entertained its members and friends at a Birthday Party on Monday evening, May 20th. A devotional period was held by the pastor, Rev. W. S. Harden, following which "Our Neighbor's Need" in the form of a pageant was attractively presented. Those taking part in the play were Mrs. Shelby Beard as The Virgin Mary, Miss Georgia Johnson, Mexican Womanhood and Mrs. Chas. Horne as The Women's Auxiliary. A delightful social hour followed, during which a lovely birthday cake was cut and served with iced punch. A splendid offering for the Mexican schools was made. On the next Sunday night, the pageant was repeated in the Church before a large congregation.

Mrs. J. M. Hobgood, Correspondent, Greenville, N. C. Albemarle Presbyterial.

gives the glory side of the campaign but a passing glance. There are others, however, who do not forget, and who pray that the last years, quiet though they be in the beautiful groves of Montreat, may still be shot through with the accent of a life that has fought a good fight.

James I. Vance.

Nashville, Tenn.

LDREN

AIR TRAIN

pulled his watch out of his pocket at the time. It was dark in the morning. There was no way he could get to Long Beach for the glider races and the airplane. But how can you fly when you are not an aviator? At his watch back into his pocket away from the air-traffic. As he did so, a young boy in the hangar close by, dressed in an aviator's uniform, with the wings up over his helmet. In a flash he had a telegram.

"An aviator isn't all that it's cracked up to be," he said to Jack. "Send a telegram! How do they get 'Silver Wing' down to Long Beach before two o'clock this afternoon?"

"I replied Jack. 'Fly her like she was an airplane. But it's not a glider, and gliders don't have an engine.'"

"I haven't," answered Jack. "I proposed to go without engines and I've flown them, a little bit about them."

"Mr. Wilson, aren't you?" asked the aviator. "I've heard about you. You're down at the Rodeo?"

"Same fix as you are," answered Jack. "I haven't any way to get down in time for the races."

"Down there, all right," answered the aviator. "If it was an aeroplane, it would be a glider! It's impossible to fly a glider?" queried Jack.

"I looked at him in surprise. 'Glider?'

"I'm sitting on the rear of a small boat which is hitched to a big one."

"I never thought of it. Have you thought of it?"

"I don't see any other way," answered the aviator was silent.

"I have a new idea that had been in the young boy. At length he said 'I'll tow 'Silver Wing' in my aeroplane, as you suggest. I want you to ride in the tow behind her steady. Will you do that at all times for an adventure and eager at the present Long Beach, jumped at

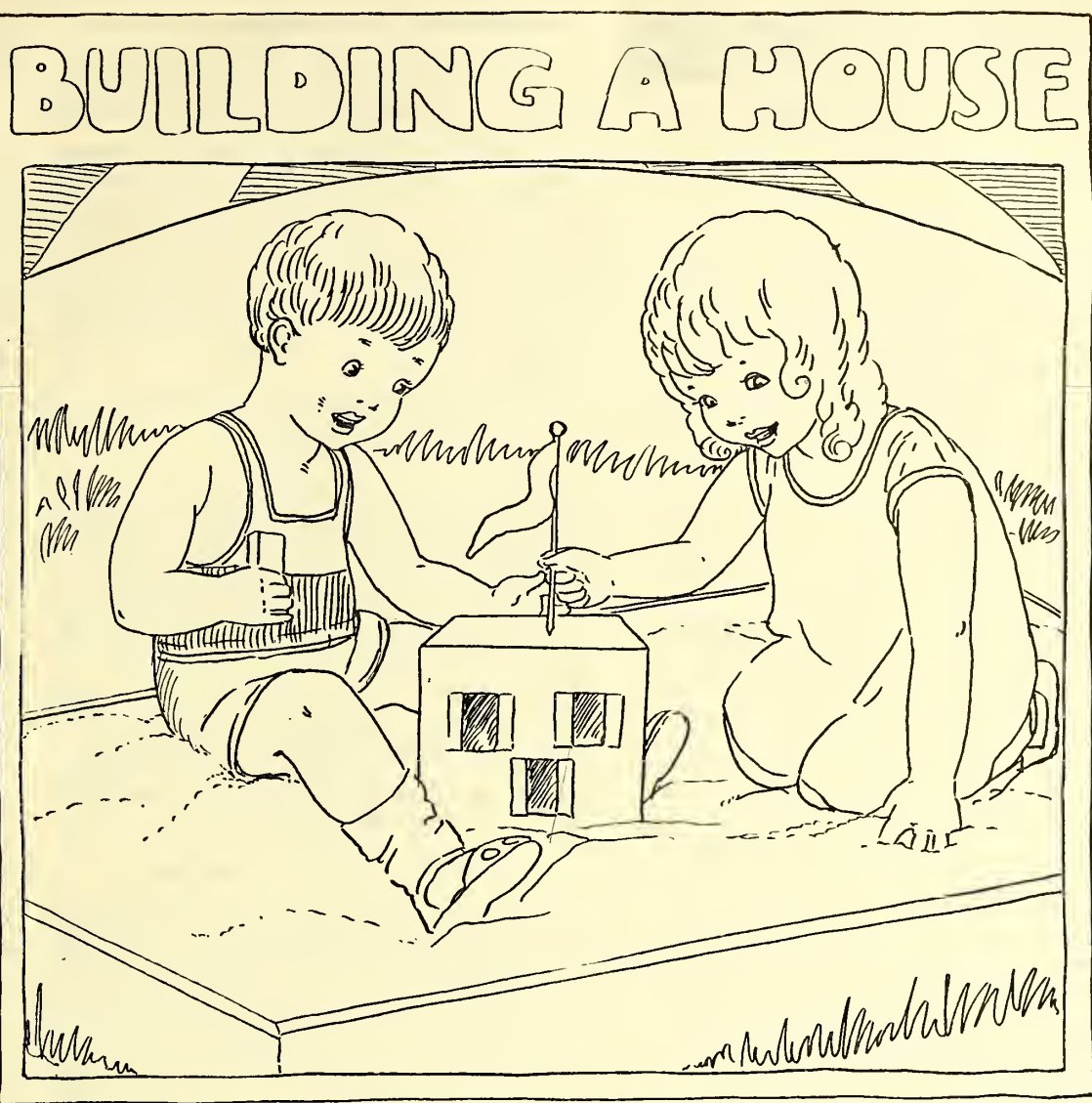
answered.

"I'll get the glider out of the hangar while you are getting the tow line and a helmet, I'll fix it so they were ready for the race. A crowd of curious spectators gathered to see this unusual sight in the air. Some of them were shouting saying that it could not be done and that there was sure to be a crash. Most of them were interested.

"I called Rod, leaning out so that he could look back over his shoulder in the pilot's seat of the glider. He gave the cheerful answer. 'Let's give a sign to the ground and twirl the propeller with a flag that all airports have. Then, as the plane slowly descended the field, he worked the controls.

"I began to realize that I was in the air, life would be comfortable. As the plane descended the field trying to get down to lift itself and its tow line, the Silver Wing hung on behind to the rear of an auto-glider and lunging so much that Jack's skill to keep it from crashing at length the plane left the glider after it, and that was the worst of the flight.

"I had been ninety minutes in the air along at one hundred miles an hour, Jack began to wonder what would happen to him if the rain tried to make a landing. He thought of it, the more he thought that the result would be the Silver Wing. A glider with a 'soft' landing, and this was hooked to the tail and powerful plane. It came down at the earth below



(To be colored with paints or crayons. Whenever you come to a word spelled in CAPITAL letters use that color.)

BROWN-haired Teddy and YELLOW-haired Susie May are playing in Susie May's RED sand box. The sand is light YELLOW. There is a big RED and YELLOW striped canopy over the sand box.

"Let me put this RED banner on your BLUE house, Teddy!" says Susie May.

"And I must set this RED chimney on it, too!" says Teddy, holding the

chimney in his hand. Teddy wears a BLUE sun-suit with a RED band about the waist and RED piping about the legs, arm-holes and neck. His shoes are YELLOW.

Susie May wears a light PURPLE dress bound with ORANGE-color (use RED and YELLOW mixed) tape about the sleeves and neck. Her slippers are BLACK.

The sky is light BLUE and the grass

is GREEN, so are the little shutters on the house. The banner has a YELLOW staff and ball at the top. The top of the house is GRAY (use BLACK lightly).

Both children have PINK (use RED lightly) cheeks and RED lips. Teddy's arms and legs are a trifle PINK, too.

You can color the border of this picture dark BLUE and the lettering ORANGE color.

him. Long Beach was directly beneath the two flyers, and the people already crowding the air port were gazing up in wonder at the sight of the first air train that they had ever seen. Some of them knew enough about airplanes to wonder how they were going to land, but most of them thought only of the novelty. Suddenly all of them were startled to see the glider suddenly fall away from the leading plane and drop nose first through the air.

What had happened!

None of the spectators knew—but Jack Wilson knew what had happened, and so did aviator Rod Kennedy.

The tow line had broken!

It had rubbed against the frame of the aeroplane and worn itself away, and as a result, Jack Wilson was seven thousand feet high in a glider, with a heavy rope hanging down from its nose to throw it completely off balance!

"Jump! Jump!" yelled Rod from his seat in the motored plane. But his advice never reached the ears of the boy who now alone in the Silver Wing. He was too busy trying to put the glider on an even keel, so that he could coast it safely to earth, in spite of the rope. He did not consider jumping, even though he knew that the parachute would save him. He knew too much about gliders and too proud of his ability to handle them to give up so easily.

Therefore he remained in his seat, and carefully moved the controls until he was out of the nose dive and steady. He could feel the pull of the rope, and knew that he would have to allow for it in landing. He could see Kennedy quite close to the ground and about to make a safe descent, so he knew that the leading plane had not suffered from the mishap. Encouraged by this, he worked his controls with a calm, steady hand, and soon joined the aviator at the free end of the Long Beach airport.

As he jumped out of the glider, he was met by Mr. Rawson, the owner of the Silver Wing.

"My boy!" he said. "That was the best landing I have ever seen. I want you to race the Silver Wing in the flights this afternoon. Think you can do it?"

"Yes, sir," answered Jack. "I do."

And he did. Mr. Rawson, who was delighted to see how Jack handled the Silver Wing in the forced landing, was more than delighted when his new pilot won the glider race and brought back the first prize. At the end of the day Mr. Rawson asked the young boy to go with him to the airplane factory. When they arrived, Rod Kennedy was there also.

"Now, whose idea was it to tow the Silver Wing down to Long Beach?" asked Mr. Rawson.

"It was his idea," said Rod, nodding his head toward Jack.

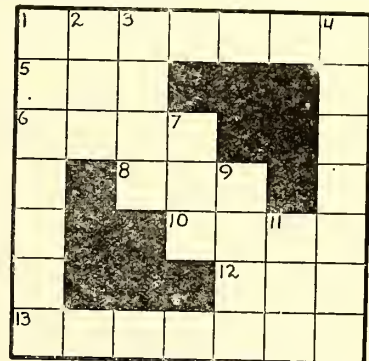
"Well," said the airplane builder. "It is an idea that is worth a lot of money. We have been wondering for years how to land mail at a city without stopping the mail plane. This towing scheme solves the problem. In the future, not only mail but also passengers will drop off at any point by simply releasing a glider from the rest of the 'train.' Now, Jack, are you interested in being an aviator?"

"Yes, sir."

"Very well. I am going to send you away to get your training as a flyer, and when you come back—well, by that time, we'll have our first rail 'air train' ready to take the air, and somebody has got to be the engineer!"

JUNIOR CROSS-WORD PUZZLE

- | | |
|------------------------------|----------------------------|
| Vertical | Horizontal |
| 1—Baby's bed | 1—Dress |
| 2—Rowing implement | 5—Moved swiftly |
| 3—Stumpy branch | 6—Homeless street wanderer |
| 4—Selected | 8—Product of certain trees |
| 7—Insect | 10—Present |
| 9—Beverage | 12—Falseness |
| 11—Exclamation of impatience | 13—Jarred |



Fractional Month

Add together—
 2-5 of a sumptuous repast
 3-8 of a Belgian city
 1-7 of one of the United States
 2-3 of a grain
 and find the name of a month.

Fun For Little Folks

A few of the pictures which are printed in the Standard weekly on this page are being published in loose-leaf pamphlet form. Each pamphlet contains twelve different pictures to be colored by the little folks with crayon or paints.

These pamphlets will be ideal for use in Daily Vacation Schools, Sunday Schools and the nursery of the home. The little folks will enjoy coloring the pictures and it will furnish a fine medium for the teacher or mother to instruct their children in the art of drawing and the value of color.

PRICES (Cash with Order)

100 Books	-----	\$7.00
50 Books	-----	4.00
25 Books	-----	2.25
10 Books	-----	1.10
5 Books	-----	.60
1 Book	-----	.15

PRESBYTERIAN STANDARD CHARLOTTE, N. C.

God's word. His preaching to us was by simplicity, earnestness and faithful-We feel that the church has been much efforts among us.

Laggatt, of Salisbury, N. C., directed which added much to the services. June 16 was a most delightful day in venue Presbyterian Church, Charlotte. F Newell, who recently returned from a m by the Men's Bible Class of Haw- odist Church, was with us in our eve- and gave a very entertaining account of he Bible points visited, stating many in- ts which establish the records in the these places. All pronounced it the best yer heard on Palestine. A nearly packed d with almost breathless silence for an

ning worship the pastor, Rev. W. W. but the names of four received by letter profession by the session that morning. of a young married couple received that given the rite of baptism and was en- tized non-communicating member. The in welcoming these members arose and e the tie that binds our hearts in Chris- osed with a prayer by the pastor for g upon this union and Christian fel-

First—On June 3rd fifty-three counsel- ing people of the First Presbyterian for their annual camp-conference at Nine days were spent in an intermingled gious and athletic. director, all of whom e be the best camp and camp program ple ever had.

F. C. Symonds.

Presbyterian Church, Lowell, R. 1—During May this church had the pleasure of isiting ministers who brought inspiring v. F. M. Kincaid, of Endora, Ark., and mpbell, of Pratt City, Ala.

ning of June the 4th the Gaston County deavor held its usual quarterly meet- ingful new Presbyterian Church at Mt. ing the meeting a banquet was held in m of the church.

at 8 o'clock the meeting was called to ss transacted, new officers elected and r which the Senior Christian Endeavor h having won the loving cup in February necessitated their putting on a model deavor program. The subject of it was ght of the World." Each one who en- program is due commendation for the ick they acquitted themselves.

cup was again awarded this society for ey have sent two delegates to Davidson 's Conference which meets in June.

Woman's Auxiliary gave the Auxiliary ry. A pageant was given by members ary. A generous contribution was made bls in Mexico, after which refreshments and a social hour was enjoyed.

ary is studying the book of Luke and ere present at the June meeting had a hearing Miss Alletta Plank, a Bible endersonville, N. C., give a fine exposi- th chapter.

There is a marked increase in attendance at Sun- day School over last year and renewed interest shown in all activities of the church. One very inter- esting feature in this work, is the number of visitors seen from time to time at the services.

Durham, Fuller Memorial Church—Sunday, June 9, 1929, was a happy time for the congregation of the Fuller Memorial Church, when the building erected in 1924, was formally dedicated to the service and wor- ship of God. Rev. David H. Scanlon, D.D, pastor of the First Church, Durham, preached the sermon and assisted the pastor, Rev. Ralph S. Carson, in the dedi- catory service. The splendid choir of the First Church furnished the music for the occasion.

This is another marked step forward in a work that had its inception more than thirty-six years ago when Mr. Thomas B. Fuller and Mr. W. H. Hanks, two consecrated members of the First Church, started an afternoon Sunday School in the eastern part of the city. Their labors were fruitful, and on September 26, 1909 the Edgemont Church was organized with 75 members, and the Rev. Carl Barth was installed as the first pastor. The second pastor was the Rev. K. L. McIver. In 1921 the third and present pastor took up the work. Immediate steps were taken looking to a new building, for which Mr. Fuller had set aside a fund of \$14,000. The interest from this with contribu- tions by the congregation and from friends brought the total to \$24,000 in 1924, when the building was erected at a cost of \$31,000 with all equipment, Leav- ing a debt of \$7,000. Mr. Fuller died in 1923. As a tribute to him the name of the church was changed from Edgemont to Fuller memorial. With the aid of the First Church and other interested friends, par- ticularly Mr. Jno. F. Wily and the three sisters of Mr. Fuller, Mrs. Kennedy, Mrs. Long, and Mrs. Huske, the final payment on the debt was made in April, 1929, after four and a half years.

Since the organization in 1909, 535 members have been received into the church. Of this number 232 have been received during the present pastorate with a total of \$63,500 contributed for all purposes. The membership is now 193, with four elders and seven deacons. The future is bright with promise and pastor and people are facing it confidently, believing that the blessing of God will continue to rest upon their labors; for in the face of what seemed to be over- whelming odds the pastor has led his people forward to this successful conclusion, and we would give all the praise to God.

Ralph S. Carson, Pastor.

SOUTH CAROLINA

Ebenezer—On Sunday, June 9, 1929, Messrs. Chas. L. Torrence, Thomas W. Jackson, and Erwin Caroth- ers were ordained and installed as ruling elders of this church.

Bethel Presbytery—The minutes of Bethel Presby- tery have been printed since 1852, but for some reason they were not filed in the archives of the Pres- bytery. The written minutes are complete. The Pres- bytery is seeking to complete its file of the printed minutes. Many ruling elders formerly kept their minutes and some of these have been relegated to attics. Persons having any of the minutes of Bethel Presbytery prior to 1900, will confer a great favor on the Presbytery by sending them to the Stated Clerk, Rev. John C. Bailey, Rock Hill, S. C.

Greenville—The next stated meeting of Enoree Presbytery will be held in Union First Church at Union, S. C., on October 1st at 11 a m.

Chester, Purity Church—The pastor will be away all this week through next Sunday at Clio, S. C., hold- ing a meeting at the Presbyterian Church there.

ALABAMA

Tuscaloosa Presbytery met in special session in Selma, Ala., on June 21. The pastoral relation between Rev. C. E. Green and the Marion Church was dis- solved missed to the Presbytery of Genessee, U. S. A. R. E. Fulton, S. C.

FLORIDA

Gainesville—On evening recently in the Presbyte- rian Church here the prayer meeting group was mark- ed off by the minister into four groups of even num- ber. There happened to be nineteen for each group, with three over for the last one. These groups were named for the four Gospel writers: Matthew, Mark, Luke, John.

These groups were told by the minister to accrue to themselves numbers by inviting new members, old and new, to read the four Gospel stories during the ensuing four weeks. That is, the first week all who would read Matthew, whether or not he belonged to some other group; the second week all were to read Mark, the third Luke, and the fourth John. By this method some of the members of each group would read all four books.

It was announced that all who read all four of the Gospel stories during the period would be entitled to vote at the last meeting on their favorite hymns.

On each Wednesday evening after the service, re- ports were made. The number of original members, the number of new members, and the number of chapters read were reported and tabulated—the re- port being made by the "Captain" of each group ap- pointed for the purpose, and compiled by a young man who kept the record for the entire period.

The spirit of rivalry—just enough to "Give spice to the cake"—entered into the contest—if such it can be called—though there was not enough to overbalance the good resulting from the reading. One lady whose time, she confessed, was not fully occupied read the book of Matthew five times during the week assigned for that book; and she would have done likewise with the other three had not something come to give more occupation to her hours. The entire period was mark- ed by greater interest in the prayer meetings.

The study of the life of each author was made by the minister the subject of the succeeding meetings: first, "Matthew the Publican," second, "The Lion of St. Mark," third, "Luke the Beloved Physician," fourth, "John the Beloved Disciple"—themes which the minister, in a more or less informal way, made most interesting.

At the end of the period the final report showed: Members who read the entire four books, 37. Entire number of chapters read, 5,238.

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STORY

WALKING DISTANCE

When young James McDonald finished his seminary course and was ready to preach, there were several tempting courses open to him. For he was a lovable and a brainy fellow, and any church, so his friends thought, would be proud to see him in its pulpit. Therefore, it was a shock to all except those who knew him most intimately, when he chose a remote and isolated mountain community for new parish.

"They are my own people," he said, with his winning smile which used all of his wide mouth and most of his bony face. "They're Scotsmen, many of them, just gone crooked and gone down, for lack of someone to show them the old way of the Lord, away off there in their glens."

To his friends he would add, thoughtfully deliberate, "That life appeals to me. It's the same kind of country my Master was brought up in. I'm curious to know how a fellow would fare who should try his best to live as He did. Physical surroundings should help. I'm not asking for greatness; only to walk alongside of Him." And he put his long legs in motion, and set his rugged face toward the hills, with a bulging knapsack

on his back, and a battered trunk to follow by freight.

In that far-off valley to which he went, he settled himself in two rooms above a blacksmith's shop at the village crossroads. And looking about at the goods-box furniture he had made, and looking out to the complete exquisiteness of the view hung within the window-frames on his walls, he shook his head at himself disapprovingly. "Too much, too much!" he muttered, and muttered it again each time he made himself a cup of coffee on his spirit-lamp or took down a book from his rough shelf. "He probably didn't have coffee; must have had very few books."

But in that far-off valley, he soon cut out his work, and that gave him immense satisfaction. "Same as His!" For the young people, that is, the "young-uns," including the least of these, became his particular charge.

The children of every age, including the child-hearted, flocked to him. For he knew how to laugh, and how to play. And he was gifted in the hands. Though his gaunt face had the broad serene forehead of the steady thinker, his hands were the supple square but padded in the palm, long-fingered workmen of a master craftsman. They seemed to claim a brain of their own, so quick they were, for instance, to catch a baby who stumbled running after the olders, so tender to support the elbow of grannies wearily hobbling, so clever at handling a bat

or whittling a ship, so mighty for swinging an axe against the great trees. All these things he did, because he loved to do them and they kept him fit, and because they brought him into the company of the young and the young-hearted of his flock.

"The newly-made," he would say, "are the hope of this parish. I can't do much for the older folk, but bury them. I'm very glad to do that." For the older folk had a shell on like a mud-turtle's, hides like alligators or rhinoceroses, whichever is the firmer, spines like porcupines, in short—burying was by far the best treatment for them. As much as the children loved him, so much, or nearly as much, did the older folk frown upon him. They were suspicious of a parson who beat no dust out of the moth-eaten pulpit cushion, no pages out of the great ancient Bible which rested upon it; and who read from that same old Bible in a gentle voice of enjoyment, as one takes a long drink of cool water on a hot day. Also, they were jealous of their old-time rights, as certain pernicious-complexioned practices were named among them, which had not been disturbed, by law or gospel, for years.

"What you want," said James one day to Duncan Campbell, a surely so-considered pillar of the so-called church, "is an exhorter, to shout aloud on Sunday, and attend strictly to his own business the rest of the week. Well, I'm willing to let out a few hoots and a holler or so, when I can remember to. But I want to tell you now, I'm doing that latter thing, attending to my business and His, and shall continue in the same." And Duncan Campbell actually smiled, for James had hit another nail on the head.

"You've got a minister, that's all," added James McDonald quietly, "trying to walk alongside of Him, Whose I am and Whom I serve. And if you bring anything to church in your pocket next Sabbath, more dangerous than the dir-r-ty nickel you put into the collection basket, I'll tell Him about it, standing up there in the pulpit. We need a new church," he finished casually, but still crisply businesslike. And Duncan the businessman gave him a half-admiring glance. Possibly he smelled heather on the old hills of home, and possibly the smoke of future battles. But he offered no assistance, scarcely the sound of a reply, as he flapped the reins over his two great black horses.

The church in which James preached looked like a dilapidated goods-box, surrounded by the fresh green corn-fields and shaded by its luxuriant protecting chestnut trees,—a lodge in a garden of cucumbers, thought James, would have been kept in better repair. And, "We must have a church," he said so often that his henchmen, the young people, took it up as a slogan. They began to save for it, along with their minister.

Now, to eke out his almost invisible salary as a mission pastor, McDonald had a carpenter shop of his own beside the smithy, in a lean-to which he and the children cleaned out with enthusiastic thoroughness. At the bottom of the dirt was a forty-year-old hoop-skirt, brought to the valley as a bride, and which figured in many a dramatic costume scene thereafter.

"Carpentering's food and drink to me," he told his young helpers. "Same trade as His. I just work along side of Him." Here he made not only plain and solid furniture for those who would pay his modest prices, but when he could purchase the time for it from his exacting conscience, he loved best to toil over the exquisite carving he had learned to do, oak and maple chests and settles and such, of old-world patterns. And here to the shop the children came, to watch and help and even learn, to laugh and joke with the best laughter and joker in their acquaintance.

"You're like Jesus," said Mary Campbell, of the blue-bell eyes and the wild-rose cheeks, she who kept her father's bare cabin neat and taught in the barer district school up the hollow. And McDonald perked his head round to look at her with shining eyes. "Preacher and carpenter. And—" she frowned thoughtfully, and brought it out, "blesser. And I know you could cure folks better than ol' Doc Diggs." For she had seen his long fingers handle bandages and cleanse wounds. "I think," Mary's eyes looked to the hills and her face reflected their sunset glow, "I almost think you could make a dead person live." James smiled at that, and made a specially fine shaving curl for a waiting applicant.

"Well, no, Mary. Only the Lord can—that, and will. 'Because I live, ye shall live also.' That's what He says." And that peculiar look and turn of the head which were scarcely peculiar any more to the children accompanied his words.

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It was as if he saw the young Galileean
carpenter just there working on the op-
posite side of the bench, and James were
including Him in the conversation, by
deferring to His opinions that way. Even
when he laughed with them, He would
turn his head with a far more tender
smile, sharing a good joke with the other
young man who liked young things. None
of the older people knew about this.
Though Duncan Campbell, one day from
his driver's seat, had grumbled at him,
curiously,

"What is it ye're always a-seekin' fer?"
And James had told him, in a quiet but
buoyant voice,

"I'm looking to see human accomplish-
ment reach up and touch the divine ideal.
Man, what a sight 't would be!"

Mary Campbell grieved sore over the
coldness of her father and the others
toward the young man who longed to
help them up the heavenly road; but she
was frail woman to them, with no opinion
nor force, nor right which they were
bound to recognize; their stubborn opin-
ions, their force which could on occa-
sion become violence, and their right to
lawless living set them on a plane far
above such inconsiderable creatures as
made the following of Parson McDonald.
And Mary, for whom her father spoke
his only soft words, tended his three-
room house and her own three-months'
school, and came into mystic relations of
friendship with James McDonald and the
other Young Man, who was the fairest
among ten thousand and James's friend;
while the party of the opposition grew
by what it fed on.

There was a great mill newly estab-
lished in the lower end of the valley, and
a highway; and the world was knocking
at the doors of the hitherto isolated cabins
on the hillsides, with hope of gain, and
the cheaper elegances of city life, with
high wages for low accomplishment and
high wants for low tastes. And disagree-
ments began between employers and em-
ployed, between those who had and those
who had not, those who wanted to work
and those who wanted only to talk. Dun-
can Campbell hauled for the mill lumber
from the great woods and supplies from
the city stores. And piling up his money
and clutching it with both hands, he came
to scorn the young parson who lived like
that other young man sometimes care-
lessly called the peasant of Galilee, "as
poor yet making many rich," as if that all-
important commodity were really no con-
cern of theirs. James fed and clothed him-
self decently, even enjoyed a sufficient
fire, come winter, in shop or study alter-
nately. For the rest, "We must have a
church!" he would shout with the chil-
dren, as they went on working. During
the long bitter winter, work in the shop
hummed, with a background of laughter,
and mercy to the weak, and with loving
kindness growing up in the children's
hearts like gardens under the snow. And
work in the mill hummed, at intervals be-
tween strikes, with a background of dis-
content and oppression, and hate growing
in men's hearts, hate of their own way
of life, which they knew not how to bet-
ter, and hate of the parson's, which they
could not understand. No more can a
stone understand the spear of grass that
shoots up joyfully into the sunshine at
its side.

One day in early spring, when the wil-
lows were green lace garlanding the
creekside, Mary pondering the increas-
ing difficulty of his life came into the
carpenter shop bringing a treasure in
her hands. It was a flower-pot, and in
it a tall slender flower stalk crowned with
three long buds.

"It's a lily," she said, "the whitest,
delicest, fragrantest kind. It will bloom
for Easter. And will light up the shop
for you."

"A Madonna lily," said James gravely,
for he knew the names of flowers. And
as he thanked her, he looked from the
closed buds to Mary's face and back, to
the lily again, making secret comparison
to his great satisfaction. Mary glanced
about.

"Oh, how beautiful!" She was standing
by the bench gazing down at a great oak
beam the minister was carving.

"That's the door-frame for the new
church." It was a lovely thing, a carving
of a grape-vine, with graceful wandering
stem, and beautifully raised leaves and
bunches of grapes. "It means our Master,
the true vine, of course, and us, the
branches." And they sat down to talk
over the beauties of the new church and
forget the ugliness of men's minds. And
the children trickled in, and listened with
open mouths. The church was to have a
gathering porch and strong white col-
umns in front of it, a spire to lift a slender
finger upward and a bell to lift a clear
call across the valley, and tall windows
like golden trees, and arches like meet-
ing trees above. And a pulpit to be carved
in his very best style. And what pattern
should he use? They told him, Mary's
lily, with the three buds which would
soon be three lovely flowers. And James

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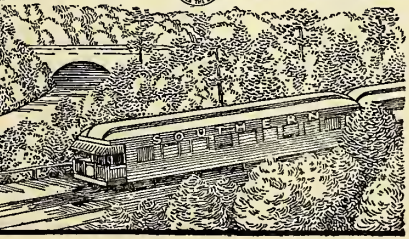
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turned his head a little and smiled that secret smile, as if his young friend had walked in from day's work at Nazareth, and remarked,

"Consider the lilies, Solomon in all his glory was not arrayed like one—" James laughed aloud at this good joke, and replied,

"I should say not! Old Solomon, with his pomps and his silks and jewels, and wives!" And he glanced at his witty friend, and laughed again. And the children thought it only a little queer. Educated people were to be allowed excursions into worlds as yet unexplored by the lesser following.

James was set on building the church, come hell or high water, and whether he ate thrice a day or forgot it. For God needed it, and so did he, as when it was done, and not before, he could build his own house, for himself and the girl he wanted in it; and he told no one who that was.

But he worked like three men, and begged the people to help. And some did. Though the most gave him black looks, and sooty-sounding answers. For he was against those who did evil in the valley, and not at all afraid of them. It is more convenient to the wicked if those who oppose them are either fearful or purchasable; rather a pity, some of the more silent and powerful among them thought, this a waste of real man-power. Oh, they could break him, of course, and would in good time; but it would have served their cause better to win him. For McDonald was astride the valley, misguided fellow! an imagined colossus in conflict with the mill owners who ground dollars out of the mill and spent them without reck or wisdom; in conflict with the selfish workers, who stirred the others continually to strikes and fights and lowered production.

"Bottles and barrels still plentiful, I see," James McDonald joked in his quiet voice with that broad grin, as he went into the place of chief resort on pay-day. Gambling was the thing there, every day, but especially on Saturday. "But I can guess how many of each." His dark eyes swept the gathering—twelve men. "An even dozen!" he proclaimed. "Lay 'em down!" And the sport being appreciated, twelve guns and twelve hip-flasks came down on the dirty table with appropriate thumps. James, with a sudden movement, turned the table over.

"Oh, I say! Too bad! But I'll pay for more." For a high-smelling river flowed among broken glass, and the guns were hastily snatched out of it with angry mutterings. James sat calmly down and ordered ginger pop for the crowd and talked about the new church. "And, believe it or not," Duncan Campbell told Mary afterwards, "he fetched a laugh out o' all of 'em, an' a promise o' work or lumber out o' three-fourths. Fair magic, I call it."

"White magic," agreed Mary softly. And the new church was begun. But James McDonald did not fool himself. He knew his wares were unwanted by the majority and that the leaders of the opposition were already taking steps to get rid of him. But he worked on, winning over some whose sense of fair-play and admiration for heroism were strong enough to push through the enveloping crust of materialism, leading his young ones like a good shepherd, living what he preached, and almost starving himself to keep the building going. A beautiful knoll was cleared at the edge of the village, overlooking all its little homes, lumber was hauled, stones were laid for the foundation, and the skeleton of the walls went up, with the frames to hold the windows which were to be like golden trees. A rough floor was laid on the beams for the wheel-barrows to run over. Then one day, James called a halt, and

took the children to the woods on a picnic.

His heart was sore troubled. For there was a big strike on at the mill. And both sides accused him, and cursed him, and said all manner of evil against him, falsely, for he had not the slightest part in it. "They say" is a worthless reporter, getting few things exactly right, yet never getting discharged. But now one of the devil's own unions was in operation. An idle drunken employee and a miserly, embittered owner had gotten together for once in their lives and were leading an angry party, bent on doing him harm. Mary Campbell beckoned him into a mossy glenn to tell him, white-faced, her father's message. He must go away, today, secretly. The "bottles and barrels" would be too much for him, they meant business.

"Why, Mary, girl, I'll not run away. He didn't. In His time, you know, it was the same, bitter enemies joined forces against Him. The servant is not greater than his Lord."

"But, James, if—"

"If me, no if's, dear." And looking at her steadily, "Wouldn't you dote on seeing my coat-tail vanishing down the pike like a whipped dog's?" And he laughed.

The picnic day was also pay-day and James's flock were better away, as he knew. But at day's end, as they returned, dirty and tired but still chattering, they found themselves entering a hostile atmosphere. James felt it first, and became gravely silent as he strode at the head of his flock. No one was in sight along the roads.

"What is that noise?" they began to ask. They turned a bend, and came in sight of the new church. The noise grew, shouting, a hideous sort of laughter with poison in it. A crowd was gathered on the floor of the skeleton building, a crowd which jeered and cursed and reeled, a most unlovely sight for those sightless windows. On the rough floor they had set up a soap-box and on it a tipsy orator, held by others almost as tipsy. It appeared to be an old-time raffle they were having. Duncan Campbell stood across the road, glowering. And the object they were taking chances on was the old pulpit Bible from the box-like church. Very funny antics these were, for all who could appreciate them. And in the middle of the fun, James McDonald and his following came round the bend of the road.

A few of them saw the quick turn of his head, and his eyes that blazed into the air beside him, and the tense gesture of his hand which said, "See! Just as they did that time, you—" As he gazed into the air, his look grew more fiercely burn-

ing. For a voice came ve him, "My house shall be ea of prayer, and ye have mad

James McDonald was grasp an unseen hand, an command, to swing about, in a mighty determination. I to Duncan Campbell, wh scowling, undecided, on the crowd, and caught someth hand. It was the wagoner's whip. Whirling it above, dashed straight for the me came short and sharp, like der, and his eyes furnished. And he drove the reve heat of his anger and the of that long whip till they before him like leaves in a rang out, but he paid no at ing them down the road wi a trained sheep-dog till th away from the desecrated he returned amid a scatter drunken shots, handed the y bell, picked up the big Bible away home.

He had been "curious to fellow would fare who sh best to live as He did," and exaltation of his anger and of depression that followe gained a part of that covet

In the night, Mary knelt beside her bed, and sobbed in the bright moonlight floor. That was a Saturday he remembered for anguish. day would be the Easter I they were to have gathered floor of the new church, preached under the sky his new life. Now death stalk Mary knew. And James k membered his words of t "Whether it be by life or b

Someone was calling her urgently by the shoulder. S looked up into her father's queer, stern and white, but as if he, too, were holding. There was no hope, but haste, in his words.

"Wake up, Mary, They They've got him, I tell gone to lynch him! Pray, nothing can save him no. I'll bring you word when— was up, and away.

"Pray, yes. But I'll pra And she dashed out of the d for the edge of the village, church was going up. On the spot another strange seen staged. A quieter one now. fewer, less drunken, but the

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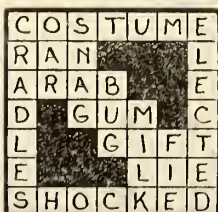
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a deadliness of determination. They would make an end this time. The streets were deserted, doors fast closed, as if the inhabitants were not asleep but dead. "This is the hour of the powers of darkness." The girl shuddered, as some distinctly-heard voice whispered it in her ear. And now she stood rooted with horror to a spot across the road, while that thing which was a mass of men united in one purpose moved like a steam roller to its goal. They had erected something upon the rough floor, something that looked like an inverted L. As the moon traced its details for her, she recognized it. It was half of the door-frame for the new church, carved with the lovely semblance of a grapevine, with trailing stem and beautiful raised leaves and fruit. They had brought it from his shop, and set it up on the floor of his church, for—what? Then someone threw a rope over the thrust-out arm of it, and Mary knew. And they set the soap-box of the afternoon's fun beneath it.

As she stood and looked with great unbelieving eyes, she saw them lead a young man forward towards the box. He head was bare and the wind pushed a lock of hair from his broad white forehead, and fluttered the sleeves of his white shirt. And she saw him turn his head a little and smile a little, though not to anyone seen there, and she thought she saw the words his lips were forming. "The servant is not greater than his Lord," marching forward, head up, to offer his body. Perhaps the Galilean, Who came unto His own with his hands full of gifts, to die, had also made His own cross, in His shop, who can say? He stepped upon the box. Mary was not sure but there were two young men standing there together awaiting the end. Hands reached for the rope.

And then Mary came to life. From stone she was changed to fire. Like a flame she swept across the road, burned her way through that solid mass of great bodies. Not knowing how she had done it, she was there, beside those silent executioners, just below the figure with a noose around his neck. But as she reached up to catch James McDonald's cold hand and speak to him, someone, with a mighty blow of a huge foot, kicked the box out from under him.

"Father! Come to me!" she screamed once; and stooping she threw her arms around James McDonald's knees, and raised him, raised him and held him there, his long, limp body fallen against her shoulder. The rope hung slack. She shook trembling, like a slender sapling borne down by a fallen oak, but not broken. She knew nothing but to clasp her burden tight, and brace her tender strength against the awful strain.

She did not ask herself why no one hindered her, nor snatched her burden from her, nor why all those others were moving away from her. She only prayed desperately in her heart, and gasped with her failing breath, "Father, come to me!"

But Duncan Campbell was coming, was

already there. There was no hesitation now in his pounding feet, no uncertain sound in his shout to those fast-closed doors.

"Come up, come up to the help of the Lord, you cow-ar-rds!" he roared like a sea gale, "Come up to the help of the Lord against the mighty!" And the closed doors opened, and the street was full of running figures. The children, too, tumbled sleepily out, as the army of rescue marched upon the scene with incredible speed.

Those executioners, terrified as the Assyrians of old by the mysterious force which had risen up against them, by the courage of a slender girl, and the towering rage of a strong man awakened to righteousness, by that silent army of vengeance pouring up the street, sought only to get away, to take themselves into secret places where their sins would not find them out. Not a shot was fired, no weapon was drawn. They scattered to the four winds, as the jokers of the afternoon had fled.

Duncan Campbell ran to the spot where Mary stood alone, supporting James McDonald's limp body, almost spent now with the strain, breathing great gasping breaths while drops of perspiration ran down her white cheeks and mixed with her tears. With quick fingers Campbell threw off the rope noose. Claspng the still body in his mighty arm he eased it to the floor, while now the tears ran down his weathered cheeks unchecked.

"He's gone! They've killed him! And a' thought he'd save us!" He kept repeating it over and over, and Mary groped in her dim mind for other words like them heard somewhere, "We trusted that it had been He who should redeem—" No matter. Mary on the floor buried her face in her hands. She looked up once to see with dull eyes her father and other men carrying the long body home, and then she slipped away to wander in the woods the rest of the night.

When the dawn came, Mary sat beside her mother's grave in the little burying ground, whispering to her about this agony of desolation she had never known before.

Today, he was to have told them again of the new life opening for those who follow the Prince of Life. "But they killed the Prince of Life," she sobbed, and bowed her head on the tender green of the old grave. Someone was coming across the grass and the stone. She lifted her head. There was a spade in his hand. She covered her eyes again, weeping desolately.

"Oh where will you bury him?" she

sobbed, looking pleadingly up through her tears at the man with the spade.

"Mary!" he said. "Mary!" She thought this was very gracious, and comforting, that she too should have a vision of the Risen One on an early morning in the garden. She shrank a little, wonderingly, and blinked away her tears. But the voice was James's voice, and the strong hands that lifted her from the ground were James McDonald's hands. She could not take this in, of course; she was mixed, piteously groping about in her thoughts.

"Your father is looking for you, to tell you, Mary," he whispered, "I was scarcely hurt. You were in time, Mary, girl," he put his long fingers to his throat. The girl clung to him trembling violently. "And while I waited to see you," he continued softly, smoothly, holding her close, "I thought I would plant my lily." And she saw that he had brought it, and that its three buds had opened into three pure and exquisite blooms.

"I am the resurrection and the life," Mary heard distinctly as she watched the minister planting his lily beside the old grave. "He that believeth in Me, though he were dead, yet shall he live, and he that liveth and believeth in Me, shall never die. Believest thou this?" And she turned her head a little, and nodded contentedly, as James rose and the three of them set out, walking alongside in newness of life from among the graves into the dewy world of awakening spring and morning.

Susan E. Hall.

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These examinations include English, Algebra, Geometry, and History and are based on the State High School curriculum. Applicants for Agricultural Scholarships are also examined on Agriculture.

Persons interested should write the Registrar for information and application blanks before the time of the examinations. Successful applicants must meet fully the requirements for admission.

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S P A R K L E S

Just Wanted to Know

"Poppo," inquired little Ikey, "vat is Onkel Cohen pulling those fedders from de chicken for, huh?"
 "Vel, Ikey my poy," explained Moe, "I suppose it he is getting down from de chicken for a pillow."
 "But vy did he get up there, fadder?"
 "Get up where?"
 "Vel, you said he was getting down didn't you?"
 "No, no, I said he was getting down off the chicken, not—Ikey, if you don't quit esking foolish questions, you're going to bed."

No Worse Than Usual

Aunt Agatha was slowly recovering from a nasty attack of flu, and she was very upset to have well-meaning, but tactless visitors tell her how ill she still looked.

Her nephew, a sympathetic little lad, was doing his best to comfort her in spite of all this.

"Don't let 'em make you feel sorry, auntie," he said, "I don't think you look a single bit worse than you usually do."

Examination Gems

Epidermis is what keeps your skin on.

The Torrid Zone is caused by the friction of the equator which runs round the earth in the middle.

Longitude and latitude are imaginary lines on the earth which show which way you are going.

The days are shorter in winter because cold contracts.

A Mr. Newton invented gravity with the aid of an apple.

Condolences

A small boy was told that he must write a nice note of sympathy to his grandmother upon the death of his grandmother. The following — much blotted and sprawling—arrived:

"Dear Grandma: What a pity about poor Grampy! Please send me some more stamps. My bicycle is broken. There's a new boy at school who's got six toes. With love, Roger."—Boston Transcript.

Should Study Law

The pupils of a third-grade class had to make sentences in English.

Teacher: "Charlie, did you write these sentences yourself?"
 Charley: "Yes, ma'am."
 Teacher: "This looks just like your sister's writing."
 Charley: "Oh, I used her pencil when I was getting them."

Remarkable Restraint at That

Judge (sternly): "What excuse have you for having murdered this man?"
 Culprit (sternly): "Your honor, I have a can-opener wife and this health crank comes along and advises me to always get up from the table hungry?"
 Cincinnati Enquirer.

Wanted to Know

Traveling Man: "Is this a fast train, Mr. Conductor?"
 Conductor (with injured air): "Of course it is."
 Traveling Man: "I thought so. Would you mind getting off and see what it's fast to?"—Bajjer's Weekly.

Another Subject

A lad attending an Eastern college wrote to his father asking him to increase his allowance, as he was taking up another subject. The father, complying with the request, inquired the name of the subject. The reply was golf.

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BY PRESBYTERIAN STANDARD PUBLISHING COMPANY

CHARLOTTE, N. C. JANUARY 1, 1929

No. 27

Commencement

Commencement Closes 56th Year

Annual commencement of the year began on Thursday morning, May 23, by the Intermediate exercises of the High School, and the exercises of the High School were held in the afternoon, May 24. The exercises were made by Mr. Jule B. Williams, Secretary of the North Carolina Association. Mr. Williams' theme of his address was "Push the Kingdom of God Well in Order, smite the Evil." Exercises were followed by the announcement of the year.

The commencement play, "The Falcon," was presented Saturday, May 25, to a large and attentive audience. The laureate sermon was by the First Presbyterian Church, on Sunday morning, May 26, by Dr. Harry Whitmore, pastor of the church of the Covenant, N. C.

The text was "I have set the watchmen on the wall, day and night." Dr. Whitmore's graduating class that is entering a life larger in privilege and opportunity, and larger in the conception of success, the acquiring of things of honor; a second coming of a fuller life, the character. Mastery of the price in and even failure; and in what one is doing, that God has placed the stamp of the divine, and the Father—these things commended to the graduating class as necessary of their mission of the fuller, larger

services were held in the chapel on Sunday morning, May 26, at 10 o'clock. Mrs. W. B. Williams, president of the Alumnae Association, presided and conducted the exercises. Mrs. Z. P. Mettler, for the occasion, addressed the importance of independent thinking and

day exercises were held in the great oaks of the east on Monday evening. Those appearing came up, with the high standards set for those who attend this concert.

A business meeting of the association was held on Tuesday, May 27, at the James Dinwiddie Hotel. B. B. Murphy presided. He welcomed the alumnae to the commencement of the class of 1929 into the association by Mabel Monroe respondent.

An important action taken by the association was the adoption of the resolution, offered by Mrs. Williams: "Resolved: That the Association go on recommending other plans, the plan for raising our endowment, that a committee of five be appointed, to constitute a quorum, be the president of the association, to make a study of this and report on Page Two)

Christian Endeavor at Montreat, N. C.

Thirty-First Annual Convention North Carolina C. E. Union Meets June 26-29

With a registration that passed the one hundred and fifty mark, and attendance at its sessions that exceeded that figure, the thirty-first annual convention of the North Carolina Christian Endeavor Union was staged at Montreat June 26-29. The spiritual atmosphere of the convention was perhaps its outstanding mark of distinction, the devotional spirit increasing with the succeeding sessions and culminating Saturday night with the closing address by Dr. H. H. Sweets and the Crusader's Covenant Hour conducted by Southern States Secretary W. Roy Breg.

The convention was opened Wednesday afternoon, June 26, with a preparatory prayer service conducted by Rev. W. Arnett Gamble. The song leadership for this service, and for most of the convention sessions, was well taken care of by Rev. Gene Wilson of the Ora Street Church, Asheville, with Miss Cornelia Archer, Montreat, as accompanist. Mr. Crosby Adams also gave valuable assistance with this phase of the work.

Following a welcome to Montreat by Dr. R. C. Anderson, Dr. Willis S. Wilson, pastor of the Montreat Church, and Donald Wilson, president of the Montreat C. E. Society, Southern States Secretary W. Roy Breg delivered the Wednesday night message. He spoke of the accomplishments of Christian Endeavor and its present usefulness, and outlined the work that the Crusade with Christ campaign is designed to do for the churches and for the individual Endeavorers.

The mornings were given largely to simultaneous conferences on methods. The Better Prayer Meetings conferences were led by Mr. Breg; those on C. E. Publicity by Rev. W. A. Gamble; (Continued on Page Two)

Rockefeller Foundation Makes Annual Report

Fifteen Years Show Tremendous Total of Benefactions of \$144,189,400

The Rockefeller Foundation, with headquarters in New York has published its report for activities during the year 1928, which shows remarkable record of the use of funds assigned by John D. Rockefeller to scientific, and racial advancement. We clip from an exchange a summary of the report:

A review of the foundation's activities reveals the fact that \$21,690,738 was disbursed during the past year to further the advancement of medical science, and that 15 foreign countries shared with the United States the benefits of this colossal program of philanthropy. China alone received the sum of \$12,000,000 as an endowment for the New China Medical Board, while 18 hospitals in 14 other foreign countries were the recipients of lesser endowments, and 15 training schools for nurses, representing no less than 10 nations, were granted aid of one sort or another. Activities which fell in the emergency class included the foundation's timely aid in combatting an outbreak of yellow fever in Brazil, and its generous contributions to the health organizations of seven states hard hit by the Mississippi flood.

Over a period of 15 years the Rockefeller foundation has disbursed the breath-taking total of \$144,189,400 in the promotion of such worthy enterprises.—The Leader.

Baptists Cancel Convention Speech

Protests to Bishop McConnell as Next Year's Speaker Cause Withdrawal of Invitation

At the national convention of the Northern Baptists a few weeks ago in Denver, Colo., Bishop Francis J. McConnell, president of the Federal Council of the Churches of America, was chosen as the guest speaker at next year's convention. However, nineteen ministers, members of the convention, filed a protest to the choice of Bishop McConnell on the ground of his modernism. These ministers were nearly all from Colorado, and many of them held pastorates in the state while Bishop McConnell was a minister there. The convention acquiesced to the protest.

The ministers filing the protest based their disagreement on the opinion that in his recent book, "The Christ-like God," published two years ago, Bishop McConnell expressed beliefs of a modernistic character. The language of the protest was as follows:

"We cannot help feeling that the recognition by the Northern Baptist convention of one who is widely known as holding these views (expressed on page 15 of 'The Christ-like God') would seem plainly to give approval to this position and erroneously represent what we find to be the unmistakable and unequivocal declarations of God's Word as properly held by the great Baptist denomination."

Dr. Avery Shaw, president of Denison University, Granville, Ohio, was selected as guest speaker in the place of the bishop.

Colored Academy Property Transferred

Mission School, Defunct Now 25 Years, Given to Assembly's Home Missions Committee

The property of the North Wilkesboro Academical and Industrial Institute, a school for colored people located at North Wilkesboro, N. C., was deeded to the Assembly's Home Mission Committee, at Atlanta, to be used in the interest of work among colored people. This school which had a short career has been inoperative for about 25 years, and in 1910, the property was transferred by the Board of Directors to the Trustees of the General Assembly, who in turn delivered the deed to the buildings and land to the Home Mission Committee for the purpose mentioned.

On account of the fact that the deed did not contain the imprint of the corporate seal of the institution and the name of the corporation was incorrectly inserted in the deed, the paper was regarded as vitiated. For this reason, the property could not be sold. Rev. R. A. Brown, superintendent of Colored Work under the guidance of the Assembly's Home Mission Committee, requested the Synod of North Carolina to give a quit-claim deed, and the Presbyterian Foundation and Trustees of the General Assembly agreed to do the same, in support of the warranty deed given in 1910.

At a meeting of Synod May 21, at Montreat, called for the purpose, a special board of directors was appointed, of which Dr. A. R. Shaw was the convener. The board was instructed to give the quit-claim deed as requested. Dr. Shaw called the board together on June 26, in the Commercial Bank, Charlotte, N. C. The board elected Dr. Shaw president, and Rev. S. B. McLean secretary and treasurer. A quorum was present, all the members (Continued on Page Two)

Winona Lake Bible Conference

Northern Presbyterian Summer Assembly Announces Dates—Aug. 16 Through Aug. 25

The Winona Lake Bible Conference of Winona Lake, Indiana, is now well-known as the largest enterprise of this kind in our country, if not in the world. The reputation is well deserved. Here gather the greatest throngs and here come the greatest preachers and Bible teachers the world affords. The conference is full of blessing to people in general. It is especially helpful to ministers.

Among the special features for this year are the following: Dr. Frank H. Ballard. One of the most conspicuous characters in the British Empire today. Claimed by many to be her greatest preacher, now minister of the famous Highbury Church at Bristol in England. Author of "In the Form of a Servant," "Christian Agnosticism" and many other volumes. He will speak to ministers only and several times to the general audience.

Sergeant Alvin C. York. "The Greatest Civilian Soldier of the World," says General Pershing. He will tell the thrilling story of his capture single-handed of one hundred and thirty-two Germans and thirty-five machine guns. Out of this came his wonderful work for his own mountain people. He will tell us all about it in two wonderful addresses on the last two days of the conference.

Dr. William H. Leach, Editor of "Church Management," will give four special lectures to ministers. His subjects are (1) The Minister as an Executive. (2) Church Publicity. (3) Church Finances. (4) Special Program Planning.

Home Coming Day, Thursday, August 22. One of the really great days of the conference. All loyal and true Winonians will surely make an effort to be with us on this day. Friends of the "old days," friends from everywhere. (Continued on Page Two)

Mary Baldwin Closes Year

Drs. Taylor and Sizoo Speakers—New President, L. W. Jarman, Begins Duties July 1—College Now Recognized as A Grade

The commencement at Mary Baldwin College, at Staunton, Va., opened as usual with concerts, recitals, and art exhibits, which take the place in their several departments that examinations do in the literary courses. It is safe to say that the display of talent and training on these occasions was as fine as any the institution has ever put forth. The alumnae banquet was held on Friday evening, May 24th. There was the largest attendance of alumnae in the history of Mary Baldwin and the occasion was greatly enjoyed by all. Mrs. Margaret Kable Russell of Staunton is president of the Alumnae Association. She has devoted a great deal of her time and rare ability to the development of the organization. The trustees have liberally supported her efforts and to a large extent, have furnished the means for her work. The association has developed in consequence of this, very largely in numbers but especially in school spirit and the purpose to carry the college forward.

In a brief speech by Mr. King, who for 39 years has been Business Manager and is greatly loved by all former students, the discontinuance of the preparatory department was mentioned. This could not fail to be of interest. (Continued on page 2)

SPEAKERS AT MASSANETTA

Among the special features at the Bible Conference at Massanetta Springs, four miles east of Harrisonburg, Va., August 12-25, will be an address by Sergeant Alvin C. York, famous World War Hero; the Students' League of Many Nations, representatives from seventeen countries will give thrilling stories of their conversion; special lectures to ministers by Dr. Wm. Evans, Dr. John Timothy Stone, Dr. Wm. Hiram Foulkes and Dr. George L. Robinson; and Practical Subjects presented by eminent experts. For example, World Missions will be discussed by Dr. Robert E. Speer, of New York; Explorations and Discoveries in Bible Lands, by Dr. George L. Robinson, of Chicago; The Boy Scout Movement, by Dr. Ray O. Wyland, of New York, Worshipful Music, by Dr. Hubert McNeill Poteat, of Wake Forest College; and the Summer School, by Dr. A. L. Latham, of Chester, Pa.

Other speakers at the Bible Conference are Dr. P. W. Philpott, of Chicago; Dr. J. Alfred Kays, London, England; Rev. Gypsy Smith, Jr.; Dr. S. L. Joekel, Dr. W. H. T. Squires, Dr. Wm. M. Robertson, Vancouver, B. C., and Mr. Homer Hammtreee.

The management believes this is one of the strongest Bible Conference programs ever put on at Massanetta Springs and is an unusual feast for ministers and Christian workers.

CONTINUATIONS FROM PAGE ONE

AN ACCOUNT OF PEACE COMMENCEMENT

to formulate plans which will be announced through the school bulletin." Mrs. Daniels was appointed chairman of the committee, and the other members are to be appointed. Since the plan has been proposed, a few friends and alumnae have already indicated their intentions of taking out policies amounting to \$10,000, with Peace as the beneficiary. This method of raising an endowment fund has been adopted by other colleges with marked success, and the alumnae feel optimistic over the success of this plan of adding to our much needed endowment fund.

Mrs. William Bailey Jones was elected president of the association to succeed Mrs. Murphy, the retiring president, who automatically becomes the first vice-president. The other officers of the association are: second vice-president, Mrs. Robert Wyatt; third vice-president, Miss Sophia Busbee; treasurer, Mrs. John Andrews; secretary, Mrs. Margaret M. Kenney.

The alumnae luncheon, which followed the business meeting, was characterized by the usual enthusiasm which our alumnae evince upon their return to Peace. A copy of the "Lotus" was presented by Alice McLean, Editor-in-Chief, to Mrs. Robert Wyatt, to whom the annual is dedicated this year, in recognition of her outstanding work for the school. A clever pageant, written and presented by Harriet Brown, class of '25, depicted the high positions which Peace girls have taken in the activities of the Church and State.

The two classes who held reunions this year were the class of 1919 and the class of 1924.

The graduating exercises, held on Tuesday evening, May 28, concluded the commencement program. To the accompaniment of the organ processional, played by Mr. Brawley, the 30 graduates were conducted by the chief marshal to their places.

The invocation was pronounced by Rev. J. T. Mangum, of Lexington, N. C.

Mrs. Josephus Daniels, the first woman to become a member of the Board of Trustees of Peace, and the first woman who ever made a commencement address at Peace, introduced Mrs. B. Frank Mebane, the commencement speaker, as one of the illustrious daughters—if not the most illustrious—of Peace.

Mrs. Mebane's address, sprightly with native wit, was most modern in spirit. She declared that every woman of today needs an occupation, and that whatever her intentions may be, should be trained to earn her living at some work in accord with her natural gifts. Every woman should choose a profession or a vocation and prepare herself to follow it as a matter of safety, self-confidence, and self-assurance, that re-

sult from self-dependence. Mrs. Mebane stressed the importance of hard work as a corollary of natural ability, and expanded upon the opportunities now open to women who have ability and energy. In describing woman's "new day," she went back to that pioneer of the modern woman, George Sand, who had to write under a masculine nom de plume in order to gain recognition, and reviewed the enlargement of woman's opportunity up to the present, giving many illustrations of women who have made, and who are making, outstanding successes in the arts, sciences, business, politics, salesmanship, and even in aviation. The last part of Mrs. Mebane's address was devoted to the importance of travel as a means of broadening one's contacts, but she also stressed here the fact that the traveller fails to appreciate what he sees unless he has made the preparation for the travel by real study.

Mrs. Mebane's address was unique, in that it was probably the first one ever delivered in a girl's school in Raleigh that dealt wholly with women "at work."

Following the address, Dr. W. C. Pressly delivered the diplomas and announced the honors. The graduates who received Standard College Diplomas were: Ida Withers Currie, Clarkton, N. C.; Mary Rebecca Kirkland, Durham, N. C.; Lacy McAden, Raleigh, N. C.; Jean Scott McIver, Sanford, N. C.; Anne B. Thacker, Raleigh, N. C.

After the announcing of the honors, Dr. Pressly announced the gift of \$1,500 for the endowment fund, made by Mr. and Mrs. W. G. Tennille, of Winston-Salem, as a memorial to their daughter, Hallie Tennille, who died last October, while a student at Peace.

Dr. White, president of the Board of Trustees, presented the Bibles to the members of the graduating class.

NORTH WILKESBORO ACADEMY PROPERTY TRANSFERRED

being members of Mecklenburg Presbytery, for the convenience of a meeting.

Rev. R. A. Brown, superintendent of Colored Work stated the desire of the Assembly's Home Mission Committee for the quit-claim deed, and explained that the object of the committee was to sell the school property over at Wilkesboro and use the proceeds to build two churches in that section, one at Wilkesboro and one at Danbury, near by, both to be used by colored congregations. The balance of the funds is to be used in the support of Stillman Institute, located at Tuscaloosa, Ala., where colored men and women are trained for church service in the ministry, and other forms of church work, such as nursing for the women, teaching, etc., It is hoped the sale of the land and buildings will amount to around \$15,000.

The board adopted a resolution that the president and secretary be appointed to sign a quit-claim deed for the property, it being understood, from Mr. R. A. Dunn, president of the Foundation, that the trustees of the Assembly will sign with them, relinquishing all rights to the property in the behalf of the Committee of Home Missions. It was also agreed that Mr. H. N. Pharr, an attorney of Charlotte, and legal representative of the Foundation should examine the papers handled in the transaction.

Mr. Brown reported that Rev. J. S. Morrow, a colored minister on the roll of Winston-Salem Presbytery, who has been occupying the house connected with the school, as caretaker, had died recently.

MARY BALDWIN CLOSING YEAR

interest to all students of A. F. S. and M. B. S. However, loyalty to the old is more and more showing itself in advancing the College movement. The alumnae are, and more and more will be, a power for the establishment of a great Christian college for women, bearing the name of Mary Baldwin.

On Sunday, May 26th, Dr. J. H. Taylor of Central Presbyterian Church, Washington City, preached the commencement sermon for the college and the seminary. It need not be remarked that the sermon was powerful, and the one at the evening service by the same minister was equally so.

The Seminary commencement was held on Tuesday, the 28th, at which certificates of proficiency, diplomas, prizes, and medals were awarded. The address to the graduates was delivered

by the Rev. J. J. Gravatt, Jr., Rector of Trinity Episcopal Church in Staunton. Mr. Gravatt is loved by all who know him and delivered a gracious and helpful address.

The commencement of the college was held on Wednesday the 29th. Fourteen graduates received their diplomas with the A.B. degree. The interesting information was current throughout the commencement that the ranks of this graduating class had been depleted by marriages of the members of the class.

The college was fortunate also in securing as the commencement speaker, the Rev. J. R. Sizoo, pastor of the New York Ave. Presbyterian Church, in Washington City. His address was one of rare eloquence and literary polish.

The State Board of Education of Virginia has now formally recognized Mary Baldwin College as a full four-year Standard College and its graduates receive the same certificates granted to the graduates of other standard colleges. The bachelors degree is also recognized for graduate work at the University of Virginia.

The new president, Prof. L. Wilson Jarman, will enter upon his duties July 1st. The ability displayed by Prof. Jarman in his work in other women's colleges, and his extraordinary popularity in the places where he has lived, give every promise of a vigorous and happy administration.

Dr. Marianna P. Higgins continues to be Dean of the College. In that position she has handled the questions of transition to the college status with great ability and success, and has earned the gratitude of the Synod of Virginia and all friends of the college.

WINONA LAKE BIBLE CONFERENCE

Speakers: Conrad, Masee, Bieber and the Mission Boys.

The League of Many Nations: Sunday afternoon, August 18. A spectacular demonstration of the power of God in the lives of young men and women. Natives from many nations, dressed in native costumes, will tell the story of their conversion. This afternoon's wonderful program is arranged for by the Practical Bible Training School of Bible Park, N. Y., of which Dr. John A. Davis is the president.

Other speakers throughout the ten days are Robert Watson, of the First Presbyterian Church, Boston; Dr. A. Z. Conrad, Park Street Church, Boston (Congregational), Prof. A. T. Robertson, of Louisville, (Southern Baptist Theological Seminary), Max Reich, Christian Jew, noted scholar and preacher, Jacob Pelzt, Dr. J. C. Masee, evangelist, recently from Tremont Temple, Boston, Robert G. Lee, great preacher from the Southland (First Baptist Church, Memphis, Tenn.), Dr. William Crowe, of St. Louis, (Southern Presbyterian), Dr. Herbert W. Bieber, noted Bible teacher from Bala Cynwyd Presbyterian Church, Peter McFarlane, five of the morning devotional hours, The Mission Boys under the leadership of H. E. Eberhardt, of Indianapolis, and Scoville, Newlin, M. B. Williams and Oliver E. Williams among the evangelists.

The Gideons are coming. During the last three days the Gideons are to hold a special convention and among the speakers arranged for the Bible conference are Mr. Samuel R. Boggs of Philadelphia, and Mr. Will R. Green, of Toronto, both former Presidents of this great organization.

CHRISTIAN ENDEAVOR AT MONTREAT, N. C.

those on Principles of Leadership by Rev. Stanley B. Vandersall of the International Society headquarters; those on Society Finances by Miss Gladys Routh, State Treasurer; those on Socials and Recreation by Rev. J. G. Bruner of the Advent Moravian Episcopal Church, Winston-Salem; those on Junior Work by Miss Hattie Mae Covington, State Junior Superintendent and writer of the Junior helps for the Presbyterian Standard.

Preceding the conference each morning was a Bible hour, conducted by Rev. H. W. DuBose, D.D., of the First Presbyterian Church, Spartanburg, S. C. In a simple and attractive way Dr. DuBose brought practical and heart-warming messages that added no little to the devotional spirit of the convention.

Vesper services and one hour services were conducted by Rev. C. N. Moore, Glenwood Presbyterian Church, Greensboro; Rev. Milo S. the Asheboro Street Friends Church, Greensboro; and others.

In an address delivered last night, Mr. Vandersall of the International Society outlined the accomplishments of the C. E. M. have made it in the past in the present day a religion of immense value to the world of Christ. These accomplishments are: (1) The great convention of thousands of young people pressing the churches and with the value of the youth the very organization itself outlining work for each member of a local society for committees for defining linking all these together; whole; (3) the special has put forward for you attain to, presented in such as the Campaign for Mission and Efficiency Campaign; Friends of Christ Campaign; the present time the Christ Campaign; (4) the work encouraged by the (5) the interdenominational fellowship promoting every organization of C. E. by its ideals; (6) the factian Endeavor became, a worldwide movement—various countries of the particularly encouraging time; and (7) the urged for the individual ament being given to the orer to find Christ, attack Christ, and develop in Christ.

Rev. Roy I. Farmer, Methodist Protestant Church Point, and a former president of the Ohio State C. E. Union, inspiring address Friday night addresses were broadcast Saturday night by Sweets of the Southern Church, known and loved deavorers of many denominations in addition to his own.

An interesting feature of the convention was the introductory visitors. Mrs. A. D. McClellan, Dr. A. D. McClellan, first State President, was Wednesday night. The first was held in Dr. McClure Andrews Presbyterian Church, Wilmington, and Dr. McClure first president, thirty-one Mr. R. E. Magill, Executive of the Religious Education of the Southern Presbyterian extended greetings following the convention to the convention minded the young people nomination that in their they were operating under approval of their General with the co-operation of Education Committee, and success in their work. Miss Elwee, Conference Secretary North Carolina Synod was introduced and later one of the judges for the oratorical contest.

In the oratorical contest went to Miss Frances Methodist Protestant society. It is expected that the lady will represent North the Intermediate oratorical International Convention a July 3-8.

Officers elected for the were as follows: President, Koonce, High Point; Vice President, Everett Bierman, Charlotte; Treasurer, Miss Gladys F. boro; Senior Supt., Miss Mooreville; Intermediate Lillian G. Roberts, So. Junior Supt., Miss Hattie ton, Wadesboro; Publicity Supt., Brooks lotte; Missionary and Supt., Miss Vera Temple Mount; Quiet Hour at Recruit Supt., Otto Mixe Past President, Stokes Greensboro.

Plans for energetic pro state and district work during year were launched made for district convention the summer and fall months.

PRESBYTERIAN STANDARD

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EDITORIAL

TREAT ON THE EVE OF CONFERENCE PERIOD

... between Montreat "before and after" is striking.

... visitors one is a "lotus eater"—the other, by, and the sound of the crowd while the dreary sound of the busy notes of the woodthrush lull.

... men are busy getting the hotels in the sound of the hammer is heard.

... are fragrant with the rhododendron shrubs, and the pure white flowers softly with the vivid green.

... hotels and boarding houses there are feverish activity, because only a few miles between the present and the past.

... will be changed, and where lazy inactivity, all will be feverish rush, filling the months with conferences and

... hotel is ready for the visitors, and the noise is loud in its praise.

... men at Montreat at its birth, and the development all through the past century, with difficulty, persuade ourselves that what we see is not a dream.

... tent, with sweltering atmosphere, in an auditorium, and hard and cruel efforts to keep the audience awake. They were good enough in their way—Montreat was ordinary and by no means

... have an auditorium that would receive upon any city, with benches that, however comfortable, are certainly uncomfortable.

... have two large hotels, one fitted with all the conveniences, such as we have in the North, and the other fitted with equipment that of any in the land.

... are seems to give satisfaction, and they come to the best in the land.

... many have declined to come, because they could not get the comforts to which they are accustomed, or because they were not in religious conferences.

... can find every comfort, and they are brought away from the Conferences in the same manner.

... been another idea abroad that has come from Montreat. They imagine that if they attend the Conferences, you will be among the faithful.

... heard more than one minister exclaiming upon coming, upon the ground that he would rest in his vacation and that he would not rest if he continued the same line of work. He even thought through his vacation that he would be further from the facts in

... been a regular visitor to Montreat in the winter, missing only one season, and we have been an absentee from the Conferences only as it has been as far as we know, we are "in regular standing" with the saints. When we please and we remain at

home when we please, and no man has ever interfered with us, or said, What doest thou?

We find the chief attraction in the mingling with old friends and making new ones.

In this way we keep in touch with the Church in every quarter.

Instead then of getting a disconnected view of the work of the Church, we find that the Church work through its secretaries comes to us, and enables us to know, first hand, what the Church is doing.

We have not touched upon the climate, which is one of its chief attractions.

In the past we have had rainy summers, but they are the exceptions.

The ordinary summer gives us cool nights, and also cool days when in the shade.

The mid-day, like all mountain climate, is hot, but only when you are in the sun.

While the entire country has been sweltering through a heat wave, we have been sleeping under a blanket and breathing the pure mountain air.

Come to Montreat, even if you have to sell your garment in order to do so.

MARY BALDWIN COLLEGE

This College, which was founded in 1842, has educated scores of fine women and left its impress upon every generation since that day.

It is now a college, and is under the presidency of L. Wilson Jarman, former vice-president of Queens College, of this city.

Dr. A. M. Fraser has been president for some time past, but has relinquished the honor as his own charge made the labor too great for one man.

We have received a collection of views of the College and gladly call the attention of students to the fine advantages offered there.

We have rarely seen a finer piece of work than this booklet of views—in strict keeping with the work of this School.

LO, THE POOR NEGRO

All of us can recall the tears shed over the wrongs inflicted upon the Indians, and they were, by no means, "idle tears."

It is now the time to shed tears over the wrongs of the poor negroes who have gone from home to a far country.

No one who has followed his course since he migrated to the land of his friends can deny that his lot has been a hard one.

He has no doubt reached the end of the rainbow, but the bag of gold was conspicuous by its absence, and he has in more than one instance been betrayed in the house of his friends.

We still find that the idea of our treatment of the negro in the South is yet colored by Mrs. Harriet Beecher Stowe's picture in "Uncle Tom's Cabin."

We must confess to a genuine love for the negro, though we lose patience with his love of pleasure, his improvidence as to the future, his loudness in dress and voice, and his lack of independence.

He is associated in our mind with a care-free and happy childhood. As a boy we played with him and lorded it over him, and together we roamed the woods after game and whipped the streams for fish.

During the dark days of the Civil War when Richmond was beleaguered and food was scarce, it was a faithful black cook that managed to save a piece of bread for the young folks, and it was this same black angel in disguise, when the enemy entered Richmond and no food was to be had, except the rations issued by the Union forces to the negro population, who drew her rations and then divided them with the whites of the household.

Once for the space of two years we never saw a black face; we can recall our pleasure when we met an "old uncle" from the South, on the streets of a California city.

Behind this softness of heart for the real negro, we have always pictured the ideal negro, so touchingly described by Nelson Page, but, like many other fantasies of the imagination, the picture has never been realized.

"Like the borealis race

That flit ere you can point their place,
Or like the rainbow's lovely form
Evanishing amidst the storm."

That the negro has suffered grievous wrongs at the hands of the lower order of whites in the South, we are ready to admit, and we have more than once in these columns protested the fact, demanding equal justice in the courts of our land.

On the other hand we have always contended that the better class of whites were his best friends, because they understood him and are always ready to help those that are worthy.

A few years ago the negro exodus north began. We foresaw then the trouble in store for him, both by reason of labor prejudices and the rigorous winters.

Many of them are coming back, broken in health and spirit, and in certain sections they have found that the mob-spirit is not strictly a Southern product, and that it differs from the spirit of the South in being less discriminating.

If anything it is more savage, though we confess with shame that at times among us we see a display that equals any of the horrors of the Inquisition.

Let it be said to our credit that the Southern mob when it breaks loose, deals with the negro as an individual, while the Northern mob deals with him as a race.

One punishes brutally because he thinks that crime has been committed, and he has become impatient of the law's delay, while the Northern mob sees only the black face, and it deals death to every wearer of it, whether man, woman, or child.

If the case were not so sad, it would be amusing to witness the effects of the Northern press to save the face of the North.

One of their papers that has always thanked the Lord that their people were not as savage as the benighted people of the South, now contends that the people who mobbed the negro in Lincoln's own State were foreigners who had recently come to America.

This same paper said that the time had come to make clear that the North does not purpose to imitate the example of the South in putting the negro under "industrial disabilities and handicaps."

It is news to us of the South that the negro encounters "industrial disabilities and handicaps" in the South.

A noted negro educator complains in his book that a white "mechanic in the North refuses often to work with a negro on the same building."

Here in this city we daily see negro masons and white masons laying brick side by side.

We still plead that the negro be given equal justice with the whites, whenever he is arraigned.

When we reach that point in our treatment of him, the race problem will be nearly solved, and the negro's future assured.

CHRISTIAN ENDEAVOR CONVENTIONS

The North Carolina State Convention of the Christian Endeavor Union closed Saturday night at Montreat, after a four-day session. The attendance was smaller than usual, though 150 of the leaders of young people of several denominations made a sizable gathering. We report the address of Secretary Stanley Vandersall, outlining the principles of Christian Endeavor, and the striking factors which have made it the outstanding exponent of the young people's movement for two generations.

The great emphasis being laid on young people's work from a denominational standpoint in our church is creating a problem which someday must be solved, whether we shall have our own organization or continue to be a unit of the Christian Endeavor as now interdenominationally organized. The debt of gratitude our present force of young leaders owes to Christian Endeavor and the power the world-wide organization has in leadership and inspiration are now keeping the lines taut for C. E. as of old. Every Assembly for many years has refused to sever the relations and endorsed Christian Endeavor. Sometime, somewhere, somehow, a solution will be presented. God grant it may be for the honor of Christ.

This week at Kansas City the World Christian Endeavor Convention meets, July 3-8. We are printing in this issue Dr. Poling's opening address.

J. G. G.

YOUNG PEOPLE'S DEPT.

EDITOR'S LOOKOUT

A. Gamble, Pinetops, N. C.

sions of their thirty-first annual state t held at Montreat, the North Carolina ed the following song as their convention harmonizes with the Crusade campaign ducted among the young people of many The tune is that of "The Fight Is On." ritten by Mr. and Mrs. B. C. Dodd, of ated to the Ohio C. E. Union, but permis- is freely granted. Sing it in your society ion with your promotion of the Crusade

"Crusade With Christ"

call is ringing clear, both far and near, all, its message speaks today, true is needed, we depend on you.

do, points the way.
Chorus:
Christ for youth, Endeavorers, and the knights of old;
Flying, with zeal undying, fixed and courage bold.
Of Peace, our knightly leader is standard in your hand, before us,
er us,
outh in every land.

YOUNG PEOPLE'S TOPIC

July 14—The Christian Sunday — The Nation. References: Exodus 20:8-11; Acts 20:7.

C. G. A.

Leader's Introduction

the Sabbath day to keep it holy. Six days and do all thy work: but the seventh day of the Lord thy God: in it thou shalt not thou, nor thy son, nor thy daughter, thy thy maidservant, nor thy cattle, nor thy within thy gates: For in six days the en and earth, the sea, and all that in them e seventh day: wherefore the Lord blessed and hallowed it.

going to study a few of the reasons for Sabbath." We may find that God is not a and that we keep His day holy, but a ther and knows what is best for us. Jesus Sabbath was made for man not man for l we shall first look to Him and see how y.

Jesus and the Sabbath

the Jewish idea of the sabbath we should e a bit of reading of Jewish history. It for us to know here that the Jews had precepts about how the Sabbath should e the Sabbath a burden to the people t. Jesus told them that the Sabbath was not man for the Sabbath, which means e rest that the Sabbath affords and not anything particularly holy about the day the rest and the time for worship. God rest—but He does not demand of us to at us that God is a Father who is really r welfare and not the stern God that the ed Him as being. Jesus himself often h Sabbath, but he is the author of the th. "And he entered, as his custom was, ue on the sabbath day." We may learn the best place to go to worship is into

Nation and the Sabbath

of the French Empire, the decimal system ecame the standard. Money was coined ystem, cloth was measured by the decimal d was weighed by the decimal system. but the weeks were measured by tenths, at a ten-day week would be the standard, f rest would come every ten days instead But the plan did not work. God knew ould work better than the French did. ur minds require the rest, and our souls ship that the Sabbath gives. No nation out the Sabbath, or a day to take the nation needs the Sabbath because the Sabbath—because the home is the unit e Sabbath is the Home Day when we e rest of our family is very entertaining e—when we learn to know each other

Presidents and the Sabbath

Washington

ps may have an opportunity of attend- ip, as well as to take some rest after the ey have gone through, the General, in them from fatigue duty on Sundays, ex- yards, or on special occasions, until fur-

, Commander-in-Chief of the Army and d enjoins the orderly observance of the officers and men in the military and naval portance for man and beast of the pre- est, the sacred rights of Christian soldiers ecoming deference to the best sentiment eople and a due regard for the Divine

Will, demand that Sunday labor in the army and navy be reduced to the measure of strict necessity. The discipline and character of the national forces should not suffer, nor the cause they defend be imperiled, by the profanation of the day or name of the Most High.

Roosevelt

There are enough holidays for most of us. Sunday differs from other holidays in the fact that there are fifty-two of them every year. Therefore, on Sundays go to Church.

Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's own house just as well as in a church. But I also know as a matter of cold fact the average man does not thus worship or thus dedicate himself! If he stays away from the church he does not spend his time in good works or in lofty meditation.

Benjamin Harrison

After referring to the orders of Washington and Lincoln in terms of praise President Harrison said: "The truth so concisely stated cannot be too faithfully regarded, and the pressure to ignore it far less now than in the midst of war. To recall the kindly and considerate spirit of the orders issued by these great men in the most trying times of our history, and to promote contentment and efficiency, the President directs that Sunday morning inspection will be merely of the dress and general appearance, without arms; and the more complete inspection under arms, with all men present, will take place on Saturday."

Woodrow Wilson

The President, Commander-in-Chief of the Army and Navy, following the reverent example of his predecessors, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service of the United States.

Coolidge

I profoundly believe in the Sabbath and have always recognized its sacred importance. I, therefore, appreciate the work your organization is doing for the preservation of the Christian Sabbath and the weekly rest day, and, with you, I feel that we should give attention not only to the physical aspects, but also to the moral and spiritual phases of the Holy day.

CONCORD'S ECHOES

Concord Presbytery will have three one-day Echo Meetings of the Davidson. They are to be held as follows: Tuesday, July 9, at Quaker Meadows Church, near Morganton; Wednesday, July 10, at Unity Church, Woodleaf; Thursday, July 11, at Second Presbyterian Church, Concord. Besides the echoes, each program contains many other treats. The hours are from 10:30 a. m. to 4:00 p. m. A vesper service will be the closing feature. Every young person in the Presbytery is urged to attend the nearest conference. Be sure to bring your lunch.

YOUNG PEOPLE'S MEETING

The Young People's Conference of Norfolk Presbytery was held at Virginia Beach, Va., June 19-25, 1929.

Virginia Beach, Virginia, is the ideal setting for a Young People's Conference. Here we realize every way we might turn the wonderful power and beauty of God's out of doors. The great wide and deep Atlantic Ocean, which calls to our minds the deep love and mercy of our Heavenly Father, which cannot be measured. We find inspiration even in the tiny grain of sand on the beach, which under the powerful microscope looks like a tiny diamond. We are very fortunate in having very good headquarters at the Waverly Hotel, which is owned by Mr. B. G. Porter, treasurer of the First Presbyterian Church of Virginia Beach. The beautiful new building of the First Presbyterian Church, enhances the Conference, as it is possible for all of the classes to be held in this building, which is a benediction to all those who enter its door.

The Virginia Beach Conference was started on a very high scale and the spiritual tone has gradually ascended each year. The leaders feel that the spiritual tone of the Fifth Annual Conference leaves seemingly little improvement to be hoped for along that line.

The Young People of Norfolk Presbytery have been privileged to have such splendid leaders and teachers to present to them the wonderful key note "Jesus Only." This has been the Conference Motto and every part of the program of the Conference has centered around this wonderful thought.

Rev. James J. Murray, of Lexington, Va., who is Chairman of the Committee of Religious Education for the Synod of Virginia, taught the Bible Class for the Third Year students. Doctor Murray very ably presented Dr. R. A. Torrey's book, "The Bible and its Christ." Rev. Z. V. Roberson, pastor of the Raleigh Court Presbyterian Church of Roanoke, Va., taught "Stewardship" for the Third year Class. Rev. T. K. Currie, of Richmond, Va., who is Director of Religious Education for the Synod of Virginia presented The Principles of Teaching in the Post-Graduate Leadership Training Class.

Miss Cornelia D. Engle, field worker from the Committee of Christian Education and Ministerial Relief of Louisville, Ky., taught the class in Vocational Guidance to the 3rd year class. Miss Engle used Harold I. Donnelly's Book, "What Shall I Do With My Life?" Miss Engle also taught the Bible for the first year students.

Miss Anna D. Elmore, director of Young People's Actives for Norfolk Presbytery, presented Young People's work. Miss Elmore presented to her class the Presbyterian Progressive Program, taking up at the same time the problems in each local Church, represented in her class. This course was most helpful to the students as it enables Miss Elmore to know each problem of the local churches, in order that she might better aid each league. On Sunday afternoon, the members of Miss Elmore's class presented a model Young People's program

using the Presbyterian Progressive Program. Each of the five committees was presented at this time.

We were particularly fortunate in having Rev. O. V. Armstrong, D.D., of our Hsuechowfu Mission Station in China. Doctor Armstrong at the present time is residing in Mission Court. Doctor Armstrong is in charge of the Sanford Memorial Boys' High School, Hsuechowfu, China, and Mrs. Armstrong assists Doctor Armstrong in the work at the boy's School and has charge of the handwork in the Mary Stevens Memorial Girls' School at Hsuechowfu. Doctor and Mrs. Armstrong have been in China for twenty years and are at the present time on their furlough and are hoping soon to return to their Station.

Doctor Armstrong is very optimistic about the Christian work in China and feels that even though China is at the present time in a very unsettled condition, will soon quiet down. That the Church will have an even greater opportunity in the future, in ministering to young China, who is calling for the Western customs of civilization. Doctor Armstrong is presenting "The Church in China" a realistic book written by Rev. Donald W. Richardson, D.D., who at the present time is holding the Chair of Christian Missions in the Union Theological Seminary at Richmond, Va.

Rev. Sydney J. Venable of Suffolk, who is chairman of the Home Missions Committee taught the course on Evangelism, around which all the other classes of the Conference were centered. Mr. Venable used Elmer Archibald Leslie's book, "Acquainting Youth with Christ." Rev. F. W. A. Bosch, of Huntington, W. Va., taught Bible to the 2nd year Conference Students.

Mr. R. A. Graybill, of Richmond, Va., taught Daily Vacation Bible School which is very helpful at this time, as many of our Churches are holding these schools.

Mr. R. A. Graybill was in charge of the singing and Recreational period which played a very important part in the well rounded program of this year's Conference.

The Conference Committee consisted of Rev. T. H. Dimmock, Chairman, Dr. W. W. Grover, Director, and Rev. F. H. Scattergood, D. D. the Conference pastor.

Mrs. W. W. Grover and Rev. R. A. Graybill were Chief Clan Councillors.

The Conference was divided into six Clans, four girls' Clans and two boys' Clans. The Clans and leaders were as follows: Mac Millan Clan, Miss Hazel Stephenson, of the Lafayette Church, whose Clan won the banner having an average of 100 per cent. McLaughlin Clan, Miss Miriam Conway of Second Church, Norfolk. MacDonald Clan, Miss Estelle Cake, of Lynnhaven, Va. McGukin Clan, Carlyle Duffey and the MacKnight Clan, Brittain Lukens. These Clans were named for four ministers of Norfolk Presbytery who have Scotch names—Rev. Jason L. MacMillan, D.D., of First Church, Norfolk, Rev. D. N. McLaughlin, D.D., Second Church, Norfolk, and Rev. J. M. MacKnight of Eastern Shore, Rev. E. B. McGukin of the Lafayette Church, and also Mrs. W. P. McDowell and Mr. S. A. MacDonald who are members of the Religious Education Committee.

The Devotionals which were held each morning at eight-thirty o'clock were led by members of each Clan. The Clans and themes were as follows: "The Heart," by Mary Lee Cox of the MacMillan Clan; "Faith" by Stanley Johnson of the McKnight Clan; "The Price we pay for Leadership" by Frances Rose of the McDowell Clan. "Jesus Only" by members of the MacDonald Clan; "Character Building" by Miss Mary Ellen Hawkins of the McLaughlin Clan; "The Vision and the Task" by Ashburn Gardner of the McGukin Clan. The Devotionals are very helpful in starting out the day, and were enjoyed by the Young People, because they felt that it was their part of the program.

The Conference hour was one of the most important and enjoyed hours of this Conference. This period came at the completion of classes each day, just before dinner. This was known as the Young People's hour. The officers of the League presided at this time as follows: Carlyle Duffey, of Cradock, president, Ruth Paul of First Church, Norfolk, First Vice-president, Virginia Hallett of Holmes Church, Second Vice-president, Marion Delk of First Church, Newport News, Secretary. All business was taken up at this period and the Conference Hymn, "Light up the World for Jesus," was sung and different Clan Songs. The Church Papers were presented by the Leaders of the Clans in form of a "Skit," which was enjoyed by the members of the Conference and at the same time made them realize the value of the Church Papers.

James MacMillan of the First Church, Norfolk, was chosen as Historian for this Conference and read his history at the last open Conference. At the last open Conference period the following officers of the League were elected to serve during the year and next year's Conference: Miss Ruth Paul of First Church, Norfolk, Hampton Barnett of Cradock, First Vice-president, Virginia Stevens, of First Church Newport News, and Earle Bennette of Knox Church, Norfolk.

The recreational period was held at three o'clock in the afternoon just after "quiet hour." The Conference was divided into two big Clans the "Highlanders" and the "Lowlanders" for the games and track meet. The "Highlanders" defeated the "Lowlanders" in baseball six to four and also won the highest score in the track meet, their score being thirty-six to thirty which was won by the young people, which was made perfectly safe by the presence of two life Savers who guarded the beach during the time for bathing. A "Morning Dip" was also enjoyed by many of the young people.

Everyone looked forward to the Vespers which were held on the porch of the Waverly and were led by Dr. James J. Murray of Lexington, Va. Doctor Murray left with the young people much food for thought in the themes he presented each night and brought out the fact time after time the opportunity of service for Young People in our Master's Service. Doctor Murray presented the following themes: "Jesus Our Example of Prayer," "The Contagion of Character," "The Vision," "The Upward Look," "The Downward Reach."

(Continued on Page Nine)

Men-of-the-Church

Presbyterian Church in the United States

REV. J. E. PURCELL, D.D., Executive Secretary
HENRY GRADY BUILDING
ATLANTA, GEORGIA

REV. JOHN L. FAIRLY, D.D., Wilmington, N. C.,
Editor in Charge of Men-of-the-Church Department

PEACE TO THE ENDS OF THE EARTH

(No effort was made to put this material in the form of talks. Use it, add to it, and speak.)

Leader's Introduction

No other subject has been so much discussed in this modern world as this subject of peace. No other subject needs so much discussion. Men are beginning to realize that the hatreds which inspire war are just as far from the ideal of Jesus as anything in our world today. "This question of peace is fundamental," writes one of the ministers of our church. "In the eyes of Jesus there is not nearly so much defence for war as for slavery, or the liquor traffic, or prostitution." The new and terrible possibilities latent in the next war are causing all thoughtful men to pause. A two hour war which will leave two vast nations utterly destroyed was described in a recent magazine. Property destruction in war itself and the terrible debt which follows war is almost as appalling to some minds as the destruction of life. These things are causing this subject to be discussed as it has never been discussed in the history of the world.

God's Ideal—Universal Peace

The statement of Jesus that men would hear of wars and rumors of wars is used to prove that war is a thing we will always have with us. This is not God's ideal. More than once in words of exceeding beauty the prophet tells us of that ideal which they saw down the ages.

Isaiah 2:4. These were words which Isaiah, the son of Amos, saw concerning Judah and Jerusalem. He was speaking in the reign of Uzziah, but his eyes were directed to those last days when God's promises to His chosen people would be fulfilled in all richness. Jerusalem would be the center to which the converted nations would flock together. This would be those ideal days toward which all Israel had been straining their eyes for centuries. And what do we find? Jehovah is the judge between the nations and is the arbitrator among many people. There is no need for the implements of war any longer, and men are converting them into something useful. They are beating their swords into plow shares and their spears into pruning hooks. In the East a short sword resembled a plow share and the conversion was easy. So also was it easy to make a pruning hook out of a spear. Not only will the implements of war be gone, but men will not know how to use them. (Read the verse carefully and add illustration.)

Isaiah 9:6. Doctor McLaren says on this passage, "The darker the cloud, the brighter is the rainbow. This prophecy has for its historical background the calamitous reign of the weak and wicked Ahab, during which the heart of the nation was bowed, like a forest before the blast, by the dread of foreign invasion and conquest. The prophet predicts a day of gloom and anguish, and then, out of the midst of his threatenings, bursts this glorious vision, sudden as sunrise. With consummate poetic art, the consequences of Messiah's rule are set forth before He Himself is brought into view." (McLaren, Bk of Isaiah, p. 48.) "The whole series of names culminates in the Prince of Peace, which he is by virtue of the characteristics expressed in the foregoing names. The names pines to the heart of Christ's work. For the individual He brings peace with God, peace in the else discordant inner nature, peace amid storms of calamity—the peace of submission, or fellowship with God, of self-control, of received forgiveness and sanctifying. For nations and civic communities He brings peace which will one day hush the tumult of war, and burn chariots and all warlike implements in the fire. The vision carries, because Christ's followers have not been true to their Master's mission, but it comes, though its march is slow. We can hasten its arrival." (McLaren, Bk. of Isaiah, p. 54.)

Matthew 5:9. These two verses give the attitude of Jesus toward the great question of peace. Doctor Horne says, "In an age when breaking the peace was the usual way for a nation to secure what it wanted, Jesus pronounced blessing on the peace-makers, who should be known in the Kingdom as the children of God. It is probable that the first intent of this beatitude concerned peace-making between individuals." "Jesus gave a set of rules, forbidding this, as though he had said, 'You shall go to war under the following circumstances.' His contribution is the spirit of love as shaping human conduct. Love of one's brother is the counterpart of hatred of whatsoever oppresses one's brother. Use your Christian conscience and do as you must is perhaps the final answer to the question. This is the liberty wherewith Christ hath set us free from religious legalism." (Modern Problems as Jesus Saw Them, pp. 9-11.)

Zechariah 9:10. The prophet has been talking about the political condition of his own time. Then he makes a sudden transition to the coming of the Messiah, a very different character. The entry of Jesus into Jerusalem at His first coming is a pledge of the full accomplishment of this prophecy. The heart of this new era to which the prophet is looking is peace. "He shall speak peace unto the nations." The word "speak" has more force than our use of it. It means to command in an authoritative manner. When the Christ comes and His kingdom is established he will speak unto the nations.

So we see that war with all of its hatreds and jealousies has no place in Christ's conception of the world. His ideal is universal peace. There are wars and rumors of wars, but they are all vastly contrary to the spirit and

principles of one who, when struck on one cheek, turned the other also; and when forced to go one mile, went another, also.

The Causes of War

The causes of war among nations are much the same as the causes of strife among individuals. First, we might list that consuming desire to add field to field; to triumph over a business competitor. Nations are as guilty as individuals. A recent writer, Dr. Kirby Page, illustrates this in Africa. In 1875 only a very small fraction of the total area of Africa was controlled by European powers. In 1922 Great Britain had 3,700,000 square miles; France 4,000,000; Germany and Belgium 900,000 square miles each, Portugal and Italy around 700,000 square miles each. The same story is true of Asia. The desire for colonies, of course, was the desire for more markets and a more plentiful supply of raw material. These figures may be found in detail in the Encyclopedia Britannica, vol. I, p. 531.

Will Irwin in "The Next War" says, "The financial imperialism which brought on the Great War had three commercial objects—trade, raw materials, export of capital. The struggle for trade—for profitable foreign markets—is, in the opinion of many economists, the least dangerous of the three. For while it is a cause of friction, it has also a pacific tendency. When two nations begin to trade with each other, there follow personal acquaintance and a community of interest. We saw that at the beginning of the Great War, when many Americans in the exporting business sincerely took sides either with Germany or England because they had with Germans or Englishmen business relations and personal acquaintance. The most dangerous factor in national trade is tariffs. But they can be so drawn as to take unfair advantage, to work injustice against some given nation. The tariff is no longer purely a domestic question. We must draw our schedules no longer with an eye solely on immediate national prosperity; we must consider them also in the light of good and just international relations."

A second cause was the vastly increased armaments of the various nations. They created a warlike spirit among the nations of the world. If a man has a weapon on his hip, if he happens to be that kind, it will give him a braggadocio spirit. At the first sign of trouble, which without doubt this spirit caused, he will use it. The nations of the world in 1913 were armed to the teeth.

Dr. Kirby Page quoted from "French Public Finance," a pamphlet written by Harvey E. Fish, and issued by the Banker's Trust Company, 1922, "The Banker's Trust Company of New York City has recently issued an elaborate analysis of the war expenditures of the various countries. This report points out that "during the four decades which elapsed between the Franco-Prussian war and the great war, the nations of Europe expended forty and a half billion dollars, gold, upon their military and naval establishments—and average of ten billion dollars a decade, a billion a year." The following table is taken from this book:

	Total Armed Peace.
1. France	\$8,568,000
2. Great Britain	8,401,000
3. Russia	7,581,000
4. Germany	7,434,000
5. Italy	3,010,000
6. Austria-Hungary	2,774,000

The same author quotes the militaristic spirit which prevailed in the political leaders of that period. "In a famous address at Manchester in 1912, Lord Roberts, a former Commander-in-Chief of the British Army, warned his hearers that 'Germany strikes when Germany's hour has struck. . . . And, gentlemen, it is an excellent policy. It is, or should be, the policy of every nation prepared to play a great part in history (cheers). . . . For how was this Empire of Britain founded? War founded this Empire—war and conquest!' (p. 35.) "France likewise expected war and prepared in every possible way. On May 8, 1914, the Belgian Minister in Paris, in a confidential communication to the Belgian Minister of Foreign Affairs said: 'There is no doubt that the French nation has become more chauvinist and self-assured during these last few months. There are men, well informed and thoroughly versed in affairs, who two years ago expressed lively fears at the bare mention of possible difficulties arising between France and Germany. These same persons have now changed their tone, are proclaiming the certainty of victory, lay great stress on the improvements in the French Army (which is true enough), and declare themselves sure of being able at least to hold the German Army in check long enough to allow Russia to mobilize, concentrate her forces and hurl herself upon her neighbor on her Western frontier.' (p. 40-41.)

"The St. Petersburg correspondent of the London Times, on September 10, 1913, stated: 'By general consent the Russian Army has never been in better condition. It is well clothed, well fed, and while the evidence as to the state of its artillery is inconclusive, its musketry training has been greatly improved.' (p. 43.)

(To be concluded next week.)

THE STEWARDSHIP HONOR ROLL

Roswell C. Long, D.D.

The Stewardship Department, with the beginning of the new Church Year announced the establishment of an honor roll of churches in our Assembly that send to the agencies each month one-twelfth of the church's accepted budget for benevolences. The last Assembly, meeting at Montreat, adopted a schedule of special days and seasons and set aside four pay-up days for use by all churches, June 30, September 29, December 29 and March 30. But why should a church wait for a "pay-up" day? Why not adopt the suggestion of "Pay-up, Stay-up and Step-up" as announced by the Stewardship Department and pay each month your church's proportionate share of its accepted budget?

It is just as Christian to keep the work of the local church going as it is to keep the mission and extension

work of the agencies going, but it is no more less Christian when it is done at the ex- balanced vision of world salvation on the part of those who sit in the pews. There is such a thing as integrity on the part of churches, a failure to maintain the integrity of a balanced budget, accepted by the people. If we expect the churches to pay up promptly their pledges of expense and benevolence budget, then the budget must be just as fair to the "cause" outside the local church as to the current obligations within the local church. Let us keep our church budgets formed of the fact that the executive agencies must pay thousands of dollars in interest on borrowed money, while they wait for the local churches to send in what they have subscribed. Join the

ELISE ACADEMY

The Story of Elise High School and
Good it is Doing

Juliana R. Busbee

For twelve summers we have noticed on the embankment at Hemp, a clump of heavenly blue flowers. In spite of the incongruous surroundings, they overcome for existence, the poor soil. A clump of chicory is one of the most beautiful I have ever seen. I doubt if Hemp knows of this beautiful spectacle. So often we are unaware of it in our midst, unless it is pointed out to us. We dug up a nice bunch and transplanted it in our garden. It blooms with many other blue and beautiful flowers. It has never seemed as lovely to me here, as it does on that brilliant orange clay. It reigns unrivalled, as gorgeous and delicate as it is supposed to be on a June day.

At Hemp there is another plant, bluer, and as rare in quality as is the blue chicory. It is elected to live in the upper corner of Moore's school, several years, before we knew of the work of the school, and what the school represented. It is unobtrusive. When I began to question the school, all I could find out was that it was a national school, teaching Christian education. That, and frankly was not much interested in it. Time to time we heard of this girl and that she had been graduated from Elise, and whose accomplishments astonished us. One day I made a call at the dormitory at the school and as I was talking to the girls, you see we are in what is locally called Moore, at the upper end." There in this locality for what Elise calls "Christian education" and what the world terms "Settlement" seem to be one and the same.

When I first went into the Elise reception thing happened to me—the air of simplicity—ment—or something, that is revealing to a son. I began to imagine myself a little girl late home, where a bed, a table, three or four chairs, perhaps a cook stove were my concept of a home. I would see in it, if it were my first view of a strange unheard of world. It all gave me a sympathy for the little girl and boy, and love for the teachers who were so unostentatious in our own countryside. Right away my heart was drawn to it—who started this thing—who the instigator—why "Elise"—where did it come from—where are you going from here and other relevant and irrelevant questions years ago. My respect and admiration has grown. May I tell you what I have for inquiries? May I tell you? Please be interested in just money interest, for as potential what Elise needs is the interest and uncaring of our own people. To me the school is a rare thing.

I wish I could pass on my emotion of it. I read this. There is never a suggestion of "from-me-to-you" attitude. If you could I have done for the boys and girls of this country would share my enthusiasm. I wish I could tell you frank and tell the confidences I have had of the Alumni, but that would not be in the spirit of the school, so I must leave that to your imaginings. Here is an outline of a quarter of a century with lack of funds, meagre equipment, fire insurance of every known variety. Also a school to survive that puts to shame the efforts of the railroad embankment.

Started by Mr. Lenning

It seems that a Mr. Lenning was a civil engineer who built the railroad at Hemp. He must have had great sympathy with people, and a marked interest in the people of our community—from the world by bad roads and poverty, and chance at the opportunities of life. Mr. Lenning suffered a great loss in the death of his daughter, and in her memory, bought and gave to the school, where he considered was dire need. There came into being the Elise Academy, "Christian Education." W. G. Carter, one of the most men of this section, had a growing family, and there was no school to which he could send his children. There was only a two months' school and the children were not the kind to whom, even for two months, Carter cared to send his children. Mr. Carter appealed to Fayetteville Presbyterian for their help in establishing a school on the Embankment. Mr. Lenning had given.

A Mr. Arrowood, a Presbyterian minister in the county, taught the school and organized an outgrowth of the school. The little brick school is there now is a beautiful and dignified place of worship.

Our county makes arrangements for the education of Moore County students for six months of the

CHURCH NEWS

WELCOME TO THE CO-ORDINATE SECRETARY OF RELIGIOUS EDUCATION AND PUBLICATION

R. E. Magill, Executive Secretary

The Montreat Assembly created the office of Co-ordinate Secretary of Religious Education and Publication, and elected Rev. John L. Fairly, D.D., of Wilmington, N. C., to this position. It is a pleasure to announce his acceptance, and to say he will enter upon his new duties on July 15, 1929.

Dr. Fairly is equipped for the varied duties of this work by experience gained in several fruitful pastorates, and by special studies in the field of Religious Education. He comes of an old North State Scotch family which has furnished our Church with some faithful and efficient workers, both lay and clerical. He took his A.B. degree at Davidson, and after a brief experience as a teacher, entered Union Theological Seminary where he received the degree of B.D. in 1914. He was licensed and ordained in his home Presbytery, and became associate pastor of the First Presbyterian Church, Fayetteville, N. C., where he served from 1914 to 1918. He was called to the Mount Carmel Church in the Valley of Virginia, where he served from 1918 to 1923. While serving this fine old church he did special work at Union Theological Seminary, and received the degree of Doctor of Divinity in 1922. In taking this course he majored in Religious Education under Dr. W. T. Thompson, an authority in this field.

In 1924 Dr. Fairly accepted a call to St. Andrew's Church in Wilmington, N. C., where he served with great acceptance until called by the Assembly to serve the whole Church.

In all his pastorates he has been greatly blessed in his efforts to enlist the interest and co-operation of the young people in the program and activities of their own Assembly. He is in great demand as a teacher and leader at Young People's Denominational Conferences and in Leadership Training Schools. He was also successful in enlisting the interest of the men of his congregations in the program of the Church, and out of a very busy life he found or made time to prepare the year book and other program material for the Assembly's organization, "The Men of the Church."

Dr. Fairly will have the cordial support and co-operation of the head of every department and division of the Committee, as well as the large corps of field workers. As he enters upon his new duties he should have the prayers and co-operation of all our people in carrying forward the splendid program of our Church for reaching and training the youth of the land for wholesome living and fruitful Christian service.

NORTH CAROLINA WORKERS HOME AT MONTREAT

Mrs. Olin White will have charge of the North Carolina Religious Workers' Home at Montreat during the conference season. Write her for rates and reservations.

Until June 30th her address is Davidson, N. C.; after June 30th she may be addressed at Montreat, N. C. C. M. Richards, Chairman.

MR. DABBS VISITS WASHINGTON

We have an account of a recent trip made by Mr. E. V. Dabbs, of Mayesville, S. C. His objective was the Tariff Congress, then in session. Mr. Dabbs mentions various objects of interest, and we are giving below his impressions of the beautiful Church of the Pilgrims, which is a monument to the industry and the answer to the prayers of its faithful pastor, Rev. A. R. Bird. Mr. Dabbs was conducted by his friend, Brainard Wilson. His account of his visit to the church follows:

"About 5 o'clock we went to Brainard's home and after dinner he took me for an extensive ride over parts of Washington I had never seen before. The most important place which I visited was The Church of the Pilgrims which Rev. A. R. Bird has just completed. It is a wonderful structure built of Alabama limestone with a seating capacity of 750. The manse is attached to the rear end of the church and is three stories in height. On the left of the church facing out to the street are very extensive Sunday school rooms or various sizes. One room was a finely built bowling alley, for the special use of the working girls who attend this church. Under the auditorium is a big dining room which seats about 400 with recesses on each side to hold the tables and chairs when the room is used for men's and boys' gymnasium. Back of the dining-room is a well appointed kitchen with gas range, cup-boards for dishes, sinks with drainage boards, hot and cold water on tap, and everything that would make it easy and convenient to prepare meals.

The organ of the church, a beautiful Singer pipe organ, costing \$20,000, was the gift of Mrs. Cameron Morrison, of Charlotte, N. C. The tower has been built for chimes which have not yet been given, awaiting the moving of the hearts of some wealthy people. The whole plant cost \$400,000, which has been given by Presbyterians throughout the South. For many years the members of this church worshipped in a frame structure 25 by 40 feet which they built themselves. They are still at work putting in various fixtures that are needed to complete the usefulness of the building. The building is located on 21st and P streets, is the only church building in a hundred blocks where the pews are absolutely free. It is right by the side of Rock Creek which flows in a deep

gorge back of the church, and the land church property is owned by the government in the scheme for beautifying Washington, a roadway built around the church out into some street to the north of the Bird was delighted to see me and I met two of their young people. While I was talking to me Mrs. Wilson was being seen. Mrs. Bird who said that Dr. Bird was kind with this tremendous work. Mrs. Bird is the widow of the late Dr. W. W. Moore of Union Theological Seminary. The location of this church is about three miles from the White House in a residential section which has several churches located there. Dr. Bird is very anxious for the presence especially those who hold jobs for whom this church was largely that every dollar that has been sent there wisely used and we have a church there where most fastidious will be pleased. After church I was taken by the Wilsons, for some parts of Washington that were new to me and on back streets with handsome old churches.

Washington is a most beautiful city that you see only the capitol, the library, the museum, the White House, Lincoln's monument, various departmental buildings have no equal and it will have to be seen to be appreciated.

PERSONAL

Rev. and Mrs. J. M. Clark, of Statesville in the Washington Sanitarium, in Tallahassee, Washington, D. C.

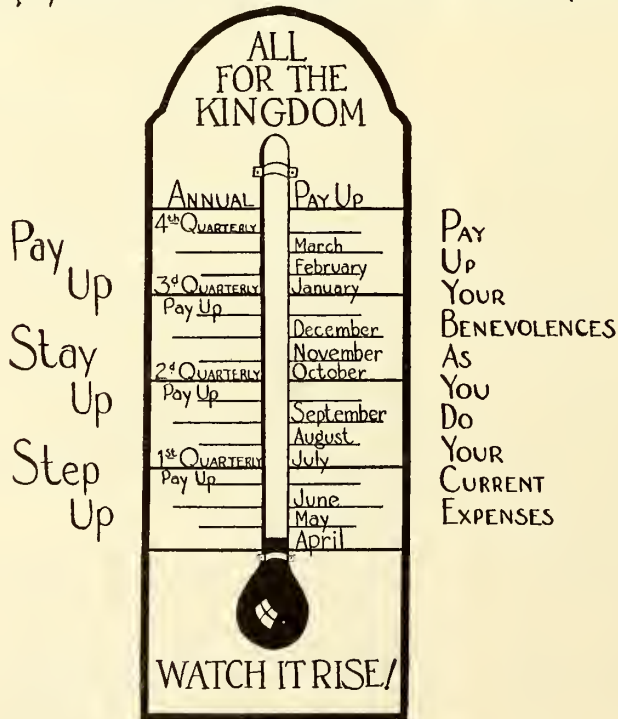
Mrs. Clark has entered that sanitarium for special treatment, and both of them will remain there probably two or three weeks.

Rev. E. A. Dillard, of Tenth Avenue, Charlotte, N. C. and Rev. W. B. S. Chandler, of Monroe, N. C. occupied the pulpits last Sunday.

Rev. Robert Adams, of Bristol, Tenn., is preaching for the Philadelphia Church, a Presbyterian, North Carolina. His address is N. C., R. 3.

Rev. J. G. Garth, news editor of the Presbyterian Standard, has been supplying at Central Presbyterian Church, Mecklenburg Presbytery, N. C., during the absence of the pastor, Rev. R. W. Culbertson. Mr. Garth returned to his charge much refreshed after a visit to Carthage, N. C. He will preach next Sunday at Steele Creek and Pleasant Hill.

STEWARDSHIP THERMOMETER OF HONOR ROLL CHURCHES who pay each month onetwelfth of Benevolent Quota



Is your church on the Stewardship Honor Roll? If your treasurer of benevolences is accustomed to send each month one-twelfth of your church's accepted budget for benevolences please notify the Assembly's Stewardship Department.

The last Assembly, in adopting its schedule of special days and seasons set aside four pay-up days—one for each quarter. Why wait to the end of the quarter? Join the Honor Roll now. Save the executive committees thousands of dollars in interest on money borrowed while they wait for your church to pay up.

Next Sunday is the first Sunday in the new quarter. Let each church member pay his pledge weekly, so that treasurers may remit monthly.

THE STEWARDSHIP DEPARTMENT
305 Henry Grady Building
ATLANTA, GA.

DEVOTIONAL

IF A MAN DIE, SHALL HE LIVE AGAIN?

A man whose early life was spent in California tells of a child who lived in the Southwestern part of our country where there are so many great gulches like the Canyon of the Colorado. This child had a nurse who was very fearful lest some time when her eyes were off her, the child should wander away, and going too near the edge of the canyon, would fall over and be lost. So she told the child that she must keep away from the canyon; that the canyon was full of hobgoblins, and if she went near the edge of it they would catch her and eat her up. The child often looked at the canyon, but always with feelings of terror. At last an older brother who had been away at college came home. He had his little sister out walking with him one day. As they came near the edge of the ravine he suggested that they go down the path into it. The child drew back in terror. She warned her brother of the danger of it. She told him about the hobgoblins, and the cruelties they would inflict on any one who came into their power, and she begged him not to go. Her brother laughed at her fears, but she stood her ground. Then pointing into the ravine he said to her, "Do you see that little hill on the other side of the gulley?" She said she did. Then he said, "If I go down there and stand on that hill, and come back safe and sound, will you go down with me?" That was a fair test and the child said "Yes." Down into the ravine the brother went. He was out of sight for a moment, and the little girl's heart was in her mouth. Then as she watched, he appeared again, and mounted the hill, and as he stood there he gaily waved his handkerchief, and she waved her hand in return. Then he started back; was out of sight again for a brief while, and then he reappeared at the top of the path down which he had gone. When she found there was no sign of harm on him she put her hand in his and went down without fear.

So we are not shut up to the hints of nature for One has gone down into the ravine of death. He came back alive and showed Himself to His friends, and

we know there is a future.

A Bishop tells the story of a child and his daughter. There was a time when she was going to bed and her father's custom had been to tuck that girl in bed at the end of every time of the night he would always go in softly and kiss her. And so she would partly awaken, and say, "daddy," and he would say, "sweetheart." And so it came that one night that she should be under the shadow of the bed and he tucked her in; and she put her arms around his neck and drew him down and he put his arms around her and said, "My daughter"; and she said, "Daddy."

So God in the last night of our life is to come down and tuck us in. Our eyelids droop, and our voices are low; we can hear no sound; so be there. He will plant the cross on our cheek and we shall be in the Valley of the Shadow of Death. Him, journeying toward sunrise. The morning comes.—Chester

When Pompey entered Jerusalem about 64 B.C. he determined to see the recesses of the Temple, the sacred veil and entered the Holy of Holies, and saw nothing but the invisible Jehovah was at the door. Many persons pass through the sacred places where God does not see him. If only they were like Moses, they would see the fire and hear his divine voice.—Ex.

A recently published cartoon shows a man in his shirt-sleeves picking up gold. Behind him could be seen were bags of gold he had picked up. Just in front of him was a centipede. He was with the sweat pouring from his brow working as hard as he could gathering up his riches, but the centipede was getting nearer and nearer the gold.

A true picture of many hands and mind and strength gathering gold—on the way to the grave. This lesson is obvious.—Waiting.

NORTH CAROLINA

tery of Orange will meet in adjourned Westminster Church, Greensboro, N. C., at 2 p. m. Members of Orange Presbytery office.
Charles P. Coble, . CS.
N. C.

two weeks' meeting was held in Fountain Church, closing the fourth Sunday pastor, Rev. H. M. Wilson, did the J. H. Smith, of Stem, N. C., led the ed the pastor in calling on the people prayer meetings. Prayer meetings were noon, except Sunday, in the homes for d were well attended. Prayer meetings in the town hall each morning during of the meeting for the men. The church this meeting was better attended than ey have ever had. As a visible result e additions to the church. We attribute cess of the meeting to the prayer meet- to the splendid assistance rendered by om we would commend to churches de- in a series of meetings.

erians at Fountain have a splendid with ample Sunday School rooms and ple whom it is a pleasure to serve.
e 23rd marked the closing of a two Vacation Bible School at William and apel. Ebenezer Baptist Church united school. The total enrollment was 65, ge daily attendance was 55. On Friday as taken to Falls Park, Rock Mount, icnic, which was a very delightful oc- Sunday afternoon, June 23rd a splendid rrendered by the young people who had hool at William and Mary Hart Chapel. o weeks the young people learned a ripture, and all who heard their com- gram felt that the school had been well

H. M. Wilson.

For two weeks, in May, the vacation was conducted for the primaries and vere about sixty students. Miss Claudia ng now with Concord Presbytery, had of the school, and was assisted by sev- al girls and ladies. All of these workers lves not only ready but efficient. And e seen in the summing up on the clos- h was a happy occasion.
hich was held, in June, a community ing school. Five denominations were both the staff and the student body, credits were issued. A great deal of nifest, and the desire heartily ex- ther school.

The Mecklenburg Young People's echo meeting at Myers Park Church, Monday, July 1. Reports of Davidson re given. The day was spent in meet- ration led by Mr. Cartier, city recreation

fine attendance of the young people conferences, and the delegates attend- splendid time and a profitable meeting. T. Carr, Director of Religious Educa- e the Honor Roll by which societies may ble mention for work done during the y which the Presbytery may be placed on tlet as worthy of distinction. Tom Hill, ung people, discussed Young People's Sydney Alverson, who is secretary of s Work for Mecklenburg Presbyterial rk on Resounding Echoes. Mr. George rator of Religious Education in Tenth h, led the music of the conference. halabie delivered the inspirational ad- 'clock. After lunch provided by the ongregation in an abundant style, and h Hut near the church, vesper services b by several ministers, Revs. J. F. Nisbet, and W. W. Akers, all taking

um will also be followed in two other eces, at Albemarle, July 2, and Rocking-

g Presbyterian officers were elected at onference for the ensuing year: Miss e president; Everett Escott, vice-presi- yn McNeely, secretary and treasurer. t summer months the Presbyterian, d Baptist churches will have union t, Elizabeth section of the city.
city will gather July 3 at the new au- nass meeting in the interest of law and W. Bailey, of Raleigh, will make the r meetings will merge into this union

g Young People's Camp is to be on at ke near Elizabethtown, N. C., July 8 to 12.

d an adjourned meeting of Fayetteville y, July 1, 1929, the pastoral relations be- v. D. McD. Monroe and the Vass, Lake- on Churches were dissolved. Mr. Mon- is on request, was granted a letter of dis- Genbrier Presbytery. He is returning to er arge in that Presbytery. The commis- sta Rev. W. S. Golden pastor of the Car- d Preka churches reported this duty per- on the 16th.

terian Orphans' Home, Barium Springs —On Sunday in June, the pulpit at Little Joe's

Church was filled by Rev. J. F. Menius, pastor of Lillington Presbyterian Church. Mr. Menius' message was from the 91st Psalm, the second verse, "I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust." Special reference to "my God." Mr. Menius is a good friend of the Home and a special friend of our pastor. We were delighted to have him with us. He brought with him his little son and daughter who brought us a message in instrumental music. We are looking forward to their next visit with much pleasure.

SOUTH CAROLINA

Chester—Rev. J. W. Anderson, of Atlanta, supplied the pulpit last Sunday in the absence of Dr. Mann at a revival series at Clio, S. C.

ALABAMA

Wylam—After years of consecrated effort under the leadership of Rev. John Milner, Rev. Joseph McNeill, Rev. M. B. Dendy, and others, our Church is at last self-supporting.

The present pastor, Rev. A. C. Summers, was recently married. The bride, formerly Miss Ruth Crawford, of Birmingham, is the first lady-of-the-mantle this church has had in its 32 years' history.

Hadden—A series of evangelistic services was held in this church from June 24 to June 27 inclusive. The preaching was done by Rev. A. V. Fogartie, pastor of the First Presbyterian Church of Selma, Ala. Bad weather and muddy roads prevented the attendance of many visitors but the members were faithful to come through the meeting. The whole church has been greatly benefitted by Mr. Fogartie's clear, forceful, pleasing and scriptural sermons. The communion of the Lord's supper was observed at the last morning service of the meeting. This historic church has recently been put in good repair with a metal roof, two coats of white paint on the outside and on the inside, new carpets and the furniture repainted. It is in a condition now to serve the community for many years.
P. H. Biddle, Pastor.

ARKANSAS

Norman—This church and community were greatly profited by a Daily Vacation Bible School conducted recently by Miss Aleta Miller, of Morrilton. Miss Miller is well qualified for the work, to which she has given herself and remarkable results were seen at the close of the school.

FLORIDA

Miami, Westminster Church—Commencement exercises for the Daily Vacation Bible School were held Sunday evening, June 30, with the pastor, Rev. P. W. Dubose, presiding. Each of the three departments did splendid work in Bible study, music and craft. The school was directed by Mrs. Reeves Bowen, a graduate of the Assembly's Training School. Mrs. S. O. O'Bryan conducted the Primary department, and Mrs. E. C. Way, the Beginners. Music was under the direction of Mrs. R. H. Wilkinson, and Mrs. C. J. Joiner taught the sewing classes. Boy Scouts directed the craft work. The Primary department made gay scrapbooks for a mission hospital in Korea, where the offering will also be sent.

VIRGINIA

Buena Vista—Dr. and Mrs. J. Ernest Thacker, of Norfolk, Va., conducted a meeting in the Presbyterian Church here June 2nd-16th. Mr. W. Furman Betts of Raleigh, N. C., was the song leader Both church and Sunday School auditoriums were filled to overflowing at some of the services. The power of Dr. Thacker's preaching and Mrs. Thacker's lectures was felt, not only by the Presbyterian Church, but by the entire community. About sixty persons were added to the churches, and there will probably be many others as a result of the meeting. There were nearly five hundred re-consecrations.
Irby D. Terrell, Pastor.

Massanetta Springs—The Camp for Intermediate Boys and Girls at Massanetta Springs, four miles east of Harrisonburg, Va., opens on July 1st. There have already been about 300 registrations. It is confidentially expected that there will be at least 400 enrolled when the camp opens. There were 370 in attendance last year. Registrations are coming in from all over Virginia, parts of West Virginia and North Carolina.

Col. Jos. H. Cudlipp, who is at the head of the Young People's Division in the State Sunday School Work of Maryland, will again have charge of the camp. He is a peerless leader, is wonderfully magnetic and has the happy faculty of managing boys and girls as he pleases. Associated with him will be Mrs. Cudlipp, who is also a wonderful teacher and a great leader, and a faculty of 16 teachers and tribe leaders.

Mothers and teachers of Intermediates are urged to bring their boys and girls to the camp. Colonel Cudlipp will teach a class on Intermediate Methods and Materials for the adults.

The camp is one of the most enthusiastic gatherings of the entire season at Massanetta Springs. The results in character building are simply wonderful. Last summer 229 decided to "keep the tryst" throughout the year, and 223 promised to try to win one for Christ during the year. It is urged that registrations be sent in at the earliest possible moment. Detailed information may be secured by writing Wm. E. Hudson, Staunton, Va.

Prospects for the Conferences at Massanetta Springs are very bright. Among the attractions during the Bible Conference will be Dr. Robert E. Speer, of New York, Dr. John Timothy Stone, of Chicago, Dr. Wm. Evans, of Los Angeles, Rev. Gypsy Smith, Jr., the flaming evangelist of the South, Dr. P. W. Philpott, pastor of the Moody Memorial Church, Chicago, Dr. George L. Robinson, noted Bible scholar and archaeologist, and many other outstanding speakers and teachers.

The late Dr. R. A. Torrey, noted Bible teacher, in speaking of Massanetta Springs said: "You have a program stronger and better planned than that of almost any conference of which I know."

The remaining Conferences at Massanetta Springs, together with dates, are as follows:

- Methodist Young People's Conference, July 8-14.
- Presbyterian Y. P. Conference, July 16-22.
- Presbyterian Synodical, July 23-25.
- Auxiliary Training School, July 25-August 1.
- Leadership Training School, July 25-August 1.
- School of Music, July 28-August 4.
- Men's Conference, August 1-4.
- Lutheran Church Workers' Conference, Aug. 5-11.
- Bible Conference, August 12-25.

YOUNG PEOPLE

(Continued from page 5)

After a dull day of everything that it takes to make a Young People's Conference complete it was a pleasure to go to the Church at eight o'clock to the Inspirational Service, which were led by Rev. F. W. A. Bosch, of Huntington, W. Va. All during the day our hearts and minds were being prepared for the wonderful message which was to be given us at the night services. Mr. Bosch will never be forgotten by the members of the Fifth Annual Young People's Conference for the most impressive chalk talks he gave each night. Mr. Bosch used a very large easel on which, night after night he painted the most beautiful pictures to illustrate his points, ever bearing in mind the theme "Jesus Only." Each night he prepared our hearts for the climax, the consecration meeting on the last night. Words cannot express the wonderful way in which Mr. Bosch treated his themes, and we, who heard his talks have been extremely fortunate and feel very incapable of describing his lectures.

The first night of the Conference he introduced the key note, "Jesus Only," which was latter adopted as our Conference Motto. "Ye are the light of the World" was next presented by Mr. Bosch. "God's Word," "Ye must be born again," "Building a Life" and the last night which was the most impressive of them all "Jesus the I AM" which was, of course, the consecration Service.

Eight of our young people received diplomas and four degrees were conferred upon members of the Conference in the Order of Virginia Bach.

We have been well entertained during the Conference. Rev. R. A. Graybill is a very clever imitator, as well as a talented singer and is quite fond of mimicking everything from musical instruments to dog fights.

One night after the Inspirational Meeting the members of the Conference were invited to see a demonstration, by Captain Barnes and his crew, of the Coast Guard Station at Virginia Beach, in sending the life line to a ship in distress. Young Tom Currie, the son of T. K. Currie, had a very thrilling ride in the breeches-buoy. After this demonstration Rev. R. A. Graybill sang "Throw out the Life Line."

The members of the Conference were also given a reception at the Church the first night of the Conference, in order that the young people might get acquainted with the Faculty.

On the last night of the Conference we were entertained on the beach by the members of the Virginia Beach Church to a marshmallow and a "Weenie Roast."

The fellowship has been splendid among the sixty-nine delegates who have attended this Conference. The fellowship with the members of the faculty and the students has been exceptional. You might ask any young person who attended the Virginia Beach Conference what is the "Bonehead Club" and they will tell you.

Probably the most impressive service during the Conference was the Sunrise service at 4:45 on the morning before the delegates returned to their homes. The sun rose, only as it does at Virginia Beach. The setting was glorious. The rising sun was as a benediction to all those who witnessed it. I do not believe there was a single person, who witnessed this wonderful display of our Father's handiwork, but who would feel very strongly the urge to be of greater Service in Christ's Kingdom. Rev. R. A. Graybill of Richmond, led this service, and his theme was "Launch out and let down." Mr. Graybill left this thought in the minds of the young people, "By God's grace, Launch out, let go and let God."

The Virginia Beach Conference has been a success and the young people have received the inspiration to go back to their home churches and be of greater service.

The old crusaders used to chant this prayer as they surged forward toward the holy sepulchre:

"Lord of the starlight,
Lord of the sunlight,
Lord of the seasons,
Teach us to know
How best to love thee,
How best to serve thee
In summer's flowers
And winter's snow."

—Selected.

The way of love is the quickest, safest, most satisfying way.

The worst sin of all is to refuse Him who sinned not at all.

PULLING OUT OF THE ROUGH PLACE

(Continued from page 7)

then lifted until he got the wheels on to a corduroy of branches or a hastily improvised pavement of stones. When he had lifted and made his pathway he was able to drive out.

The main point is he had to lay down a solid foundation and lift rather than pull or push.

The explorer in his experience has given us a parable of Mission work. The lives of men and the moral standards of nations are all changing by the lifting power of a great spiritual truth and not by the pull of a great ideal or the push of a driving passion.

This is peculiarly true of Korea where today we find both plans at work in an attempt to get this old nation out of the mire of financial stagnation, the swamp of intellectual torpidity and the bottomless sump of moral decay.

A dozen lines have been passed and the bank is lined with lusty pullers while brawny pushers make the car of state groan and quiver.

Education, modern enlightenment, western financial schemes, co-operative companies, political economists, teachers of various varieties of off colored philosophy, business competition, marriage—every variety of science, these and a dozen other would be helpers have all set themselves to the laudable task of saving this people.

Yet the sad fact remains, that though the country is about to be dismembered by the enthusiasm of these self-appointed saviors, as a whole Korean society is sinking deeper and deeper every day in the mud of coarse and lustful sins and becoming more completely swamped in a morass of utter hopelessness.

The weakness of the pull and push method lies in the fact that there is little native strength of character to which they can taster their tackle. As soon as pressure is exerted that particular spot that was thought to be naturally strong pulls out because of some hidden defect and the people sink back to where they were or worse.

Or even if under sufficient pressure the whole plane of society is temporarily lifted, as soon as the artificial stimulus is weakened or removed, back goes the car to the old level or goes farther down the slippery hill of moral progress.

To illustrate: ten or fifteen years ago it was believed that education would completely renovate Korean character and put the necessary iron in her soul, but the end of a decade finds this plan has not only not strengthened character but seems to have released new possibilities for evil in the young until the moral decline of the young people has kept step with or out paced their intellectual advance.

We who have come up out of a similar mud hole are liable to harshly criticize others who are still caught in its vicious grip. We who have but recently put on clean and decent garments find it easy to draw aside our robes and wrinkle our nose in disgust whenever we come near those whose garments still reek with the filth of sin controlled lives.

We Americans must not forget that all the decent, the good, the solid traits of our character have come to us as the result of our Christian religion. Certainly the history of our savage ancestry gives us no occasion to hold ourselves better by nature than any other non-Christian people, and he who is an honest thinker must by the fact of his debt to Christianity be an ardent supporter of foreign missions.

The above has not been written in disparagement of the Koreans for no one can live among them without loving them and acknowledging their many admirable qualities. But unless he explains their many weaknesses of character on the ground of moral disability he will find the Koreans about the most baffling mystery among the races of men. How else can such great traits of life and conduct, such calm repose of manner, such intellectual ability exist along side such weakness, instability and lack of moral strength, were it not for the fact that centuries of surface religion, unblushing corruption in high places and a scheme of government that capitalized deceit and made the lie an economic necessity, have completely rotted away the foundation of character.

Today this nation is making a gallant attempt to come back and is putting forth prodigious efforts, but like the auto wheels spinning in the mud to all outward appearance she is only sinking deeper and deeper in the slough which is the accumulated mud of centuries of bad government and bad living.

What does the future hold for this land? It is alarming to hear the pessimistic forebodings of the native leaders who sense their nation's weaknesses but see no way to overcome them. The pull and the push method still have many advocates and young Korea, especially, expects to climb to financial and national safety via the strong rope of some outside nation.

We missionaries, however, go back to Roy Chapman Andrews' idea for we believe the only hope for this land lies in the lifting method and before we can put the moral jack under Korean character we must first build into their lives a spiritual bedrock foundation.

All of us, hope, of course, that there is a better financial day dawning for this land. We want the people to emerge from the shadow of ignorance and the bondage of debt. Yet we are willing to leave these things to the future for we frankly admit that these material matters are not our immediate concern.

A life must have a foundation as well as a skyscraper and both depend for permanence upon how well this foundation has been laid. This being true we can do this country no greater service than to build Christ into the lives of the people.

There are those who feel that we should give more attention to the material needs of the Koreans, some even make this the main work of the missionary. But I repeat, unless there is something strong in a character to tie to there is no way to lift it from the outside.

What Korea desperately needs is a moral foundation upon which it can build a new life. Can there any other

foundation be laid apart from Christ? This and nothing else is our task.

If we missionaries can build strength into Korean life then we have built in hope and power, but after all our work is wholly one of foundation building. This is never spectacular. A thousand people will watch a steeple jack jolt the ball on a spire and never give a glance to the men down in the ground laying the foundation stones.

It would seem that the home church is rather disappointed in us missionaries because we work so much in stone and lime rather than on the the upperstories which are so much more noticeable. Some think our work finished, others believe we have worked on the foundation long enough and should get into the superstructure. Again I repeat, this nation must be lifted, not pulled or pushed and the only power under heaven that can lift it, is the moral jack of God's Word set firmly on the bedrock—Christ Jesus.

There is only one way to hasten the task and that is to increase the laborers and better the tools. So long as the Church is wedded to the policy of depleting the ranks of the missionaries in Korea or rather not replacing those we lose, and compels us to work each year in an elastic financial circle, just so long will this task be prolonged and every day a nation is miring down deeper in sin and despair.

The success of this method has been marked and there are today all over Korea strong men and women who will match up with Christian characters in any land who have been lifted out of their old lives by the power of Christ's Gospel. So far as I have been able to learn there is not a great transformed life in this whole land that has been reached by any other method save that of preaching Christ Jesus. We are getting fine results by the lifting method for after all it is Christ who lifts them and we are but workmen clearing out the debris so that he can have access to the heart of Korea. But there are so many of these moral wrecks and as yet the workmen are desperately few. Would that the Church at home would become committed to this plan and give us the men and tools to put into operation on a much larger scale.

One nation bogged up on the road of life slows up the advance of every other nation. Korea will not move until Christ has been built under and into her life. This is the job of us missionaries but we succeed just in proportion as we are supported by a loyal, praying, giving Home Church.

L. T. Newland.

Kwang-ju Korea.

OBITUARIES

RESOLUTIONS OF LOVE AND RESPECT

Mrs. Jennie Kyle Hill

Whereas God in His infinite love and wisdom has seen fit to take unto Himself our much beloved Sunday School teacher, we, the members of the Jennie K. Hill Bible Class, do rejoice in sweet submission to His will: therefore, be it resolved:

First: That in the home-going of Mrs. Jennie Kyle Hill, our class has sustained a deep and heartfelt loss; Second: That while her place with us can never be filled and we shall greatly miss the presence and help of our dear leader whose life was and ever will be an inspiration to us, we choose rather to dwell on the good and useful works she daily performed, while she walked in and out among us here, than to sorrow and mourn for her passing on, into that higher and fuller life, for indeed her life was filled with unselfish and loving deeds carrying courage, hope and cheer to all within her reach;

Third: That her life was an example of piety and faithful attendance upon every phase of the church work which was so dear to her heart especially our class which she taught so many years. Even in her last conscious moments she talked of going to Sunday School and sent her contribution and good will;

Fourth: That our heart goes out in deepest love and sympathy to her beloved children in their loss, and still we can but remind them of the blessing to have been reared by such a mother;

Fifth: That a copy of these resolutions be sent to each of her children, to The Evening Telegram, The Christian Observer, and the Presbyterian Standard, and recorded in the minutes of our class.

"Blessed are the dead which died in the Lord." Rev. 14:13.

(Signed): Members of the Jennie K. Hill Bible Class, Rocky Mount, N. C.

B. T. PRICE

Resolutions of Respect to the memory of B. T. Price adopted by the Session of Steele Creek Church, June 23, 1929.

Whereas, It has pleased our Heavenly Father to remove from our midst our beloved brother and fellow-elder, B. T. Price, who for more than forty years was a faithful and consecrated elder and teacher in our church, Therefore, Be it resolved,

First, That in his death this church has sustained the loss of a friend, whose fellowship it was an inspiration and a pleasure to enjoy, that we bear testimony to his many virtues, to his glowing faith, and beautiful Christian life.

Second, That we also bear tribute to his fidelity to every trust and his zeal and consecration in the Master's service, both as elder and as a teacher in the Sabbath School, his interest in the welfare of his fellowman, and the godly example he has left to all.

Third, That a copy of these resolutions be entered on

our sessional records, that a copy be sent and that a copy be published in the Presbyterian Standard.

Respectfully submitted,

T. B. Spratt,

R. C. Freeman,

J. M. Walker,

Charlotte, N. C.

MRS. S. L. JOHNSON

MRS. M. B. ARNOLD

On July 28, 1928, Mrs. Sallie Lindsay of F. P. Johnson, aged 74 years was called early Home.

On March 20, 1929, Mrs. Maggie Bethel of the late Wm. Arnold, aged 75 years, died.

The Woman's Auxiliary of the Lillington Church would pay tribute to the memory of her co-workers:

1. That in the deaths of Mrs. Arnold and Mrs. Bethel the Auxiliary feels a sense of loss which cannot be described.

2. That through the quiet Christian life, and the effects of the Christian religion.

3. That we thank God for the examples and influence of these beautiful lives.

4. That a copy of these resolutions be sent to the Presbyterian Standard, to The Harnett County News, to the family and a copy be spread on our

E. A. Atkins,

Mamie Brown,

Lena Marsh,

Lillington, N. C.

MRS. MARGARET SHAW BURNEY

No greater heritage can come to any memory of a sweet gentle mother, whose full of living faith, such was the bequest Shaw Burney to her children.

Mrs. Burney died at her home in Elkton early morning hours of May 31, 1929.

At the age of 18 she was married to the late W. Burney. To this union ten children were born, of whom five died in infancy and two others, Burney and daughter, Mrs. Catherine Burney, a few years past. The six surviving are Mrs. Burney, of Chadbourne, J. J. Burney, of W. James Burney of Elkton, and Mrs. James Flora Anderson and Miss Carey Burney, of thirteen grand children and ten great grandchildren.

Mrs. Burney, her husband and all of her children were charter members of Elkton Presbyterian Church. At the time of her death she was nearly 80 years of age and the oldest person in the community. She was the oldest member of the church to which her deep devotion, she and her husband have been faithful to its existence.

She was truly a great woman in her character, her exalted stand for Christian loyalty and devotion to Christ, and the kindness of heart, her hospitality and her strong affection for her family and friends.

Her home was always the preachers' haven of rest for her wide circle of relatives. Since this splendid Christian woman has gone among us and brought us face to face with death before which we can only say:

"Not now, but in the coming years,

It may be in the better land

We'll read the meaning of our tears,

And then, sometime, we'll understand.

Funeral services were conducted at the home of her pastor, Rev. J. E. L. Winecoff, by Rev. R. C. Klontz, of Wilmington and beautiful tributes paid to this good woman by those whom she had been so closely associated with.

Beautiful and impressive music was rendered by Joe Storm of Clarkton and Mr. J. C. C. deronville. The pall-bearers were the late deceased while the flower girls were the granddaughters. The large number of magnificent floral tributes and the mute testimony of the love and esteem of those who have departed were held.

Chadbourne, N. C.

DEATHS

Bigham—Banks Bigham was born March 16, 1929. He was a member of Mulberry Church, a young man of great heart, loved at home and liked by all. He died at Charlotte, N. C.

McMillan—Mrs. Margaret McMillan, of N. C. After a brief illness she was taken to her unselfish service, and the sweetness of her life, she held a place in the hearts of her loved ones which will be hard to fill. None knew her but to name her but to praise.

Floyd—Alva Brown Floyd, 39, Fairview, after an illness of several months he was called to rest June 14. A devoted wife and son, Jimmie, and other relatives and friends mourn their loss. He was ever patient and hopeful in spite of much suffering.

Moss—After an extended period of illness, Russell Aubrey Moss, of near Saxe, Va., died June 3, 1929. He was about sixty-nine years of age and a member of Hermon Presbyterian Church. His Christian spirit was exemplified in his life. "I am dead which die in the Lord." W. F. F. L.

How To Get

HEALTH

And How To Keep It

If the reading of this article teaches you only this one lesson about your own body it may be worth more than millions of dollars to you; for of what use is money without health, or after you are dead?

The lesson is this:—"Keep your system pure and you will have health and strength to gain and enjoy happiness, success and length of years."

But you may ask:—

How Can I Keep My System Pure?

That is not a hard question to answer, for physiology plainly teaches you that your liver, which is larger than all of the other glands of the body combined, is the special work of purifying your blood and thereby your entire system and of keeping it pure and healthy.

How Does the Liver Purify?

Physicians tell us that the liver has several functions, one of which is to manufacture a greenish-yellow, bitter fluid called **bile**, which, between meals, is stored up in the gall-bladder, but after each meal is poured out into the intestines. The bile is **purgative** and **antiseptic** or prophylactic. In health it is your bile that makes your bowels act regularly and freely every day,—it is **Nature's purgative**. It is your bile that keeps your bowels pure, sweet, clean and free from fermentation (gas) putrefaction and decay. Remember that germs do not thrive where there is fresh bile and there can therefore be no fermentation to cause gas, nor putrefaction or decay to produce poisons or toxins. Also, as bile is Nature's purgative, there can be no constipation if the bile is flowing naturally and freely from the gall-bladder into the bowels after each meal.

But when the bile becomes stagnant and stops flowing freely, your bowels stop acting regularly and the contents become a stagnant breeding bed for the germs of fermentation (gas) decay and disease. These poisons, (called toxins) are gradually absorbed into your blood and circulate all over your body, poisoning, irritating or inflaming your brain and nerves, your muscles and joints, your heart, lungs, skin, kidneys, bladder, spleen and every vital organ of your body, including your liver, stomach and bowels. Your doctor calls this "intestinal toxæmia."

Functions of Gall-Bladder

In 24 hours your liver secretes about 2 to 30 ounces (5 to 6 teacupfuls) of bile, which flows through millions of minute canals, or ducts, uniting to make a large tube which empties into the gall-bladder, as creeks and rivulets unit to form a river that flows into a lake. Your gall-bladder is a hollow muscle that serves the double purpose of a reservoir and a pump. Its functions are similar to those of the urinary

bladder. About two hours after eating, when the food is passing from the stomach into the intestines, your gall-bladder should begin its peristaltic contractions, thus pumping the bile into the small intestine where it is mixed with your food. (Bile is also a very important digestive fluid, aiding in the digestion and absorption of fats and oils. But that is too long a story to relate here.)

Nature's Danger Signals

When your car gets out of fix you can tell it. It is the same way with your bile. Nature gives you warning—not by words, but by signals or symptoms. Your doctor recognizes these danger signals and you should also know them and instantly heed them. It may save you much pain, serious illness and perhaps big repair bills.

When the bile becomes stagnant in your gall-bladder and is dammed back into your liver instead of flowing freely into your bowels you, sooner or later, begin to feel some of the following symptoms:—Your breath may become unpleasant, your tongue coated, a bad taste in your mouth, your food (and tobacco) lose their natural flavor, your food does not agree with you; you may have heartburn, gas, or fluttering around the heart, dizziness or blind spell; you may be troubled with belching or frequent passages of gas from the bowels: the gas "balloons" your bowels and presses so hard on the kidneys that it gives you pain, soreness, stiffness in the small of your back over your kidneys, making you think you have kidney trouble; at night the gas in your bowels presses upon your bladder making you get up frequently, thus breaking into your sleep. In the morning you are tired instead of refreshed. Gradually your health is injured. Your complexion becomes sallow, muddy or yellow—your skin may be disfigured with liver spots or pimples; dark rings may appear under your eyes, you may become sleepless, restless and irritable or blue and melancholic. You may have frequent colds or dull headache; your bowels stop their free, full and natural action; you have constipation, gas putrefaction and self-poisoning or "intestinal toxæmia," as the doctors call it. High blood pressure, with headache and swooning spells, may result from continued neglect.

How to Make the Bile Flow

But when the bile stops flowing freely, how can we start it up again? The answer is: **Take Calotabs at bedtime and drink water freely the next day.** This formula represents the best thought and experience of the best physicians in every civilized country in the world. No other purgative will do. If you take oils, salts, cascara, or the many other simple-laxative syrups, powders and candy laxatives, you are

merely wasting valuable time. They only make you feel better for a day or two. They do not remove the cause, for they **do not promote the expulsion of the bile** which is Nature's only purgative and intestinal antiseptic. When you take Calotabs you know that you have taken a real doctor's medicine. It cleans you out thoroughly. Every inch of your twenty-five foot canal, including your stomach, small intestines and large intestines, is thoroughly cleared and washed clean and pure and your bile is flowing freely. Next morning your system feels purified and refreshed and you are feeling fine, with a hearty appetite for breakfast. Eat what you please and go about your work;—there is no danger, for Calotabs are perfectly safe and create no habit, except the habit of healthy bowel actions.

What Are Calotabs—How Do They Act?

Calotabs are sugar-coated tablets, containing the minimum effective dose of a **thoroughly** purified and refined calomel combined with **assistants** and **correctives**. The calomel facilitates the expulsion of the bile from the gall-bladder into the intestines and also serves as a mild intestinal antiseptic and diuretic. Every physician knows that no other medicine can take its place; **there is no such thing as a substitute for calomel**. The assistants act like salts, washing the calomel out of the system and preventing its accumulation and any possibility of danger. The correctives settle the stomach and bowels, preventing nausea, sickening and griping effects. Calotabs, (and water) therefore, give you the combined effects of calomel and salts without the nausea, griping and disagreeable taste.



The medicine chest of every home should be supplied with Calotabs, one of the most important of all family medicines. It is needed in many cases of sickness, and, if used occasionally, as needed, may assist Nature to correct conditions which, if neglected may lead to serious illness.

Avoid disappointment by refusing imitations and substitutes. Your druggist can supply you with genuine Calotabs if you insist. For your protection, Calotabs are marketed in original packages only, bearing the copyrighted trademark. Family package, containing full directions, only 35 cents.

WOMAN'S AUXILIARY

The Department of Woman's Work, Presbyterian Church, U. S.
270-277 Field Bldg., St. Louis, Mo.

SYNODICAL PRESIDENTS OF THE WOMAN'S AUXILIARY

Alabama—Mrs. J. F. Hooper, 610 Mabry St., Selma, Ala.
Appalachia—Mrs. F. B. Kegley, Wytheville, Va.
Arkansas—Mrs. Walter Wilson, Arkadelphia, Ark.
Florida—Mrs. W. G. Thompson, Jr., 3215 Ohispo St., Palma
Ceia Park, Tampa, Fla.
Georgia—Mrs. E. G. Aboott, 1315 Eberhart Ave., Columbus, Ga.
Kentucky—Mrs. H. P. Cooper, Lebanon, Ky.
Louisiana—Mrs. Charles L. Bodin, Box 79, M. R. A., Lake
Charles, Louisiana.
Mississippi—Mrs. J. S. Hicks, Holly Springs, Miss.
Missouri—Mrs. Walter Craven, 223 Frances St., Excelsior
Springs, Mo.
North Carolina—Mrs. G. V. Patterson, Gastonia, N. C.
Oklahoma—Mrs. Wilbur Garvin, 611 Euclid, Lawton, Oklahoma.
South Carolina—Mrs. Parker Connor, Edisto Island, South Caro-
lina.
Tennessee—Mrs. J. F. Forsythe, Bethel Springs, Tenn.
Texas—Mrs. J. W. Culver, Texas Military Academy, San An-
tonio, Texas.
Virginia—Mrs. C. R. Vaughan, 319 Mountain Ave., Roanoke, Va.
West Virginia—Mrs. J. McD. Lacy, Elkins, W. Va.

WOMAN'S WORK AT MONTREAT ASSEMBLY

Action of General Assembly of 1929 Touching the Department of Woman's Work

The Committee on Woman's Work would report that there came into our hands the seventeenth annual report of the Department of Woman's Work, portions of the report on the Committee on the Assembly's Work, and an overture from the Presbytery of Macon, touching the time of reports being made by local Auxiliaries.

At the invitation of your committee Miss Janie McGaughey, the new Secretary of Woman's Work, and Mrs. John Bratton, Chairman of the sub-committee on Woman's Work, of the Committee on Woman's Work, of the Committee on the Work of the Assembly, conferred with and gave to your committee valuable information relative to the Department of Woman's Work.

We would respectfully report as follows:

We are deeply grateful to God for His blessing upon this Department of our Church's life and service. The story of the seventeen years of Woman's Work in our Church, since the organization of the Woman's Auxiliary, is a story of continuous growth and enlarging vision and service.

We note with pleasure the fact that the Department of Woman's Work is ever alive to increasing its service to the Church, and that the interest of this Department is as broad as the work and the needs of the whole Church. The Year Book of Programs, published by the Department of Woman's Work, contains a program on every cause of the Church, paralleling the months in which these subjects are before the Church by order of the General Assembly. The very best material available for carrying out these programs is sent each month to the subscribers, and through this service they are enabled to have fresh and up-to-date material.

We heartily commend the plan of studying Stewardship in connection with the Mission Study classes. When hearts are stirred by missionary vision, the message of Stewardship shows the way for definite personal service.

We would call the Assembly's attention to the marked service of the Literature Department. Last year one million, five hundred and thirty-nine thousand, one hundred and twelve pieces of literature were sent out on request. Please note the words "on request." In addition to these leaflets, prepared to help officers and leaders in their work, other literature and report blanks were sent out, making the total circulation of the Literature Department almost two million. The receipts from this department amounted to seventeen thousand, nine hundred and eighty-five dollars; a distinct increase over last year.

We rejoice in the emphasis that is placed upon the development of spiritual life. The Literature Department sends out more leaflets on the subjects of Prayer, Bible Study, Tithing, Family Altars, and Stewardship, than concerning any other department of the work. It is evident from the requests that come to the office for this literature, that the great interest of the women of our Church is in spiritual growth. Many of our churches feel the power that comes from answered prayer, because of the many prayer groups encouraged by our Department of Women's Work.

Possibly the most important and unique pioneer work which has been done by the Department of Woman's Work has been the establishment of the conferences for colored women. Beginning with a gathering of colored women in 1916 at Tuscaloosa, Ala., meeting for a week of study of better ways of living, these conferences have steadily grown in favor until last summer thirteen of these conferences were held by as many Synodicals, and 567 colored women delegates were in attendance. The inspiration of these conferences is far-reaching. In connection with this work, the Birthday Offering of the Department of Women's Work last year was given to establish a nurses' training school at Tuscaloosa, Ala. The women of our Church are ministering to the physical as well as the spiritual needs of the colored people of the South.

We note with interest the Training Schools held, one at Montreat, and nine Synodical. The success of these schools has been phenomenal. In connection with this a plan has been developed to bring training and inspiration, not only to those who are able to attend Training Schools, but to numbers in different communities who are not able to attend the Montreat or Synodical Schools. Group conferences are held

where representative women of a small group of churches are brought together for conference, instruction and inspiration. During the last year 323 of these Group Conferences were held and all attest their value.

The Department of Woman's Work is engaged in many labors of love and service, outside of the scope of regular church activities. Outfitting of missionary children for home-coming on furlough is one of these services. Only those of us who have loved ones on the foreign field know the real meaning of this thoughtful service. Our women, also, through their White Cross work, aid our missionary doctors and nurses. Each of our foreign hospitals has been "adopted" by a Presbyterial or a Synodical, and White Cross supplies are sent to them as their need is indicated by the medical staff.

It is with deep sorrow that we note that Mrs. W. C. Winsborough, the beloved Secretary of Woman's Work, has been forced to retire from active service because of ill health. Mrs. Winsborough's service to the Church has been remarkable. Under the leadership and guidance of the Holy Spirit our Woman's Work has grown through the seventeen years that Mrs. Winsborough has served as Secretary. In 1912 our women had no compact organization touching the life, the work and the needs of the whole Church. Since the establishing of the Department of Woman's Work, the work has grown, until last year over 140,000 women were united in definite service. During the past seven years, through their Birthday Gifts, the women have erected schools for girls, in Japan, Korea, and Brazil. In Texas they have erected a building for Mexican girls, and in Oklahoma they endowed a chair of Bible in Oklahoma Presbyterian College for Girls. Last year, as mentioned, they gave funds for the erection of a Nurses' Training School for Negro girls; and last but not least, by a Birthday Gift they erected a home for the President of the Assembly's Training School. These gifts have totaled \$324,382. In the seventeen years of organized life the Auxiliary has given \$3,419,437 to Foreign Missions; \$995,144 to Assembly's Home Missions; \$638,764 to Christian Education and Ministerial Relief, and other generous gifts to other departments of work of the Church. The Auxiliary's total gifts in the past seventeen years are \$16,628,700.

We believe that the Committee on the Assembly's Work was right when it said:

"To Mrs. Winsborough, pre-eminently, is due the credit for organizing and perfecting the most effective piece of work perhaps ever accomplished by any denomination—the devotion of the women to the Lord's work in organized capacity. It has been her leadership, her far-reaching vision, and her indefatigable toil that have aroused to enthusiastic service the excellent women of the Church." In the retirement of Mrs. Winsborough our Church has lost a Christ-like leader in a great field of work.

In view of our loss it is with pleasure we note the election of Miss Janie W. McGaughey, as Secretary of the Department of Woman's Work. Miss McGaughey comes as no untried novice. She has served our Church for some years in varied capacities, and brings to the office of Secretary, life and gifts consecrated to the Savior and proved in His service.

We would make the following recommendations:

1. That the Assembly express the hearty appreciation of the whole Church of Mrs. Winsborough's ability, devotion, and self-sacrificing service in the cause of our Lord, Jesus Christ. We assure her of the earnest prayers of the Church that she may be allowed a long time of enjoyment in observing the increasing results of the plans she has so wisely inaugurated.
2. That the Assembly approve the election of Miss Janie W. McGaughey as Secretary of the Department of Woman's Work.
3. That the Assembly hereby authorize for this promotional agency the sum of \$30,000 for the current year, to be provided by the Executive Committee as formerly in their proper proportions.
4. That the Assembly approve the Birthday Offering of the Department of Woman's Work and its plan of conduct.
5. That the Assembly answer overture No. 62 from Macon Presbytery in the negative.
6. That the Assembly bring the question of the overture from Macon Presbytery to the attention of the Secretary of the Department of Woman's Work, and authorize her to work out this problem in connection with the Committee of the Woman's Work and the Woman's Advisory Committee.
7. That upon the adoption of this report we hear from the Moderator of the General Assembly in appreciation of Mrs. Winsborough's work, and that he lead us in prayer for God's blessing upon her.

Warner H. DuBose, Chairman.

SOUTH CAROLINA CONFERENCE FOR COLORED WOMEN

The Sixth Annual Christian Conference for Colored Women was held at Benedict College, Columbia, June 6-13, under the auspices of the Woman's Auxiliary of the Synod of South Carolina.

One hundred and sixteen delegates were registered from various parts of the state. Among these were 54 Baptists, 29 Methodists, 29 Presbyterians, 2 Episcopalians.

Each morning at 7:30 prayers were held in each of the four clan groups. After breakfast the entire body assembled in chapel for song service at 8:45. From 9 to 10 o'clock daily the Bible hour was conducted by Miss Mabel Briggs, Bible teacher for the Extension Department of the Columbia Bible School. These messages were of great spiritual benefit.

During the second period Miss Laura Blackburn, nurse with the South Carolina Bureau of Hygiene and

Public Health Nursing, gave a most del-
instructive course in nursing.

After a brief recess Mrs. George W. Shor of Religious Education in the Synodical Sunday School Methods and Daily Vacation School Work, which will be most helpful gates in their work at home.

An address was given every morning, speakers being, Miss Will Lou Gray, Superintendent of the Adult School of South Carolina, and Mrs. Rowsmith, President of the South Carolina Parent-Teacher Association.

A period of open conference closed the session.

In the afternoon classes in handicrafts enthusiastically entered into by the delegates, returned back to their homes many useful articles, made by them at this time.

Mrs. J. P. Elliott, President of Congregational, and of Columbia, taught a class in Pa-
Law, which, with its model demonstration pleasure and benefit to all members. This followed by play-ground games under the able of Miss Adele Minahan, Supervisor of the Playground Department. At 7:15 vesper at which time a deeply spiritual message. This was followed by the evening service. speakers were: Dr. C. B. Antidel, President of dict College; Rev. S. K. Phillips, pastor of senal Hill Presbyterian Church, Columbia. Sylvia Allen, President of the S. C. Men Association; the other evenings being given pictures in charge of Mrs. D. McL. McD. tive Secretary of the South Carolina Association; recreation and testimonials gates as to what this and past conference meant to them; and upon the last evening exercises were held, certificates and diplomas delivered by Mrs. Connor, Synodical Twelve received the three-year-course diploma.

Prof. Adair conducted the singing and Sunday School on Sunday morning, and Watson, colored evangelist of the Baptist preached the morning sermon.

The Christian spirit of the women, shown out the conference, was most gratifying.

A most delightful feature of the week was the beautiful singing of spirituals, which was enjoyed by the visitors.

The conference was under the able leadership of Mrs. W. O. Brownlee, now of Guerrant, by Mrs. J. I. Copeland, of Clinton, President of Carolina Presbyterial, and Mrs. Parker E. Edisto Island, Synodical President.

Plans are already being formulated for the conference. The co-operation of all is desired.

NORTH CAROLINA AND MISSION

Friends of North Carolina Synodical:

The committee appointed by North Carolina to build a unit at Mission Court, Richmond, has let the contract for the building. The approximate cost is \$31,000. There will be approximately seven rooms each. It will be constructed and will be two stories high. The rooms are being built so as to give a home for missionaries who come home on furlough and have a home to go to. It also gives them opportunity for study either at Union Assembly's Training School. The building is to be finished by the last of August and four families anxiously waiting to occupy the rooms as soon as they are finished.

Mrs. Cameron Morrison, chairman of the unit has only received a little over \$10,000 of this unit and she is in need of funds for the payments. I am hoping there may be interested people who will be glad to contribute either by a small or large contribution.

The rooms will have to be furnished at an expense of \$200 or more. Linens, china and a bed are needed. I am sure there are many who will be able and glad to contribute. Perhaps there are enough people who would like to furnish a room in memory of some friend, or a missionary. I do not know a better plan than this.

The unit is going to be most comfortable in every respect and ideally and beautifully. A real haven of rest for our tired missionaries come back to us after years of hard work.

If you would like to have a part in the furnishing of this unit, please send your contribution as soon as you can to Mrs. Cameron Morrison, N. C., and mark it either for the Mission Fund.

I assure you your gift will be gratefully received and acknowledged.

Yours in His service,

(Mrs. G. V.) Annie Pa

President North Carolina

Gastonia, N. C., June 26, 1929.

Have you ever been in a chemist's shop and seen him take a small quantity of black powder, evaporate the liquid, put the powder in a glass dish, fire it, distill it again, evaporate it again, and then produce a few grains of the pink-colored substance taken out of the dish? So does God with you and me. He takes the black which is like a little black dust with which we are covered, and hopes in it, passes it through a filter, and pours it from vessel to vessel with a skillful hand, till at last we become the white. —John Watson.

SUNDAY SCHOOL

Ernest Trice Thompson, D.D.

Lesson for July 14

EZEKIEL TEACHES PERSONAL RESPONSIBILITY

Ezek. 18:1-32; 33:1-20

last week Ezekiel's call to the prophetic experiences that reveal to us how he responded in times of danger and in times of popularity and in times of adversity. We have for our present study two passages with the question of one's personal responsibility for his neighbors' souls, and then for the first message was delivered to the man on the river Chebar in the sixth year of the activities, one year before the final destruction. As the people considered their own situation, and faced the imminent destruction about which all their hopes were gathered and heartened and confused. As Doctor David-son in the Cambridge Bible: "The strokes that after another upon the state might be the state was considered as a moral person-ified all through her history; but the strokes were deserved by the general mass fell weight on many who had not been part-ners that brought them down. The captives under Jehoiachin (i. e. the captives to whom the address was made) were more righteous than those who inherited the mountains of Israel; and in the dark days of Manasseh even the subject of Zedekiah might think themselves such reflections made the people feel themselves as by a kind of fate in the deeds of their fathers have eaten sour grapes, and the cup is set on edge." This proverb might ex-plain feelings as it came from many different sources might be uttered by some in self-exculpation, in a self-righteous tone; or it might be the perplexed condition of mind, which found the cup dark, and went so far as to arraign the cup; or finally it might express the feeling of a hopeless fate inherited from the past—a fate crushed out individual life and paralysed effort after righteousness, and delivered over to the inactivity of despair."

The situation among the exiles that called for this prophecy recorded for us in Ezek. 18:1-32. The facts in mind take up your study of the message down in a single sentence the theme of the paragraphs, verses 1-4, 5-9, 10-13, 14-18, 19-32. Put in a single sentence the theme of the chapter. What are the special points of interest in the prophet's description of a righteous man? For a description of a good Christian? Compare Ezekiel's gospel (30-31) with Jesus' message was written after the fall of Jeru-salem. They were completely prostrated by such mis-fortune had no hope for the future. Only the direct. He knew that the Lord had not made of Israel. The old era was closed, but a new era was to open, and a new Israel about to arise. What we study in Chapter 33 is part of a message which shows us how the prophet faced his situation and sought to lift the people out of their despair. This in mind read Ezek. 33:1-20. What is the attitude as revealed in verses 18-20? Write down the paragraph themes, verses 1-6, 7-10, 11-14, 15-18, 19-20. Write down the theme of the whole chapter. What are the points of special interest in this

much duplication of material in these two chapters will treat them together, following in gen-eral as it is developed in Ezek. 33:1-20.

Man's Responsibility for His Neighbor's Soul—33:1-9

is practically identical with the one that we study in 1:16-21. At the beginning of his ministry, it was impressed upon the prophet that he was to be a watchman over God's people. Jerusalem had fallen, and Ezekiel faced the period of his ministry, the opportunity to do constructive work of the nation that he accepted in reforming the nation's religious life, the fact that he had been impressed upon him, the fact that he had been made responsible for his neighbor's soul. To bring this message to him God speaks of: "The responsibility of a Watchman, 33:1-6. When the people were in danger of being attacked they placed a watchman upon the walls. The watchman approached it was his duty to warn the people by sounding the trumpet. The signal gave the people in their fields outside the city gates an opportunity to seek protection within the city walls; it gave them an opportunity to close its gates and defend themselves. If the watchman failed to give the signal, he was responsible for the fate of the city; if he sounded the trumpet, and men outside the walls or in the fields failed to take heed they alone were responsible for their fate. The responsibility of the Prophet, 33:7-19. In like manner what befell them."

The prophet, addressed here as usual in this message, is a watchman over the spiritual life of the people. He is one "who sees further into the future than other men, and discerns the course of things which is to them invisible. His business is to warn, therefore, is clear. His business is to warn in trumpet tones the doom that hangs

over every man who persists in his wickedness, to re-echo the divine sentence which he alone may have heard: "O wicked man, thou shalt die." If he fails to warn men of their coming doom the responsibility for their death lies upon his own head, and an accounting shall be demanded at his hands.

In studying this part of the prophet's message we are not concerned so much about Ezekiel's responsibility for his neighbor's fate as we are in our own. Do these words apply only to the Old Testament prophet or do they also apply to the Christian? In other words are Christians today responsible in part for the eternal welfare of their neighbor's souls?

We will probably agree that such a responsibility does rest upon ministers, teachers and parents. Can ministers and teachers fulfill this responsibility by speaking generally from the pulpit or in the class room, or is it necessary for them in discharging this obligation to deal with the individual as an individual? How far can parents transfer their responsibility to the Church?

Does this responsibility for the souls of men rest only upon ministers and teachers and parents, or also upon other members of the Church. Does it rest upon all members of the Church, or only upon those who have special gifts for doing such work? In considering this question recall that Jesus makes no distinction between ministers and laymen. The Presbyterian and Reformed Churches make no distinction except that ministers are set aside to serve their brethren.

If there is an obligation resting upon others besides the minister how can this obligation be carried out? Can it be fulfilled by attending the church and contributing to its evangelistic activities, i. e. by giving money that others may give their lives? Or must every Christian also be ready to do what is called personal work? Should ordinary Christians speak to strangers about their spiritual welfare? Should we speak to those with whom we have a slight, or casual acquaintance, those whom we meet in the routine of life, or with whom we have associations in business or in school? Should we speak to our friends?

If we have an individual responsibility for engaging in personal work, how should we go about it? Where should we begin? What is the best way to approach people?

II. The Christian's Responsibility for His Own Soul 18:1-32; 33:10-20

Ezekiel was quick to recognize his own obligation to warn the people of their spiritual danger; but he recognized at the same time that the ultimate responsibility rests upon the individual himself. He emphasized this in both of the messages now under consideration. Taking them together we note that he makes two points:

1. A Man's Standing before God is not Determined by His Ancestry, but by His Own Personal Attitude toward God, 18:1-20. The first or negative proposition in this thesis is not so important for us as it was for the Jews. They believed in the solidarity of the race. They believed that the children suffered for the sins of their fathers: not only that the children were involved in the consequences of their fathers' sins, but also that they inherited their fathers' standing before God. After the exile the feeling grew, leading many of the exiles to question the goodness of God, and others to settle down in hopeless despair. They put their philosophy in a popular proverb: "The fathers have eaten sour grapes, and the children's teeth are set on edge."

Ezekiel begins by denying this popular proverb. The children do not suffer for the sins of their fathers. He does not mean, of course, that the children are not involved in the consequence of their fathers' sins, but he does deny emphatically that the sin of the father involves the death of the son or affects his standing in the sight of God. Behold, all souls are mine; as the soul of the father so also the soul of the son is mine; the soul that sinneth it shall die. In the Hebrew 'it' is emphatic: The soul that sinneth it shall die. Here is the theme of the chapter. Each soul bears its own personal responsibility. To drive the point home he gives an example of three generations. The grandfather (verse 5-9) is righteous, and escapes death. His son (10-13) is unrighteous and as a penalty dies. The grandson (14-17) takes this as a warning, is righteous and lives. Then in verses 19-20 the prophet repeats the great theme of his discourse: The soul that sinneth it shall die; the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son.

'Soul' as used here by Ezekiel means 'person' or 'self,'—the whole man, and not any special part of him. When he says that the soul that sinneth it shall die, and conversely that he that is just shall live, he is not thinking merely of physical life and death. To live means to enter into the glories of the kingdom; to die means to be excluded from these glories.

Ezekiel's description of a righteous man (5-9) has a special interest of its own, but is a little off our main theme. To eat upon the mountains means to participate in the immortal heathen religions. The R. V. translates verse 8 more accurately than the A. V., "he that hath not given forth upon interest, neither hath taken increase." The civilization of Ezekiel's day was very different from our own; in his day the taking of interest meant only the oppression of the poor; in our day it is a convenience both to him who borrows and him who lends. But though some of our standards have changed since Ezekiel's days the portrait as a whole still stands: the righteous man is one who is loyal to God, who is absolutely just in his relations to his fellowmen, and is in addition generous and considerate to those who are in need.

2. A Man's Standing before God is not Determined by His Own Past, but by His Present Attitude toward God, 33:10-20; 18:21-37. Ezekiel here carries the argument one step further. Each individual is responsible for his own soul, but what if a man departs from his righteousness, or if a sinner repents of his sin? If a man has sinned has he sealed his doom? if he is recognized as a righteous man, a member of the Church in good standing, is his future safe? There was a need for Ezekiel to discuss this point. The Jews were simply overwhelmed by the calam-

ity that had come to them. It seemed the end of every-thing. They had come to regard their calamities as due to their sins and as evidence of them. They had come around to the prophet's view of their history, for they saw his predictions fulfilled. But the new view came with crushing weight upon them. "Our transgressions and our sins are upon us," they thought, "and we pine away in them; how then can we live?"

To meet this situation Ezekiel reminds them first that God's desire is that all men shall live, 33:11. Cf. 18:23. Cf. also J3:16 and 1 Tim. 2:4. He argues second and more at length that a man's destiny is not determined by his past 33:12-24; 18:24-30. If a righteous man cease to live righteously he shall die; if a sinful man repents of his sins and turns from them he shall live. In other words "not an arithmetical calculation balancing the good and evil deeds of life will determine a man's destiny but the actual religious condition of the man, as evidenced by his conduct at the time of judgment." The people accuse God of acting capriciously, verse 17. Ezekiel denies this: men may act capriciously, but God acts in accordance with eternal principles. He judges each man after his ways. The argument is accompanied by an invitation. In 33:11 he exhorts the people: Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? In Chapter 18:31-32 the invitation is elaborated. Ezekiel pours his very heart into his plea: Cast away from you all your transgressions, wherein ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord Jehovah: wherefore turn yourselves and live.

Ezekiel's first negative proposition in regard to the individual's responsibility for his own soul, i. e. the proposition that a man's standing before God is not determined by his ancestry does not have the same value for us that it had for Israel. There are probably no men who think that they are doomed because of their fathers' sins. There may be some who are lulled into a sense of false security because of their parents' religion. There are, however, two practical considerations here for the Church. The first is the suggestion that the task of the Church is never done. We must win each generation anew to a personal allegiance to Jesus Christ. The righteousness of the parents does not guarantee the righteousness of the children; the religion of the parents does not guarantee the religion of the children. Parents have the chief responsibility here; but the church also recognizes its responsibility. How can both better discharge their task? The second consideration is the fact that no man is kept out of the Kingdom because of his father's attitude. The church is tempted sometimes to limit its services to the children of Christian parents. Is your Church doing what it should to reach the children of the non-church?

Ezekiel's second negative proposition is that a man's standing before God is not determined by his own part. Is there a general recognition of this fact? Is there a temptation for a Christian to think himself too secure because he is a member of the church, or because he has lived a more or less righteous life in the past? Why do so many Christians fall into grievous sin, live lives notoriously selfish and corrupt? Does profession of one's faith in Christ, membership in the church save a man if he sins, and fails to repent of his sin? Or to turn to the other side of the question are there any men today weighed down by the sins of their past, by habits which they cannot break? There are such men. They could use of themselves almost the very language of Ezek. 33:11. Are such men beyond hope? Is our Gospel, Ezekiel's Gospel, sufficient to have such men? How can we reach them?

Ezekiel is interested in pointing out that a man's standing before God is not determined by his ancestry or by his own past. But he is more concerned to emphasize the positive proposition that every man is directly responsible before God for his own soul here and now: The soul that sinneth it shall die. I have no pleasure in the death of him that dieth, wherefore turn yourselves and live. Readers of this paper will agree with that proposition. But many men today do not. They are blind to the ravages of sin in this life, they do not realize that sin brings eternal death—if it is allowed to run its full course. Why is this? How can we bring home to them a sense of their responsibility? Modern Science teaches us that many moral defects can be traced back to physical defects. Many criminals need to be treated by a doctor. Recognizing that this is true can a man free himself of the responsibility for his acts? How far can a man be explained by his heredity or by his environment? Is Ezekiel's teaching on personal responsibility an appropriate one for our present day?

If we are really Christians, we must expect severe tests. A soldier in the East Indies, a stalwart man, who had been a prize fighter, was a terror to his regiment. He was converted and the lion became a lamb. Two months afterward in the mess room some of those who had been afraid of him before began to ridicule him. One of them threw a basin of hot soup over him. The whole company gazed in breathless silence expecting that the offender would be murdered. But after he had torn over his waistcoat and wiped his scalded breast, he turned around and said, "This is what I expected when I became a Christian." —Exchange.

"Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellowmen sincerely;
To act from honest motives purely;
To trust in God and heaven securely."

—Henry Van Dyke.

When the Macedonian cries, "Help!" be a Paul on the spot.

CHILDREN

A FOURTH OF JULY STORY

"Mother, may I go to the State House and help grandfather?" asked the boy.

"Yes, indeed, son, if thy grandfather needs thee."

"Indeed, I do, daughter; my old legs grow weary trotting about these days, and each day the meetings are longer while our wise men are discussing our rights to liberty."

"Dost thou think they will sign the letter to the king today, grandfather?" ask the boy eagerly.

"That no man can tell. Truly 'tis a bold thing to do; but the king hath brought it upon himself, and the time has come for us to declare our independence."

"Then it may happen today. Oh, I am so glad to go with thee, grandfather, and I will help thee all I can!"

And the old sexton and his grandson took their way over to the state House.

"The City of Brotherly Love" was usually very quiet and peaceful, but today all was confusion and noise as the people swarmed down the streets talking about the important paper. "Will they sign it today?" "Do they dare?" "It is very wrong." "No, neighbor, thou art wrong. It is a just deed."

Although the hour was early, crowds were pressing close about the doors of the State House, and the old sexton and his grandson had difficulty in reaching the hall. The large room was opened and aired. The young lad and his grandfather dusted the chairs and set things to rights on the table. As the grandfather brought fresh ink and sharpened the quill pens he said solemnly: "These tools will be used today in the freeing of a country."

Then the delegates filed into the great hall, and as they took their places the grandfather led the boy aside and pointed out the various members of Congress:

"That man who has just seated himself in the tall chair behind the table is John Hancock, the president of Congress; and the young man standing near him is Thomas Jefferson. He was the one chosen to draft the paper, and then he read it to his committee — John Adams, who is sitting over there; Roger Sherman, Robert Livingston, and our own Benjamin Franklin. This committee approved of the paper, as presented by Jefferson, and with a few changes, they submitted it to Congress, and day after day they have spent discussing it; but mark my word, lad, this day, July 4, 1776, will end our weary waiting.

"Now, I will tell thee our plan: When the paper is signed they wish the news spread to all the waiting people outside; so I will climb to the bell tower, ready to ring the great bell. Thou must wait below here in the hall, and when they tell thee it is signed, thee must run with all good speed and give me the signal to ring the bell. Come, lad, to the bell tower, and I will show thee where I will stand."

The boy followed his grandfather to the bell tower and there he gazed at the bell hanging high overhead. "I can see words on the side of it, grandfather," said the boy. "Dost thou know what it says?"

"Yes, child, verily, the words are these: "Proclaim liberty throughout all the land unto the inhabitants thereof."

"Oh!" said the boy, his eyes shining with enthusiasm. "And that is what the great bell will do when I give thee the signal. It is truly a liberty bell, is it not, grandfather?"

"Yes, lad; but now run to thy post; the signal may come at any moment."

All day long they waited while the eager and impatient crowd surged through the street; and all day long the earnest men discussed the important question and answered the roll-call of the separate states. At last they made it a unanimous vote, and one after another came to the desk and signed his name.

John Hancock, president of the Congress, was the first to sign. He dipped his pen far down into the ink and wrote his name in large, black letters; and as he did so he said: "There, John Bull can read my name without spectacles. Now, let him double the price on my head, for this is my defiance." Then he turned about, and, looking at the other members of Congress, said: "We must be unanimous; there must

WHERE IS SUSIE MAE



(To be colored with paints or crayons.

Whenever you come to a word spelled in CAPITAL letters use

(To be colored with paints or crayons. Whenever you come to a word spelled in CAPITAL letters use that color.)

"Where is Susie Mae?" cries BROWN-haired Teddy, searching for YELLOW-haired Susie May.

Of course, you can see Susie May peeping from behind the big GRAY (use BLACK lightly) trunk of the maple tree. There are two YELLOW buttercups at the foot of the tree in the GREEN grass.

Susie May has a PINK (use RED lightly) ribbon about her head and a PINK sash, too. Her frock is light YELLOW, with white collar and cuffs.

Teddy wears a YELLOW blouse with white collar and cuffs and dark RED trousers with white buttons. His tie is RED also. His socks can be colored YELLOW.

The garden summer house is made of rustic wood. It is BROWN with a RED

brick floor and ball at the

Paint the leaves of the GREEN and the sky BLUE.

Both children have PINK RED lips.

The border of this picture colored RED and GREEN.

Teddy and Susie May are fun playing "hide and seek" in Park.

be no pulling different ways—we must all hang together."

"Yes," said Franklin, his eyes twinkling with humor. "We must all hang together or most assuredly we shall all hang separately."

Finally the Declaration of Independence was signed, and one of the members went to the door and whispered to the little lad who had waited so patiently outside in the hall. The boy fairly bounded up the staircase and, as he ran, he called loudly to the old man waiting above:

"Ring, ring, grandfather, ring! Ring out for liberty!"

The old man grasped the bell-rope, and soon the iron tongue was striking the great bell and its deep tones were pealing out upon the air. Surely it did "proclaim liberty throughout all the land unto all the inhabitants thereof;" and truly now it was a liberty bell. — The Sunbeam.

PUZZLE CORNER

Cryptic Presidents

They all aimed for progress, and progress to this day, Is the goal for everyone, so start on your way.

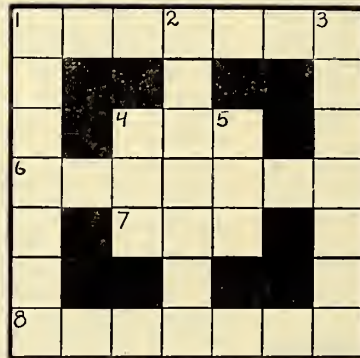
1. Dppmjehf
2. Mjopdmo
3. Nbejtpo
4. Xjmtpo
5. Hbsgjfime
6. Ubzmps
7. Xbtijohupo
8. Spptfwfmu

Nut Initial

The initials of the following three-letter words name a nut.

1. A vegetable
2. A fish
3. An animal
4. Noah's boat
5. Fresh

Junior Cross-Word Puzzle



Horizontal

- 1—Being in the water
- 4—Liquid measure (pl.-abbr.)
- 6—Teach
- 7—Pronoun
- 8—Leafless organ of a plant

Vertical

- 1—To be helpful to
- 2—Plotted
- 3—High Army officer
- 4—Place
- 5—To pronounce in words

Puzzle Answers on Page 18

RICH IN GRANDMOTHERS

Dear Standard:

I am a little girl nearly six years old. I haven't any brothers or sisters. I go to Sunday School to the Presbyterian Church here in Laurinburg. My teacher's names are Mrs. Dave Shaw and Miss Margaret Leach; I like them fine. I have two grandmothers living here. One's name is Mrs. R. A. Russ, the other Mrs. Theresa McIntyre.

I like for mother to read the letters in the Standard for me. I hope we have the pleasure of seeing my letters too.

Your little friend,

Mary Elizabeth McIntyre.

Laurinburg, N. C.

YES—WITH BRIDESM EVERYTHING

Dear Standard:

I am a little girl eleven years old. I am now attending the Daily Bible School which my father and mother are teaching. I have two brothers and two sisters. Their names are Steve and Sarah Tilda. I love to write letters and color the pictures in your magazine. I hope Mr. Erwin has gone for his June work. I can't bother this letter. I hope other girls that take the Standard would write me.

Your little friend,

Margaret

Erwin, N. C.

Fun For Little

A few of the pictures printed in the Standard are being published in pamphlet form. Each pamphlet contains twelve different pictures colored by the little folks or paints.

These pamphlets will be used in Daily Vacation Schools and the nursery. The little folks will enjoy the pictures and it will furnish a medium for the teacher to instruct their children in drawing and the value of art.

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PRESBYTERIAN STANDARD
CHARLOTTE, N. C.

O R Y

THE OLD BLOCK

**McCarty Duckwall
Springs, W. Va.**

wreak his long cherished revenge. His devotion to his patients led the brave young Doctor to disregard prudence, and remain too long at his post for safety. Miss Mary Gilkeson, his trained nurse, had loyally remained to assist him.

Li Hi, the heathen Witch Doctor, gathered a dozen of his ignorant and superstitious followers, and greatly inflamed them against all foreigners, especially against the Doctor and his Nurse. When Chinese soldiers entered the town, Li Hi and his band of inhuman yellow fiends invaded the hospital. The Doctor and his Nurse made a brave effort to protect their helpless patients. They succeeded in doing so, owing to Li's eagerness to wreak his spite upon the Doctor himself.

Perceiving that fact, the young Doctor let the Nurse understand that their proper course was to retreat from the hospital; and thus to draw their enemies away from the hospital; and thus to draw their enemies away from their patients. With loud shrieks of disappointed rage, Li and his followers pursued them. Not very far from the hospital was the place where the Doctor planned to make his fight for Miss Gilkeson, and for his own life.

One against thirteen seemed a hopeless fight against odds, too many to with-

stand. But the young Doctor's manhood was the sort that is too brave to be cowed. He possessed the vigor of a healthy young mountaineer, and a trained college athlete. He had a mind well equipped for meeting life's varied and numerous emergencies. From his versatile father, he had learned many useful things; including many tricks of a ventriloquist.

Putting Miss Gilkeson behind the protection of a projection building, he turned and faced his pursuers. Waving them back with both his hands, he commanded them to halt. Shocked by his brave actions, and perceiving the meaning of his gestures, the surprised heathens tumbled over each other, in their efforts to get themselves stopped. But Li quickly recovered his balance and rushed at his valiant foe. The Doctor put his left foot forward, just behind Li's front foot, and clenched his right hand fist under Li's chin, with all the force of 160 pounds of his vigorous young manhood; rising up on his toes. The back of Li's head hit the ground; the softness of which saved him from a broken skull. The next instant, the Doctor found himself vainly struggling in the arms of a powerful Chinaman. His fate seemed sealed.

But then it was that Miss Gilkeson got herself into the fray. From a pile of broken furniture that looting soldiers had pitched into the street, she had secured a sufficient weapon for her purpose. With it, she landed a scientific blow on the back of the big Chinaman's head, just at the base of his brain. His arms instantly released the Doctor, and he staggered and fell to the ground. As another Chinaman rushed at the Doctor, he tackled the heathen in an expert manner and laid him on his back with a broken rib.

Then Miss Gilkeson handed him her weapon, with which the Doctor broke the skulls of two more of their fiendish assailants. But two others got Miss Gilkeson in their strong arms, apparently helpless. She was not so helpless, however, as they must have supposed. In spite of her arms being held, she managed to get her right hand into her dress pocket, and to get out her hospital scissors. With them, she was able to reach the throat of one of her inhuman assailants. But another foe still held her in his powerful arms. But her arm was now more free; and in an instant, her scissors had deprived him of one of his eyes; and he was shrieking with pain. Just then, Li rose to his feet, and got behind the Doctor, as foes in front had his attention, caught his right arm, and twisted it to helplessness.

Then a curious looking helper got into the fight. It was a poor little disfigured and crippled Chinese girl; one of the victims of Li Hi's cruel practices. She had found in Doctor Campbell and Miss Gilkeson friends, whose loving kindness had won from her gratitude more strong than her love of life, or fear of death. Mi Ma, or "Our May," as Miss Gilkeson had lovingly renamed her, had come to cherish their hospital as her home. In spite of her afflicted and crippled condition, she had made herself wonderfully useful. To one poor heathen patient after another, she had seemed a veritable Angel of Love and Mercy, as she made known to them the sweet story of salvation, that had filled her own heart with songs of exalted joy.

As the Doctor and Miss Gilkeson left the hospital, pursued by their foes, May fully realized their awful danger. With an earnest prayer for help, she hastened to their relief. Getting a pistol, that the Doctor had fortunately brought from America, she called Jack, their pet dog, and started in pursuit of the pursuers. Owing to her crippled condition, her progress was very slow, but her determination enabled her to get herself into the unequal fight, just in the nick of time to turn the tide, of battle. At her command, Jack fastened his sharp teeth in one of Li's legs, thereby releasing the helpless Doctor from his worst and most dangerous enemy. That gave the heroic girl time to get close enough to make the pistol effective in her unpracticed hand. One shot released the Doctor from the grasp of another assailant. A second shot disabled one of Miss Gilkeson's assailants, and released her from another. May handed the pistol to her.

Unable to use his twisted arm, the Doctor took his cue from Jack, and began to use the tricks of a ventriloquist that his father had found so effective. As Li was fighting Jack in front of him, the Doctor made another dog seem to bark behind him. That gave Jack another chance to fasten his teeth in his other leg. As two of the inhuman fiends were about to wreak fearful vengeance upon poor little crippled May, they heard two tom cats fighting on their backs. Miss Gilkeson fired the pistol, but missed her foes. As Li got loose from Jack's teeth, another dog barked behind him, and a tom cat fight got started on his shoulders. Then Li took to his heels, followed by all of his tribe that could run.

As Miss Gilkeson gathered Our May into her arms, their emotions were too strong to express in words. Followed by their faithful dog, they and the Doctor, started back to the hospital. They were soon met by an excited group of their loyal Chinese friends, coming to their aid. In the hospital, they found a large number more, who had rushed there, just as soon as the invading Chinese soldiers had aroused their apprehensions for them. After Miss Gilkeson and a native helper had gotten the Doctor's twisted arm into proper place and bandaged, a general consultation was held. Their native friends took into their own hands the business of providing for the safety of the Doctor and Miss Gilkeson. They knew that Li's fury would certainly be greatly aroused by his defeat; and that he would secure a larger force of followers, to help him wreak his vengeance upon them. Some of them took charge of Miss Gilkeson, and others of

the Memorial Breastplate



"And thou shalt make the breastplate of judgment with cunning work. . . . And thou shalt set it in settings of stones, even four rows of stones: the first row shall be a sardius, a topaz and a carbuncle: this shall be the first row. And the second row shall be an emerald, a sapphire, and a diamond. And the third row a ligure, an agate and an amethyst. And the fourth row a beryl, an onyx, and a jasper. . . ."

EXODUS Ch. 28: Vs. 15-20.

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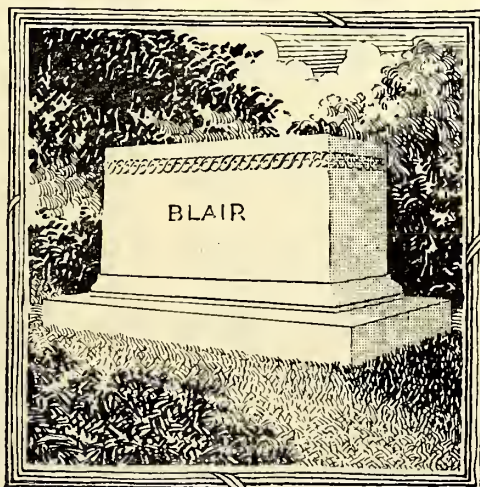
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the Doctor. Under the Doctor's directions, the hospital and its patients were placed in charge of the more experienced and best qualified native helpers.

After a service of prayer that none of them could ever forget, the Doctor and Miss Gilkeson bade a loving and tearful farewell to their patients and friends. As they separated, in the darkness of the night, at the hospital door, they grasped each other's hands with the parting words, "God be with thee till we meet again." Her native protectors soon had Miss Gilkeson in a comfortable place of concealment, a few miles from the city. There they transformed her into a Chinese woman, by giving her the dress of a native, and staining her face and ams. The Doctor's friends led him some ten miles, in another direction. There he was provided with shelter, food and rest. His arm had given him some pain, but was not seriously injured. The use of it was fully restored in a few days.

Miss Gilkeson mingled freely with her native friends, learning much of the trend of events. Her disguise and knowledge of the Chinese language enabled her to even venture to visit the hospital. There she was greatly shocked to learn that Li Hi had been there, seeking the Doctor. He was too cunning to harm any of the patients, much as he wanted to do so. By pretending his good will for them, he tried to learn from them where to find the Doctor. His cunning was rewarded by his getting the aid of a treacherous native hospital helper whom the Doctor had punished for his petty stealing. The rascal learned the hiding place of the

Doctor, and revealed it to Li Hi, for a small reward.

It took Li several days to mature his plans and secure a large force of native helpers. Then he hastened with them, after dark, to secure the Doctor. But faithful little May had been on the alert at the hospital, and had discovered the treachery and learned Li's plans. By another loyal native girl, more active than herself, she hastened to send Miss Gilkeson full information thereof. Guided by a native woman, Miss Gilkeson immediately carried the news to the Doctor. By his insisting, she was still required to keep the pistol. By that time, faithful native friends had brought the news that Li and a large force were only a few miles distant. Guided by a native of that locality, the Doctor hastened to seek a place of safety. They soon came to a large stream, which they had hoped to cross before their enemies overtook them. But they were too late for that. By the Doctor's urging, his Guide had safely concealed himself, before Li and his yelling savages came in sight of them. Throwing his coat on the ground, the Doctor dived into the stream, and swam for the opposite bank. Under ordinary conditions, he could have easily reached it. But his injured arm had lost some of its strength. And he was not yet recovered from the effects of the fearful strain to which he had so recently been subjected.

There was a strong current in the middle of the stream, that carried him with it for some distance. By exerting his strength to the very utmost, he managed to keep towards the opposite bank, and to

finally cross the current that was carrying him. But that left him entirely exhausted. For a few moments, he managed to keep his head above the water; and then he sank beneath it. Under the water, he struggled to his feet. When he stood upon his feet, he was much surprised to discover that his head was above the water. His surprise grew to amazement, when he perceived that he was in darkness, for reasons that he could not understand. In his exhausted condition, he staggered along, finding himself getting more above the water, but still in utter darkness. As his tired arms dropped to his side, one of his hands felt something in his pocket. It was his hospital flashlight that he used to inspect the wounds of some of his patients. Its light soon revealed his situation to him, and explained what had kept him so greatly wondering. He was wading up a small stream, in the entrance of a cavern. It flowed out of the cavern into the much larger stream than he had just swum across.

Li and his followers had stood and watched the Doctor in his vain struggles against the river's strong current; and had seen him sink beneath its deep waters. When he failed to come to the surface again, they watched until they were absolutely certain that he was drowned. Shouting their savage glee over their gratified hatred and malice, they returned to their homes.

As soon as the Doctor got far enough into the cavern, he got out of the water, and threw himself down on the ground to rest. When a little recovered from his utter exhaustion, he removed his clothes and wrung them as dry as he could. Then he gradually exercised himself into comfortable condition; which took some time. His clothes being very light, he soon succeeded in getting them dry enough to wear again. After sleeping for unknown hours, he awakened, feeling greatly refreshed, but very hungry. He greatly enjoyed a huge drink of water, from the stream that had so wonderfully delivered him from certain death.

Then he gave attention to his situation and urgent needs. After a season of delightful worship, seeking guidance and help from his God, to whom he poured out his heart in sincere praise and thanksgiving, for his wonderful deliverances, one after another. After very careful consideration, he decided to seek another outlet from the cavern, rather than try to return through the two streams that he came. The dangers of getting lost, and of exhausting his flashlight, were very great. But he decided to risk them, trusting in God. He wandered under ground for what seemed miles. He had to keep his flashlight darkened as much as possible so as to perceive the light from any entrance that he might find. He was getting fearfully hungry, and very uneasy about his small chances for securing any food. But he pressed forward, praying for help and guidance.

A sudden noise gave him a severe shock, although it was not very loud. His imagination was greatly excited; but he had no idea what the noise could possibly be. After considerable hesitation, he decided to seek the cause and location of it. That proved his deliverance for birds had made the noise, and their nests were in the cavern, near the entrance he was seeking. Their eggs were the most enjoyable meal that he had ever eaten. After looking carefully outside of the welcome entrance to the cavern, he went back inside, and slept soundly until the next morning.

Returning hunger enabled him to enjoy a breakfast on bird's eggs, almost as much as he had enjoyed his supper on them. Food and rest had restored his strength and revived his spirits. So he was prepared to face all the dangers and perplexities of his most remarkable situation, with the courage and intelligence of a West Virginia mountaineer, sprung from Presbyterian Scotch ancestors. His first move was to try to discover where he was located. His investigations, outside of the cavern, soon led him to berries and wild fruits, that assured him of an abundance of most enjoyable food. That removed his most urgent cause for apprehension.

Then he realized that the cavern supplied shelter and protection of great value and large importance. That warned him against the danger of straying so far as to lose the way back to its entrance. A careful and attentive walk of several miles led him to sounds and signs of some running stream. Eagerly pressing forward, he soon found himself standing on the bank of the very same stream that he had so recently crossed. But he was manifestly now on the same bank from which he had dived into it, to escape his

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blood thirsty pursuers. He was absolutely certain that he had crossed, and had entered the cavern on the opposite side. How then had he gotten back to this side? His mind seemed in a daze, until it suddenly dawned upon him, that the cavern was partly under the bed of the stream, and partly under both sides of it. And that he had been crossing under the stream, when he was successfully seeking the dry land entrance to the cavern. Now he knew where he was, and about how far he was from his friends, and in what direction.

After walking briskly a few miles, he saw several Chinamen coming towards him. He hastily concealed himself in some convenient bushes. But he soon discovered that one of them was a well known and trusted friend, much to his relief and pleasure. Stepping out from the bushes, he greeted him with glad cordiality. To his utter astonishment, the Chinaman gazed at him in great surprise, then turned and fled, followed by all his companions. Greatly wondering why they were so terribly frightened at the sight of him, the Doctor resumed his journey in a rapid walk, for several hours.

Then some Chinese women suddenly met him, coming around a bend in the road. He got the surprise of his life,

A man is that large irrational creature who is always looking for home atmosphere in a hotel and hotel service around the house.—Detroit News.

He was a real philosopher who burst forth with the exclamation recorded by life. It was said in his presence: "Why, the Blanks have no radio, no talking machine, no piano-player, and no motor car." "Gee," exclaimed the philosopher, "they must have money."

when one of them extended her hand to him, asking him, in English, if he had if he had seen anything of Doctor Campbell's ghost. It was Miss Gilkeson, whose first disguise had been so skillfully changed that he failed to recognize her, even when she first spoke to him. All his friends had been grieved over the reports of his sad death, that Li and his followers had been proudly circulating. They were fully confirmed by his returning guide, who had, from his place of concealment, also seen him sink beneath the current. It was in great excitement and amaze-

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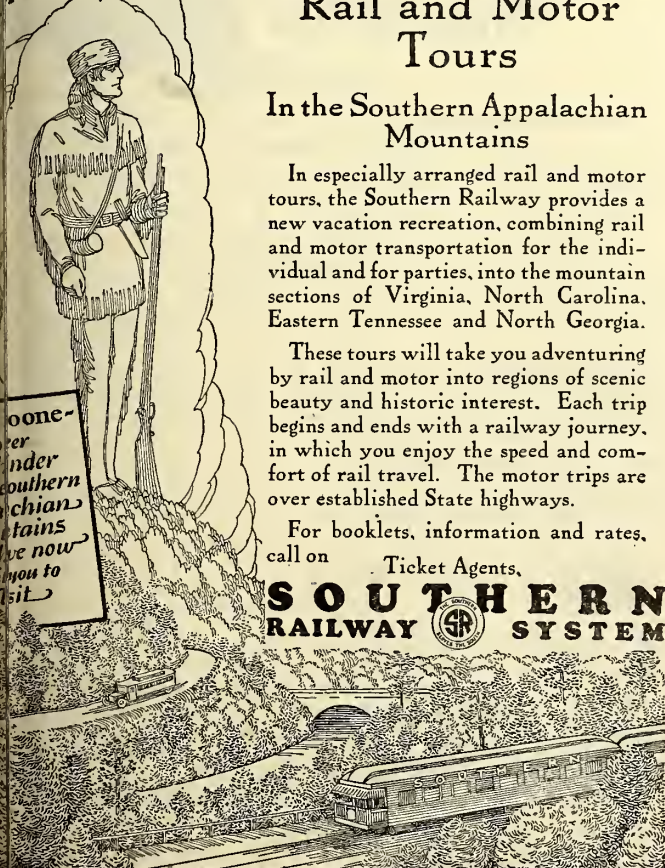
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ment that they listened to his recital of the strange manner in which his God had provided for his escape from his cruel foes.

The next day, the Doctor and Miss Gilkeson both visited the hospital. But they did not go there together, as that would have revealed who she was. She was there when he arrived. Li was there also. He had come expressly to find her, but did not recognize her in her disguise. When the Doctor entered the room, Li gazed at him in utter amazement. Then, in abject fear, he turned and fled from the place. Miss Gilkeson and the Doctor laughed over his absurd flight, until tears streamed down their faces.

The Doctor was rejoiced to learn that his patients had suffered no harm during his absence. All the inmates gave him a glad welcome. Those he left in charge had proved faithful to their trust, and competent managers of the hospital affairs and patients. When soldiers entered the hospital, their fidelity, wisdom and tact were tested at the risk of their lives. They were especially endangered by the presence and malice of Li Hi. The Doctor and Miss Gilkeson were profoundly impressed by their reports of God's faithful care of them, under such trying circumstances. It was a strange experience to realize that their own absence was again necessary for the safety of the hospital inmates, owing to Li Hi's known cunning and malice. Sad, of course, was their parting, after such testing of mutual love and fidelity, there was not lacking the thrill of a superhuman joy. The next day, the Doctor and Miss Gilkeson went some ten miles, back to his hospital's native friends. There they rested until another day. Then they departed, feeling assured that Li would soon discover that the Doctor was a live man, not a ghost. Their only hope of escaping Li's vengeance was to reach the place of protection provided by American officials and soldiers. Their faithful native guides, exchanging with each, kept them provided with food. And they watched out for enemies, both in advance and rear. After three days of brisk walking, they were overtaken by Chinese friends. They had come in great haste, many miles, to warn them that Li Hi and about fifty followers were in pursuit of them. That forced them to travel both night and day; only resting when utter exhaustion forced them to do so. For three days and nights they exerted themselves to keep ahead of their inhuman pursuers. Miss Gilkeson then began to show the effects of the terrible strain to which she had been subjected. The Doctor himself was still fully capable of much more exertion. But he was greatly shocked to perceive that she must be allowed to stop and rest. He was beginning to feel that they were in almost hopeless peril. Just then he heard the sound of a horn, far in front of them. "Mary, we are saved," he fairly shouted. "That is Donald Campbell. He and I are sons of two brothers, and were boys together, roaming our West Virginia hills. He is blowing the compact that we swore to each other then. I could never mistake that tune and horn; even if I heard them in the storm's loud thunder, or the battle crash of war.

"Depend on me, and you will find me true, When you call for me, I will come to you.

The Campbells are coming to save you. The Campbells are coming to save you. "Fire that pistol, Mary, so Donald will know that I am answering him. Fire twice, then another two, then another shot to make it sure and true."

PUZZLE ANSWERS

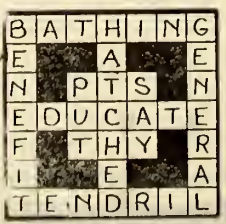
Cryptic Presidents

Use the letter in the alphabet just ahead of the one used here.

1. Coolidge. 2. Lincoln. 3. Madison. 4. Wilson. 5. Garfield. 6. Taylor. 7. Washington. 8. Roosevelt.

Nut Initial

P-ea
 E-el
 C-at
 A-rk
 N-ew
 Pecan



When Donald Campbell learned of the war in China, he perceived the danger that his cousin was in. And he lost no time in going to his relief. For he knew that John would never desert his post of duty. With the intelligence of his Scottish race, he had made due preparation to attach himself to the United States Marines in China. He secured full authority to make all needed use of them for his cousin's rescue. As he came in sight, he was followed by a Lieutenant of Marines, at the head of his men. And "Old Gory" was flying the stars and stripes in the winds of China, proclaiming to all that Uncle Sam defends and

cares for them that are his every hill and dale.

As Donald approached the Yankee Doodle, and Dixie, and Mary answered him by other of the cousin's youthful "Can old acquaintance be forgotten? When we love them, Can not?"

Then Donald played the tune, and the Marines, and Miss Gilkeson, all sang "Depend on me, and you will. When you call for me, I'll come to you.

The Campbells are coming! The Campbells are coming!

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HENRY M. SNYDER, President



Sunday, July 7, 1929

- Atlanta, Ga.—WSB—1,000 Watts**
 9:30 A. M., C. T. — Agoga Sunday School Class, Morgan Blake, teacher. Atlanta, Georgia—WSB—C. T.
 11:00 a. m.—First Presbyterian. Also Saturday, 6:00 p. m.—Dr. Hull's Bible Class.
 5:00 P. M., C. T.—Vesper Service from First Methodist Church.
Hot Springs, Ark.—KTHS—5,000 Watts
 C. T.
 11:00 a. m.—St. Luke's Episcopal Church.
 6:00 p. m.—Old Familiar Hymns, Organ Recital.
Washington, D. C.—WJSV—10,000 Watts—E. T.
 Washington, D. C.—WJSV.
 11:00 a. m. and 8:30 p. m.
 7:30 p. m.—Ladies Choir of Fairfax, Va.
 8:30 p. m.—Sermonette.
 8:45 p. m.—Sacred Song Trio.
Gainesville, Fla.—WRUF—5,000 Watts
 —E. T.
 2:00 p. m.—Y. M. C. A. Service.
Louisville, Ky.—WHAS—5,000 Watts—E. T.
 9:57 a. m.—Broadway Baptist Church. Shreveport, La.—KWKH—20,000 Watts—C. T.
Atlantic City, N. J.—WPG
 (Eastern Daylight Time)
 10:30 P. M.—Community Recital at St. James Episcopal Church.
 5:15 P. M.—Religious Services.
 7:00 P. M.—Special Sunday Concert.
 9:10 P. M.—Sunday Evening Operative Concert.
 9:10 P. M.—Sunday Eveningsubhi for **Schnectady, N. Y.—GWY**
 (Eastern Daylight Time)
 10:30 A. M.—State Street Presbyterian Church.
 7:45 p. m.—First Baptist Church.
 9:00 p. m.—Question and Answer hour
Charlotte, N. C.—WBT—5,000 Watts—E. T.
 11:00 a. m.—First Baptist Church.
 5:30 p. m.—Vesper Hour Quartet.
 7:30 p. m.—First Baptist Church.
Raleigh, N. C.—WPTF—5,000 Watts—E. T.
 11:00 a. m.—Church Services.
 1:00 p. m.—Sacred Concert.
 7:30 p. m.—Evening Worship.
Cincinnati, Ohio—WLW—50,000 Watts—C. T.
 9:30 a. m.—Church School.
 10:00 a. m.—Presbyterian Church of the Covenant.
 3:00 p. m.—Organ Recital.
 5:00 p. m.—Vesper Service from Concordia Lutheran Church.
Oklahoma City, Okla.—KFJF—5,000 Watts—C. T.
 10:00 a. m.—Men's Tabernacle Bible Class.
 11:00 a. m.—First Baptist Church Services.
 3:00 p. m.—Sacred Concert.
 7:30 p. m.—First Baptist Church Service.
 9:30 p. m.—Independent Bible Lectures.
Richmond, Va.—WRVA—5,000 Watts—E. T.
 11:00 a. m.—Second Presbyterian Church.
 7:30 p. m.—St. Mark's Episcopal Church.
Fort Worth, Tex.—WBAP—5,000 Watts—C. T.
 4:00 p. m.—Hymn Hour.
 5:00 p. m.—Studio Vesper Services.
 7:30 p. m.—First Presbyterian Church.
San Antonio, Tex.—WOAI—5,000 Watts—C. T.
 11:00 a. m.—First Presbyterian Church.
Greensboro, N. C.—WNRC—E. T.
 11:15 a. m.—First Presbyterian.
 8:00 p. m.—First or Church of the Covenant.
Philadelphia—KMBC—E. T.
 4:30 p. m.—Tenth Presbyterian.
Jacksonville, Fla.—WJAX—E. T.
 11:00 a. m.—Church Services.
 8:00 p. m.—Church Services.
Nashville, Tenn.—WSM—C. T.
 11:00 a. m. and 8:00 p. m.—First Presbyterian.
Knoxville, Tenn.—WNOX—C. T.
 7:30 p. m. Saturday—Dr. Glasgow's S. S. Lesson.
National Broadcasting Chain
 2:00 P. M.—"Friendly Hour" conducted by Dr. J. Stanley Durkee, subject: "Work Pays Dividends."
 3:00 P. M.—"Sunday Forum," Dr. Sockman.
 4:30 P. M.—"Twilight Reveries," address by Dr. Charles L. Goddell, subject: "The Abundant Life."

AN INDIAN TALE

Many years ago there lived in India a worthy state official who wished to do something to benefit the poor people of the land. Realizing that money could perhaps do more for his people than anything else, he announced that he would give away the weight of his own elephant in silver money. This news caused great rejoicings among the natives until someone raised the question: "But how much does the elephant weigh?" Ah, no one had thought of that. The elephant's weight was unknown and to determine it was next to impossible. How could anyone find out what the elephant really weighed? There was no machine in all India large enough to weigh the huge elephant. All the wise men of the land gathered together and labored in vain to construct a machine big enough and strong enough to weigh the elephant.

One day a Hindu prince passing through the country heard of the country heard of the promise of silver to the poor and needy, and the impossibility to determine the amount of silver to be involved in the transaction. "Ah, I will help these poor people to obtain the money that has been promised to them," he said to himself, and he announced that he knew a way to weigh the elephant. For the purpose he had a special bridge built and over this he had the elephant led into a flat bottomed boat. The weight of the elephant caused the boat to settle itself deeper into the water and the prince had marked upon the side of the boat the height to which the water rose after the elephant had weighted down the boat. The massive beast was then taken back over the bridge to the shore and the prince set his servants to work weighing stones and loading them into the boat until the boat had sunk to the same line which the water marked when the elephant had been on board. The total weight of these stones was of course the same as the weight of the elephant.

When the populace which had been interestedly watching the experiment saw that the true weight of the elephant had been determined by the prince a shout of joy arose. The prince was hailed as the wisest man of his time and thus in Indian legend his reputation still holds."

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Not Money

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FOR WOMEN

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opportunity to earn money in pleasant convenient way and perhaps help some friend or acquaintance who may have artificial teeth and plates. All dentists urge daily cleaning of these plates and brush are necessary. Our preparations were originated by dentists specializing in prophylactic teeth and gum dentistry. Write today for generous FREE Trial Packages of TOOTH PASTE and Artificial Plate Cleaner, also Tooth Brush bargains, all selling at wonderful economy prices. Some women may wish to represent us. DEPYRO LABORATORIES, 27 Free St., Portland, Maine.

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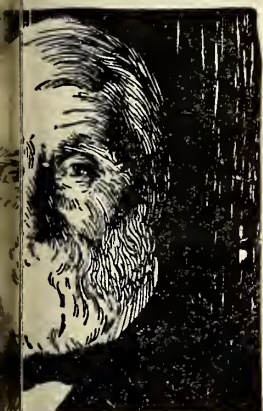
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S P A R K L E S

"Since I bought a car I don't have to walk to the bank to make my deposits."
 "You drive there, eh?"
 "No, I don't make any."—Life.

Socrates: "What do you think of mud as a beautifier?"
 Professor Peavy: "Well, it hasn't done much for the turtle."—Hy-Pure Herald.

An optimistic young man, getting a job as a dishwasher in a restaurant, said, "Well, here's where I start in to clean up a million."—Newton Kansan.

To be successful in business you have to pay more attention to kicks than to compliments.—Los Angeles Times.

From the Edinburgh University publication, The Student:

"The heights by great men reached and kept
 Were not attained by sudden flight
 But they, while their companions danced,
 Were sleeping soundly through the night"

Trifling Deposit

She: "There's Madge Bahr. I understand she bought that dress by installments."

He: "I suppose that's the first installment she's wearing."—Cincinnati Enquirer.

"You are working too hard," said the doctor.

"I know it," sighed the patient, "but it is the only way I can keep up the easy payments."—Cincinnati Enquirer.

Small boy: "What is college bred, pop?"

Pop (with son in college): "They make college bred, my boy, from the flour of youth and the dough of old age."—West Point Pointer.

Motorist: "I clearly had the right of way when this man ran into me, and yet you say I was to blame."

Local Constable: "You certainly were."

Motorist: "Why?"
 Local Constable: "Because his brother is mayor, his father is chief of police, and I am engaged to his sister."—People's Journal (Dundee).

"Name the world's greatest composer," said the musical instructor.

"Chloroform," promptly replied the young man who had studied medicine.
 —Selected.

"Are you really a bank examiner, Mr. Tompkins?" asked the hostess.

"Yes, Madam, I happen to be."

"Then I hope you will have time to examine baby's bank. No matter how much we shake it, nothing will come out of it!"—Lethbridge Herald.

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CHARLOTTE, N. C., JULY 10, 1929

No. 28

Single Accepts College of Davidson

Training School to Become
College for Men in
North Carolina

Walter L. Lingle, of Richmond, Va., in the Assembly's Training School, has accepted the presidency of Davidson College, the largest Presbyterian college in the South, subject to the action of the board of trustees of which he is a member.

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International Christian Endeavor Convention

Thirty-Second Meeting is Held at
Kansas City, Mo., July 3-8

The International Christian Endeavor Convention met in Kansas City, Mo., July 3-8. The Associated Press reports about 10,000 delegates assembled from 16 nations of the world. The gathering was opened with an address by Dr. Daniel A. Poling, of New York, the president, who succeeded Dr. Francis E. Clark, the first president and founder, who started the movement in Portland, Maine, in 1881. We published this address last week.

The Christian Endeavor movement has spread to all the world, and is now represented in 80 different nations, with about 4,000,000 members in the local societies. Mr. E. P. Gates, the General Secretary of the International Society, in his address which we print in this issue says that 4,562 additional societies have been organized since the last convention. He reported that there are about 1,400 unions representing several hundred societies, which are officered by 14,000 young people.

The International Christian Endeavor Union has been the recipient of two outstanding endowments, one by Charles Craigie and wife which supports the parent organization in large measure, and one by the J. C. Penny Foundation devoted to Vocational Guidance, with Stanley Vandersal, of Boston, as promoting secretary.

In the Southern Presbyterian Church, the Christian Endeavor is a vital and thriving type of young people's organization. There are nearly 2,200 C. E. societies, with less than 300 of other names. There are about 35,000 members of young people's societies in our Church.

On July 4 there was an Independence Day Parade in which 20,000 young people took part, many of them wearing costumes portraying various eras of church history.

The following message from President Hoover was read to the convention:

"Please convey to the members of the International Christian Endeavor Convention my cordial greetings and my deep appreciation of its co-operation."
(Continued on Page Two)

Bishop McConnell and The Baptist Convention

President of Federal Council Makes
Address at Convention, Though Not
the Key-Note

In our issue of last week we stated that the invitation to the President of the Federal Council, Bishop McConnell, was withdrawn by the Northern Baptist Convention at Denver at the request of 19 Protestants who objected to his recent book "The Christlike God." Our information however was not complete as we have found from several sources. The invitation to make the keynote speech as a visitor to the convention was indeed withdrawn, and was made by President Avery Shaw, of Denison University, Ohio, who is said to have made a brilliant address. Bishop McConnell, however, did speak later, and his address was received with much enthusiasm by the convention. The bishop was on his way to the convention when the telegram was placed in his hands changing the place of his address on the program.

Bishop McConnell responded to the embarrassing situation in a fine way, relieving both himself and his hosts of the strain created by his magnanimous spirit.

Quadrennial Meeting of Presbyterian Alliance

Boston Host to Thirteenth General
Council—Next Meeting in
Belfast in 1933

J. M. Wells, D.D.

The Council meets this year in Boston. Just why we did not know until it was whispered that it would have met in Canada; but the feelings between the United Church of Canada and the Presbyterian Church in Canada were so bitter that it could not be held there, and as a compromise it was held in the nearest available city, which was Boston. And so it has come to that part of our country where Presbyterianism is weakest and least able to care for and impress itself upon the visitors from Europe.

The meetings are held in the First Presbyterian Church. This Church is not strong; its building is inadequate, and it is at present without a pastor. This is all that need be said. You can visualize for yourself the situation. I will add, however, that the people, in their way, are very kind.

The Council began on Wednesday, June 19th. First, separate meetings of the Eastern and Western Sections were held. At these meetings, besides other business, the members of the Business Committee were nominated.

In view of the fact that the Council is a purely advisory body, this committee is of great importance. It is the buffer that saves the Council from all too severe shocks. It arranges the order of business, considers all resolutions and communications, and decides what recommendation to make concerning some, and can decline even to submit to the Council.

In the evening a reception of welcome was held. There were addresses of welcome by Mr. Alba B. Johnson, president of the Baldwin Locomotive Works for the Western Section to the men of the Eastern Section over seas; by Governor Frank G. Allen (a splendid Christian man we learn) for the State of Massachusetts to the Alliance; and by Dr. Robert Watson (who has just resigned the pastorate of the First Church) for the churches of Boston.

These addresses were all good. A most fitting response was made by Dr. R. J. Drummond, vice-president of the Alliance, in behalf of the Council.

After these addresses refreshments were served.

On Thursday the real business of the Council was entered upon.

The president's address from President Ch. Merle de Aubigne, D.D., of Paris was a notable pronouncement worthy of both the great man and the great office. In a masterly way he sketched the tendencies that are moving in these latter years, especially on the continent of Europe. He reminded us of the great mass movement toward the Church of the Czech Brethren and away from Rome. He warned us of the increased power and wealth of the Papacy through its recent agreements with Italy. He called our attention to the great revival of Calvinism in those countries of Europe where it has seemed dead. And he sounded a note of optimism because of the revival of life and spiritual power that is coming to the Reformed Churches in Europe.

That night the Council sermon was preached by Dr. Malcolm James McLeod, of New York, of the Reformed Church in America. We hear that it was a good sermon; but we did not hear a good sermon, for we sat more than half-way back, and nobody could hear in that part of the church. His sermon was on "the Gospel of God."
(Continued on page 2)

Protestant Finances Show Marked Changes

Institute of Social and Religious Research Report Reveals That Expenditures Climb, While Benevolences Drop, Since Church "Drives"

An exhaustive study of Protestant Church finances in the United States, especially in relation to benevolent giving, is just published by the Institute of Social and Religious Research under the title Trends in Protestant Giving. The author is Charles H. Fahs, one of the compilers of the "World Missionary Atlas" and now in charge of the Missionary Research Library.

Partial and tentative results of this inquiry were presented at the Foreign Missions Conference at Detroit last January. The complete investigation as now published reveals that the total picture is somewhat less gloomy than was painted in the presentation at Detroit, when the figures then available seemed to tell a story of continually mounting congregational expenses side by side with dwindling contributions for total benevolences and especially for foreign missions.

The story as told in the completed report shows that while, for the eleven major denominations most intensively studied, there has been a steady decline in benevolent giving since the peak year of 1920, representing the culmination of several denominational "drives," nevertheless, as compared with the year before the World War, 1913, benevolent giving has shown a marked increase both in actual amount and in relation to the cost of living. During the same period congregational expenditures have risen steadily and reached their highest point in the latest year considered by the study, 1927. The ratio of per capita giving for total benevolences and per capita giving for congregational expenditures, which was 21 to 79 in 1913, had shifted in favor of benevolences by 1920 until it stood at 35 to 65, since which year the decline in benevolent giving and the upward climb of congregational expenditures have combined almost to restore the ratio of 1913.

The results of a study of receipts for
(Continued on Page Two)

Foreign Mission Conference Near Old Haystack

Meeting of the Committee of the
International Missionary Council,
Williamstown, Mass., July 11-21

Near the old "Haystack Monument" where in 1806 Samuel Mills held the prayer meeting which since has come to be known as the forerunner of the American Foreign Missionary Movement, there will gather July 11-21 over 40 missionary administrators and Christian nationals from all parts of the world, for a ten-day conference on the work of the International Missionary Council.

The committee, as constituted at Jerusalem in the spring of 1928, consists of representatives of 23 national missionary organizations and Christian Councils. The total membership of the committee is 37. For the first time, Indian, Chinese and African nationals, representing the National Councils of their lands, will enjoy the same official status and privileges as will representatives of the national interdenominational missionary organizations of the West.

Dr. John R. Mott, Chairman of the
(Continued on Page Two)

CONTINUATIONS FROM PAGE ONE

DR. LINGLE ACCEPTS PRESIDENCY OF DAVIDSON

Training School and feel that it has large possibilities. It is pioneer work and constructive work. At the same time I love Davidson College. She is my Alma Mater. The call there opens large opportunities for service.

A verse from the Psalms has been with me much during these weeks: "Wait on the Lord, be of good courage, and he shall strengthen thine heart. Wait, I say, on the Lord." As I have waited, seeking light and guidance, a conviction has settled down upon my heart that I ought to accept the call to Davidson. I trust that this is the guidance of the Spirit. Having this conviction I am writing to you, as president of the Board, to tender my resignation as president of the Assembly's Training School, to take effect as soon as practicable, and not later than the first of September. At the same time I want to pledge anew my love and loyalty to the Training School as long as I live.

For something like a dozen years I have given my best to the Training School. The Board and friends have shown a wonderful spirit of co-operation. The institution has been richly blessed and has made remarkable progress. I have a feeling that a new man can come in now with new ideas and new visions and lead the Training School to larger things, while I go and give myself to another task. John Wesley said that the worker may die, but the Lord's work goes on. So I feel that a worker may leave this or that position and move to some other part of the vineyard, but the Lord's work goes on. I feel that the General Assembly's Training School has large possibilities for the future, if the whole church will continue to stand behind it.

Let me thank you and all the members of the Board for all your kindnesses, and for your fine spirit of co-operation. I trust that the love and the prayers of the friends of the Training School may follow me, as I go to my new work.

With high esteem, I am
Very faithfully yours,
Walter L. Lingle.

Dr. Lingle's Record

Dr. Lingle was born in Rowan County, 15 miles from Davidson, on October 3, 1868. He received his A. B. and M. A. degrees from Davidson College in 1892, and graduated from Union Theological Seminary in 1896. Davidson conferred upon him the doctor of divinity degree in 1906, and Southwestern Presbyterian University bestowed upon him the degree of LL.D., in 1920. He has done post-graduate work at the University of Chicago.

After he was ordained to the Presbyterian ministry in 1896, he was for a time an instructor at Union Theological Seminary. Following pastorates in Dalton, Ga., Rock Hill, S. C., and Atlanta, Ga., he returned to Union Seminary in 1911 as McCormick professor of Hebrew and Sunday School work. In 1914 he was made professor of church history and missions at the Seminary, where he remained until 1924 when he was chosen to his post as president of the Training School.

Dr. Lingle was editor of the Union Seminary Review for ten years. He was moderator of the North Carolina Presbyterian Synod in 1915, and in 1920 was elected moderator of the General Assembly of the Southern Presbyterian Church. For a number of years he managed the conference at Montreat. Dr. Lingle has been intimately connected with the life of Davidson, serving as member and chairman of the board of trustees for 24 years.

Recent honors which came to him were election as chairman of the executive committee of the Council of Churches in America, and last spring he delivered the annual Sprunt Lectures at Union Theological Seminary. He is a contributor to many church publications and a lecturer of note. Phi Beta Kappa, honorary scholastic fraternity, and Omicron Delta Kappa, honorary leadership fraternity, have chosen him for membership.

The following is from the President-Emeritus of Davidson College, Dr. W. J. Martin:

The New President

Dr. Walter L. Lingle has accepted the call of the Board of Trustees of Davidson College to become the 12th president of the institution.

Dr. Lingle's qualifications are so well known that it is needless to enumerate them. For many years he has been a member and the president of the Board of Trustees and knows the college as few men outside of the faculty do.

The workers change but the college goes on. I hope the friends of Davidson will rally to the New President and support him finely. Let all by prayer and service continue to push the interests of Davidson under the new head and make her a greater and greater factor in the building of the Kingdom of God on earth.

The writer now lays down what has hitherto been his life work; dissatisfied with results, yet deeply grateful for the many kind and generous messages which have come to him in these last few weeks.

While he will no longer be actively connected with Davidson College and will no longer live at Davidson, his heart will be in the institution, his prayers will be in her behalf, and his services, wherever possible, will be gladly given to her interest.

Wm. J. Martin,
President-Emeritus.

INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION

tive spirit in working toward the furtherance of obedience to law and of world peace. For the one is vital to the perpetuation of our free institutions of government and the other is vital to the happiness and prosperity of all mankind."

The convention instructed Dr. Poling to convey to the President the sentiments of the convention, and to include in it a pledge made by the members of the convention to support the President and to abstain from alcoholic drinks.

Dr. Poling sent the following statement:

"The delegates in attendance on the thirty-second International Christian Endeavor Convention received your message with appreciation and enthusiasm. They send you the assurance of their affectionate regard and pledge their loyalty in the following words:

"With President Hoover, I believe that prohibition is an experiment in purpose, and that it was enacted for the protection of the American home and with him I wish it to succeed.

"To support the president and the constitution, to strengthen public health and morals, and to advance my own well-being and the well-being of others, I pledge myself to abstain from all alcoholic liquor as a beverage and to give my utmost endeavor for the enforcement and complete success of prohibition.

"I accept the pact of peace as a covenant of personal and national honor. I pledge myself to abide by its principle and to work for its complete fulfillment."

QUADRENNIAL MEETING OF PRESBYTERIAN ALLIANCE

Friday was Foreign Mission day. There were reports from the Eastern Section by Dr. J. W. Drummond, and from the Western Section by Dr. T. H. MacKenzie, of New York; but the work of the Business Committee prevented the writer's hearing these.

Rev. Robert Laws, M.D., and D.D., from Livingstonia in Africa, 84 years old, tall, massive and much like Dr. Paton, brought us a great message. The afternoon was given to executive business.

The business committee labored trying to smooth out the strife of the two Canadian Churches, and at least kept it off the floor.

Behold what a blessing Church union is, when it tears a great Presbyterian Church into two fragments, and brings bitterness that will last for fifty years.

Unless both Churches are heartily ready for union; to urge union on a Church is a heartless thing.

But the crowning message of the day came from Dr. R. E. Speer. He spoke on the "Message of the Jerusalem Council." With clearness, color, and deep spiritual unction, he spoke of that message, and gave to the writer new insight into the real meaning of both the gathering and message.

Saturday was Home Mission day. The reports were good. An address by Rev. J. H. S. Burleigh, of Scotland, was brilliant but without spiritual power. Work in the committee room and outside prevented my hearing the other addresses.

In the afternoon the Council was

tendered an automobile ride around historic Boston, that was of great interest. We were allowed to rest that evening.

On Sunday at 11 a. m. the writer heard Dr. Ivor Robertson, of Bristol, England, in the Old South Congregational Church. It was a great sermon on "Loyalty to Christ."

At 3 p. m. we had the Council Communion. The message was by Bishop L. Ravasz, of Hungary (a Presbyterian Bishop). What we could hear of it, showed it to be a sweet and helpful Gospel message.

The impressions of the writer as to the nature of the Council will be given in my next article.

PROTESTANT FINANCES SHOW MARKED CHANGES

foreign missions for fifteen Protestant denominations are summed up as follows: "A study of total receipts for foreign missions from all sources for fifteen Protestant denominations for the period 1901-1927 shows a growth in such receipts from \$5,300,100, in 1901 to \$29,833,727, in 1921, and with a total for 1927 for these fifteen bodies of \$27,179,594. If these fifteen denominations can be classed as three groups—the first a group of three church bodies having more than two million members each; the second a group of four bodies having more than one million but less than two million each; and the third a group of eight bodies having more than 100,000 but less than a million each—it is found that the greatest fluctuations in receipts are in relation to the size of the denominations, the drop in total receipts from the peak points to 1927 of the three groups being respectively, 33, 9 and 2 per cent."

The fifteen denominations intensively studied were the following: Christian Church; Congregational Churches; Disciples; Methodist Episcopal Church, South; Northern Baptist Convention; Presbyterian Church in the U. S.; Presbyterian Church in the U. S. A.; Protestant Episcopal Church; Reformed Church in America; Reformed Church in the United States; Southern Baptist Convention; United Brethren; United Lutheran; United Presbyterian Church.

The study was undertaken by the Institute of Social and Religious Research at the request of the Foreign Missions Conference of North America, and is the first study ever made that shows figures of foreign missionary giving for the various Protestant denominations on a comparable basis. It was designed, the report says, expressly to answer such questions as:

"Have church expenditures, whether for local expenses or for benevolences, kept pace in recent years with the increased cost of living?"

"As local church expenses have mounted has the increase been at the expense of benevolences?"

"Has there been any marked change in the percentage of the total gifts which went for foreign missions?"

FOREIGN MISSION CONFERENCE NEAR OLD HAYSTACK

International Missionary Council, will preside. His report of his recent tour of India, Siam, Straits Settlements, China, Korea, and Japan will be one of the important items on the agenda. Dr. J. H. Oldham, who recently toured Africa as a member of the special committee appointed by His Majesty's Government to study native affairs and who is Senior Secretary of the International Missionary Council, will have an influential voice in all discussions especially those on future missionary activity in Africa. Mr. Wm. Paton, the other English Secretary of the Council, has visited Egypt, India, Iraq, Syria and Turkey during the last year and brings his own observations and recommendations from these areas. Dr. A. L. Warnshuis, the American Secretary, will report on a number of developments since the Jerusalem World Missionary gathering which concern the future activities of the Council.

The principal object with which the Williamstown Committee meeting is being held is necessarily the reviewing of the plans and decisions formed at Jerusalem, and in the light of the experience gathered since April 1928, the reformulation of those plans as definite projects of the Council.

THE INTERMEDIATE CONFERENCE

Synod of South Carolina

For eight years the Synod of South Carolina has provided a conference for

her young people, but pre-summer nothing of this kind has been done for the boys an Intermediate age. This is which more conversions at any other time in life, age in which many drift Sunday School and Church these possibilities and need determined to make a special win and hold its boys Christ and the Church. For an Intermediate Conference, a very definite help toward was decided to hold such a conference at Clinton, S. C., from July 15-19.

The beautiful campus comfortable dormitories of Presbyterian College afforded ideal surroundings, and the splendid gymnasium afforded opportunity for a suitable program.

The Intermediates were their chance and through the attention of the churches exceeded the expectations of a total of 165.

Col. J. H. Cudlipp, of the head of the Y. P.'s of the State Sunday School workland was elected to direct the conference, and an able faculty Mrs. J. H. Cudlipp, Mr. A. Bryan, Rev. and Mrs. S. Rev. Marshall Denny, J. Sheffer and Miss Corne were chosen as teachers from the Y. P.'s Conference chosen as counsellors, Copeland, Ruth Cathcart, Studie Ware for the girls, Brown, Conyers Horton, and Arthur McQueen for the boys. These counsellors provided Y. P.'s Conferences have them by the splendid co-efficient work which they

Under the able leadership of Mrs. Cudlipp the conference was organized into four divisions and through these the spirit was used in promoting the many activities of the conference.

Classes were provided for all ages, Old Testament, Missionary Heroes, and for the 12 year boys a Life of Christ, The Faithful and Winners of the World, group and personal Stewardship and Training for Life for those under 15.

The conference was a success by the students were privileged to have a leadership which the Intermediates today possess and sent them a new vision of service determination to be true. From many directions the coming from homes and the great benefit which the boys received. Already Intermediates are saving their money for the 1930 conference at Montreat and are looking toward renewed success.

KING COLLEGE AND STONEMAN JACKSON COMMUNION

King College with fitting heard Dr. F. T. McFadden, Va., in a strong practical sermon. The graduating class was Donald W. Richardson of the University, Richmond, Va. King College had a splendid year and since the year there are not medals to go around and were given so that a man will be decorated.

Stoneman Jackson's sermon was preached by H. DuBose, pastor of the Johnson City, and was a most impressive one. The Y. W. C. A. was made a part of the providential work of J. R. Cunningham, Dr. T. Roanoke, was the class maintained his reputation as an orator. While the number was thirteen there was a lucky about the closing atmosphere of co-operation of the faculty and the conduct of the students this a delightful and beneficial work.

PRESBYTERIAN STANDARD

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EDITORIAL

LE AS A SHOOTING STAR

hoped that Dr. Walter L. Lingle, elected by Concord Presbytery to act as president of Davidson College, is eminently fitted for it, but to the time of life if he is ever in his life calling, he had better be it. The Southern Presbyterian has been promoting him for over a half year, catapulting him from a position to another, until he a shooting star" as he is arrested in career and summarily thrust into ore. In our opinion, he has about a max, or perhaps, we had better elion, as the point is called where romet comes nearest to the sun. expect him to decline toward the ont and vanish. Indeed, we are he most useful era of his most

ident of Davidson College offers e finest opportunity our denomina- While it is admitted that "stars her stars in glory," and our sem- men's and women's colleges, our sips, and committees, etc., etc., are etc. and "womanned" with a dis- and talented personnel, yet allow at Davidson offers a chance at a up of cosmopolitan leaders not ny assemblage in our Church. Of s a matter of potentiality, which problems in higher mathematics. om as I conceive it at Davidson is modern education to the rising such a way as not to discredit the o give the student a scientific r to weigh the facts, yet not be e effect by the marvelous revelations of moral and religious principles. he refuse, ostrich-like, to ob- ects of new thought on old state- same truth.

esent of Davidson must be no st darkening knowledge lest he be modernism. Neither must he be an Glenn Frank urges, revelling in ion of old idols of thought and expect the president of Davidson e the standards of religious educa- ble, the Church, the Sabbath, the one, Jesus Christ the Son of God ator of men.

to our figure of the comet in its th our distinguished friend now, us career, in the place of closest the Mighty one, we pray that the hat that comes from the Face of is may fall upon him in such rad- power that they will make of him a which will throw out these spiritual e Church and the world in the abundance and with the widest bless- J. G. G.

CHRISTIAN ENDEAVOR CONFER- ENCE AT MONTREAT

the State Convention of the North Union which takes the place of the people's Conference. This is the first

time this exchange has been made, and if we judge from the comments of those present, the experiment will not again be tried.

We did not return from Charlotte till it had met and finished its work, but we hear that the attendance was not large, nor were the meetings very enthusiastic.

Perhaps a psychological reason can be found for this lack of attendance.

The Christian Endeavor Society spreads over too much space for any one to feel a proprietary interest in it, while the Young People's Conference is a native product, home grown, a Presbyterian enterprise—undiluted by any outside ingredient.

When they gather they are more united than when they come from distant points.

At this meeting Mr. Stokes S. Rawlins, of Greensboro, N. C., the president of the Christian Endeavor Union, presided. Rev. W. Arnett Gamble, of Pinetops, N. C., who contributes regularly to the Standard, delivered the opening address.

Dr. H. W. DuBose, of Spartanburg, S. C., spoke each morning. Dr. H. H. Sweets made the closing address on Saturday.

Prof. J. P. Moore, superintendent of the Mebane Public Schools had charge of the recreation activities, which consisted in part of hiking and swimming.

CONFERENCE ON CHRISTIAN EDUCATION AT MONTREAT

This, the first regular Conference of the season's course, opened on Tuesday evening, July 2, with the usual exercises.

Dr. W. S. Wilson pastor of the Montreat Church offered prayer.

Mr. Robt. J. White, of Noblesville, Indiana, who, with his wife, will have charge of the music this season, as they did last year, much to the gratification of the visitors.

Dr. R. C. Anderson gave a cordial welcome to the conference, and Dr. Sweets outlined the program for the week.

Dr. J. B. Green, of Columbia Seminary made an address on Christian Education.

Dr. Green had charge of the Bible hour during the Conference.

He is a pleasant speaker, and his address was a strong discussion of Christian Education. He deals in clear-cut analysis, without any superfluous words.

He conducted Bible readings Wednesday, Thursday and Friday, using as his text I Corinthians 15:3, 4. Taking these passages as a definition of the Gospel, he discussed the charge of the Modern Critics that Paul originated our type of Christianity, and that he presented another Gospel than that of Christ.

The critics contend that the real Christ is not presented in the four gospels, but the Christ as imagined by man. In order to settle the question we must compare the Christ of Paul with the real Christ as pictured in the Gospels and predicted by the prophets.

If the Christ of the Gospels is not the real Christ, then we have no Christ and the world is lost.

We must therefore examine the Christ as described by Paul and the Christ of the Gospel writers.

The Christ of Paul is one who died for our sins, and the question then is, Do the Gospels picture a Christ dying for man's sins? Did Christ in his discourses predict his own death?

Paul pictures Him as dying for our sins, and the question is this, Did he have any authority to teach such as doctrine from anything Christ said?

In John 3:14 we read, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." Matt. 16:21; Mark 9:31; Luke 24:7. In John 3:14 note the force of "Must."

This is "Must" of necessity—hence He taught that his death was necessary. But why was it necessary? See John 12:24, "Except a corn of wheat fall into the ground and die, it abideth alone." Without his death his work would have been in vain—nothing could come from it.

John 10:11. Good Shepherd giveth his life for the sheep. He clearly taught that He would die for men.

When we compare this doctrine with that

taught in the Old Testament, we find that all the Scriptures of the Old Testament hinged upon the death of the lamb and the substitution for the man offering it.

In the New Testament we find John the Baptist preaching the truth that this Christ was the Lamb that was to take away man's sins.

It follows then that Jesus considered his death necessary to the success of his mission.

Sometimes it is said that the importance of his death is magnified, that he did not lay such emphasis upon his death as did the apostles.

It is contended that he merely set an example, to show the malignity of sin.

We must remember the space given to his death in the Gospels, out of all proportion to that given to other events in his life. His resurrection is always joined with his death. The grain of wheat dies to live—it dies in order to come up.

Another question is, where did Jesus get his Gospel? He nowhere makes claim for originality for it.

The historic beginning is in the Old Testament, and therefore whether taught by Jesus or proclaimed by Paul, it is essentially the same.

If this be true, then we ought to find this Gospel in the prophets.

Peter teaches that the prophets knew the Gospel that he preached when he says (I Pet. 1:10, 11) Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you. Compare also Luke 24:26.

Note that his sufferings and his glory go together.

We regret that we are unable to do justice to Dr. Green's strong and forcible discussion. We have merely given a most imperfect outline.

We not only enjoyed the lectures from a literary point of view, but doctrinally they were to us as a shadow of a great rock in a weary land.

There have been times in the past when our soul has been vexed by indirect assaults upon the system of doctrine to which all Presbyterian ministers subscribe.

Dr. Green's trumpet had no uncertain sound, and in these days of loose doctrine and deadened consciences, it is refreshing to find a man who can discuss the doctrines of our Church without wavering.

We congratulate Columbia Seminary upon his possession.

DAVIDSON'S PRESIDENT-EMERITUS

We are printing today Dr. Wm. J. Martin's cordial welcome of the new president of Davidson College and his own valedictory, as he leaves the office he has held now for 17 years.

Dr. Martin is resigning because of recent illness, and he feels it unwise to spend the energy needed to reach the ideal he set as head of this great institution. He very appropriately calls his incumbency of the president's chair his "Life Work."

Dr. Martin has filled this office with great success, and he may look back upon his administration as adding renown both to both the college and his own name. He has gathered around him a group of men who have solved the difficult problem of loyalty both to religion and modern education. He has always held the esteem of the Church, and has no less claim now. As former professor of chemistry, following his distinguished father, Dr. Martin was acknowledged a leader in the Church, one of the South's most talented laymen. Soon after his election as president of Davidson, the Kansas City Assembly, in 1914, made him Moderator. He has done outstanding work as one of the creators of our present system of church finance and stewardship. His ability as a speaker has given him many opportunities of addressing large gatherings. He should have many precious memories as a presbyter in Concord Presbytery.

We bid him Godspeed. May health return in full measure. May many years of usefulness be accorded. May the riches of grace in Christ Jesus be given him and all his loved ones.

J. G. G.



THE WORK OF EVANGELISM

Rev. W. K. Johnston, D.D.

An address at the Women's Presbyterian, Midland, Tex., "Do the work of an Evangelist," II Tim. 4:5.

These are brief Anglo Saxon words. But they are most dynamic and meaningful in their far reaching application to every age of the Church. They are the words of Paul to Timothy on the essentials of a growing and successful ministry intrusted with the Gospel. In these six brief words, we have the secret of a growing life, in the ministry, a Growing Church and Empire for Christ. The explanation why some Churches never die out, the whole secret of Empire for Christ is here, "Do the work of an Evangelist." The speaker of these words, is Paul, one who has been an Evangelist all of his saved life, and knows what the work of an Evangelist is. The man who could say, "I magnify the whole counsel of God," the man who stirred the Church yonder at Jerusalem, with this challenge of his labors, in and about Ephesus, "Whereas you had nothing in all these parts, now all Asia saluteth you." The explanation of open doors, and all these parts in Asia, won to Christ, is this, the most intensive, personal house to house, community to community, from Church to Church and from town to town Evangelism. The secret of that first hundred years of marvellous growth and spread of the Apostolic Church is this, Evangelism, doing the work of an Evangelist.

Meaning of "Evangelism"

This word Evangelism, is a most illuminating and inspiring word. Church papers and religious literature are full of this word. But there is a vast difference between paper, or printed Evangelism, and active Evangelism. Some most active in print, may seldom be about this real work of Christians. Evangelism means Good News, Glad Tidings of Salvation offered to all, through faith in our risen Christ. The Evangelist is a man with a message, or the carrier of the good news. The message is the Evangel, and the Messenger is the Evangelist, and the Gospel of good news, is the evangel. The disciples were the early Evangelists of New Testament times, and the teaching of Jesus was their evangel or message. The great Commission is their Evangel. They are the carriers. Evangelists, in a true sense, are Christians going out with the great Commission. Heralds of glad tidings of good news. Indeed, the whole of New Testament Evangelism may be written in three words, "Go, tell others." Telling about Jesus, making known to the uttermost parts of the earth, the aim and purpose of His coming, and of His death yonder on Calvary.

"He died that we might be forgiven,
He died to make us good,
That we might go at last to heaven
Saved by His precious blood."

There was a time, we are told, when the temple doors were shut, the lamps put out and the fire extinguished on the altar at Jerusalem. Failure and trouble came. Evangelism is the fire of God on the Church altar, never to go out. Evangelism is putting over through the Church and God's saved people, the great Commission, "Go ye into all the world." Evangelism means soul-winning or personal work in the interest of the Lost. Evangelism is God's method of distributing Gospel Grace, Evangelism is telling God and the world, 'I am my Brother's keeper.' I am living 'as one who watches for Souls.' I am 'grieved for the affliction of Joseph.' I am 'moved with compassion for the multitudes.' Evangelism is the heart throb of the New Testament Church. Evangelism is the pulse beat of that first century of Gospel preaching. When the preachers saw none, but Jesus only. When they are determined to know nothing but Christ and Him crucified. When the note went out from a fiery Paul, 'God forbid that I should glory, save in the Cross of Jesus Christ.' Evangelism is the whole secret of a spreading Church, and an Empire for Christ in this world. Evangelism is the explanation of our Christian age, and civilization, as we enjoy it. Evangelism explains where we are, and what we are, as a Christian nation or country. Oh, what debt the world owes to her great Evangelists, these men like Paul and Timothy and others, through the centuries of sin and darkness and persecution, who have been about this work. They are the steps up which the Church has climbed to nobler levels. How much today, still depends upon an Evangelist, an evangelistic Church, both as respects the future of the Church, and the world about it, and, as respects the glory of God made known through His Church. The one objective in all preaching and teaching and Church organization is this, evangelism, doing the work of an Evangelist."

God pity a so called Church of Jesus Christ, more interested or concerned about something else than about this specific charge or commission to Timothy, "Watch thou in all things, endure afflictions, and, do the work of an Evangelist." No Presbyterian Churches of our Assembly who have been about this work are on the list of a 100 or more Churches, which report no additions to the Church last year. No Churches going about this work, have closed doors, as they say, on account of local conditions or circumstances. No Churches busy about this work are indifferent or refusing to line up with our Every Member Canvas or stewardship program, as a channel or carrier of the great Commission through our own country, and to the uttermost parts of the earth. There is no surer sign of a dying Church than the evasion, neglect or suppression of this apostolic note, "Do the work of an Evangelist." I say again, God pity those Churches and those preachers, not burdened with the sense of sin and winning this lost world to Christ, but who are dissipating their energies and their years, and their God-given opportunities and going to the judgment bar of God, as they, who must give an account, for cumbering the soil, and instead of the fruits of souls won,

have nothing but leaves, those whom this charge to Timothy has not yet reached. "And do the work of an Evangelist."

In reflecting upon these most meaningful and dynamic words, I would have you note:

The Work of An Evangelist

What is the work of an Evangelist? First of all, I would have you note that it is a work, calling into play energy of body, mind and heart. The word work, used here by Paul, implies out-put, exertion, effort, waste and wear. Not necessarily, "rip and tear." A work calling into play the noblest aspirations and ambitions, plans, purposes, visions, initiative, personality and force of life. Yes, it is a work. As Doctor Andrews says, "God's opportunity through human instrumentality." We still have this treasure in earthen vessels. There are still, vessels of wood, hay and stubble, and vessels of gold and silver. What is this work?

It is the work of living the Christian life after such fashion as to influence and attract others to Christ. So living that men shall take knowledge of us, that we too, have been with Christ Jesus. Eloquent living is often more far-reaching than eloquent preaching. The world is starving for eloquence of heart and life expressed toward those living round about us. It is the work of preaching, teaching, giving, going, sending and praying with a manifest feeling and concern about the lost. They may be members of our homes, or families, our neighbors or friends, next door to us. How tragic, if they are reading in us no heartfelt sympathy or concern about their spiritual state. This is the work of soul-winning or personal work for Christ and the lost all about us. Again, it is the work of organizing and setting up the Church, with its program or methods of procedure, in out of the way, or new places. It is enlisting members, ordaining officers and pastors. Sunday School and young people's workers, stewardship program, and lining up the Church after such a fashion that it can function, and not have to die for the lack of proper organization, as some Churches do. Evangelism is the work of re-inforcing the Church and its institutions already set up, taking care of all the interests and causes of our Church. Evangelism is the whole Church heading up with all of its agencies and departments, and functioning in the one business of a New Testament Church,—that is, Evangelism. As Paul writes, "That may be made known by the Church, in its capacity, in its preaching capacity, in its teaching capacity, in its praying capacity, in its giving capacity, in its serving capacity and in its suffering capacity, the manifold wisdom of God." Bible and Church history are beautiful and fragrant with the lives of those who have been about this work. They are the morning stars of this better age of the organized Church. Who are to do this work of an Evangelist? The Assembly's Evangelists alone? Pastors alone? The elders of the Church? Deacons? May it be committed to a class or group of personal workers and dismissed with this? No. It is the work of the whole Church. The work of every saved man and woman. "Blessed, that I may be a blessing." Saved that I may help to save others. Where do this work? "Begin at Jerusalem." "A man who provides not for his own house hath denied the faith." I am stressing today, the needs of our Presbytery for a great revival on soul winning throughout all of our Churches. I would call your attention to our fields. The work we have in hand. Open doors now challenging the Presbytery, our handicap for needs of church buildings, means and workers. The work is so great and there are so few to do it. But it is not impossible for us to do better and more, in the way of soul-winning when we catch the clarion tones of this Apostolic call, to rise up in every community and Church and "Do the work of an evangelist." Space forbids stressing here, as we should, the importance of this work, the difficulties accompanying or attending this work, or the best methods of going about this work. Also, the needs of an Evangelistic leadership in all our Churches, the need of training and education in the work of soul winning in our Churches, the need of seasons of prayer for this kind of work at home and in the services of the church, the need of a great church-wide revival in the interest of the lost. For revival is, and has ever been, God's method of gathering up and preparing his people for their best service for Him, God's method of building up his Church numerically, and making the Empire for Christ.

Incentives to Evangelism

What noble incentives we have, to arise, bestir ourselves, and go about this neglected and wasting field of God's great work for His people?

We have the example of Jesus. He was a mighty and tireless worker. "Wist ye not that I must be about my Father's business." "He came to seek and save that which was lost." He is ever about this work, ever seeking out the lost. We have the example of Paul. "My heart's desire and prayer to God for Israel is, that they might be saved." We have before us, the inspiring example of all those who have been seed sowers and the builders of Churches in every age of waiting and passing opportunity. We have the example of other persistent and aggressive denominations growing and expanding in the work all about us, through their program of personal and public evangelism, looking after and taking care of the sheep. Outside, inviting and taking care of the sheep in their inviting denominational folds. More, we have to inspire us, the wasting harvest. "Say not, there are yet four months until the harvest, but labourers are few, pray ye therefore the Lord of the harvest that he will send forth labourers into His harvest."

We have as an incentive, the reward. The crown that awaits those who are going about these fields white unto the harvest and bringing home the sheaves, ripe and golden. The reward is something more than our own hearts kept warm and right with God. Something more than more Churches and more Church members to help in a larger work. Something more than a growing and prosperous church, as over against a Church closing up, and going to seed, for the lack of this kind of work. Something more than a membership equal to our Home

Men-of-the-Church

Presbyterian Church in the United States

REV. J. E. PURCELL, D.D., Executive
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ATLANTA, GEORGIA

REV. JOHN L. FAIRLY, D.D., Wilmington
Editor in Charge of Men-of-the-Church D

PEACE TO THE ENDS OF THE EARTH

(Continued from last week)

The third reason of war has been secret among the nations. A member of the House has written: "The destinies of the people mercy of the Cabinet and of individual Ministers. Foreign policy is formed without the wishes of the people. The people are silent into account. They have to abide by decisions framing of which they have had absolutely no say. In the most important branch of its action—the control and direction of foreign Government of this country is no more than the Government of the Tsar or the German Government under the old regime. This is (p. 48). These treaties, causing fear and decides, hurried up armaments and prevented thought before war was declared.

A fourth cause of war has been a lack of understanding. The better we know people we are to misunderstand their motives as likely we are to come to agreement. Men have been separated by language and custom and literary leaders have developed an intense nationalistic spirit. Loyalty to one's noble feeling, but loyalty must not be developing misunderstanding with neighboring is needed is a knowledge that all men are us, with the same problems, the same losses, the same aims.

The following poem entitled "German Joseph Lee, which appeared first in "The Spectator" illustrate what is meant by understanding

"When first I saw you in the curious
Like some platoon of soldier ghosts in
My mad impulse was all to smite and
To spit upon you—tread you 'neath my
But when I saw how each sad soul di
My gaze with no sign of defiant frow
How from tired eyes looked spirits br
How each face showed the pale flag of
And doubt, despair, and disillusionme
And how were grievous wounds on m
And on your garb red-faced was othe
And how you stooped as men whose st
spent,
I knew that we had suffered each as e
And could have grasped your hand
"My brother!"—(Horne, p. 1)

STEPS TOWARD UNIVERSAL PEACE

Peace until quite recently was merely the condition which prevailed in the intervals. It was a purely negative condition. Ever reduced the tendencies existing in his tin orderly expression, addressed himself to war as the positive part of international and dealt only with peace as its negative. Every name of his historic treatise, "De pacis" (1625) shows the subordination of main subject of war. In our own time peace a higher status. Here are some steps.

The Hague Conference

The Hague Conference was the first effort ever made to secure the peace of general convention. It was due to the young tsar, Nicolas II. He proposed that be an international conference for the purpose the efforts of all states which were "sought to make the great idea of universal peace the elements of trouble and discord." The was held in 1899 with twenty-six powers the second in 1907 with forty-four powers the whole world. These conferences proven law in the place of the unwritten or nations guided themselves. They also court of arbitration. The third conference was held in 1917. The reason why it was stated.

and Foreign Mission task, and stewardships. The reward for the winners of human estimate, in terms of things and Angels, we are told rejoice in Heaven brought home to God. Solomon writes, "souls is wise," James says, "Let him know converteth the sinner from the error of save a soul from death, and shall hide sin." Daniel going out one evening, and the heavens, jeweled with the moon and "And they that turn many to righteousness the stars, forever and ever."

The Lord lay upon us today, more than felt before, this work of the people and to us the open vision of our Presbytery, and vest, of the need of reapers. And let us separate ourselves to this heaven appointed that next year shall be the greatest a year in soul winning, of all our years white unto the harvest.

Lubbock, Texas.

rences bore fruit, however. They were the Permanent Court of International Council of the League called twelve international lawyers to meet at the Hague in 1920. Discussion the court as now constituted was any encyclopedia.)

of the success of the Court and its value affect international discussions of dispute too much space. Its existence is manifestly recognized as a means of escape from those leadlocks which have seemed insoluble be-party felt willing to humiliate itself by its position.

League of Nations

products of the war, there is only one of fit—the League of Nations. Crippled as start by the failure of one of the largest shareholders to take the capital stock assigned to him, it has, nevertheless, gone business. It is not a perfect organization; it and sometimes shows weakness; but these it shares with the governments of which. Its existence has been justified again and in fact, made itself indispensable, certainly European area and that of its dependencies, the world. It is the only barrier that stands nation and the tide that is ready to engulf hope of the world.

is the leader of the forces that are draw- together, directing them and creating es a common table where nations may their desires and their grievances. It has act to which they have agreed to bring their l. It is an agency of publicity on which ns may call to enlist the aid of the public world against attempted oppression. With- ge we could hardly have had Locarno and that they mean and may mean for the pe. Without the League the present move- nification of industry and for the destruc- rief barriers built by a frenzied nationalism ever have hoped for success. Gerould in ry, January, 1927. (No effort was made League. See good encyclopedia.)

Locarno

25) is a fact of European significance. It e from the nightmare of warlike complica- f the danger points of the continent. It system of objective legal procedure and gement for high handed militarism and rpretation of treaties. It paved the way o-operation in the League of Nations. Security Pact pledges the contracting ge to observe existing frontiers, as estab- reaty of Versailles, and the demilitariza- aineland. Germany, France and Belgium r that they will not attack each other, in- r's country, or go to war against each e certain exceptions. Any disagreements ed to League of Nations.

adership of the American Secretary of . Kellogg, the United States entered upon t extensive efforts thus far undertaken o possibilities of war. The American Secre- cked up by the President, The Chairman tee on Foreign Relations of the Senate, e spread public opinion, offered to the world a treaty designed to do away with

its detailed description. See encyclopedia nformation. Two articles are as follows: he High Contracting Parties solemnly name of their respective people that they rse to war for the solution of interna- sies, and renounce it as an instrument of in their relations with one another. he High Contracting Parties agree that r solution of all disputes or conflicts ture or of whatever origin they may be, e among them, shall never be sought ac means.

What Can We Do About It?

Page points out in his book, "War: Its re," the abolishment of war must start ual. "All social reforms have started with ls. In the beginning, a few men and wo- and agitate. There has been no other ing giant social evils. Individual action eate, but it is the only foundation of social efore, every person who desires the rvar should begin with himself. What is rd war? Am I willing to renounce all o sanction or participate in any future e make a public declaration of such a decis- ways may I arouse my friends and per- take similar action? These are questions sideration." (p. 192-3.)

ood, pastor of the famous City Temple of s, "Nobody knows when the day may come aith and attitude will be put to a crucial r myself where I shall be if that test fa you will know I am a moral coward. I here I am as a Christian minister, with Never under any circumstances can the men be in accord with the spirit of

itation from a minister of our own church. on of this world are founded on principles very essentials of Christ, and this matter n outstanding illustration of this solemn ten of our church, under the guidance set themselves to study the real follow- ur dependence upon force and fear, our l snobbery, our recognition of casts and t from brotherhood will all pass away. nd, so long as we think of war as essen- ways we look down upon other races of the

human kind, so long as we are influenced by the lord- ships of birth and wealth and the consequent insistence upon positions of superiority and inferiority, we will make no actual progress toward the coming of the kingdom. As things are now, we are like a man who preaches sobriety to his sons but brings them up in a saloon. I would to God that men would help our church to see what I mean by assertions like the foregoing."

Then surely the churches and their ministers have a message on this subject. I quote again, "It certainly seems to me that Christian men everywhere ought to be brought face to face with the fact that now as never before it is up to us as to whether war shall be actually banished from the face of the earth. I heard C. C. Morrison speak the other night. The man who introduced him spoke about 'The international miracle which we call the Kellogg Treaty.' It is almost beyond belief that the nations of the earth should actually come to the positions they are now officially taking. I wonder if anything more momentous has occurred since Pentecost. It all depends on the attitude of Christian churches and Christian individuals. If we sneer at the pact and oppose disarmament as an absurdity, then Kellogg's trip to Paris was a waste of time and the paper of the treaty would better have been used for wadding in our rifles. If we can see that Jesus was not a dreaming fool, and that the men who knelt with meek and seraphic faces in the Coliseum were worthy leaders toward a better day, then the infinite waste and the immeasurable hatreds and passions of war will be no more. If we cannot get some such vision, then the Prince of Peace must wait still on a generation that can. Personally I blush with shame when I realize that we have waited so long. We claim to be followers of the Prince of Peace, but in this case we are going to have to trail ignominiously after the kings of earth. The politicians have spoken while we preachers were silent."

There are surely some questions which we should consider. Should we have it in church colleges? Is it right to make it compulsory? How should Armistice Day be celebrated?

Here is another very wise suggestion: "Another important step in the direction of the permanent abolition of war is an adequate program of religious education. War will not finally be regarded as sin until this idea has been implanted in the minds of children and young people. It is all-important, therefore, that war and international questions be given adequate treatment in the literature and program of religious education of the various churches." (p. 200.)

Conclusion

There is undoubtedly much room for discussion in this theme, but there will be few to dissent from the fact that war is the most terrible curse which this world has ever seen, and that all men who love the Jesus way of living would endeavor with all the power at their command to destroy utterly its causes. We can never do this until we create a sentiment against it in the hearts of men everywhere. It is still a noble thing to die for one's country, but somewhere in the causes which led to the necessity for such a death is something which is to be utterly condemned.

NORTH CAROLINA COMPENSATION ACT AFFECTS CHURCH EMPLOYEES

(From Statesville Landmark)

The workmen's compensation act is covering more territory than was expected, as has been remarked. The latest decision is that churches employing as many as five persons are within the provisions of the act. This gets the larger town churches. The pastor, janitor, organist and a couple of choristers will bring the congregation within the act and make it necessary to provide liability insurance. Choir singers employed for part time count same as full time employees. The churches with only five employees may remove themselves from the provisions of the act, according to the statute, but they take a chance at that. If a church employee is injured in the line of duty and brings action for damages, institutions not within the provisions of the act may not plead contributory negligence, assuming risk, etc., as they might otherwise do. It may be said that action for damages against a church is unknown. That may be because it has not been generally known that such an action can be maintained. The enactment of the workmen's compensation act will suggest employers' liability not hitherto in mind.

Under the ruling of the attorney general church organizations employing as many as five persons are on the same basis as any industrial establishment. The preacher or any of the church employees injured in the line of duty would be entitled to the compensation provided in the act. Furthermore if health was impaired on account of lack of ventilation, or too much ventilation—lack of proper working conditions—compensation would be due if the commission appointed to administer the act so found. It may seem out of the common, classing a church organization as an industry. But the employees of a church, it must be admitted, are entitled to the same benefits as other employees. Seeing that with us church employees are not highly paid, that is an additional reason why they should have compensation for injuries sustained in line of duty.

DR. GAMMON'S SUCCESSOR

Egbert W. Smith

When our gifted and beloved Dr. Samuel R. Gammon, founder and for so many years head of our schools in Lavras, Brazil, passed to his reward, the feeling was no doubt general throughout our Church, "Who can take his place?" But the right man to succeed him was trained and ready. Another illustration it is that while God buries the worker, He carries on the work. Our whole

Church will read with interest the following paragraphs from a letter from Mrs. Samuel R. Gammon, describing the new President of our Lavras Schools, and showing also how the Kingdom is spreading in the town of Lavras. Writes Mrs. Gammon:

"God has richly blessed the school in providing such an able successor, Mr. Knight, who has been working in the school for nineteen years, and is fully equipped to take up the leadership, and to develop the plans that have been in formation during all these years. I cannot say too much about the splendid way in which he is directing the school, making it a success materially and intellectually, and always keeping in first place the spiritual influences which give life and meaning to the work. I believe we are entering upon a new era of success and usefulness; the seed-sowing has been done, and I believe and pray that the harvest will be a bountiful one.

"There has been an unusual amount of interest this year in spiritual things, on the part of our students, and many of them have expressed their determination to follow Christ. Now that the session's work is almost concluded, they will soon go to their homes, and it will be a time of testing for many of them. Some will encounter fierce opposition, others will confront a deadlier condition—chilling indifference.

"Lavras has been growing rapidly in the last few years and the opening of a new railroad has greatly increased the commercial life of the city. A large cotton factory is a comparatively new industry, and is the center of a newly settled section of the city. One of our older students has been conducting a Sunday School in a private home in that section, and its success justified the erection of a chapel on the principal street of the district. It has just been completed, and was dedicated about two weeks ago. The building is substantial and attractive, and is pointed to with pride by the residents of the neighborhood, who feel that it is theirs. The attendance is almost three times what it was when services were held in a home. It is splendid to think that there are now two churches in Lavras, both of them filled to overflowing every Sunday."

THE PSALM OF TIME

Bruce S. Wright, D.D.

Psalm 90 is the Psalm of Time. It is a noble utterance—majestic, yet simplicity itself. There is nothing like it anywhere else, and only a few utterances that can compare with it. Time is a strange thing—as elusive as the wind, as fragile as bubbles blown in the air, yet as real and solid as the ground under our feet.

First, we find here the source of time: Lord, thou hast been our dwelling place in all generations. . . . From everlasting to everlasting, thou art God. Time does not affect God, for He is the author of time. A man who is fabulously rich does not need to worry about money. God is fabulously rich in time. From everlasting to everlasting. I can not comprehend it. I do not need to. Enough to say, as I want to say, as William Lloyd says:

"My times are in thy hand,
My God, I wish them there;
My life, my friends, my soul, I leave
Entirely to thy care."

In the second place, this great psalm tells us about God's great clock of time. We love the town clock. There is a clear note of international peace in the fact that all countries take their time from the world's clock in Greenwich. But back of all these is God's clock. Listen to it tick!

Tick, tick—a thousand years!

Tick, tick—a thousand years!

"For a thousand years in thy sight are but as yesterday, when it is past, or as a watch in the night."

Tick, tick, tick—hurry, hurry, hurry,

is man's little clock of doubt and uncertainty.

Tick, tick, tick, tick!

is God's great clock of calm and confidence. Try each day to regulate your life by God's great clock.

This psalm also tells us of the revelations of time. Here is the revelation of the frailty of human flesh. We are like the grass. . . . All human flesh is frail. It is natural to see frailty in every one else but not in oneself.

And here is the revelation of the unconceivableness of sin: "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance." Of all the delusions of time this takes the prize, the delusion that sin can be kept a secret from the world. There is another revelation. God knows our human frailty, our tendency to sin, therefore, He reveals to us his great mercy: "O satisfy us early with thy mercy." Absolute justice and infinite mercy are revealed in the Psalm of Time.

The fifth helpful suggestion in the great Psalm of Time is time's noblest ambition: "So teach us to number our days that we may apply our hearts unto" . . . Unto riches? So some are saying. Unto pleasure? Many another puts that word in. Unto thrills? Unto gluttony? How dare we mar the sacred Word with even the remotest thought of such an ambition! Unto wisdom. Apply our hearts. As we apply ourselves to our task, to anything we have to do, anything we love to do, so let us apply our hearts unto wisdom!

And now, at last, the crown of time: "Let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands, establish thou it." This, our great Psalm of Time, begins with time and ends with time; begins with permanence and ends with permanence; begins with God and ends with God; begins with confidence and ends with confidence, the confidence that our short human day is secure in the eternal day of the everlasting God.—Pittsburgh Christian Advocate.

YOUTH IN AN AIRPLANE AGE

(Address of Edward P. Gates, General Secretary International Society of Christian Endeavor. Delivered at the International Christian Endeavor Convention, Kansas City.)

Young people are better today than ever before, and they have to be, because it is harder to be good today than it was a generation ago. Thirty years ago father gave son a bicycle as a graduation present. Now the magazines are advertising "Give that boy of yours an airplane when he graduates." It takes more moral stamina to live in an airplane age than in a bicycle age.

There is, therefore, more need today than ever before for the character building service which movements such as Christian Endeavor can render to young people. And there is reason for rejoicing that the experience of the past two years gives the lie to those misguided observers in the halls of Congress and elsewhere who have recently been proclaiming that the present generation of youth is hopelessly bad and that young people in general are chiefly interested in pocket flasks and petting parties.

This convention itself is evidence. While not the largest gathering in Christian Endeavor history, the out-of-the-city attendance is larger in proportion to the Christian Endeavor population within a five hundred mile radius than at any previous convention. Our conventions do not specialize on entertainment features. Young people have come to Kansas City by thousands not for recreation and entertainment, but to talk and study together about ways of doing better work in their own communities and churches.

Prosperity of Christian Youth Movement

The prosperity of the Christian Endeavor movement and of other Christian organizations for young people is evident. There are more Christian Endeavor societies in more churches in more nations of the world today than ever before. Christian Endeavor is distinctly a Christian movement. It believes in the acceptance of Jesus Christ as a personal Saviour. It emphasizes the importance of outspoken Christian testimony, practical Christian service, and unwavering loyalty to the church. It upholds high ideals of Christian living for young people. It is an encouraging fact that millions of young people in all countries of the world continue to respond to this kind of a challenge.

A third ground for encouragement is the increasing spirit of co-operation among all Christian youth groups. While their elders are talking church union, Christian young people everywhere are practising it. Nationally, the Crusade with Christ proposed by President Poling at the International Christian Endeavor Convention in Cleveland two years ago has enlisted the co-operation of practically every Christian youth group in North America and many organizations in foreign lands. The Crusade has focused the attention of millions of young people upon the great question of World Peace, Christian Citizenship, and Evangelism, and inevitably, in thousands of communities, it has brought the young people of the different churches closer together than ever before in united effort for things worth while.

C. E. Manifests Union Spirit

This convention is a striking evidence of this growing feeling of Christian fellowship. Members of denominational young people's societies, Boy Scouts, Y. M. C. A., and Y. W. C. A., and every other Christian agency in Kansas City, have worked together to make this meeting possible.

Christian Endeavor rejoices in the success of all of these agencies. There is today no competition in the field of young people's work. Denominational and interdenominational leaders are working together as never before to do unitedly those things which need to be done.

This growing tendency toward co-operation is manifesting itself within the Christian Endeavor organization in an increased number of union or federated societies in smaller communities. In hundreds of communities where the churches have not found it possible to unite, the young people have gotten together in one Christian Endeavor society and are working out in practical way the problems of Christian fellowship.

A vital contribution to this spirit of fellowship is being made by the Christian Endeavor Union organization. There are now approximately fourteen hundred city, county, and district Christian Endeavor unions, each including from four or five to three hundred Christian Endeavor societies. These unions are officered by more than fourteen thousand young people. They give to the societies in the individual churches the inspiration of fellowship with young people of other denominations and churches, the opportunity to share in co-operative community enterprises, and practical help in doing the work of the local organization.

Interest of Youth in Vocational Guidance

A fourth reason for faith in youth is the evidence that these young people are eager to make their lives count in some kind of worth-while service. Two years ago, through the generosity of the J. C. Penney Foundation, the International Society of Christian Endeavor was enabled to create a Department of Christian Vocations. To this department have come literally thousands of requests from young people for advice in the choice of a life work, information about educational opportunities, and kindred subjects. Among the best attended meetings at conventions and conferences have been those relating to this matter of vocations. The demands for help have far exceeded the present resources of the department. Under the direction of Superintendent Vandersall, a national organization is being developed of trained volunteers which will some day make it possible to give personal Christian counsel to all young people desiring it.

A fifth reason for encouragement is the fact that young people are putting religion into their play as well as into their work. Present-day young people are interested in clean recreation. They are hungry for wholesome fun and worth-while good times. If young people go to the bad now and then it is often because we fail to give them a chance to go to the good.

YOUNG PEOPLE'S DEPT.

W. A. Gamble, Pinetops, N. C.

EDITOR'S LOOKOUT

The June meeting of the Fort Smith-Van Buren Christian Endeavor Union was held in the Van Buren Presbyterian Church. It took the form of a miniature International Christian Endeavor Convention. It began with yells and songs led by Miss Mamie Gene Cole. Lawrence Hobson, President of the Intermediate Society in the First Presbyterian Church, Fort Smith, as "Dr. Daniel A. Poling" called the convention to order. Eleanor Bailey

The establishment three years ago by the International Society of a Department of Recreation met with an instant response. The monthly recreation service of the department is now being reprinted by nearly a score of church papers and is distributed through state and city union bulletins to probably several thousand societies. No service offered by the International Society has met with a more enthusiastic welcome.

The events of these two years have further proved that young people are interested in world problems. They believe in prohibition and want to have a part in encouraging observance of law. Christian Endeavor can point with pride to its citizenship activities and to its activities in behalf of world peace and international friendship.

Progress of Christian Endeavor

As a matter of record and as causes for rejoicing there should be listed here the following additional forward steps of the International Society during the past two years.

The acceptance of the generous gift of the Christian Endeavor World from its former owners and its continued publication as the official organ of the movement under the editorial direction of Rev. R. P. Anderson.

The creation of the office of Mid-west Secretary and the election of Mr. Harold Singer to this important position. Mr. Singer's service to the seventeen states in his territory has been of inestimable value.

The change in the organization of our southern work, which has made this field directly a department of the International Society. W. Roy Breg, in his first year of service as Southern Secretary has made gratifying progress in emphasizing co-operation with denominational leaders and strengthening state and union organizations.

The fruitful campaign for Christian Endeavor in Hawaii conducted by our splendid Pacific Coast Secretary, Paul C. Brown, and made financially possible by that great friend of Christian Endeavor, Mr. Theodore Richards.

The extension of the influence of Doctor Poling's Radio Youth Conferences which have reached literally millions of young people throughout the country.

The campaign for Prohibition and Christian Citizenship in which President Poling, Extension Secretary Sherwood and Citizenship Superintendent Landrith have rendered and are rendering such conspicuously efficient service.

The pre-Easter evangelistic emphasis in both 1928 and 1929 through which hundreds of societies were enlisted in efforts for personal soul-winning.

The development of a program for World Peace, including the organization of study classes in racial and international problems, the creation of International Correspondence Clubs and the preparation of material for world friendship activities and discussions and debates on international questions.

The regular activities of the International Society have been continued. During the two years, 4,562 new Christian Endeavor societies have been reported, most of them organized with material supplied free of charge by our offices. There have been enrolled 10,623 Comrades of the Quiet Hour and 1,772 members of the Tenth Legion. Thousands of personal letters have been written in response to requests for help from the field. Our introduction service continues to bring young people moving from one community to another in touch with friendly churches in the towns to which they go. Not less than two-thirds of the time of the officers of the International Society is spent in field service in conventions, institutes, conferences and local church meetings. The International Society seeks to exercise no authority over any Christian Endeavorer or society, but it is seeking to serve to the best of its ability.

Needs of Christian Endeavor

For the future three needs are particularly apparent: 1. More young people. If the activities of Christian Endeavor are good for four million young people, they should be good for many more. Not for the sake of adding more members, but for the sake of sharing its blessings, every Christian Endeavor society should seek to serve the largest possible number of young people in its community.

2. More adult sympathy. Young people need more confidence and less criticism. They are not saints. They are normal human beings facing everyday problems. They would be helped immeasurably if in every church there could be enlisted a group of those adults who have formerly served in the young people's society to give them encouragement, counsel and support.

3. More financial support from adults for Christian youth movements. This need applies not only to Christian Endeavor but to other youth organizations as well. If the unlimited possibilities of Christian youth are to be released for the betterment of the world, money must come, not from young people, but from consecrated men and women of means. We give thanks for those who by their gifts have already manifested their faith in present-day young people. For a comparatively few dollars invested now, this world could be literally turned upside down for Jesus Christ.

from First Christian Church was then introduced by the world famous song leader, Homer Rodeheaver. The song service "Our ever smiling—General E. P. Gates" was presented. He in turn introduced the main speakers of the convention. When "C. E. ton, Publication Manager of the International Society of Christian Endeavor" was introduced, he called attention to "the charge of Mr. Evans, Manager of our work" and "the best loved paper in the world, 'The Christian Endeavor World.'" This impersonation of Wheeler, an Intermediate of First Presbyterian Church, Fort Smith, was exceedingly well done.

Following the introduction Mr. E. F. Leavelle, student pastor of Washburn Presbytery for the year, as "Dr. William Hiram Foulkes" led the service. He used one of the studies from Dr. Leavelle's book, "Youth Ways to Life."

After this Miss Nannie Ruth Hunt from the People's Society of First Presbyterian Church, Fort Smith, was introduced as "Miss Marion" and sang two numbers.

The President's message was a part of Dr. Leavelle's "Crusade with Christ" address which was given in Cleveland two years ago. The speaker was awarded a medal this year for declamation.

After this session a parade was staged. Everybody had regalia and everybody wore the "convention" badge. After the parade a recreation institute was held by "Carroll Wright," who was impersonating a minister, sponsor of the Van Buren Presbytery People.

It was a happy evening and did much to encourage young people in the coming International Convention to be held in Kansas City, July 3-8.

YOUNG PEOPLE'S TOPIC

Sunday, July 21—Every-Day Citizenship: Psalm 1; Psalm 15; Romans 13:2, 3

C. G. A.

Citizens at Home

Today our topic for discussion is "Everyday Citizenship." We have studied about Christian Citizenship, and about the Christian Sunday being of our Nation. Today we are going to consider and think of ourselves as Christians building our Nation not only on Sunday but on every day. Let us begin our discussion with where our citizenship really begins—at home. Perhaps you hadn't thought of it before, but you are a citizen of the home before you are a citizen of the town, or of the community, or of the nation. At home is where we get our first taste of citizenship. Of course, the laws are not written there, but the laws may not be cut and dried, but the principles of citizenship are learned there. Home is the best citizen's training school. We learn there to regard others, and we learn to value neighbors as ourselves. We learn to love kindness, justice, and fair play. No citizen can be of service to his town, state, or nation.

The Citizen and Law

President Hoover has said, "The problem of law enforcement is not alone a function of business and industry. If law can be upheld only by enforcement, then our scheme of government is at fault. Every citizen has a personal duty in it—the duty to do his own actions, to so weigh the effect of his actions that his conduct shall be a positive force in the community with respect to law." Now, probably you have heard that there are so many laws that one cannot remember them—no more rights. But it has been said that private rights must yield to public rights. A foolish person believes that 'personal liberty' has existed in civilized society." Remember that law is the mark of a citizen. Without law there is anarchy. "Let every soul be in subjection to the powers, * * * for rulers are not a terror to good work, but to the evil." Laws are made to protect the weak, they were not made to irritate us, and we should see that they protect not only us, but our neighbors. No real citizen can be selfish in such a matter.

The Citizen Training New Citizens

Those of us who were born here in America should realize the position of those who have recently come to America from other nations where the custom is to be citizens. They have to learn to be citizens—different from those of us who are citizens. Whether or not, they imitate us; and they may not understand our language but they can understand our actions. If we break the law and try to get away with it, we can expect the same from them.

If we are to teach new citizens aright, we must first know what is right ourselves. Ignorance is costly. We should know how the city is governed and the officials. The policeman should not be a "bugaboo" to scare little children into mischief. If we as Americans try to frighten the policeman, what can we expect? We should know what the policeman does and what the policeman should do. As Christian citizens, we must help to give power to help these new Americans to understand the law.

The Citizen and Voting

What about the citizen and voting? Is it a privilege? The most of us here are not even though we have not yet voted. Voting is by some as a privilege which they may take just as it suits them. The real citizen is not a privilege—but it becomes more than a privilege. It is a duty. If good citizens do not vote, we know that the bad ones will take the whole of our government. We must learn to vote for what we are doing when we vote. Strife will become very strong in politics. It is easy to become corrupt. It is up to Christian citizens

what they should be and to demand fair for all. Citizens must be builders every thing has a great deal to do with the way

Every-Day Citizens

Who shall sojourn in thy tabernacle?
All dwell in thy holy hill?"
Walk uprightly, and worketh righteousness
aseth truth in his heart."
at his best is a Christian citizen. And the
oreth them that fear Jehovah." If we are
s every day—the rest will follow without
oth Jehovah require of thee, but to do
love kindness, and to walk humbly with

SPORTS FROM PRESBYTERIES

Synod of North Carolina

Kings Mountain—1928-29

After a long and arduous ascent the mount-
taches his lofty summit, his goal; so Kings
bytery has reached its summit, the Honor
t stopped climbing; but it is seeking higher
or next year being every society on the
his year our aims were to make the Honor
omplete the quota of a Mamie McElwee
th of which were attained.

of work has been done; and societies have
nterest in all activities of the Presbyteries
local churches, especially by contributions
ses, helping weaker societies, assisting and
lly Vacation Bible Schools, helping build
nuses and churches.

classes were conducted. All in a different
were made especially attractive by pag-
ars, posters, and other handwork.

Following the Davidson Conference three
ere held in Belmont, Lincolnton, and Lake
ll were unlike in many ways, they were
the delegates to Davidson made the talks
the devotionals. At the Belmont Echoes
ld in conjunction with the regular meet-
Gaston County Christian Endeavor Union a
sted by the young people on the subject
ons in China' was a special feature of the
this Donald W. Richardson made an en-
ress on the conditions in China at that
olnton meeting was featured by a inspira-
y Rev. W. M. Currie of Belmont, while
group heard Mr. Claude T. Carr give a
talk on the Honor Roll.

Our plans include a three-day conference
the First Presbyterian Church from June
gans from the Presbytery are not limited
ertain in Gastonia homes. The program
ivities in recreation, instruction, and wor-
rence will open with a fellowship banquet
om. Unusually splendid speakers have been
o good instructors and helpers. Out-door
anned, including a picnic at a large city
nce will close Sunday afternoon, June 30,
sation service conducted by Rev. Edgar
Sisbury.

Mary John Howe, Secretary.

Winston-Salem—1928-29

This year which ended March 31, 1929, the
Young People's League had three Honor
Glade Valley, 100 per cent, Mocksville,
d Winston-Salem, 90 per cent.

Five prayer bands with an enrollment of
and fourteen study classes with three

contributions amounted to \$337.50. This in-
tingent Fees, the Mamie McElwee Schol-
and Foreign Missions.

ambition to see the Winston-Salem Presby-
nor Roll. Although this ambition was not
el that progress has been made through
ivities of our League work, and we earn-
pray for the continued success of the work
an inspiration to many of us.

Edith Claire Leake, Sec.-Treas.

Fayetteville—1928-29

the organization in our Presbytery might
perfect we have divided our area into five
rnan appointed Vice-President to represent
Committee Chairmen have been appointed
k of the Presbytery. Our young people have
our goals and plans by letters which have
ery society.

Presbytery completed its quota of the
lee Scholarship Fund. Members of our
pecial services at Convict Camps, County
anatoriums.

Outstanding accomplishment of the year was
nt of an annual P. Y. P. L. conference
he at Flora Macdonald College, June 11-21,
red and eleven delegates attended this con-
wh courses in Bible, Methods, Missions and
o Church were given. Pastors from our
lucted these courses. The conference which
d the 20-27 of 1929 will have such outstanding
Dr. E. T. Thompson, Dr. J. M. Waggett, Miss
on. We will also have two recreational direct-
ing of our conference last year the Annual
Y. P. L. was held at Flora Macdonald College
right attendance an record. The plan is to be
this year.

Fred V. Peag, Pres.

Granville—1928-29

Presbytery the number of young people's
number 38 with a total membership of
in these organizations total \$902.00.

WOMAN'S AUXILIARY

The Department of Woman's Work, Presbyterian Church, U. S.
270-277 Field Bldg., St. Louis, Mo.

SYNODICAL PRESIDENTS OF THE WOMAN'S AUXILIARY

Alabama—Mrs. J. F. Hooper, 610 Mabry St., Selma, Ala.
Appalachia—Mrs. F. B. Kegley, Wytheville, Va.
Arkansas—Mrs. Walter Wilson, Arkadelphia, Ark.
Florida—Mrs. W. G. Thompson, Jr., 3215 Obispo St., Palma
Ceia Park, Tampa, Fla.
Georgia—Mrs. E. G. Abott, 1315 Eberhart Ave., Columbus, Ga.
Kentucky—Mrs. H. P. Cooper, Lebanon, Ky.
Louisiana—Mrs. Charles L. Bodin, Box 79, M. R. A., Lake
Charles, Louisiana.
Mississippi—Mrs. J. S. Hicks, Holly Springs, Miss.
Missouri—Mrs. Walter Craven, 223 Frances St., Excelsior
Springs, Mo.
North Carolina—Mrs. G. V. Patterson, Gastonia, N. C.
Oklahoma—Mrs. Wilbur Garvin, 611 Euclid, Lawton, Oklahoma.
South Carolina—Mrs. Parker Connor, Edisto Island, South Caro-
lina.
Tennessee—Mrs. J. F. Forsythe, Bethel Springs, Tenn.
Texas—Mrs. J. W. Culver, Texas Military Academy, San An-
tonio, Texas.
Virginia—Mrs. C. R. Vaughan, 319 Mountain Ave., Roanoke, Va.
West Virginia—Mrs. J. McD. Lacy, Elkins, W. Va.

THE MONTREAT TRAINING SCHOOL FOR AUXILIARY LEADERS—JULY 10-18

Throughout the week of July 10-18, the Training
School for Auxiliary Leaders will be in progress at
Montreat. The opening feature of the school is the Pres-
byterial President's Conference on July 10, at which
time Presbyterial Presidents from all over the Assem-
bly will gather to discuss together the problems relating
to their work.

One of the distinct advantages of the Montreat Train-
ing School is the opportunity of study in normal classes
of Bible, Missionary Education, or Woman's Auxiliary
and Methods. This year the Normal Bible is to be taught
by Mrs. S. H. Askew; the Normal Missionary Educa-
tion by Mr. E. D. Grant; and the Normal Woman's

As regards activities there are five prayer bands with
a membership of 138, twenty-three tithers, nine study
classes with a membership of 481. The subjects studied
in these classes were a foreign mission study classes with
a membership of 481. The subjects studied in these
classes were a foreign mission study book entitled Desire
of All Nations, Camp Fire (a study of Africa) Christ
and the Country People, and Laws and Doctrines of the
Presbyterian Church.

The sources of material in young people's societies
used are Program Builder, C. E. World, Church Papers,
International Journal of Religious Education, weekly
topics of Y. P. L., Junior Life and Stacey's Worship
Program.

The young people have rendered the following services
to the local churches; conducted prayer and church ser-
vices, helped with singing, given programs, helped in daily
vacation Bible schools, taught in Sunday Schools, visited
sick, help in numerous activities.

The young people have rendered other services outside
the local church such as Christmas and Thanksgiving
gifts, helped in needy families, organized Sunday School
classes, organized C. E. Societies, sent gifts to lepers,
put on recreational programs, have written letters to mis-
sionaries, sent school books to missionaries, have given
programs before colored churches, and have conducted
village prayer meetings.

Granville Presbytery is the youngest and smallest Pres-
bytery in the State. We have made a very progressive
move this year in our work. We have fourteen societies
that would be on the honor roll but they are deficient in
two or three points. We feel sure that we will be able
to put these societies on the honor roll in the coming
year. During the past year we held two echo confer-
ences. The first was held in Raleigh with about forty
members attending. The other echo conference was held
in Henderson with about thirty-five attending. Granville
also held a week's conference at old Company Mill, about
ten miles from Raleigh. There was a regular program
carried out with an attendance of about eighty-nine.

Charlie Thrift, Acting Pres.

Concord—1928-29

Concord Presbytery has 15 Christian Endeavor Soci-
eties, eight P. Y. P. L. organizations, 12 Girls' Circles,
one Conventer Miriam League, three classes organized
into clubs, with a total membership of 1,047.

The benevolent gifts amounted to \$1,952.88. \$24.00 was
contributed to the Mamie McElwee Scholarship Fund
and \$19.50 was contributed to the Barium College Fund.
We have 17 prayer bands and 47 tithers.

Concord Presbytery has 29 study classes with a mem-
bership of 277. The books studied are as follows: Christ
and the Country People, Desire of All Nations, Steward-
ship in the Life of Youth, Presbyterianism, The People
and Their Beliefs.

Among the services rendered to the local church are
included: teaching in Sunday School, assisting with music,
giving special services, sending flowers to widows at
Christmas, assisting the work of the Daily Vacation Bible
School, furnishing curtains for church windows, giving
pageants, paying for delegates to Davidson Conference,
singing in choir, printing church bulletins, contributing
toward church remodeling, purchasing communion ser-
vice and assisting in school rally.

Two echo conferences were held during the year. One
at Hickory, N. C., and the other at Thyatira Church. The
most that can be said of them is that they were miniature
Davidson Conferences, with equal quality if of less vol-
ume.

Concord's chief aim for the coming year is to make
all societies Honor Roll societies.

Grace I. Eller, Acting Sec.

Zeb Vance Long, Pres.

Auxiliary and Methods by Mrs. R. M. Pegram. These
classes meet for two hours each day, and those taking
these subjects are prepared to go out as teachers of that
subject in their own communities.

Other courses offered this year are: Bible (a one-hour
course) taught by Mrs. Battle Malone; Personal Evan-
gelism by Rev. George Belk; Missionary Education (a
one-hour course) by Mrs. Jesse Hearin; Auxiliary Meth-
ods by Mrs. J. W. Culver and Mrs. J. F. Hooper; Parlia-
mentary Law by Mrs. C. S. Shawhan; Hymnology by
Mrs. Crosby Adams; Church History and Doctrines by
Rev. George Belk; and Missionary Methods for Children
by Miss Eva Cavers. Due to the fact that Dr. D. Clay
Lilly has found it impossible to come to Montreat as he
had planned, the class in world peace, which was to have
been taught, will not be offered this year.

Among those who will bring the inspirational messages
are many of the outstanding leaders of the Church: Dr.
Henry Sweets, Dr. Jos. R. Sevier, Dr. Warner H. Du-
Bose, Chairman of Assembly's Standing Committee on
Woman's Work, Dr. Darby Fulton, and Mr. P. D. Mil-
ler. Miss Anna A. Milligan, Educational Secretary of the
Board of Foreign Missions of the United Presbyterian
Church, will give an address on the evening of July 16.
The closing message on Personal Evangelism will be
given by Rev. George Belk.

The Vesper Service speakers include Mrs. Adolf Ma-
kovshy, Mrs. Patsy Bratton Turner, Miss Bess Blake-
ney, Mrs. E. E. Lane, of Brazil, Miss Nina Farmer, and
Miss Julia Lake Skinner. Miss Sammy Hogue, the new
Director of Spiritual Life in the Department of Woman's
Work, will give two messages, presenting the inter-
denominational foreign mission text book: "From Jeru-
salem to Jerusalem."

The Platform Bible hour is to be taught this year by
Mrs. E. L. Russell, who will give a popular credit Bible
class, teaching the book of Romans, the book to be studied
next year by the Auxiliaries. Opportunity will be given
in this class for any who desire to receive credit in Bible
to do so by meeting certain daily requirements. All will
be welcome in this class, however, whether they desire
to take for credit or not.

The Morning Watch Services and the Meditation pe-
riod are essence phases of each day's program for they
will help to prepare for the hours of instruction, and
inspiration. The music, under the direction of Mr. and
Mrs. Robt. J. White will also add much to the worship-
ful spirit of these days at Montreat.

Nor will the social features be lacking, since each day
will be marked by happy social fellowship as the Auxil-
iary leaders from various parts of the South meet to-
gether on this mountain top. Following the annual meet-
ing to be held on the evening of July 11, there will be
a reception, when all present will have the opportunity
of meeting the leaders of the conference and their fellow
workers. The pageant to be given on Saturday evening
during the Training School will be greatly enjoyed by
all. It is being given under the direction of Mrs. F. W.
Havercamp. Opportunity will be given for smaller groups
to meet together for get-acquainted times. In fact the
entire week will be a combination of work and play, of
instruction and inspiration, of Auxiliary training and
Christian fellowship.

BREAKING YOUR PASTOR'S HEART

Into our office came one day one of our ablest and
most faithful pastors. He was near the breaking point.
In answer to our friendly inquiry, he said: "I feel that
my people are not giving me a fair and square deal.
They come out in great numbers on Sunday morning.
They congratulate me on my sermon and congratulate
one another on the manifest progress of the church.
Then comes Sunday evening and though I have pre-
pared myself with the utmost thoroughness they leave
me severely alone, and my church is almost empty.
The people do not live far off but right around the
church doors. They allow me to wear myself out
preaching to empty benches, while they read, chat,
listen to the radio and entertain at supper parties.
This is enough to break the heart of a man." We
advise him to go back to his work and to cheer up,
because his problem was the problem of many other
faithful ministers. This matter should have considera-
tion. If the members of a church are too indolent to
attend a second service on Sunday, why should they
not formally decide to give up that second service?
Is it fair to the pastor to make him preach to empty
benches?—Watchman Examiner.

THE SPIRIT OF UNSELFISHNESS

If you crave your soul's welfare and long to get
nearer to the Lord Jesus, do kindness wherever you
can. Give of your time, your sympathy, your prayers,
your patience, your forgiveness, your good temper.
The last three often call for as much unselfishness as
anything in the world.

Help all who need your assistance; surrender your
desires, if by so doing you can add to the happiness
of another.

Whether people fail to notice your sacrifices or ac-
cept them as a matter of course is of no vital im-
portance.

Christ Jesus regards them as personal offerings
from you to Him. That is enough.

THE BOOK OF BOOKS

Within this ample volume lies
The mystery of mysteries.
Happiest they of human race
To whom their God has given grace
To read, to fear, to hope, to pray,
To lift the latch, to force the way;
But better had they ne'er been born
That read to doubt or read to scorn.
—Sir Walter Scott.

SUNDAY SCHOOL

Rev. Ernest Trice Thompson, D.D.

Lesson for July 21

EZEKIEL'S VISION OF HOPE

Ezekiel 47:1-12. Print vs. 1-9

Ezekiel as we have seen was one of the most influential of all the Hebrew prophets. He ministered to the Jewish exiles in the land of Babylon, during those years when the national life of the Jews collapsed, and those religious ideals became accepted which were to govern the future development of the Chosen People. Doctor Smith says: "He emphasizes while he bridges the break between the older Israelitism of the past and the Judaism of the future. The conception of religion which he predicted for the later generation of his countrymen was actually theirs. All that was noble among the later Jews was the gift of Ezekiel, handed down by him as a legacy from the earlier ages, and transformed by him so as to persist under the changed circumstances; and all that was evil in the Pharisaism that rejected Paul's Gospel and slew the Lord of glory rose from a misunderstanding of the truths which it was given Ezekiel to expound."

When we look at Ezekiel's ministry more closely we see that it was divided into two parts. The first was that which took place before the final destruction of Jerusalem. For six years the prophet sought to prepare the people for the inevitable blow, and to show them that it was the necessary working out of the Providence of God. The first 24 chapters of his book belong to this earlier period of his ministry. The theme of the whole section is "The Destruction of Jerusalem."

After Jerusalem fell Ezekiel began the great constructive work of his ministry. The people at first were despondent; they had lost all hope in their destiny; they felt that God had done with His people forever. Ezekiel, however, succeeded in filling them with new hope, and inspiring them with new ideals. In the first 24 chapters he had dealt with the destruction of Jerusalem; in the last 24 chapters he dwells upon "The Construction of the New Jerusalem." The Jews instead of being crushed by the exile were finally filled with a new religious zeal and a purer religious faith. They understood more clearly God's purpose for them in the world.

This second part of the book (25-48) is divided into three sections. The first section (25-32) foretells the destruction of Israel's enemies—i. e. the enemies of the kingdom. The second section (33-39) deals with the restoration of Israel. Ezekiel speaks not only of the active physical restoration of the people to the land of Canaan, but also of their spiritual restoration. In one wonderful chapter, he speaks of their future ruler, the good shepherd, a chapter on which later Jesus must have often dwelt. The third section (40-48) pictures for us the Ideal Theocracy, or the final condition of the Redeemed People. Doctor Skinner, writing in the Expositor's Bible, says of this section: "We have now reached the last and in every way the most important section of the Book of Ezekiel. The nine concluding chapters record what was evidently the crowning experience of the prophet's life. His ministry began with a vision of God; it culminates in a vision of the people of God, or rather of God in the midst of the people, reconciled to them, ruling over them, and imparting the blessings and glories of the final dispensation. Into that vision are thrown the ideals which had been gradually matured through 20 years of strenuous action and intense meditation. It is also the part of Ezekiel's work which most directly influenced the subsequent development of religion in Israel."

In this section we have a picture, 1st, of the new temple which Ezekiel sees rising on the ruins of Solomon's temple (40-42), 2nd, of the new temple service suited to the new conditions (43-46), and 3rd, of the newly consecrated land in which God's people are to dwell (47-48). "All of this is presented in the form of a vision, the prophet being transported 'in the visions of God' (Ezek. 40:2) from Babylonia to Palestine, and conducted through a series of visions by a man who shone as burnished brass, and who bore in his hand a line of flax and a measuring reed.

This supernatural being had been conducting Ezekiel through the temple in order to show him its varied ministries, and now, that task being completed, he ushers him to the door of the house of God, the sanctuary with its two divisions, the Holy Place, and the Most Holy Place."

Our lesson begins at this point. Read for yourself, and picture as you read 47:1-12. Where did the stream of his vision start? Why there? In what direction did it flow? Where did it empty? How did the prophet measure its depth? What did its deepening signify? What was on the banks of the river, What was there peculiar about the trees? Cf. Ps. 1:3; Jer. 17:8; Rev. 22:2. What is the significance of this part of the picture? What effect did the river have on the sea? What was the significance of this? What is the significance of verse 11? Going back over the passage we note:

I. The Deepening River—47:1-5

Ezekiel's supernatural guide had shown him the temple which represented God's presence in the midst of His redeemed people, and had explained to him the varied ministrations of the temple. He brings him back now to the door of the temple in order that he may see symbolically something of the Temple's influence on the land in which the people are to dwell. It will help us to understand the prophet's account if we remember that the temple faced the east, looking toward the rising sun.

Ezekiel was standing in the porch entrance, looking out also toward the east. Directly in front of him was the altar of burnt offering, where sacrifices were offered

for the sins of the people, and beyond that in the distance the Mount of Olives. As he looked he was startled to see a stream of water trickling out on his right from under the southern end of the porch. If the stream had come from the center of the porch its progress would have been blocked by the great altar of burnt sacrifice directly in front. So it flowed out from the south-eastern corner, on toward the east, passing the altar of burnt offering on the right or southern side.

Naturally Ezekiel would have followed the stream through the Eastern gate, but that gate was closed except on the Sabbath (43:4; 44:2; 46:1). Therefore, the prophet was led by his guide out through the north gate, and so around to the outer Eastern gate, where he beheld the stream emerging into the open on the right or southern end of the gate, flowing on still toward the east.

The first thing that the prophet noticed about the stream after it left the temple court was the remarkable way in which it increased. His guide has come to him from the beginning with a measuring line in his hand (40:3). He measured now a distance down the stream of a thousand cubits. The cubit used was probably the Babylonian unit, which was about 20.67 inches. A thousand cubits, therefore, was about one-third of a mile. Here the guide had Ezekiel enter the water, and the prophet discovered that it came to his ankles. They went another third of a mile, and Ezekiel found now that the water came to his knees. A mile from its source the water had risen to his loins. Another third of a mile and it was over his head, a river through which one would have to swim.

This increase in the river's depth was of course miraculous. Earthly rivers do not thus broaden and deepen as they flow, except by accession of tributaries, and no tributaries are mentioned here.

Thus far Ezekiel's attention had been drawn to the size of the river; now he began to note what it accomplished.

II. The Healing River—47:6-12

His guide turned to him and said: Son of Man, hast thou seen this? And he took him to the banks of the river. Then Ezekiel noticed that its banks were covered with trees. In verse 12 the trees are described at greater length. They were fruit trees, bearing fruit not once a year but twelve times a year, every month; the fruit was for food; while the leaves of the trees, which never failed the whole year round, had medicinal value; they were for healing. We might note here that John, who drew so much of his Revelation from Ezekiel is especially his debtor here for the picture of the river of the New Jerusalem. Rev. 22:1-2. As Doctor Wells points out: "In both visions the living waters issue from the throne of God, but the New Testament adds the vital words, 'And the Lamb.' In both visions the trees bear fruit unceasingly, but in the New Testament the variety of the fruit is disclosed. In both visions the healing virtue of the fruit is set forth, but in the New Testament is the missionary addition, into which the Old Testament had not yet risen, that this healing is not merely for the Jews but for all nations."

But the guide called Ezekiel's attention to a still more remarkable effect of the water's flow. It continued eastward into the desert (A. V.), Arabah (R. V.), a name given to that great depression in the earth's surface now occupied by the Sea of Galilee, the river Jordan, and the Dead Sea, emptying finally into the Dead Sea itself, the northern most point of which was 16 miles east of Jerusalem. In the Old Testament this sea is called the Salt Sea. It is so salty that bathers cannot sink in it. One hundred pounds of ocean water contains 6 pounds of salt; but 100 pounds of Dead Sea water contains from 20 to 27.8 pounds of salt. It is so salty that nothing can live in it. The salt comes from the strata of salt rocks which surround the sea. Not only is the sea itself dead, but the whole region round about is dead; there is little or no sign of life. Now the remarkable thing which Ezekiel noticed was this that the stream which flowed out of the temple poured into the Dead Sea and healed or sweetened its waters. The result was that every sort of living creature, the reference here is to smaller animals, particularly the smaller aquatic creatures, came to life and swarmed in the waters of the Dead Sea; and there was a great multitude of fish. Its uninviting shores became the scenes of a busy and thriving industry; fishermen plied their craft from Engedi in the south of En-eglaim in the north; and the food supply of the country was materially increased. But, says Ezekiel, the miry places thereof, and the marshes thereof shall not be healed; they shall be given up to salt. The point here is that the one good feature of the Dead Sea, the production of salt, is not to be lost. Salt is a most important commodity. The salt marshes of the Dead Sea region were most valuable. The waters would be healed, fruit trees would thrive, but the marshes around the Dead Sea would be left for digging salt.

III. The River of God's Grace

What is the meaning of this peculiar vision which came to Ezekiel almost at the close of his prophetic work? It will help us to understand it perhaps if we note that it was based upon certain geographical facts that were well known to the people of Ezekiel's day. One thing that we note is this: there actually was a fountain connected with the temple hill, the waters of which fell into the valley east of the city and made their way toward the sea. The flow, however, was too scanty to have any appreciable effect on the fertility of the region through which they passed. The other thing is this: Further to the southeast of Jerusalem between it and the Dead Sea, stretched the great wilderness of Judah, the most desolate and inhospitable tract in the whole country. Of the Dead Sea region itself we have just spoken. The great prophets often looked forward to the time when this barren tract would be redeemed, and the desert made by God's grace to blossom like a rose. Ezekiel in his vision sees

the little stream flowing from the temple hill, from the temple itself, deepen miraculously river, transform the whole country side that it flows.

Most probably, however, he is thinking actual river, a miraculous river, actually from under the temple, but rather of the grace, the water of life which shall flow in the house in the days to come. Even before Ezekiel's flowing waters of the Temple Hill had been a symbol of the silent and unobtrusive influence of Divine presence in Israel. See Is. 8:6; Joel 14:8. And so Ezekiel develops in grander as a picture of the life-giving influences that flow out upon the world from the throne of God in particular are called to our mind as was Ezekiel's vision:

1. The water of life will flow out of the temple of God in ever increasing measure. The river which Ezekiel saw was a deepening river.

(1) Has that promise been fulfilled to the world? It has, in richer measure than Ezekiel foresaw. The temple that he described will never be built, but more wonderful things have been done. John tells us: "The Word became flesh, and tabernacled among us, and we beheld his glory, as of the only begotten from the Father, and truth." He offered all men the water of life. If a man drinks he will never thirst again. The waters of life have flowed out of the ages that life giving stream has flowed out and broader channels. In Ezekiel's vision the stream of life giving water which he saw first in Jerusalem, then in Judea and Samaria, and throughout the whole Roman Empire, and on till about 1100 A. D. it had penetrated the whole of the continent of Europe, the ocean to North America, and South America, in streams broadening more rapidly than ever, and China and Japan and India and the islands of the Sea. The stream that Ezekiel saw deepened and deepened without the co-operation of man.

(2) It is a promise which applies to every individual? We think it is. Alexander M. Peloubet's Notes says: "From beneath the threshold comes the water of life; and wherever it flows in any heart—or in any community—God will be heard the tinkling of its ripples, and fertility will come from the stream. The water of life, like the dwelling of God in the incarnation of his own dear Son, is deepening of the fountain that it may pour into the world. So if we desire to have the blessings of life, we must comply with the conditions. Let God dwell in our hearts, and make them the dwelling of His life, and then from beneath the threshold of our hearts will pour out according to Christ's own promise of living water which will be first for our souls and be blessed by, and then will refresh others. . . . So we come to a very sharp question. A mile from the source the river is only a stream. How many miles from the source of our first blessing do we stand? How many of us instead of having that could not be passed over, waters to stand in a pool and all but stagnant feeble trickle, or shallower than it was at first?" Why is it that many of us the waters of divine grace do not flow? Our Christian life continues?

2. The Water of Life which flows out of the temple will transform the whole environment. The river which Ezekiel saw was a healing river which transformed the people's physical environment. It sweetened the harsh places. It sweetened the harsh places. It meant to say that the influences which flow out of God as He dwells in the midst of His people will redeem man's physical environment. Was it accomplished?

What has been accomplished in the world? Snowden mentions the freedom of the slave, the abolition of polygamy, the elevation of womanhood, the marriage tie, the brotherhood of man, the Christian home, the Christian school, the Christian state. Christianity in the world has saved and transformed the lives of millions. It has also elevated and purified the social life of the world. A beginning at least in transforming man's environment.

Has its task been accomplished? No one would think that it had. What then are the regions of our national life which still need to be transformed by the spirit of Jesus? Does the stream of life which flows out of the temple turned into our city slums, our mill villages, our trial regions where children 16 and under to labor for ten hours and more a day, and allowed to labor through the night? Does the stream of life which flows out of the temple turned into the homes of tenants on our streets, whose children in spite of laws on the statute books are growing up ignorant and uneducated as

Can a man be a good Christian and not be a good citizen? Can he take the cleansing spirit of Jesus into his industrial and social life of our nation? Is the life of the church done when it preaches the word, or does it have some more direct responsibility in the healing stream into the unredeemed social life? Would it be proper for a church to say the Woman's Auxiliary, to tackle the evils of its environment? To be interested in health, the recreation, the living conditions of its community? What specific evils of our community need to feel the transforming influence of Christ? Is there anything that the organs of your community can do about it?

CHILDREN

MARJORY'S WAY

"Give it to me, Bob," screamed Mary, snatching which Bob held teasingly. "I'll tell mother how she'll feel!"

"Have it now or wait till later?" inquired Bob, making her sit on top of the wardrobe.

"Now! You've got to give it to me!" Mary made another snatch at Bob, but he was gone, and the laughter reached them. Mary Marjory, who was gazing at the picture so utterly out of reach, smiled down at them both and said: "I am quite happy to be here. Don't worry."

"I'll take her down after she's not care!"

"Care! You came to spend time with me, and Bob spoils our fun. I'll just pay him back!"

"Mary. What good would it do to make it come into the picture? We'll play Genevieve and the Lady with the Golden Hair. She is enchanted and has to stay in the tower till a prince comes to rescue her from the wicked fairy who lives there."

"He'll play with us while we're moving it," laughed Mary. "I'll tell you how we'll work it to get her down."

"I have to go about it very carefully. The fairy will enchant her if she's not any rate, the walls of the tower are made of glass, and we must be as safe and as beautiful as she is. He might have put her key in the door, and then we wouldn't even see her lovely face as sweet as ever."

"I'll put up a ladder and scale down the tower," said Mary. "I'll be the spirit of the game. I'll tell you how I could bring the step-ladder down."

"I'll make a rope ladder and let her climb down," proposed Marjory. "I'll show you this plan. She found some rope with a good deal of trouble, and she made a doll's ladder and hung it up to Genevieve. After she got up, it caught on her stiffly and hung there."

"I'll live we really could get her down," cried Marjory joyfully. "I'll try carefully, Mary, and I'll try to catch her. See, I'll try to bring her down."

"I'll succeed. Mary pulled the ladder down, and it tipped and fell over her head down to her wide-spread skirt, and it was somewhat ruffled."

"Bob remembered what he had done to rescue her from the Golden Locks, he became very sorry, at which Genevieve became the worse for her imprisonment in the high tower. He consulted with the other children and decided to try the way of making up to her and leaving her two happy children."

"I'll be the best," owned Marjory. "I'll be lots nicer than quarreling with her."

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ITALIAN FOLK TALE

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(To be colored with paints or crayons. Whenever you come to a word spelled in CAPITAL letters use that color.)

"Give the pass-word!" commands BROWN-haired Teddy of YELLOW-haired Susie May.

Teddy is standing with one foot on the top of his sand fort. He has a RED and BLUE handkerchief tied to a YELLOW stick for a flag. Teddy has GREEN trousers to his bathing suit and the shirt is white. Susie May

wears an ORANGE (use RED and YELLOW mixed) colored bathing suit trimmed with a GREEN band about the skirt and a white goose with YELLOW feet and bill. Susie May's pail is RED and BLUE.

The sand is light YELLOW and the ocean is BLUE-GREEN with big white combers in it. The sky is BLUE

with white clouds and a white sea gull in it. Teddy's spade is YELLOW with a RED handle.

Both children are a nice TAN (use RED and BROWN mixed) with RED lips and PINK (use RED lightly) cheeks.

The border of this picture can be colored RED and the lettering YELLOW.

"My sons," he said, "if it is adventure you wish, you need not go far to seek it. In our own orchard there lies buried a pot of gold. If you would find it you must dig for it. Yes, dig for it." In vain did the eager sons beg their old father to tell them in what part of the orchard the gold was buried. The old man merely shook his head, and would say no more. When their father died the sons were anxious to begin their search for the pot of gold. They held a council and decided that since they did not know where to begin their search, they would begin in a line at one end of the orchard and dig until one of them should find the treasure.

So they began to dig. They dug and they dug until the soil from one end of the orchard to the other had been turned up. They dug around the tree roots and between them. There was no spot of ground that had not been turned under the spade. But their search was unrewarded. No pot of gold was found. If it had ever been there, someone must have stolen it, or more likely, they agreed, the old man had been wandering in his mind. The next season the olive trees in the orchard bore more fruit than they had ever given. The fine cultivating they had from the digging produced so much fruit and of such a fine quality that when it was taken to the market and sold it yielded the brothers a whole pot of gold.

"A pot of gold! Suddenly the three sons understood what their wise father had meant when he said: 'There is gold hidden in the orchard; dig for it.'"

Word Square

When I am here you know that it is really Summer-time.
I am the common two-toed sloth of Brazil.
I am a narrow road.
My name is that a river that runs through central China.

Behæding Acrostic

The behæded letters arranged in order from the name of a "hot time."

Behæd a narrow piece and leave a journey.

Behæd to employ and leave compass point (abbr.)

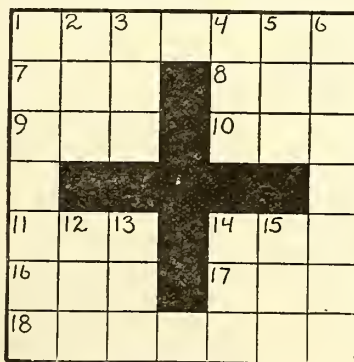
Behæd a forward moving procession and leave a bow like curved structure.

Behæd a maternal ancestor and leave something else.

Behæd a happening and leave an opening.

Behæd unusual and leave part of verb "to be."

JUNIOR CROSS-WORD PUZZLE



Horizontal

- 1—A vegetable
- 7—Arizona (abbr.)
- 8—Ocean
- 9—Snare
- 10—Pronoun
- 11—Miscellaneous child
- 14—Turkish name
- 16—Organ of hearing
- 17—Look
- 18—More abrupt

Vertical

- 1—Sweets
- 2—Exist
- 3—A small quantity
- 4—A tree
- 5—Turn to the right
- 6—Sooner
- 12—Be tangled
- 13—Prefix. Before
- 14—A serpent
- 15—Confederate general

Puzzle Answers on Page 14

Oh, Dolly, look—a great big bee!
I wonder why he's come?
Perhaps he's only lost his way.
My, my, but can't he hum?

I think he is the very one
Mama has talked about
As gathering honey all the day
And flying in and out.

But here inside there's not a flow'r
With honey he can get,
Tho', dolly, it is only that
He's looking for I bet.

Suppose he wants to know if I
Like honey? Mister Bee,
Next time you come just bring a jar
Of it and you will see.

Fun For Little Folks

A few of the pictures which are printed in the Standard weekly on this page are being published in loose-leaf pamphlet form. Each pamphlet contains twelve different pictures to be colored by the little folks with crayon or paints.

These pamphlets will be ideal for use in Daily Vacation Schools, Sunday Schools and the nursery of the home. The little folks will enjoy coloring the pictures and it will furnish a fine medium for the teacher or mother to instruct their children in the art of drawing and the value of color.

PRICES (Cash with Order)

100 Books	-----	\$7.00
50 Books	-----	4.00
25 Books	-----	2.25
10 Books	-----	1.10
5 Books	-----	.60
1 Book	-----	.15

PRESBYTERIAN STANDARD
CHARLOTTE, N. C.

CHURCH NEWS

HOW SHALL WE ANSWER THESE LETTERS?

Cary R. Blain, Superintendent

(Reprinted literally)

The Highland Ins.,
Guarent, Ky.

Dear Sirs:

I am a girl of 11 years old and will complete the 8th Grade and am an orphan. My father has been dead about 7 years and I have got to know where to go and get an education if you will let me come to your school free I sure will be glad to come let me know.

Yours truly,

My dear Friends:

It looks like my dad would pay part of my way this year but he wont. He thinks that I but stay at home and go to school about half the time.

My dad don't care any thing for me. And I want to go to school.

If I had the money to pay part of my way I would. So if you can give me work to do you will be very much appreciated. So look this matter over.

Yours Truly,

Vicco, Ky., June 24, 1929

The Highland School:

I am writing you in regard of getting two of my sisters in your school. Please let me know what terms I can get them in on. They want to work their way. There is a large family of us and our parents are not able to support us and pay our way in school. The schools here are not good its out in the country and we live about two miles from the school. Please see what you can do for me. The two girls are in the 4th and 8th grade.

Sincerely,

Father is very bitterly disappointed, but says he may be able next year to get him in. They are very poor and wanted so much for him to keep in school.

It hurts to say "No" to those boys and girls. A work scholarship of \$100 will enable us to take one of those children. A half of that amount will help. What must we tell them?

Guerrant, Kentucky.

NORTH CAROLINA

Albemarle Presbytery put on a local conference under the auspices of the Committees of Young People's Work in the Presbytery and Presbyterian. The conference committee consisted of Rev. W. A. Gamble, H. H. McLean, Rev. M. W. Doggett, Mrs. Jeannette Grainger, Miss Georgie Johnson, Miss Eleanor Shelton, all of this Presbytery. The conference lasted from July 8 to 13, and was held in Washington Collegiate Institute, Washington, N. C., with full program of Bible Study and other topics usual to such conferences.

We hope to have a full story of the conference next week.

The speakers for the evening addresses were to be Dr. M. O. Fletcher, president of the college where the meeting is being held, Rev. W. C. Cumming, of Henderson, N. C., who will speak on China where he was a missionary, Rev. E. E. Gillespie, D.D., superintendent of Home Missions of N. C. Synod, and Rev. W. S. Harden, pastor of Greenville, N. C., who will conduct a consecration service.

Vespers were led by Rev. C. M. Brown, of Elizabeth City, N. C.

Long Creek Church, in Gaston County, of which Rev. Coyte Hunter is pastor, is planning an all day home-coming service for the fourth Sabbath in July, with dinner on the grounds.

This is one of the oldest churches in Kings Mountain Presbytery, having been organized in about 1776.

To all former members and their descendants and all other friends who have worshipped at this old historic church, the pastor and members extend a hearty welcome to come back and join in worship with them on this day.

The six living former pastors, Revs. R. J. McIlwaine, J. R. Millard, J. M. Forbis, S. S. Oliver, J. E. Berryhill and G. C. Bowman have been invited and it is hoped they may all be present.

Albemarle Presbytery meets in adjourned session Thursday, July 18, 10:00 a. m., in the Greenville Church. Several matters of importance are to be acted on. Rev. T. L. Harrisberger, pastor at Tarboro, requests to return to China; three candidates are to be licensed and ordained after examination, to take up work in Wilson County, Kinston and Williamston.

W. S. Harden, Stated Clerk.

APPALACHIA

Asheville Presbytery—From May 5 to 15 meetings were held at Whiteoak under the charge of the pastor Rev. Dunbar Ogden, Jr. The sermons were preached by Rev. H. B. Dendy, new superintendent of Home Missions of this Presbytery. Mr. J. M. Allardyce, of San Antonio, Tex., also assisted in preparation for the meetings by personal visitation with the pastor the week before the series. The community was greatly revived by these services.

Rev. Fritz Rauschenburg, former Home Mission Superintendent of Asheville Presbytery, has accepted the position of chaplain to the Georgia Military Academy, and Rev. H. B. Denby, of Weaverville, has been elected as his successor. Mr. Denby, will continue pastor at Weaverville, giving several days each week to the mission work.

Rev. R. P. Smith will continue to be Superintendent Emeritus. Mr. Denby is also treasurer of Home Missions and funds should be sent to him at Weaverville.

Rev. Dunbar Ogden is leaving the work at Hepco, N. C., this month. He will accompany his father and a party of friends on a sightseeing trip abroad this summer. Next fall he will enter Union Theological Seminary to take advantage of the Hoge scholarship, awarded him at his graduation for excellency in his studies while a student there.

Rev. W. H. Dendy has accepted a call to Courtland, Ala. Mr. Dendy was married in June to Miss Eunice Patton of Laurens, S. C., daughter of Rev. E. D. Patton of that place. After their honeymoon they will go to Courtland to make their home.

Brevard Presbyterian Church is welcoming their new pastor, Mr. Alexander, and his bride. Mr. Alexander is a member of this year's graduating class from Columbia Theological Seminary. Mrs. Alexander was formerly Miss Elizabeth Murchison, daughter of Dr. Hugh R. Murchison, professor of Bible at the University of South Carolina. We wish for this young couple many years of happiness and joy in their service in the Master's work.

Rev. Orie C. Landrum and family have come to make their home in Hazelwood and Hepco Churches. Mr. and Mrs. Landrum are both graduates of the Los Angeles Bible School. In addition to this, Mr. Landrum has had two years of study at Union Theological Seminary. We welcome the Landrums to our midst and wish them God-speed in their work.

Arrangements have been made between Rev. R. S. Eskridge and the Bethel Church, whereby he will act as stated supply.

Rev. J. H. Gruver, superintendent of the Mountain Orphanage, supplied the Weaverville Presbyterian pulpit during the pastor's absence while conducting a ten-day meeting at Hepco. He brought four of our Orphanage girls with him to sing.

Dr. R. D. Bedinger is at home from Africa. On his return trip he made a visit to the Holy Land. We are all glad to welcome Doctor Bedinger and many of our Churches will look forward with pleasure to having him visit them and tell of his work in Africa.

The manse at Dillingham is now equipped with a water system, thanks to the help of the Builders League and the good people of Dillingham.

Weaver's, Tenn.—Rev. Dan Graham assisted by Charles Shoeman, singer, conducted a meeting of deep interest here the week preceding May 24. There were 98 professions of faith, and 36 joined the church, others going to other denominations.

Royal Oaks, Marion, Va.—Abingdon Presbytery met in adjourned session. The pastoral relation between Revs. John Martin and Rich Valley, and F. G. Hartman and Drapers Valley were dissolved.

Rev. D. B. Walthall was received and order taken for his installation as pastor of the Glade Spring Church the first Sunday in July. Candidates Laurence Kinney and Hammond Bowman were received and licensed as probationers for the gospel ministry. Mr. Kinney goes to Rural Retreat and Mr. Bowman to Wytheville. These young men stood splendid examinations and gave hopeful promise of a very fruitful ministry among us.

ALABAMA

Foley—The revival services of the Foley Presbyterian Church closed with Sunday evening service.

Doctor Carpenter, pastor of the Central Presbyterian Church of Mobile, delivered inspirational sermons each morning and evening throughout the past week to a good attendance. Pastors and members from other Foley Churches were present at each service but the outstanding co-operative spirit presented itself on Sunday evening when the other Churches in Foley with their pastors came in a body, which showed the Christian love and fellowship and good will toward each other which was deeply appreciated by the local pastor, Rev. A. R. Cates, and members of Foley Presbyterian Church. At the evening session Mr. and Mrs. A. H. Mueller and son, Lincoln, were admitted to Foley Church by letter drawn from Swift Presbyterian Church of Miflin. Mrs. Lauder of Swift Church sang a touching solo.

Doctor Carpenter is to be commended on his excellent sermons, which came directly from the heart of this godly man. The visiting pastors, Mr. Kitchens of the M. E. Church, Mr. Gash of the Baptist Church, Mr. P. U. Green, district superintendent of the M. E. Church, and Mr. Gilbert of the Salvation Army, all rendered their service in gracious prayers. Members of the various Churches also joined in the choir singing, which always is a help in the services.

Mr. Cates and his people appreciate all who helped make these services a success and trust these meetings have greatly benefitted the ones who availed themselves of the opportunity of attending them and hearing Doctor Carpenter's sermons. Also the Swift Presbyterian Church of Miflin is to be commended for their splendid attendance throughout the week.

KENTUCKY

Bevier—The Presbytery of Muhlenburg, at a called meeting on June 24, dissolved the pastoral relational of the Rev. A. H. Atkins, D.D., and the Churches at Bevier and Nonnel, and dismissed him to the Presbytery of Pee Dee. This action was at his request. Doctor Atkins has been serving the four Churches of Bevier, Nonnell, Nelson and Mt. Zion, in the coal mining district of Muhlenburg Presbytery, where he has done a good work, doubling the membership of Bevier Church, and adding Sabbath school rooms to its building.

E. E. Smith, Stated Clerk.

DISTRICT OF COLUMBIA

Central Church of Washington—Rev. I. Shaw, of Baltimore, gave us two more good June 23, as our pastor, Rev. Jas. H. Taylor Boston, as a delegate to the Pan-Presbyterial Yesterday, June 30, Rev. Dr. R. C. Gillie, of land, preached for us, morning and night, of the Council, to which he also had been a delegate a previous pastorate in London he had as one. Mr. Jas. Van Allen Shields, a former member Church, which yesterday welcomed Dr. Gillie, visit. The D. V. B. S. is in full swing, attendance.

GEORGIA

Moultrie—The First Church close the s cation Bible School on June 28. Only two were held this summer, yet the enrollment of three departments held last year. The attendance was forty. At the Commencement thirty-five boys and girls were presented cates for faithful attendance and creditable

The Church Secretary, Miss Katie Lee, dean of the school and superintendent of department. Mrs. E. R. Ulsh was the officie superintendent.

One advantage for the school this year was truck which was sent by Mr. Majors, a de church, to carry the boys and girls who lived from the church into their respective neighborhood noon.

Decatur—The Woman's Fourth Summer School of the Georgia Synodical, held its annual on the Campus of Columbia Theological Seminary May 31st and continuing through June is the first time that any one of the Synodical tions has held such a meeting at Columbia S marks the beginning of what we hope will service to the church, through the use of o the various organizations of the church.

The School was not so largely attended as hoped. About forty were entertained in the Most of these remained for the entire session. ninety registered delegates, in addition to dropped in for occasional meetings.

The Auxiliary of the Decatur Church was cordial and helpful to the visitors. This Auxiliary nished cars to meet the visitors in Atlanta street cars in Decatur. On the opening night comed the visitors with a reception in the pe Seminary, at which delightful refreshments. The Decatur Auxiliary also arranged an at to Stone Mountain, and other points of interest visitors greatly enjoyed.

At the close of the School, those present mously to make Columbia Seminary the perni in gplace of their Summer Conference, and tive committee is already working on plans School next year more attractive, and to be if possible, representatives from all of the throughout the Synod.

TENNESSEE

Knoxville—The members of the First I Church are rejoicing in the newly formed fel their assistant pastor, Rev. William H. A York, South Carolina, graduate of Union S Master in Theology of Princeton Seminary On Friday, June 28, Mr. McCorkle was Knoxville Presbytery as evangelist in K vicinity. Mr. McCorkle and Miss Martha graduate of the Training School, May, 1929, in marriage at the home of the bride in Lexi Carolina, on Saturday, July 6. Mrs. Martha McCorkle is to be Director of Religious the Church here. They return to Knoxville.

Mrs. Charles E. Wait, Jr., who has been / tor of Religious Education in our Church months of delightful fellowship, relinquish June 30.

The pastor and Church and the great gr life were refreshed and renewed during the 3-10 by a visit from our former Director Education, Miss Lucile DuBose, now in the of Education in our Foreign Mission's Com

A strong Summer Bible School had its impressive Commencement exercises in this Prayer Meeting hour on Wednesday, June Corkle conducted the School. In the place handwork special Bible exercises and memor successfully used.

The pastor of this Church, Doctor Glas returned from the Young People's Conferen son, North Carolina, and the same group of Texas, the Conference being held at Ke

Columbia—A Daily Vacation Bible Sch for two weeks in June in the First Presbyt School rooms.

Frierson Memorial joined us and children from every Protestant denomination in the c Miss Bess McKinstry, a graduate of Training School, was in charge, being as pastor, Rev. J. F. Ligon, Mrs. Ligon and a volunteer workers.

The work accomplished was most satisf church feels it has made a real contributio dren of Columbia.

At its close the pastor and seven deleg First Church went to Ovoca for the Young ference there, our clan winning, for the season, the much coveted "cup."

TEXAS

MARRIED

First Church—Dr. W. I. Carroll, minister. Vacation Bible School of two weeks duration with appropriate exercises Friday night, June 14, large congregation.

Wentz-Hawkins—At the home of the bride at Norwood, N. C., March 30, 1929, Minnie C. Hawkins and Forrest A. Wentz were married by Rev. J. W. Stork.

Rich-Jenkins—At the Methodist Church, Georgetown, Ky., May 23rd, 5:00 o'clock p. m. by Rev. Henry P. Van Dusen, of Union Theological Seminary, New York City, Rev. G. Barrett Rich, 3rd, and Miss Ruth Jenkins, both of Georgetown, Kentucky.

Jacobs-Patterson—At the home of the bride's aunt, Mrs. Joe Eliot, Birmingham, Ala., by Dr. W. H. Hopper, on June 4, 1929, Mr. Carl T. Jacobs, of Shelby, Miss., and Miss Nannette Patterson, of Birmingham, Ala.

Summers-Crawford—At the Handley Memorial Presbyterian Church, by Rev. W. H. Hopper, pastor, on June 3, 1929, Rev. Augustus C. Summer, pastor of the Wylam Presbyterian Church and Miss Una Ruth Crawford, of Birmingham, Ala.

Thompson-Cockie—In the pastor's study of the Handley Memorial Presbyterian Church, by Rev. W. H. Hopper, on May 17, 1929, Mr. Walter Thompson and Miss Margaret Cockie, both of Birmingham, Ala.

Hoffman-Baum—At the manse of the Presbyterian Church, Romney, W. Va., on May 31, 1929, by Rev. Charles R. Bailey, Mr. John Richard Hoffman, of Akron, Ohio, and Miss Margaret Evelyn Baum, of Berlin, Pa.

Martin-Masters—In the manse of the Presbyterian Church, Romney, W. Va., by the Pastor, Rev. Charles R. Bailey, on June 2, Mr. Seba James Martin, of Romney, W. Va., and Miss Marguerite Mabel Masters, of Littleton, W. Va.

McMurray-Harlan—Rev. Louis Armistead McMurray, of Luebo, Congo Belge, and Miss Jean Frances Harlan, of Berkeley County, W. Va., were married in Falling Waters Church, near Hedgesville, W. Va., on May 15, 1929, by Rev. Jos. A. McMurray, D.D., father of the groom.

Anderson-Branham—Mr. Arnold W. Anderson, of Martinsburg, W. Va., and Miss Margaret Ewell Branham, of Berkeley County, W. Va., were married at the home of the bride's parents, near Hedgesville, W. Va., on June 5, 1929, by Rev. Jos. A. McMurray, D.D.

King-McLean—At the home of the officiating minister, Rev. J. Lee McLean, Fairmont, N. C., May 21, 1929, Mr. Leslie A. King and Miss Nettie McLean, both of St. Pauls, North Carolina.

Hoffman-Russell—Married June 8, 1929, at the home of the bride's parents, Mr. and Mrs. Arthur Trussell, at Kerneysville, W. Va., by Rev. Charles Ghiselin and Rev. J. W. Witherspoon, Miss Mary Margaret Trussell to Mr. Ewers J. Hoffman, of Martinsburg, W. Va.

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

Comparative Statement of Receipts

April 1, 1929-June 30, 1929

	1928-29	1929-30	Increase	Decrease
Churches	\$17,989.40	\$19,806.87	\$1,817.47	
Sabbath Schools	1,750.49	1,607.32		\$ 143.17
Societies	3,565.28	2,568.83		996.45
Individuals	1,254.28	1,986.99	732.71	
Miscellaneous	370.20			370.20

Total Living Donors	\$24,929.65	\$25,970.01	\$2,550.18	\$1,509.82
Net Increase			\$1,040.36	

John Stites, Treasurer.

RECEIPTS FOR ASSEMBLY HOME MISSIONS

The following table gives a comparative statement of receipts of the Assembly's Home Missions for three months, April 1, 1929 to June 30, 1929:

	1929	1928	Increase	Decrease
Churches	\$50,293.44	\$50,717.08		\$ 423.64
Sunday School	480.69	344.92	135.77	
Auxiliary	2,782.97	3,383.04		600.07
Y. P. & C. E.	293.23		293.23	
Individuals	2,533.94	718.15	1,815.79	

Total Receipts from Living Donors	\$56,384.27	\$55,163.19	\$2,244.70	\$1,023.71
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Designated Fund, \$7,171.90; Total \$63,556.17. Amount apportioned by the General Assembly for Assembly's Home Missions, 1929-30—\$840,000.00
Total Receipts for three months, to June 30, 1929 ----- 63,556.17

\$776,443.83

A. N. Sharp, Treasurer.

COMPARATIVE STATEMENT—FOREIGN MISSION RECEIPTS

Receipts Applicable to Regular Appropriations:

Churches	\$ 33,965.41	\$ 32,688.59
Sunday Schools	975.41	1,493.44
Sunday School Objective	3,789.26	4,541.35
Societies	6,075.59	5,103.86
Societies Objective	137.50	105.24
Individuals	5,373.90	2,698.10

Legacies	\$ 50,317.07	\$ 46,630.58
	10.44	

Total ----- \$ 50,327.51 \$ 46,630.58

Three Months April 1, 1929, to June 30, 1929, inclusive:		
Churches	\$104,468.98	\$107,588.24
Sunday Schools	3,154.01	4,561.37
Sunday Schools Objective	8,676.90	10,558.80
Societies	17,273.13	16,151.72
Societies Objective	458.19	458.00
Individuals	11,129.32	10,014.90

Legacies	\$145,160.53	\$149,423.03
	62.30	73.98

Total ----- \$145,222.83 \$149,497.01

Cost Year 1928-29		\$1,209,205.39
Initial Appropriation 1929-30	\$1,235,068.96	
Deficit 3-31-'29	\$174,659.02	
Less gifts for same	1,079.44	
	173,579.58	

\$1,408,648.54

Edwin F. Willis, Treasurer.

Nashville, Tenn., June 30, 1929.

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VIRGINIA

Presbytery of Lexington met at the call of the Moderator.

Clark was received from the Presbytery and Mr. A. E. Johnson from the Presbytery. These young men were carefully examined by the Presbytery for Licensure and Ordination.

preached on "What is Truth?" and Mr. Johnson on "Christian Determination." Both sermons were well received and the Presbytery gave its hearty approval.

These young men come highly recommended and are expected to be useful and successful in the fields of ministry.

The Presbytery also appointed a Commission to install Rev. A. E. Johnson at Pisgah and to install Mr. Johnson on the same day at Monterey.

A meeting of the Presbytery at Bridgewater to receive Rev. D. L. Beard of the Church of Canada and to install him as pastor of the church on July 21.

A meeting of the Presbytery will be held at the Church on September 24 at 11 a. m.

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STORY

LESS DRINKING AMONG CONGRESSMEN

"Since the passage of the Eighteenth Amendment, there has been a quite considerable decline in the drinking of alcoholic beverages among Senators and Representatives," in the opinion of William Hard, well-known Washington political correspondent. Writing in the Christian Herald on the subject of "Washington's Waning Wets," Mr. Hard draws the conclusion that a steady decrease in the wetness of officialdom at Washington has been evident.

In Mr. Hard's judgment, the number of legislative members who "drink wet and vote dry" is grossly exaggerated. He states, "It may be, of course, that

a large number of practicing dries, unknown to this writer, have taken to violent drinking since the Eighteenth Amendment became the law of the land. Instances certainly exist of fiery-spirited gentlemen who drink intoxicating liquids precisely because the Constitution now forbids the traffic in them. Such gentlemen, however, are of a small, though vigorous, social set of natural-born protesters and revolters; and that there has been any notable defection from the ranks of the practicing dries to the ranks of the practicing wets in official Washington during the last ten years, is in fact a preposterous supposition and is by nobody alleged or claimed. The change that has happened, in gross, has been not from the dry column to the wet but from the wet to the dry.

That this change has been of considerable size is this writer's firm belief. Intoxication on the floor of the

Senate and of the House is the theme of almost innumerable Washington anecdotes. This writer observes that these anecdotes bear more and more the color of the antique past. They are replenished by few contemporary contributions. Many of the most heroic legislative drinkers of this writer's first years in Washington have departed from the political scene. Their successors, occupying their seats, are, on the whole, either quite unable or quite unwilling to equal the alcoholic records which, in a sense, they politically inherit.

Nine years ago a distinguished Federal legislator, justly eminent for intellect, and much mentioned for a Presidential nomination, sat down in a large wastebasket in a corridor of the Capitol, under the inebriated impression that it was his seat in his legislative hall, and reposed on the small of his back in the basket with his feet and his head projecting from its rim till rescued by his clerk. This incident, like all such incidents, was both scandal and jest. The difference is that then the jest predominated, and now it would be the scandal. There has been no outright and complete revolution in this matter; but there has been, most distinctly and emphatically, a shift of emphasis, and the shift has been clearly away from a light-hearted acceptance of intoxication and toward a heavy-handed reprehension of it.

Mr. Hand attributes the change in sentiment to a combination of factors of modern conditions in industry and life and the influence of the Eighteenth Amendment. He asks, "is this change due to the Eighteenth Amendment? Is it due to developments which, for instance, require the politician to be as sober on the radio at ten o'clock in the evening as at his desk at ten o'clock in the morning? Is it due—in other words—to a quickening of conscience toward the law or to a quickening of the pace of our mechanical modernistic life?"

The genuine reply to such interrogatories is that the artificial law of the Eighteenth Amendment and the natural law of scientific discovery and progress, producing increasingly intense and protracted demands for steadiness of nerve and for coolness of brain among civilized man, seem, in some degree, to be working in the same direction. The dry light of the intellect and the dry law of the Constitution are—co-operative colleagues.

From the standpoint of personal practice, in administrative and legislative Washington both, the loss is decisively to the wets and the gain is decisively to the dries.

Nevertheless, some of the "new dries" who are dry out of a sense of obedience to the law and not out of a sense of approval of it, will work harder for a modification of the law than some of the "old wets" who habitually violate the law, and who therefore suffer little or no personal inconvenience from it.

The practical conclusion is clear. The dries of the country have no reason to relax in any degree their efforts on behalf of the Eighteenth Amendment as an accepted political agency of their cause.

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Pacific has been using it in locomotives for five years. They have just opened a surface mine near Forsyth. The vein is 27 feet thick and covers 700 square miles. But I am not trying to sell grazing land nor coal mines.

"Yes, I can see why men stay out here for profits, but why do you stay for mission work?" retorted my friend.

"What keeps any man in mission work in any land?" I asked. "It is hard work. It calls for more initiative and energy than any other phase of church work. The outstanding feature that makes it attractive is the people you meet. You never know whether you are meeting a count or a crook until you have discovered him.

"As a student I came to Montana for summer work. It was my privilege to make the G-P ranch one of my stopping places. This particular ranch runs sheep. The outfit has about 18,000 acres under lease and deed and runs from three to five bands. They have a large crew in the summer who prepare the hay for winter feeding. Some of the men are 'floaters,' while others stay on year after year. They make their homes in the clutter of bunk houses.

"One old chap I observed was not a floater, neither did he seem to have a band of sheep. He was of medium height, probably sixty years young, bald as the proverbial old billiard ball, and spoke with a broad Scotch accent. His hands seemed to have a peculiar shape but were not deformed. Otherwise he would pass as an average sheep-herder. But I never saw him with a band of sheep. I wondered what 'Old Ross' did for a living.

"One day I broached the question to the mistress of the ranch. Mrs. Law was a matron with two grown sons. Young giants they were, standing more than six feet two, and handsomely proportioned. Mrs. Law was born near Boston. Throughout the years of hard ranch life in a log cabin she had maintained the culture of her girlhood environment. She is a beautiful Chris-

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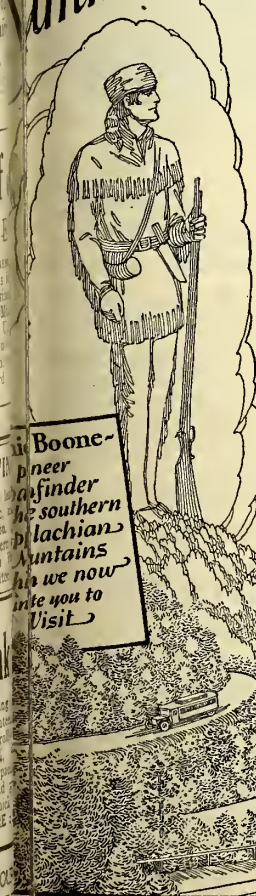
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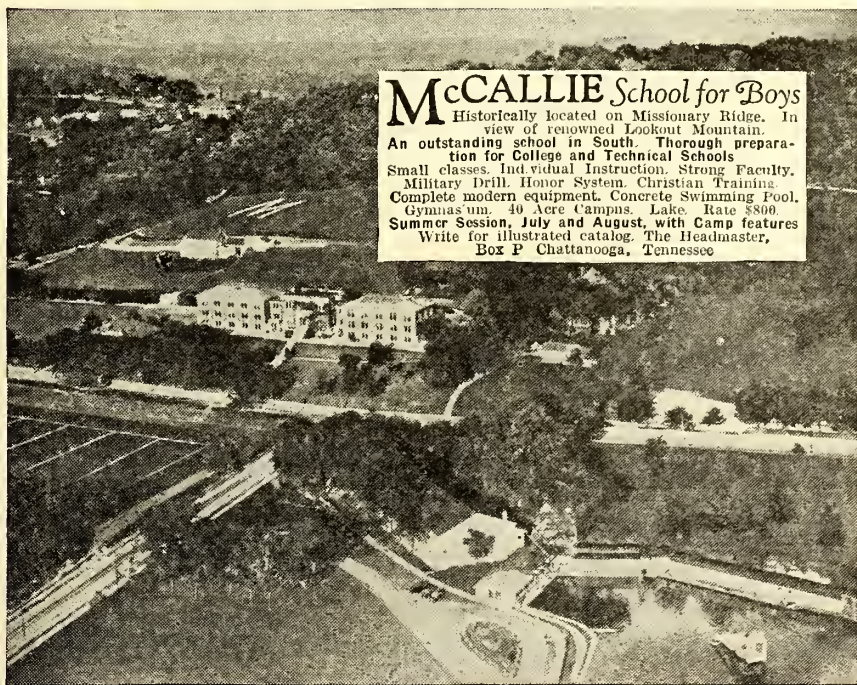
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tian character. She made no direct reply to my query and I felt as if I had touched on a sacred memory from out the past.

"A few weeks later I was calling at the ranch. We were seated in the commodious living room. 'Old Ross' was mentioned again and this is the story Mrs. Law told me:

"'Old Ross' had been tending a band of twenty-six hundred sheep out on the flat. An old nor-wester came up, full of snow and with a cold wave. No houses or buildings of any kind was near; no buttes or coulees for protection; night was falling; they were caught. The camptender started from the ranch to carry aid, but he was forced to turn back. Searching parties were organized but were helpless against so violent a storm. 'Old Ross' and his band were miles away.

"Meanwhile, the herder and his faithful dog had rounded up the band and prevented a stampede. When sheep get cold they huddle together. So large a band, all pushing toward the middle, became a solid mass of wool and mutton. In a storm the wind blows the snow in around the en-massed sheep and make a drift that smothers them. To prevent this, it is necessary for the herder to go around and around the outside of the band, catching the sheep one by one by the wool and throwing them apart from the bunch. Before they can recover and return the wind blows the snow from around them. Thus 'Old Ross,' out on the flat, fought the storm, going round and round the band 'pulling the sheep' to save their lives. He fought hour after hour a seemingly losing fight without rest, food or drink.

"Next day help arrived. 'Old Ross' dropped of exhaustion. But the band was saved.

"It was weeks before 'Old Ross' recovered. It was found that in 'pulling the sheep' over so long a period he had worn the flesh from the ends of all his fingers down beyond the first joint. It was necessary to have the bones removed that far. 'Old Ross' had given his fingers for the life of the sheep. And," added Mrs. Law, "so long as this ranch is running 'Old Ross' will have a home and friends."

"Yes," I exclaimed, "isn't there a verse that says, 'I am the good shepherd. The good shepherd giveth his life for the sheep?'"

"Now," said I to my friend, "Mrs. Law, the boys and 'Old Ross' are three reasons why I, for one, have stayed on the mission field."—The Congregationalist.

THE TELEPHONE GIRL

(Note: Gladys Gibson, a telephone operator in the Cleveland Clinic where the terrible disaster took place on a recent day in May, was seated at the telephone exchange board when she noticed the deadly fumes come floating toward her. She refused to leave her post of duty till she had sent quick

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alarms to every office, clinic room, and to firemen and police. She served until she fainted in the fumes and had to be carried out. As she was dying a priest said as he looked upon her face, "Greater love hath no man than this."

At the telephone board she was serving,
When the stifling fumes rolled in;
But her fingers flew fast and unswerving,
With the soul of a hero to win.

She might have escaped for her pleasure,
But she was not thinking of self,
And she gave her life in full measure,
Not caring for fame or pelf.

She released the swift voices of lightning,
And flashed the alarms everywhere,
As the poisonous flames were brightening,
And their fiery teeth bit the air.
And serve in the whispering quiet,
Some serve where the cylinders drone,
And others, by Heaven's fiat,
Where miseries make their moan.

She stayed at the station of duty,
Till the fiery fumes smote her down,
But made her immortal with beauty,
And garnished her soul with a crown.

When history writes of our fame,
No one shall be written higher
Than our Gladys's Gibson's name—
With the golden pens of fire.
—Charles Coke Woods, in The California Christian Advocate.

N E W S

GEORGIA Y. P. CONFERENCE

The tenth annual conference of the Young People's League of the Synod of Georgia was in session at Agnes Scott College, Decatur, Georgia, from June 11 to 19. About two hundred young people and leaders of young people were present.

A feature of the conference was the inspiring addresses delivered each evening by the conference pastor, Rev. F. Crossley Morgan, D.D., pastor of the First Presbyterian Church, Augusta, Georgia. Dr. Morgan spoke on the general theme, Life in Christ. In addition to speaking at the evening inspirational meetings, Dr. Morgan had charge of morning prayers and of the afternoon vesper services. Vespers was an informal service in which the young people took a prominent part.

Another important feature of the conference was the League hour conducted by young people under the direction of their state officers and committee chairmen. The theme for this hour throughout the conference was, Making Christ's Kingdom Come. Mrs. W. A. Turner, of Newnan, Ga., Auxiliary Secretary of Young People's Work for the Georgia Synodical, was chief advisor to the young people in arranging their program for this hour. On the last day of the conference the league hour was under the direction of the Secretary of Stewardship. During this hour an interesting pageant "The yes-but-ers" was presented by the members of the conference class in Stewardship under the supervision of the teacher of the class, Miss Mary E. Amend, of the Assembly's Stewardship office.

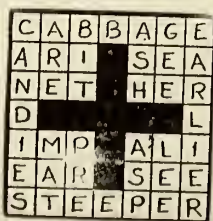
PUZZLE ANSWERS

WORD SQUARE

J U L Y
U N A U
L A N E
Y U E N

BEHEADING ACROSTIC—S-trip, U-se, M-arch, M-other, E-vent, R-are

AN ANIMAL HUNT—Ermine, Cougar, Monkey, Weasel, Jaguar, Donkey, Ferret.



On Sunday afternoon a birthday party—our tenth birthday was a pleasant feature of the day. During the course of the party echoes from each of the ten conferences were given. On Sunday evening at the young people's hour, a missionary pageant was presented by a group of young people. Both of these features were under the direction of Mrs. Audley Morton, of Athens, Ga.

INTERMEDIATE CAMP— MASSANETTA SPRINGS, VA.

One of the largest Intermediate Camps for Boys and Girls held in the United States, under religious auspices, began at Massanetta Springs, four miles east of Harrisonburg, on Monday night. There were 426 boys and girls registered from four States—Virginia, West Virginia, Maryland and North Carolina.

This conference is the first of a series of eight held at Massanetta Springs under the auspices of the Synod of Virginia.

Col. Jos. H. Cudlipp, director of the Interdenominational Young People's Work in the States of Maryland and Delaware, has charge of the camp. Associated with him is a faculty of sixteen teachers and leaders.

The morning hours are given over to classes in Missionary Heroes, the Four-Fold Life, Evangelism, Stewardship, Vocational Guidance, etc. In the afternoon the boys and girls engage in swimming, tennis, baseball, volley ball and all kinds of sports. Seven p. m. is the Vesper Hour for a religious program rendered by the young people, and at eight there is a "Nite's Doings" around the camp fire.

The Massanetta Springs Management takes the credit for having started the first camp of this type in the Southland, and modestly rejoices in the fact that it has now reached the high level in attendance of 426. It is one of the liveliest and most enthusiastic of the series of great conferences.

The Bible Conference, which is the climax of the series, opens on August 12. Among the celebrities who will speak will be Dr. Wm. Evans, Los Angeles; Dr. John Timothy Stone, Chicago; Dr. Geo. L. Robinson, Chicago; Sergeant Alvin C. York, World War Hero; Dr. Robert E. Speer, New York; Dr. P. W. Philpott, Chicago; Dr. Wm. Hiram Foulkes, Newark; Rev. Gypsy Smith, and Rev. J. Alfred Kaye, of London, England. Mr. Homer Hammontree, one of the greatest soloists and song leaders in this country, will have charge of the music. It is expected that there will be attendance of forty thousand people at these various conferences.

The names and dates of the conferences are as follows:

- Methodist Y. P. Conference, July 8-14.
- Presby. Y. P. Conference, July 16-22.
- Auxiliary Training School, July 25-Aug. 1.
- Leadership Training School, July 25-Aug. 1.
- School of Music, July 28-Aug. 4.
- Men's Conference, Aug. 1-4.

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HENRY M. SNYDER, President

Lutheran Church Workence, Aug. 5-11. Bible Conference, August

COLUMBIA THEOLOGICAL SEMINARY

The recent commencement of Columbia Theological Seminary marked by two distinct events. The inauguration of Prof. Blakely, Th., D., in the Testament Literature department brings to our faculty a young man who has already established an enviable record as a leader of men. Among the ministers of our church, one who is more thorough to teach in this department than any other, graduating from Erskine College, Blakely studied theology where he majored in the New Testament, under the strong and Dr. Machen. Princeton, he covered the department of New Testament in the Presbyterian Theological Seminary, Louisville, then spent a graduate study at Edinburgh which he became pastor of the Reformed Presbyterian Church in Louisville. While serving the degree of Doctor of Theology under Dr. A. T. Robertson, of the Presbyterian Theological Seminary, Louisville.

Dr. Blakely transferred to the Presbyterian Church and became pastor of the Presbyterian Church, Ky., where he served for several years. Upon his election to the position of Professor of Old Testament at the Columbia Seminary, Dr. Blakely spent a year abroad and studied for a year in Germany, England and France, while abroad, spending much of his time traveling and studying in various lands. For the past year he has taught with marked success.

At the time of his inauguration Dr. Blakely delivered a forceful address on the New Testament Christian, being published in the July issue of the Seminary Bulletin. Dr. Blakely was delivered the address as President of the Board of Directors of the Seminary, T. Brantley, LL.D.

The second outstanding feature of the graduation of a class of thirty, which is the largest class in the history of the Seminary. The members of this large class have been located in various parts of the country as follows: Alabama, 3; Georgia, 9; Louisiana, 1; Missouri, 1; North Carolina, 5.

NATION-WIDE RADIO ON RELIGIOUS SUBJECTS

The summer radio program sponsored by the Federal Council of Churches and the Great Lakes Federation of Churches, 44 different stations from the Pacific and from the Gulf, is now in full operation. The speakers every Sunday are: Ralph W. Sockman, M.

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Madison Avenue Methodist Episcopal Church, New York; Dr. J. Stanley Durkee, Pastor of Plymouth Church, Brooklyn; and Dr. Charles L. Goodell, Executive Secretary of the Commission on Evangelism of the Federal Council. During the winter season the speakers over the various groups of stations were Dr. S. Parkes Cadman, who is the Radio Minister of the Federal Council; Dr. Daniel A. Poling, President of the International Society of Christian Endeavor; and Dr. Harry Emerson Fosdick, Pastor of the Park Avenue Baptist Church, New York. The summer program will be conducted during June, July, August, and September.

The broadcasting of religion in this manner has been made possible through the courtesy of the National Broadcasting Company, which gives its facilities to the Federal Council of Churches and the Greater New York Federation of Churches without cost. If this service were to be paid for at the regular commercial rates, the minimum charge would be \$800,000 per year. However, to organize and conduct the program, which includes musical features of the highest order, consisting of excerpts from the oratorios and sacred cantatas, as well as gospel music of the simplest character, rendered by some of the best known artists in the country, seven executive and supporting groups composed of public-spirited laymen raise the annual budget for administration and program.

The week-day features of this national religious broadcasting are the daily morning worship and the Thursday evening hymn sing. At the morning service about three hundred preachers are used during the year. In general, it should be observed that the brand of religion preached from these various hook-ups is entirely free from sectarian and denominationalism.

On Sundays "The Friendly Hour," featuring Dr. Durkee, is broadcast over WJZ from three to four p. m. daylight saving time; "The National Sunday Forum," featuring Dr. Sockman, over WEAJ from four to five-thirty p. m.; and "The Twilight Reveries," featuring Dr. Goodell, over WJZ from five-thirty to six-thirty p. m.

Each of these programs has a separate and distinct appeal. The extent of this remarkable ministry indicates that the churches are taking advantage of a great opportunity to serve millions of persons who otherwise might not be reached through the regular services of the Church.

THE LONELY GIRL IN THE CITY

In answer to the question "What would you do if you were lonesome," a reader of an Atlanta paper writes: "If a girl will only visit the Y. W. C. A. when she comes to a city and then jump into it with a real desire to be friendly as well as to make friends, the odds are that she won't be lonesome long. Tell her to find out about all the recreational and educational advantages there. Tell her to sign up these clubs meet for supper at six, for one of the social clubs. Some of these clubs meet for supper at six, have a social hour and then go to their classes for another hour. It is possible to get recreational advantages at a very reasonable price and this naturally appeals to the girls who want to be economical and yet at the same time make friends."

The week-end and vacation camp of the "Y" is warmly recommended as a sure way to make friends, by the young girl correspondent. There are 1,141 associations in the United States. Of these, 409 are in cities and towns and equipped with swimming pools, cafeterias and gymnasiums. In addition to the 591,574 members the transient public use the facilities in large numbers. Most of the associations maintain nearby camps.

SUMMER CONFERENCES

We Have Published Dates and Speakers for the Montreat Conferences

Other conferences during July, and their directors are as follows: Price's Falls, Davis, Okla., July 23-August 2, Rev. Chris. Matheson, Shawnee, Okla.; Smyrna, Ga., July 15-20, Rev. Wm. Huck, Atlanta, Ga.; Rabun-Gap, Nacoochee Institute, Rabun-Gap, Ga., July 1-4, Rev. J. McD. Richards, Clarkesville, Ga.; Stuart Robinson

School, Blackey, July 9-16, Rev. H. N. Cook, Hazard, Ky.

At the Massanetta Springs Conference Encampment, Harrisonburg, Va., the following conferences will be held during July: Camp for Intermediate Boys and Girls, July 1-7, Col J. H. Cudlipp; Virginia Young People's Conference, July 16-22, Rev. T. K. Currie, Richmond, Va.; Virginia Synodical, July 23-25, Mrs. C. R. Vaughan; Training School for Auxiliary Workers, July 25-August 1, and a School of Music, July 8-August 4.

CONSECRATING THE NEW MONEY TO CHRIST

The issuance of the new paper money by the United States Government on July 10 is to be made the occasion for a fresh emphasis on Christian Stewardship in a great number of churches. The proposal originated in the World Service Commission of the Methodist Episcopal Church, which is suggesting a special stewardship program in all its congregations. The plan is also being taken up in other communions, through a suggestion made by the Federal Council of Churches, and it is expected that, with various modifications, it will be widely used.

The central idea is that each church member be invited to symbolize the dedication of this new money to the Christian cause by giving the first new bill which he receives to help spread the message of Christ through the missionary movement. A complete announcement of the plan will be made in local churches on July 7 or July 14, the Sunday immediately preceding or following the issuance of the new currency. It is also planned that on September 8, the first Sunday after the summer vacation, the local church arrange a service of dedication of the money thus contributed. The new money given in this way, it is urged, is to be in addition to all the regular missionary gifts.

The whole plan is meant to stand as a concrete and vivid symbol of the principle of the Christian's stewardship of his possessions, and the order of service for the dedicatory feature is being built around this central purpose.

Further information may be secured from the Federal Council of Churches, 105 E. 22nd St., New York.

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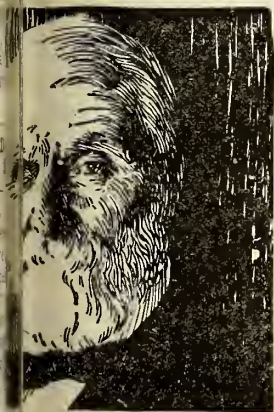
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YERKE'S COD LIVER OIL.
 Extract
 At All Leading Druggists

S P A R K L E S

One on the County
 "When old Toppel died he left all he possessed to the county orphanage."
 "That was kind of him. How much did he leave?"
 "Several children."—Nagel's Lustige Welt, Berlin.

Mistress: "You must exercise a little will power with him, Nurse."
 Nurse: "I do try to, Mum; but you don't know his won't power."—London Mail.

Much merriment was created last week-end by a sign in front of one of the Toronto churches in Parkdale which read: "Subject of Sunday evening's sermon, 'Do you know what hell is?'" and underneath it in smaller letters, "Come and hear our new organist."—Toronto Daily Star.

All the Details
 The following interrogation of a new arrival in this country was overheard at Ellis Island:

"Next," "Who, me?" "Born" "Yes, sir." "Where?" "Russia." "What part?" "All of me." "Why did you leave Russia?" "I couldn't bring it with me." "Where were your forefathers born?" "I only got one father." "Your business?" "Rotten." "Where is Washington?" "He's dead." "I mean the capital of the United States?" "They loaned it all to Europe." "Now, do you promise to support the Constitution?" "Me?" How can I? I've got a wife and six kids to support."—Ex.

Surely Not
 The salesman had just completed a half hour talk about a new washing machine when the old lady pointed to a small piece of pipe projecting from the tub. "What's that?" she inquired.

The salesman explained that the purpose of the pipe was to drain off the water.
 "Oh," she exclaimed "then it really doesn't wash with electricity!"—Ex.

Nay, Nay, Pauline
 Whenever Mrs. Peter McSquatty goes on a shopping tour, she prevails upon P. M. to accompany her to carry the parcels. Having nothing to do while she was making some purchases, he dropped a penny in one of the fortune telling machines. He was peering at it when she came up.
 "H'm," she said, "So you are going to have a beautiful wife, are you? Not while I'm alive!"—Ex.

At Last—A Shoe That Fits
 Jane: "Of course, I want them comfortable, but at the same time good looking and attractive."
 Shoe Clerk: "Yes, madam, I understand—large inside and small outside."
 —Northern Purple Parrot.

A Good Samaritan
 Wife: "There's a burglar at the silver and another in the pantry eating my pies. Call for help!"
 Hubby (at window): "Police! Doctor!"—ConMuTopics.

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Representing the Presbyterian Church in the U.S.A.

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ESTABLISHED JANUARY 1, 1858

REV. F. ELLIS, Vice-President
GARTH, Treasurer and Editor
WEDNESDAY AT
STANDARD PUBLISHING COMPANY

CHARLOTTE, N. C., JULY 17, 1929

No. 29

Woman's Work Committee Meets

30 Budget Publicity Made
13 to be Montreat Day
for Assembly Inn

ing of the Committee on the Work held at Montreat, and 3, 1929, was pervaded by spirit of prayer, and was over to the discussion of and Missions, and of the phases of the work of the rather than of the mechanics

en of the forty-four mem-
esent.
of every member of the was gladdened by the telegram from Mrs. W. C. u., Secretary Emeritus of tent of Woman's Work: report, La., July 2, 1929.

Thompson,
Alba Hotel,
C.

ress to the Committee on Work my profound appreciation upon my resolutions upon my re-
apted by them at their also the many kind ex-
interest and affection from
mbers of the Committee.
ga answered prayer and my
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ish for your Committee a
blessed meeting.
s. W. C. Winsborough.

Fairly, the newly elected
ntued on Page Two)

Board Stands Bishop Cannon

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of Temperance and So-
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Editor:
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Sincerely,
Gene L. Crawford, Sec-
y, Board of Temperance and
al Service, Methodist Episco-
Church, South.
(Continued on page 2)

Change in Membership of Ad Interim Committee

Mr. J. E. Allen is Substituted for Dr. H. H. Sweets, of Kentucky

The Moderator of the General Assembly, Rev. W. R. Dobyns, D.D., has made a change in the name of one member of the Ad Interim Committee on Union with all Presbyterian Churches in the United States, substituting the name of Mr. James E. Allen, Davis, W. Va., for Rev. Henry H. Sweets, D.D. This was done at the request of Dr. Sweets. This information was received by the Stated Clerk too late to make the change in the minutes, so at the request of the Moderator, I am publishing this notice of the change in the church papers.

J. D. Leslie, Stated Clerk.

Dr. Morgan in New York

Noted Bible Teacher Leads Series—Invited to Live in the Metropolis

Rev. Dr. G. Campbell Morgan, English preacher and Bible lecturer, who is now a member of the Presbytery of Los Angeles, California, preached a course of five sermons on the evenings beginning Monday, June 25, and concluding Friday, June 28, in the Collegiate Reformed Church of St. Nicholas, on the Four Gospels. The first night was introductory, "The Source of Information," and each of the successive evenings was devoted to one of the four Gospels. Four of the five evenings, and the first was one of the hottest nights of the season, the great edifice was filled. The night the attendance was not so large, it rained. Dr. Morgan gave New York Bible lovers a taste of the preaching of the old-fashioned "unsearchable riches," and there was no uncertain sound throughout. Dr. Morgan, for a generation considered "the greatest living preacher," does not lose with the years any of his oratorical ability and his ability in putting his own personality into what he is developing from the "Book of books."

At the last service, Dr. Morgan was invited by almost one thousand uplifted hands to spend the rest of his days preaching in the Metropolis. The "vote" was put by William G. Figueroa, general secretary of the Evangelistic Committee of New York City, under the auspices of which Dr. Morgan spoke. It is hoped that this desire can be realized. Dr. Morgan has written sixty-eight religious books, he has crossed the ocean forty-nine times on preaching missions, and he has read the Bible through so often that he himself has lost count of the number of times.

Beginning Sabbath evening, June 30, Dr. Morgan began a three weeks' preaching mission in the "Big Tent," at Sterling Street and Washington and Lefferts Avenue, Brooklyn. The first week he will give a series of lectures on "The Man of Nazareth."

The fact that so many heard Dr. Morgan each evening in Manhattan would seem to prove that there are hundreds hungry for the Word.—The Presbyterian.

South Carolina Young People's Conference

Annual Meeting at Presbyterian College at Clinton With Attendance of 339

The South Carolina Young People's Conference came to a close Tuesday noon, June 15th. There were 299 registered delegates. The registration was closed one week before the conference opened and notices were sent to every church in the Synod that the limit of accommodations had been reached. There were eighteen councillors, six notebook assistants and sixteen members of the faculty, making a total attendance of 339. There is no record of how many were turned away for lack of space. Thirty-seven young people having completed the three-year course were awarded the conference diplomas. The largest delegation from a single church was that from Spartanburg, First, twenty-three. The largest Presbyterian delegation was that from Congaree, fifty-four. There were eight decisions for all time life service.

The conference reached its high water mark on Sunday. Dr. B. R. Lacy preached the conference sermon. At five o'clock there was a service led by the Life Work Recruits. In connection with this there was a testimony meeting at which scores gave their personal testimony to what the conference had brought to them, and as to their purpose to renew their allegiance to Christ, and reconsecrate themselves to Him. At the evening service, Mr. McSween brought the message and at its
(Continued on Page Two)

Mrs. Morrison Gives Organ to Davidson

Instrument to Grace Chambers Building in Honor of Well-Known Philanthropist—Grand Piano Also Gift of Same Benefactor

We have received the news of the construction of a Skinner Organ in the new Chambers Building which has just been completed at Davidson College, N. C. The information comes from Dr. William J. Martin, president emeritus, who expresses for the institution the appreciation felt by the college authorities and the entire Church, especially the Synods supporting this College for men:

"The fine Skinner Organ, which is now being built in the auditorium of the new Chambers Building, is the gift of our generous friend, Mrs. Cameron Morrison, of Charlotte, N. C. Mrs. Morrison has increased her gift to \$25,000, which pays for the organ, all its accessories in the building and provides a Concert Grand Duo-Art Steinway piano, thus completing the instrumental musical equipment of the auditorium. These splendid instruments serve one of the handsomest auditoriums in southern colleges—a room with perfect acoustic properties. We are all deeply grateful to our friend and benefactress who has provided so generously for a hitherto existing deficiency in the college life. Personally, I look upon this as an important part of the spiritual equipment of Davidson. The organ will be known as "The Sara E. Morrison Organ." May God bless her greatly for her goodness to us."

Training School Will Elect President

Dr. McFaden Calls Meeting of Board to Choose Successor of Dr. Lingle

The Board of Trustees of the Assembly's Training School for Lay Workers is hereby called to meet in the Library Room of the Presbyterian Committee of Publication, No. 6-8 N. 6th St., Richmond, Va., on Friday, July 19th at 3 p. m. to act on the resignation of Dr. W. L. Lingle as President and to transact any business that may be necessary in connection with the work of the school.

F. T. McFaden, President.
Robert M. Friend, Secretary.
Winchester, Va.

Woman's Meeting At Montreat

1,200 Delegates Attend—Next Year's Birthday Offering to be Winsborough Foundation for Christian Education and Ministerial Relief

The week now closing has been a great one at Montreat, marked as it has been by the opening days of the Montreat Training School for Auxiliary Leaders, in other words a school for the training of leaders for the Woman's Work of the Southern Presbyterian Church. On the official opening of the school last Wednesday night, more than 1,200 women were in attendance, and great crowds have each day at eleven o'clock been present at the Bible hour conducted by Mrs. E. L. Russell of Mobile, Ala.

Thursday night was one of the most colorful and interesting of the nights of the week, this being the occasion of a review and pre-review of the whole organized work of the Southern Presbyterian Church. Mrs. J. W. Culver, of San Antonio, Texas, presided and introduced and presented the members of the Woman's Advisory Committee, made up of representatives of the sixteen Synods covered by the Southern Presbyterian Church. Addresses were delivered by Mrs. John Bratton, of Virginia, Mrs. R. M. Pegram, of Kentucky, and Miss Janie W. McGaughey, of St. Louis, Mo., the new Secretary of the Woman's Work of the Church. Mrs. D. A. McMillan, of Fulton, Mo., as general treasurer of the work, presented her annual report, showing nearly \$39,000 already collected for what is known as the "Birthday Offering" of the women. She mentioned among special gifts, that of \$250 contributed by Mrs. Dwight W. Morrow, wife of our Ambassador to Mexico, this contribution being made to the Presbyterian educational work carried on in that country. It was announced that the Birthday Offering for 1929-1930 will go to the Committee of Christian Education and Ministerial Relief, at Louisville, Ky., and will be especially designated as the "Winsborough Foundation" in honor of Mrs. H. P. Winsborough, who was for 17 years Superintendent of Woman's Work of the Southern Presbyterian Church, and who was recently compelled to retire on account of ill health. Announcement was also made that more than seventeen millions of dollars had been contributed to the benev-

(Continued on Page Two)

PRESBYTERIAN STANDARD

FOUNDED 1858

Organ of the Synod of N. C. for 70 Years

The Post Office at Charlotte N. C., as Second Class Matter

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EDITORIAL

WOMEN AT MONTREAT

Montreat always has a "glad hand" for the women. Well she might, for women have the strongest supporters.

They are always here, more or less, but at their regular Conference, they are in excess of the "Less."

Each day and from Maryland to Virginia have come, full of zeal and energy, to show men how to accomplish

the things set up waters they were held back at when once released they have made the way every obstacle to progress. They made a record for efficiency and results that throws into the shade all that has been done.

Montreat prevented us from seeing but one day's presence has shown us enough under a new head, since the retirement of Mrs. Winsborough, she still alive with enthusiasm and determined to maintain their high standard of

work. Representatives to this Conference have no doubt their presence is not a stay of

the good voter they work early and prayer-meeting before breakfast followed by class work till noon.

At the receptions and conferences. They heard the Bible hour, led by Mrs. Winsborough, of the Extension Department of the General Assembly's Training School.

They heard the first three chapters of the Book of Acts as fine as any we heard in our country.

It is like that of all women is not only in public speaking, and, like that of the speakers in this immense auditorium, they can be heard beyond the first few rows, but what we did hear, convinced us that she is a born teacher. The matter of the Book of Acts compared with many Bible teachers heard on this platform, was far above average, and if her class failed to get the idea of the first three chapters it was not the fault of this teacher. The hour seems to be the most popular season, and we are confident that every person will know the good Book and take them wise unto salvation.

We are confident that the pastors of our churches will reap the benefit of these Conference and growing efficiency of their women

is another proof of the truth that Dr. Tenney has been preaching, that the entire debt to Montreat by reason of the work it does in training the membership, the female, in Church work, and for this the Churches give to Montreat, is a charity dole, but a "quid pro quo."

HISTORICAL FOUNDATION

Our readers have read, from time to time, references to the Historical Foundation, and whether any of them has more than a vague idea of what it really is. They are glad to see the moving spirit is Rev. Dr. S. M. Tenney, formerly of the Synod of Texas, and

that for years it has been the ruling passion of his life, to collect data about the Church. But beyond that fact, we doubt whether their knowledge extends. That the real object of this article is to introduce Dr. Tenney and his great work to the Church at large and to these especially who have a weakness for the antique.

He has on file the minutes of Synods and Presbyteries of very early date.

The oldest Synod in the United States whose printed minutes he has, is the Synod of Philadelphia, 1717.

The next oldest Synod is that of Virginia. He is confident of securing that, though as yet it has not come. He is also expecting to have the minutes of the Synod of North Carolina.

We do not mean recent minutes, but those of the first meeting of these Synods.

He has the manuscripts of the majority of the first meetings of the Southern Synods, only two being missing.

When one comes to consider the Presbyteries, the list is long and interesting.

The four oldest Presbyteries in the South that he has, are the Presbytery of Hanover, 1755; of Orange, 1770, this is expected daily; the Presbytery of South Carolina, 1784; the Presbytery of Abingdon, 1785.

He has also those of the Associate Presbyterian, which originated in Scotland in 1733; of the Covenanters, 1743; of the Reformed Presbyterians in the United States, 1782.

These old minutes can be duplicated nowhere else, and will prove invaluable to future historians, or to present historians who are engaged in research work.

In a locked room, apart from the main office there are show-cases in which are valuable historical curios—such as:

A snuff-box made of the wood of John Knox's pulpit; a key six inches long with which the old Dorchester Church was locked, the date of which was 1696; a pewter communion service, used before the Revolution; a communion table and ten chairs, used by old Salem Church in South Carolina before the Civil War, where negroes and whites communed together as often the custom in the country churches.

His supply of old books is a rare one, which we do not believe can be duplicated anywhere in this country.

For example, he has a copy of the sermons of Josiah Smith of Dorchester, South Carolina, 1717.

There is only one other copy known, and that is to be found in the Harvard Library.

Among the rare publications, we find the "Bay Psalm Book," published in 1640; a journal of James Hall, "Mississippi Territory," 1802, the only known copy.

The book costing more than any he has is Hewett's History of South Carolina, 1779.

Then there is a copy of Isaac Watts' Hymn Book. There is not another copy in the United States. It is valued at \$700.

We have merely touched the surface of this wonderful collection, which will be valued more and more as the years rush by.

We were curious to know where he secured the means for these valuable books.

Reluctantly he confessed that he tithed his income and used it for this purpose.

The General Assembly also has begun to contribute toward this cause.

We have written this hasty sketch of the Historical Foundation, in order to whet the appetite of our readers and enlighten them concerning this great treasure trove of the past.

When you come to Montreat, be sure to visit this collection.

Dr. Tenney will be rejoiced to see you, and if you have as hard a time as we had in escaping from his outpour of information, you must not blame the writer, and if you get as much pleasure as we did, you may thank both of us.

"FESTINALENTE"

This is an old warning, given by the Latins: "Make haste slowly." There is a world of wisdom in it, and few have ever suffered by heeding its warning, while many have suffered irreparable injury, by rushing ahead, without due thought of the possible consequences.

We of this day are too subject to waves of emotion. A woman faints in a factory, and

then, unless their attention is attracted elsewhere, others will follow the example and one woman after another will drop to the floor.

We have seen this same spirit in mobs. A quiet group of order-loving men are in a moment transformed into an unruly mob, destroying property and at times human life.

There can be no explanation of this state except that a wave of emotion has swept over them, and one man acts as another man does, with the result that "judgment flees to brutish beasts and men lose their reason."

Some such wave must have swept over our recent General Assembly, else how can we explain the sudden change of opinion on the question of union with the Church of the North?

It has been several years since the question of union has been mooted—and then it was defeated by a heavy vote.

Up to the time of our last meeting the only question of union was that with the United Presbyterian Church.

There seemed to be very little interest in the subject, judging from expressions in the Church papers.

When it came up before our Assembly it swept over the Assembly like an epidemic, with the result that they were willing to unite with every one, with the probability that we shall finally be found weeping, because there are no more bodies with which to unite.

Not only were they intent upon uniting, but bitterly opposed to any separation from bodies with which they were united.

Reasoning seemed to have no influence with them.

In vain they were reminded that our Church was founded upon certain fixed principles, and that, by our alliance with the Federal Council, we had become "particeps criminis" with the Council in its open intermeddling with the affairs of State.

No impression was made upon them, though the Assembly had recently received a copy of the letter, addressed to the Northern Assembly in 1861, in which our separation was explained. It was written by Dr. J. H. Thornwell.

In this letter he stressed one point that has the same force to-day that it had then.

This point was, "We are persuaded, that if we remain together our harmony is likely to be disturbed by the introduction of our political differences into our Church Courts."

This section and that of the North are still divided along the same political lines, so what then justified a remaining apart justifies it now.

We can enjoy spiritual unity by each Church serving its own people; but if we come together, it means internal dissension and the widening of the breach.

Not only should we consider our political difference of views, but the position of woman should also be considered.

The Northern Assembly has sent down to its Presbyteries an overture, giving to women every office in the Church now held only by men, such as the office of the ruling elder.

Judging from the editorial expressions of the papers of that Church, it seems a foregone conclusion that such a change will be adopted by the Presbyteries.

If this be true, then there will be a change in our Book of Church Order, if we are to conform to the position of the Northern Church, and in our Church Courts there will be female preachers.

Some one has suggested that these innovations have crept in because of late years there have been admitted into our ministry men from other denominations, who were not trained along the old lines.

We express no opinion on such a question as we do not know whether the number of such additions to our ministry is enough to bring about this change.

We do know however that the young men of our Church are too prone to accept new things because they are new, and they crave a change.

We mourn this change, but we do not despair.

We have faith in the sober, second thought of our ministry. The reaction will come, and also remember that the Lord owns the Church and that He is more zealous for its purity than we are, and He will protect His own.



THE MINISTERS' ANNUITY FUND

A Comparison with Business Corporation Welfare Ideals

R. B. Woodworth, M.A., D.Sc.

The Church is not a business corporation and yet its financial relations to its hired servants are governed by the rules and regulations of good business. A business corporation is not an eleemosynary institution and yet the moral obligations which underlie its welfare work and the treatment of its hired servants are those inculcated by the Head of the Church.

The high commission of the minister does not place him outside the social order. As regards financial compensation for his labour, in the social order and under the law, he is still a hired servant, on a plane alike with the President of the United States, the mechanic and the housemaid. To no man that works does the social order deny a fair compensation for services rendered, nor grudge a competent maintenance, so long as he may live, even though long beyond the period of active endeavor, out of the surplus wealth his work has helped to create, accumulate or protect.

There are, therefore, analogies between the minister and the corporation hired servant worthy of consideration.

Adequate Compensation

1. Adequate Compensation. The hired servant of the corporation starts from a low place, the place of the unknown, untried, unskilled, inexperienced, at a compensation more or less standardized for the class of service and determined by the cost to maintain life on the scale of the class and by the general usefulness of the hired servant to any similar corporation and not by his special usefulness to that particular corporation. When he remains in that class, the corporation endeavors to adjust the compensation to his increased skill and experience and to any increase in the cost of living or the standard of the class, to the end that the compensation shall at all times cover the necessities of its servant and that he shall be contented therewith.

The corporation realizes that most men remain in their own class, contented to hew to the line of least resistance, but condemns no particular man so to do. It does not wish him to remain in the low place. Its best asset is a trained, experienced, alert corps of hired servants; its future lies in men, not in machines; it needs foremen, superintendents, presidents that have come up from the ranks and, therefore, most efficient. It, therefore, notes the proficient, sets before him chances for advancement, encourages him to think, rewards evidences of unusual skill or fore-thought, aims to develop the best in every one of its servants and to search out natural aptitudes and particular fitness for specialized service. It opens doors of opportunity for larger usefulness and, therefore, greater compensation. Whether or not he shall enter these remains with him to determine.

Commensurate Compensation

2. Commensurate Compensation. The hired servant grows, sacrifices leisure to fit himself for larger responsibilities, becomes more abundant in labors, he perfects new machinery, develops new processes, finds new uses for old products, improves methods. He no longer needs to seek employment; employment seeks him. He becomes known outside his own corporation, other corporations seek his services. He who was but one of a thousand mill hands becomes foreman, superintendent, president; he who was but a small cog in a big machine becomes a prime mover. The corporation which made him is now the corporation he has helped to make, is dominated by a personality developed on his own initiative through the use of the materials it placed within his reach.

As his services become more valuable, the corporation increases his financial compensation in recognition of his abilities, experience, added responsibilities, adds extra compensation out of profits directly due to betterments he has effectuated, extends his vacations, gives him trips abroad, to promote his health, experience and usefulness. The farther he advances the less relation does his compensation bear to actual living expenses and the longer becomes the margin for the accumulation of an independent fortune. The measure of his compensation is now the proven value of his service to that particular corporation.

Honorific Compensation

3. Honorific Compensation. The hired servant becomes old. The corporation eases the burden on his shoulder, lightens his tasks, reduces his hours of labor, at last retires him from active service, but continues to carry him on its payroll at a compensation calculated, when his reduced necessities are taken into consideration, to enable him to spend the remainder of his years in comfort on a scale of living to which, in his later years, he had become accustomed.

The corporation does not do this as a matter of charity. Its board of directors cannot, under the law, appropriate to gratuitous benefactions funds which belong to the stockholders. It does it in pursuance of a definite plan authorized by the stockholders under which the corporation recognizes its moral obligation to honor faithful hired service, and under which each and every hired servant has a right to old-age compensation.

The compensation is not based on the hired servant's needs. The corporation does not inquire into a man's financial circumstances, does not ask if he has accumulated a fortune and, therefore, does not need the annual honorarium, does not look to see if he dwells in a mean house and barely makes both ends meet. It assumes its officers will be in touch with all cases of actual need and will care for them in their regular welfare work out of funds otherwise currently provided; also that whatever may have been the working conditions of any particular hired servant his regular compensation should amply cover all reasonable living costs.

Honorific compensation is based on service; its design is to secure contented service from early youth to advanced age, to bind the hired servant to the corporation forever with the assurance that in his old age the corporation will not forget nor forsake. Its postulate is that each man in the service of the corporation is entitled to be honored by the corporation in proportion, not to his needs but, to the length of his service and the value of that service to the corporation.

The only tangible compensation a corporation can make is monetary. Its officers may show a man esteem and affection; the corporation pays cash for service and expects service for its cash. Cash is the only measure it has for service, consequently, when it comes to fix the amount of honorific compensation it shall pay any hired servant, it can only consider the length of his service and the amount it paid for that service. When it does that for any one man and applies the same measure to every other man it is just to all. It cannot be generous to whom it will. The total amount it can appropriate to old-age pensions is dependent upon its resources. Whatever the total may be, the distribution of that total to each man in direct proportion to the value of his services, as determined by length of service and rate of pay, is a matter of mathematics and common justice. If the amount any man receives is insufficient for his needs, help must come from some other source within or without the corporation but not as a matter of equal right.

The funds for honorific compensation—pensions paid superannuated and infirm employers, as one railroad corporation puts it—constitute a charge against revenues and are, as a rule, set aside out of funds which otherwise would be distributed to the stockholders as dividends and the beneficiary makes no direct contribution thereto. His right to share in them is due to the fact that over a period of years the surplus wealth of the corporation has been accumulated from the fruits of his labor.

Where a pension fund is built up, in part, by contributions from employees, the design of the corporation is the encouragement of thrift and the increase of the employee's interest in the welfare work of the corporation. If the employee refuses to participate, the corporation is automatically absolved from further obligation to him after retirement from active service, as a matter of legal right. Anything he may then receive from the corporation is by grace and not by debt.

While a corporation may operate many mills or works or shops and the hired servant render all his service to one particular mill, or may work at many mills, the solidarity of the corporation is seen in the fact that the pension fund is a general fund and distributed to employees regardless of the mills at which they work. This is broad, impartial justice. The abundance of one becomes a supply for the lack of another and thus there is equality.

Recapitulation

4. Recapitulation. Mill and office officials fix adequate compensation in accord with local conditions; general officers fix commensurate compensation in accord with position and responsibility; the stockholders, board of directors and expert mathematicians fix honorific compensation in accord with the record the man has actually made for himself in the entire period of his own active service.

Application

5. Application. The sons of this world are for their own generation wiser than the sons of the light. The business corporations have found by experience that fair, considerate treatment of their servants from the cradle to the grave is a high moral obligation conducive to their own highest business welfare. The observance of that obligation pays dividends to stockholders. What the corporation does for its servants, the Lord Jesus Christ has Himself ordained His Church should do for its ministers. He has not laid many positive commands on His Church; this one is direct and emphatic and reiterated by an inspired Apostle; back of it lies infinite wisdom.

The whole plan of the Church for all its hired servants is to see that their compensation shall at all times be adequate for comfortable maintenance with due regards to local conditions, that as they grow in experience, usefulness and responsibility their compensation shall be commensurate thereto and that when laid aside by Divine Providence they shall be honored with competent and comfortable maintenance as of just obligation for service and not of grace.

It is the duty of all congregations to see that the minister's compensation is adequate (of most congregations and all executive agencies and church institutions to see that compensation of all their servants is commensurate) and of all church courts to insist thereupon. (But the minister may serve several congregations, and the executive secretary the whole church; honorific compensation, therefore, is the obligation of the whole Church and of each and every congregation in the Church). Through the Ministers' Annuity Fund, administered by

Men-of-the-Church

Presbyterian Church in the United States

REV. J. E. PURCELL, D.D., Executive Secretary
HENRY GRADY BUILDING
ATLANTA, GEORGIA

REV. JOHN L. FAIRLY, D.D., Wilmington, N.C.
Editor in Charge of Men-of-the-Church Department

GROUP MEETING, MEN-OF-LEXINGTON PRESBYTERY

The Committee on Men's Work of the Lexington Presbytery is promoting the work in the Presbytery through group meetings. The first of these meetings was held at the Augusta Stone Church, Fort Defiance, Ga., of April 21. Thirteen churches sent delegates, ranked first in the number present and State second. In all one hundred and ninety-two were present.

Mr. M. M. Edgar, Chairman of Presbytery, presided. A quartet from the Augusta Academy gave several selections. The speakers were Mr. F. L. Temple, of Roanoke, Chairman of Synod's Committee, and Rev. W. C. Jarman, of the Hebron Church.

After a brief devotional by the pastor, received from the churches represented. Mr. Temple conducted this part of the program. These reports to be one of the most interesting features of the meeting. The men are busily at work backing up the organization, doing personal work, conducting Sunday Schools, and supplying vacant churches.

Following these reports Mr. Temple spoke of the organization side of the work. Rev. W. C. Jarman brought the meeting to a close with a stirring prayer, "Men Whose Hearts Have Been Touched."

This meeting demonstrated that the work of the Men-of-the-Church is making progress in the Presbytery. None of the churches have organizations are satisfied with the progress they have made. All seem to be anxious for that will help them in their work. Two churches had just organized after the Assembly's Plan of Organization. Three churches came seeking information as to organization. The Committee on Men's Work for men is making a solid growth.

PROGRAM OF THE MEN-OF-HIGHLAND-PARK PRESBYTERIAN-CHURCH

Dallas, Texas

The "Men-of-the-Church" will conduct business and evening services at the Sunset Presbyterian Church in Oak Cliff this Sunday. Group Number 1, Mr. George M. Field, leader, is in charge of the morning worship, and Group Number 8, Mr. H. J. Marshall, leader, is in charge of the evening worship. That God may richly bless these men in their work.

Group Number 3, with Mr. Wylie B. Sims, leader, is in charge of the morning services. Group Number 4, with Mr. J. D. Fowler, leader, furnish ushers for our church services during the month of May.

Group Number 7, with Mr. H. F. Culver, leader, have charge of the mid-week prayer services on the 15th.

Group Number 2, Mr. Claud L. Austin, leader, is in charge of the morning services. Group Number 10, Mr. Paul McCarroll, leader, is assisting the pastor in calling upon the new members.

The May meeting of the Men-of-the-Church will be held May 14th, will be in charge of Group Number 6, Mr. B. F. Akridge, leader.

The evening service on Sunday, June 2nd, will be in the direction of Group Number 11, Mr. C. E. B. B. B.

(The following Program of the Men-of-the-Church of Highland Park Presbyterian Church, Dallas, Texas, of interest as it gives the time schedule.)

Men-of-the-Church

The Men-of-the-Church will meet next week on the 11th.

6:00-7:00—Super. The women of Circle 10 will serve.

the whole Church, the solidarity of the Church is completely realized, the abundance of some becomes a supply for the lack of others, and the beneficiary there is the certitude of the most abundant. The ministrations of this common service are a chorus of thanksgiving to God.

The success of the Ministers' Annuity Fund is upon the realization by each congregation and parcel of a great corporation. It shows the benefits of incorporation and of right should be an obligation, particularly to those to whom the Church owes its very existence and its growth.

Does the Church intend to allow business to set the pace in the treatment of the aged and infirm servants?

Burlington, W. Va.

SUNDAY SCHOOL

Rev. Ernest Trice Thompson, D.D.

Lesson for July 28th

THE STORY OF DANIEL

Daniel 1:1-21; 2:13-24; 4:19; 7:28; 8:15-18;
9:20-23; 10:1-19; 12:9.

Our lessons for the last three weeks have been taken from the Book of Ezekiel. We begin this week to study a few selected lessons from the life of Daniel, one of the great contemporaries of Ezekiel. These stories that come to us from the life of Daniel are very familiar to us all; but if we are willing to make the effort we will find that they contain much that is of fresh interest and suggest much that is of contemporary significance.

Read the first two chapters of the book then, with the same attention that you would employ if the chapters were absolutely new. Do not be satisfied until you have made at least some discoveries of your own, new facts, or old facts that come to you with new significance. Think through the story in answer to the following question: Who was Daniel? What kind of a youth was he? Don't merely quote the language of 1:3-4, but put it in the kind of language that we would use today. In what land does the story take place? How did Daniel come to be there? Under what circumstances did he purpose in his heart that he would not defile himself? Why did he form this purpose? How did he manage to carry it into effect? What were the results? Under what circumstances did he first have an opportunity to serve King Nebuchadnezzar? What was the King's dream? What was Daniel's interpretation? What was Daniel's reward? What part did Daniel play later in the affairs of the Empire (glance through the book of Daniel and note especially 5:29; 6:1-3, 28).

I. The Early Life of Daniel

Daniel was born in Judah, in the reign of the good King Josiah, who did so much to overthrow the idolatry which had seized upon his country, and to establish the pure religion of Jehovah. The influence of this reformation remained with Daniel all his life. Jeremiah was then beginning his noble work and young Daniel may have come under his inspiring instruction. Israel the northern kingdom had been carried into captivity by the Assyrians more than a hundred years before. Now the power of Assyria was broken, and Babylon and Egypt were contending for the mastery of the world.

When Daniel was about 11 years old, Pharaoh-Necho, King of Egypt, led his army northward through the territories of Judah to meet the Babylonians at Carchemish. Josiah very foolishly tried to intercept him, and was killed by the Egyptians in the plains of Megiddo. The Reformation which he had sponsored came to a sudden end. Jehoahaz, the son of Josiah reigned for three months and was then deposed and carried captive into Egypt. Jehoiakim, the second son of Josiah, reigned for the next eleven years. He was forced to recognize the suzerainty of the Babylonians who had defeated the Egyptians and made themselves the masters of the eastern world. It was not long however before Jehoiakim disregarded the warning of Jeremiah, sought an alliance with Egypt and rebelled against his master. In the third year of his reign Nebuchadnezzar, the most powerful monarch who ever sat on the throne of Babylon, marched against Jerusalem and captured the city. A great many of the sacred vessels that were used in the temple were taken to Babylon and placed in the temple of Marduk. Jehoiakim himself and many representatives of the more prominent families of the

FIELD WORK OF MR. J. A. NAFF

Since leaving Atlanta on April 5, I have met and discussed Men's Work with groups of men in two churches in North Carolina, two in Virginia, three in West Virginia, and some twenty in Kentucky. In four of these touches, from ten to thirty of the churches in four Presbyteries were represented. This has actually amounted to direct contact with pastors and men in more than seventy-five churches in nine Presbyteries in four of the great Synods of the Church, 500 men altogether. My visits to practically every place I have been throughout the trip, have most convincingly demonstrated two things: First, that very few of the pastors or men have ever made any study of the General Assembly's plans for organization of "The-Men-of-the-Church"; and second, that when I have explained them, these same pastors and men seem surprised at their practical workability, and are for them with remarkably few exceptions. These two results of my contacts have forced upon me the conviction that the development of the men of our churches in their interest and activities in the work of the church and the Kingdom, are awaiting a more vigorous prosecution of this educational work on our part. It really seems to me that we face a crying demand for its continuance and enlargement if that were possible.

city were carried into captivity. Jehoiakim later was allowed to return and resume his throne, but his fellow-captives remained in Babylon, at that time one of the most magnificent cities of ancient times. Among these captives was Daniel, at that time a boy about 14 years old, the scion of a noble family, it may be a member of the royal house itself, an outstanding lad, both in regard to his physical appearance and his mental attainments. (We infer that Daniel was about 14 years old at this time because of the following facts: "Plato speaking of the Persians says: 'After twice seven years have passed those whom they call royal instructors receive the boys to educate.' Add three years during which we know that Daniel and his friends were under training, and this would bring him to the age of 17. But according to Xenophon, 17 years was the age at which adults entered upon the king's service." This age therefore brings the Bible facts into accordance with what we know from outside sources to have been the custom among the Persians. The last verse of the first chapter informs us moreover that he continued even unto the first year of King Cyrus; and his latest vision is dated in the third year of Cyrus. If he was about 14 at the time of the captivity he would have reached at that time the venerable age of 84, which is about what we should expect.)

II. The Testing of Daniel—1:1-7

Nebuchadnezzar seems to have had a custom somewhat similar to that followed until comparatively recent times by the Turks. Dr. Kitto, writing about 1850 tells us that "the time is still within living memory when the pages of the seraglio, the officers of the court, as well as the greater part of the high functionaries of state and governors of the provinces, were originally boys of Christian parentage, who had been taken captive in war, or bought or stolen in times of peace. The finest and most capable of these were sent to the palaces, and placed under the charge of the chief of the white eunuchs. These lads were brought up in the religion of their masters, and in a school within the palace they received such complete instruction in Turkish learning and science as it was the lot of few others to obtain. Their education being completed, those who had shown most capacity were employed about the person of the sovereign and the rest were assigned to the various offices of the extensive establishments to which they belonged. In due time these able or successful youths got advanced to high court offices, which gave them immediate access to the royal person, an advantage which soon paved the way to their going out on military commands or to take the government of provinces." We suppose that one advantage of this system was that the Emperor had about him men who had no family ambitions, no loyalty to any one besides himself.

In accordance it may be with a custom of this sort Nebuchadnezzar ordered Ashpenaz, the master of the eunuchs, to have educated for the king's service certain youths of the Jewish captives belonging to the royal family and to the nobility. These youths, youths of promise, of fine physical appearance and exceptional mental ability, were to be trained in a special royal seminary in the learning and in the tongue of the Chaldeans. The last phrase does not mean simply that they were to be taught the Chaldean language. The term 'Chaldean' was used to denote the learned class among the Babylonians, i. e. the priests, a large part of whose functions consisted in the study and practice of magic, divination and astrology. "The learning of the Chaldeans. What a huge subject is implied by this. The complicated system of Babylonian theology, the whole system of divination, astronomy, and what was most closely connected with it, astrology—all these and more were the subjects of Daniel's study. And let us not imagine that the greater part of these subjects were entirely science falsely so called. Far from it. A high civilization like that of Babylon, which already possessed the elements of the telescope, and a knowledge of the calculations of eclipses, even though it taught some of the principles of science very erroneously, yet was far from possessing nothing but what was contemptible. It must have been the theology of Babylon which most severely tried the religious feelings of Daniel; for what a contrast it must have been for a young man who had been educated in a simple childlike faith in one God and Father of all to be brought into contact with Babylonian polytheism."

Daniel could study the religion of Babylon however and still hold to the faith of his fathers. The first real test of his attitude came in regard to the special food that was sent down from the king's table. The food was rich no doubt, the wine had its danger then as now, but there were other considerations besides those of hygiene. According to the Jewish law only certain animals were accounted clean, and even these had to be slain in such a manner as to leave no blood in the flesh before they could be eaten. Besides it was a custom among the heathen to bring a portion of that which was eaten and drunk by them as an obligation to the gods, and sometimes they also used for food animals that had already been offered at the altar of their gods. To partake of meat and wine

(Continued on page 8)

Recreational Program. Reading by Miss quartette arranged by Mr. Joe J. Murray, Colonel Eugene DeBogory on "Hunting in Educational Program. Group 5, Mr. B. F. irman, will have charge of the program on William McCutcheon Morrison. ance at the former Men-of-the-Church proven very good, and the women have served als. The meeting Tuesday will be the next to be held before the summer vacation, and urged to attend.

OF-SAVANNAH-PRESBYTERY

Waycross, Georgia

tell you very briefly of a wonderful meeting Men-of-Savannah-Presbytery held on April Waycross, Georgia, under the auspices of the Committee of Savannah Presbytery.

We sent a personal letter to every pastor every inviting and urging them to be our messengers at our meeting; then we sent a letter to each District Chairman of the various groups of the Men-of-the-Presbytery, charging with the responsibility, jointly with the Executive Committee, of seeing that each church was fully men to attend the meeting. Then we sent a personal letter to the Chairman of each organization of the Men-of-the-Church, or the leader of each organization in each church announcing and outlining, and requesting that they see that their church had a personal knowledge of and earnestly requested to attend—with the trip the only expense they would be put to transportation to and from Waycross, as each church had very generously provided all rooms and meals while in their midst. Two weeks later we wrote each pastor another urging them to see that announcement be made an opportunity, of the meeting and urging to come—and better still, to lead a caravan to Waycross. And as we went over the called on numbers of "key" men personally invited to them, and trying to make it much was going to depend on their attitude of their men looked to them for leadership. One morning it commenced raining and continued long, and all highways leading into Waycross were muddy and slippery and heavy in the extreme, and the inclement weather, we had an attendance of eighty men and pastors, and we had a fine adopted as our slogan for the coming year, "Possessions," (Obadiah 17), it being our purpose to possess the waste places in our

use of a small group of our Men's Work our Presbytery that if the men will not church, the church will go to them, and we tentatively to co-operate with the Men's Work and plan the formation of a group of men in each District of our Presbytery, here and there to certain strategic centers more shall country churches may join in a meeting—perhaps some Sunday when a rally may be held for the group churches at the morning, and then in the afternoon conference for the men of that group of men, consisting with all talks, speeches, etc., and a conference to a round table open forum where each individual may state their own individual problems, nature of the work concerns, etc., and then for the combined wisdom, endeavor to evolve or suggest the solution of their individual problems.

an experience in dealing with the men in country churches, that they are willing to do constructive work done among themselves, but do not know how to go about setting up any kind of organization or plan of procedure, or just to do the things to be done to lead the men to usefulness and service.

ing is the program which was carried out: 1. Call to order. Open with prayer.

2. Song Service, direction W. S. MacFeeley,

3. Purpose of meeting and appointment of committee.

4. "Men of the Church" by Rev. Marshall Thomasville.

5. "Getting acquainted."

6. Recess for supper interspersed with music by W. S. MacFeeley and others, and old negro dialect stories and ukulele selections by Dorchester.

7. Communion Service.

8. "Our Definite Task" by a layman.

9. "A Practical Demonstration of What" by Walter H. Way of Savannah.

10. Forum and general discussion, led by J. Savannah and B. D. Brantley of Black-

11. elected for the ensuing year were:

12. Field Ford, President, Valdosta, Ga.; Mr. Mac Feeley, 2201 Barnard Street, Savannah. C. L. Koegel, Secretary and Treasurer, Valdosta, Ga.; M. R. Baker.

YOUNG PEOPLE'S DEPT.

EDITOR'S LOOKOUT

W. A. Gamble, Pinetops, N. C.

Albemarle Presbytery Y. P. Conference

Attended by twenty-two delegates, and guided by a dozen adult teachers and counsellors, the first young people's conference of Albemarle Presbytery was held at Washington Collegiate Institute, Washington, N. C., July 8-13. The sentiment expressed at the close of the conference was unanimous that this should be the first of an annual series of such gatherings.

One of the largest factors in the success of the conference was the fine spirit of co-operation shown by Dr. M. O. Fletcher, president of the Institute, and his family and associates. The Methodists leaders of a Methodist school "did everything they could, and a little bit more," as the resolutions committee expressed it, to add to the comfort and pleasure of the conference members.

The faculty and counsellors constituted another strong reason for the success upon which every one commented. Rev. N. N. Fleming, former member of Albemarle Presbytery, taught the Senior Bible course, using the Book of Acts. Miss Ellen Wilson, of the Assembly's Christian Education Committee, had the junior Bible work and did a fine piece of work in giving an approach to the scriptures. Miss Wilson also conducted the last vesper service. Rev. H. M. Wilson, pastor of the Leggetts-Fountain field, taught the Stewardship class, using Rev. R. P. Anderson's "The Way to the Best." Rev. H. B. Searight, D.D., former moderator of North Carolina Synod, taught Church History and Doctrine, for which many years of study fitted him. Miss Lucy Crisp, member of the staff of the Raleigh News and Observer, taught the course in Young People's Methods. This was a "new" course, worked out just for this conference, and Miss Crisp made a fine impression.

Mrs. Jeannette Grainger, Presbyterial Auxiliary Secretary of Young People's Work, was head counsellor for girls, and Rev. M. W. Doggett head counsellor for boys. Rev. and Mrs. M. B. Lyerly, newcomers to the Presbytery and Mrs. C. M. Brown, were also counsellors. Miss Annie Martin, graduate nurse, took good care of the few aches and accidents. Rev. C. M. Brown, pastor at Elizabeth City, conducted the vespers, his talks on "Knowing God" being quite in line with the conference theme, "God's Workmen," and the Scripture text, "Laborers together with God."

The night addresses were excellent in every way. President Fletcher of W. C. I. spoke Monday night on "The Pathway to Success," putting up "signboards" that must be read and heeded by all who will travel that pathway. On Tuesday night, Rev. W. C. Cumming, formerly a China missionary and now stationed at Henderson, N. C., gave an address setting forth Christ's teaching concerning the brotherhood of all God's children. Rev. E. E. Gillespie, D.D. Synod's Executive Secretary, presented a fine message Wednesday night, showing from the book of Ecclesiastes the vanity of any life except the one seeking to do God's will, and outlining avenues of service. The Thursday night speaker was Mrs. Anna Baker Fenner, First Vice-president of Albemarle Presbyterial Auxiliary, who outlined in an interesting way some of the work being done by the Auxiliary.

Rev. W. S. Harden, of Greenville, had the closing night service, urging the young people to say "I will" to God when he calls for their lives. Something like half the delegates gave evidence of their willingness to answer God in this way.

The conference schedule called for three classes each morning, and a short assembly period for the handling of matters pertaining to the work of the young people's organization in the presbytery. The afternoons were given to recreation, the principal attraction being swimming. President Fletcher and his wife were hosts one afternoon at a swimming party and fish fry, and a boat trip to a bathing resort was enjoyed on one of the afternoons.

Nineteen young people received three credits each toward the diploma given by the Richmond office, and additional credit courses will be given next year if the presbytery grants the unanimous request of the conference membership that this meeting be made an annual affair.

The conference chairman was Rev. W. A. Gamble, Presbytery's Chairman of the Young People's Work committee.

PRESBYTERIAN Y. P. LEAGUE—SYNOD OF NORTH CAROLINA

Honor Roll

The Presbyteries in which two-thirds of the Societies reach 90 per cent on the following points will have their names enrolled on a Bronze Tablet.

I. Worship—30%

A—Prayer—One or more prayer bands (a group or groups meeting regularly), five per cent.

B—Twenty-five per cent of members leading in prayer, five per cent.

C—Fifty per cent of members reading Bible daily, ten per cent.

D—Ninety per cent of members attending preaching services, ten per cent.

YOUNG PEOPLE'S TOPIC

Sunday, July 28—"The Church and the Nation—
Matt. 1:31-33; Luke 4:18, 19.

C. G. A.

The Church and the Nation

We read in the newspapers that our nation is commercial, and that everything has its price with a dollar mark in front of it. We read that our age is hard-boiled, and a rough-neck age, when the people read the biography of every murderer and bandit they can dig up. Youth is condemned as the worst of the offenders—and Youth flares back with the complaint that it is not understood. The tender-hearted observers weep over our plight, and the hard-hearted are inwardly glad, but silent. Poor world, we say—poor world!

But there! We have looked at the poor side of it—the side that gets into the newspapers, but which is, after all, a small side—small in more than one sense of the word. It takes a small person to see only the small side. We do know that our age is economical enough to do away with institutions that have proved themselves unworthy or unsatisfactory. We do not uphold organizations just because our parents were in favor of them. Any imposition leads to open revolt. But with this spirit of revolution in the air, and with all the commercial and economical standards that have been set—the Church stands. There must be a reason for its position. Let us consider a few of the reasons.

II. Instruction—30%

A—Fifty per cent of the members enrolled in at least one special study course, ten per cent.

B—Programs planned regularly at least one week in advance, five per cent.

C—Programs developed through study and research work, showing originality in presentation (article or topics told or discussed, not read, by twenty-five per cent of members), five per cent.

D—At least one program during the year on Presbyterial Schools and Colleges, five per cent.

E—Church represented at Presbyterial Young People's Conferences or rallies, five per cent.

III. Recreation—10%

A—One or more programs on the place and value of recreation and amusements, five per cent.

B—Two or more parties or social meetings each year, five per cent.

IV. Service—30%

A—Local Church Work, ten per cent. Definite service rendered, as ministering to the sick, teaching in Sunday schools, aiding weak societies, etc.

B—Presbyterial Young People's League Specials. College Gift Fund for Barium, five per cent. Mail to Presbyterial Secretary. Mamie McElwee Scholarship, five per cent. Mail to P. Y. P. L. Sec. in Presby.

C—Assembly Specials: Support of Medical Work in our China Field, five per cent.

Send amount Edwin F. Willis, Treas., Box 330, Nashville, Tenn., Blue Ridge Academy, The Hollow, Va., three per cent.

Mail to A. N. Sharp, 101 Marietta St., Atlanta, Ga. Support of Young People's Division (Offering on Young People's Day), two per cent.

Mail to R. E. Magill, Box 1176, Richmond, Va.

The Church and Ideals

Nations must have ideals just as individuals have ideals. The ideals of the nation are the ideals of the leaders of the nation. And the ideals of the nation that elect the leaders, effect the ideals of the nation. Each of us contributes to the ideals of the nation. The Church stands for the highest of ideals—the ideals of love, and those of us who know the value of love help being affected by its standards. Ideals in their effects. "The kingdom of heaven is like a grain of mustard seed, which a man took, hid in his field, which indeed is less than all seed that is sown, it is greater than the herbs of the field, a tree, so that the birds of the heaven come to roost in the branches thereof."

The Church and Liberty

What is liberty? The dictionary says it is freedom. Are we free? Robert Quillen says that the nation is endowed with certain inalienable rights, and he must keep fighting for. But with all our freedom we are not free. Real freedom is of the mind and the soul. We are free when we can rise above petty, trivial things and take the joy from our lives. One great principle of freedom is freedom of faith and conscience. We never have more spiritual slavery. The Church stands for truth, and truth brings liberty. "Ye shall know the truth, and the truth shall make you free." May we really be a "land of liberty," and may our people live in the truth.

A Churchless Community

There are a lot of people who think that it is a good thing to get away from churches. They think the organized church is artificial in its response to the needs of the community. If the organized church were taken away, only the church but the institutions which are left would be church supports. Where would a community be? The hospitals, orphanages, homes for the aged, the physically disabled, schools and colleges, as well as the general culture of the community would be sacrificed. If the Church were to be taken away, what would be left which would satisfy just as greatly would be substituted—and that something else has been found by the general public. A few individuals along without a church, but the community needs the church for what it is, and for the service Christ performs in a community. "The kind of service Christ performs in a community depends upon the character of the church community." (Doctor Jefferson.)

The New Crusade

We have all read of the crusades of the Middle Ages—the crusades to deliver the holy land from the Turks. We know that the zeal of those people was great. We, too, in this age may have the zeal to deliver the holy land, but to make it a land of peace and justice. And the zeal required for such an undertaking is great, too. We must fight against discouragement and let us not become disheartened as some crusaders did, and turn back or turn aside. The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor: He hath sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord.

WEAR WHITE IN THE GARDEN

Wear white in the garden, dear,
I love to see you standing there
Amid the swaying blossoms fair,
There're roses round you, white and
And honeysuckles overhead.
And with the iris at your feet
White garments make the scene
Wear white in the garden.

Wear white in the market, dear,
Amid the hurry of the throng
'Twill move as softly as a song.
Upon the bent and near of sight
'Twill gleam a glowing spot of light,
And from the drab and murky day
'Twill drive some sinister thought
Wear white in the market.

Wear white in the battle, dear,
There'll ne'er be found so sure a shield
Upon the hard fought battle field.
No other balms so gently steal
In gapping wounds to quickly heal
White garments all, from foot to head
And on your breast a cross of red,
Wear white in the battle.

Wear white in the kingdom, dear,
'And they shall walk with Me in white
Said One long vanished out of sight
And Whom, though we have never seen
We love, and keep our garments clean
White only makes His heart to smile
White only's worthy of the King,
Wear white in the kingdom.

C. M. Ca

Pratt City, Ala.



CHURCHES OF DISTINCTION

McLaughlin, Country Church Director

There was published a list of twenty-three churches of distinction. It was composed of counties or groups, in each synod, receiving the number of persons on profession of faith during the year ending March 31, 1928. No church was included with less than 17 persons by examination. There were other churches or pastoral groups in the South, North Carolina and Virginia with 17 or more persons by profession of faith listed.

We are listing all the country churches or churches received as many as 17 persons on profession of faith during the year ending March 31, 1929. Twenty of these churches received 17 or more persons of faith last year. About 30 of the ministers are listed this year have had the Country Churches either at the Seminaries or in the summer. For three years the Country Church has been laying emphasis upon the necessary year-round evangelistic program in the cities. This year we find that there are 79 churches of distinction, only 61 last year.

It is noted that receiving persons on profession of faith was the whole business of the church, but on investigation has been discovered that a soul-winning program is being actively active in its whole program.

Country Churches, Church, Pastor or Supply, Number of Persons on Profession of Faith, respectively.

Alabama, Wood's Group, Rev. H. L.

Alabama, Westminster Group, Rev. W. H. L.

Alabama, Salem Group, Rev. C. A.

Abingdon, Webb Group, Rev. S. K. Dodson,

Abingdon, Draper's Valley, Rev. F. G.

Abingdon, Jewel Ridge Group, Rev. R. T. L.

Abingdon, Rich Valley Group, Rev. John

Asheville, Covenanters' Group, Rev. W.

Asheville, Weaverville Group, Rev. H. B.

Asheville, Oak Forest Group, -----, 17.

Holston, New Bethel Group, Rev. Dan

Holston, Cold Spring Group, Rev. J. Ir-

Knoxville, Farner, Rev. C. L. Sentelle, 35.

Holston, Banner Elk, Rev. T. H. Spence,

Holston, Harris Memorial Group, Rev.

Duachita, Norman Group, Rev. John T.

Florida, Euchee Valley Group, Rev. G. T.

Atlanta, Oak Grove Group, Rev. B. R. Ander-

Savannah, Dorchester Group, Rev. J. F. Mer-

Warrent, Blackey, Rev. H. L. Cockerham,

Louisville, Buechel, Rev. W. K. Waters, 29.

New Orleans, Centerville Group, Rev.

New Orleans, Amite Group, Rev. W. H.

Red River, Rocky Mt. Group, Rev. R. A.

East Mississippi, New Prospect Group,

Meridian, Bethel Group, Rev. R. M. Dick-

Fayette, School of the Ozarks, -----, 23.

St. Louis, Boeuff, Rev. J. G. Kirschner, 26.

Upper Mo., Moscow Group, Rev. I. F. Swal-

Virginia, Concord, Gilwood Group, Rev. T. H.

Virginia, Concord, Little Joe's Group, Rev. W.

Virginia, Concord, Unity Group, Rev. N. E.

Virginia, Concord, Thyatira Group, Rev. J. E.

Virginia, Concord, Center Group, Rev. J. Ken-

Virginia, Fayetteville, Center Group, Rev. J. T.

Virginia, Fayetteville, Sardis Group, Rev. D.

WOMANS AUXILIARY

The Department of Woman's Work, Presbyterian Church, U. S. 270-277 Field Bldg., St. Louis, Mo.

SYNOCDAL PRESIDENTS OF THE WOMAN'S AUXILIARY

- Alabama—Mrs. J. F. Hooper, 610 Mabry St., Selma, Ala.
- Appalachia—Mrs. F. B. Kegley, Wytheville, Va.
- Arkansas—Mrs. Walter Wilson, Arkadelphia, Ark.
- Florida—Mrs. W. G. Thompson, Jr., 3215 Obispo St., Palma Ceia Park, Tampa, Fla.
- Georgia—Mrs. E. G. Aboott, 1315 Eberhart Ave., Columbus, Ga.
- Kentucky—Mrs. H. P. Cooper, Lebanon, Ky.
- Louisiana—Mrs. Charles L. Bodin, Box 79, M. R. A., Lake Charles, Louisiana.
- Mississippi—Mrs. J. S. Hicks, Holly Springs, Miss.
- Missouri—Mrs. Walter Craven, 223 Frances St., Excelsior Springs, Mo.
- North Carolina—Mrs. G. V. Patterson, Gastonia, N. C.
- Oklahoma—Mrs. Wilbur Garvin, 611 Euclid, Lawton, Oklahoma.
- South Carolina—Mrs. Parker Connor, Edisto Island, South Carolina.
- Tennessee—Mrs. J. F. Forsythe, Bethel Springs, Tenn.
- Texas—Mrs. J. W. Culver, Texas Military Academy, San Antonio, Texas.
- Virginia—Mrs. C. R. Vaughan, 319 Mountain Ave., Roanoke, Va.
- West Virginia—Mrs. J. McD. Lacy, Elkins, W. Va.

WINSTON-SALEM PRESBYTERIAL

A Belated Report of the Meeting at North Wilkesboro, N. C., from the Local Weekly

A large number of delegates and a host of visitors attended the fifth annual meeting of the Woman's Auxiliary of the Winston-Salem Presbyterial which was held in the local Presbyterian Church, Thursday and Friday. Delegates were here from the nine counties—namely, Wilkes, Ashe, Alleghany, Surry, Stokes, Yadkin, Davidson, Davie and Forsyth—which compose the Presbyterial. The local Auxiliary, of which Mrs. J. B. McCoy is president, was hostess to the church people.

The meeting got under way Thursday afternoon and continued in session until Friday night. Mrs. E. P. Gray, president of the Presbyterial, presided.

Features of the meeting here were the reports of committees, interesting lectures by a number of prominent church leaders, the election of officers and the selection of Mocksville and Cooleemee, Davie county, as the meeting place next year. The two Davie county churches will be joint hostesses to the Woman's Auxiliary, it was decided.

The visitors and delegates were especially delighted with the reception and splendid hospitality shown by the North Wilkesboro Presbyterians. A large number were guests during the entire meeting, while many attended only a single session.

The invocation was spoken by Rev. C. W. Robinson, venerable pastor of the local church, words of greeting were given by the hostess auxiliary president, Mrs. McCoy; response was made by Mrs. T. C. Bowie, of Jefferson, and then followed reports of the various committees and secretaries of causes.

"Stewardship" was the theme of the entire meeting, most of the speakers devoting their time to this thought. This was the subject of an interesting discussion by Rev.

North Carolina, Fayetteville, Wildwood Group, Rev. Dixon McDonald,* 21.

North Carolina, Fayetteville, Bluff Group, Rev. R. H. Poole,* 21.

North Carolina, Grancille, Oakland Group, Rev. Chester Alexander, 32.

North Carolina, Granville, Mt. Pleasant Group, Rev. R. K. Davenport, 24.

North Carolina, Granville, Spring Hill Group, Rev. C. L. Landrum, 30.

North Carolina, Mecklenburg, Huntersville, Rev. J. W. Grier, 52.

North Carolina, Granville, Sharon, Rev. C. H. Little, 17.

North Carolina, Mecklenburg, Paw Creek Group, Rev. C. H. Rowan,* 27.

North Carolina, Mecklenburg, Hopewell, Rev. C. W. Sommerville, D.D.,* 36.

North Carolina, Mecklenburg, Mt. Gilead Group, Rev. J. W. Stork,* 17.

North Carolina, Mecklenburg, Steele Creek, Rev. J. M. Walker,* 17.

North Carolina, Orange, White Hill, Rev. L. T. Edgerton,* 30.

North Carolina, Orange, Glenwood, Rev. C. N. Morrison, 24.

North Carolina, Wilmington, Burgaw Group, Rev. P. L. Clark, 19.

North Carolina, Winston-Salem, Ebenezer Group, Rev. John W. Luke, 19.

North Carolina, Winston-Salem, Dan River Group, Rev. John D. Smith, 24.

North Carolina, Winston-Salem, Lansing Group, Rev. R. H. Stone, 23.

Oklahoma Indian, Old Good-land Group, Rev. R. M. Firebaugh, 50.

South Carolina, Bethel, Beth Shiloh Group, Rev. H. D. Corbett, 29.

South Carolina, Bethel, Bethel Group, Rev. A. H. Key, 27.

South Carolina, Piedmont, Roberts Group, Rev. J. A. Clotgelter,* 17.

J. R. McGregor, of Lexington, who talked of "Stewardship In Our Presbytery."

At the evening session Mrs. C. M. Norfleet, a former president, conducted the devotional service. Then followed reports by secretaries, Miss Ellen Robinson and Mrs. C. M. Norfleet.

Outstanding at this session was a lecture on the "Stewardship of Money," by Dr. J. H. Henderlite, of Gastonia. It was highly inspirational and helpful to the large number present.

One of the features of the entire two days was the "Bible Hour" conducted by Mrs. J. S. Poindexter, of Chattanooga, Tenn. Mrs. Poindexter had charge of three hours during the several sessions, and her method of instruction, her pointed illustrations and learned talks were unusually interesting and helpful to the church women.

Friday morning after reports, Mrs. R. T. Faucette, of Chattanooga, Tenn., lectured on "Our Standard." As were many others of the lectures, her speech was very inspirational.

Reports were made at this session by the following: Miss Lillian Fleming, Presbyterial and Synodical Missions; Mrs. R. D. Grier, secretary orphanage work; Mrs. Irving Graham, secretary Glade Valley; Mrs. R. H. Stone, chairman Woman's work of Winston-Salem Presbytery.

At noon Friday, the local auxiliary was hostess to about 150 delegates and visitors at a luncheon given at the hut. A delightful dinner had been prepared and a splendid hour was enjoyed.

Two lectures were the features of the Friday afternoon session, these being "The King's Highway" by Miss Sue Haley, of Atlanta, Ga., and "Mustard Seed Development" by Miss Myrtle Williamson. Mrs. Poindexter had charge of the Bible hour.

Reports of conferences were as follows: Mrs. J. B. Johnston and Mrs. J. F. McNeely, synodical auxiliary; Mrs. J. D. Spinks, group conferences.

Standing committees reports: Mrs. J. B. Johnston, finance; Mrs. J. R. Finley, organization; Mrs. J. E. McNeely, place of meeting; Mrs. James Adderton, nominating.

The installation of officers for the next two years took place at the Friday night session, this being in charge of Rev. C. W. Robinson. A lecture, "Brazil," by C. C. Knight, or Lavras, Brazil, and the presentation of "Our Neighbor's Need," a pageant by the hostess auxiliary, brought one of the most successful meetings in the history of the Presbyterial to a close.

Officers of the Presbyterial are: Mrs. E. P. Gray, president; Mrs. Paul Raper, vice-president; Mrs. J. W. Hamner, treasurer; Mrs. J. P. Price, recording secretary; Mrs. E. G. Finley, secretary Assembly's Home Mission; Mrs. M. W. Norfleet, secretary Synodical and Presbyterial Home Mission; Mrs. R. H. Stone, secretary Young People Work; Mrs. Irving Graham, secretary Glade Valley; Mrs. R. D. Grier, secretary Orphanage Work; Miss Louise Wyne, secretary Christian Social Service; Mrs. T. B. Bailey, historian.

South Carolina, Bethel, Bethesda Group, Rev. W. G. Somerville, 20.

South Carolina, Congaree, Rowan Group, Rev. B. H. Franklin, 23.

Texas, Western Texas, Community Group, Rev. J. L. Davis, 20.

Virginia, East Hanover, Brunswick Group, Rev. M. B. Heizer, 17.

Virginia, East Hanover, Bethany Group, Rev. Abner Robertson, 19.

Virginia, East Hanover, Fairfield, Student Harold Dudley, 22.

Virginia, Lexington, New Providence, Rev. C. Morton Hanna,* 19.

Virginia Lexington, Ruddle Group, Rev. Leslie H. Patterson,* 27.

Virginia, Lexington, Timber Ridge, Rev. T. Henry Patterson, 23.

Virginia, Lexington, Bethel, Rev. H. S. Turner, D.D., 23.

Virginia, Lexington, Williamsville Group, Student Barclay Walthall, 20.

Virginia, Montgomery, Jacksonville Group, Rev. R. Gamble,* 33.

Virginia, Montgomery, Piedmont Group, Rev. Roy Smith, 40.

Virginia, Potomac, Mitchell Group, Rev. Thos. W. Hooper, D.D., 17.

Virginia, Potomac, Catocin Group, -----, 18.

Virginia, Roanoke, Douglas Group, Rev. T. W. Devane,* 22.

Rev. Roanoke, Spring Garden Group, Rev. D. N. Yarbrow,* 17.

Virginia, West Hanover, South Plains Group, Rev. R. M. Carr, 27.

Virginia, Winchester, Berryville Group, Rev. J. M. Carr, 18.

Virginia, Winchester, Duckwall Group, Rev. Geo. H. Rector, 27.

*Ministers who received 17 or more on profession of faith last year.

SUNDAY SCHOOL

(Continued from page 5)

that had been used in this connection was regarded as an act of worship. For Daniel no doubt it was a question of principle, but more than that religion and nationality were at stake. Yet it was dangerous to refuse. It would mean no doubt the end of any hope of advancement in the Babylonian empire. If the refusal to carry out the royal instructions would have endangered the life of the chief of the eunuchs, much more would it have put his life in jeopardy. It is hard too for a young lad to be 'different' from his fellows. Thus the great temptation was presented to Daniel, off at college, away from the restraining influence of home and church, to conform to the customs of a heathen land.

III. Daniel's Purpose—1:8-14

Risking the scorn of his companions, and the wrath of his masters, Daniel purposed in his heart that he would not defile himself with the king's dainties (R. V.), nor with the wine which he drank. It would be far better to live on simple food than to feast on the dainties sent from the king; he had the good sense to see that if he were to rise in the kingdom it must be with a clear head and a pure heart and that wine is the deadly enemy of both; in any case he would be true to the national ideals of Israel, and above all true to Israel's God. But note this: "Daniel was not arrogant and self-assertive in his fidelity. There was no parade of conscientiousness. 'He requested of the prince of the eunuchs that he might not defile himself.' He was very modest and courteous in taking his stand. Most men who are unbending in their loyalty to God and to His Word spoil it all by their Pharisaical parade of their fidelity to conscience. How seldom it is that a spotless puritanism and a sweet reasonableness go hand in hand." The prince of the eunuchs however did not dare to grant his request. Daniel gathered nonetheless that he did not view his request unfavorably, though he declined the responsibility of acceding to it himself. He applied therefore to the subordinate officer who had the immediate charge of himself and his companions, and induced him to try them temporarily on a vegetable (pulse) diet, with water to drink instead of wine. The test was to extend over a period of ten days, and if at the end of that time favorable results were not apparent the procedure would be changed.

IV. The Results of Daniel's Purpose—1:15—2:1-49

When the ten days were ended it was seen that the countenances of Daniel and his three friends were fairer and they were fatter in flesh than all the youths that did eat of the king's dainties. We are not told that this result was due to a miracle of any sort. Most likely it was the natural result of a temperate diet. Daniel had won his point. The final test came at the end of the three years of special training. The graduates of the royal academy were brought before the King. The four Jewish youths were found to be distinguished beyond all the others in wisdom and knowledge, Daniel being skilled particularly in the interpretation of visions and dreams. Therefore 'stood they before the King,' i. e. they became his personal attendants. "As this gave free access to his presence it involved a position not only of high honor but of great influence. And their superiority stood the test of time. Whenever the king consulted them on matters which required wisdom and understanding he found them not only better, but 'ten times better' than all the magicians and astrologers that were in all his realm."

One illustration of Daniel's skill, the next step in his rise to power in the Babylonian Empire, is given in chapter 2. To understand this story we need to remember that in the eastern world, "dreams were believed to be portents, significant as conveying the will of the gods, and therefore not to be disregarded. The practice of employing astrologers and diviners whose business was the interpretation of dreams and other omens, prevailed throughout antiquity, and was still in vogue until recent years in the courts of Oriental princes." Now it so happened that Nebuchadnezzar dreamed a dream that greatly perplexed and troubled him. The next morning he sent at once for the men who had been trained to interpret dreams and to give auguries, the magicians, the astrologers, the sorcerers, and the Chaldeans (used here as a technical term for magician or sorcerer). They stood ready to interpret the dream, but unfortunately the king had forgotten what he dreamed. He demanded that his wise men recall the dream, and then interpret it, promising them great rewards if they succeeded, threatening them with ignominious death if they failed. This seems manifestly unfair, but probably Nebuchadnezzar reasoned that if the diviners really had the power to interpret dreams, they ought to be able to discover the dream itself. "Of course the diviners were helpless. Their profession gave these wise men great cleverness in finding meanings for dreams that could be recalled, as with modern fortune tellers. But beyond this they could not go. Their only recourse was to put off the matter till it should be forgotten, or some method devised to satisfy the king. But the mood of Nebuchadnezzar was peremptory and the edict went forth for their execution." Fortunately however Daniel stood on

good terms with the captain of the guard, and through him secured a personal interview with the king. He succeeded in gaining from him some time for an attempt to solve the mystery. He then sought the help of his three friends, and they all unitedly prayed to God for light as the only means of saving their own lives, as well as the lives of the other wise men. Their petitions were heard; the king's dream was made known to Daniel and in overflowing gratitude he poured out his soul to God in a great prayer of thanksgiving. He then went to Arioch, the captain of the guard, and informed him that the decree of death was unnecessary, and that he was ready to make known the royal secret. Arioch took him at once to the king. Nebuchadnezzar asked him if he could indeed reveal the mystery. Daniel replied that the thing asked was beyond the power of any man, even the most gifted diviner, but there was a God who unlike the impotent deities of Babylon was able actually to reveal the deepest secrets; and from him had come the answer to the king's word. He then disclosed the dream and gave the interpretation. Nebuchadnezzar's kingdom, represented by the head of gold, would be followed by three others, the Median, the Persian, the Macedonian or Greek. Then finally Jehovah, the God of the Jews would establish his own kingdom, represented by the stone, the rule of his people in the earth, which would supersede and destroy all these world empires and endure forever.

Nebuchadnezzar acknowledged that Daniel was right in the disclosure of the dream, and accepted his interpretation. He then confessed that his God was supreme among the gods, and promoted Daniel to the double position of viceroy of the provinces and master of the royal astrologers. This was only the beginning of Daniel's eminent services to the state. As we read in 1:21 he continued even unto the first year of King Cyrus. Dr. Pusey remarks: "Simple words, but what a volume of tried faithfulness is unrolled by them. Amid all the intrigues indigenous at all times in dynasties of Oriental despotism, amid all the envy toward a foreign captive in high office as a king's councilor, amid all the troubles incidental to the insanity of the king and the murder of two of his successors, in the whole critical period for his people, Daniel continued. He was at least 84 years old at the time of his death. He had occupied high positions of state under Nebuchadnezzar, Belshazzar, Darius and Cyrus. And in spite of the numerous temptations to which his position exposed him he had remained true to the faith of his fathers.

The Lesson Applied

1. Daniel's Testing. Daniel was placed in such peculiar circumstances that it might have seemed excusable for him to have defiled himself, indeed it appeared almost inevitable. In what ways does the temptation to defile oneself come to us today? To our young people? (Teachers discuss definite problems in this connection), e. g. Is petting such a temptation? Is drinking such a temptation? In what way does it come to more mature Christians? Is the Christian who goes into politics tempted to defile himself? How? What about the Christian in business? The Christian doctor, or lawyer? What about the woman who takes part in the social activities of her community? Consider in this connection the wise words of the mother of Charles and John Wesley: "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things, in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself?" Is that true? What habits of your own would fall under that category?

2. Daniel's purpose. In spite of the difficult situation in which Daniel found himself he purposed in his heart not to defile himself. "In him we have an example of steadfast fidelity to the dictates of conscience, no matter what the consequences might be; of perfect self control and unflinching courage." How far should one conform his habits to the customs of others? What should be a man's attitude toward the definite temptations considered above, the temptations to pet, to drink, to compromise in one's political or business or professional or social life, to lower one's ideals to meet the ideals of the world? What difference would it make in our life if we formed a purpose like that of Daniel for our own life? The Men's Club of the First Presbyterian Church of Nashville, Tenn, numbering 760 members, has launched a campaign for a Law Observance Pledge which has attracted considerable attention throughout the country. The "Manufacturers Record" of Baltimore, Md., under date of May 16th comments with enthusiastic favor on the plan adopted by the club. The pledge is as follows: "I promise my God, my country, and my own soul that I will neither purchase nor procure liquor in violation of law." Are you willing to sign that pledge?

3. Daniel's Success. There seems to be a clear connection in Daniel's case between his purpose in 1:8, his bodily vigor in 1:16, and his successful career which is alluded to in 1:17-21. How does a purpose not to defile oneself contribute to a man's success in life today? Does total abstinence add to one's physical

and mental and spiritual efficiency? Should we not pose not to defile himself even if it seems bearing on his future?

IMPRESSIONS OF A NEW MISSION

Rev. Vernon A. Crawford

As I begin to write on this subject I have Japan as a new missionary slightly less than. In these few weeks I have had the opportunity to visit several of the larger cities, among them Nagoya, and Tokio, and also the privilege of short trips through country districts to some towns and fishing villages. So my impressions and the Japanese are many and varied.

My first impression, which still holds, is that Japan is so much like what I had expected. The first bit of Japan which came into view proached the Flowery Kingdom was a Japanese boat, miles out at sea. As I noticed its sails its graceful, tapering prow I thought with a just like the pictures I've seen! Later President McKinley steamed into the harbor, a sunny morning gave us an unusual view of the clouds that hid its base. And again Isn't that beautiful! It's just like the picture for Mount Fuji is carved or painted on so many of these objects which one sees in America.

Many other things, seen then and later, have this first impression. For instance, I had seen a land where the new and the old exist side by side. As the S. S. McKinley anchored till the Inspectors should come on board and examined with interest Japanese seamen sloping ponderous freight barges across the bay; and when I watched I was startled by the noise of a Japanese plane which swooped down out of the sky past us within a few feet of our boat. As the McKinley docked we saw on and near the pier a taxi—Ford, Chevrolet, Buick and others these the vehicles which no tourist will leave without having ridden in, the rikishas, or rickshaws, called in Japan, the kurumas.

I think my next impression of Japan was formed at the multitudes of children I saw everywhere. Playing in the streets, very brightly typical Japanese costumes, they darted about like brilliant butterflies. At first it seemed almost everywhere saw carried a baby strapped to her back, and to behold, not a few of the men, especially the women were similarly bedecked! Never have I seen so many children as there appear to be in Japan. A thought inevitably forces itself on one: How many multitudes be reached for Christ, with Christian workers so comparatively few among a multiplying millions! Would that the Emperor be soundly, joyously converted to Christ, such an event Christ might be inescapably the attention of the Emperor's myriad subjects not pray for his conversion and that he might have courage to publish it abroad?

Another impression, closely linked with that by the multitudes of children, is one of the schools of Japan. Everywhere one sees schools, modern schools, even in villages where the buildings are generally of wood; but cent re-inforced concrete structures in the increasingly so elsewhere. Her many school buildings, where the explanation of the Japanses is that the population is so densely packed that the percentage of the population said by many to surpass that of the United States. Before coming to Japan I had heard who says have not—that Japan, as well as being Cherry Blossoms, was like China a land of flowers. It is certainly true that I have passed places where there is a sense of smell would have been a surprise? But in the main, despite the methods used and numbers of open drains, I have been surprised at the comparative absence of the odor which I had been warned were so prevalent.

Traffic in Japan both presses upon and irritates. In the cities they have their traffic "cops" pedestrians and vehicles with more or less order. Indeed, at one street intersection I saw traffic all directing the average traffic of the day roads, in villages and smaller towns, traffic is to "run wild." I marvel that many, especially in the cities, are not killed every day. Yet very seldom injured. Of course, since this is the Oriental side of the street to drive on is the left side, the right, as at home. But really, either side will do, if one can find room enough to maneuver. Automobiles are quite numerous here, but the most popular vehicle is the bicycle. Not a day goes by that I do not see a bicycle. They are to be seen. Carts are occasionally drawn quite frequently by men or women. A funny and amusing vehicle is the baby carriage pushed by men or women, but seldom with the child. Most generally they are used for bundles; yet once or twice I have seen them used for children.

I have been learning, too, how reasonable it is not to insist on the customs Americans are so fond of. The Japanese doors, for instance, slide on rollers, and ours swing on hinges. Their way of saving space; ours wastes it. We wear leather shoes of various types, often cramping and deforming the feet. The Japanese wear usually—though leather shoes are increasingly worn—wooden shoes of various types which allow the feet to develop naturally. We learn on our feet when we enter the house, often the best efforts to prevent it, tracking in dirt. Japanese remove their shoes upon entering a room, and as a result their homes are the more comfortable. We wonder why the Japanese wear such styles of dress in general appearance like kimonos of various colors.

(Continued on page 11)

LDREN

BOYS GO CANOEING

...some trip!
 ...tell you about it, because
 ...go canoeing yourself, you
 ...hat to expect. Walt Mc-
 ...h me, and about half-way
 ...er, just before the water
 ...the bow of the canoe in-
 ...e said:
 ...an say that I've been a
 ...is trip."
 ...he hadn't! There were a
 ...Walt didn't like and when
 ...e them them he said so.
 ...oesn't make a fellow a

...ne canoe filled with water
 ...tting on the bottom with
 ...ning by us, I thought sure
 ...to say something mean,
 ...even grumble.
 ...admitted that it was his

...ve to make camp right
 ...d. "All our things are wet
 ...ome of them are lost."
 ...ged our canoe ashore and
 ...r the night, Walter said:
 ...ing our temper about it,
 ...our food is gone, so I'll
 ...rocks and fish while my
 ...ying. You cut some wood
 ...ig fire."

...e the sun went down we
 ...ry and comfortable again,
 ...d three big fish ready to
 ...elt fine while in the pan
 ...ready for them. But just
 ...wn to eat them a man got
 ...boat and came over to

...s," he said; "but you are
 ...roperty and I'll have to ask
 ...your camp to some other

...we can't stay here until
 ...eried Walt.

...was the reply. "I wish I
 ...boys, but those are or-
 ...st obey them."

...we stay until we've had
 ...ou hurry. Say—what are
 ...yway?"

...hat kind of fish?"
 ...ow," said Walt. "I caught
 ...iver."

...are what we call mess-
 ...are not good to eat.
 ...ke you sick for weeks."
 ...ly glad we found that
 ...alt, lifting up the frying
 ...ng the fish away. "Well,
 ...y; let's load our canoe
 ...is private land."

...started to look for an-
 ...g site the sun had gone
 ...g heavy clouds coming
 ...made the twilight short-
 ...than usual.

...er done any night canoe-
 ...ange rivers before" re-
 ...I wonder if there are
 ...his stretch."

...ow," I said. "I only know
 ...ry."

...ense in losing your tem-
 ...t.

...ng my temper and I be-
 ...so; but before I was
 ...d a sharp ripping sound
 ...the bottom of our canoe,
 ...right away that we had
 ...framework of an old eel

...ng!" I cried.

...a leak, sure enough," was
 ...ppose you bail out while
 ...nk we can keep the out-
 ...we find a place to camp.
 ...a tough night; but no
 ...g mad."

...h him and began to bail
 ...The leak wasn't very big
 ...ough to keep me busy.
 ...ave kept the bottom of
 ...y dry if the rain hadn't

...was only a drizzle, then
 ...larger and finally they



(To be colored with paints or crayons. Whenever you come to a word spelled in CAPITAL letters use that color.)

Here is BROWN-haired Teddy and YELLOW-haired Susie May riding on the YELLOW new moon. They are having a wonderful time up in the dark BLUE night sky. Teddy is pointing down at the GRAY (use BLACK lightly) slate roof of his house. You can see the tall RED chimney, too and the PINK (use RED lightly) peaked side with a GREEN shuttered window. The

tree tops in the back are GREEN and there is a large YELLOW star near the trees.

Teddy wears a PINK nightie and Susie May wears a White one but she has little RED slippers on her feet.

"Oh, what fun to see things from the sky!" says Susie May.

But, of course, the picture is a "let's

pretend" one and Teddy and Susie May often go on trips that way. There is a YELLOW light in the window and the curtains have PINK ruffles.

Susie May and Teddy have PINK cheeks and RED lips.

The border of this picture can be colored PURPLE and the lettering can be GREEN.

were coming down in sheets. I knew that we'd sink pretty soon if we didn't make for shore, so I shouted to Walt to turn in toward the bank and get under the trees, where the water wouldn't pour in the canoe quite so rapidly. But Walt couldn't carry out my suggestion even if he wanted to; for at that moment, we entered one of the dangerous "rifts," of which this river has many, and sped into the swift white water with an almost sickening speed.

"Watch out for rocks, Walt!" I shouted, bailing furiously at the same time. "Gee—they are as sharp as knives in these rifts, and if we ever hit one we're finished!"

I knew there was nothing, but when a fellow is cold, hungry and wet and dashing in the rain through rapids in a leaky canoe, he gets excited quicker than he should.

Somehow we got below the rift without hitting any of the rocks, but instead we hit worse. We grounded on a mud flat and stuck so firmly that we couldn't work ourselves loose, no matter how hard we tried. Of course, hitting a rock would have torn a hole in the bottom of the canoe big enough to fall through, but we would have had the hard pebbly bottom to walk ashore on instead of the soft, oozy mud.

"This gets my goat," I said, as I climbed over the side of the canoe and sank into the mire up to my thighs.

"Well, you could sit in the canoe all night, if you wanted to," said Walt. "But there wouldn't be any sense in that. No use growling, either."

"Well, I wasn't growling, and I began to tell him so, but just then he saw a light on the shore.

"Let's make for it," he suggested. "It's a house and maybe the people who live there will let us stay all night."

We struggled ashore and walked toward the house, getting colder and hungrier every minute. We couldn't get any wetter. Just as we got inside the front gate a large dog came around the corner of the house and ran at us, barking fiercely.

"Run for the barn," cried Walt; and we did, the dog chasing us. We got up the ladder to the loft just in time to escape being bitten.

"That was a narrow one!" I said, breathing hard. "I forgot all about there being a dog! Now they'll think we are burglars!"

"No sense in getting—"

But Walt did not finish his statement because a man came into the barn with a shot gun.

"Whoever you are up in that hay loft, come down at once, or you'll be sorry."

"We'll come down, mister," Walt told him; and we did.

"Why, you are only two boys!" he exclaimed, in surprise. "What are you doing around here at this time of the night?"

We told him our story and followed him into the house.

"Mary," he called out to somebody who was in the kitchen. "Make some ham and eggs for two hungry boys and bring in some dry clothes."

At the word clothes, both of us looked down at our cheap cotton trousers and shirts. Mine had shrunk so much that the cuffs of my pants were half-way up to my knees and the collar of my shirt was almost choking me.

Walt's clothes were the same way.

I tore my neck front open and began to laugh. Walt said: "This is terrible. Gee—I can stand lots of things, but look at my new trousers and shirt! Wait until I get get back home and tell something to that fellow who sold them to me! Imagine clothes shrinking like this? Gee—what a life!"

"Dear me, boy," said the lady, coming out of the kitchen. "You really shouldn't be so ill-natured!"

After all we had been through, that remark made me smile. I turned to Walt and said:

"Sure, Walt. What's the sense in being grouchy?"

And he agreed with me and laughed.

Puzzles on page 14

Fun For Little Folks

A few of the pictures which are printed in the Standard weekly on this page are being published in loose-leaf pamphlet form. Each pamphlet contains twelve different pictures to be colored by the little folks with crayon or paints.

These pamphlets will be ideal for use in Daily Vacation Schools, Sunday Schools and the nursery of the home. The little folks will enjoy coloring the pictures and it will furnish a fine medium for the teacher or mother to instruct their children in the art of drawing and the value of color.

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5 Books	-----	.60
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PRESBYTERIAN STANDARD
CHARLOTTE, N. C.

CHURCH NEWS

DR. B. E. WALLACE DEAD

Rev. B. E. Wallace, D.D., pastor of Moore Memorial Church, Nashville, Ten., died suddenly of heart failure in Nashville on June 12. Simple funeral services were conducted in Memorial Church by Dr. James I. Vance on June 14, and the remains were taken for interment to Huntington, West Virginia, the former home of Mrs. Wallace.

Doctor Wallace, before coming to Nashville, had held pastorates in Wilmington, N. C., Paris, Texas, and elsewhere. His pastorate in Nashville had lasted seven years and under his ministry the church prospered greatly.

He was brought up in the congregation of the famous Soddy Church near Chattanooga which has given such a large number of ministers to the Church, most of them bearing the name of Wallace and being kinsmen. Doctor Wallace was widely respected in Nashville and greatly beloved by the members of the Church he served. He died in the prime of vigor and service.

He had the qualities of a genial and magnetic personality that bound friends to him by strong and enduring ties.

The week following his death a memorial service was held in the church at which representatives from other churches and communions testified to his power and influence as a faithful Gospel preacher, and to the high esteem in which he was held by the people of Nashville.

In addition to brothers and sisters, Doctor Wallace is survived by his widow and one son, Raymond Wallace, who resides in Nashville.

One of the Nashville papers published the following editorial:

Dr. B. E. Wallace

Death, even when we have some warning of its approach, comes as a shock to family and friends. It is the more difficult to be reconciled to its visit when there is no premonition of its approach. The sudden passing away of Dr. B. E. Wallace, pastor of Moore Memorial Presbyterian Church, will be a severe loss to his denomination, to the city of Nashville and to hundreds who knew and loved the man. He had been a minister of his church for thirty years and had labored with tireless zeal for the advancement of Christian faith and ideals. He was entirely consecrated to the cause which he served. He never had any other ambition than to preach the gospel of Jesus Christ. Truly he spoke the truth in love, for his was a gospel of love.

Possessing a most attractive personality, endowed with marked intellectual gifts and a tireless worker, Doctor Wallace had made notable contributions to his Church during his long ministry. His genial manner, his readiness always to render a service, the tender and sympathetic interest which he manifested toward all who were troubled, made him one of the most beloved ministers in Nashville. Under his leadership the Moore Memorial Church prospered greatly. He inspired and directed the organization of every department of the Church. He was a good preacher and his members testified their appreciation and understanding of him by the manner in which they always responded to every call or suggestion that he made.

While Doctor Wallace was above all things a minister of Christ, he was never indifferent to his obligation as a citizen. He was active in civic club and community enterprises. He served his church in its business organization with the same fidelity and ability that marked his career as pastor. While a man of strong convictions he was tolerant of the opinions of others. He accorded to those who disagreed with him the same sincerity which he had. He believed in a religion of love and of joy. It never entered his head that there was anything in the gospel which he proclaimed that required one to take a doleful view of life. He made good his professions by the deeds that he did. Men like Doctor Wallace not only exert a powerful influence in life but their memories will continue to be a source of inspiration to those whom they have touched after the spirit has left the flesh.

MRS. GEORGE F. ROBERTSON

Mrs. Mattie Lynn Robertson, wife of the Rev. George F. Robertson, of Mt. Holly, N. C., passed away after a long and painful illness at her home, on July 11. She had spent eight weeks in the Presbyterian Hospital, but had returned home when the end came. She was buried at Steel Creek cemetery where with her husband she had served this famous old country church, and had won for herself as well as for her husband the devotion and admiration of a wide circle. And this she repeated in the various charges where her honored husband accepted service.

Later we will have a longer obituary notice. We extend to the bereaved husband and his children, nearly all now grown and married, the deepest sympathy, and point them to the consolations their loved one has so often offered to grieving souls.

NORTH CAROLINA

Buffalo, Greensboro—This Church recently put on its first Summer Bible School, which ran two weeks, June 17-28. The curriculum used was the all-Bible course, as sponsored by the Summer Bible School Association, of Chester, Penn. Before starting, some doubted that an all-Bible school, with no handcraft or other special appeal

could be made interesting enough to hold the children. But that it can be done was abundantly proven. Interest, and enthusiasm even, were very marked from the first day, and continued to the last. We not only held all the pupils we started with, but also added new ones, even in the second week.

The awards for work done, crosses, stars, crescents, etc., with name and grade of each pupil, were placed on a framed board about 3x8 feet, neatly lettered in colors, in the vestibule of the church, where all could see it. This proved a great stimulus to interest and an incentive to harder work. Every one pronounces our school a decided success. It was indeed gratifying to see how much memorizing of the Bible, catechisms, Bible history, geography, etc., the pupils accomplished in the two weeks. We would recommend this all-Bible curriculum most heartily. It magnifies the Bible in the eyes of the pupil and brings him to see that it is not only the most important book in the world, but also the most interesting, because the Bible itself, and the Saviour it portrays, are exalted and held before the pupil every day of the school and even every hour, in various ways. This course originated with Dr. A. L. Lathem, pastor of the Third Presbyterian Church, Chester, Penn., 17 year ago, and he and his church are still "headquarters" of the Association, though the course is now used all over the United States, and in churches of almost all denominations.

A. P. Dickson, Pastor.

Trinity Avenue, Durham—June 16th the pastor, Rev. Geo. L. Cooper reviewed the progress of the work for the past five years before a large congregation. The progress was indeed gratifying. Seven were received into the church on this date, four by letter and three on profession.

The Hickory Church has just had a very happy experience. This is the first year that a Daily Vacation Bible School has been held in this church. From June 19-through June 29, the regular teaching force of the Sunday School under the leadership of Mr. J. L. Henderson, Supt., and Mrs. George E. Bisaner, Director, Miss Rosa Lee Dixon, Jun. Supt., Miss Fannie Dixon, Supt. Primary, and Mrs. George W. Hall, Supt. Beginners, conducted a splendid school. Miss Rachel Henderson, of Mooresville, N. C., a recent graduate of the Assembly's Training School, rendered valuable assistance by meeting the teachers before the school was set up, and helping with plans for it.

Beginning with June 24, evangelistic services were conducted concurrently with the school. Rev. W. R. Pritchett, of Olanta, S. C., assisted the pastor in these services. He addressed the school each morning at the regular worship period. Mr. Pritchett went to Olanta from the church at Indiantown, S. C., where he did a monumental work. When he left that old country church which is located nineteen miles from town, every department of its life was in a thriving condition. He is a strong preacher, a splendid organizer, a faithful pastor, and a most winsome and manly Christian. He very greatly endeared himself to the Hickory people during his brief stay amongst them.

A very interesting feature of the services was the singing of Mr. J. B. Short of Granite Falls, who is a member of the Hickory Church. He directed the singing most acceptably.

Presbyterian Orphans' Home, Barium Springs—Communion of the Lord's Supper was observed at Little Joe's Church the first Sunday in July. The service was in charge of our beloved pastor, Rev. W. C. Brown. At this service seven of our young people were received into the church. Mr. Jos. B. Johnston and his four boys spent a few days in Montreat last week, where Mr. Johnston attended the educational conference.

Glade Valley High School—Supt. E. B. Eldridge has just returned from Montreat where he attended the educational conference. He reports a very interesting meeting.

Glade Valley has a real live C. E. Society this summer. Last Sunday night the school auditorium was full with one hundred and sixty-six present.

Mrs. Ellen Parks has charge of the Summer boarding departments and visitors are expected from five or six states.

Fayetteville, First Church—A most successful Daily Vacation School was recently held in this church and was conducted entirely by the advanced members of the Senior Young People.

Kings Mountain—Our Vacation Bible School was a decided success. Our pastor, Dr. I. S. McElroy, had the enthusiastic co-operation of an excellent corps of teachers and helpers. The school was continued for two weeks of six days each and three hours each day, making thirty-six hours. There were about ninety children in three departments. Their interest increased from the first day to the last hour. They did good work and stood the "tests" on the final day to the credit of themselves and their teachers. The V. B. S. is a worth while institution.

Harmony—Rev. F. A. Barnes, of Micaville, N. C., has accepted calls from a group of churches on Concord Presbytery consisting of Harmony, Bethany, Tabor and Shiloh, and he is expected to arrive in his new field this

week. Mr. Barnes has been located in seven this Presbytery, and when he gets away, the desire to call him back to this Presbytery. excellent wife are devoted workers and glad to welcome them to Harmony, where the their homes.

The Pinehurst Church is to have a beautiful soon. The congregation has worshipped in the city House since the organization of the Church ago. The new plant is commodious and most particular. It is of the lovely colonial type, of Harry Barton, the architect, and when cost upwards of (\$100,000.00) one hundred dollars and will be one of the finest church sections of the state.

Some facts released by the Building Committee, Sledge, General Chairman, show the rapidity of this unique work in this unique village. The church was organized just nine years ago as a Mission of Fayetteville Presbytery and was under the leadership of W. L. Wilson for two or three years as stated then it was served by Rev. G. W. Hanna as pastor for a few months. In 1925, when the church was years old, with the aid of Mr. Leonard T. Mission Boards of Fayetteville Presbytery and of North Carolina, a full time pastor was called.

On May 31, 1925, Rev. Murdoch McLeod was called and installed as the first pastor of the little church. At the end of the first year the congregation numbered 100. In 1926, the church was organized to assume the responsibilities of a self-sustaining church, thus relieving the Mission Boards of their financial obligations. According to the figures recently published during this four year period the church budget increased from about \$1,000 to nearly \$6,000; a new church was purchased; lots valued at \$7,000 donated to the church, nearly \$60,000 raised for the new church building; increase in the church school enrollment from about 50 to over 200.

Being the only organized Protestant church in the village, it has become a "Community Church" in the sense of the word, having on its roll representatives of ten different denominations. It has proved to be the Presbytery's best Home Mission investment. The present facilities for carrying on the work are long outgrown and with the erection of the new church work on which will start probably in September, the possibilities for the immediate future seem to be very bright. This vigorous young church in this rapidly growing community.

Blowing Rock—Unusual interest in all departments of the work of the church is being manifested in Blowing Rock. In the spring a meeting was held at the home of Walter K. Keys resulting in ten additions to the church. The Sunday School has set a high average for the year, and an active Christian Endeavor has been organized. The church has been remodelled, and made most inviting and attractive. A memorial window will be placed in the front of the church to honor Rev. Edgar Tufts, pastor of the church for a quarter of a century. The calendar of services for the summer includes some outstanding ministers of the church. Rev. Vance will preach the last Sunday of July, the second and third Sundays of August. The services of August will be Orphanage Day, and on that day, the Communion of the Lord's Supper will be served. All summer visitors to Blowing Rock are cordially invited to make this their church spiritual rendezvous. The doors of the church are open to all. The Grey Church on the Mountain Top—are new.

Roan Valley—High up on the side of the Mountain in Mitchell County, N. C., is the little cove known as Roan Valley. In this community seventy-five and one hundred people live. A revival meeting was held in the little schoolhouse here by K. Keys as a result of which a petition was sent to the Presbytery signed by twenty-five persons for the organization of a Presbyterian Church. A community workers has been built by them and an attractive church is being planned for the future.

SOUTH CAROLINA

Brewington Church—Home-Coming—A delightful meeting was held at the Church, situated some ten miles from Manti,

The usual congregation on the Sabbath day is about thirty persons but on this occasion it was about ten fold. Members of other Churches were invited to visit to their Mother Church, reviewing the work of former years and renewing their acquaintance with the loving ties, that endear them forever.

In some of families there were three generations present.

There were four pastors present, Rev. W. H. Ford, the present pastor, presided, Rev. W. H. Ford, pastor from 1886-1894, spoke upon the occasion of his pastorate, Rev. W. H. Mills, D.D., him as pastor, preached a very interesting text, "Blessed are they that sow beside the water, that shall send forth the seed of the ox and the ass, and shall sow to farmers. Rev. R. L. Grier preached

W. H. Mills spoke briefly, again. Messages from Elder R. B. Talton, of Florence was read in Brewington and from Mr. [unclear], likewise a son of this Church, but in Greenville, S. C., were appreciated, all lengthen the old cords that bind their hearts and assuring the present members of love and interest in the old church, the their fathers.

At noon were devoted to a renewal of social ties and partaking of an enjoyable served on the grounds, under the friendly trees.

As on wings and the hour came when good wishes were spoken reluctantly and their faces homeward. Hoping to meet again.

ALABAMA

First Church—Commencement exercises of Vacation Bible School were held Friday 5th. The large audience present expressed of the inspiring program and the splendid had been done during the past two weeks direction of Miss Esther Knudson, a the Assembly's Training School.

Those were enrolled in the school. Mrs. M. A. Mrs. F. C. Clapp conducted the Beginners Mrs. J. L. Scott, wife of the pastor, and Cade taught the primary department. Miss Miss Margaret Jean Brown had charge s. Others who assisted were: Mrs. A. B. Nan Thomas and Miss Florence Thomas. and girls enjoyed the school, and the church have been greatly benefitted.

First Church—At the communion of the on the first Sunday in July, Rev. Neill G. presented the names of six members received at quarter. Rev. V. A. Anderson, a mission- from Africa, delivered a helpful address in the Congo at the morning worship and g hour spoke in the Central Presbyterian

ARKANSAS

A two weeks' revival meeting was re- cted in the East Second Avenue Pres- ch by Rev. E. L. Wilson, the synodical of the state of Arkansas, and Rev. J. B. l director. Splendid results were achieved sessions were made during the meeting. e were featured by chorus singing of a d with a membership of more than one ren who responded enthusiastically to p of Dr. Wilson and Mr. Green. The preceded by a religious census of the and members of many denominations her to make the revival the best that d in this church for many years.

MISSIONS OF A NEW MISSIONARY

(Continued from page 8)
Explanation is simple. They use very little for heating purposes, and their clothes very comfortable but also very warm. I do intimate that I think the Japanese way of always, or even half of the time, as good mental way; I only aim to show that the just as good reasons to them for doing ay, as we have for doing things our way. pression not to be escaped is the economic which the Japanese exist. When one has untry women and men drawing carts like shing a wooden plow in the fields; when old women in the city cleaning off theilding in process of being wrecked; when he small fishing or freight boats which are s of many families; and when one knows rs of city buses receive less than eighty rican money for their day's work; when these and many similar conditions which one needs no further knowledge to appre- omic battle which the majority of the ce have to wage to live. Additional evi- struggle is seen in the care with which the e worked. Hill sides that an American edisdain to bother with are here carefully ultivated. So thrifty are the farmers in ir land that I have seen plots of ground e than five square yards terraced and using evidence of this economic pressure t when young boys buy the caps for their rs, which all must wear, very often they several sizes too large for them, with the growing up to fit the cap as the years ne idea is frequently, though not as com- id with regard to their school uniform.

ing to note that the Government appears al the best possible use of Japan's natural e great potential water power is being rapid- h the result that electricity for lighting is available almost everywhere. I was partic- red, too, with the reforestation program. ri mountain sides I have noticed that where a been cut, little trees had been carefully forest the cut-over area. Would that our

own country were as careful of her natural resources!

In passing I cannot refrain from mentioning the tremendous recuperative power of the Japanese seem to possess. It has been less than six years since Yokohama and a considerable portion of Tokyo were destroyed by the earthquake and the ensuing fires. Today, while the scars of that catastrophe are still much in evidence especially in Yokohama, much has been rebuilt and today in these two cities a tremendous building program is everywhere visible. Moreover, the buildings under construction are of the best modern types, chiefly of reinforced concrete. Even allowing for the help which came from sympathizing nations, the capacity of the Japanese to suffer and come back again is marvellous!

However, despite the above mentioned struggle to obtain a living which is here the lot of multitudes I have been amazed at the scarcity of beggars. They are conspicuous by their absence. On the streets of Tokyo thus far I have seen only two. Many of the pilgrims who travel from place to place visiting the many shrines and temples are beggars, or certainly beg while on their pilgrimage, but on the whole Japan is one Oriental country which seems to be free from beggars and begging. Whether their absence is due to the care which members of the same family are reputed to take of one another when in distress, or whether those who would have to beg to live, choose to increase the already large number of suicides, I know not. Whatever the reason, Japan is to be congratulated that so few of her people seek a livelihood by preying on the sympathy of others.

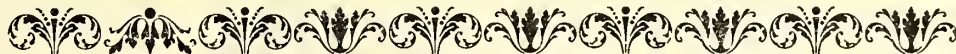
Another surprise I have had has been caused by the large number of radio sets which are in use here. Their number can be partially estimated from the many aeri- als which are to be seen. I have been wondering if the Japanese as a people have not been hungry for music and the joy it gives. Such Japanese music as I have heard has been to me pathetic. The people impress me as being sober and sorrowful, rather than happy and joyous. And I am inclined to think that with the coming of the radio many are seeking the charms of music thus available to brighten drab lives.

And what a nation of readers these people are! Magazine and book stores are extremely numerous; and even on the tram we daily see men and women seated reading not only newspapers, but just as often magazines and books. As we go to and from our school we see them, very often, standing in a crowded car, clutching an over- head strap with one hand, while with the other they hold a magazine or book, intently reading, apparently oblivious to all that happens about them.

As a new missionary two other things have impressed

me tremendously. One is the vast number of Buddhist temples and Shinto shrines which are to be seen every- where. What percentage of the population are faithful Buddhists or Shintoists I do not know, but there seem to be sufficient shrines and temples to care for the entire population. Yet how barren must their religion be! And how displeasing to God! As I write I am thinking of the scenes I saw near Tokushima, and these scenes are typical. Great idols, representing gods of Thunder and Light- ning, disfigured with spitball prayers, that is, wads of moistened paper which had been flung against the idols; the idea being, so I have been told, if the wad sticks to the idol when thrown against it the petitioner's prayer is granted; but if not, the prayer is refused. Another scene—women passing before numerous miniature shrines lining a mountain path, bowing, muttering a prayer and throwing their offering of a few grains of rice into the boxes placed at each shrine for such gifts, which are later collected by the priests. Some may tone down such scenes and call what they represent by various names—but to me there seems but one word which rightly describes these and similar scenes: idolatry, that sin against which God has been thundering through the ages, "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, . . . Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, . . ." And I long for the time to come when, speaking this new language, I can be used to point men to the true God through the living Christ.

In conclusion, I cannot but be cheered when I reflect upon what Christianity has accomplished in the brief period of approximately seventy years during which the Gospel has been preached in Japan. Even though as yet there are only a few hundred thousand Christians, and even though there are millions who have never yet heard a Christian sermon or seen a Christian tract, the gospel of Christ has made such progress that, in the Diet, which corresponds to our Congress, there is a considerable number of Christians, influencing national legislation and international relationships; here and there are strong Christian churches, many of which are united into an independent Japanese Church; and some of the largest colleges and universities in Japan are outstandingly Christian. Even in the earliest period of Christianity three hundred years passed before the Roman Empire capitulated before the Gospel. Here the gospel of Christ has made marvellous progress in one fifth of that time. And one new missionary at least is encouraged to press on, confident in the belief that another of the kingdoms of this world is becoming a part of the kingdom "of our Lord and of his Christ."



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cance and aims of the war.

Dr. Smith was born at Greensboro, N. C., in 1859. He reaches the official retirement age this July, but was asked by the trustees of Washington and Lee University to continue in office as president until January 1, 1930.

Since coming to Washington and Lee in 1912 to take administrative charge of the institution, Doctor Smith has lived in General Robert E. Lee's former home on the campus—where the Southern chieftain died while president of the college in October, 1870.

"The money I won as prize for this balloon device," President Smith smiled, "went toward buying the first automobile I ever owned—and I was a college president, not a college student when I bought it!"—Laurinburg Exchange.

MY DREAM MOTHER

By the late Bishop Wm. A. Quayle, in
Western Christian Advocate

My mother is not a memory. She is a dream. Before I knew her she had slipped away to her home with God. This is not to think she has been without pervading influence in my life.

She is a perfume very precious.

Coveting is not well spoken of in the commandments, but there is no inhibition on coveting a mother. The heart wants a mother so. Without her there is such an unmeasured lack. I have in Christian spirit coveted mothers unnumbered times. I suppose God will forgive a lonely boy for so doing, and a lonely man. All these years, whenever my eyes have seen a mother caressing her son, my heart has wanted her. May I be forgiven if I need it.

Mothers are so beautiful, and there are not enough to go around.

As a wee lad I, who had been told that my mother was out above the clouds and sun and back of all the stars, learned to love the blue sky and the clouds driven by the winds lying on my back looking whither my mother had gone. My mother taught me the beauty of sky and cloud. I did not then know that Jesus had a cloud take him into its hiding. A lonesome, little, motherless boy wanting his mother who had left him, but had not forgotten him, had his tutelage in love of nature by one "enski'd and sainted." Thus she has ever beckoned. I have seen her hand waving me upward all these golden years.

This poem written years ago by me had the drift of tears across its windowpanes, and is put here for as much as it holds in its tear-wet hands her sea story and her mountain story.

MOTHER

Before I knew her she had trod
Across the rare celestial blue,
To make her dwelling-place with God,
Amidst the morning and the dew.

A fair, sweet face, my father said,
A witchery, of woman worth.
A golden glory crowned her head;
Her heart was eager for my birth.

Her eyes were solemn, wonder-lit,
With dreamful love, a steady look
That gazed straight on and up, and fit
For faith and sunrise and the Book.

A woman far removed, at death,
Across wide seas, from native land;
And at life's eventide a breath
From mountain heights her spirit fanned.

Besides the sea her girlhood dwelt,
Where sea-sands spread and sea-cliffs clomb;
And on the cliffs the heather smelt,
And sea-wrecks fed the fires at home.

Her dimming eyes dwelt on the hills,
Which climbed to snowy heights sublime.

A mountain peace her spirit fills,
The hours she drifts from shores of time.

She looked my father in the face,
With look he dreamed on till he died.

And said she loved him, and that grace
Would set her with the glorified.

She looked at me, her early born,
With skies of love in her sweet eyes—

"I wait for him in the far morn,
The timeless morn of Paradise."

Her hands fell, wandering, on my face
Like a beatitude; and awed,

She gently prayed a moment's space—
And so stepped out to dwell with God.

Nor know I yet my mother's look;
Nor have I felt my mother's kiss;
But shall some daytime cross the brook,
And press her mother lips in bliss.

The brook is death; beyond lies life;
Its holy meadows sown to stars.

There mother dwells, where nothing dies,
Nor aught the age-long glory mars.

She loveth still her little lad;
Nor is she aught in love remiss;
But will some happy day be glad
To give to him his morning kiss.

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CHATHAM, VA.

THE TWO HOUR WAR

Stuart Chase in New Republic, Condensed by Readers Digest

On August 13, 1928, the "Northern Power" opened its attack on London. Seventy-five airplanes, each carrying 500 pounds of "bombs," swooped down upon the city from the northeast. They were met by an equal number of defense planes, by batteries of anti-aircraft guns, by an extensive balloon system—by every known defense against an air attack. But within less than 30 minutes after crossing the coast-line, the defense planes had been eluded, the attack had centered directly over London, "bombs" had been dropped on predetermined targets, and the attacking force was wheeling back into the north without a casualty.

Every specific objective was bombed. Fifty thousand pounds of theoretical explosives were dropped through 16,000 feet, with the accuracy of gun fire. Had these 22 tons of bombs been filled with diphenyl chlorarsine, half of the population of London, men, women and children, would have been wiped out.

Mimic Warfare

This whole drama, to be sure, was mimic warfare, but it was carried out with great care, and the results I have cited were the sober conclusions of army judges. All known methods of defense were helpless before 75 pilots. Not a single attacking plane was downed. Imagine what might be done with 500 planes—a force that every one of the leading nations can readily mobilize. France, for instance, is now in a position to bring 4,000 planes into action at the call of the radio.

Poison Gas

There are at least two varieties of poison gas against which no mask is any protection. Cacodyl isocyanide is in the possession of all the great nations, a gas so frightful that military men admit to reporters that they do not see how they could bring themselves to use it. Government purchasing agents can also take their choice

of bombs filled with deadly plague or bacilli, or with anthrax for the extermination of milk cows and horses. Meanwhile the "radium atomite," just discovered, is a more powerful explosive than T. N. T.; and with a newly invented metal compound "a 400-horsepower airplane motor can be built so light that a man can easily pick it up."

Possibilities

Say that war is declared. In Bremen or Calais a thousand men climb into

the cockpits of their aircraft, an hour or two of flying, veering, dropping and dodging, as the radium atomite of the defense planes rises, a casual as the radium atomite of the craft guns tries vainly to one muffled roar after another, bombs are dropped per se so, to all intents and purposes, civilization founded by the Conqueror, which gave B

SUMMER VACATION TRIPS

Now is the Time to Plan Your Vacation

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New York, N. Y.	\$32.63	Atlantic City	\$30.00
Chicago, Ill.	45.98	Detroit, Mich.	40.00
Cleveland, Ohio	41.85	Toledo, Ohio	40.00

Round trip tickets on sale each Saturday during July August—Limit for return trip 30 days.

Atlantic City, N. J. \$23.30

Dates of sale via PRR from Washington July 16th, 30th, August 13th, 27th and September 10th via B & O from Washington July 24th, August 7th, 21st, September 4th and 18th. Final limit 18 days from date of sale.

Niagara Falls, N. Y. \$33.15

Dates of sale via PRR from Washington July 24th, August 7th, 21st, September 4th, 18th and October 2nd via B & O from Washington July 18th, August 1st, 15th, 29th, September 12th and 26th. Final limit 18 days from date of sale.

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Norfolk, Va.	\$15.00	Old Point Comfort ...	\$10.00
Morehead City, N. C. ...	13.15	Black Mountain, N. C. ...	10.00
Asheville, N. C.	6.30	Hendersonville, N. C. ...	10.00
Waynesville, N. C. ...	7.50	Brunswick, Ga. (St. Simons Island)	10.00
Virginia Beach, Va. ...	15.60		

Tickets on sale each Friday and Saturday, final limit 18 days following Tuesday.

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Johnson City, Tenn., one-way motor coach the other way \$12.05.

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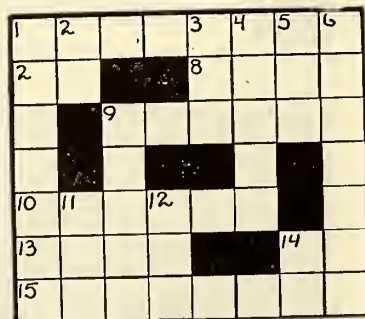
Letter Additions

1. Add a letter to pale and find to need.
2. Add a letter to a kitchen utensil and find to gasp.
3. Add a letter to a noise and find to have a meal.
4. Add a letter to an iron rod and find the cry of an animal.
5. Add a letter to a sheltered inlet and find to overspread.
6. Add a letter to part of a ship and find lean.

Enigma

I am composed of 12 letters.
My 8-7-1-6-3-12 is a beginner.
My 2-10-11 is purpose.
My 5-4-9 is to make an edging with linen thread.
My whole is a season enjoyed by all.

Junior Cross-Word Puzzle



- | | |
|-------------------------|--------------------|
| Horizontal | Vertical |
| 1—A game | 1—Lodger |
| 7—Upon | 2—Article |
| 8—Old spelling of "ado" | 3—Bleat of a sheep |
| 9—Grassy field | 4—Snake |
| 10—Neat | 5—Card game |
| 13—Girls' name | 6—Reduced in value |
| 14—Pronoun | 9—A tree |
| 15—The bobolink | 11—Beverage |
| | 12—Tablet |
| | 14—Title (abbr). |

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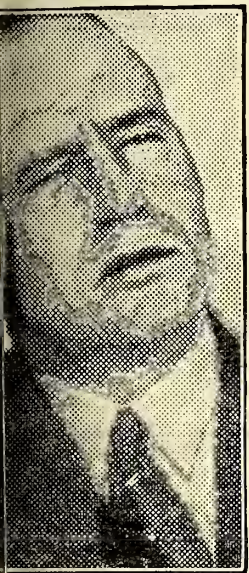
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in golf course on fifty-
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Catalogue.

ton, and Watt to the world, comes, in something like half a hour, to a close. Finished and done, London, Liverpool, Manchester, Bristol—each now vanishes from the list of habitable places on the planet. Not even a rat, not even an ant, not even a roach, can survive; every living thing has ceased to breath by virtue of diphenyl chloroarsine.

The Airplane's Part

The airplane, in effect, has reduced all other war weapons — battleships, fortresses, tanks—to so much scrap iron. The only thing it cannot be sure of harming is a submarine with a hundred feet of ocean over it. Yet a good submarine costs about \$500,000; it requires a crew of 30 men; its speed does not exceed 20 miles an hour submerged, and it is not a very straight shooter at best. A good airplane may be had for \$5,000, its crew is one, it can travel at 200 miles an hour, and it can drop a bomb with remarkable accuracy.

In short, it hardly pays to discuss any mechanism of warfare except the airplane. It is more deadly than any other weapon, all factors considered, and it is cheap. It can be built in a few days, and its cost, relatively speaking, is a trifle. Its primacy comes, as I see it, from the fact that it can operate in three dimensions, where all other weapons are limited to one or two. A submarine can operate in three dimensions, but only by slow and cumbersome wallows, nor can it find much of a belligerent nature to operate upon, except sharks.

Airplanes for Defense

For a three-dimensional offense there is only the sorriest kind of defense, as the attack on London showed. Some genius has suggested that piano wire be suspended from balloons to trap an air offense. He should receive a prize from a comic weekly. And these bristling pictures of anti-aircraft guns in the Sunday supplements, together with accounts of their range and accuracy, are an insult to the intelligence. The only way to keep airplane out of a metropolitan area is to have enough anti-aircraft guns to fill 400 cubic miles practically solid with steel splinters and T. N. T. This would involve, first, a fantastic number of guns, and second, grave discomfort for, if not the positive slaughter of, the metropolitan population, who could not move on the streets without umbrellas of heavy steel.

Military strategy, however, has an answer for the three-dimensional attack. The best defense is an attack. And so, the instant the thousand plans leave Hamburg for the cities of England, 1,500 planes leave London for the cities of Germany. Their ways may cross, but owing to the slipperiness of space and the haste of each squadron to be on its way, the casualties will be few, and the end of two civilizations, instead of one, not long delayed. As such things go, another ten minutes at the outside.

Next War Will be Short

There is at least one good thing to be said about the next war: it will not keep us long on edge. We shall not have to worry about finding the money for Liberty Bonds, or wonder whether George is going to get his commission. The whole business will be over in a couple of hours. With lungs full of diphenyl chloroarsine, we shall not

PUZZLE ANSWERS

VACATION TIME

ENIGMA—Novice, Aim, Tat
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Want. 2. Pan-Pant. 3. Din-Dine. 4. Bar-
Bark. 5. Cove-Cover. 6. Spar-Spare.

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O	N		A	D	O	O	
A		M	E	A	D	O	W
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D	A	P	P	E	R		R
E	L	L	A		M	E	
R	E	E	D	B	I	R	D

need to worry about anything ever again. Personally, though it may be contrary to the code of the sportsman, I know when I am beaten. And against a three-dimensional war-machine, I have no confidence of anything except that the unique association of electrons which comprises myself is about to form new and interesting chemical combinations.

The persons capable of imagining a general holocaust in advance are so few, and of such slight influence, that the world will not realize what it now faces until it has faced it, in a fait accompli. Then, and not until then, realization will come—possibly, as the extras one incredible horror after another, it will come very fast. In a few days, perhaps after the two belligerents have been laid to rest, the neutral world will be in a sufficient state of shock to see that this sort of thing must stop forever.

The surviving West, together with the East, will then banish the machine from war—which means, of course, the banishment of war. Or so the conclusion hangs, neatly balanced between the hope and the belief, within the mind.

DEVOTIONAL

FATHERHOOD

Fatherhood is God-likeness. Every father ought to be like God to his children, as God likens himself to a father, in love and tenderness. Children feel this when they see God-likeness in their parents, or when they fail to see it. This truth is beautifully illustrated in the following incident given by a Philadelphia reader:

Children are looking to their parents for example. They very soon learn to know the true worth of kind words, of sympathy, and of nobleness of character. The following compliment was paid by a little girl, five years of age, to her father, and is the best reward I ever knew a parent to receive from the lips of a child. This man is always kind-hearted, sympathetic, and gentle with his three little children. A few days since, his wife was absent from home, and the children were left in charge of an aunt. The little girl above referred to came to her, and said, "Aunty, I think my papa is a very good man, and, if he wasn't

human, I would think he was God." How many parents would be entitled to such a compliment from their children?

LET'S SUPPOSE

Suppose the membership of your church was limited to one hundred people. Would you be "in" or "out?"

Suppose you had to "run" for church membership as a candidate runs for political office. Would you win or lose?

Suppose this membership were good for one year only, and that re-election depended upon the good you had done in the church during that time. Would you be re-elected or not?

Suppose there was a long list of those waiting to get in. Would you not be more alive to your duties as a Christian?

Suppose you were called on to explain just why your church should keep your name on the roll. Have you a record of helpful service to offer in your own defense?

Suppose every member of the church did as much for the church as you are doing. Would more seats be needed, or would the doors be shut and nailed?

A candidate for office makes certain promises and takes certain definite stands on the question of the hour so that people may know what to expect of him. After election he cannot repudiate these promises to the people; he must carry them out. The people must be pleased.

Yet, once in a while you run across a church member who seems to think that his Christian experience ends the minute he get his name on the church roll. He thinks that he is on the high road to Heaven merely because he has joined the church. All he has to do from then on is to go to the services when he feels like it, put in his dime when he does go, and send the children to Sunday school. If he was of as little value to his employer as he is to his church, he would be dismissed in a week.

Joining the church does not justify your sitting back and taking it easy. It's time to buckle down to work, to put your shoulder to the wheel and push.

The petty cares, the minute anxieties, the infinite littles which go to make up the sum of human experience, like the invisible granules of powder, give the last and highest polish to a character.—Wm. Matthews.

An excuse is worse and more terrible than a lie; for an excuse is a lie guarded.—Pope.

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SPARKLES

Placard for bridegroom: Under New Management.—Life.

Judge: "Don't you think you and your husband could live together without fighting?"

Mrs. O'Reilly: "No, your Honor, not happily."—Pathfinder.

The largest crowd in the world gathered recently in Mexico City when the Mexican Daughters of the Revolution held a convention.—Life.

"When I was your age I thought nothing of a ten-mile walk." "Well, I don't think much of it, either."—London Calling.

Members of a tribe in the Kalhari desert are said to bury their sick people alive, and we'll bet that is one place where people don't go around all the time complaining about being sick. — Albany Knickerbocker Press.

They May Discover New Ones

Tip from the Telephone News: People spend the time you make them wait in summing up your faults, so don't be late.

Philosophy

"You are quite a philosopher, Sam," said Mr. Pickwick.

"It runs in the family, I b'lieve, sir," replied Mr. Weller. "My father's wery much in that line, now. If my mother-in-law blows him up, he whistles. She flies in a passion, and breaks his pipe; he steps out and gets another. Then she screams wery loud, and falls into 'sterics: and he smokes wery comfortably 'till she comes to again. That's philosophy, sir, ain't it?" — Charles Dickens.

Seeing It for First Time

Strolling along the quays of New York Harbor, an Irishman came across the wooden barricade around the enclosure where emigrants suspected of suffering from contagious diseases are isolated.

"Phwat's this boarding for?" he inquired of a bystander.

"Oh," was the reply, "that's to keep out fever and things like that, you know."

"Indade!" said Pat, "oi've often heard of the Board of Health, but, bejabbers, it's the first time oi've seen it!" —Ex.

Out of Pain

Mrs. Hellefinder was attending her first football game. "Oh, isn't it awful," she cried. "Why, they will kill that poor boy underneath."

"Don't be silly, mother!" exclaimed her daughter. "He doesn't mind it—he's unconscious by this time."—The Pathfinder.

Sure Enough

"Now," said the Sunday School teacher, "why is a certain part of the Church called the altar?"

"Because," said the bright boy, "it's the place where women change their names."—Ex.

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Immediately relieves Prickly Heat, Nettle Rash, Diaper Rash, Tired, Sore and Blistered Feet. Sunburn, all Skin Irritations. At your Druggists

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CHARLOTTE, N. C., JULY 24, 1929

No. 30

Presbyterian Speakers At Northfield

Morgan and Buttrick, Scotchmen on Program

Over the programs of the denominational religious conference in the United States this summer, to note the prominent names to our ministers of the Church. Four have been in the leadership of the Northfield Conference of Christian Workers, founded by the great Moody, to be held at East Northfield, Mass., from August 3 to 19. Dr. R. Erdman, D.D., former Moderator of the General Assembly, of the Presbyterian Board of Christian Workers, and a professor at the Theological Seminary, will be at the first meetings of the conference. Rev. George A. Buttrick, minister of the Madison Avenue Church, New York City, is in the summer at Northfield to take the platform part of the August 3 to 19. John Baillie of Knox College, Canada, was ordained into the ministry in 1920, a short time after his arrival from Scotland, and is to conduct special meetings. Another newcomer is the Rev. Wilhelmus B. Speer, assistant to Doctor Erdman of the Presbyterian Church of New Jersey.

Other feature speakers at the conference this summer will be Campbell Morgan, D.D., who with the great Dwight L. Moody is one of the most outstanding names of the present age. Speakers who will appear at the General Conference, well attended this summer by both ministers and laymen, are Rev. James Moffatt, D.D., of Glasgow, Scotland; Dr. J. C. Scherer, D.D., Lutheran Church of the Holy Trinity, New York; Dr. W. W. Wicks, D.D., Wandswick, England; Robert Laws, M.D., of the Livingstonia Mission, Africa; Dr. W. Robertson, D.D., Southern Baptist Seminary, Louisville; Dr. W. M. MacInnis, D.Litt., of Middlebury College; and Dr. J. Trotter, evangelist.

Also, the Rev. Homer Hambley, who has charge of the singing program. Afternoons will be given to athletics and recreation, including swimming, croquet, hikes, and the beautiful Franklin Hills. For full program address the Summer Conferences, Northfield, Mass.

Church Honors Pastor

The beautiful Sunday School building, erected by the Independent Presbyterian Church, Savannah, a life work of Dr. Neal L. Anderson, of the Church, was unveiled on Wednesday, July 14.

The building was presented by the Kappa Chapter, founded by Doctor Anderson, and dedicated by the Class in honor of the past and future pastors of the Church: Dr. J. K. Klock, 1806-1820, Dr. Daniel K. Klock, 1821, Dr. I. S. K. Axson,

Massanetta Springs Bible Conference

Among the great speakers at the Bible Conference at Massanetta Springs, August 12-25, will be Dr. P. W. Philpott, Pastor of the Moody Memorial Church, Chicago. The story of Doctor Philpott's life is a gospel miracle in itself. He first became a member of the Salvation Army and arose to the rank of brigadier.

"Thirty years ago he opened a gospel hall in Hamilton, Ontario—a faith venture for him and his wife and growing family, for their only source of support was the free will offerings of those who attended the services. The work grew with the passing years until finally a brick tabernacle was erected seating about 1600, and soon thereafter a theatre seating more than 3000 was regularly taken for the Sunday evening services. Long before Moody Church called Doctor Philpott he was recognized as one of Canada's foremost preachers. He was in demand throughout America as a conference speaker and twice was urged to accept nomination to Parliament,—a temptation from which he unhesitatingly turned away.

"Doctor Philpott has been wonderfully used in evangelistic campaigns. Some one has said, 'His sermons used of God to move a city to repentance are simple, scriptural and intensely practical.'"

Another speaker of prominence during the Bible Conference will be Dr. Wm. M. Robertson, Baptist clergyman of Vancouver, British Columbia. Dr. Philip E. Howard, President of the Sunday School Times, say of him: "In elevation of searching directness and the ability of language, in spiritual content and in unfolding Scripture, I should say he would rank with Dr. Robert E. Speer and others."

In addition to these speakers Dr. Robert E. Speer, New York; Dr. Geo. L. Robinson, Chicago, Sergeant Alvin C. World War hero; Dr. John Timothy Stone, Chicago; Dr. Wm. Evans, Los Angeles, Dr. Wm. Hiram Foulkes, Newark; Dr. J. Alfred Kaye, London, England; Rev. Gypsy Smith, Jr., flaming evangelist of the South; Dr. W. H. T. Squires, Norfolk, Va.; Dr. Hubert McNeill Poteat, Wake Forest, N. C.; Dr. Ray O. Wyland, New York; and Dr. A. L. Latham, Chester, Pa.

The Students League of Many Nations will speak August 14. Doctor Biederwolf, in speaking of their appearance at Winona Lake, says: "Few attractions at Winona have been the equal of this one. It is heart-stirring and in itself worth the trip to Winona. Don't miss this tremendous spectacle and religious demonstration."

There will be a special course of lectures to ministers and Christian workers by Dr. Wm. Evans, Dr. John Timothy Stone, Dr. Wm. Hiram Foulkes and Dr. George L. Robinson.

The detailed program giving the day and hour each speaker will appear on the program, may be obtained by writing to Wm. E. Hudson, Program Manager, Massanetta Springs Station, Harrisonburg, Va.

1857-1891, Dr. Neal L. Anderson, 1917-.

Addresses of appreciation of the services of Doctor Anderson, particularly of his relation to the development of the Church's interest in religious education, as illustrated in the splendid new Sunday School building, were delivered by Dr.

(Continued on Page Two)

Educational Conference At Montreat

College Men Gather to Study Problems—Wide List of Subjects

The Advisory Committee on Education and the Presbyterian Education Association of the South met in annual joint session at Montreat, July 3-5. Seventy-five educators enrolled for the discussions. Their wide and searching range is indicated by the list of topics in addition to which many subjects were brought up in Group Conferences which were given more time than heretofore.

The able "Survey" of our educational situation prepared last year by Dr. B. Warren Brown, was found to have had excellent results in many quarters, but our Church has not yet awakened to the true situation. Steps were planned for a wider discussion of its findings in our Synods.

Among other matters, the following were of importance: The Budget Committee presented a well-based warning against increasing the expenses or work of our schools and especially against undertaking new burdens or the founding of new schools without the surest provision for their maintenance.

A Committee was appointed to prepare a booklet on the importance of Christian Education—a timely act as there seems evidence of decline in our sense of its vital relation to the spread of the Gospel.

We are urged as a whole church to study the situation of our Presbyterian boys and girls in non-church institutions. The situation has been much misrepresented and needs careful study of the facts and of our corresponding duty. It is no small task to which we are directed.

The remarkable work of our Orphanages when their meager support is considered is one of the outstanding triumphs of consecrated lives in our present day. No more interesting subject was discussed than their problems.

The spiritual product of our whole educational system received careful and sincere discussion. That all our efforts should bend to this great task was gladly recognized. The church has a right to expect that her sons and daughters shall leave our doors, more firmly grounded in their faith, both in head and heart; better capable of Christian leadership; and more willing to undertake its tasks; and that this may be the fruit of our labors is our earnest prayer.

Public addresses on the Pension Plan, by Dr. H. B. Master, Secretary of that work in the Church, U. S. A., on "Freedom and Authority" by President Turch of Center College. On the "Outstanding Words of Christ" by Dr. L. R. Irwin of Williamsburg, Virginia, and sermons by President Diehl of Southwestern and Rev. J. H. Powell, of the Executive Committee, added great power to the Conference.

Our educators and all connected with our schools as Trustees or patrons will find these informal but wide-ranging discussions of the greatest value in their work—broadening outlook, widening experience, unifying effort, laying plans for success.

D. S. Gage, Secretary.

By request we give below the topics debated at the Educational conference.

1. What has been effected by the "Survey of our Educational Work and Responsibility" in each Synod?

Federal Council Investigates Movies

To assist the churches in America and abroad to secure suitable motion pictures for their own programs, and to maintain a general information service, as well as to further a thorough study of the relation of motion pictures to the public welfare, a Commission on Motion Pictures has been appointed by the Federal Council of the Churches of Christ in America, of which the Hon. William C. Redfield, former Secretary of Commerce, is the Chairman.

According to an announcement released by the Commission, it will "seek to eliminate misrepresentations and to secure the incorporation of the best of the life of the various countries, and to further the use of films which strengthen international understanding and goodwill." The Department of Research and Education of the Federal Council has been requested by the Motion Picture Commission to make a study in this field, with particular reference to the moral and social effects of plays and pictures on children, youth and adults.

To co-operate with the Research Department, a special Committee has been appointed to make an investigation of the pictures shown in foreign lands, with a view to securing reliable information concerning the source, subject matter, and character of the films. Special attention will be given to missionary films which are to be used in the churches of the United States, and plans are to be perfected whereby the churches may obtain films dealing with mission work in the United States and in foreign lands.

The Executive Committee of the Commission on Motion Pictures consists of the following: Rev. Charles K. Gilbert, Chairman; Hon. William C. Redfield, Harry S. Myers, Rev. Charles S. Macfarland, Miss Margaret Applegarth, Professor Harrison S. Elliott, Rev. Henry Leiper, Stanley High, Mrs. Fred S. Bennett, Henry D. Walbridge, and Rev. George Reid Andrews. There are also about fifty members representing the various denominations.

2. How conserve the value of the Survey?
3. Should there be further consolidation of our educational institutions?
4. Do we need more colleges? Schools? Orphans' Homes? Workers at state and independent institutions of higher education?
5. Is the educational load of the Church too great for the ability or the willingness of our people?
6. How does this load compare in each group of institutions with other churches?
7. Why are our debts so large—amounting in March, 1929, to \$3,421,250 recorded? Are the students paying a proper proportion of the operating expenses?
8. Are we making proper use of budgetary procedure and of properly entering on records all actual and potential financial obligations?
9. Are we giving definite facts to the Church that will enable the business men and women to know just where we stand?
10. Are our accounting systems as efficient and revealing as they should be?
11. Is it wise for the Synod to issue bonds to meet debts?
12. How secure further unity and cooperation in the educational work of the Synod?

(Continued on Page Two)

MECKLENBURG YOUNG PEOPLE'S CONFERENCE

Under the leadership of Rev. E. A. Dillard, of Charlotte, pastor of Tenth Avenue Church, 101 young people of Mecklenburg Presbytery, mostly from Charlotte, spent five days at White Lake, near Elizabethtown. The group arrived at Marshburn Beach Hotel on Monday, July 5, at six o'clock and had supper, and remained until Friday noon, July 12. The weather was fine and all report an excellent time as well as a profitable one.

The mornings were devoted to Bible study, church history, music, and an open conference on young people's methods of work. Dr. W. B. McIlwaine, of Westminster Presbyterian Church, Charlotte, taught the young people the essentials of Christian belief, necessary to joining the church. Rev. W. B. S. Chandler, of Monroe, gave a course in early church history, George Chenot, assistant of Tenth Avenue, taught a class in conducting church music, and related the history of hymns.

The evenings were devoted to addresses. Mr. Dillard gave two on "The Call to Service" and the "Ministry of the Risen Christ." Dr. McIlwaine spoke on "Jacob's Experience at Bethel," while Prof. E. A. Beatty, of Davidson College faculty, talked on "Real Faith."

The afternoons were devoted to recreation, swimming, ball games, stunts. A play was given under the direction of Miss Mary Howard Turlington, pastor's assistant at Myers Park Presbyterian Church, of Charlotte, and Miss Olivia Curlee, who is president of the Young People's League of Mecklenburg Presbytery. The young people were divided into groups which served as units for all meetings and activities. Tom Hill, summertime director of Young People's Work, of Second Church Charlotte, led the sports. The conduct of the young people was perfect, showing the fine teamwork and spirit of co-operation. They keynote of the conference was "The Reality of God in Spiritual Things."

FACULTY AT AUSTIN IN VACATION

The professors of the Seminary, after spending the first week of their vacation in holding a Ministers' Conference, a kind of Summer School of Theology, in the Seminary, have scattered for their summer's work. Half a dozen baccalaureate sermons made their first service, in Lubbock, Temple, Somerville, and elsewhere. Doctor Currie, the president, will take part in summer conference in Clinton, La., Hendersonville, N. C., Des Moines, Ia., and Kerrville, Texas.

Doctor Joekel, after holding evangelistic meetings in Brenham, Somerville, Clarendon, and elsewhere, will deliver lectures at Massanetta, Va., and Kerrville, Texas, will preach at Montreat, and then, as for several years past, supply the pulpit of the First Church, Atlanta.

Doctor Gribble will hold evangelistic meetings at Roscoe, Streetman and elsewhere, and will then take part in the conferences of Arkansas Synod and at Kerrville, Texas.

Doctor Summy will supply the Cameron and Lubbock Churches and his old charge in New Orleans, and the Prytania Street Church, New Orleans, for eleven weeks of the summer, and will give a week's lectures in the Ministers' Conference of Texas Synod at Kerrville.

Mr. Williamson, of the Mexican Department of the Seminary will be in regular charge of the Victoria Church, vacant since the death of the lamented Doctor Hudson. All the students of the Seminary except two or three first year men, are engaged to fill home mission and other vacant fields.

Dr. D. A. Penick, instructor in New Testament Greek, is to make a journey north, in a fine new auto presented to him lately by a company of students whom he has trained in tennis.

Doctors Wharton and Sims, other instructors, are expected to be in their usual active work during the summer, except that Doctor Sims will make a visit to Mexico, his former field of work.

HENDERSONVILLE ANNUAL BIBLE CONFERENCE

The annual Bible Conference sponsored by the Moody Bible Institute of Chicago, will this year be held at Hendersonville, N. C., from Sunday, July 28, through Sunday, August 11. For the fifteen days of intensive Bible study a group of eminent and capable speakers will be on hand. Among those announced are: Dr. John Thomas of London, rated as one of the most eloquent Welsh preachers of this generation; Mr. H. A. Ironside, popular Bible teacher of Oakland, Calif.; Mr. A. H. Stewart, a Canadian Bible scholar much in demand, and Rev. J. F. Harrison, of the Moody Extension field staff, who is building an enviable reputation as a young people's worker and Bible teacher of unique power. The conference, under the direction of Mr. W. Earl Robinson, who will also direct the music, will hold its sessions in the auditorium of the high school building.

Y. P. ADVISORY COUNCIL TO MEET

The Advisory Council on Young People's Work will hold its regular annual meeting at Montreat, July 30, 31, and August 1. The first session will be held Tuesday evening, July 30, at 7:30 in the Foreign Mission Building. This council is composed of one member from each of the Synods and the Synodicals in the Assembly, and a representative from each of the Executive Committees. Besides these regular members the Council is usually attended by those who are at Montreat at the time that are interested in Young People's Work. The sessions of the Council are open to all. Rev. G. Hunter Norwood, D.D., Bay Minette, Ala., is chairman of the Council.

The sessions of the Council this year will be of unusual interest because of the fact that Rev. Jno. L. Fairly was elected by the last General Assembly as Director of Religious Education. He will attend this meeting of the Council to hear the discussions and offer suggestions. During the year nine committees have been at work on different phases of Young People's work and will bring in their reports for consideration and discussion.

CONTINUATIONS FROM PAGE ONE

EDUCATIONAL CONFERENCE AT MONTREAT

13. What kind of advertising pays?

14. How can we secure more adequate endowment for our institutions? Are the local communities meeting their financial responsibilities?

15. How will broadly circulated articles like that of Mr. Julius Rosenwald's in "Atlantic Monthly" of May, 1929, affect the securing of endowments? Could his idea be safely adopted?

16. How should we regard the standards of the Association of Colleges and Secondary Schools of the Southern States?

17. How do our institutions now rank as to libraries and laboratories and endowment?

18. Is the present proportion of the askings in the budget equitable and wise? As regards other causes? As regards the various classes of institutions?

19. Is Christian Education through our own institutions of vital importance to the Church? How cause the Church to appreciate the fact?

20. How make the Church more Christian educationally minded?

21. Whose is the responsibility for looking ahead and planning for the future in the field of education?

22. What should be presented to the Synods this year as a sane, hopeful program for education?

23. What is the present trend in attendance at our institutions and of Presbyterian students in other schools?

24. How make the atmosphere in our institutions more thoroughly Christian?

25. Are we getting the product the Church has a right to expect from its investments in education?

26. How can (1) the classroom be used to deepen the Christian life of the student? (2) The chapel? (3) Young People's organizations? (4) The local church? (5) Voluntary student activities? (6) Recreational activities?

27. Are we over-stressing athletics?

28. Are institutions and local churches co-operating as fully and helpfully as the Church has a right to expect?

29. What help should the local church expect from the institutions?

30. How co-ordinate the Church's teaching function with work of the institutions?

31. Is the whole curriculum presented on the basis of a Christian philosophy of life?

32. What forms of expressional religious activity obtain among our faculty members?

33. What opportunities, outside of classroom, definitely provide for developing personal acquaintance and helpful relationship between faculty and students?

34. Is there "laboratory work" in local church, settlement or deputations that will help train students for work in the church to which they go?

35. Is student self-government standing the tests of today?

36. Do we need faculty vocational counselor? How may this be procured?

37. How use the Student Secretaries of the Executive Committee of Christian Education?

38. How discover and develop Christian leaders?

39. Where shall we look for teachers of the Bible and Christian Philosophy?

40. How throw greater safeguards around the financial assistance granted immature students?

41. What educational background is needed today for the minister? The teacher? The religious work director? The pastor's assistant?

42. Should our Theological Seminaries give more post-graduate work and higher degrees?

43. How can we help in the study of present religious conditions at Christian institutions now being made by the Council of Church Boards of Education?

44. Can we ascertain fuller information as to occupations entered by students after attending our orphans' homes, schools and colleges—what is our product?

45. What larger provision can be made for professional improvements of faculty members?

46. How far should our Church go in providing for orphans of other denominations?

47. What can we do for the mentally deficient children?

48. How far should we encourage the placing of orphan children in homes rather than in institutions?

49. Should each institution have a "case worker"?

50. What is the Church doing for its students at State and Independent institutions of higher education?

51. Who should provide for financial support of work among our Presbyterian students at tax-supported institutions?

52. How develop the work at the state colleges and universities? Along what lines?

53. How secure properly prepared student pastors and secretaries for these fields?

54. What provision should be made for the retirement of the teachers and officers of our institutions?

55. Should the teachers and officers in our educational institutions be included in the Ministers' Annuity Fund January 1, 1931?

410 Urban Building, 122 South Fourth Avenue, Louisville, Kentucky.

SAVANNAH CHURCH HONORS PASTOR

John E. White, Pastor of the First Baptist Church, Savannah, and President of the Protestant Pastor's Association, and D. G. Bickers, one of the Editors of the Savannah Morning News, and teacher of the K. B. A. Class.

The ceremonies were in charge of W. Osmond White, President of the K. B. A. Class, and the picture was unveiled by two of its charter members, Horace P. Millar, and John W. Simpson.

DEVOTION

FEATURING THE DEVO

"It is all very well to talk the line between the sacred a but wearing our Sunday cl day comes at last to wearing day clothes on Sunday."

These are wise words. It is that all life should be sacred, to make all life sacred is to life intensively sacred. We preacher quoted as saying the Lord's Supper was sacred, it sacred than any other meal, tude does not impart sanct meal; it rather denies sanct meal. It does not level up, it The only way that every m made sacred is by attaching s tity to the sacrament.

It is great to "pray witho to be always in a prayerful m who forsakes his season of s tion will find the constant functory and finally vanish. sacred but he who forgets t day to keep it holy—not to spectable merely but to devo cultivation of the spiritual li the light of piety fading fro Failing to reverence peculiar he will gradually come to rev no day.

God has ordained special refreshing and replenishing t These periods must be observ or else piety suffers decline. I very religious to talk about life equally devotional. But it divinely-established order of life is uplifted when some life set apart—Wesleyan Christia Atlanta.

HOW I ASCERTAIN THE GOD

George Muller

Surrender your own will.

1. I seek at the beginning heart into such a state that i of its own in regard to a

Nine-tenths of the trouble is just here. Nine-tenths of ties are overcome when our ready to do the Lord's will. may be. When one is truly it is usually but a little way ledge of what His will is.

Do not depend on feelings.

2. Having done this, I do result to feeling or simple If I do so, I make myself li delusions.

Seek the Spirit's will th Word.

3. I seek the will of the S through, or in connection wi of God.

The Spirit and the Word bined. If I look to the Spirit out the Word I lay myself c delusions also. If the Holy us at all, He will do it acc Scriptures and never contr.

Note providential circumsta

4. Next I take into account circumstances. These often cate God's will in connecti Word and Spirit.

5. I ask God in prayer t will to me aright.

Pray.

Wait.

6. Thus, through prayer study of the Word, and refle to a deliberate judgment acc best of my ability and know my mind is thus at peace, t so after two or three more proceed accordingly.

In trivial matters, and in involving most important is found this method always e

"We have hard problems wrote Booker T. Washing negro educator, to his own instead of despairing in the difficulties we should, as a God that we have a proble dangers in a pathway strewn Said he, "It is only by meet fully facing hard, stubborn problems that races, like in the highest degree, made

Our spiritual visibility is rise about the low-hanging certainty into the clear ai God.

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EDITORIAL

VOICE AT MONTREAT

Evening, July 16th, a new voice at Montreat, a strictly feminine one from Miss Anna A. Milligan, secretary of Foreign Missions of the Presbyterian Church.

The Auditorium was nearly full of people and there a stray man, looking out of water.

It was a feminine audience, with a few men. The ladies had spent over a week at work, and were enjoying a well-deserved rest. All ages were represented and all attention to what was said.

There is an elderly lady with a strong, most determined air, and she says facts and figures to prove that in the past women had been discriminated

against. She established her claim, as she rests her case going back to ancient times down to the present.

She spoke of woman's triumphant march through the ages, till she was crowned with glory. Her day, his heart could but beat with that pride in woman's achievement that he was sure that each man felt.

She condemned the unjust laws of the past that placed a burden on woman, he almost envied her present in their ability to claim equality with the sex.

She mentioned the painted women in heathen lands, the account of the women of India, who were ashamed of their sex, and who had to apologize that they were painted. How that extent were connected with the past.

There is a forcible speaker, impressive and clear in her arguments. She belongs to the Church Militant, and she knows what we no doubt do.

They attended these meetings as regiments generally do, because in the large Auditorium they cannot hear the women speaking, or their weak voices are lost

in their work from what we do not hesitate to praise them for their methods, their knowledge of procedure and their dispatch of

business. We think of what they have done, of their organization, not many years ago, and of our admiration of their results.

At all, we were impressed by the reliance in all their proceedings, and their reliance upon divine help in all that they worked, their pride in their work, and their self-confidence in all their meetings, we did not wonder that in such a short time become a mighty force in the work of the Church.

SUNDAY AT MONTREAT

That part of the Montreat season devoted to Woman's Work always is a busy one, and the women fill every hour of their allotted time, and in that respect they set a good example to the men, who are prone to allow recreation to figure too largely in the attendance.

On Sunday they put in a busy day, and the great auditorium was crowded almost to its capacity, which is saying much for the attendance.

Besides the women delegates, crowds came from nearby cities, with the result that the hotels, boarding houses and Geneva Hall were full.

There was a large attendance from Charlotte, as it is a pleasant ride of about 145 miles.

Dr. Henry Sweets occupied the pulpit at the morning hour, using as the basis of his sermon that figure of speech in I Corinthians, 12th chapter, in which the Church of Christ is compared to the human body, each part depending upon the other.

He gradually led up to the duty of the Church to care for her aged ministers.

It was a powerful sermon, the effect of which will be seen when the Woman's Auxiliary makes its birthday offering, which will be for the benefit of the aged ministers.

Dr. Sweets has had this cause on his heart and mind for years, and he has done wonders already along this line.

As yet the Church has not fully understood the Annuity Plan, and nearly all of the arguments against it have been based upon a misunderstanding. We predict for it success, and feel sure that in coming years old preachers will rise up and called him blessed.

One argument in its favor which has recently been suggested to us, is that, in the event it is adopted by the Churches, it will enable old preachers who have passed the "dead line" to get pastorates, instead of being turned off and it will make Churches to consider the merits of the man, instead of his age, in deciding upon a call.

At present, without being a law, it is "a gentleman's agreement" in many Churches, when a vacancy occurs, to call no man who is over 40 years of age, lest he become by reason of age a burden upon the Church.

All that is provided for by the Annuity Plan. When a pastor has reached a certain age, he can retire without any feeling of humiliation.

Another large audience greeted Dr. Joseph Sevier, who was the preacher for the evening service.

It was the first time we have heard Dr. Sevier, though we have known him for some time.

We shall long remember the sermon as well as the man.

His text was I Corinthians 12:31, "Covet earnestly the best gifts."

His voice is strong and his enunciation clear. His illustration illustrates which is something we cannot always say.

We can understand his hold on the many girls that attend "Greystone Camp."

They insist that no other man can preach as he can, which means that these choice young girls from our best homes are brought under an influence that will shapen their lives and count in eternity.

His is a great work and we envy him his opportunity.

About 18 years ago we spent five sessions teaching the Bible to two classes of young women, one hour a day, and now we are constantly reminded of the good done, as the young women are now mothers and their appreciation of the work done makes one feel that his life has counted for something.

On Monday evening the women put on a Home Mission meeting.

Last week they had a Foreign Mission meeting, and then, in order to be fair, they decided to devote one evening to the companion cause, that of Home Missions.

The feature of the evening was the address of Rev. P. D. Miller, Educational Secretary of Home Missions.

This was Mr. Miller's first appearance before a Montreat audience.

Of course it is yet too early to measure the fitness of a man for his job, when you have

only seen him once, but, unless we are much mistaken, he will prove a popular speaker. He has humor, which, with spiritual fervor, will always gain him a sympathetic hearing. He paid a well-deserved tribute to Coit and the lamented Tufts, holding them up as men with a divine passion that transformed fields and made men and women of the mountain people.

SOME THOUGHTS ON DR. KIRK'S SERMON

Now when there is so much said of the principles and ideas that best conduce to the education of youth, it may not be amiss to ask the young men and women of our church to read and digest the sermon of Dr. Harris E. Kirk, the retiring moderator of the Assembly of 1929. If they are able to follow his line of thought with its energy, its epigrammatic utterances, its radiant suggestiveness, we shall know that they have made strides in the realm of logic and are nearing the portals of the great fraternity of thinkers, among whom some of the worthiest are Presbyterians. The very statement in the opening paragraph that "the believing mind is the sole judge of spiritual truth," will, when apprehended, serve to explain to them the crudities of the unbelieving mind when it ventures to sit in judgment upon spiritual truth.

Strongly to be recommended is Dr. Kirk's treatment of church unity, one of the vital problems of the day, a problem the solution of which must be achieved with comprehension of human limitations and with the clear perception that the view of only the shining arc and not of the full-orbed splendor of God's evident plan, may serve to develop through love for our own organization, not a less but a greater degree of love for the Church Universal, to which—through tumult and convulsion—God is undoubtedly leading his manifold flock.

In the multiplied charges of "narrowness," (poor overworked word!) of the Presbyterian Church, it is most desirable that young men and women should study, perhaps with some surprise, the strength and elasticity of our creed, so deeply imbedded in the unchangeableness of God that they need not fear the upheaval of things that pass away; that they should grasp the historic contrast of the prophetic and the priestly types of ecclesiasticism; and more than all, that they should recognize the impulse inherent in the genius of Presbyterianism to hurl itself away from the nest of security and material comfort into the arena of ardent action and to wing its way into realms, unexplored perhaps by the fathers, but opening into luminous vistas, revealed by the Searcher of the deep things of God.

To be unafraid of living though does not mean laxity or haziness; it means an assurance of the eternal verities of the Church so profound that, like a star wheeling joyously through the remotest bounds of its orbit, it has no fear of transcending the limits fixed by the decrees of God.

The youth truly educated under the influence of the Spirit of God, who dares to live adventurously, loyally, even "dangerously," as did Paul, will, in the coming years, be found standing on the bulwarks of our great denomination with the banner of Christ in his hand and the thrill of leadership in his voice.

Worthily to sound a note of that spirit of prophecy, characteristic of Presbyterianism, is a noble aim for mind and soul, for the attainment of that goal marks the development of sensitiveness and strength that enables one to voice in his own individuality, to comprehend through his own vision, the teaching of the Spirit like the stirring of the night winds on aeolian chords.

The following of Dr. Kirk's trend of reason, of inspiration and of expansive vision would be a most desirable activity for young and old. It is to be hoped that our young men and women will follow this trend from the introduction through the symbolic convulsion, tumult, upheaval of the storm in the Pyrenees, which, according to the mountaineer, "always comes just before dawn."

M. J. W.

CONTRIBUTED

A CONFERENCE ON CHURCH UNION

The discussion of Church Union has been receiving much attention in press and church courts. Last month a private conference was conducted by the Christian Herald, of New York. We are printing in the article below an account of this conference and its findings, thinking it will help our readers to study the question in the larger phase which is presented by the report.—Ed.

One of the most significant and enlightening documents on the subject of Church Unity ever drawn up in this country was the outstanding result of the First Annual Christian Herald Institute of Religion at Buck Hill Falls, Pennsylvania, June 10-13. The document, which gives a thorough survey of the obstacles in the way of unity and an analysis of how these can be overcome, also recommends that the next meeting of the Institute, to be held next summer, be devoted to a further study of the problem of unity. Stanley High, editor of Christian Herald, and in charge of the Institute, stated that in all probability the recommendation of the 1929 Institute would be carried out.

More than one hundred leading laymen and clergymen attended this year's gathering, which is in the field of religion what the Williamstown Institute is to politics. The document resulting from the meeting was in the form of a report of the Findings Committee of the Institute, and was passed by the entire body at its final session. Dr. William Adams Brown, of Union Theological Seminary, and the minister who married Miss Ann Morrow and Colonel Charles Lindberg, was chairman of the Findings Committee. He presented the report of the group. The report represents, in effect, a summary of the facts brought out at the Institute.

Prominent laymen and clergymen figured at all sessions of the Institute. Mr. Fred W. Ramsey, Cleveland business man who succeeded John R. Mott as executive secretary of the Y. M. C. A. presided. Among the prominent speakers were Dean Luther D. Weigle, of Yale Divinity School; District Attorney Charles H. Tuttle, of New York; Dr. S. Parkes Cadman; Bishop James Cannon, J. Frank Horne, President of the Merchants Refrigerating Association; Ralph W. Gwinn, vice-president of the Penney Gwinn Corporation; and Mrs. Ella Boole, president of the Women's Christian Temperance Union.

In outlining a program leading toward union, the Institute recommended in its report of the findings committee that the Buck Hill Falls meeting be the first of a series of conferences on the subject of union, that efforts be made to unite the various denominational societies of young people, and that other journals, both religious and secular, co-operate with the Christian Herald in giving publicity to this program.

The complete document is quoted in full as follows:

Report of the Findings Committee The Occasion for the Conference

During the past four years, three great International Conferences have been held on the subject of Christian unity. That of Stockholm in 1925 dealt with questions of life and work. That of Lausanne in 1927 dealt with questions of life and work. That of Jerusalem in 1928 dealt with the missionary responsibility of the Church.

In these Conferences the reasons for unity were considered, its possibilities explored, many misunderstandings and obstacles removed, and a clear conviction was won by representative Christians of many countries and of many branches of the Church that the time has come for some signal step forward. What can be done by conference alone has been sufficiently canvassed; the time has come for action.

Such action to be effective requires not only the consent of the leaders, but the hearty co-operation and support of the Church membership as a whole; but we face the fact that for lack of adequate educational methods the gains made in these central conferences have not yet been shared with the great body of the churches, and, therefore, the resolute will to unity, which is essential to success is not yet present on a nation-wide scale.

This fact is responsible for the calling of the present conference. Unlike the official gatherings already referred to, it is a meeting of individuals called together by a leading interdenominational journal for the purpose, not so much of suggesting new methods of approach to the task which confronts us as of mobilizing the resources which will make possible its accomplishment.

While the Conference has concerned itself primarily with the problem of unity in the United States, we have had ever in mind the fact that the movement in this country is but part of a world-wide movement, the influence of which is being felt on all the Continents. We rejoice in the notable progress that has been made in the cause of unity in the creation of the United Church of Canada, the approaching union of the Presbyterian Churches of Scotland and the Methodist groups of Great Britain, as well as in the movements for unity in the new churches on the mission fields. The goal will not be reached until the Church shall visibly body forth the unity for which the Master prayed.

The Reasons for Unity

The reasons for a United Church have been so often stated that it is difficult to add anything to what is already recognized by all thoughtful Christians. Whether we consider the need of the world for a forceful and united

witness to the great moral and religious verities of our Christian faith, or the need of our children and young people for an intelligent and effective Christian education, or the wastefulness of our present ecclesiastical organization with its needless duplication of machinery and its unchristian rivalry and competition; whether we consider the countryside with its many struggling and competing churches or the cities with its teeming population, multitudes of them wholly out of touch with the work and life of the Church, the need of consolidation and unity stares us in the face. How can a church so divided preach unity and brotherhood to a divided world?

Even more compelling are the internal motives to unity. We believe with St. Paul that the Church is the body of Christ. We remember the words of our Lord Jesus when he said, "This do in remembrance of me." We long for the day when Christians of every name and creed shall sit down together at the table of the Lord and the church again present to the world to which it is sent as witness, the spectacle of a united body.

Our conference has brought before us in impressive ways the appalling waste of resources, both material and spiritual, involved in our present system of church administration. The fact that many of our ministers are imperfectly trained, inadequately paid, exposed to heart breaking and unnecessary competition while vast sums of money are wasted in unnecessary duplication, excessive plant and uneconomical administration, while the children go untaught, ill-taught and the congregations are imperfectly served—these are matters with which the laymen in the Church should seriously concern themselves and in which the ministry will heartily welcome their help.

This is the more necessary because our young people entering life under conditions wholly different from their parents cannot understand the reasons which make such a situation possible and will only be reached by a church which deals with present living issues in a practical modern way.

Only if we face seriously these practical problems in the country, in the nation and in the Church shall we be able to overcome the most serious of all the foes of unity, viz., the self-satisfied spirit which is content with things as they are and stubbornly resists all change.

It is clear that in our approach to the task before us we must distinguish clearly between the problem of unity as it presents itself to those who are separated by sincere difficulties are practical and personal. It is futile to seek organic unity with Christians of the first type until we have done what is practicable to secure unity between Christians of the second type.

Progress Made Toward Unity

We rejoice in the steps that have already been taken in the direct of church co-operation and unity. Heartening progress has already been made in the federation of hitherto separated churches, in the local community, in the state, and in the nation. Many congregations which have hitherto been worshipping in separate buildings have been united in community churches. Useful steps have been taken, and are still being taken, in co-ordinating and simplifying our ecclesiastical machinery and in great central bodies like the Foreign Missions Conference, the Council of Women for Home Missions, the Home Missions Council, the Council of Church Boards of Education, the International Council of Religious Education, Federation of Women's boards, Federated Council of Women's Foreign Missions and the Federal Council of the Churches of Christ in America—the Church possesses agencies through which it is functioning effectively in matters of common interest.

But useful and necessary as are all these steps, we are convinced that they are not enough. Our existing methods are too cumbersome. The authority granted to the central bodies is too limited to make possible effective action on the scale that is now imperatively demanded. With all recognition of the great values for which the denominations have stood, values without which the whole Church would be appreciably poor, we feel that the time has come when the differences between the denominations are no longer such as should keep us apart. Some of these differences have been outgrown. In other cases the distinctive points of view have been accepted by other bodies. No denomination today has a monopoly of the truth for which it originally came into being. We hold, therefore, that some form of union is necessary today, in order to secure a more efficient Church and release for more constructive purposes the resources now frequently wasted as a result of there being too many weak, impoverished, ill-equipped churches, with inadequately trained leadership.

This does not mean that organic union on a world-wide scale is immediately practicable. The difficulties in the way are too great and the sincere differences of conviction too deep-seated to make the advocacy of any complete plan practicable, but it does mean that whatever steps we now take should be regarded not as the measure of final attainment but only as steps toward a goal which will unfold as we proceed.

We record with gratitude the fact that in the discussion at Lausanne it was definitely recognized that whatever form unity may ultimately take, it must be such as to make room for a wide measure of variety and conserve the values for which each of the great permanent types of Christians stand. The unity we seek, far from being inconsistent with liberty must conserve it as its most priceless possession.

Some Obstacles to be Overcome

The obstacles which must be overcome if the goal is to be reached are of four main kinds:

1. Differences of conviction as to the nature of the Church.
2. The inherent difficulty of changing methods which have become familiar and through which values are being reached.
3. The difficulty which arises from vested interests.
4. The social, racial, and psychological barriers.
5. The provincial spirit which takes pride in local success and lacks imagination to realize the larger issues.

Ways of Approach

Two lines of progress seem immediately apparent, both of which important steps are already being taken.

1. The reunion of separated bodies of related national families.
2. The strengthening of existing co-operative bodies to the point where instead of being, as at present, consultative bodies, they become administrative bodies doing for all the churches the things that can be done together.

We are glad to record the fact that some unions have already been consummated in A notable example is that of the United Lutheran and others are under contemplation.

In the matter of practical co-operation a notable progress is being made. We need only work now being done by the Federal Council of Churches, state and city councils, Federation of Women for Foreign Missions, Home Missions Council, Council of Women for Home Missions, the Council of Religious Education and other agencies which are carrying on effective co-operative work in various fields. But this is only the beginning. What if in each of the larger centers of our country a manding enterprise of interdenominational character could be carried on, not by an individual but in the name of the Church as a whole?

If union is necessary in the home field necessary is it in the foreign field where we have the new churches which are arising in the world. We earnestly commend to the churches which support the different boards that they put no obstacle in the way of a more united Church in these lands, but on the other hand their boards through the Foreign Missions Councils to co-operate in every possible way in the desired consummation.

So far as the larger questions of principle are concerned which grow out of differences in the church, we recommend the continuation of the points which now divide us. But in the future we urge with all the force which is at our command that there be the largest possible co-operation in practical matters which do not involve the Church, to the end that our witness to the world be as impressive and united as possible. Such progress in federations or councils has been definitely achieved by the highest authorities both of the Anglican and Orthodox Churches, and there seems no reason why it should not be made immediately effective in our States.

Specific Suggestions

Pending the complete working out of a program, we have the following specific suggestions:

- (a) We recognize the contribution of the United Church movement in making to the Christian Unity, but we call attention to the fact that this movement establishing and maintaining connection with the missionary, benevolent, and other enterprises of the church as a whole. As this end we note with satisfaction the relationship established between the community churches of the Federal Council and Home Missions Council.
- (b) That in order to hasten the improvement in the weaker communities and to strengthen the strong state federations or Home Missions Councils which relate the resources of the churches to those that are weaker.
- (c) That we encourage new experimentation between different denominations or if successful, may afterwards be repeated on a larger scale.
- (d) That a study be made of the possibility of the business services of the various denominational bodies in the interest of greater efficiency.
- (e) That in this coming year a preliminary study be made of the possibility of bringing about a closer relationship between the various Young People's Societies toward the establishment of a United Young People's Movement.
- (f) We commend the co-operative work done in the field of religious education, but it should be greatly extended and that it should be to all ages and groups. We suggest to the Council of Religious Education the preparation of courses dealing with Church unity.
- (g) We believe that a great service may be done by our existing religious journals by enlarging their readers and of other journals.
- (h) We recommend that as an aid in carrying out the plan of unity, which is our greatest present task, publicity be given to the gains which will result from the consolidation of our at present divided resources.
- (i) We rejoice in the growing interest of our students in the movement for unity, and

ies that this movement be adequately studied
arics and that provision be made through
urses on a wide scale for informing the min-
ave already been graduated as to what is
this field.

w of the fact that 1930 marks the closing
Nineteenth Centenary of the public ministry
well as the Nineteenth Centenary of Pente-
nment to the appropriate denominational and
tional agencies the propriety of making pro-
grams for conference, study, and prayer
rch unity.

Suggested Program for the Institute

est the next Institute shall undertake an
he various proposed forms of unity with
ce to their practical bearing upon the pres-
ent Church.

hat the impetus gained in this Institute may
e recommend further that it be but the first
conferences dealing with the subject of
specific difficulties shall be considered, and
and co-operation be sought of these who
osition to help to overcome these difficulties.
nd that special effort be made to include
resent those who are now opposed to the
a united church. Such conferences it is
minate in a national conference not unlike
holm and at Lausanne in which a definite
e mapped out in which the churches of the
e invited to co-operate.

mmend as a further contribution to this
next Institute consider the possible ways
g under more unified auspices of the exist-
e agencies among the denominations.

mmend that next year there be invited to
tstitute the representatives of the Federal
mission on Structure and Function, the
bers of the Stockholm and Lausanne Com-
mittees and representatives of the American
the Jerusalem Conference.

me the co-operation of the Christian Her-
blicity to the program of the Institute and
far as possible the co-operation of other
religious and secular.

t we have said we have been deeply con-
tever we do in the way of improving ad-
chinery will be futile if it does not spring
and passionate conviction of the import-
e which we seek to promote. The church
God exists for the purpose of helping men
erywhere to realize the presence of God
acts for individual and for social life. We
for the churches to which we belong and
as a whole such a revival of this living
esence of God as shall make it a fact to
ay and shall help the church to realize its
ility as the body of Christ the agency
His spirit is conveyed to the spirits of

BEHIND THE SCENES"

imate and friendly story of the organiza-
istration of the foreign missionary work
erian Church in the United States, from
at the birth of our denomination in 1861
e cause including features of both home
issions, down to the present day. The
S. H. Chester, now secretary emeritus of
ndence of our Executive Committee of
ns. His continuous service since 1893 as a
secretary, though under varying designa-
him to speak with knowledge and author-

ter traces the gradual formulation of a
foreign missionary policy, as situations
d in this country were faced and solved.
r in promoting a true perspective, and as
handles with diplomacy, knowledge, and
ed skein of history that led to important
ee actors of the past, giants and some of
who had a part in causing or in deter-
ds of procedure throughout the years.

Scenes," therefore, has to do with pion-
er permitted a glimpse into the heart of
of other devoted executives in this depart-
urch's activities. As we come to a better
of their high motives in difficult crises,
ll more justly appraise the generous con-
h one of them in the great adventure of
on of the world. Doctor Chester presents
t charity and good will, and withal a def-
whimsical humor, certain situations that
d even epochal, but that must have been
easant to those participating.

ailing candor and strict adherence to his-
Doctor Chester includes in his book the
omen who contributed officially, through
Committee of Foreign Missions, to the
e foundations for the ultimate structure
ed woman's work of our Church. He
aps do few others, the difficulties encoun-
foundations; and the misunderstandings,
aking, endured by the women who in
of God were associated in the earlier
our women's and young people's mission-
one of those mentioned, this courteous
or Chester, and the honor of inclusion
eeply appreciated. I am sure that I may
e of us who are left, to the great privi-
s in participating in this pioneer service,



Rev. Ernest Trice Thompson, D.D.

Lesson for August 4

BELSHAZZAR'S FEAST (Temperance Lesson)

Daniel 5:1-31

We began to study last week the story of Daniel. We saw that he was carried captive into Babylonia when he was about 14 years old; that he and other noble Jewish youths were educated at the King's expense in the Royal Academy, in order that they might be trained in the wisdom of the 'Chaldeans' and serve the King; that Daniel purposed in his heart that he would not defile himself with the King's dainties, but would be true to the God of his fathers. We saw further that when the period of training was over Daniel was found to exceed all the other graduates of the school in skill and ability; that he entered the King's service and proved himself to be 'ten times better' than all the magicians and astrologers and enchanters that were in the realm; that after he had disclosed and interpreted Nebuchadnezzar's forgotten dream he was made ruler of the province of Babylon, and head of the college of Wise Men.

We gather that Daniel retained his high position during the whole of the long brilliant reign of Nebuchadnezzar. Finally after a reign of 43 years that powerful monarch died (561 B.C.). With him the glory of Babylon began to fail. No successor of his upon the throne attained any note. His immediate successor was his son Evil-Merodach (Cf. 2 Kings 25:27ff). One of his first acts was to set the captive Jehoiachin at liberty and to assign him the position which captives of his station in life were accustomed to hold at the conqueror's court. Perhaps it was Daniel who influenced Evil-Merodach to perform this act of kindness toward the royal prisoner. After a 'lawless and dissolute reign' of two years, however, Evil-Merodach was assassinated by his brother-in-law, Neriglissar, who then seized the throne. After reigning four years he was succeeded by his youthful son, Labaschi-marduk, who on account of the evil qualities which he displayed, was after nine months beaten to death by his friends. The conspirators then placed one of their own number Nabonaid on the throne, better known to us as Nabonidus. Nabonidus was the last king of Babylon. He was still on the throne when the city was taken by Cyrus in 538 B. C.

Who then was Belshazzar, who according to the Bible account was king in Babylon? Critics for a time thought that the Biblical account was incorrect. It finally appeared however from archaeological discoveries in the plans of Babylon that Nabonidus had a son named Belshazzar, who was indeed the crown prince. It was still objected that the Bible improperly speaks of him as king. More recent discoveries, however, have shown that royal dignity was in fact conferred upon Belshazzar. According to one inscription "He (Nabonidus) intrusted a camp to his eldest, his first born son; the troops of the land he sent with him. He freed his hand; he intrusted the kingship to him." "That is," says Doctor Montgomery in the I. C. C., "in the early part of Nabonidus' reign, in his third year, his son was invested with royal dignity, which in view of the active position he held throughout the subsequent years, must have continued throughout his life. That is, the Bible story is correct as to the rank of kingship given to Belshazzar."

It was during the joint reign then of Nabonidus and Belshazzar that the kingdom of Babylon came to an end. The kingdom had been weakened internally by the frequent conspiracies and factions within the city. At the same time a new power was rising on the Eastern horizon. Before Nabonidus came to the throne a formidable insurrection had already broken out in the East of Babylonia which finally resulted in the supremacy of Persia as the dominant power of the world. Nabonidus was a quiet, unwarlike king and was totally unable to cope with this new power dominated by Cyrus, one of the most powerful personages of the ancient world. He seems to have entrusted the leadership of his armies largely to the leadership of Belshazzar. Year by year, however, Cyrus advanced upon the city, until finally in the 17th year of Nabonidus' reign Babylon fell without a struggle into the hands of the conqueror. Nabonidus was absent at the time with his armies in the field. Belshazzar in command withdrew with his army into the temple Esag-lia, a great fortress within the city of Babylon. Cyrus' general, Gubaru, the governor of Gutium, who had led

and also to the unfailing understanding and co-operation of Doctor Chester in all phases of the work.

The story ends appropriately with the confident assurance of that day, far off or near we do not know, when "The kingdom of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever."

Will you not order the book from our Nashville Committee, to which Doctor Chester has given his work as a labor of love? Read it; and arrange for its use as a textbook next winter in our young people's and women's organizations.

Barbara E. Lambdin, Washington, D. C.

his troops into the city began immediately the siege of the fortress. Several weeks went by. The fortress was still holding out. Then there took place the stirring incidents that we have for our present lesson.

Read now chapter 5:1-31. Visualize the story as you read it. Read it through again and again until you picture the whole story in your mind's eye.

I. The Hand Writing on the Wall—5:1-12

Belshazzar the king, we read made a great feast to a thousand of his lords. It was a most inopportune time for a revel. The city of Babylon had been entered by the armies of Cyrus. They were now pressing savagely about the walls of the fortress in which Belshazzar and his lords had taken refuge. The defenders needed to be on their guard, and to have their wits about them. To give an oriental feast which ended always in a drunken debauch, and stole away the senses of men, was foolhardy to say the least. It seems a tremendous banquet to us, a thousand lords, but there is nothing surprising in the number of guests. Eastern monarchs were accustomed to do things in a magnificent style. One of the Persian emperors fed 15,000 men daily from his tables. To a brilliant international wedding festival Alexander the Great invited 10,000 guests.

Ordinarily the oriental monarch dined in a separate hall, his magnates in another. But on festal occasions he dined sitting at a separate table opposite his guests. So here, Belshazzar drank wine before the thousand, we can imagine from what we know of Persian banqueting halls on a raised dais at the end of the banqueting hall.

Doctor Driver brings out the real force of verse two. "When Belshazzar began to feel the influence of the wine," he commanded to bring the golden and silver vessels which Nebuchadnezzar his father [used here loosely for predecessor on the throne] had taken out of the temple which was in Jerusalem. Under the circumstances this was an act of wanton and defiant impiety. The vessels of gold and silver from the temple in Jerusalem were the only tangible remains of Israel's ancient worship, and were, therefore, uniquely sacred to the Jewish mind. Cf. Is. 52:11; Ezra. 1:7ff. As Doctor Driver points out, the king must have lost his sense of decency to commit what is to the Oriental view a sacrilege even with the holy things of another religion. Ordinarily women were not allowed at such feasts. But in this case they were all there, the king and his wives and his concubines, i. e. not only his actual consorts but also the inferior class of harem women. Together as the drunken debauch proceeded they drank out of the sacred vessels of the temple. To make it worse, as they drank they praised the gods of gold and silver, of brass, of iron, of wood and of stone; i. e. they offered the customary libations, and sang appropriate snatches of song, jocular and ribald, in celebration of the gods of wine and joy.

Dr. Wm. M. Taylor describes graphically the sudden interruption. "Fast flew the hours and boisterous was the mirth. Merrily the laughter went round and the cup was passed from hand to hand. Who cares though the Mede be at the gates and all around the walls? Are there not two years provisions within the city? Let fear be laughed to scorn, or drowned in the flowing bowl. On with the revelry; let it know no pause till the morning light. But ah! what means the sudden lull in the noisy revel—that break in the madness of mirth? Each eye runs along the hall, and in a moment all are fixed upon the king. Wildly he looks, with fixed and steady glare, upon the wall before him, his eyeballs almost starting from their sockets. Big beadlike drops of perspiration stand upon his forehead; a deathly paleness sits upon his countenance; the uplifted goblet falls from his palsied hands and his knees smite one upon another. 'The king! The king! what aileth him' is now the cry. But he gives no verbal answer. He simply points, with a new shudder of agony to the spot on which his gaze is fixed; and as they look there with him they too see the fingers of a hand tracing solemnly and slowly mysterious characters upon the wall." Quoted from Peloubet's Select Notes.

From what we know of Persian banquet halls the royal table was set on a dais and against a wall, and that quarter of the hall was lit with a great candelabrum, the light of which was reflected on the plastered wall behind the royal seat. It was here, reclining, and not sitting, that the king saw not the arm, but just the fingers of a mysterious hand, moving and writing. Verse 6 reads literally 'the king's brightness was changed in him,' i. e. he grew pale with fear. 'His thoughts troubled him' is too weak; rather 'his thoughts alarmed him.' 'His joints were loosened' is the Biblical way of saying that he trembled violently and could not stand steady.

Then at last the king found his voice. He cried aloud, literally, 'with might,' to bring in the enchanters, the Chaldeans (i. e. wise men) and the soothsayers. They came but he could be sure without waste of time. Why was Daniel not among them? That is a little surprising at first. But Daniel was now an old man, at least 80 years old, perhaps it took him a little longer than the others to arrive on the scene, or perhaps he was on the retired list, or perhaps he had fallen out of favor with the weak successors of the great Nebuchadnezzar. As soon as the wise men appeared Belshazzar appealed to them to read the writing, offering a great reward to the one who succeeded. He should be clothed in purple, the royal color; he should wear a chain of gold about his neck—among oriental monarchs this was a great compliment or mark of distinction; he should become the third ruler in the

(Continued on page 8)

THORNWELL ORPHANAGE

It has recently been our privilege to visit Thornwell Orphanage. The most famous of all the Southern Presbyterian Orphanages. The place that Dr. W. P. Jacobs brought to the attention of the entire nation. The place that has a large part in the history of our church, and whose very name brings up hallowed memories. This Institution has, for a long time, been the leader of all the Southern Presbyterian Orphanages.

On our former visit there and on the visit of the President and his members of staff from Thornwell, we have always been content to take a second place and we did this without any feeling of inferiority but rather a pride that we stand second to this grand old institution. That we could stand next in line as regards size, with the hope that we could approach her in ideals and in achievements.

On this particular visit we were introduced on one occasion as being from Barium Springs, the place that now leads the Southern Presbyterian Orphanages in size, having taken that place in front of Thornwell Orphanage.

On first thought this introduction would seem to cause us to be filled with a feeling of sadness rather than that of exultation that we heard this introduction.

Barium Springs has not outstripped Thornwell, even in numbers. Barium Springs, in fact, has slumped in this line during the last twelve months. In April, 1927, there were 377 children on the roll at Barium Springs. At the present writing there are 346. A few years ago, Thornwell had close to 390 children. She now has enrolled 317, and we stand as the largest orphanage, not because we have passed her, but because we have retrenched a little bit slower than she has.

When we study the reason back of this retrenchment, then we are saddened. Thornwell is still the delightful place that it has always been. Its buildings show a beauty and a sturdiness that stand for character and comfort, and gives one a feeling of confidence that here the Lord's work is not taken lightly.

The class of work being done in material things as well as spiritual things, that are given the students is on the same high level that has characterized this institution for years.

Applications for admissions, if anything, continue to flow in larger volume than ever before, but still we see a reduction of about eighty children in the number enrolled. Why? The answer is decreased revenue. The same thing that is making those who have the control of Barium Springs, face a situation not unlike that of Thornwell.

It makes them face the question whether they shall lower their standards and do a less worthy job, or whether they shall curtail and do a smaller job? This question must be answered one way or the other or disaster will be inevitable.

It isn't so much that people are giving less to the Orphanage cause, but it seems that they are giving less to their representative orphanages. Small enterprises, both denominational and non-denominational, seem to be springing up all over the country, and they seem to be pretty well financed until they commence to reach a stage where their work is recognized, and should be getting on a firm foundation, when they begin to be left high and dry and the contributions that should support it, swing over to some newer and possibly more primitive enterprise. Thornwell Orphanage is equipped to do a splendid work. It has behind it more than a half century of splendid achievement and experience, and yet, for lack of support that is adequate, it is having to curtail its usefulness; and what is said of Thornwell can be said of Barium Springs.

Barium Springs is a younger institution, having just passed its thirty-eighth birthday. Its buildings, while substantial, do not in every case have the beauty that graces those of her older sister's, Thornwell, and Barium has a long successful history of its own and the example of Thornwell, a most devoted and efficient staff and the most delightful collection of children to be found anywhere.

Is the fact that these two Institutions have to curtail and to close up part of their capacity due to lack of money being contributed for Orphanage work? Cast about in your own minds, and see if you can remember any occasion when you have contributed to a more or less sporadic attempt at Orphanage work that has since dwindled away or is now dwindling away when your own recognized institution is suffering for just that help. Think this over and then go into "Executive Session" with yourself.

Barium Springs, N. C.

J. B. Johnston.

BOOKS

Sweden Hails "Prince Harry"—A Prince is a Prince in Sweden. When Harry A. Franck, "The Prince of Vagabonds," arrived in Stockholm he found his hotel draped with Swedish and American flags. Polite inquiry revealed the fact that this had been done in honor of the visiting "American nobleman!"

"FlowerDown" London Best-Seller—Ann Knox's first novel, "Flowerdown," published here by Century last Fall, is now holding down second place on the English best-seller lists, according to the London Observer. Her second novel, "Vallejo Kitty," a story of San Francisco in the grand old days, will be published in August.

WOMANS AUXILIARY

The Department of Woman's Work, Presbyterian Church, U. S.
270-277 Field Bldg., St. Louis, Mo.

SYNODICAL PRESIDENTS OF THE WOMAN'S AUXILIARY

Alabama—Mrs. J. F. Hooper, 610 Mabry St., Selma, Ala.
Appalachia—Mrs. F. B. Kegley, Wytheville, Va.
Arkansas—Mrs. Walter Wilson, Arkadelphia, Ark.
Florida—Mrs. W. G. Thompson, Jr., 3215 Obispo St., Palma Ceia Park, Tampa, Fla.
Georgia—Mrs. E. G. Abbott, 1315 Eberhart Ave., Columbus, Ga.
Kentucky—Mrs. H. P. Cooper, Lebanon, Ky.
Louisiana—Mrs. Charles L. Bodin, Box 79, M. R. A., Lake Charles, La.
Mississippi—Mrs. J. S. Hicks, Holly Springs, Miss.
Missouri—Mrs. Walter Craven, 223 Frances St., Excelsior Springs, Mo.
North Carolina—Mrs. G. V. Patterson, Gastonia, N. C.
Oklahoma—Mrs. Wilbur Garvin, 611 Euclid, Lawton, Oklahoma.
South Carolina—Mrs. Parker Connor, Edisto Island, S. C.
Tennessee—Mrs. J. F. Forsythe, Bethel Springs, Tenn.
Texas—Mrs. J. W. Culver, Texas Military Academy, San Antonio, Texas.
Virginia—Mrs. C. R. Vaughan, 319 Mountain Ave., Roanoke, Va.
West Virginia—Mrs. J. McD. Lacy, Elkins, W. Va.

A LETTER FROM KOREA

Dear Friends:

It is about two weeks now since my big boy, LeRoy, Jr., left for America. This sending of my child to America was surely hard for no matter what happens to him or how much he might need me I cannot go to him for four years, at which time our furlough will be due. I know now something of the heartache of the parents of those of us who are missionaries when they faced the sending of their children to far away lands.

I know that if someone had undertaken to help me with a piece of work and were to seem aggrieved and downcast because some part of that were very difficult then I would wish that they had never attempted to help me. Now just so I think that Jesus would feel if I could not at this time be brave and cheerful. Nothing on earth except foreign missionary work would ever make me consent to such a separation from a child of mine. But I can and I will do it for Jesus and for the unsaved souls of this land.

I still marvel at the wonderful peace and calm which the Lord has put into this heart of mine and at the way He has supplied me with grace and courage for this parting with my boy. I am impressed anew with the fact that He does not ask us to do anything for Him without giving us the strength necessary for the task if we ask Him for it.

A trained nurse in Seoul, who had her training in a very large American hospital, commented to another nurse that she thought the lack of suffering and the quick recovery from my operation different from anything she had ever seen in a post operative case. I feel that it is explained by the fact that there were hundreds of earnest Christians praying for me and I am most thankful for it. I am much benefited by that operation and I hope by fall to be fit for any kind of work.

Those weeks of enforced rest were good for me but my work has piled up at such an alarming rate that I find myself wishing that there were twenty-four working hours in each day. The children have outgrown all their clothes, my daughter must have some special dresses as she graduates from high school in a few weeks, and I must soon be ready for the housing of six or more guests for about ten days as the annual mission meeting is to be held here in Kwangju; so do you wonder that I find my days full?

Mr. Newland comes in from the country trips and stays one day during which time I put fresh supplies of food and clothing in his load and he is off again, so I see little of him these days. When he returned from a trip last week I told him that a young man from a large village about twenty miles from here had been in to ask him to that village to tell them more about the Saviour as some had heard and had a desire to become Christians. To my surprise Mr. Newland said that while he was in the country he had also had a delegation from another village come and ask that he come and explain the way of salvation to them. Oh, it is a privilege to work for the Master here in Korea.

Every time I look at the great bunch of unanswered letters I cannot help worrying for I know it is physically impossible to do the work which I must do in the next few weeks and write letters too. Last night I was telling one of my fellow missionaries how hopeless I felt about my unanswered correspondence and she said that my friends would understand if I explained, and would be willing to accept a letter through Nashville. So if you will forgive my not sending a separate letter to each of you but let me have a copy of this sent to you from Nashville it will help me so much when I surely do need help. Please accept this as an answer to your letter and write to me again when you can find the time.

We are all rejoicing over a letter from the Executive Committee in which they say they will send out missionaries to take the place of those who through death or ill health have had to lay down the work and whose work has had to be put over on to already over-burdened missionaries. To hear that we are to soon have a trained nurse here in Kwangju is

indeed good news. Do pray that the opened for a number of these workers this fall.

And please won't you pray for an one who lives in Kobe, Japan. I met him as ing through there three years ago and spoke to him about accepting Christ. He in the Orient since 1869 and has not n live and yet he is not prepared to go. and I have prayed during these years you to pray with me for this old man Connor. He has changed much in his makes me feel that the Spirit must be old man's heart.

Letters from you friends at home tell are praying for us and our work make backed up by those prayers nothing Working together let's do great things in this land!

Sincerely yours,

Sarah Andrews

Received at Nashville, Tenn., June 11
Address: Mrs. L. T. Newland, Kwangju
Postage: Letters five cents, postcards

DR. R. P. SMITH TO BE HO

Women of Asheville Presbyterian Plan
perintendent Emeritus of Home M
Presbytery

At the recent meeting of the Women Asheville Presbytery, a movement was for celebrating the twenty-fifth anniversary sufficient to endow a scholarship treat Normal School at Montreat, N. C. as the R. P. Smith Memorial Scholarship honoring a man known and beloved to Synod of Appalachia because of his love for others.

For more than thirty years Dr. Smith identified with the Home Mission work Presbytery, and during all this time he tensely interested in providing a Christ for worthy boys and girls.

It is hoped that a sum may be raised large to endow a perpetual scholarship each year some deserving girl from Asheville may be enabled to have the benefit of the training offered by the Montreat

The following plan has been devised: Blessing boxes will be furnished all have a part in this love-gift, which is voluntary, and it is hoped that every member of Asheville Presbytery, and any others who have a part, may take one of these into it any amount—no set sum is asked.

The request is made that every gift be by a prayer for God's blessing upon the scholarship thus endowed.

The Blessing Boxes are to be opened meetings of the local auxiliaries next money is to be sent to the Presbytery Mrs. C. A. Thomas, Box 598, Asheville to be presented at a special service Smith, in April 1930, when Asheville Presbytery be celebrating its silver anniversary.

Blessing boxes may be secured upon any member of the committee having charge.

Mrs. C. E. Dorsey, Montreat
Mrs. W. A. Ward, 19 Soco St.
Mrs. J. G. McGraw, Black Mt.
Mrs. J. W. S. Davis, Andrew
Mrs. W. W. Garmany, Hen
Miss Grace Bowles, Waynes
Mrs. C. L. Glasner, Candler.

KEEPING OPEN HEA

My home is not so great;
But open heart I keep.
The sorrows come to me,
That they may sleep.

The little bread I have
I share, and gladly pray
Tomorrow may give more,
To give away.

Yes, in the dark sometimes
The childish fear will haunt
How long, how long, before
I die of want?

But all the bread I have,
I share, and ever say,
Tomorrow shall bring more
To give away.

The British

YOUNG PEOPLE'S DEPT.

EDITOR'S LOOKOUT

V. A. Gamble, Pinetops, N. C.

mediate Christian Endeavor Society of First Church, Fort Smith, Ark., has had two interesting meetings lately.

Charles Wheeler led a "Live Wire Meeting" upon entering the room. A very mysterious poster was on the blackboard which concenter word, "Phdtsehm."

announced that a prize would be given the who discovered the meaning of the new prize, a copy of Hoffman's "Christ in the won by Eugene Trimble. The word was ng the first letter of each number on the

ture of the program was the election of ive Wire." Bill Mapes, Jr., who was at- oung People's Conference at Petit Jean, sly elected.

r, the society gave a debate on "Resolved, r Meeting Committee Does More to Make Society than the Social Committee." The e was upheld by Lawrence Hobson and le, the negative by Charles Wheeler and r. The negative side was declared winner vo to one. The Scout Master, a father, and posed the committee of three judges.

ture of the program was the presentation edge to the society "Live Wire."

a closed with a consecration meeting.

Patterson is sponsor for the society.

RESOLUTIONS COMMITTEE AT MARLE PRESBYTERY'S FIRST YOUNG PEOPLE'S CONFERENCE

Washington, N. C., July 8-13, 1929

ng people of Albemarle Presbytery, having d of our first presbyterial young people's ire to express our sincere gratitude and e who have helped make the conference the ve it has been:

H. McLean, who originated the idea and ference to Washington.

nnette Grainger and Rev. W. A. Gamble, d upon whose shoulders the responsibilities

D. Fletcher, president of Washington Col- e, Mrs. Fletcher, and their helpers, who possible, and a little more, to make our

rd of Trustees of Washington Collegiate so kindly let us enjoy the use of the W. C.

sellors and Faculty, who through their fel- andly guidance have added to our pleasure

nie Martin, graduate nurse, whose white iet efficiency gave us a feeling of perfect

W. Doggett and Mrs. M. G. Lyerly, who, of the recreation, entertained us with games ities of interest.

peakers and leaders, whose inspiring mes- never forget.

. Sweets, Executive Secretary of Christian sending to us Miss Ellen G. Wilson to le teaching.

pp, who was so kind as to take us on his wn the beautiful Pamlico river, even if it

at by no means least, to "Aunt Betty," service and singing delighted us all.

Clara Winston, Chairman,
Resolutions Committee.

YOUNG PEOPLE'S TOPIC

g. 4—"God's Love and Care"—Matt. 2; Psalm 8; Psalm 29; Psalm 93

Leader

of August is the last of vacation months, take their recreation period during this take any at all. The topics for discussion ggest the vacation idea, and are meant to the thought of God while we are free to e, and are not cumbered with duties such e usual program for everyday life.

e will go to the country where they may e fields and woods. Others may go to the behold new phases of God's creation. The claim many in camps and conferences. ve go, let us use the opportunity to reflect his works. His care and love are suggested today.

ations and Their Temptations

ught to take a vacation during the sum- e. Vacations are intended to give us a rest ymary toil and thought. As young people

we like a lot of movement and change of scene, and by taking a vacation we get these changes. We see new people, hear new topics, do different things from what we are accustomed, come on different ideas, and life takes on phases we perhaps never suspected.

All these things are good enough, but they bring their temptations. One temptation is to neglect our Bibles. We may put them in our traveling bags, and never look at them. We sometimes forget to pray, and one special opportunity vacations bring is that of meditation on holy things, and getting a good look at ourselves, to see who we are, what we do, and what we should do and be. Many people on vacation neglect the church, but if there is a church near us we should visit it. We not only have a chance to worship God, but we get a new viewpoint of religion from strangers.

Let us not misuse our vacations, but make them count in our spiritual growth.

The Bible Teaches God's Love and Care

As we read our Bibles in vacation, we might read those parts that particularly teach about God's love and care. As we observe new features of nature and life, we may reflect on the illustrations they afford of how God shows his love and how he takes care of his creatures. Our next topic is "Seeing God in Nature," so we may then consider the subject more closely of how God is shown by the study of nature. We might use the first of our vacation meditations to reflect on the general subject of God's love and care. And especially we think of how God has cared for us each one.

Our Birth and Rearing Shows God's Care

Suppose I am on my vacation, on the road to where I shall spend by rest period. Would it not be a good thing to think of what God has done for me? Look at my home, the family in which I was born, my parents and the many things they transferred to me from their own lives, the example they have set for me, the sacrifices they have made in my behalf, the good things they have given me which I have enjoyed, the joys of the family circle, the friendships of father and mother, brothers and sisters, the opportunities that have come to me for service and help in my home. Many things like these might occupy my thoughts as I travel on my way to have a good time. Perhaps the money I am spending was given me by those that love me and want me to have a good and profitable vacation.

Our Education Shows God's Care

We may be in high school or college, and are looking forward to returning to our books in September. While we were busy in school with problems in mathematics, with language lessons, and with science studies, we did not have time to reflect on what these things were contributing to our lives. But now, as we are not crowded with study and preparation for daily classes, let us run over the things we learned. Do we see how they fit into our lives and characters? All the thoughts in our books are good for us. They have expanded our minds, and trained us for use. We shall be all the readier for work and achievement when we come to our serious duties in life. Let us think of how God has arranged our education and given us opportunities of mental growth.

God's Providence Over Us

Another thing we may think of is how God has watched over us and brought us to this time of life. You can recall the serious illness you had, some contagious child's disease, maybe an epidemic in which many children were afflicted, some died, some were crippled for life, but you got well, and are now rejoicing in good health, with strong bodies, fine appetites, ready to enjoy everything. Perhaps you were preserved in an accident, or God has brought prosperity to your parents, you have had many things to give you pleasure. Let us take this vacation period to think of all God has done for us, and be thankful.

Making Our Vacation Worth While

We may make our vacations worthwhile by giving time for reflection on the things that count. God wants us to be happy, but he knows, as we do, that we cannot be negligent and sinful away from home and then try to act different when we get back. What we do will doubtless get back home, too, and we do not want to be ashamed of our record in vacation.

Let us determine then that we will have a good time, but not at the expense of our good ideals and good habits, and have to regret things we wish we had not done.

AUTHORSHIP OF ISAIAH

According to Jewish tradition Isaiah perished by the hands of wicked men in being sawn asunder. Other men have "sawn him asunder" in a different way. We mean the so-called "Higher Critics," who are destructive critics. Did Isaiah really write this Book? Are there not evidences that more than one man is the author? These and other questions have been raised and answered by these men who boast of superior scholarship, and seem to think they have more knowledge in these matters than the Lord Jesus Christ had when He was dwelling here on the earth.

For nearly 2,500 years there seems to be no record of any one who suggested that Isaiah did not write the whole of the book which bears his name. The destructive criticism of the book began about 1780 when the genuineness of Chapter 1 was attacked. And now these critics have invented a Deutero-Isaiah, that is a second Isaiah, who should have written the second part which comprises chapters XL-LXVI. And now another set of

"scholars" have discovered that there was a third, or Trito-Isaiah, who wrote chapters LV-LXVI.

What does all this mean? And why do they say that Isaiah could not have written certain passages, because it was beyond his horizon, or that he could not have mentioned Cyrus by name over 150 years before he was born? Is it not the product of that subtle infidelity which would get rid of the supernatural altogether? Evidently that is at the bottom of it all. To admit that Daniel wrote the book of Daniel, and that Isaiah wrote the whole of the book of Isaiah at the time when the first verse of the book says he wrote it, would be to admit the supernatural, and hence the invention of the critics to explain it all away.

In his treatment of the Sunday School lesson for Sunday, June 30th, we regret to note that Dr. Ernest Trice Thompson leaves the impression that he agrees with the so-called "Higher Critics." We do not mean to say that he does agree with them, nor do we mean to hint that Doctor Thompson is a Modernist, but we do regret that the trend of the times, even with many ministers, is toward that Modernism which denies the infallibility of the Bible, and so we regret that Doctor Thompson did not take his position plainly on the side of those who believe that the quotations by Jesus Christ and the apostles in the New Testament from Isaiah, and the first verse of the first chapter, are sufficient evidence that there was only one Isaiah who wrote the book bearing his name.

In the Presbyterian Standard of June 19, treating the lesson for June 30, Doctor Thompson gives as his fifth heading: "The Second Isaiah: A Prophet Who Comforted His People." And a little farther down he says: "The second Isaiah began his ministry with words of comfort, Is. 40:1-11."

And we also noticed in the treatment of the lesson for June 23, the 103rd Psalm, which is found in the Standard of June 12, Doctor Thompson seems to agree with modern scholars who wish to put this Psalm at a later date than that of the time of David. At least that is the impression which his comments made upon us. The part we refer to is this: "According to the inscription printed in our Bibles it is a psalm of David. We need to remember, however, that the inscriptions are no real part of the Bible, and are often inaccurate. Almost all modern scholars are convinced that the psalm under consideration was written much later than David, etc."

Let us be careful that we do not even seem to sanction the conclusions of the destructive critics when there is no necessity for doing so.

Linden, N. C.

June 28.

D. M. Clark.

THE REAL MAN

A real man never talks about what the world owes him, the happiness he deserves and the chances he ought by right to have, and all that.

A real man is just as honest in the dark in his own room as he is in public.

A real man does not want pulls and favors. He wants work and honest wages.

A real man does not want something for nothing, so the get-rich-quick people can not use him.

A real man does a little more than he promises.

A real man is loyal to his friends and guards their reputation as his own.

A real man minds his own business. He does not judge other persons beyond sure knowledge, not presuming to "search hearts."

A real man has excuses for others, never for himself. He is patient and charitable to others; to himself he is strict.

A real man does not hunt danger, but never dodges it when he ought to meet it.

A real man is glad to live and not afraid to die.—Exchange.

BOOKS

Colonel Powell Exploring Canada—Colonel E. Alexander Powell, the intrepid world traveler whose book on India and Nepal, "The Last Home of Mystery," was published by Century this Spring, is now on his way through Canada gathering material for a new book to be published early next year. "After a fortnight on the salmon streams of New Brunswick and Nova Scotia," he writes his publishers, "we head west, reaching Calgary in time for the annual Stampede, which, I am told, is one of the most colorful gatherings on the continent. Then to Banff for the big Indian pow-wow, to Lake Louise, Vancouver, Sitka, and down the Yukon to Dawson City, returning via Prince Rupert, the Canadian National and by airplane to Hudson's Bay."

New Novel of Backstage Life—Vera Caspary's novel of the circus, vaudeville and musical comedy stage, "Ladies and Gents," will be published by Century in August. Miss Caspary's first novel, "The White Girl," was one of the most praised novels of last season.

O'Dare May Speak from Pulpit—Dr. Christian F. Reisner, pastor of the famous Broadway Tabernacle in New York City, has invited Kain O'Dare, the literary jaibird who wrote, "Philosophy of the Dusk," Century, recently, to occupy his pulpit as guest preacher on some Sunday morning. The publishers are still uncertain whether or nor O'Dare will accept this unusual invitation.

SUNDAY SCHOOL

(Continued from page 5)

kingdom, Nabonidus first, Belshazzar second, he third. But even with this incentive the wise men could not read the writing nor make known to him the interpretation.

This probably does not mean that the wisemen could not read the inscription, but only that they could get no meaning out of it. Literally it signified as the enchanters were probably able to make out, three weights, the first being repeated for emphasis; thus: "A Mina, A Mina, A Shekel, A Half-Mina." The wise men could make nothing at all of such an inscription. They had to admit that they were baffled. The king naturally was more distressed than ever.

Then it was that the queen having heard of the disturbance came into the banquet hall. We must understand that this was not the reigning queen, the wife of Belshazzar, or even of his father, Nabonidus; she was rather the queen mother. In oriental courts the queen mother had a great deal of influence in the court, much more than the wife of the monarch, and could take many more liberties. Doctor Driver thinks that the queen here spoken of was the widow of Nebuchadnezzar. She sweeps into the room, addresses the king with the usual salutation, O King, live forever, and reminds him that during the times of Nebuchadnezzar there was a man of pre-eminent ability, whom Nebuchadnezzar made master of all the magicians, enchanters, Chaldeans and soothsayers in the kingdom. "Let this man be called," she said, "and he will show the interpretation." The King acted promptly on this wise suggestion, and Daniel was brought before the King.

II. Daniel's Interpretation of the Mysterious Writing 5:13-3

Daniel was meeting Belshazzar for the first time. The king graciously repeated to him the reports that had come to him of his skill, giving the credit it may be noted to the gods of Babylon, and not to Jehovah, the God of Israel. Then he repeated the magnificent offer that he had made to the wise men—the purple robe, the chain of gold, the third place in the kingdom.

Daniel proudly rejected the proffered honors. He declared that he would read the writing, but that he would do so quite irrespectively of any promise made to him by the heathen king. Let thy gifts be to thyself, i. e. keep your gifts,—that was a most unusual refusal in the orient, or anywhere else for that matter. As Doctor Wells writes: "Nebuchadnezzar was a prince whose character commanded respect; from him Daniel could and did receive 'rewards'; Belshazzar was not. Daniel, therefore, declined his offer with the protest of one grown gray in the service of his adopted country against the pride and sacrilege that he was compelled to witness. There is more of respectful than of indignant pity in the words of his protest."

If it took character to refuse the gifts of the king, it certainly took courage to rebuke the powerful monarch in the presence of his lords. Yet that is exactly what Daniel proceeded to do; his words are a conclusive indictment of the royal frivolity and sacrilege. It is balanced in two parts: (1) 17ff, Thou, O King—the Highest God, gave thy father the kingdom and greatness and glory, etc., describing how Nebuchadnezzar reached the acme of glory only to be degraded because of his pride down into the depths. The reference is to the temporary insanity of Nebuchadnezzar which is described in Chap. 4:28f. He actually seems to have considered himself a wild beast. And (2) 22ff And Thou his son didst not humble thy heart, although thou knewest all this. Doctor Montgomery says there is no finer example of the preacher's diction in the Bible than this stern and inexorable condemnation. Cf. Nathan's indictment of his royal master, 1 Sam. 12. In this case unlike that of David or Nebuchadnezzar neither pardon nor respite is offered to the light-minded monarch, for he had known. Thou knewest all this, and yet hast lifted up thyself against the Lord of Heaven. And then followed the interpretation of the writing. It will help us to understand the mystery better if we keep in mind the fact that in the Semitic languages the vowels were omitted, and words could have more than one meaning. We might note also that the 'u' Upharsin (25) simply means 'and,' and that Pharsin is the plural of Peres (28) Mina, the weight, is nearly the same as the Aramaic word for 'numbered.' To Daniel's quick mind, it suggested the interpretation: God hath numbered thy kingdom and brought it to an end. Tekel, the Aramaic word for shekel, is almost exactly the same as the word for weighed. It suggested the interpretation: Thou are weighed in the balances and found wanting. Pharsin, half minas, or peres, a half mina points allusively to a double interpretation: 'Thy kingdom is divided (peris) and given to the Medes and Persians (Aramaic paras). Belshazzar proceeded to give Daniel the promised reward. Perhaps Daniel thought it useless to protest. For that night Belshazzar the Chaldean king was slain. And Darius the Mede received the kingdom being about threescore and two years old. This sudden night attack is in accordance with the 'Annalistic Tablet' of Cyrus found by Mr. Pinches in 1879. After describing the taking of Babylon as narrated. In the introduction the tablet describes the taking of the great fortress as follows: "On the 11th day of Marcheshvan, during the night, Gugaru made an assault and slew the king's son." Herodotus and Xenophon also tell us how Cyrus diverted the Euphrates into a great basin, on a night when he heard that there was a festival in Babylon in which all the Babylonians drank and reveled and then entered

the city by the dry channel. Because of the revelry the attack was completely successful. According to Cyrus' own story the city was not taken in exactly this way, but perhaps the later historians were a little confused and mixed the taking of the city and that of the fortress. Granting this confusion there is a wonderful agreement with the Biblical account. It is a little more difficult to place Darius the Mede. The Persian King was Cyrus. The general who entered the city, who later took the fortress and was subsequently made Governor of the province was Gubaru. Perhaps Gubaru and Darius the Mede were one and the same individual, though no information that has come to us yet from the archaeologists justify us in making this assumption.

The Lesson Applied

Two things strike us. First the folly of drink. Belshazzar is a splendid illustration of just how foolish men can be for the sake of or under the influence of drink. With his kingdom at stake, at a time when a man needed the control of all of his faculties, Belshazzar and his lords drank their own ruin. Belshazzar at the beginning of the feast did not intend to commit an act of sacrilege and impiety. He sent for the vessels of the Lord when he had begun to come under the influence of the wine. Is it foolhardy for men to drink today? Just a few days ago, as this is written, the papers indicate that one of the country's leading aviators crashed in a disastrous wreck because he went up into the air drunk. Should aviators drink? What about motorists? What about doctors who are sometimes suddenly called upon to perform delicate operations? What about the rest of us? Is it safe to drink? Do men and women today go farther under the influence of drink than they would if they were in their sober senses? Do boys hold their moral standards as high when they have alcohol in their systems? What about girls? Are drunken fathers as careful about their actions as those same fathers sober? Is it ever safe to drink?

Second, the inevitability of the judgment. "These three fatal words," says A. Maclaren, "carry in them the summing up of all divine judgment, and will be rung in the ears of all who bring it on themselves. Belshazzar is a type of every godless world power and of every such individual life. 'Numbered'—for God allows to each his definite time and when its sum is complete, down falls the knife and cuts the threads. 'Weighed,'—for after death the judgment—Divided, for the godless life will be torn away from its possessions—Belshazzar saw the handwriting on the same night in which it was carried out in act; we see it long before, and we can read it. But some of us are mad enough to sit unconcerned at the table, and go on with the orgy, though the legible letters are gleaming plain on the wall." But the warning is good not only for the godless. The days of all of us are numbered. We are all being weighed in the balances. We shall all be separated from our earthly treasures. Do the divine scales and the human scales weigh the same? Whereon do they differ?

Men-of-the-Church

Presbyterian Church in the United States

REV. J. E. PURCELL, D.D., Executive Secretary
HENRY GRADY BUILDING
ATLANTA, GEORGIA

REV. JOHN L. FAIRLY, D.D., Wilmington, N. C.,
Editor in Charge of Men-of-the-Church Department

THE WORK GOES FORWARD

First Church, Dallas, Texas

The new officers and group leaders had their first meeting last Monday night. We had a total attendance of 53, 8 officers, 29 group leaders, and 16 members of the church. The meeting was called for the purpose of instructing the officers and group leaders in their duties. Doctor Anderson and Mr. L. A. Coulter each gave a very instructive talk.

Our attendance would have been considerably larger but it began raining about 6:10 p. m., and I never saw it rain any harder. Fourteen men were forced to stay in their cars that were parked near the church until the rain let up. Under the circumstances, we were very well pleased with the attendance and Doctor Anderson felt that it was one of the most enthusiastic meetings that we have ever had.

It is our intention to have another meeting of the same kind next month.

Each vice-president has been furnished with a list of the men in each of the eight groups under his supervision, and each group leader has been furnished a list of the men in his group, with a 3x5 card showing the name, business address, home address, home telephone number, and business number of each member of his group. The group leaders are supposed to turn in the 3x5 cards after they have made a personal call on the members of their groups. We believe this plan will make it possible for the Department of Men's Work to have a personal contact with each and every man in the Church.

Next fall we hope to have a Council Meeting as well as a regular meeting each month.

Personal Testimonials

We have been most happy to have had Mr. Naff with us and the work among our men has been greatly advanced by his labors. I suppose that he reports to you the number of points touched. I am sure that his work has

borne fruit for I have already had four requests for information about Presbytery's Home Mission the men endeavor to work out their program.

In looking back over the year just closed, I feel that a deal has been accomplished in Louisville Presbytery. We also realize that it has been entirely due to the efforts put forth by the Committee on Men's Work. We have made the engagements for you, the information we so greatly needed was given to us by you, Mr. Temple and Mr. Naff. We are looking forward to Mr. Naff's return in the fall and he will be able to touch those points in our Presbytery that were not touched on his last visit. Kentucky.

It has been interesting to hear the frank statements from both pastors and men in regard to their views of the Men-of-the-Church plans and methods. We have lost their appeal when the Assembly has been explained. What they had considered in their particular fields appear wanting as a full appeal of the Assembly plans with the Men-of-the-Church Program, linked with the whole man's work in the local church, is seen and understood. They are easily and believe in it. Some of the preachers say, "This is just what we have been needing." (Continued on page 11)

"I have been lazy about it, but I now realize what it will mean in the development of our men's work, but what it may also mean through their influence in the building of Presbyterianism in the Synod of Louisiana. I am now ready to undertake it in real earnest."

"You have told us exactly what we need. We are ripe for it, and we have leaders who can carry it across. . . . Your visit has opened the way and it will bring in a new day in Kentucky, and Louisville Presbytery."

SYNOD OF LOUISIANA

The Synod of Louisiana comprises three Presbyteries: Red River Presbytery, which embraces the northern half of the State; Louisiana Presbytery, which embraces the southern half of the state west of the Mississippi; and the Synod of the Gulf, which embraces all of the parishes from New Orleans.

Red River Presbytery, so far as I have been able to ascertain, has been the pioneer in Men's Work in Louisiana. This Presbytery was the first to organize the "Men-of-the-Church" in Louisiana Presbyteries to organize the "Men-of-the-Church" and to sue this organization as a part of promoting Men's Work in the Presbytery.

In personal contacts with Rev. B. C. B. Nelson, past President of The-Men-of-the-Church, I have gained a general impression that this Organization is a going concern; that it has been in organizing the local units which we call the Church; that it has made effective use of promotion work; that it holds every year a convention which formerly met simultaneously with the Synod, which now has grown so large that it holds a meeting from the Presbytery.

As to the number of local church units organized by this Presbyterial organization, of these units whether or not they are ready for the church, etc., I have no definite knowledge. The Men-of-the-Church, Minden, La., this unit has done very effective work.

The newly elected Executive of the Men-of-the-Church, Judge Harmon S. Drew, was brought through the Men-of-the-Church of Louisiana.

One of the original purposes of the Men-of-the-Church of Red River Presbytery was to put the power of the church behind the Home Mission of the Presbytery.

At the October, 1927, meeting of Louisiana Presbytery I called attention to the fact that there was a lamentable ignorance on the part of the laymen of the Church's progress. I assumed that the group of preachers that they are usually conspicuous by their absence have no means of knowing anything about the program, and when they do attend meetings of the Synod, they usually find the meetings technical and dull. For this reason I told the laymen usually found some excuse to suggest that Presbytery might do well to have a program of interest to the laymen to be connected with the next Spring meeting of Louisiana Presbytery.

The ministers responded wholeheartedly to the suggestion. A program was prepared and a meeting was called to meet in connection with the meeting of Presbytery. This meeting was attended by 102 men, an inspiring program was rendered and the Men-of-the-Church organized on the spot one year ago.

During the year the Presbyterial organization was instrumental in getting local units organized in the following churches: Alexandria, Plains, Burden, Deridder, Welsh.

Local units had already been organized in Church Baton Rouge, in Lake Charles, in the LaFayette Church.

Efforts have been made to get local units in the Pastorate of Rev. J. F. Eddins. H. (Continued on page 11)

LDREN

IA'S GARDEN

little girl who until she old had lived in a beau- the suburbs. Flowers and er delight. Nothing made an to go into the gar- mother and admire and etty blooms. Then when e years old her father's made living in the city e Grant family had left den with all its beauti- fond memories and had n a great big apartment heart of a crowded busy e was no room nor time At first Alicia had been all the new sights. De- s; elevated trains; sub- auto busses, and crowds urrying to and fro gave ook at and think about; ewness of the city wore and herself missing the e garden.

noticed that the little ng pale and thought that not agree with her, but d: "I know what ails the e same myself when I ter. She's homesick for ave to see what I can ing a garden for her." s no room for a garden l Mrs. Grant. "Why we yard to hang the wash. s are dried in a drying-

think," said Mr. Grant. st be found to bring the o Alicia's cheeks."

g Mr. Grant came home ysterious long package

t three guesses," he said, e girl.

ut her father shook his

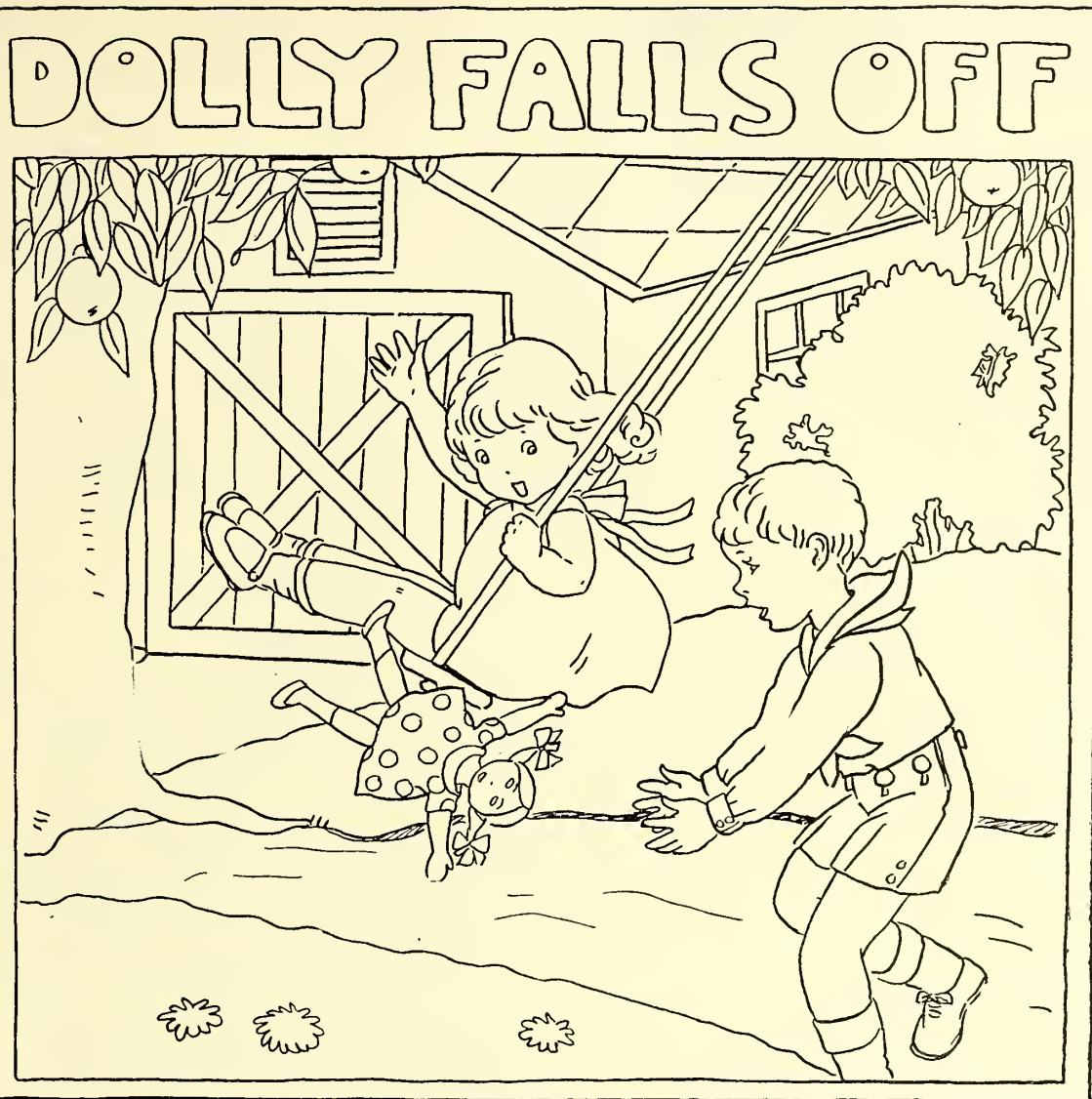
ore guess."

he package, but its box- ve her no clue. "I give o Mr. Grant took off the paper and showed Alicia ow box filled with green s a garden for you," he ound is already for you and little plants. When e Annie go out for a st keep your eyes open oms which you might window garden. This e for your very own. it, water, see that it is a weeds and choose the hall grow in it. Do you ?"

I'm so happy. Of course, ve the prettiest garden Oh, I just want to buy d begin planting them." s eyes fairly shone with and her cheeks were itement. Her very own

dinner the talk centered en and Alicia's plans for edtime came Alicia was eable and peevish about ed. Her mother thought s was not the first time l traits of sullenness in ghter, and she told her ing her for the night n had been bought for ad that its blooms were e people who were happy. ing only of her own e garden dropped off ne her surprise to hear e floor and on opening in the half light a brown ing on the post of her any preamble the little "You have a garden." Alicia, forgetting to be n she remembered her d realized that this lit- friendly and knew all

neglecting it." it only this very eve-



(To be colored with paints or crayons. Whenever you come to a word spelled in CAPITAL letters use that color.)

Yellow-haired Susie May is sitting on her RED swing holding to one of the BROWN ropes. "Oh, oh! Save my dolly!" she cries to BROWN-haired Teddy. Teddy is trying to catch BLACK-haired Patty, but unless he is very quick I fear she will land on her head!

Susie May wears a light PURPLE frock with a bow in the back of the color. Her slippers are light PURPLE, too, but her socks are YELLOW.

Patty wears a RED dotted dress and

the bows on the end of her braids are RED, too, as are her slippers. Her socks and collar are YELLOW.

Teddy wears a sailor suit with BLUE collar, cuffs and pants. The buttons are white and the tie is RED. Teddy wears YELLOW shoes and his socks are white with BLUE tops.

The apple tree has GREEN leaves and RED apples and a big GRAY (use BLACK lightly) trunk. The ground beneath the swing is BROWN, but there is GREEN grass with YELLOW flowers on the side.

The garage is PINK (use RED lightly) with a GRAY roof and GREEN and white door and windows. The brush near the garage is GREEN with BROWN limbs. You can see a bit of BLUE sky near the bush.

Susie May, Teddy and Patty all have PINK cheeks and RED mouths. Patty was not hurt by her little tumble I am sure.

Paint the border of this picture PURPLE and the lettering a bright YELLOW.

ning,' declared Alicia, indignantly. "I haven't begun to work on it yet."

"The garden I mean," said the little fellow, "You have had for five years." "Nonsense," cried Alicia impatiently and forgetting to be polite. "I'm only a little past five years old now."

"Just so," said the visitor. "This garden has been yours ever since you were born." Alicia began to listen attentively. "It is the garden in your heart. No, don't interrupt," as he saw the little girl open her mouth to answer. "Let me tell you about it, for very evidently you have never heard of this one of your most precious possessions. In your heart is a garden, which you and only you must tend to. God prepared this garden on the day of your birth, but its development is in your hands. You can say whether roses of rare beauty shall bloom in the garden of your heart, or whether weeds shall crowd out the more precious blossoms."

"But how," cried Alicia bewildered. "I-I-I don't understand."

"Kind thoughts and kind words are the seeds. They blossom into flowers of goodness and beauty. Sullen ways, disobedience, disagreeableness, these are the weeds that crowd goodness and beauty from your heart. Their growth leaves tell-tale lines upon your face, for in your face can people read the story of the development of the garden in your heart. Flowers of obedience, happiness, cheerfulness and kindness reflect themselves in smiles upon your lips and roses in your cheeks. Watch your garden carefully. Beware of

weeds. Tend carefully the precious blossoms."

"But tell me—" began Alicia, but the little elf had vanished. Instead Nurse Annie stood beside the post on which he had been sitting, inviting her little charge into the warm bath which she had drawn. Alicia was about to pout and be a little disagreeable at having to get up, but suddenly she remembered her dream—and with a smile she jumped out of bed and kissed Nurse Annie "good morning."

"I do declare, it's the garden that has made her a happier child," said the nurse to herself, thinking of the window box.

Of course, the window box did give Alicia much to think about and something to be happy over. Excursions to green houses outside the city to search for small plants, and trips to florists on the edge of the country to buy seeds gave life a new interest, but with it all Alicia hugged the memory of her strange dream very close to her heart. Perhaps it were true that she had a garden in her heart. Every time she found herself being unpleasant she remembered the weeds that might choke the life out of the beautiful flowers and being sweet and good very soon became a habit with her. Shining eyes, smiling lips and rosy cheeks brought a glow of happiness to her parents who noted the change in her with delight.

"It's the garden," declared Mr. Grant, discussing the child with his wife one evening. "She has been a different child ever since a bit of green country came into the apartment. Of course,

her trips out into the country have helped bring color into her cheeks too. I knew she missed the flowers."

"Perhaps," assented Mrs. Grant. "It seems as if her very soul were flowering with the window box. I think," added Mrs. Grant, who like most mothers had a deep kinship with fairies. "That maybe there is a garden of happiness in our little girl's heart."

Puzzles on page 14

Fun For Little Folks

A few of the pictures which are printed in the Standard weekly on this page are being published in loose-leaf pamphlet form. Each pamphlet contains twelve different pictures to be colored by the little folks with crayon or paints.

These pamphlets will be ideal for use in Daily Vacation Schools, Sunday Schools and the nursery of the home. The little folks will enjoy coloring the pictures and it will furnish a fine medium for the teacher or mother to instruct their children in the art of drawing and the value of color.

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10 Books	-----	1.10
5 Books	-----	.60
1 Book	-----	.15

PRESBYTERIAN STANDARD CHARLOTTE, N. C.

CHURCH NEWS

ANNUAL STATEMENT OF DR. COBB'S WORK

Summary of Activities of J. Walter Cobb, Superintendent-Evangelist of Congaree Presbytery

From July 7, 1928, to July 7, 1929

Miles Traveled	6,146
Parishes visited	124
Prospective Parishes visited	19
Personal visits	423
Services attended	268
Sermons preached	192
Other addresses	36
Hearers	7,865
Sessions attended	31
Presbyteries attended	5
Synods attended	1
Committee meetings attended	3
Evangelistic campaigns directed	1
Stewardship campaigns directed	1
Protracted meetings conducted	8
Public confessions	80
Reconsecrations	112
Accessions: By letter, 38, on confession 43, Total	81
Baptisms: Administered 12, witnessed 12, total Supplies secured	24
Congregational meetings	5
Every-Member canvasses conducted	1
Communion services conducted	3
Funds collected:	
For local Home Missions	\$462.05
For other causes	186.72
Total	\$648.77

Mr. Cobb expects to leave Congaree Presbytery as Superintendent-Evangelist August 1st to become Evangelist of Lafayette Presbytery, Missouri. Correspondent.

NORTH AVENUE MISSION GOSPEL HALL

The North Avenue Church in Atlanta runs a Gospel Hall during the week nights, and as the editor's interest was aroused at seeing the announcements in the church calendar which regularly reach this office, he wrote to know the nature of the work done in this hall. The pastor, Dr. Richard Orme Flinn, replies to the inquiry as follows:

Our Gospel Hall was begun in one of the rooms of a Sunday School Hut that opens on Courtland Street in September of last year and has been conducted continuously since then every night save Sunday when, of course, we meet in the Church auditorium. Recently we have moved from this building to one of the rooms in our Church building opening on North Avenue, the meetings being continued as before with the change that on Wednesday I am always the leader unless absent from the city.

On the other nights since the start the Officers and members of our Church have been our leaders. Certain of our organized classes have sponsored the meetings on various nights so there is always a nucleus of our own members besides those from the outside who may attend. Our hope when starting was that people would come to this hall who would not be in the habit of attending regular services. The neighborhood has been visited and invitations extended but without any large success of the class which we had expected to reach. We have had, however, some very gratifying conversions from among those whom otherwise we probably never would have reached.

Through the Gospel Hall we have come into touch with a great deal of need which the church has been very glad to be able to meet and through it we have acquired some very valuable members who were attracted to our Church through attendance upon these meetings. The greatest contribution, however, has been the intercessory prayers of the faithful attendants. The whole spiritual atmosphere of our Church has been changed for the better and although the revival for which we still are longing and praying has not come to the extent we want we hope it may please God to grant one as we are conscious that He is wonderfully answering our prayers.

Mr. Joe Percente, the converted prize-fighter, was not one of our own members but a gentleman whose acquaintance we made through the mission and who spoke most acceptably to our Christian Endeavor Societies and at two of our mission meetings. It was through the mission likewise that we came in touch with Mr. Harry Rimmer who afterward conducted a series of meetings for us and whose ministry was greatly hoped.

I am writing in haste but hope that this brief outline covers the points that you desire.

Richard Orme Flinn.

MRS. C. R. NISBET IS DEAD

Mrs. Ola Jones Nisbet, wife of Rev. Charles R. Nisbet, D.D., of Caldwell Memorial Church, Charlotte, N. C., died on July 19, at her home at the manse after a lingering illness. The funeral was conducted from the church

by Rev. J. F. Hardie, D.D., pastor of the Second Church, assisted by other ministers. Mrs. Nisbet is survived by her husband and one daughter, and one son, both grown, and three grandchildren, children of Mrs. S. C. Marty, of Kansas City.

Mrs. Nisbet has been a great help to her husband in the work of the church, and besides her duties as mother and housekeeper, she has found time to become a proficient student and recognized authority on Robert Browning. As a memorial of her, the Kansas City Browning Society with over 500 members, which she organized, contributes \$300 each year to the Browning Social Settlement, of London, and to the Italian Institute and Chapel in Kansas City. They also keep up a Browning garden there in her memory. A similar garden has been dedicated in Charlotte, N. C.

Mrs. Nisbet's interest and knowledge of the great poet culminated in a book now on the press, containing a dramatization of "Pippa Passes." She has also published several other volumes, among them an autobiography and a life of her husband. She was in constant demand for lectures on Browning.

We extend to the bereaved husband and family our deepest sympathy.

YOUNG PEOPLE'S ACTIVITIES AT MONTREAT

J. Gray McAllister

One of the most interesting phases of the work at Montreat is that being carried on for the hundreds of young people who gather here each season. These young people have a large place in the life of Montreat as shown not only by the provision made for them in the official programs of the several Conferences, but also by the equipment and facilities provided for all manner of recreation and sports. Some years ago the Mountain Retreat Association, under the auspices of which the whole of Montreat is carried forward, donated two splendid sites and with the help of friends erected two splendidly equipped club buildings, one for the girls and one for boys, at a total cost of \$15,000. These buildings have become the center of the large recreational life of the young people here. A most varied and enjoyable program of hiking, swimming, football, basketball, tennis, and indoor parties is going forward with a swing, something being provided to interest every group: Juniors, Intermediates, Seniors and Collegiates.

Professor J. P. Moore, Superintendent of the Public Schools of Mebane, N. C., a lover of young people and a most successful worker with them, is the General Director of the activities of the young people at Montreat for the entire season. Professor Moore, after his graduation at Davidson College and the University of North Carolina, saw service overseas. Associated with him in the work here at Montreat are: Miss Mary Cunningham of Decatur, Ga., who is Hostess at the Girl's Club; Miss Daisy Southerland of Mobile, Ala., and Mr. Al. T. Hickin, of Upper Montclair, N. J., each an experienced worker with young people.

Last Monday night the Collegiates (made up of those ready for College, in College, recently graduated and others from 18 years of age and up) held a most interesting meeting in the Men's Building and the following officers were elected: President, Ed. Robinson of Tarboro, N. C.; Vice-president, Olive Lewis, New Orleans, La.; Secretary-Treasurer, Elizabeth Monroe, of Japan. The Collegiates are scheduled to meet in the Men's Building every Monday night at 7:30 with an interesting special program for each meeting.

The Senior Girl's Group has elected the following officers: President, Virginia Anderson, Charlotte, N. C.; Vice-president, Christine White, Rock Hill, S. C.; Secretary-Treasurer, Louise McAllister, of Richmond, Va.

The Senior Boy's Group has elected the following officers: President, Douglas Glasgow, Charlotte, N. C.; Vice-President, James Patton, Black Mountain, N. C.; and Secretary-Treasurer, Robert Woods, of Chester, S. C. These lists of officers show how widely Montreat draws from all sections of the South.

The annual tennis tournament begins on Wednesday, July 24, and extends through the following Saturday. A large number of the young people are entering for it.

For a number of years the Montreat Girls' Camp has ranked as one of the attractive features of the Montreat season. Professor and Mrs. S. L. Woodward have been in charge of the Camp and have been assisted in the operation of it by a number of most efficient counsellors. The Camp is having a most successful summer, with campers enrolled from many parts of the country. On Thursday night, July 18th, the Camp presented a Japanese Operetta under the direction of Miss Pauline Root, of Sherman, Texas. This was given in the Anderson Auditorium before a fine audience.

LEADERSHIP TRAINING SCHOOL

The Montreat Leadership Training School began its sessions July 19th and will continue to Friday noon, August 2nd. Dr. Edward B. Paisley, the Dean of the school, reached Montreat yesterday. He is professor of Religious Education in the General Assembly's Training School, Richmond, Va., going to that work from the secretaryship of education in the Home Missions field in Atlanta some months ago. A number of fine courses will be offered by a large and unusually capable faculty. The school will be divided into two periods: July 19-26 and July 27-August 2, each giving

six working days. The Bible hour will be morning, beginning next Monday, by Dr. A. Blackwood, professor of English Bible in byterian Theological Seminary in Louisville, formerly pastor of the First Presbyterian Columbia, S. C. Dr. Blackwood, always a favorite Montreat audience, will also teach a special class, on the Gospel of Mark for the leader people, each day at 12 o'clock. A successful outstanding in the field of religious education heard at the evening hour. Mr. R. E. Maguire, Secretary of the Committee of Public Religious Education, under whose auspices is conducted, spends every summer here, and returned Saturday afternoon from a meeting of the Board of Directors of the Assembly's School, Richmond, Va., called to a resignation of Dr. Walter L. Lingle as president of that school to accept the presidency of Davidson College. Dr. Lingle was for a dozen years of the program committee and platform at Montreat.

The outstanding event for Saturday 20th was the girls' play, "The Arrival of Japan;" the members of the cast are: James Japan; Jean and Clisby DuBose, of Chittenden, Mississipi; Olive Lewis, of New Orleans; Lis Roddey, of Rock Hill, S. C.; Ed Robinsboro, N. C., and Grace Friend, of Peter Miss Mary Cunningham, of Decatur, Ga. Marion White, of Mebane, N. C., are directors of the play, the proceeds of which will go to the improvements on the girls' building.

Dr. Charles L. King, pastor of the Grace Presbyterian Church, of Richmond, Va., opening address and preached on Sunday. Dr. G. Walter Fiske, of Oberlin, Ohio, preached on Monday night.

HUNTER HOOD REUNION

The annual gathering of the members of the Hunter and Hood families will take place at the State Reform Church, Mecklenburg County, Friday, August 2, beginning at 10 a. m. Attendees are asked to bring baskets to contribute to a dinner which will be spread on the grounds of the church.

A number of events will take place for the entertainment of the crowd. There will be an address by W. P. Grier, the principal of the Gas School. There will be singing and other music, and a baseball game will be staged for the amusement.

NORTH CAROLINA

Mooresville—At our quarterly communion we received two members and baptized three. Since then we have had a very successful church school. The attendance was over 100 and excellent work was done. The pastor on his vacation next week. The most of the time will be spent at his old home in West Virginia.

Charlotte, Second Church—Miss Harris, for young people, has recovered from her illness and is ready for work again. She is now attending the Leadership Training School.

Miss Terry, secretary for women, who was on vacation visiting points of interest in Virginia and vicinity is again at her desk.

St. Paul's Church—This church held its Vacation Bible School, July 1-12. The pastor was principal of the school and home talent show was given for teachers. The school was a decided success in every way. The attendance was 100. Eighty-five were enrolled and there was a daily attendance of seventy-four. Fortificates for perfect attendance and favors were given. On Friday night commences for the school were held, at which program was rendered by the children and work was exhibited. A large number of the congregation was present at these exercises and were well pleased with the work done. We believe the church and community very much benefited by this school.

Landis Chapel—This is a promising new church located six miles north of Marion. It is presided over by the pastor of the Marion Church. The Sunday School is maintained through the year. In a meeting recently held at this point, the pastor of the Clinchfield group of churches assisted the pastor of the Marion Church in his days' meeting. Brother Robinson presided.

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Dates of sale via PRR from Washington July 16th, 30th, August 13th, 27th and September 10th via B & O from Washington July 24th, August 7th, 21st, September 4th and 18th. Final limit 18 days from date of sale.

Niagara Falls, N. Y. \$33.15

Dates of sale via PRR from Washington July 24th August 7th, 21st, September 4th, 18th and October 2nd via B & O from Washington July 18th, August 1st, 15th, 29th, September 12th and 26th. Final limit 18 days from date of sale.

Week-End Fares

Norfolk, Va.	\$15.00	Old Point Comfort ...	\$15.10
Morehead City, N. C. ...	13.15	Black Mountain, N. C. ...	5.60
Asheville, N. C.	6.30	Hendersonville, N. C. ...	5.35
Waynesville, N. C. ...	7.50	Brunswick, Ga. (St. Simons	
Virginia Beach, Va. ...	15.60	Island)	15.00

Tickets on sale each Friday and Saturday, final limit midnight following Tuesday.

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STORY

RADIUM IN THE WORLD

Within a week's time the British have oversubscribed a national radium fund which is being set aside to purchase sufficient radium for the country's present and future needs in fighting cancer and other diseases. King George was treated with radium in his recent illness and this newly raised fund is part of a national thank offering for his recovery. There will probably be about \$1,500,000 available for the purchase.

Of all the so-called precious metals, radium is by far the scarcest and most costly, though it is not used for ornamental purposes. Its use is largely medicinal, particularly in combating cancer, although it is also employed industrially in painting luminous watch dials and similar objects.

Every important hospital has its tiny supply of radium and a careful supervision is maintained over the particles. Usually, because of its highly destructive radio-activity, the radium is kept in platinum needles about the size of an ordinary sewing needle, or in glass tubes.

While radium is of the greatest curative value in the treatment of disease, it is so powerful that if handled injudiciously one gram could kill a man within an hour of exposure. The radiations break down cells of healthy as well as diseased tissue, and even affect the bones, so that great care is exercised in the handling of pure radium. The tubes of radium for medical use contain generally from one to a hundred milligrams only.

Demand is Great

Since there are only between 250 and 350 grams, or from one-half to three-quarters of a pound, of radium in the entire world today, the demand far exceeds the supply, as radium treatment for cancer alone has grown to large proportions. However, radium is a long lived substance, losing about half its volume in 2,500 years, so there is no immediate danger from deterioration of the present amount, small as it is.

The largest supply in any one institution in the world is at Memorial Hospital in New York, where there are eight grams. The private hospital of Dr. Howard A. Kelly, in Baltimore, who was himself a pioneer in the radium field, is the possessor of five grams of the precious element.

Mme. Curie, the discoverer of radium, has two grams in her laboratory in Paris—the original gram which she and her husband isolated and a gram which was given to her by American women for experimental purposes.

Worth \$70,000 a Gram

Radium is produced in several countries, through the Belgian government enjoys a virtual monopoly, handling, as it does, ninety per cent. of the world's supply. Prior to the working of the mines in upper Katanga, Belgian Congo, most of the radium came from the famous mine in Bohemia, from Portugal and from Colorado. The mines in Colorado are so low in content that they are now practically shut down.

The pitchblende ore of the Congo, from which pure radium is extracted, is considered very rich if it yields as much as fifty milligrams per ton of ore. Other governments have made outlays similar to that of Great Britain.

Various institutions have acquired radium for their own use by collecting funds for that purpose. Thus the University of Pennsylvania set aside \$72,000 for the purchase of a gram for the university hospital.

The value of radium is dependent upon radioactivity, which is carefully measured by delicate instruments. The current price in the medical profession is \$70,000 a gram.

Husband (to wife driving a nail): "However do you expect to drive a nail in the wall with a clothes-brush? For goodness sake, use your head, dear."—Exchange.

Mrs. Gaswell, while you were in Venice did you see the Bridge of Sighs?"

"Oh, yes, I saw what they called that, but, my land, I've seen bridges ten times its size without ever going out of Pennsylvania!"—Ex.

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RIENDSHIP'S REWARD

Ward Skeen

umber of years, Joe Andrews d, "Ring," played together on s farm in Indiana. They went ogether, Ring, accompanying e morning, then faithfully ide the schoolhouse until his ld appear again. They brought s, hunted through the woods n the stream near their home. l help, when Joe carried in y taking a stick in his mouth g it in the house. Then, too, ld go and meet the rural mail ng the mail to the house ome member of the family

the Andrews family, and oe, thought a great deal of as the boy grew up to man-

od Folk's st Friend

what many call it for vim and vigor into old hs; rich, red blood into ns; sound flesh on old e. Drink with each meal.

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g like it for assisting igestive organs to con- our food into rich blood und flesh.

hood his interest in life and its work gradually drew him away from his animal friend. He still cared for the dog, but had less time to devote to his friend.

The spring that Joe was eighteen his parents decided to move to North Dakota, as they felt sure more opportunities existed in the newer State.

"I don't think it would be a good idea to take Ring along; he is so old and feeble that the long ride in the freight car would kill him." Mr Andrews spoke from the comfort of a large rocking chair, sitting before the fireplace in the evening after a hard day's work packing things in preparation for the coming move.

The dog moved slightly in his sleep and growled from the depths of a rug placed near the mantel for his special use.

"Brother Ben thinks about as much of him as we do and only today offered to give him a home as long as he lives. That seems to me the best way. It will take about two weeks in the freight car; then it will be a lot colder out there in the winter time. Ring has been a faithful friend to us and I hate to leave him, but it seems the best thing to do," continued the farmer as he glanced over the paper at his wife.

Joe stopped reading closed the book with a snap, and exploded. "No! I don't think it would be the best. Just because he has grown old and feeble in the services of our family, because he can no longer see our faces, but must depend upon failing hearing to distinguish our voices and bark his greetings, must we leave him behind like a piece of rubbish? Of course, I know that Uncle Ben would give him as good a home, and as tender care as we can, but Uncle Ben and his family could never take our place in Ring's heart. I do not want to rob him of any pleasure he might get in the last

few months of his life by leaving him behind. If he can't go, I won't go."

"Yes, we understand how you feel, Joe; but I think it is best for poor, old Ring to save him the hardships of a long trip. We will have to give him up in a short time, anyway, and this will only be bringing the parting somewhat sooner than otherwise," soothed Mrs. Andrews.

"Don't forget the time he trapped the chicken thieves in the chicken house and kept them prisoners there until you could go out and capture them. Or the time he held the bull at bay and saved you a serious injury, Dad. And the time he pulled me out of the water when I fell in while I was fishing." Joe spoke heatedly in defense of his dog.

"It is not that we think less of him than before, but we are trying to make his last days as comfortable as possible," argued Joe's father.

"Well, I heard Uncle Ben say the other day that he was going to hire

an extra man this summer, so I can work for him as long as Ring lives and then come out to Dakota on the money I earn." The youth sat down beside his dog and fondled him tenderly.

This scene touched Mrs. Andrews deeply. Wiping a tear away with her apron, she turned to his husband.

"We had better take the poor, old fellow along, come what will. He, no doubt, will be much happier with us than away from us."

"Looking at it the way I did, I thought it was best. But if two vote against one, that means a majority, and a majority is supposed to rule in a well-regulated family," replied Mr. Andrews, turning to the market page.

The following week was a very busy one for the Andrews family. At last everything that they felt they would use in the new home was loaded in what was called an emigrant car. Several horses were in one end of the car, with some

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And so, much against her protest, he left the barrel. The loss of a barrel of sorghum was a big setback to Phil, tho he still hoped to scrape together money enough to make out, in spite of the fact he had given up hope of winning the scholarship. Several other students were a little ahead of him in grades, though grades were not to be the only consideration in making the selection.

However, when school ended that spring, Phil, much to his surprise, was called to Professor Barton's office and told he had been awarded the scholarship.

"Phil," Professor Barton said, in making the presentation, "I was much at sea to whom to select for the scholarship. High grades are important, but they are not everything. The fact that you always got to school on time, notwithstanding the fact that you lived a long way from school, and had your chores to do, was a great consideration. But, Phil, the way you acted in regard to that barrel of sorghum was the big factor. The fact that you were fair enough to give me another barrel of sorghum showed me that you have a very broad view of your responsibilities." Then the professor handed him a check. "However," he went on, "I couldn't think of permitting you to give me that barrel, for I was at fault in using the old barrel with the hoops half off. I did want a barrel of sorghum, however, and here is the check to pay for it."

Phil was dumbfounded. At first he refused to take the check. The Professor insisted, however, and he finally took it. "You know, Phil," he went on, "the world is full of men ready to make a fight for every cent coming to them, but who are blind to their own responsibility to others. According to cold logic, and according to law, I suppose you were responsible, though I was at fault for having molasses put in such a barrel. But the fact that you saw your own fault in the matter convinces me that you will be an honor to the school when you get out in the world."

Never was Phil so dazed in his life. The scholarship, as well as the check, was like a gift from the sky, and he was the happiest boy in town.—The Uplift.

science of trees and plants
My third is underneath
My fourth is a time for freedom
My fifth is the present
My sixth is a means
My seventh is in Germany

WHAT SALLY SAVED

Genevieve B. Kingman

It was oh-so-nice to be home again. Sally had enjoyed every minute of her visit with her three cousins, but mother and daddy were so 'specially precious.

Sally sat at the supper table and talked and talked, and mother had to say, "Please eat, Sally. Save some to the tell-about it talk until later."

So Sally ate three bites of johnny-cake and then began to giggle.

"You see, mumsey, Mary, Bobby and Susanne are all older than I am, and sometimes I did not know what they were talking about. They laughed at me about the horse."

"What horse, Sally? Eat some more apple-sauce, dear."

"Yes, mother. Bobby asked me what sort of a hobby I rode, and I said that I did not know how to ride horseback yet, but that I hoped to begin next spring. Then they all tried to explain at once that Mary's hobby was blue-printed flowers and grasses, and then scrap-booking them; and Bobby's hobby was collecting all kinds of old bird's nests, and making notes about the ones the mothers are sitting on; and Susanne's hobby is collecting shells, and she has more than two hundred different kinds all sitting on cotton batting, and I want to hobby something very, very much, but I don't know what."

Daddy spoke up very clearly and distinctly.

"Sally, dear, you had bet your hobby to eat more, and the table."

"When I was a little girl," "I use to collect paper-lace candy boxes."

"When I was a little boy," "I used to collect beetles, an pers, and caterpillars and wor coons, and I had boxes w punched in them on our bac "Aunt Margaret collects said mother.

"Grandmother Abbott is c samplers," added daddy.

"Bugs, and stones, and st glasses do not seem to intere said with decision. "I want so is clean and instructivating."

"Oh Sally, darling. Do t You are so tired you hardly to talk."

"Perhaps you will have an dream," chuckled daddy, as he a 'specially home-again-hug.

Nothing was said about breakfast.

Sally saw the postman com later and ran out to the fro get the mail.

"Quite a bunch for your fo announced Mr. Eames. "I no was one with a Chinese sta envelope, and say, there's on U. S. Lindberg Air Mail st are pretty lucky this morning."

Sally the whole bunch of mai cheerfully whistling up the st

Sally sat right down on th and began looking at the er Chinese stamp; which one? Th it, with that cunning little Cl and laundry-check marks in corners. This must be the Li he mentioned, with the Spirit c flying from New York to Pa it. And Sally had thought

SOME FACTS WORTH KNOWING ABOUT THE HISTORY OF DAVIDSON COLLEGE

1. Davidson College is ninety-four years old—has a history and background of unusual achievement.
2. It was founded by the Presbyterian Church for the "great and leading of educating young men of hopeful piety and talents for the gospel in and for extending the means of education more generally among all cla the community." It is owned and controlled by the Presbyterian Church.
3. Of the twelve presidents, nine have been ministers of the gospel, and elders in the Presbyterian Church. All full professors of the Faculty ha active members of the Presbyterian Church.
4. The College has trained practically one thousand Presbyterian ministe possibly three times as many elders, deacons, and Sunday School Super dents.
5. Approximately sixty-five hundred young men have been students in t lege; thirty-five hundred of these are living at the present time. A you entering Davidson College can claim association with a distinguished g leaders in Church and State.
6. Every student entering Davidson College takes a two-year course in t Bible. The authorities at Davidson College believe that religion and d ment of character are of first importance in the life of any man. W Wilson said "Education bears its best fruit when associated with religio broadest and most liberal education that can be provided for a stu physical, mental and spiritual development. Davidson undertakes to g students this kind of full and complete education.
7. For a number of years an average of approximately one hundred mem the student body have been candidates for the ministry, and practically student is a member of some Christian Church and of the College Y. M.

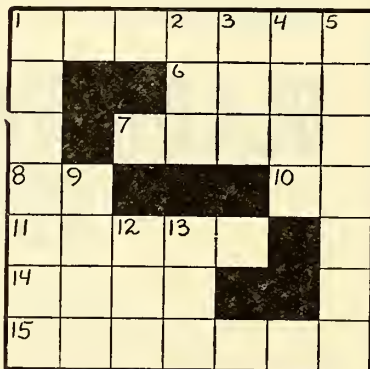
The above facts give only a limited idea of the close relation between D. College and the Presbyterian Church and of the service the College has r the Church.

This is the first of a series of four advertisements on "Some Facts Worth Knowing About Davidson College." Next week some facts with reference to the COURSE OF STUDY will be given; the following week some facts about the STUDENT ORGANIZATIONS and activities, and, following that, some facts about the FINANCES of Davidson.

For further information see catalog or write:

DAVIDSON COLLEGE ROOM 110, CHAMBERS DAVIDSON, N.

PUZZLE CORNER



- | | |
|-------------------------|----------------------------|
| Horizontal | Vertical |
| 1—School study | 1—Consider |
| 6—Thoroughfare | 2—To depart from the right |
| 7—To plait | 3—Huge snake |
| 8—Opera (abbr.) | 4—To invade suddenly |
| 10—Doctor (abbr.) | 5—Direct, as a letter |
| 11—Pertaining to a city | 9—Plunder |
| 14—By | 12—Obstruct |
| 15—Despots | 13—Constellation |

Patriotic Poetical Cryptogram

Progress is the goal today,
In this word is the clue,
Just remember what I say,
And see what you can do.

What Sir Walter Scott said about Patriotism.

"Csfbuift uifsf b nbo xjui tpvm tp efbe,
Xip ofwfs up ijntfmg ibt tbje,
Uijt jt nz pxo, n z obujwf mboe.

Diamond

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My first is in Holland
My next is the abbreviation for the

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of Sciences — a small
College — Faculty of eleven
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Junior College for young
heart of healthful Virginia
Two years high school,
College. Music, art, home
secretarial course, physical
education. All outdoor sports.
Fineable golf course on fifty-
acres. Homelike life.
Catalogue.

always had a pink George Washington,
or a green somebody else on them.

"Here's the mail, Mother," she called
as she put the letters on the lowboy in
the hall. "Please be most particularly
careful of all those envelopes. I have just
made a discovery. I'm going over to
Grandmother Abbott's a minute."

Down the street she raced. Grand-
mother was delighted to see her, of
course, and wanted to hear about the visit,
but Sally had but one thought in her
mind.

"Yes, I had a lovely time. Grandmother,
you must have had lots of letters from
Uncle Ralph when he went to Africa.
Where are they now? Where are the
envelopes? May I see the stamps?" Sally
hopped around on both feet, while grand-
mother went to her desk and took out
two bundles of letters, and then watched
Sally with smiling eyes, as she eagerly
examined letter after letter.

"My, grandmother! they do not have
one stamp for the whole of Africa. Uncle
Ralph must have gone to lots of different
places, and each place has a different
stamp. Here is an Arab on a running
camel, and it says Sudan, and here are
some African men paddling a queer boat,
and I cannot read what it says, and here's
a tiger stalking in jungle grass, and see
this dear little elephant under a tree, and
who's that king there? It says Gambia.
Where's Gambia?"

"Sally, dear," laughed grandmother, "I
have been hoping you would want those
stamps, and I have been saving them just
for you. I will help you get them off the
envelopes. You will have to use your
father, and an atlas to answer all your
questions."

On the way home a visit was made to
Aunt Margaret, and letters from all her
friends who were traveling in Europe
were examined.

By the time daddy came home to supper
that evening, Sally had discovered so
many new and interesting things about
stamps that she began to do all the talk-
ing at supper again.

"Hold on," said daddy, "if you will just
give me a chance to make a few intelli-
gent and important remarks, I will give
you a liberal and appropriate reward to-
morrow when I get home."

She let mother say three sentences, and
daddy two.

So the next night, when she sat down
to supper, she found a package at her
place, which contained a stamp-album just
the right size for a little girl who was
beginning to save stamps. Inside it said,
"To Sally from Daddy, because she found
a clean and instructivating hobby."—The
Leader.

FOOD FOR THOUGHT

A ragged little boy with a bundle under
his arm wandered one hot summer day
through the poorest section of one of the
big cities towards the railroad station.
Weary and footsore from his long hot
walk, he mounted the steps of the station
and was almost at the top when a big
man turning sharply into the staircase
bumped into him and almost knocked
him down. The boy recovered his bal-

PUZZLE ANSWERS

PATRIOTIC POETICAL
CRYPTOGRAM

"Breathes there a man with soul so
dead,

Who never to himself has said,
This is my own, my native land?"

—Lay of the Last Minstrel.

By Sir Walter Scott.

DIAMOND

H

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T O D A Y

W A Y

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A	L	G	E	B	R	A
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T	Y	R	A	N	T	S

ance, but dropped the bundle and the
man, full of apology for his awkwardness
helped him gather together the few poor
garments that scattered over the steps.

"Where are you bound for, sonny?"
asked the man.

"Paradise, sir," answered the urchin.

Now this answer was startling to say
the least, and Mr. Brown looked his sur-
prise.

"Honest, sir," persisted the boy. "Just
come over to the train and see. There's
a bunch of us fellows going this week.
It's a farm, sir. Paradise they call it and
it sure is."

His curiosity aroused, Mr. Brown fol-
lowed the lad's suggestion and escorted
him to the train. There beside the gate
were forty little boys—all more or less
ragged, but all grinning happily and wait-
ing their turn to be inspected and tagged
by the kindly young doctor who had to
pass upon the fitness of each prospect be-
fore he might pass through the gate. Mr.
Browning stood quietly by watching the
proceedings. The boys were a happy,
noisy crowd, but not unruly.

"Where are they going?" he asked one
of the workers when the noise had abated.

"To Paradise," was the answer, "but
really, sir, in more ways than one. These
poor boys and many like them are sent
by a Vacation Week Society to a place
called Paradise Farms. The boys go there
for two weeks—all expenses paid—and
they are given real food, good supervision,
taught good habits and started on the
road to good health. Of course, we have
thousands of applicants and every case
is investigated before the boys are told
to report at the station. Only really
worthy cases are sent. Do you know, sir,

some of these kids have never seen grass
growing? They come from tenements
where five and six people live in one
room which they call 'home.' Paradise is
a good name for the farm. It is Paradise
for those kids. Really, two weeks is too
short for them. But our funds are terri-
bly limited, and we're doing the best we
can do with what we have." The social
worker had warmed up to his subject.
He told Mr. Brown about similar camps
that were run for poor little girls. Their
camp clothes were provided for them.
Good wholesome food was given them.
They were taught to swim, to stretch and
grow in the sunshine, to live and to find
God.

Mr. Brown was impressed. He had

known, of course, that such work was
being done but he had never come into
such close contact with it before. "How
much does it cost to send and keep a fel-
low at such a camp?" he asked.

"Our organization estimates that seven
dollars a week will pay all expenses in-
cluding transportation and the councilor's
salary for one child. Not much, is it,
measured beside the good that it does?"
No, it is not much. Mr. Brown pulled his
check book from his pocket. "Here, I'm
glad I bumped into that kid, this morning.
Sometime, I'd like to visit Paradise, my-
self."

SMILES

A smile is but a simple gift,
Yet none so poor but may
With just a pleasant, kindly smile
Brighten a dreary day.
If you can teach your lips this art
Where'er you chance to go,
You'll soon find that your life will be
Happier for doing so.
—Helen M. Richardson, in The Sunbeam.

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S P A R K L E S

I Been Wantin' a Wife
 I been wantin' a wife, but she's gotta be
 Mighty powerful pretty to see.
 She's gotta be happy, with allus a smile,
 And maybe a little tear once in a while.

She's gotta be there with a kiss and a hug,
 And the gift o' making' her man feel snug.

She can scold me as if I was only her son,
 And muss up my hair when the dishes is done.

She's gotta have brains and a clean, noble heart,
 And she's gotta keep saying' I'm just plenty smart.

But no matter what else, she's sure gotta be
 A livin' example of loyalty.

She can't look at, nor think of, nor love other men,
 She's gotta be mine, only mine—but then

I been lookin' fer that kind o' gal, until I'm just turned eighty-five, and a bachelor still.
 —Shadows.

He: "Aren't you wild about bathing beauties?"
 Ha: "I don't know. I never bathed one.—Carnegie Puppet.

The collective type of girl is the stereotype.—Brown Bull.

Complaining Wife: "What have I got to look forward to—except tomorrow's magazine serial?—Missouri Outlaw.

First Pirate: "Where is our vaunted leader?"
 Second Deck Swabber: "What is he wanted for?" — Pennsylvania Punch Bowl.

Passenger (to engineer during electrical storm): "Aren't you scared?"
 Engineer: "Not at all, Madam, I am not a conductor.—Drexlerd.

Not Popular
 "Why did you leave your post with Hummell & Co.?"
 "They did something I did not like."
 "What was that?"
 "They dismissed me."—Dorfbarbier (Berlin).

One on the Cop
 Cop on Shore: "I'm going to arrest you when you come out of there."
 Man in Water: "Ha! Ha! I'm not coming out. I'm committing suicide."—Yellow Jacket.

A Tested Recipe
 "Do you know how to make a peach cordial?"
 "Certainly. Send her some chocolates."

Why Not?
 Jimmie giggled when the teacher read the story of the man who swam across the Tiber three times before breakfast.

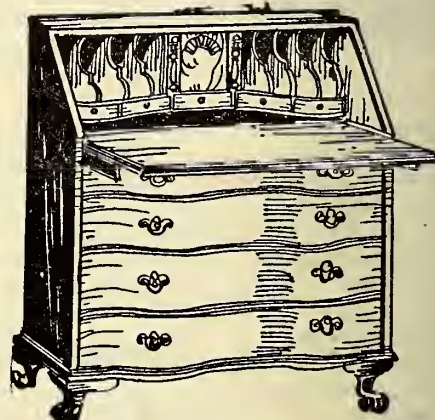
"You do not doubt that a trained swimmer could do that, do you?"
 "No, sir," answered Jimmie, "but I wonder why he did not make it four and get back to the side where his clothes were!"

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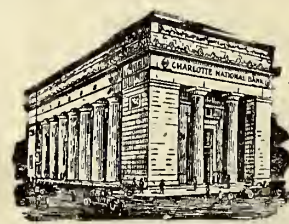
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ESTABLISHED JANUARY 1, 1858

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REV. J. G. GARTH, Treasurer and News Editor
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BY PRESBYTERIAN STANDARD PUBLISHING COMPANY

CHARLOTTE, N. C., JULY 31, 1929

No. 31

Training Attracts Deep Interest

School Teachers and
Will Close Aug. 2

21st, was a great day
audiences of more than
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akers of the day. Dr.
pastor of the Grace
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largest Presbyterian
Old Dominion, was the
morning hour. He spoke
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ping his subject said
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Dr. Lingle Resigns at Training School

Board Appoints Committee for Succes-
sor—Dr. Bucholz Acting as
President

The Board of Trustees of the General Assembly's Training School for Lay Workers met in Richmond recently and with much regret accepted the resignation of Dr. W. L. Lingle as the President, to take effect the first day of September. A committee was appointed to draft a suitable resolution of appreciation of Dr. Lingle's services to be presented to him later.

The Executive Committee of the Board was empowered to make all necessary arrangements for the coming year in the way of teaching of Dr. Lingle's courses and to have charge of any matters in connection with the management of the School until a President is elected.

Already arrangements are being made for additional teaching force that will give the students a fine opportunity for work and preparation. Students who are thinking of entering the school next year need not hold back, as in all probability the best course yet offered will be given this coming session.

It is hoped soon to have an Acting President who will have charge until a President is elected.

A committee consisting of Dr. W. E. Hill, Chairman, Richmond, Va., was appointed to look over the field and recommend to the Board at a meeting to be held later the name or names of men from whom to elect a President.

In the meantime Dr. O. E. Bucholz, of the Faculty, is looking after the detail work of the School, and prospects for an excellent year are encouraging.

F. T. McFaden,
President of the Board.
Robert M. Friend,
Secretary of the Board.

Dr. Lynch Resigns As Peace Secretary

Eminent Editor and Antagonist of
War Will Devote Remaining Days
to Private Efforts for His
Objectives

Rev. Frederick Lynch, D.D., who is well known because of his interest in international questions and the problem of world peace and who has written extensively on co-operation and Christian unity, has resigned his position as Educational Secretary of The Church Peace Union, and as a member of the Board of Trustees.

Dr. Lynch will devote his time and energies to writing, speaking and preaching in behalf of these questions that have been so much a part of his life for the last thirty years. The resignation takes effect August 1st.

wayside hearer, the indifferent person who has contact with the Word but no reception of it; (2) The rocky hearer, or the superficial man who is constantly seeking something new; (3) The thorn-infested hearer, or the worldly person burdened by riches,
(Continued on Page Two)

First Church, Roanoke, Enters New Building

Impressive Services Mark Closing of
Old Structure—Pastor Emeritus
Recounts History of Work

With appropriate exercises, on June 23, the First Church, Roanoke, Va., entered its new building, which is located in South Roanoke, and equipped for the aggressive program which this church has put on under the leadership of Dr. T. K. Young.

While the church is entering its new edifice with high hopes and an enlarged program, the surrender of the old church with its memories brought a struggle of emotion to many hearts particularly the older members of the church who have been connected with the church from early days.

The last sermon in the old church was preached by Rev. W. C. Campbell, D.D., the pastor emeritus who had been identified with the church for 48 years. He recalled how he was pastor of Big Lick Church, the rendezvous of Indians and wild animals in colonial times, because of the salt lick there. Dr. Campbell has seen Roanoke gather around the settlement of Big Lick, and grow until it has become the third city of Virginia.

The sermon of Dr. Campbell was printed in full in the Roanoke Times. We quote from it some historical allusions, and part of Dr. Campbell's conclusion:

"For more than a half century this spot on which we now gather, has witnessed the gathering, Sabbath after Sabbath, of men and women who assembled here for worship. How much these old walls might tell us of sermons preached, souls saved, lives consecrated, prayers offered and vows made.

It is more than three quarters of a century since the little frame church was built in the Old Lick, and came down to us consecrated by the ministry of Powers, White, Smith, Jones, Le Fevre and John Dinwiddie. Forty-three more years have passed since the wood of the first building was exchanged for brick, and this building in which we gather today was erected.

This season crowds my memory with incidents that marked major events in my life. Fifty-six years since I entered as a student into Hampden-Sidney College, graduating three years later from that institution. Fifty-three years have passed since I entered Union Theological Seminary, graduating three years later in 1879. Fifty years since, on May 23, 1879 I stood in the pulpit of the little Presbyterian Church in Harpers Ferry and preached my first sermon as a minister in charge of a church. Forty-eight years since July 3, 1881, I preached my first sermon as pastor of this congregation. For nearly fifty years I have been pastor and pastor emeritus of this Church. In those earlier days Roanoke was a country village with some seven hundred population. Great oaks bowered this church. Now, a great city, third in population in the State of Virginia, pulsating with modern life stretches itself far over spaces occupied by cultivated fields, and woodlands where mighty forest trees shadowed the land.

Within these forty-eight years many things have happened to this church. The little congregation has multiplied

Unspeakable Suffering In China

Appeals for Help for Millions Dying of
Starvation and Disease in the Orient

Stressing the appalling plight of China's starving millions and voicing an appeal for immediate help, the Rev. Stephen C. Peabody, of the American Mission Board in Shensi Province, China, has sent a vivid picture of famine conditions to Dr. S. Parkes Cadman, National Chairman of China Famine Relief, U. S. A., with headquarters at 205 E. 42nd St., New York City.

Mr. Peabody says in part:
"There has been no rain to speak of for over a year. There are no railroads, mule and camel transportation is growing increasingly difficult because of the difficulty in securing fodder. In many regions all of the animals have been killed for food. Winter plantings of grain are withering without even heading out. Whole families are committing suicide, due to their utter helplessness. Others roam as refugees, vainly hoping that any other little place will be better than the place where they are. Little daughters are being sold.

"During the coming months this can only get worse. I was in the Near East Relief at Samsoun, Turkey, for a year, and there was nothing there of greater suffering or intensity even during the worst periods. Here the arcas affected are vastly greater and the numbers of people in this extreme condition many times more numerous. We need help, and we need it speedily!

"I look into the hunger-pinched faces of these people; little children dressed in only an abbreviated shirt that shrunk in the wash it never got till it is little more than a collar, innocent sufferers and awfully appealing little tikes; mothers with tragedy and love of their little brood cut deeply into their faces; men, mere skeletons of their former selves, patiently and painfully nursing their withering crops on hillsides that no American farmer would bother to cultivate. No rain, and still no rain. They look at me and stretch out their hands to me.

"We've got to go through with this thing and go through with it in a large Christian way. Do help us!"

Contributions for the relief of the famine sufferers are being received and forwarded to China with all possible dispatch by James A. Thomas, Treasurer, China Famine Relief, 205 E. 42nd St., New York City.

itself seven fold. Birth control has never been a part of the policy of the First Presbyterian Church. The membership of these churches has multiplied nearly fifty times. Within these forty-eight years the First Church has built and helped to build eleven other church buildings. Its Sunday Schools have grown from nothing to between two and three thousand young people and others. Its contributions from six hundred and sixty-seven dollars to nearly one hundred thousand dollars annually from itself and children. Today it is the second largest Presbyterian Church in the Synod of Virginia.

I want to say just a few words about this change in our place of worship,
(Continued on Page Two)

Young People's Conference Massanetta Springs

The Young People's Conference held under the auspices of the Committee on Religious Education in the Synod of Virginia closed Monday night at Massanetta Springs. There were approximately 550 enrolled from Virginia, West Virginia, Maryland and the District of Columbia.

There have been 1300 young people on the Massanetta Springs grounds this summer for a period of a week. There were 427 Intermediates from the Synod of Virginia, and about 350 young people from the Baltimore Conference of the Methodist Church.

The Presbyterian Young People's Conference was pronounced a wonderful success. It was unusually well organized. There was a real Massanetta spirit throughout the conference. The organization began to function at the very beginning, securing results immediately. There was a dignity and Christian spirit which prevailed throughout the conference. The speakers and teachers were very able ones. There were approximately 45 speakers, teachers and clan leaders.

Among those on the program were Dr. James H. Taylor, pastor of the Central Presbyterian Church, Washington, D. C., who led the devotional services, consisting of a series of addresses on the Book of James. The evening inspirational addresses were delivered by Rev. Dwight M. Chalmers, pastor of the Presbyterian Church, Charlottesville, Va. He struck a very high spiritual note and made a deep impression. In a peerless way Rev. Robert W. Miles, pastor of the Westminster Presbyterian Church, Lynchburg, Va., led the open conference and the vesper service. His expert advice had a great deal to do with making the conference a success. The singing was led by Rev. C. L. Nisbet, Norton, Va., and the recreational program was under the direction of Rev. D. V. Blayne, Boys' Work Secretary, Y. M. C. A., Richmond, Va.

Rev. T. K. Currie, Director of Religious Education in the Synod of Virginia, had charge of the Conference and deserves the highest commendation for the way in which he prepared the program.

The days' program consisted of regular textbook classes in the morning, sports and recreation of all kinds in the afternoon and inspirational addresses at night.

One of the interesting features was the conferring of the degrees of "The Order of Massanetta" upon thirty-five young men and women who did excep-

CONTINUATIONS FROM PAGE ONE

LEADERSHIP TRAINING SCHOOL ATTRACTS DEEP INTEREST

pleasures and cares of this life and brings no fruit to perfection; and finally (4) the good hearer, or the productive Christian who accepts the Word, understands it, holds it fast and brings forth fruit with patience.

The speaker said that the great task of the Church should be, by God's grace, to lead the indifferent and the superficial and the worldly hearers to be productive Christians, useful in building up the Kingdom. Dr. Blackwood is to speak each morning at 10:10, taking up the Parables of Matthew this week and the Parables of Luke the week following.

One of the interesting events of last week was the song and dramatic recital by Mr. Edward Brigham of New York on Wednesday evening. Mr. Brigham is a singer, dramatic reader and pianist of wide reputation both in the United States and Canada. The Aeolian Choir of Asheville, under the direction of Mr. Crosby Adams, of

College Church Planned at Raleigh

Structure to Cost \$250,000 to be Built for Worship at A. and E.

A committee of leading Presbyterians of the state, with former Governor A. W. McLean of Lumberton as chairman, has formulated plans for the erection of a \$250,000 church in West Raleigh near North Carolina State College.

It is planned to erect only one unit of the edifice, the others to be added, on the church lot on Hillsboro street, opposite Patterson hall, a campus building. The building project will not be undertaken until funds for it are in hand.

Church work among students of State college is considered a most important phase of religious activity, the committee has resolved. The church, which now holds its services in Pullen hall on the campus, expects to have a membership of 500, including 350 students, according to the Rev. J. R. Walker, the pastor.

No professional canvassers will be employed to raise the needed funds, the committee has ruled. The present objective is erection of the Sunday School unit as soon as the money is in sight.

tionally fine work in their home churches.

The Auxiliary Training School, held under the auspices of the Virginia Synodical, opens on July 25th and is held simultaneously with the Leadership Training School, and almost simultaneously with the School of Music. A very large attendance is expected.

The Men's Conference, held under the auspices of the Synod's Committee on Men's Work, will be held the first four days in August.

The Bible Conference, held August 12-25, presents an unusually able program. Some have thought it is the best program of its kind ever put on at Massanetta Springs. In addition to the speakers already announced, Sergeant Alvin C. York, World War hero, and representatives of the Students' League of Many Nations (seventeen nationalities) will tell the stories of their conversion on August 14th. Those who have heard them say it is marvelous. The detailed program of the Bible Conference has just been printed and may be secured by writing to the manager of the Massanetta Springs Conferences, Massanetta Springs Station, Harrisonburg, Virginia.

Montreat, was the attraction for Saturday night.

FIRST CHURCH, ROANOKE, ENTERS NEW BUILDING

which we are about to make. You are going to a beautiful church, worthy of our city and of this congregation. It will stand to future generations a beautiful monument, reared to the greater glory of God. It is now one of the outstanding features of our city. It is beautiful for situation, beneath the shadow of Mill Mountain, that stands like an ancient acropolis, and in this lovely valley, it should be an everlasting joy.

This new church is built of stone and mortar and timber and iron and stained glass, as the expression of the highest art of the artists who planned it. But, my dear friends, a church to meet the needs of human kind and to do God's work is more than stone and cement and stained glass, and beautiful proportions. I love to see a beautiful church, I believe God should have the very best we can give Him. But it is men and women who in the service they render God and humanity, make a church what it should be."

Massanetta Starts on Second Semester

The Massanetta Springs Conferences are starting on the second lap of the series and will concern itself with adults from now on. The great Auxiliary Training School opens on July 25th and 250 women from the States of Virginia, West Virginia, Maryland and District of Columbia are expected.

The School of Music, held under the leadership of the faculty of the John Finley Williamson Choir School, Dayton, Ohio, is held almost simultaneously, July 29-August 4. These musical artists have won international reputation. On a recent trip abroad they sang before the crown heads and took Europe by storm. They present the beautiful, worshipful type of music which all ministers and Christian workers love. A choir of 100 picked voices from the historic Valley of Virginia will be trained to sing at Massanetta Springs on Thursday, August 1. This will be a gala night at Massanetta Springs.

Among the outstanding leaders who will speak and teach at the Auxiliary Training School will be Miss Janie W. McGaughey, recently elected superintendent of Woman's Auxiliary of the Southern Presbyterian Church. She has been highly honored, having been elected to the highest honor within the gift of the women of the Southern Presbyterian Church.

Dr. Walter L. Lingle, former President of the Assembly's Training School, Richmond, Va., and recently elected President of Davidson College, will deliver a series of lectures on the Social Teachings of Jesus, based on the Sermon on the Mount.

Other prominent speakers are Dr. James O. Reavis, Field Secretary of the Executive Committee of Foreign Missions; Dr. Henry H. Sweets, Executive Secretary of the Committee of Christian Education and Ministerial Relief; Dr. J. W. Skinner, Ex-Moderator of the General Assembly, and others.

The Auxiliary Training School, combined with the Leadership Training School and the School of Music will be unusually interesting, constructive and helpful to those who attend.

Two of the principal speakers at the Men's Conference, August 1-4, will be Dr. Wm. M. Anderson, pastor of the First Presbyterian Church, Dallas, Texas, and Dr. H. W. DuBose, pastor of the First Presbyterian Church, Spartanburg, S. C. A large number of men of the Synod of Virginia and surrounding states are expected to attend.

The grand climax of the conferences at Massanetta Springs is the Bible Conference, August 12-25. Some of the greatest speakers and religious leaders on the Continent are on the program. It is challenging. Any man or woman will be fortunate to attend it. Among the speakers of national reputation are the following:

Dr. John Timothy Stone, Ex-Moderator of the General Assembly, pastor of the Fourth Presbyterian Church, Chicago, Ill.

Dr. George L. Robinson, finished scholar, popular speaker and archaeologist of national fame, Chicago, Ill.

Dr. Wm. Evans, known over the whole United States as one of the greatest Bible teachers, Los Angeles, Calif.

Sergeant Alvin C. York, World War hero, according to General Pershing, "The greatest civilian soldier of the World War."

Dr. Robert E. Speer, Foreign Mission Secretary of the Northern Presbyterian Church, well known on two continents, a man of unusual piety and a commanding speaker on religious themes.

Dr. P. W. Philpott, pastor of the Moody Memorial Church, Chicago, twice nominated to Parliament in Canada, a great evangelist.

Rev. J. Alfred Kaye, a finished and attractive speaker, London, England.

Rev. Gypsy Smith, Jr., cultured

Mid-Summer at

J. Grey McAllister

The Montreat season is and a wonderful season it be, with the largest July seen in the auditorium. The Committee on the Work was one of the yet held by that imports our Church. At the same time from all over the Conference on Christian and Ministerial Relief meeting, co-ordinate with Presbyterian Educational of the South. Before they had finished their work, Advisory Committee of ment of Woman's Work sessions, reviewing Work of our Church du year and planning for the Then came the greatest Conference in the history of with more than a thousand attendance and a fine program carried forward. This closing as these lines are ten and the women are all parts of the South. women in the cottages attended most of these without registration. Up the official registration representing all the S Church. The figures are Alabama sent 32; Appalachians 15, Florida 45, Georgia 16, Louisiana 19, Missouri 20, North Carolina 2, South Carolina 24, Texas 8, Virginia 48, 16, miscellaneous 15.

The closing night of was most interesting, the ing divided into two parts was the presentation to Retreat Association of a Jewish Tabernacle, made Manning of St. Louis, Missouri, sending one-twelfth the of the tabernacle, both in all the articles of furniture of the tabernacle and up on large platform in front of the pulpit in Auditorium and explaining its structure and furnishings. Walter Craven of Excelsior, Mo.; a number of the (Continued on page

speaker, a flaming evangelist.

Dr. Wm. Hiram Foulk, large church at Newark the outstanding leaders of the Presbyterian Church, President of the International Endeavor.

Rev. Wm. M. Roberson, clergyman of Vancouver, B. C., who has deeply sages.

Representatives of the Students' League of Many countries), will tell the conversion.

Mr. Homer Hamrick, Rapids, Mich., one of the evangelistic singers in lead the singing.

Rev. Sam L. Joekel, English Bible in Austinological Seminary.

Dr. Ray O. Wyland, of the Department of Education, Boy Scouts of America,

Dr. Hubert McNeill, Forest College, an church music.

Dr. A. L. Lathem, Chatham, N. C., author of a unique plan Bible Schools.

Dr. W. H. T. Squires, Presbyterian Church, New York, Friends of Massanetta Springs, stating that there is no Conference program program on continent of North America.

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EDITORIAL

SUNDAY AT MONTREAT (A Belated Article)

Sunday of the season of 1929, at Montreat, was opened with two sermons. One by Dr. Chas. E. Diehl, of the University at Memphis, and Dr. J. H. Bell, Ph.D., Student Secretary of the Synod. I. Sweets, Secretary of Christian

Education, was the subject was "The Kingdom Within and Without." His subject with the state-ment are two Kingdoms." One internal and one external, he developed his text with a freshness and originality in his treatment that secured him close attention, and raised the question in the minds of his hearers: "Do not more preachers leave the Church by the method of treatment, and arouse the people to hearing by a simple treatment of the parable to old and young, and fasten the message upon the minds of hearers."

He knew a seminary student who had received the treatment "of everything—its cause and result," no matter what the method, who secures a hearing in these days of a man who is fresh, original and

inspiring service Dr. Powell discussed the "Kingdom of God," from the text of Paul at Corinth: "In Him we live, and move, and have our being."

It is a new man in our work, but it is a man that he won his Ph.D. degree by his attainments.

Attention required close attention in the oration, the argument, a style suited to the occasion, speaking men rather than the average man, and in his thinking rarely goes beyond the surface.

His sermons closed the Conference on Education. It is reported to have been a very successful Conference, the attending large and representative.

Do not know any branch of our work more developed than the work of the workers.

Bringing together of the heads of the schools and colleges of the Church for considering the problems of education productive of much good, shown in the solutions of these problems, and bringing the workers themselves into contact with the body.

Most of these Conferences, educational in character, better condition than ever before in our history.

Today evening, which is generally given to entertainments of a lighter nature, the schools had the floor.

The school was represented by students in the address and the merits of the school were discussed.

He gave a striking picture of our work, its extent and its variety. The picture was limited, because the schools were not represented, the picture limited to those in attendance at the conference.

MONTREAT LEADERSHIP TRAINING SCHOOL

The general idea of Montreat, outside of those who have attended the Conferences, is that it is a summer resort where those seeking rest may spend a summer in comparative comfort—a place where the tired workers can find rest and return to work in the fall full of energy.

While this is true in part it is not all the truth of Montreat, because it is a place where training is given and influence exerted on those who come that bear fruit in the general work of the Church.

Dr. Anderson in his appeals for aid has rung the changes on Montreat's value to the Church, but many have not credited his claims, thinking that he was picturing an imaginary Montreat in order to get money for its enlargement.

We recently commented on the Auxiliary Training School in which the women were trained in the solution of church problems.

Immediately following that School was the Leadership Training School, where students have had practice in teaching in addition to classroom work. Some twenty different units were offered, and courses of special value to leaders of young people were a notable feature.

All this means real work, the full value of which will be seen in coming days when these pupils become teachers.

As if to emphasize the importance of this feature, the time devoted to this work has been doubled, as compared with former years—this work, it is true does not attract the ministers of the Church, as the inspirational addresses of such men as Morgan and Evans, and others, but it does attract the class upon which the Church has to depend for her workers in the Sabbath School and vacation Schools.

That the Bible has not been lost sight of is evidenced by giving to Dr. Blackwood of the Louisville Seminary two weeks instead of one week, as heretofore. Dr. Blackwood is a great favorite to Montreat, so that his Bible lectures draw the largest crowds of any.

He has just closed the first series in which he has dealt with the parable of the New Testament.

We have seldom heard more inspiring lectures than he has given. We regret that absence at our office in Charlotte lost us two days; but the lecture on Friday on the "Judgment Parable," in Matthew 25, will long linger in our memory, as being on fire with evangelistic fervor and common sense.

THE STANDARD NOT WAVERING

In the conduct of the editorial columns, it has been our rule to be sure that we are right, and then go ahead, undisturbed by differing views.

There are times, however, when we do explain, though the explanation may not add much to the matter in question.

A few weeks ago, we had two editorials in the same issue, one, "The Women at Montreat," and the other "Festina Lente," (make haste slowly). On one we gave our expressions of what the Woman's Conference was doing, dwelling especially upon the Bible hour, as conducted Mrs. E. L. Russell of the Extension Department of the General Assembly's Training School. In the other, we appealed for caution in the conduct of Church Union negotiations, especially in view of the fact that union with the Northern Church might mean women preaching in our pulpits.

A valued friend whose opinion we ordinarily esteem highly calls attention to what he thinks is a conflict between the two editorials, intimating that in one we endorse the preaching of women, and in the other we use the preaching of women as possible result of union with the Northern Church.

Our friend seems to think that we are inconsistent in our views, and that the women will conclude that we have come over to them, "horse, foot and dragoons."

Our reply to this "Non Sequitur" is that when a man opposes women preaching in our pulpits, because it is unscriptural, it does not

follow that he cannot praise a woman who teaches the Bible to a gathering of women, with here and there a stray man wandering in.

It is some times said that women lack the logical faculty, but we doubt whether they are even as illogical as our friend is in this instance.

Unless we make this distinction between the public and private preaching of women, we must recall our women workers in the missions, at home and abroad, and debar them from the Sabbath Schools, and even from solo-singing in our churches.

We rather pride ourselves upon our conservatism, and we stand straight when measured by the doctrinal rule, but we do not propose to stand so straight as to fall backward.

Our reply then to the charge of inconsistency is to assure our readers that the Standard is still blue, and is doing business at the same old stand, to mix metaphors a wee bit.

PRESBYTERIAN THEORY—PRESBYTERIAN PRACTICE

All of us know that theory is one thing, and practice is often another.

In fact there can be no practice without theory. Psychologists tell us that before any act there must be a theory of how we are to perform it.

The aimless shuffle of the abnormal child is due to the lack of any theory where he will plant his next step.

On the other hand we also know that it is much easier to form a theory than it is put it into practice.

We find this strikingly true in Church work. The theory of Presbyterianism is that each Church is a part of the whole, and that whatever advances a part adds that much to the whole, and that the welfare of the weakest church is the welfare of the strongest.

If we lived up to this theory Presbyterianism would be extended everywhere.

Unfortunately our practice does not coincide with our theory.

Each Church looks upon its own things and not the things of others.

The condition of the weaker Church seldom gives the stronger Church much concern.

Sometimes we do see a stronger Church trying to live up to this theory by sending out colonies and supporting them till they are financially able to stand alone. Such cases however are so rare that they are conspicuous, and men wonder that such is the case.

The history of our Churches in the large cities is about the same.

Each Church looks out for self, and pays little if any attention to the weaker groups.

The ideal Church in any large city is the Church that selects a strategic point, plants there a colony of its members, supplements the salary of the preacher till the Church grows strong enough to go alone.

And in such cases there ought to be selected a preacher that can compare with the best, otherwise the colony will languish because well-to-do people will not attend a small Church.

When we study Presbyterianism in any large city we generally find one or two large Churches, together with a few others weak and without influence.

In any city when new people come, they, as a rule drift to the larger Churches, unless they are drawn to the weaker Churches by reason of personal acquaintance.

There are several reasons for this partiality.

In the first place they are attracted by numbers. All men prefer to be in the majority, forgetting that majorities are not always right.

Then being new to the place, going where most of the people go will enlarge their acquaintance, and give them that social standing that will add to their pleasure.

The financial reason also operates.

In a small Church there are more demands upon the members, or rather the demand is for a larger sum proportionately than is the case in the larger Church.

Sir Thomas More's Utopia has never yet been realized in the affairs of the world, but if Presbyterianism ever practices its theory, it will be reached in Church affairs, and the dawn of the millennium will have arrived.



THE DUTIES OF THE ELDERSHIP

Hon. W. L. Frierson

(Address delivered before the General Assembly at Montreat, N. C., May 18, 1929.)

It is sometimes a distinct advantage to a speaker not to be too well known to his audience. And that advantage is mine today. In the presence of those familiar with my record of thirty years as an elder, I could not say what I intend to say without some degree of embarrassment. But, fortunately for me, the shortcomings of that record are unknown to you, and it is possible for me to state my conception of what an elder ought to be without the disturbing consciousness that you will be contrasting what I say with what I have done.

The duties of the eldership may be classified as those devolving upon an elder as a member of the session, which he shares with others, and those resting upon him as an individual, responsibility for which he must bear alone.

Church Compared to a Corporation

As Presbyterian churches are organized, the session corresponds to the board of directors of a corporation in the sense that it is the governing or ruling body of the church. The pastor himself is, in many things, subject to its control, just as the president of a corporation is subject to the control of his board of directors. It has the authority to determine all matters affecting the welfare of the local church, but its acts are subject to review by the higher church courts, just as the acts of a board of directors are subject to review by the civil courts.

Corporate directors and elders are alike clothed with actual authority and charged with active duties—directors by the law of the land and elders by the law of God. Directors are trustees for the stockholders. Elders are trustees for the cause of Christ. And both must account for the manner in which they discharge their trust. An elder can no more meet the requirements of his office by merely attending meetings of the session and voting for whatever the pastor proposes than can a director by attending meetings of the board and blindly approving whatever the president does. Neither can he be a figure-head without being a derelict.

When a corporation suffers a loss through the neglect by a director of a duty which the law imposes on him, the courts will require the unfaithful director to make good the loss. And so when a church suffers through an elder's neglect of duty, the unfaithful elder must account to his God for the loss. There are, however, two significant differences. The director is judged by a human and fallible court and may hope, though guilty, to escape the penalty he deserves. But the elder must submit to the unerring judgment of an all-seeing and omniscient Judge. And again, the things for which a director is responsible are material and affect only this life, and it is possible to restore the losses. But the things for which an elder is responsible affect the life eternal, and the losses are beyond any human power to restore.

I approach, therefore, a discussion of the eldership with the rather overpowering thought that it is not too much to say that those of us who are elders have taken upon ourselves graver, more far-reaching and more vitally important duties and responsibilities than come to us in all our secular relations.

In the deliberations of the session the elder must strive to promote peace and harmony and Christian fellowship in the congregation; keep a watchful oversight over all church activities; and insist that the simple Gospel of Jesus Christ be preached from the pulpit. But his duties, by no means, end with what he may do or say in meetings of the session.

The Parity of Elders

Under our form of church government, the ruling elder is given a place only a little below that of the pastor or teaching elder. In all church courts he has an equal voice with the minister. Collectively, as the session, he has greater authority than the pastor.

There are a few things, like administering the sacraments, which only an ordained minister is permitted to do. But with this exception, there is no duty resting on a pastor which may not, at some time, become the duty of an elder. Equally with the pastor, he should have on his heart and in his prayers the good of the church. He should be prepared to give Christian comfort to the sick and sorrowing and, as opportunity offers, to point the way to Christ. He is not called to preach but, in the absence of a pastor or other available minister, he must, if the regular services of the church are not to be neglected, lead prayer meetings and even, on occasion, occupy the pulpit on the Sabbath and thus become almost a preacher. The chief difference, in fact, between a pastor and an elder is that the pastor's religious work is his regular vocation and his means of livelihood, while the elder, for the support of himself and his family, must engage in some gainful occupation.

The minister, is properly supported by his congregation, is not burdened with the exactions of business. Thus, free from the distracting cares of a secular vocation, he can give his whole time and energy to the duties of the pastorate. And, by the same token, he must be the spiritual leader and bear the heavier responsibility for the life of the church.

Elders Must Support the Church

On the other hand, the elder must, through some secular occupation, acquire the means to provide for his family and contribute to the support of his pastor and the church. Subject only to the condition that he adheres to the purpose to make a proper use of the means with which God blesses his efforts, it is just as much his duty to be diligent in business as it is the duty of the minister to prepare the best sermons of which he is capable.

Indeed, it may be said that proper application to secular business is itself a religious duty. Material success provides the means with which laymen may give substantial support to religious undertakings. The freedom from worldly cares, so necessary to the pastor, is possible only when laymen provide him with a support. Great missionary and benevolent undertakings cannot be effectively carried on without large sums of money.

The extent to which a layman can have a part in these undertakings, by supplying funds, is necessarily measured by the degree of his success in business. The elder who uses all honorable means to gain wealth is, just as truly as the minister, serving God with the time and energy he puts in his business, if only he recognizes that he holds as trustee and for the service of God both his time and what he has, and if he remembers that service to God includes service to mankind. Provided we do not permit our secular interests to crowd God out of our hearts, I hold that the honest effort to achieve material success and diligent application to business are Christian duties. Whether it ought to be so or not, it is a fact that eminence in business or profession carries with it a prestige which gives added weight to one's influence in all the relations of life, and increases his power for good.

Elders Must Engage in Church Work

The necessity, therefore, of giving much of his time and thought to secular pursuits is the elder's excuse for not being as continuously engaged in strictly religious activities as the minister. And it is a perfectly valid excuse for a fair division of time and energy. But, because it is a valid excuse, it is a source of danger to our spiritual life. The excuse is easily overworked. The duty to be diligent in business does not justify withholding all our time from purely religious duties. The difficulty with us human beings is to maintain a proper proportion.

Success in business breeds the desire for greater success. And this, in turn makes heavier demands on our time. The danger is that, with increasing prosperity, our willingness both to give and to serve may not keep pace with our increasing ability, and that pride in our achievements may drive out of our hearts any proper spirit of humility.

Conscious of the spiritual dangers that thus lurk in an active business life, we should strive to keep in mind that, next to the minister, the elder stands as the accredited representative of our branch of the church. By us, almost if not quite as much as by the minister, the world judges of the effect which our religion has on the lives of men. Our acceptance of the eldership, whether we so will or not, carries with it an invitation to the world to regard our lives as examples of Christian living.

Faith and Character Essential to An Elder

If, therefore, an elder would even measurably meet the requirements of his high office, his first consideration must be his own faith and character and life. We who are elders are human, and perfection cannot rightly be expected of us. But, in that measure in which we exemplify or fail to exemplify the teachings of Christ, we advance or discredit the great cause we profess to love. What then is to be expected of us? In a word, I think, the answer is, a firm and abiding faith reflected in our lives. I put faith first because if it is genuine, its effect is certain to be seen in the character of our lives.

Mere profession of faith is not enough. The faith that counts is actual and real. We cannot hope to convince others of the truth of that in which we do not ourselves believe. There is a quality of the human mind that enables people to detect any note of insincerity, however, covered up by eloquence or loud profession. There is something about real earnestness which is always lacking in any form of pretended earnestness. The elder who is not sure of his own belief, may be sure that he will be found out—that those who know him will brand his faith as counterfeit and his professions as pharisaical. And his influence for good will be gone. What then are the things which reflect faith or a lack of faith?

Is our faith to be judged by the regularity of our attendance upon religious services? Undoubtedly this is one of the things which will enter into the judgment which others will place upon our professions of faith. The organized church, with its regular hours for public worship, is the center from which all religious activities radiate. The world rightly says that, if our religion is real, attendance at these hours will be a joy and not a mere duty. It follows that the elder who willfully absents himself from the regular services of his church, or who is derelict in taking a proper part in such services, at least, brings his faith under suspicion.

But regular participation in public worship and the observance of religious rites is not enough. Those who were most scrupulous in these respects were the ones to whom Christ applied His strongest words of condemnation. An elder may be in his seat whenever the church doors are open; may attend every meeting of the session; may be ready and eloquent in prayer; may talk religion in season and out of season, and yet be a stumbling block to those seeking the light, and a reproach to his church. Men are judged not so much by what they say as by

what they do. Professed religion is judged by what it has on human lives—by what it leads men to do and to refrain from doing. And so we are judged by what we do. Religion will inevitably be judged, not so much by the observance of irreligious ceremonies, or by what we do and say on Sunday, as by the character of our lives.

We are taught that we are saved by faith and good works, but also that if our faith is genuine, it is evidenced by good works. The world has little regard for religion which does not make men and women more useful. Our religion, exemplified by Christ, teaches honesty, fair dealing, generosity for others, charity, a forgiving spirit, and a willingness to help. And these are some of the things which the world has the right to expect to find in our lives. If, as is undoubtedly true, our religious faith or its reflection in our secular lives, if the world is to regard us elders as Christian examples, it is that, in our lives, there can be seen the possible of the spirit of Christ.

The man who, though always in his place on Sunday, is known to resort to dishonest business can have no Christian influence. He whose word cannot be relied on will find that his professed loyalty is regarded as a mockery. But honesty and integrity are not, by any means, all of Christian character. There may be neither dishonest nor untruthful and yet a thoroughly un-Christian.

If a man, though honest and truthful, is greedy for gain makes him hard and oppressive upon his rights regardless of the suffering on others; if he takes advantage of the need of the unfortunate to drive hard bargains; if he is stingy with the wages he pays; if he is ruthless in collecting his dues; if he is deaf ear to the needs of the poor; if he is harsh and unsympathetic in his judgments of others; if he is vindictive and spiteful; if his private life is dissipated and unclean, he is an un-Christian, no matter how honest and how professedly Christian, he is, in the eyes of the world, an un-Christian. I think in the eyes of God Himself, worse than an un-Christian, who makes no pretensions to religious belief, but who, in the extent that we permit these un-Christian things to enter into our lives, we dishonor the office of elder.

Fully conscious of my own many shortcomings, I am emboldened by the fact that you do not know me. I have attempted to give you my conception of what an elder ought to be. We who have assumed the responsibilities of that office ought to see ourselves as accredited servants of God, charged with the spiritual oversight of a portion of His people. We should be diligent in business, that diligence inspired by a sincere desire to acquire the means to do greater service to the church. Business cares must not so engross us that we neglect our strictly religious duties. Our achievements in business may be, must not rob us of the feeling that we are doing upon God. Our faith in the saving power of Christ must be unwavering, and, with God's help, our lives must be an example of that faith.

May God help us to be more faithful.
Chattanooga, Tenn.

"STILL THEY HELD ON"

Egbert W. Smith

Thrilling reports continue coming to us of the courage and heroism of the Chinese Christians who have held on through the great upheaval. Dr. L. S. Morgan got back to the hospital at Haichow, his September. In a letter to his fellowmissionary Bissett, now in Richmond, Virginia, Doctor something of the trials and vicissitudes of the hospital and its staff during the preceding months. He says—

"It is a story almost beyond words, and thrilling through and through, and again and again to keep back the tears as I listen to the stories of our hospital people; how fierce the pressure of the war, how they give up the whole thing and turn against it, how they are looted and how they are filled up with hostile communist soldiers; how they were gotten out, our people say, by the direction of the Holy Spirit through our hospital manager. He went to the right military officer who was more unusual, able to, order the soldiers they held on like grim death while the battle raged right around the hospital, with the bullets flying into the rooms where they were working; how day and night for weeks together to care for the wounded soldiers who filled the hospital, to be laid out in the court yards, because the rooms were full; how the money gave out, how the food gave out, sickness among the staff—yet they held on. Threatened by the soldiers they cared for, pressure strong from even a certain class of so-called Christians who throw the hospital overboard, allow it to be destroyed—still they held on.

"So the story goes, and now when I read it still holding on. 'We knew you would come back. We only wanted to hold things together until you could return the hospital to you intact.' You can stand to some extent my feelings when I think of the hospital and all that belongs to be ab-

Men-of-the-Church

Presbyterian Church in the United States

E. PURCELL, D.D., Executive Secretary
HENRY GRADY BUILDING
ATLANTA, GEORGIA

W. L. FAIRLY, D.D., Wilmington, N. C.,
Charge of Men-of-the-Church Department

SYNOD OF OKLAHOMA

Report of the Chairman, Mr. A. Gray Gilmer, City, Dr. J. A. McLaughlin attended the Conference of the Synod of Oklahoma under the leadership of the Chairman in Atlanta and reported a complete organization of the work. A Conference was held for men that has been held in the church up to the present time. The spirit of the work was of a high order. Mr. Gray Gilmer is Chairman of the Synod's Men's Work.

SYNOD OF SOUTH CAROLINA

Report of the Chairman, Mr. J. A. Naff, who presided at the meeting of Synod the report of the committee on Men's Work was followed by a splendid address from a pastor of the Synod. The effect upon Synod was favorable and the result of one hundred dollars was made for Men's Work.

The "Men-of-the-Church" in theory and in practice is steadily gaining momentum. The work is steadily gaining momentum. The work is steadily gaining momentum.

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only two groups, with twenty men in each. They meet once a month together for the General Meeting, using the programs sent out from Doctor Purcell's office in Atlanta. The groups alternate in the presentation of the programs and the speakers are chosen from among the members themselves. The material published in the Church papers as well as that sent out in pamphlet form by the Executive Agencies, is very helpful.

In addition to the joint meetings monthly at the church, each group meets separately once a month in the home of one of its members, going to a different home each month, and these group meetings are more enjoyed and probably more helpful than the joint gatherings at the church. The proceedings at group meetings are about as follows: A short devotional period comes first, followed by the reading of the minutes of the previous meeting, and then any unfinished or new business is taken up; next, reports are made of visits by members to sick persons, or to any others, especially to non-church members or to newcomers in the community, and sometimes a report indicates that personal work of an evangelistic nature has been done by a member, and the latter never fails to interest the men; brief, voluntary talks or testimonies about personal experiences in the Christian life are sometimes called for by the Group Leader, who presides, and are given by the members—this is well worth while; suggestions are asked for about developing and enlarging the Men's Work and discussion is invited; sometimes assignments will be made by the Leader of certain persons to be visited or seen by different members of the group, having regard to any particular contact which may exist between the members and the man to be seen by him; reporting of any poor or needy ones known to any of the men and sometimes the taking of an offering for them; a regular contribution is made for the building and loan Fund of the church upon shares previously subscribed for; in one of the groups a little "floral treasury" has been maintained for sending flowers to sick members; sometimes there is a circle of prayer, when definite petitions will be made for particular persons, and the meeting is always closed with prayer.

Following the group meeting, there is a social period when light refreshments are served. Suppers or refreshments are not served at the church meetings.

Last year, one group was known as the Younger Men's Group and the other as the Older Men's Groups but with the coming in of the new year, it was deemed best by the Executive Committee that assignments to the two groups be made without reference to age, and now men from eighteen years and above are in each group.

A great deal depends upon the Group Leader, both as to his initiative and the time he is willing to devote to the work, and these in turn depend largely upon his consecration. Responsibility and opportunity must be realized and success not expected otherwise. The President, of course, also has an important function to perform, and so has the pastor. Evangelism should be the dominant note and purpose of the organization. If entertainment and social enjoyment be the chief ends in view, the organization will fail and deservedly so.

Rev. S. B. McLean is pastor of this splendidly working group of men.

SERVICE SUGGESTIONS FOR SEPTEMBER

To the President: September is the month to start again in many churches. The attendance may have been low during the summer, and it will take some real work to build it back again. This is the month to begin. Use every legitimate form of publicity—announcements, daily papers, letters, personal invitations, group leaders—all will not be too much. You will be the source of inspiration, encouragement and strength—this will be hard but it is the price of leadership. It is a price we should be willing to pay for the Lord Jesus Christ.

To the Council: This meeting should be held seven to ten days before the General Meeting. Open and close with prayer. September is assigned to Department III, Home Missions. The Chairman of this Department has charge of the monthly program and makes out the major part of the service program. Before the council meeting he should survey the community in which the church is situated and find any good place for outpost Sunday Schools and preaching points. He should also consult with the Superintendent of Home Missions in the Presbytery, and, if there is any need which the men can meet, suggest it to them. Inspiring the men in unorganized churches is, perhaps, the best way of serving. The Chairman should work this out until it is very definite. Men are not enlisted by hazy suggestions. Many churches have a Rally Month for Sunday School. It might be a fine thing if the chairman of Department V. would have rather definite plans for building up the Bible Class and present them to the council. He should formulate these plans in co-operation with the Superintendent of the Sunday School, the Superintendent of the Adult Department, and the President and teacher of the Bible Class. The chairman of Department I. should submit plans for the Prayer Service with the pastor on Sunday evening or before some preaching service, and also suggest some book of the Bible for the men to read. The Chairman of Department III will have the appointments for the out-post prayer services ready, and Chairman of Department VII will have his plans for supper and entertainment. The Council should hear these plans and decide on what is needed and make out a definite, workable program.

To the Leader: The purpose of this program is to

SUNDAY SCHOOL

Rev. Ernest Trice Thompson, D.D.

Lesson for August 11

DANIEL AMONG THE LIONS

Daniel 6:1-28. Print vs. 10, 11, 16-23

Daniel in the Lions' den is one of the most familiar stories in the Bible. It was indelibly impressed upon our minds in childhood. We are apt to feel, therefore, that we have learned everything from the story that there is to learn. But though it appeals especially to children, it was not originally written for children, and if we will make a real endeavor to study it afresh will undoubtedly find that it has real significance and value for the present day.

We remember that Daniel descended from one of the noble families of Judah. He was carried captive as a mere lad into Babylonia, educated in the Royal Academy, and trained for the King's service as a Magician or Soothsayer. He soon proved his superiority to the other wise men of the realm, and was made by Nebuchadnezzar Governor over the province of Babylon and head over all the wise men in the King's service.

Nebuchadnezzar died in 561 B. C. after a reign of 43 years. He was succeeded by three members of his own family, the last of whom was slain after a reign of only nine months. One of the conspirators, Nabonidus, succeeded him as king, and reigned conjointly with his son, Belshazzar, for 17 years. In the 17th year of his reign, the armies of the Medes and Persians, led by Gubaru, Cyrus' general in chief, took Babylon without a struggle. Belshazzar settled down in the fortress and prepared for a long siege. Several weeks after the beginning of the siege, however, he gave a great feast to a thousand of his nobles. While they were all under the influence of the wine, Gubaru, and his soldiers forced their way into the citadel. That night Belshazzar was slain, and the kingdom passed into the hands of Darius, the Mede.

The question arises, who was Darius, the Mede? We know nothing of him in secular history. We do know very definitely that the first king of the Medo-Persian Empire was Cyrus the Great. This leads us to note that many modern scholars think that Daniel was written late, long after the events in question, in the days of Antiochus-Epiphanes, i. e. about 300 B. C., and that it is a historical romance intended to inspire the Jews in their struggle against the Syrian King rather than actual history. That, of course, would solve the problem. If the Book were written as a historical romance the lessons would remain whether or not all of the history was exactly accurate. This solution is not satisfactory, however, to conservative students of the Bible. They are inclined to identify Darius, the Mede, with Gubaru, Cyrus' general in chief, who later became governor of the province of Babylon. Perhaps he was allowed by Cyrus to assume the dignity of a king, though, of course, if he was he would recognize the overlordship of Cyrus himself. It may well be that in the days to come archaeology will vindicate the Bible's references to Darius, the Mede, just as it has so signally vindicated its references to Belshazzar (see last Sunday's discussion).

We are ready now for the study of the lesson. Read as though it were a new story Daniel 6:1-28. What did

bring men in touch with the Presbytery's Home Missions and to use them as much as possible in this great work. You can find material in any Home Mission literature, but the best material you can use is that which you will get from the Superintendent of Home Missions in your Presbytery. He will be glad to help you get his work across to the men. This is a real, vital, concrete theme. Inspire your speakers with its importance and its interest. Here is mission work in action before your very eyes. Urge that the men tell their story in a simple, conversational way.

To the Speakers: This program is a practical program on the work of the Presbytery. Get clearly in your mind the field. By field we mean the number of counties, population, number of people who are out of the church, the number who are unreached. Visualize the possibilities of reaching men for Christ. Talk with your Home Mission Superintendent about plans of work in the Presbytery. Get something definite which the men can do and propose to them. This is mission work at our own doors, and if there is anything in Spiritual Work which will grip and enlist the men, this is it. It will be a great program, however, just as you fill yourself with the subject and get it across to the men.

To the Group Leaders: Get carefully just what you are to do. It should be handed to you in typewritten form. Do not stop until you have planned to the smallest detail just what your men are to do and have assigned every part. It would be a fine thing if every man could have some part in the task. Begin or close your meeting with prayer—a circle prayer if possible.

Sources of Information

Consult the Church Papers first of August, the Presbyterian Survey, Superintendent of Home Missions in your Presbytery, and Educational Secretary, Executive Committee of Home Missions, 101 Marietta Street, Atlanta, Ga.

WOMANS AUXILIARY

The Department of Woman's Work, Presbyterian Church, U. S.
270-277 Field Bldg., St. Louis, Mo.

SYNODICAL PRESIDENTS OF THE WOMAN'S AUXILIARY

Alabama—Mrs. J. F. Hooper, 610 Mabry St., Selma, Ala.
Appalachia—Mrs. F. B. Kegley, Wytheville, Va.
Arkansas—Mhrs. Walter Wilson, Arkadelphia, Ark.
Florida—Mrs. W. G. Thompson, Jr., 3215 Obispo St., Palma
Ceia Park, Tampa, Fla.
Georgia—Mrs. E. G. Abbott, 1315 Eberhart Ave., Columbus, Ga.
Kentucky—Mrs. H. P. Cooper, Lebanon, Ky.
Louisiana—Mrs. Charles L. Bodin, Box 79, M. R. A., Lake
Charles, La.
Mississippi—Mrs. J. S. Hicks, Holly Springs, Miss.
Missouri—Mrs. Walter Craven, 223 Frances St., Excelsior
Springs, Mo.
North Carolina—Mrs. G. V. Patterson, Gastonia, N. C.
Oklahoma—Mrs. Wilbur Garvin, 611 Euclid, Lawton, Oklahoma.
South Carolina—Mrs. Parker Connor, Edisto Island, S. C.
Tennessee—Mrs. J. F. Forsythe, Bethel Springs, Tenn.
Texas—Mrs. J. W. Culver, Texas Military Academy, San Antonio,
Texas.
Virginia—Mrs. C. R. Vaughan, 319 Mountain Ave., Roanoke, Va.
West Virginia—Mrs. J. McD. Lacy, Elkins, W. Va.

A LETTER FROM TAICHOW

Dear Folks in the Home Land,—

Our latest alarm clock, John Randolph, (bless his heart!), went off true to form at 5:30 a. m., and his ma decided to call it a night and get busy.

We had a most interesting experience yesterday. At 4 p. m., we attended a Christian wedding in the auditorium of our boys' school. There were two hundred guests probably. The master of ceremonies, a good looking, rather pompous gentleman, of fifty summers say, who in times past has been known to beat his wife, but realizes now that these things ought not to be, arose and in a commanding voice announced, "Number one, an organ solo." A little bride of two months standing (my Chinese teacher by the way) arose, and walked over to the instrument, dressed in all her trousseau finery. Shall I describe it? The men may skip this part. Feminine new China wears a long garment these days somewhat like our old princess dress, tight fitting, rather long, and buttoned on the left side from top to bottom. The little bride's (about to perform) was made of black brocaded satin that would make your mouth water. It was sleeveless and she wore an undergarment of apricot brocaded satin whose bell shaped sleeves made the sleeves of her costume. It was most attractive. She's a minister's daughter, educated in a Christian school, and both she and her husband are good musicians. Well, she rendered an air, not rended the air, on a wheezy little reed organ about as big as a postage stamp, and it really sounded pretty. Didn't I say she was a good musician?

Again the sonorous voice, "Number two, a prayer by Brother So and So." "Number three, a hymn." "Number four, the minister, enter, sit," and he entered and sat. "Number five, the family, enter, sit"; they dittoed. "The witnesses, enter, sit." Aren't you excited? and more commandingly than ever, "The bridegroom, enter, sit," and in he did from a room just off the auditorium, very nice looking, a tailor by trade, and quite an earnest Christian. He was dressed in a foreign suit—it must be admitted—rather bluey dark blue and wearing yellow foreign shoes; a large artificial rose was pinned to his lapel. He was attended by his groomsman.

Now hold your breath. "The bride," enters, sits. They say she's fine; in fact number unsteen or so on the program was a history of the affair by one of the witnesses, the bride's pastor from Yangchow. He told how he was invited by her teachers to look for a husband for this their star pupil,—wouldn't an American miss murder him in cold blood! She's an orphan, by the way. Then he took the opportunity of giving a regular eulogy on women,—shade of Confucius! it would have done your hearts good; and he ended with an earnest appeal to the parents of the girls present to prize them, to train them, and to cut out this thing of child engagement, to wait on the Lord in prayer until he should make known the husband of His choice. "Young women, you are the mothers of the nation; let God choose your husbands." "Young men, you are the fathers of the nation; let God choose your wives." It was fine and much needed advice.

But to return to our neglected bride, "waiting at the church." Her costume was a perfect scream from our point of view but I suppose beautiful to Chinese eyes. "Oh, for the pen of a ready writer" to do it justice! To start at her feet, unbound of course as she'd been raised in a Christian school, and shod with embroidered red satin shoes; then a black silk skirt, a coat of electric blue—we'll call it that, for it certainly electrified you on sight; and to top it all a wonderful creation, a veil of bright rose cotton mosquito netting hanging to the floor, in front if you please; its not proper to see a bride's face in ye old land of China; and so it goes, the new and old all mixed into a puzzling Chinese puzzle. The veil was tufted all over her head making it about the size of an inflated basket ball, and at the rear a large bunch of large artificial pink roses. 'Twould have made you laugh if you hadn't wanted to cry so badly. My heart just yearns over these young folks struggling through such a maze of "things new and old."

The ceremony was just like ours, only in Chinese, impressive and breath taking. And then the crowning event, a vocal rendition of a wedding hymn to the tunc of "Here

comes the Bride," organized—agonized should I say?—on the aforesaid organ, and sung by the following: two male nurses from the hospital singing bass; another male nurse and a fine young helper (who is superintendent of the Sunday School and general factotum of all the foreigners) sang the lead; and Mr. and Mrs. H. Kerr Taylor were enjoyed (?) on the alto and tenor. They made a special point of my singing with them; said the Lord made men's and women's voices to harmonize, and they wanted to set the example for the edification of all and sundry, particularly those of tender years and the feminine gender.

The ministers, the family, and the witnesses were seated in a semi-circle facing the audience; the bridegroom and best man, and the bride and maid of honor were seated on chairs facing each other in front of the imposing semi-circle and about six feet from each other. They never got any closer together during the whole performance. When the rings were exchanged the minister did the work, and so it went. "The bride and groom bow three times to each other," and over they went in a jack knife quarter of a daily dozen. "The bride and groom bow three times to the minister, three times to the audience," etc. etc. Good reducing exercise to say the least! The whole affair was punctuated with loud and hearty applause, as for instance on the entrance of the bride; on the conclusion of the vows; or whenever the bride's historian in his speech brought out some pleasing point: one he noted was that she was a corking good cook, (loud guffaws and much clapping of hands!). Does it all sound too queer for words to your American ears? It was queer, and very appealing, very reverent, in their way, and I can't help but believe it was well pleasing to the Master whom they serve and we. I wonder what kind of wedding it was He attended that day in Cana.

Kerr had such good luck with his last circular that I am encouraged to write this one; he received twenty-two letters in answer by the return mail. Maybe they weren't gobbled up! A hint pure and simple; our address is enclosed. Picture us sitting on the door step holding our respective breaths until the mail arrives!

I'm putting many of you on our mailing list for the first time; hope you don't mind. Some of the letters I've had to send in a round about way to reach you. If you'd send me a line giving me your correct address and whether there's a Mrs. or Mr. to add on, I'll change my list accordingly. A word of advice to the "unclaimed blessing," male or female: don't be a tight wad with your affections; say "yes" and get it over with; we like it.

We like our job of being missionaries, too, 365 days out of the year. Life as it ought to be is never so plain as when thrown against a background of life as it shouldn't be. How's this?

"Today, whatever may annoy,
The word for me is Joy,
Just simple Joy.
What e'er there be of sorrow
I'll put off till tomorrow;
And when tomorrow comes,
Why, then! 'twill be today
And Joy again!

Write to us.

Cordially yours,
Fanny Bland G. Taylor.

Address: Mrs. H. Kerr Taylor, Southern Presbyterian Mission, Taichow, Kiangsu, China. Letters five cents postage, postcards three cents.

COLORED WOMAN'S CONFERENCE

On June 14, we finished a most successful Conference for colored women at Jackson College, Jackson, Miss. We wish all could have dropped in to see this enthusiasm and interest. They were charged with the fact that they were sent there to be made more efficient in service to their race, hence should return and carry helpful messages to others at home.

A display of dresses made was arranged on the the last afternoon and you should have seen the workmanship. It resembled the exhibit of some colleges domestic art department.

Thirty-three women were registered, coming from Holly Springs to Gulfport on the north and south and Vicksburg to Meridian east and west.

Mother McBride has led the vesper services at the conference ever since they were instituted and her example of Christian living has left its impress upon them.

The Synodical President was in charge and each day was filled with instructive and inspirational lectures. The State Board of Health again co-operated in the work. Mrs. Hill of Cleveland and Mrs. McDowell of Jackson gave the talks on Sunday School work and Bible lessons. Mrs. McDowell's lessons on Acts were most interesting.

Lectures on Homes, Homes beautiful, Day Nurseries, Y. M. C. A. work among negroes, Christian Education, Our African work in the Holy Land of today were given.

NORTH MISSISSIPPI AUXILIARY

The Twentieth Annual Meeting of North Mississippi Presbyterial was held in the beautiful new church of Senatobia, Mississippi, April 29, 30, and May 1, with the local Auxiliary as hostess. The evening services were presided over by the pastor, Rev. James Green. The devotional of

the first evening was led by Rev. R. A. Boyman of Woman's Work for the Presbyterial feature of this program and of the entire splendid co-operation and cordiality of the nominations of the town. Greetings were Presbyterian, Methodists, and Baptists societies their respective presidents. A special program was prepared by Miss Estelle McCormick—the artists of the town. The address of the by Miss Julia Lake Skinner, of Louisville, Ky. forcefully presented the cause of the Department of Education and Ministerial Relief.

The first morning session was opened by led by Mrs. Ivy G. Hill, after which the President, Mrs. F. C. Mattison, introduced and visitors of note present. Reports of office secretaries showed an appreciable gain in department of work, with a very material gain in gifts. The highlights of this session "Quiet Hour" by the Bible teacher, Mrs. St. oke, Ark., Conference for C. E. and M. R. by Miss Skinner, and a presentation of "Indian African Mission Field" by Mr. W. D. I. Presbyterial, a returned missionary.

"The Local Presidents' Meeting" of Tuesday was opened by an inspirational and informative by Mrs. Hicks, Synodical President. Local comparative and complimented the Presbyterial in the slogan, "Retreat? Stand Still? Advance" lighting service for high attainments was observed, followed by an interesting history by Mrs. Street held a lesson from the 2nd Chapter of The Acts, which was used as a type-lesson over the Presbyterial Birthday Special was beautifully presented by Nettie Fant Thompson through lecture and recitation. This was made more artistic and impressive by Mrs. Deadrich Smith, in a series of piano selections.

Mrs. J. Mercer Blain brought the message of the Foreign Mission Committee in a graphic and interesting work in China. This with several beautiful special music and Communion made perfect evening service.

The last meeting was a "free-for-all," which was discussed and good things passed on. A spontaneous vote of thanks and an invitation again soon was extended to her. Plans for the People's Conferences were discussed with acceptance of Miss Skinner's services offered in the Presbyterial and Synodical Conference.

Committee reports and routine business were handled with efficiency, proving the benefits of the exchange to be had through study and practice of the subject sent out from St. Louis office and by Trautman attendance.

The most enjoyable social features were the lunches served in the palatial home of one of the and the most inspirational factors was the presence of 125 delegates despite a downpour of rain.

The 1929 session closed to convene again in Cleveland.

TWO BIRTHDAY PARTIES

The Auxiliary of the Presbyterian Church, N. C., held its Birthday Party at the home of G. Connor, II, on Monday afternoon from 2 to 4 o'clock. The guests were greeted by the Pastor, Frank Lea, who introduced them to the program which was composed of the Treasurer-Secretary, E. C. Lynch, wife of the pastor and Mrs. M. G. wife of the Associate Pastor. The circle of other officers received in the dining room at the home which was beautiful with sunflowers. In the dining room, the teen age girls of the church served iced tea and sandwiches. More than 100 members and friends called during the hour of the Mexican Schools amounted to 125.

Mrs. L. J. Herring,

The program given by the Woman's Auxiliary, N. C., Monday afternoon in the Church was of great interest, and was well attended. The program was in charge of Mrs. Bruce Four Mission Secretary. Rev. R. A. Lapsley, D.D., and made a splendid talk. Mrs. Woods, of China, who is a most able and interesting speaker presented the work in her chosen field in such a clear and forceful manner that her audience was delighted. At the close of Mrs. Wood's talk an offering for the two Mexican Schools to which the Auxiliary is going this year. The guests then repaired to the Community House, beautifully decorated with pinning, trailing honeysuckle where they were served ice cream and cake. After the social hour a singing was held, Mrs. J. B. Rawlings presiding. An interesting Biblical spelling match was engaged in and being presented with a lovely corsage.

Mrs. J. M. H. C.
Presbyterial Cor

ING PEOPLE'S DEPT.

EDITOR'S LOOKOUT

W. A. Gamble, Pinetops, N. C.

of the Georgia Christian Endeavor Union leaflet setting forth the Union's Aims and present convention year, the Loving Cup pledge blank for use by those who are finance the state work. The Aims and laws:

society which is a member of the Georgia and promote the "Crusade with Christ" commended by the International Society endeavor.

society secure at least five subscriptions world and also promote their denominational paper.

society make and pay a pledge to the Union.

society conduct at least one mission study e year; also one Expert or Progressive

society should have at least 50 per cent of enrolled as Comrades of the Quiet Hour on.

society strive to organize at least one other e year.

society put forth every effort to increase its e at 25 per cent during the year.

society register and have at least one or elegates in the state convention.

society make an offering and co-operate tional mission board or committee of

society hold regular weekly meetings and mmittee meetings during the year.

society make an annual report to the state e requested.

society co-operate with their city union, ng people's conference program.

YOUNG PEOPLE'S TOPIC

11—"Seeing God in Nature"—Psalm 8; Gen. 1; Rom. 1:20.

Leader

uing our vacation theme of "Our Fath- st Sunday we thought about God's Love eally as they were manifested in our own y we are "To See God in Nature," and oices we may observe of divine working in nday our topic will be the practical one of st Use of Nature." Then we will close oics with considering "Outdoor Recrea-

try to find out what nature teaches us e our powers of observation and reason- m nature God's wisdom, power, love and

Do We Mean by Nature?

the word nature and use it ourselves e. What do we mean by "Nature?" Our elus it refers to the qualities and powers othings as they are originally. Of living n by nature, the form, disposition, ways is and fears, in fact, every thing that is yminal. We speak of the nature of men, os, of horses, of wild animals, as lions, ys, and so on. Each one is different b- n with different qualities.

spoken of rocks, fluids, gases, and all vich have no life such as animals and So if we might analyze nature we could e the materials each thing is made of, the produces or that act upon it, such as chemical forces, the laws that are fol- ing in nature, as gravitation, cohesion, e certain things stick together, centrif- e other things fly apart.

livering all these qualities and forces of vilization advances in knowledge, science eke many things useful to man.

Universe Speaks of God

sm tells of the many heavenly objects alut God, the sun, the moon, the stars, and fined to the earth in our study of nature, iversal, and applies to the distant realms elescope which sees afar, and can observe n the stars, the spectroscopy which can h that comes from the stars of what sub- made, and the science of mathematics e space and the movements of heavenly in us much information.

all these wonderful things, we may well as he says, The heavens declare the glory firmament showeth his handiwork. Day e speech, and night unto night showeth

God in Creation

nd cannot look at all these wonders of eaking the inquiry, Whence did all things e them and why? The Bible answers our

question by saying, In the beginning God made the heaven and the earth, and gives us a particular description of how they were made, and what they were made for. God made man to be the head of the world, and subjected all things on the earth to his control. Men and earth were intended to work out the glory of God, which meant man's happiness. God made man of the dust of the ground, and gave him a spiritual being like God's own. Man alone is a moral, rational, purposeful creature, and by his powers of intellect and body he can control nature and produce in it changes at his own will.

Of all things in nature, man himself is the highest evidence of God in the world. Man may look into his own being and say, God is, and He is my Father in Heaven.

The Face of the Earth Tells of God

By means of travel and investigation, man has learned much about the earth on which he lives. Geography and geology, are the sciences that teach us about the face of the earth. We learn of the six continents, the great mountain ranges that lift their heads above the surface, the oceans that fill the largest part of the earth, the mighty rivers that like arteries lead the water that falls from the clouds back to the sea, only to be lifted again by evaporation and rained upon the land. Down in the depths of the sea and in the mines of the earth lie mysteries for man to solve.

As we look at all these things, if we are observant at all, we think of God and the marvelous laws and forces he has put in the earth that man may use for his happiness and growth in knowledge and power.

The Seasons Teach Us About God

We are familiar with the seasons of summer, fall, winter and spring, and as each one comes, bringing in a new beauty and a new purpose, our minds find God working in each one. We look at the sun, and it seems to travel from north to south, and back again, we watch the days grow long or short. We feel the cold, the heat, the dampness of rain, we see flowers and fruits of each season. We watch men make summer look like winter, and winter like summer by means of their scientific knowledge.

How can we avoid the conclusion that God is at work in nature and co-operates with man in using all its powers?

God's Storehouse

The earth with all its resources and materials is like a great storehouse in which God has laid away the things necessary for man's sustenance. He has made things with the quality of lasting until they can be used. He has put a coat on the grain of wheat, preserving its food value until man is ready to use it. He buried coal in the earth to wait for man to dig it up to burn. He opens channels for deep springs of water. He covers the sheep with wool, he makes the cotton plant produce fibre, he stores the air with electric current, he gives bouyancy to the air and the water that man may move over the ocean or the earth.

Let us thank God for the storehouse of the earth, and use its treasures with care and wisdom as we work with God in the preservation of all his gifts.

AUGUST AT MONTREAT

J. Gray McAllister

As these lines are written, the Montreat Leadership Training School is about to enter its second and final week with an unusually strong program, both in the curriculum offered, and in the series of speakers at the morning and evening hours. Dr. Charles L. King, of Richmond, Virginia, on "Evangelism Through Religious Education"; Dr. G. Walter Fiske, of Oberlin College, Ohio, on "The Religious Task of the Family" and "What is Happening to the American Home"; Dr. Lewis J. Sherrill, of Louisville, Kentucky, on "Religious Education and the Presbyterian Faith"; Prof. Kenneth J. Foreman of Davidson College on "Better Worship For Better Living"; Dr. W. Taliaferro Thompson, of Richmond, Virginia, on "The Value of the Pre-School Years"; Dr. J. L. Fairley, the New Co-ordinate Secretary of Religious Education and Publication of Richmond, Virginia on "Making the Most of Youth in the Local Church"; Dr. Donald W. Richardson, of Richmond, Virginia, on "The Place of Missions in Religious Education"; Dr. Lawrence H. Wharton, of Austin, Texas, on "The Church Program of Religious Education." Dr. J. R. Cunningham, of Bristol, Tenn., and Dr. Hugh S. Magill, Secretary of the International Council of Religious Education, Chicago, are presenting splendid messages on vital topics of the day, while Dr. Andrew W. Blackwood, of Louisville, Kentucky, is presenting at the Bible Hour each morning, to great audiences in the Auditorium, a most helpful series on "The Parables of Jesus." Other features of this School most worthy of mention are the devotional addresses by Dr. John H. Powell, Jr., of the Committee of Christian Education, Louisville, Ky., and the Rev. P. D. Miller, the new Educational Secretary of Home Missions of Atlanta, Ga.; the Laboratory School, conducted in connection with the teaching of the specialization courses in the Beginner, Primary and Junior sections of the Leadership Training School; the Story Hour, conducted twice a week by Miss Elizabeth Shields of Richmond, Va., and the meeting of the Young People's Advisory Council with representatives from all the Synods of our Church, the Rev. G. Hunter Norwood, of Bay Minette, Ala., the Chairman. The Leadership Training

School is due to close on Friday, August 2, and the General Missions Conference will begin on Sunday morning, August 4, and will close Wednesday night, August 14.

Dr. Ernest Thompson, pastor of the First Presbyterian Church of Charleston, W. Va., will be the preacher both morning and night of Sunday, August 4. Dr. L. H. Wharton, pastor of the University Presbyterian Church, Austin, Texas, will conduct the Missionary hour each morning in the Foreign Mission Building. Dr. W. M. Anderson, Jr., pastor of the First Presbyterian Church, Dallas, Texas, and teacher of the first radio Bible Class in the United States (one that has an enrollment of 35,000) will conduct the Bible Hour throughout the General Missions Conference. At the eleven o'clock hour in the Auditorium a fine succession of speakers will be heard, among them Dr. W. B. Anderson, of Philadelphia, Mr. F. C. McMullan, of Pittsburgh, and Dr. George W. Truett, of Dallas, Texas. It is also hoped that Mr. C. Y. Cheng, Moderator of the United Church of China, will speak at some time during this conference. Each afternoon at four o'clock, from Monday until Thursday inclusive, August 5-8, Dr. G. W. Kutscher, Jr., of the Children's Clinic of Black Mountain, N. C., will give a series of lectures in the Chapel on the care of children. The Vesper Services at seven o'clock each evening at the Winsborough Building will be conducted by a series of speakers from home and foreign missionary fields, and the evening services will be given over to special addresses from other outstanding leaders.

The Men's Work Conference at Montreat will begin Thursday night, August 15th, and extend through Tuesday, August 20. Through this period there will be leaders in Men's Work at Montreat from every Synod in the Assembly. In addition to this, picked leaders from local churches will be selected and brought to this Conference for the value of their testimony. Every phase of the organization of Men's Work in the local church will be taken up. Demonstration as to the "set-up" of the Men's Work in every type of church will be put on. Special care will be given to bring out the features of the work in all types of churches. Probably the outstanding feature in this conference, however, will be the addresses of Dr. William F. Weir, Senior Secretary of Men's Work in the Presbyterian Church, U.S.A. Doctor Weir is considered by many the ablest and wisest leader in Men's Work in America. These addresses will cover the whole relation of men to their local church. Everyone who has heard him in this series say they have received a new idea of the whole matter of Men's Work. Doctor Weir will be at Montreat during the entire Conference. He is a man of lovable and attractive personality, wide experience in church work and has devoted the finest years of his mature life to the development of men. Among other speakers at this Conference will be Dr. George W. Truett, of Dallas, Texas, Dr. Robert E. Speer, of New York City and Dr. J. M. Vander Meulen, of Louisville.

The Montreat Bible Conference begins Sunday, August 18, and will run through Sunday, August 25. It will be featured by the presence of a number of outstanding Bible Teachers. Dr. Robert E. Speer of New York City, a man known and beloved throughout America and other lands of the world, will be the speaker at both services of Sunday, August 18th, and Monday, August 19th, and will also speak on Tuesday morning, August 20th. Dr. John M. Vander Meulen, President of Louisville Theological Seminary and distinguished as a pulpit orator, educator and author, will have the Bible Hour of this Conference. Dr. George W. Truett, pastor of the First Baptist Church of Dallas, Texas, and one of the outstanding preachers of the world, is another speaker in the Montreat Bible Conference. Doctor Truett was on the program of the Bible Conference at Montreat last summer and was charmed with Montreat and its people, so much that he will make headquarters at Assembly Inn, Montreat, for more than a week before the Bible Conference begins. Mrs. Truett is to be with him. Doctor Truett is to speak at the Annual Meeting with the cow boys, called the "Paisano Encampment," near Alpine, Texas from July 26th through Sunday, August 4th, and is due to reach Montreat on Friday, August 9th, and be at Montreat and nearby Assemblies for a full week following in addition to taking part in the Bible Conference a week later on. In a recent letter from him he writes: "I am looking forward eagerly to the days of fellowship with you and your noble people again in that remarkably interesting and challenging Assembly."

Among other speakers for this Bible Conference will be Dr. James I. Vance, pastor of the First Presbyterian Church of Nashville, Tennessee, and a man whose pulpit eloquence has ranked him as one of the outstanding speakers of America. He is down for a series of addresses and for the sermons of Sunday, August 25, which will bring the Montreat season to a close.

Montreat is having a great season. The largest audiences ever seen here in July have been gathering in the Auditorium from Sunday to Sunday and from day to day and the advance registrations indicate that August, always a busy month at this Conference center, will see great numbers coming from all parts of the South, to enjoy and take part in the rich program of which a mere sketch has just been given.

LDREN

HIGH DIVER

Kay swam out to the raft himself out of the water. "rt," he called out to his was already there. "You're dive from 'way up there,

Bliffin's Beach had three d Art Munroe was stand- n the springboard of the y to dive into the water. high," he yelled, as he

hit the water evenly, his d and then his body. p my feet together?" he g Frank on the float. s a great dive!"

ext moment, both boys Then Art looked at his said: w is it that you never

only from the bottom l mean from the middle o."

to," replied Frank. "Al- dldn't admit it to every-

ere to make you afraid? t jumping head first into y."

s only water, but still, I get up enough courage

y did it once—" pleaded ke it after that, I'm sure

e could not understand n did not overcome his t. It wasn't because Frank the water. He was the swimmer on the beach. e because Frank was a Art knew him too well to

c all the fun we could d.

ave fun lots of other answered. "Let's swim hannel buoy and back. s that next to the bath-

cing at a tall iron frame- ooked like a radio tower. u seen that before? It's g platform."

yving platform! You don't me that somebody dives of that tower, do you?" l at his friend's amaze-

I do."

almost a hundred feet

" laughed Art. "I was Mr. Bliffin yesterday and was only forty-five feet form to the ground."

that is pretty high. But dive into? A net?" es into water."

e water?" nk right underneath the ghed Art. youldn't find a tank deep rld Frank.

e you don't know much ing," retorted Art, good- he water in the tank is d p."

ident Frank was speech-

he jumps forty-five feet k of water only eight feet

va Art's answer. "And if then, it is time for the two dncance. Let's swim ashore ha."

tly into the water, fol- ank, whose dive was adul nor effective, for, as flundered around for a few o he could straighten him- r's favorite style of swim- was the overhand crawl. p to the tank," he said, as u from the water, "I want go. look at it."



(To be colored with paints or crayons. Whenever you come to a word spelled in CAPITAL letters use that color.)

Here is a picture to paint. The sky is BLUE with white clouds in it and BROWN-haired Teddy and YELLOW-haired Susie May are having a splendid time flying their kites. Susie May's kite is PURPLE and YELLOW with long PURPLE and YELLOW streamers at each corner. Teddy's kite has a YELLOW moon face on it. The background for the face and mouth is RED and the tail of the kite is GREEN.

Teddy wears a BLUE and white

striped blouse and BLUE trousers. His necktie is RED. His belt is BROWN.

Susie May wears a PURPLE frock with large ORANGE (use RED and YELLOW mixed) color and GREEN dots on it. It has ORANGE color about the sleeve and neck, too. Susie May has ORANGE color beads.

The house has a BROWN roof and the sides are PINK (use RED lightly) with GREEN shutters. The chimneys are RED. There are dark GREEN (use

a touch of PURPLE with it) trees about the house and down the slope from the house. The grass is light GREEN (use a touch of YELLOW with it.)

Both children have PINK cheeks and Susie May has a RED mouth.

Paint the border of this picture ORANGE color and the lettering GREEN.

When the wind blows Susie May and Teddy always have lots of fun with their kites.

Directly underneath the tower the boys glanced up at the platform. It looked higher than ever. Then Frank climbed up the side of the tank and peered over the edge.

"It doesn't look deep," he reported, "but I'm going to test it anyway."

He came down, looking around for a piece of string, tied a pebble on one end of it, then lowered it down into the tank. When the pebble hit bottom, he pulled it up again and stretched out the the wet string so he could see how long it was.

"Just about eight feet," he said. "Well, all I can say is, the man who does it must be crazy!"

A crowd had begun to gather, and at exactly five minutes before two, the high diver came out of the bath house and walked toward the tower.

Frank looked and gasped.

The high diver, the person who leapt from the dizzy heights into what was scarcely more than a bathtub of water, was not a man at all! It was a girl!

Frank watched her as she gracefully climbed the ladder that had been built up the side of the tower. A band was playing and some man was telling the crowd how high and deep everything was. Then she poised for a second on the edge of the platform, waved her hand gaily at the people below, and dived.

As she dived through the air, Frank held his breath. Midway between the top and the bottom, she did a somersault. He gasped. Just above the water she did the prettiest toe touch that

Frank had ever seen and plunged out of sight in the tank. Frank's heart almost stopped beating.

"I didn't believe it was possible!" he said to Art, as they walked slowly back to the water's edge. "She came out of the tank almost as soon as she went in, and she didn't even touch bottom!"

"Of course not!" replied Art. "Nobody ever touches bottom. You have to arch your back when you get in the water and that brings you to the surface again."

Just before they went into the water again they were surprised to hear somebody say:

"Are you going out to the raft?" It was the high diver!

"Y—Yes," stammered Art.

"I wish I could go," she said, wistfully.

"Why don't you?" asked Frank, in amazement.

"I can't swim that far!" replied the girl. "You may think that's funny, but it's the truth, just the same."

"Why don't you try?" said Frank. "I'd stay near you so I could help you if you needed me."

"All right," replied the high diver.

She ran into the water and began to swim. She went very slowly and before she reached the raft she was very tired; but she got there, just the same.

"See?" said Frank, "You never know what you can do until you try!"

"C'mon," she said, after a rest. "Let's take a dive."

Frank glanced up anxiously at the

third platform. His new acquaintance followed his look with her eyes.

"It isn't very high, is it?" she laughed.

"Not after seeing the tower, it isn't," he replied, making a wry face at Art. "But I'm not much of a diver."

"Oh, c'mon," she urged. "You can try it, anyway."

So for the first time in his life Frank McKay went out to the end of the top springboard and dived into the water. It wasn't a perfect dive by any means; but nevertheless he came up smiling.

"It's a great feeling," he said. "And I didn't touch bottom at all!"

His chum, Art Munroe, smiled happily. He watched Frank dive again and again. "Keep your feet together!" scolded the girl, "Hold your arms straight!"—"Don't bend your knees that way!"

Art knew that under such expert instruction, the best junior swimmer on the beach would soon become the best junior diver.

"Nope," commented Frank, when Art mentioned it to him one day. "Say the third best. I'll never be able to dive forty-five feet into eight feet of water. She comes first. And, Art, you're not such a terrible diver yourself!"

CHURCH NEWS

THE DEAF RALLY

Rev. Andrew C. Miller, Jr., the synodical deaf evangelist for this state, pulled off a big rally of the deaf of this and adjoining counties at Cleveland Springs Hotel on Sunday, July 21, 1929. Seven counties were represented, Cleveland, Rutherford, McDowell, Catawba, Caldwell, Mecklenburg and Gaston.

Mr. Miller conducted religious exercises in the morning and Mr. W. R. Hackney, of Charlotte, N. C., made some remarks. Announcement was made of the coming meeting of the deaf in the state which will be held in Wilmington some time next month. The Evangelist's wife Mrs. Carter from Charlotte recited several hymns in the sign language. About 100 were in attendance at this rally, seventy-five of whom were deaf adults. At noon the splendid dinner was spread on the grounds and this was a huge affair. It was a pleasant occasion and the Evangelist was much pleased at the interest the deaf are taking in his religious work among those who are handicapped by deafness, and who are deprived of hearing the gospel if it were not that they had a minister to preach to them, whom they could understand in the deaf language. Mr. Miller is "on the wing" every week doing religious work among the underprivileged, the deaf and is to be highly commended for his efforts along this line.

There are over twenty-five thousand deaf mutes, men, women and children in North Carolina. The N. C. School for the Deaf at Morganton, N. C., have in attendance each session 340 deaf children.

Correspondent.

PERSONAL

Rev. W. F. F. Little changes his address from Wyllesburg to Saxe, Va.

Beginning with August 1 will you please discontinue the Standard to my address. We are leaving for China to again resume our work there. I wish to thank you most kindly for your generous gift of the Standard while we were temporarily here at Tarboro. I do appreciate your kindness and have taken many occasions to recommend your paper to the families here. We have had a most valuable and rich experience here and return to China better fitted for the work than before. We have spent fifteen years in that good work. Affectionately yours,

Thos. L. Harnsberger, Tarboro, N. C.

China address: Taichow, Ku, China.

W. P. Gibbs, Bunnlevel, N. C., changes his address to Central Academy, Stuart, Virginia.

ASHE COUNTY (N. C.) ACTIVITIES

From the July number of the Ashe Presbyterian we learn of several activities which have taken place in the field in which Rev. R. H. Stone of Jefferson, N. C., is the presiding spirit.

A series of Christian Chatauquas has been held. The first one was at Low Gap, May 15 to 29.

The Bible School was taught by Rev. J. W. Luke, Misses Helen Stacy, Ruth Bowlin, Irene Richardson, and Myrtle Williamson; the tent was under the efficient management of Mr. Wayne Welch. The opening sermon was preached by Rev. O. C. Williamson, of Austin, Texas; after the first night, Synod's Evangelist, Rev. A. T. Lassiter, delivered the sermons and was in charge of the evening services; that the Lord was present to bless these services is clearly shown by the results of this Chatauqua which are given more fully under the organization of Low Gap Presbyterian Church.

From Low Gap the tent was moved to Ebenezer where the Chatauqua was held from June 2 to 16. The teachers in this Bible School were Mr. Luke, Miss Louise Vyne and Miss Williamson; Mr. DeArmond Moore acted as secretary and tent captain. The Evangelistic services for the first week were under Rev. W. C. Cansdale's direction; his consecration and personal interest did much for the work of the kingdom and the glory of God. For the second week, Dr. E. E. Gillespie returned to the scene of his initial labors and built upon the foundation he had laid more than thirty years before; as a result of the faithful preaching of these two men of God, thirteen new members were added.

The faculty for the Bible School was as follows: Rev. and Mrs. R. H. Stone, Rev. J. W. Luke, Mesdames E. C. Turner, James Cooper, Jas. Colvard and James McNeill, and Misses Mary Shaw, Irene Richardson, Mae Faw, Mabel Weaver and Myrtle Williamson and Mr. DeArmond Moore.

Rev. Walter King Key's splendid sermons made the evening services a rich blessing to all the host of people who filled the tent to overflowing. A great number of professions were made and several additions were made to each of the three church in the town; four united with the Presbyterian Church.

The Men of the Presbyterian Church in Ashe County's organization at each of the three Chatauquas by their testimony service, was a very important part. At West Jefferson, the service on Sunday was given over to Mr. Walter Nading's Evangelistic Club from Winston-Salem. Low Gap School House has been the place of meeting

for a group of those interested in spiritual matters. In several meetings, the last one the Chatauqua, there were twenty in all who took their stand for Jesus Christ. It was thought best by all that we organize a church in that community and on the evening of June 22 a commission met and officially carried out the work of organization.

Presbytery was favorable to the petition consisting of nineteen members and appointed a committee consisting of Revs. R. H. Stone, Chairman, C. W. Robinson, J. W. Luke and Elders Geo. W. Farrington, D. C. Bare, N. L. Brooks and John Burgess, (the three latter were not present).

The organization was effected and elders and deacons elected, ordained and installed. The elders are Messrs. F. M. Allen and Wm. Bare. The Deacons are: Messrs. Lee Bare and Isaac Bare.

At present the members of the church recently organized, meet in the Low Gap School House. We are in great need of a church building and it is our purpose to build as soon as possible. Mr. Fields Sheets has kindly offered an acre of land adjoining the school property for building. We thank him for this splendid offer. The name chosen for the church is "Low Gap Presbyterian Church."

We made a hard fight to have Glade Valley School removed to Jefferson. Attractive offers were made and repeated and insistent pleas were made to the Board of Trustees for its re-location. But in the wisdom of the Board it is being kept at Glade Valley. We are good losers—and take this to be guidance.

The Glade Valley community is to be congratulated. They, too, have an admirable and enviable fighting spirit. It was clearly manifest that the School has been of an untold benefit to Alleghany and surrounding counties.

Glade Valley is being enlarged. A modern and commodious Administration building is being planned and a campaign for funds will be launched when the architect has drawn the plans and the Board of Trustees gives the word "Go." Glade Valley has a fine history and some good traditions. It has grown up in the woods and new scores of students are making a beaten path to its door. The school has great future and Glade Valley is to become Greater Glade Valley. A christian atmosphere dominates and a Christian Education is given.

On September the 10th the Presbytery of Winston-Salem will convene in the Lansing Presbyterian Church. The retiring moderator is Mr. C. M. Norfleet. The opening sermon will be preached by Dr. B. R. Lacy, President of Union Theological Seminary, Richmond, Va. On the 11th in the afternoon the church building will be formally dedicated to the glory of God. The dedication is to be an act of Presbytery. Drs. Lacy and Gillespie will make the principal addresses in the afternoon. The theme of the Presbytery will be "The Church." Dr. J. S. Foster will be asked to discuss "The Church and Evangelism." Dr. Clay Lilly will have for his subject "The Church and the Sacraments." Dr. Lacy will tell in his opening sermon of the Origin and the Growth of the Church." His second address will be "The Doctrines and Catholicity of the Presbyterian Church." Dr. Gillespie will tell of "The Church's Responsibility." Those who have been arranging for the program have asked Mr. J. B. Johnston, Supt. of the Presbyterian Orphans Home, to address the Presbytery on "The Church and Her Orphans."

The exercises of Wednesday night will be in charge of Rev. J. R. McGregor as it is the popular program for Presbytery's Home Missions. The public is most cordially invited to attend all of these exercises and nothing is being left undone to make it the most enjoyable and profitable of the meetings of Presbytery.

NEW CASH CONTRIBUTIONS TO ASSEMBLY INN, MONTREAT, N. C.

From June 18 to July 24, 1929

Woman's Aux., Park Lane Ch., Orlando, Fla.	\$25.00
Plains Church, Zachary, La.	23.78
Presbyterian Church, Baker, La.	2.00
A Friend, Atlanta, Ga.	10.00
A Friend, Morganton, N. C.	10.00
A Friend, Shelby, N. C.	5.00
	<hr/>
	\$75.78

Cash for Furnishing Room in Assembly Inn

Mrs. Geo. T. Brown, Winston-Salem, N. C.	\$ 350.00
Charles S. Ivie, Shelbyville, Tenn.	350.00
Mr. and Mrs. Frank L. Jones, Troy, Ala.	350.00
	<hr/>
	\$1,050.00

Some receipts in part payment for furnishing rooms have not been listed but will be listed when the full amount of \$350.00 is paid.

We thank these liberal friends most heartily for their generous co-operation and would cite their example for others to follow. The furnishings for fifty-eight rooms are yet to be paid for at \$350.00 each. Who will take them as memorials to churches, church organizations, or loved ones?

To meet an urgent need, to put its unqualified approval on the wisdom of investing in Assembly Inn, and to offer special inducement to others to do so, the General Assembly in meeting last May in Montreat, donated \$25,000 out of the profits of its Pub-

lication Committee for this purpose. It however, is to be paid as the Mountain Association raises from other sources a 1. The Assembly could not express its opinion wisdom and necessity of the investment terms. The Montreat management is striven Assembly Inn from a mortgage debt of there should be a liberal response to the challenge on the part of the churches friends of Montreat, else the Assembly's be mortgaged. The present indebtedness term notes and overdue bills, but these long. Sufficient funds must be had to debt to avert the necessity of a mortgage is not necessary for the Assembly to building, and it would be almost a calamity shame to the entire Church for this to every reader of this article do something the debt at once.

Send all pledges or checks to the Montreat Association, marked for Assembly
R. C. Anderson, Pr

NORTH CAROLINA

Sugaw Creek—Recently a beautiful building was placed upon the outer wall of the church, commemorating its early establishment credit is due to the Sabbath School class C. W. and Mrs. J. H. Robinson for the this marker. These fostered the movement on the research which led to the following inscription:

"Sugaw Creek Presbyterian Church
Organized about 1756
This Building Erected 1869 Being
fourth house of worship of the
organization."

This marker reminds one of the long service which this church has given to Hugh McAdden on his first visit to the records that he preached at James Ale Sugaw Creek, October 19, 1755, "where some pretty serious, judicious people." To be, this same year or the next came Craighead, and about this time "the people moral united in the worship of God and congregation of Sugaw Creek, which kn bounds than the distance men and w walk or ride to church, which was often fifteen miles, as a regular thing, and tw occasional meeting." Here Craighead p principles of religious and civil liberty v fruition in the Mecklenburg Declaration

The Church takes pride in its history, hope upon no heritage but that of its great Founder whose name we own and produce as did our fathers of old.

Mebane—Our first Daily Vacation Bible was held in our church the last of June maries, juniors and intermediates, the ment being 76. The school was in cha teachers and all of these workers p themselves to be very efficient and much enthusiasm was shown on the part of the work in all departments was excepti and the handwork was very attractive. ment was held on the last night of th which time an interesting program of dramatization and Bible memory work We feel that the church and community benefited by this Daily Vacation Bible School. Instead of the regular July monthly men of the church an outdoor meeting w over one hundred present. A fish fry an many kinds were enjoyed by all.

Our Auxiliary sent three delegates to the last of July. Those who attended were Corbett, Mrs. C. R. Grant and Mrs. C. They came back to us very much enthusiastic reports of the instruction th while there.

Buffalo, Lee County—The Old Mother again passed through a season of refreshment high.

On Sunday, July 14, a series of meetings the church. Rev. W. M. Currie, of Belmont twice a day for a week. He is a young usual ability and consecration. Large crowds the services and eagerly listened to the v from this zealous servant of God.

The faithful pastor is Rev. L. T. Edmusc rendered by the choir and large crowd was inspiring. As a result of the wonderful work of Mr. Currie, the church was revived the members dedicating themselves anew.

There were six additions to the church. girls were received on their profession of Christ, and two were received by letter our Heavenly Father for sending Brothers, us, and pray that he may come again.

May the good seed which he sowed, grow, and bring forth much fruit to the glory

Three Fayetteville churches and the were left \$100,000 each by Dr. Franklin Maire citizen of Fayetteville and West la., who died April 25. Dr. Clark's will, bate Judge John C. Gilmore, leaves all property to his wife, Mrs. L. Yancey ovides that the income from all his e divided among his wife and three

bequests are left to St. John's Episco- e First Baptist Church and the First Church. The same amount left to the expended for civic purposes, as deter- ard of aldermen. estimate of the value of the estate has t it is thought to be between one and llars.

is church enjoyed a series of splendid vices which were conducted by Rev. of Mt. Olive, N. C., from June 30 . There were two services each day, 8 p. m., and the attendance was good ing. Our people had heard Mr. Baker ew something about what to expect. t disappointed. He uses no strange peaks the Truth boldly but lovingly. co-operation in the meeting were fine. ere not only entertaining but, we be- Fourteen young persons united with profession of their faith in Christ.

Following the meeting, a Daily Vaca- pool was conducted by Misses Miriam ane Russell of our General Assembly's pl. The enrollment and average at- pils were both very good, and the thusiasm marked. Under the faithful eadership of these young ladies to- umber of helpers from our own con- children did some excellent work in epartments as was evident from the s.

th Ave.—Sunday, July 21, the follow- re elected and ordained: Elders, Mr. r. J. M. Davenport, Mr. O. D. King, Davis; deacons, Mr. Theodore Smith, ries, Mr. B. L. Phillips and Mr. B. S.

Fayetteville Presbytery — The revival a Providence Presbyterian Church, be- closing July the 10th, with night serv- Lacy, of Union Seminary, delivered this series of services. His sermons and more people turned out for the han could be accommodated. But we act, that 21 new members have been urch, and the pastor and the church, group of youth, have been refreshed e are grateful to say this about Dr. t lost his gift as an evangelist.
Dixon McDonald, Pastor.

SOUTH CAROLINA

Church—Our regular church and Sun- is going along finely now. Quarterly observed the first Sunday in July. f the church are being taken in from

AT MONTREAT

nd from page 2)
esented the different everal sections of the f Levi. The model is a has been shown in a uch centers through the w now be kept perma- eat. The whole cere- nt impressive one. Fol- entation, prayer was e Rev. R. M. Pegram of and the closing address ece—a most impressive y the Rev. George ales, Ky., on the sub- Evangelism."

rtive series of enter- een provided for the Saturday evenings of son. The first of these es of Sergeant Alvin C. r hero and peace time address, heard by a ombined in a fine way h the serious.

igham, of New York, returned missionary from China, is spending the summer at "Chapman Home." Though he is ninety years of age, his mind is alert and his interest in the program at Montreat an inspira-

time to time. The various circles of the women's work are making progress, and a number of the ladies have visited Montreat this summer. The men of the Bible class are planning a visit to Montreat for some time in August. The pastor, Rev. W. S. Patterson, will spend the month of August, his vacation, at Montreat and other places in North Carolina with Mrs. Patterson.

Mr. Patterson held a five-day meeting at Ramah Church, near Clover, during the third week of July. Elder Beamguard, who was a recent visit to Thornwell Orphanage, at Clinton, told the Sunday School just what he saw and learned of Thornwell, in the course of his visit of a day at Clinton. Mr. Beamguard was wonderfully impressed with the orphanage and its management, and his hearers were also much impressed with his account of the very efficient manner in which Thornwell is managed and the great work that it is doing.

Mr. Beamguard also told the men's Bible class about his visit to Thornwell. On July 14 Mr. A. M. McGill, general superintendent of the York County Sunday School Association, addressed the men of our church, taking for his subject the Biblical character, Nehemiah. The men of the A. R. P. Church Bible class were invited to be with us and each one of the large gatherings of men was much impressed and inspired individually with the speaker's earnest presentation of the life, character and work of Nehemiah.

After relating how Nehemiah, in the face of difficulties and obstacles which might well have filled any man with despair, rebuilt the walls of Jerusalem, the speaker said: "Now, you men of Clover don't want a wall built around this town. No longer is it necessary to build walls around our towns and cities. But you do want a spiritual wall around your home. And no home is safe, in this world, without the protection of a spiritual wall.

Stanhope Love, Correspondent.

ALABAMA

The Presbytery of Tuscaloosa has recently added the names of three young men to her roll of ministers. Mr. P. L. Perry came as a candidate from Al- bamarle Presbytery and is pastor of the Centerville Church. He will also serve certain U. S. A. churches. Mr. W. J. Coleman was received as a candidate of Knoxville Presbytery. He is pastor of the Livingston Church, and will also conduct a course in Religious Education in the state Normal College located there. Dr. T. A. Smith had never been received under the care of Presbytery. He was a member of the First Presbyterian Church, of Charlotte, N. C. He studied medicine before he decided to enter the ministry and became a specialist. He has charge of the Pickens County group of churches. All of these young men stood fine examinations and were ordained by the R. E. Fulton, S. C.

Oxford—A series of evangelistic services was held in this church from July 15 through July 19 inclusive. The preaching was done by Dr. R. L. Benn, D.D., of Uniontown, Ala. The singing was in charge of the pastor, Rev. P. H. Biddle. The whole church has been greatly benefitted by Dr. Benn's forceful and scrip- tural sermons. Oxford Church was organized in 1837 and has been a great Presbyterian center all these years.

DEVOTIONAL

REVERENCE FOR AGE IN EUROPE

Reverence for old people is deeply rooted in Europe and many a heartache is caused by its absence prevalent in America. Mrs. Josephine Miller, Hungarian secretary of the International Institute in Dayton, Ohio, says this devotion is brought over in many families, whose younger generation may grow to regard it lightly here in America.

"Grandmothers in many other families of foreign nationalities whom I visit are regarded as saints. Family ties are very strong and I have witnessed many a heartache and an uneasy feeling when this reverence is ridiculed here." Illustrating the strength of family ties, Mrs. Miller, whose work takes her among families of Hungarian and other nationalities residing in Dayton said that one woman told her that her husband so wisely directs her way that it is a delight to obey. Another hard working woman told her that although they have been married over fifteen years that it gives her an extraordinary delight to gaze at her husband who is worth his weight in gold. Husbands do not like it, she said, if their wives are away from home at supper time. They say a dish tastes better if the wife sets the dish before them.

GEORGIA

Savannah—Rev. Arthur M. Martin, assistant to the pastor of the Independent Presbyterian Church, will leave for Edinburgh in September, where he will pursue a special course in Church History as a Fellow of the Louisville Theological Seminary.

Mr. Martin has been serving as pastor of the Thunderbolt Presbyterian Church, and minister in charge of the Eastern Heights Chapel, under the direction of the Independent Presbyterian Church. At the latter point, a splendid Daily Vacation Bible School has been held with a large enrollment.

Mr. Martin's work has been crowned with great success and he has won the respect and affection of all those to whom he has ministered. Special resolutions of appreciation of his services in the Presbytery of Savannah were recently adopted by the Executive Committee of Home Missions of the Presbytery. These resolutions were accompanied by the earnest request that on his return from his studies in Scotland, Mr. Martin would devote himself to work in this Presbytery. The session of the Independent Presbyterian Church joins in appreciation of the exceptionally faithful and effective service rendered by Mr. Martin.

A. G. G.

WEST VIRGINIA

Romney, W. Va.—Rev. Charles R. Bailey, pastor. Two most successful Daily Vacation Bible Schools have been held in the territory of this church. One at St. Luke, a mission point was held for two weeks with marked interest. The other was held in the main church and continued for four weeks. More than a hundred children of ages 5 to 16 were enrolled in the two schools. The territory of the church was well covered by the schools. The amount of Scripture passages memorized was remarkable. Many of the children made marked progress in the catechisms and ten children will receive prizes for the perfect recitation of the catechisms. The financial condition of the church is better than in some years and the people are growing in the grace of systematic giving. The young people are represented at the various conferences and are taking an interest in the larger work of the kingdom. The woman's Auxiliary is active and is doing a fine educational work in the church. The two Sunday Schools are well organized and are making progress.

TEXAS

Brownwood Presbytery—At a called meeting at Ballinger, Texas, July 5, licentiate Thos. Barker Galla- her was received from Dallas Presbytery, examined for ordination and a commission appointed to ordain and install him pastor of the Commanche Church at the evening service on 4th Sunday in July. Candidate John Knox Bowling was received from Dallas Presbytery and was examined and licensed. He takes charge of the Paint Rock group of Churches. A manse is now being built at Paint Rock. The addition of these young men to our ministerial force will enable our Evangelist, Guy Davis, to give attention to some important and growing home mission places where our church is not now represented. Candidate Jas. W. Cochran was transferred to Central Texas Presbytery and is now in charge of work at Streetman and Groesbeck. All these young men are graduates of Austin Theological Seminary.

"CHURCH OF GOD, ARISE!"

Egbert W. Smith

The present situation in China is a tremendous call to the Church of Christ in this country. The ancient Chinese soil, caked into granite hardness by the centuries, is now being turned up by the ploughshare of change, and is open, as it has not been for ages, for a new planting. But what shall this planting be? Says Rev. W. C. McLaughlin, writing from his great Haichow field in China:

"In Chingkow, and in Shade, and in Denshang, the three outstations which I have just visited, the outlook for the work of Christ is better than I have ever seen it before, in spite of the multi- form and bitter activities of God's enemies. It is a most dangerous time in this field because the government agencies are throwing down the idols in many of the temples and the people see they are powerless to protect themselves, let alone protect their former worshippers; so they are turning away from their idols, to what? Because they know nothing of the True God, multitudes of them are joining the ranks of the atheists. Church of God, Arise! Your hour is come! Arise and take the heathen for your inheritance! The uttermost parts of the earth, where Satan has reigned without rival for so many generations, can be made your possession, Now!

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Atlantic City, N. J. \$23.30

Dates of sale via PRR from Washington July 16th, 30th, August 13th, 27th and September 10th via B & O from Washington July 24th, August 7th, 21st, September 4th and 18th. Final limit 18 days from date of sale.

Niagara Falls, N. Y. \$33.15

Dates of sale via PRR from Washington July 24th August 7th, 21st, September 4th, 18th and October 2nd via B & O from Washington July 18th, August 1st, 15th, 29th, September 12th and 26th. Final limit 18 days from date of sale.

Week-End Fares

Norfolk, Va.	\$15.00	Old Point Comfort	\$15.10
Morehead City, N. C.	13.15	Black Mountain, N. C.	5.60
Asheville, N. C.	6.30	Hendersonville, N. C.	5.35
Waynesville, N. C.	7.50	Brunswick, Ga. (St. Simons	
Virginia Beach, Va.	15.60	Island)	15.00

Tickets on sale each Friday and Saturday, final limit midnight following Tuesday.

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STORY

RADIUM IN THE WORLD

Within a week's time the British have oversubscribed a national radium fund which is being set aside to purchase sufficient radium for the country's present and future needs in fighting cancer and other diseases. King George was treated with radium in his recent illness and this newly raised fund is part of a national thank offering for his recovery. There will probably be about \$1,500,000 available for the purchase.

Of all the so-called precious metals, radium is by far the scarcest and most costly, though it is not used for ornamental purposes. Its use is largely medicinal, particularly in combating cancer, although it is also employed industrially in painting luminous watch dials and similar objects.

Every important hospital has its tiny supply of radium and a careful supervision is maintained over the particles. Usually, because of its highly destructive radio-activity, the radium is kept in platinum needles about the size of an ordinary sewing needle, or in glass tubes.

While radium is of the greatest curative value in the treatment of disease, it is so powerful that if handled injudiciously one gram could kill a man within an hour of exposure. The radiations break down cells of healthy as well as diseased tissue, and even affect the bones, so that great care is exercised in the handling of pure radium. The tubes of radium for medical use contain generally from one to a hundred milligrams only.

Demand is Great

Since there are only between 250 and 350 grams, or from one-half to three-quarters of a pound, of radium in the entire world today, the demand far exceeds the supply, as radium treatment for cancer alone has grown to large proportions. However, radium is a long lived substance, losing about half its volume in 2,500 years, so there is no immediate danger from deterioration of the present amount, small as it is.

The largest supply in any one institution in the world is at Memorial Hospital in New York, where there are eight grams. The private hospital of Dr. Howard A. Kelly, in Baltimore, who was himself a pioneer in the radium field, is the possessor of five grams of the precious element.

Mme. Curie, the discoverer of radium, has two grams in her laboratory in Paris—the original gram which she and her husband isolated and a gram which was given to her by American women for experimental purposes.

Worth \$70,000 a Gram

Radium is produced in several countries, through the Belgian government enjoys a virtual monopoly, handling, as it does, ninety per cent. of the world's supply. Prior to the working of the mines in upper Katanga, Belgian Congo, most of the radium came from the famous mine in Bohemia, from Portugal and from Colorado. The mines in Colorado are so low in content that they are now practically shut down.

The pitchblende ore of the Congo, from which pure radium is extracted, is considered very rich if it yields as much as fifty milligrams per ton of ore. Other governments have made outlays similar to that of Great Britain.

Various institutions have acquired radium for their own use by collecting funds for that purpose. Thus the University of Pennsylvania set aside \$72,000 for the purchase of a gram for the university hospital.

The value of radium is dependent upon radioactivity, which is carefully measured by delicate instruments. The current price in the medical profession is \$70,000 a gram.

Husband (to wife driving a nail): "However do you expect to drive a nail in the wall with a clothes-brush? For goodness sake, use your head, dear."—Exchange.

Mrs. Gaswell, while you were in Venice did you see the Bridge of Sighs?"

"Oh, yes, I saw what they called that, but my land, I've seen bridges ten times its size without ever going out of Pennsylvania!"—Ex.

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SHIP'S REWARD

ard Skeen

of years, Joe Andrews Ring," played together on rm in Indiana. They went her, Ring, accompanying morning, then faithfully the schoolhouse until his ppear again. They brought unted through the woods e stream near their home. elp, when Joe carried in taking a stick in his mouth in the house. Then, too, go and meet the rural mail g the mail to the house ne member of the family

e Andrews family, and thought a great deal of the boy grew up to man-

Folk's Friend

at many call it for n and vigor into old rich, red blood into sound flesh on old rnk with each meal.

ar Ale

estive Aromatics With neral Water & Ginger

ike it for assisting stive organs to con-fused into rich blood flesh.

hood his interest in life and its work gradually drew him away from his animal friend. He still cared for the dog, but had less time to devote to his friend.

The spring that Joe was eighteen his parents decided to move to North Dakota, as they felt sure more opportunities existed in the newer State.

"I don't think it would be a good idea to take Ring along; he is so old and feeble that the long ride in the freight car would kill him." Mr Andrews spoke from the comfort of a large rocking chair, sitting before the fireplace in the evening after a hard day's work packing things in preparation for the coming move.

The dog moved slightly in his sleep and growled from the depths of a rug placed near the mantel for his special use.

"Brother Ben thinks about as much of him as we do and only today offered to give him a home as long as he lives. That seems to me the best way. It will take about two weeks in the freight car; then it will be a lot colder out there in the winter time. Ring has been a faithful friend to us and I hate to leave him, but it seems the best thing to do," continued the farmer as he glanced over the paper at his wife.

Joe stopped reading closed the book with a snap, and exploded. "No! I don't think it would be the best. Just because he has grown old and feeble in the services of our family, because he can no longer see our faces, but must depend upon failing hearing to distinguish our voices and bark his greetings, must we leave him behind like a piece of rubbish? Of course, I know that Uncle Ben would give him as good a home, and as tender care as we can, but Uncle Ben and his family could never take our place in Ring's heart. I do not want to rob him of any pleasure he might get in the last

few months of his life by leaving him behind. If he can't go, I won't go."

"Yes, we understand how you feel, Joe; but I think it is best for poor, old Ring to save him the hardships of a long trip. We will have to give him up in a short time, anyway, and this will only be bringing the parting somewhat sooner than otherwise," soothed Mrs. Andrews.

"Don't forget the time he trapped the chicken thieves in the chicken house and kept them prisoners there until you could go out and capture them. Or the time he held the bull at bay and saved you a serious injury, Dad. And the time he pulled me out of the water when I fell in while I was fishing." Joe spoke heatedly in defense of his dog.

"It is not that we think less of him than before, but we are trying to make his last days as comfortable as possible," argued Joe's father.

"Well, I heard Uncle Ben say the other day that he was going to hire

an extra man this summer, so I can work for him as long as Ring lives and then come out to Dakota on the money I earn." The youth sat down beside his dog and fondled him tenderly.

This scene touched Mrs. Andrews deeply. Wiping a tear away with her apron, she turned to his husband.

"We had better take the poor, old fellow along, come what will. He, no doubt, will be much happier with us than away from us."

"Looking at it the way I did, I thought it was best. But if two vote against one, that means a majority, and a majority is supposed to rule in a well-regulated family," replied Mr. Andrews, turning to the market page.

The following week was a very busy one for the Andrews family. At last everything that they felt they would use in the new home was loaded in what was called an emigrant car. Several horses were in one end of the car, with some

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own nationally for 156 years' unbroken record in higher education. Life emphasizes Christian standards without denominational differences. Sixty-six acre campus of forest and meadow. Swimming, riding and all sports. Our endowment pays 12 1-2 per cent. of each student's expenses, reducing the annual charge to \$655.00.

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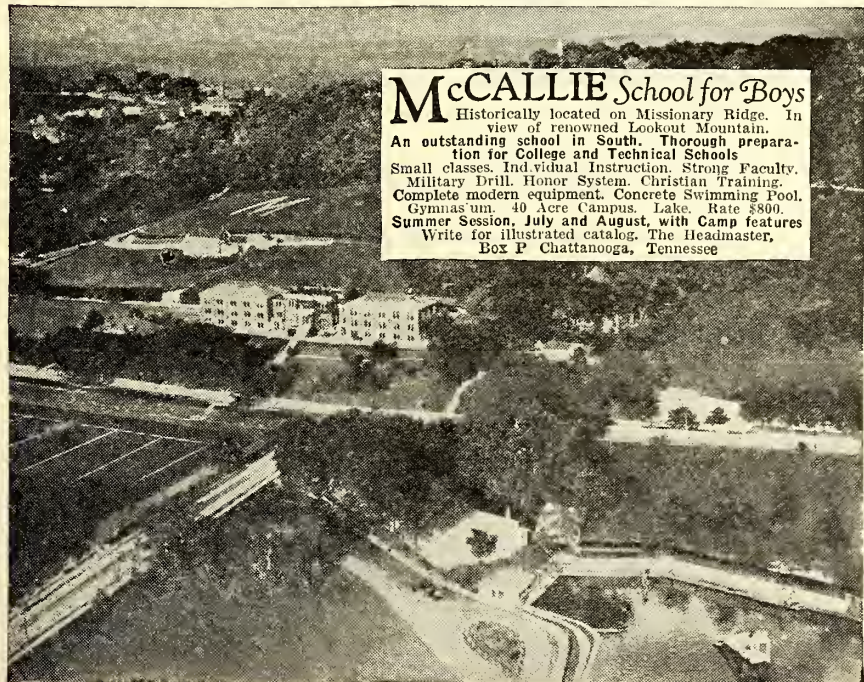
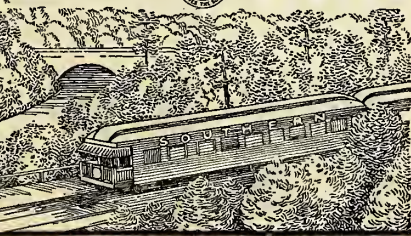
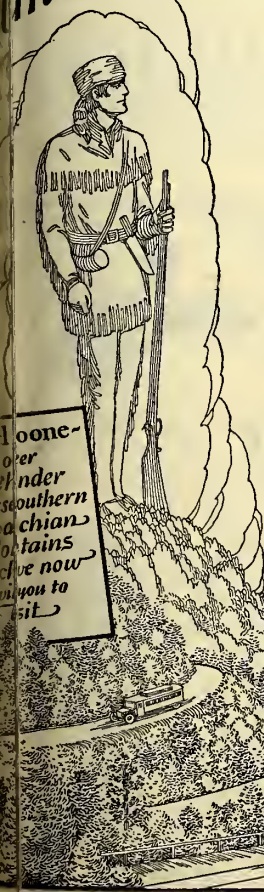
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hay and a barrel of water for the animals enroute. The rest of the car was piled high with farm implements and household goods.

Mr. Andrews went in this car along with the horses, farm implements and other goods, so that he could take care of his horses on the trip.

The car was routed to Chicago. There it was switched into a great long train of emigrant cars, all bound for the West. Twenty five and thirty years ago hundreds of families, even thousands, left their Eastern homes every spring for the Golden West.

Mrs. Andrews and Joe visited with friends and relatives for several days after Mr. Andrews left, before taking the passenger train for the West. In this way they would arrive at their destination about the same time that Mr. Andrews would get there with the car.

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DRAGHORN'S BUSINESS COLLEGE
1213 SUMNER ST. COLUMBIA, S. C.

When the family had all arrived at the little Western town, a homestead was soon located some twenty miles from town, and a small, but comfortable home built. Then Mr. Andrews set about breaking up the sod. Four strong horses were hitched to a walking plow, and the rich virgin soil was turned over at the rate of about three acres a day. Mr. Andrews would plow for several days, getting a nice field broken up. Then he would hitch to the disk and cut the sod up fine, making a good seed bed. After harrowing the ground several times, it was ready for seeding. In this way Mr. Andrews had many acres in crop before the season became too late for cropping.

The change of climate seemed to improve Ring considerably, so that he could get around better. He moved rather slowly, but enough to satisfy him, for he preferred to lie and sleep the time away.

Spring was followed by one of those wonderful North Dakota summers, which, once experienced, can never be forgotten. Cool, invigorating evenings with a long twilight that called one out to sit in the yard as the King of Night sifted darkness from his giant shaker and sprinkled it over the earth.

With fall came a harvest of a good crop on the small acreage that they had out. Getting a threshing machine was a problem for the new settlers, but at last two men who owned threshing machines and who lived a number of miles away, came into the community and threshed for the homesteaders. While none of the settlers had a very large crop, the money brought them was very badly needed.

Winter came on, but the settlers were all pretty well prepared for the long, cold months. The homesteaders in that vicinity had all gone to Turtle Mountain, about fifty miles away, and gotten several wagons loads of poles to use for fuel during the winter.

One day Mr. and Mrs. Andrews set out for town, leaving Joe at home to take care of the stock, as they were to be

gone several days. Mrs. Andrews found it necessary to have some dental work done, and it was more convenient to stay in town several days until this work was finished than it was to make such long trips back and forth by team.

After his parents had gone Joe spent the day hunting. In the evening he did up the chores, then read for several hours. About eleven o'clock he put on a heavy overcoat and went outside to watch the Aurora Borealis. This strange, northern light was a source of wonder and delight to Joe as well as to the other new settlers. On clear, cold nights practically the entire neighborhood would be out watching the strange display.

This night the light was particularly brilliant. All colors of the rainbow would flash across the entire north heavens from west to east, now a solid block of divergent colors, then shooting up in spirals and columns and fading slowly away; again flashing across the sky in ripples and a series of sharp points like the peaks of a mountain range; like the ocean, always presenting the same colors, but ever changing, always moving. It kept the watchers fascinated until the display faded out entirely.

Joe watched until the lights grew dim and then realized that he was quite cold. He ran to the wood pile carried a large load of wood into the house, filling the wood box, placed conveniently behind the stove. Then he built a hot fire, warmed himself thoroughly, and retired. In a few seconds he was sound asleep, for anyone out in cold weather and getting chilled will get very sleepy as soon as he gets warm.

How long he had been asleep the youth did not know, but he heard Ring barking. It seemed as though the dog were miles away. Joe wondered what might be the matter, but he felt so drowsy his eyes refused to open and soon he was sound asleep again. Once more he heard his animal friend barking. Joe wished the old scamp would keep still and let him sleep.

Suddenly Ring's cold face, and something in Joe's ear sounded like his nose and throat. The in Joe's ear sounded like exploded in the room. Joe bed his eyes wide awake he noticed the room was fire and, dashing out into the the whole wood box was ing the water pail sitting, splashed it on the fire, paing the blaze. Then he raked and brought several buckets. This put the fire out, and the doors and windows, cleared out.

Joe realized that he had fire in the stove when he it had not been for his pet he would more than perished in the fire. Eye escaped, the house would burned down. If he had a minutes later, the fire would beyond control.

"Good old Ring," muttered he knelt in homage beside "I'll not wake you up no how thankful I am, but I'll surely tell you and I will understand."

Joe retired again, but during several hours, and even terrible dreams of smoke and

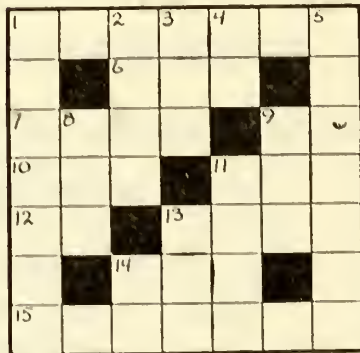
The first thing he noticed was that Ring lay just as he the fire. Then the truth of Joe's mind. He hardly dared it and yet he knew that the tions and excitement of that had proved too much for Several tears rolled down cheeks as he gazed upon his pal.

Early that morning Joe awoke her husband. "I know there is something wrong because we had better hurry because have my teeth fixed later on."

Within an hour the couple their way home, pushing the

PUZZLE CORNER

Junior Cross-Word Puzzle



- | | |
|----------------------------|-------------------------------------|
| Horizontal | Vertical |
| 1—Baby dogs | 1—Bird with beautiful tail feathers |
| 6—River in Switzerland | 2—Ache |
| 7—Sour | 3—Tablet |
| 9—Southern State (abbr.) | 4—Ireland (abbr.) |
| 10—Vessel to hold liquids | 5—Four divisions of the year |
| 11—Automobile fuel (slang) | 8—Vehicle |
| 12—Conjunction | 9—Gallon (abbr.) |
| 13—A game | 11—Clotted blood |
| 14—Part of body | 13—Kitchen utensil |
| 15—Dog houses | 14—Printer's measure |

A Dozen Words Found in Friendship
1, A color. 2, A tree. 3, Part of body. 4, Part of an orange. 5, New. 6, Auger. 7, To conceal. 8, A noise. 9, To discover. 10, The finish. 11, Pinch. 12, Tear. Can you find another dozen?

Word Square
My first is a banner
My second is only one
My third is a girl's name
My fourth is to make ready.

Numerical Puzzle
4-2-8-5. A popular outdoor sport
10-6-1-7. Healthy
3-9. Refusal
The numbered letters placed in numerical order, name a famous American poet.

SOME FACTS WORTH KNOWING ABOUT THE COURSES OF STUDY AT DAVIDSON COLLEGE

1. In Modern Language 28 courses are given—10 in French, 5 in German, 5 in Spanish.
2. In Classical Languages 14 courses are given—9 in Greek and 5 in Latin.
3. In English Literature and Composition 18 courses are embraced in the curriculum, covering all American and European Literature.
4. In Bible, Philosophy and Religious Education there are 5 courses in Philosophy and 2 in Religious Education.
5. The course in History and Social Sciences embraces 12 courses in Political Science, 7 in Psychology, 1 in Sociology.
6. In the Department of Economics, Commerce and Business the categories are: 5 in Economics, 5 in Business, 4 in Law, 6 in Public Speech, 2 in Psychology of Salesmanship and 2 in Economic History.
7. In Natural Sciences, 1 in Astronomy, 4 in Pure Math, 4 in Applied Math, 9 in Biology, 8 in Chemistry, 8 in Geology and 8 in Physics.

This is second of a series of four advertisements on "Some Facts Worth Knowing About Davidson College." The first was "Some Facts Worth Knowing About the History of Davidson College;" next week will be given "Some Facts Worth Knowing About the Student Organizations and Activities," and the following week "Some Facts Worth Knowing About the Finances of Davidson College."

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gentlemen of thorough train-
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campus. Two years high school,
college. Music, art, home
secretarial course, physical
education. All outdoor sports.
Hole golf course on fifty-
acre campus. Homelike life.
Catalogue.

fast as possible, considering the many miles to be made. They arrived at their homestead at ten o'clock, just as Joe was finishing the morning chores. He led them in the house and showed them their faithful old Ring lying so still, and told them all about the fire and how the dog had awakened him.

Today a small plot of ground is fenced off in one corner of the yard, held sacred to the memory of a friend who never failed in time of need.—The Uplift.

MORE THAN TWO MILLION NAMED MARY IN THE UNITED STATES

2,500,000 Answer to William, But Few to Algernon

If you were to call "Mary" in a voice that could be heard from Maine to California an army of 2,000,000 women and girls would answer to that name, according to an article, "What's In a Name?" by George R. Stewart, Jr., in Children, The Magazine for Parents.

Mr. Stewart, a member of the faculty of the University of California, has just completed a survey which also shows that should the same imaginary, far-reaching voice call "William," the air of these United States would echo with 2,500,000, "Aye, aye, sirs."

But even though these good old-fashioned names are still answered to by vast majorities, Mr. Stewart predicts that in the future there will be an overwhelming crop of Anitas, Glorias and Constances to mark the popularity of movie stars in our generation. For Mr. Stewart has discovered that there are fashions in names. In 1905, Mary led the list one in fourteen. Today the Marys are gradually giving way to Elizabeth, Dorothy and Marie. In 1905 Anna, Grace, Emily, Alice, Caroline, May, Emma and Mabel were popular, but today they are decreasing in popularity.

Occasionally there is some more direct reason for these fashions in names. Take Edna for instance. With no preceding history of account it leaped into popularity about 1870, soon after the publication of "St. Elmo," whose saintly heroine was named Edna Earl. Since the war, for example, there has been a regular deluge of Jeans and Joans, drawing no doubt from the heroine of France. Dorothy has recently had a surprising career. Among hundreds of girls about 1875 I failed to find a single one of that name. About 1885 something started it going and since then it has boomed like a western town.

The author warns against using fickle names, reminding parents that "names, despite Shakespeare, are an important part of personality." When a name grows out of date, a girl can't change it and parents will regret that they have given it to her. He also advises that names rapidly rising in popularity be avoided. "Your child will grow up as one of a crowd, instead of with a distinctive name of her own," he says.

The social distinction of names has been more or less realized, but the author has put it on a statistical basis. "Bridget has come to mean a cook, because at one time most of the kitchen help was Irish. Dinah and Chloe seem to mean colored mam-mies, while Geraldine and Alfreda seem to demand a Lady in front of them. Men's names seem to show no social gradations like women's. James has long been popular for coachman or chauffeur, and every-one calls the Pullman porter 'George.' Nevertheless James and George go on being as popular in good society as anywhere else."

"Apart from fashion and social distinction, there are a few general principles to follow in naming the baby. Take into consideration the initials. Consider the suitcase of the poor girl named Alberta Susan Spear! Do not try too much for softness. Names like Lenora Malloye simply lack backbone. The more neutral the last name the wider the choice—one of the few advantages of Smith. If your last name means anything—Fish, Fry or Brewer, for instance—be careful what name you choose to go with it. Marrietta Fish is not so good.

"Men's names like men's fashions do not change in popularity as often as women's. William and John are today the most popular and were forty years ago. The only three names that have fallen

from popularity are Henry, Frederick and Thomas. Their successors are Harold, Arthur and Francis."

The author has an interesting explanation of the reason why such names as Percy Algernon, Reginald and possibly Clarence, once names of glorious warriors and brave men, now suggest a little boy in ruffles and are decidedly unpopular with their bearers. The change came in the nineteenth century when the "nouveaux riches" were setting out to get social distinction along with their money." With a name, middle-class mothers tried to gain for their sons the social leap they themselves could not make. When these Percies and Reginalds began to grow up, instead of armoured knights riding plumed horses they were pale-faced and courage-lacking. People began to laugh.

One more rule. Don't call your boy by a name used for girls.—The Lutheran.

CAN YOU BELIEVE IT?

The bulletin of the Central Presbyterian Church in Atlanta prints the following: "Statistics show that five per cent of all church members do not exist; ten per cent of them cannot be found; 25 per cent never contribute a penny to the kingdom of God; 75 per cent never go to a mid-week religious service; 90 per cent do not have family altars established in their homes; 95 per cent never pretend to win a new recruit for Christ."

Getting into the social whirl often tends to make people dizzy and to cause them to lose their moral balance.

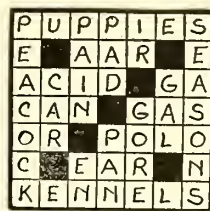
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NUMERICAL PUZZLE
Golf, Well, No
LONG FELLOW

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August 3, 4, and 5
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S P A R K L E S

Such is Fame

Several years ago Firestone, Edison, Ford and Burroughs were touring through West Virginia. A light on their car went bad, and they stopped at a little crossroad store in the Buchannon section. Mr. Ford went into the store to make the purchase.

"What kind of automobile lights do you have?" asked Ford.

"Edison," replied the merchant.

"I'll take one," said Ford. "And by the way, you may be interested to know that Mr. Edison is out in my car."

"So?" said the merchant.

When the light was put in it was found that a new tire was needed, so Ford went back into the store and asked what kind of tires the merchant had.

"Firestone," was the reply.

"By the way, you may be interested to know that Mr. Firestone is out there in my car and that I am Mr. Ford—Henry Ford."

"So?" said the merchant.

While the tire was being put on, Burroughs, with his white whiskers, leaned out of the car and said to the merchant, "Good morning, sir."

The merchant looked at him with a sarcastic grin, and said: "If you try to tell me you're Santa Claus I'll crown you with this wrench."

When Scot Meets Scot

Forty years in America had taken much of the Scotch burr from Macpherson's tongue, but none of the Scotch loyalty from his heart, and he bitterly resented an implication that the Scotch are closer than other people. Each Scotch story that he heard—saw to it that he heard them all—would send him into spasms of rage.

"The man who said 'punning is the lowest form of wit' never heard Scotch stories," he was wont to throw at his tormenters. Then Mac made his long deferred visit to his birthplace and after his return we noticed that he didn't react to Scotch stories as before, and we asked him why. "Well," said he, "do you know, I think there's a bit of truth in those stories about the old country Scotch—not the Scotch in America, mind ye—just in the old country. You see, I was walkin' about the town over there one day and my pipe went out. I went into a store and said, 'Can I get a light here?' And what do you suppose they said? 'Oh, yes, we have matches for sale!' And, do you know, I went into three places and they all said the same thing, and I had to walk two miles back to the hotel to get a light for my pipe!"

A senior at the University of Chicago has discovered that 1,015 motions are required to wash dishes. Those last fifteen motions, of course, are used for picking up the pieces.—Judge.

Dentist (to his vicar in the chair): "After your powerful sermon last Sunday on 'The Beauty of Truth,' I cannot tell a lie. Er—this will hurt."—The Passing Show.

Club Waiter: "There is a lady outside who says that her husband promised to be home early tonight." All (rising): "Excuse me, gentlemen."—Christian Register.

"I'm coming down with the flu," warned the house-wrecker's assistant, as he started descending from the roof.—Life.

The savage desert tribes of Africa pay no taxes, we read. It is difficult, therefore, to know what makes them savage.—Everybody's Weekly.

Ants, we read, can lift weights which are tremendous as compared with their own. Wasps also can raise quite good-sized lumps.—Albany Knickerbocker Press.

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Home Furnishers

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"National Bank Safety For Savings"

Charlotte National Bank
 Resources Over \$5,000,000.00

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Religious Newspaper for the Family



Representing the Presbyterian Church in the U.S.

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Church Meet at Capital

Religious Press Hold Session in Washington in June

Meeting of the Editorial Religious Press was held in Washington, Washington, and 18.

Leibach, Reformed Church editor, and Walter W. Van der Veer, editor of the Federal Religious Press, were named acting secretaries of the session.

able discussion on "The Principles of Religious Journalism" by Jason Noble Pierce, of the First Congregational Church, Washington, D. C. Doctor Leiby expressed the opinion that the religious press was not sufficiently alive to the great mass of people. He expressed a deeper sense of unity and solidarity in the field of religion was also expressed. "The denominational paper is too much of a headquarters," said Doctor Leiby in his case. The speaker expressed the impression that the religious press was too often local in its interpretation of religious news and that not sufficient attention was being given to an international Christian world.

editor of The Christian expressed himself to this effect: "It is probably true that the leadership of the religious press today more largely comes from our papers. Perhaps it should be, but I doubt if it is wise to believe that the religious press is necessarily more influential than the written word—if it is written with care. It has been one of great interest to me to see the more effective crusades of the religious press."

Are We Shooting Overboard?"

are not trained in the religious thought," he said. "It is impossible to touch the plane of the religious press by the secular press. Moral and spiritual confusion is the result of the concepts to which we are very often out of touch with our readers. The writers who write for the religious press generally are 2,000 years ahead of their time. I am sometimes led to believe that many of our readers are behind the times. This is a very difficult situation, who is unable to decide what should keep in advance of the times."

tion that followed, many pointed out that reading the religious press in intellectual form is as to appeal to men of average intelligence. The language used in the news columns of the religious press must in some way be made more useful and less abstract and more concrete. The language used in the religious press was pointed to as an arm of writing that was

ach, in introducing the Should Be the Editorial Religious Press with Re-

Ninth Annual Y. P. Conference, Synod of Mississippi

The ninth annual Young People's Conference of the Synod of Mississippi convened at Belhaven College, Jackson, Miss. June 14-21. About 160 young people and leaders were in attendance.

The whole program was one of special merit. For Bible study the Conference was divided into four groups under the instruction of Rev. R. S. Woodson, Starkville, Rev. J. V. Currie, Fayetteville, Rev. I. D. Holt, Corinth, Rev. W. H. McIntosh, D.D., Hattiesburg, and Mr. J. C. Jones, Corinth.

Principles of Presbyterianism was taught by Dr. J. B. Green, Columbia Seminary, Atlanta, Ga. A course of special instruction was given by Mrs. J. V. Currie, Fayette, Miss., in Daily Vacation Bible School work to those expected to conduct or work in such schools during the year.

Training in devotion, a study of prayer and worship was conducted by R. L. Landis, Jackson, Miss. Church History was presented by Dr. W. H. McIntosh, Hattiesburg, Miss. A study of Church Ordinances—Coming to the Communion was given by Dr. J. P. Marion, Greenwood, Miss.

A very attractive feature of the conference was a class in Methods for Young People's Societies by Mr. Jameson C. Jones, Corinth, Miss. Splendid vesper services conducted daily by Rev. R. S. Woodson, Starkville. One of the outstanding features of the Conference was the inspirational hour each evening—a series of addresses by Rev. R. W. Hardy, Rienzi, Miss.

Recreational activities had a prominent part in the afternoons under the direction of Rev. J. V. Cobb, Rev. J. R. Tackett, and Miss Elise McCallum.

gard to Motion Pictures?" quoted at length from a recent report by Roger Babson expressing the conviction that the motion picture is largely responsible for the current crime wave. It was pointed out that 75 per cent of the people attending the movies were children and youth, and that the tendency of the movies to scoff at the sanctity of the home was having an unhealthy effect on the thinking processes of young people generally, resulting in a somewhat lop-sided philosophy of life and depreciation of the marital relation. Doctor Leiby contended that the movies too frequently pushed to the front the life of the underworld, with the result that youth is becoming more familiar with the language of this world than with the language of decency and honor. The monopoly called "blind and block booking" was called a menace, and the claim made that greed instead of ideals too largely controls the production of motion pictures, in spite of the solemn assurances of the "Movie Trust."

In answering the question, "What is the religious press to do with this situation," Doctor Leiby said, "We must pursue a policy of editorial vigilance. We must constructively criticize. To do this the religious press itself must be better informed on the issues involved. The blind cannot lead the blind."

After Mr. Van Kirk had explained the set-up of the Federal Council's Commission on Motion Pictures, it was voted

(Continued on Page Two)

Progress for Opening of Mitchell Satisfactory

Girls' Junior College at Statesville Will be Ready for Students Sept. 2

The local campaign for funds to repair the buildings of Mitchell College at Statesville, N. C., is succeeding and in addition to the repairs it is planned to erect a gymnasium to care for athletics in the school.

Mrs. W. B. Ramsay, the new president, and her staff are registering students, and the outlook for a good attendance is encouraging. The Statesville Daily of July 26 prints the following notice which is repeated in the Landmark:

Mitchell College will open for the fall term on Monday, September 2. Prospects are good for an unusually large enrollment at the institution this year.

Satisfactory progress is being made in the campaign to raise \$10,000 for the college and the people of the community as a whole are responding generously to the call. A campaign is now being made among the alumnae to raise \$3,000 for a gymnasium which is very much needed by the institution. If the money can be raised promptly it is hoped that the gymnasium will be ready for use by the time school opens in the fall.

The work of repairing the college building will begin next week, so that all necessary repairs may be complete during the month of August and the building put in readiness for the students by September 1st.

(Since this notice was published, actual work on building the gymnasium has begun, we are informed by Mrs. Ramsay.)

Bibles Placed in Korean Hotels

Chicago Gideons Donate 2,000 Copies to Inns—The Books Are Printed in Color to Identify Them

Recently there appeared in a number of church papers, an article by the American Bible Society, entitled "Bibles in Colors," which was especially interesting to some of us on this side of the world.

The British and Foreign Bible Society, in Seoul, Korea, has just completed an order for 2,000 Bibles, printed in Korean and bound in bright red with an artistic cover design, on the order of the Gideons, of Chicago, Ill.

These Bibles were thus bound, not in response to a demand for more beauty and color in the binding of the Scriptures, as was the case with the American Bible Society, but to protect against their being inadvertently or intentionally removed from the rooms of Korean hotels where they are being placed by the Gideons Organization. Newspapers have been supplied with news items telling of the placing of these Bibles, particular attention being called to the color and cover design, requesting the return of any red Bibles found out side of hotels, to such institutions.

Most Korean rooms, even in hotels, are not equipped with chairs or tables, and since it was not deemed fitting that the Holy Bible should be placed on the floor, artistic holders, which are attached to the wall have been provided for each Bible.

Occasionally a copy disappears, but the Gideons replace such losses, and like Capt. Robert Dollar, who reports an average

Fifth Annual Intermediate Conference in Mississippi

The fifth annual Intermediate Conference, Synod of Mississippi, convened at Belhaven College, Jackson, Miss., June 7-14.

It had been the plan of Committee of Religious Education to conduct the Conference in separate sections for boys and for girls—the boys to assemble at Belzoni, Miss., on a lake side. High water conditions made the plan impossible. The two sections were then merged into one. The total attendance passed one hundred and sixty.

The Conference was under the general direction of Synod's director of Religious Education. Miss Elizabeth Landis, Jackson and Miss Lella McDaniels, Rolling Fork, Miss, were co-directors for the girls' section. Captain J. W. Kennedy, President Chamberlain Hunt, Academy, Port Gibson, Miss. and Rev. J. C. Stewart, French Camp Academy, French Camp, Miss., and Rev. J. V. Cobb, Sardis, Miss, were in charge of boys.

Miss Irene Hope Hudson, Louisville, Ky., and Miss Lucile DuBose, Nashville, Tenn., taught Bible, gave missionary and devotional instruction. The singing was led by Miss Annie Louise Hall, Jackson, Miss.

The program of mornings was full of instruction. The afternoon was given to swimming, boating, games, and various forms of recreation.

Prof. Henry Hallam Tweedy Wins Hymn Society Award

Dr. Benjamin S. Winchester, president of the Hymn Society, a national organization of hymn writers and composers, announces that the society's award of \$100 for the best new missionary hymn, written in the modern spirit, has been won by Prof. Henry Hallam Tweedy of the Divinity School of Yale University. His hymn, "Eternal God, Whose Power Upholds," was adjudged the best of more than one thousand hymns submitted from every state in America, from Great Britain, Canada, and from many countries of Europe and Asia.

The judges of the contest were President Winchester, Dr. Henry H. Meyer, dean-elect of Boston University School of Theology, and Dr. A. L. Warnshuis, of New York, secretary of the International Missionary Council.

The words of Prof. Tweedy's hymn, copyrighted by the Hymn Society, are in the devotional volume.

The Hymn Society now offers a prize of \$100 for a new tune set to Prof. Tweedy's hymn. The tune should be mailed, not later than November 1, 1929, to Dr. Benjamin S. Winchester, 105 East 22nd St., New York City. Each tune should bear a pseudonym and the composer's name should be attached in a seal envelope.

loss of 13 Bibles on each round-the-world trip of his steamers, they are willing to supply copies of the Holy Scriptures to any who want them badly enough to steal them.

M. L. Swinehart.

An Open Letter

The Assembly's Work Committee Appeals to the Church

To All Pastors, Missionaries, Leaders, Presbyterian Church in the U. S.:

Dear Brethren:

Greetings in the name of our Lord, Jesus Christ.

Your Committee,—The Committee on the Assembly's Work—wants to share with you a great vision that came with an overwhelming sense to each member of the Committee at its recent meeting in Montreat.

It was the vision of an Evangelizing Church. A Church deeply and sincerely aflame with the purpose of winning souls, at home and abroad, for the Kingdom of Jesus Christ.

A whole morning was spent in discussion and prayer on this so vital matter. We confessed before one another and our Lord our lamentable failure and indifference to the great task of soul winning.

We coveted for ourselves, for you, and for our whole Church the great joy of entering with our Master into His all-consuming passion for souls.

We lay our hearts bare before you and ask if you will not be much in prayer with us that we may turn again to the Christ method of extending His Kingdom, when brother went after brother, and friend after friend, and brought him to Jesus.

Beginning each one with himself, will you not join us in the purpose to be more evangelistic in our preaching and teaching, more earnest and constant in our efforts to win others for Christ, more expectant of results?

To the end that each of our churches may be a soul-winning Church, will you not present to every organization of your church, men, women and young people, our great desire that this may be the greatest evangelistic and soul-winning year our beloved Church has ever known?

Let us all go together to the Throne of Grace with earnest, personal and intercessory prayer to this great end.

It is recorded in the Bible how in the days of long ago one messenger of God saluted another with the words:

"Is thine heart right, as my heart, is with thy heart?" He answered: "It is." "If it be, give me thine hand." And he gave him his hand.

If God leads you to hear and heed this plea, may we not hope to have a word from you out of your own heart?

Your fellow-workers in Christ,

Ernest Thompson, Chairman,

16 Broad Street,

Charleston, W. Va.

W. R. Dobyns, Moderator,

2033 Highland Ave.,

Birmingham, Ala.

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F. H. Barron,

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Mrs. John Bratton,

Mrs. M. G. Buckner,

Jno. W. Caldwell,

W. L. Caldwell,

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Wade Sheltman,

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John Stites,

W. T. Thompson,

Mrs. W. A. Turner,

James I. Vance,

George M. White,

George White,

William Crowe,

Jasper K. Smith.

July 29th, 1929.

EDITORS OF CHURCH PAPERS MEET AT CAPITAL

(Continued from page 1)

to appoint a committee, including the President and Secretary, to make a study of this problem and to report at the 1930 meeting.

A paper was presented on "Editorial Attitude Toward the Roman Catholic Church," by John van Schaick, Jr., editor of the Christian Leader. He stated that it was the editorial duty of our religious press, first to present the news of the Roman Catholic Church; second, to oppose the acts and policies of the Roman Catholic Church in which we are in disagreement; third, to support the acts and policies of the Roman Catholic Church in which we are in agreement; fourth, to distinguish between the transient and the permanent in the polity and organization of the Roman Church; and fifth, to consider possibilities of co-operation and friendship with the clergy and laity of that communion.

"Responsibility of the Religious Press with Regard to Church Co-operation and Unity" was opened by Charles Stelzle, publicity representative of the Federal Council of Churches. Mr. Stelzle challenged his hearers by stating that the interest in the Church as an institution is rapidly decreasing and that the amount of financial support accruing to the Church is also on the decline. The speaker further stated that the members of the various Protestant communions are in the main ignorant of the co-operative movements between and among the various evangelical bodies and that the religious press is to a considerable degree responsible for this ignorance. Mr. Stelzle expressed the opinion that the daily press is giving more vital consideration today to these larger movements within the Church than is the religious press. The consensus of opinion seemed to be that fresh efforts should be made to strike some sort of a balance between denominational and interdenominational news.

A report on "Securing Revenue from Advertising" prepared by Rolfe Cobleigh, of The Congregationalist, was next presented to the Council. The following excerpts are taken from that report.

"Build up your advertising program and policy with the service motive as the dominant motive. Convince advertisers that you are selling a great deal more than space. Advertising then becomes a co-operative effort for the mutual benefit of the advertiser and the reader.

"This means that in order to be worthy of a place in our advertising columns, the commodity or cause advertised must be worthy of our endorsement and our help. This is a constant challenge to us to be careful and conscientious in what advertising we accept. We should always keep ourselves in a position where we can recommend and support strongly and with no reservations the advertising which we publish. We have no moral right to accept any other kind of advertising.

"Your national boards and your more important societies should keep standing advertisements or cards in every issue of your journal. These should carry the legal name, official address and purposes of each organization. Experience proves that such advertising serves for reference purposes and helps to bring in individual gifts and legacies.

"The Committee recommends that the Editorial Council of the Religious Press request the Federal Council of Churches, if it can find it practicable, to undertake a simple program of syndicating news of the religious world."

Two or three of the editors spoke of the efforts they had recently made to get their respective weeklies on the budgets of local churches. Other editors made reference to the observance in their respective denominations of a "Church Paper Day." Other suggestions included the practice of the local church in giving a short-term subscription to new members, the building up of a missionary constituency by having such subscriptions paid for by interested individuals, encouraging

local consistories and official boards to give every church family a short-term subscription, encouraging liberal laymen to give short-term subscriptions to various members of the congregation.

The Editorial Council closed its sessions with a luncheon at the Hotel Washington, the address of the occasion being made by L. O. Hartman, editor of Zion's Herald. Doctor Hartman stated that the primary function of the religious press was to summon the members and friends of the Christian Church to engage in a never-ending campaign for personal religion and social righteousness.

The speaker declared that there are two contrasting conceptions of Kingdom method. One he called "automatic individualism," which advocates the preaching of the simple gospel, trusting to chance that the principles of Jesus will work out automatically for the redemption of society. The other method which Doctor Hartman advocated is "creative expressionism," by which men work together with God for the upbuilding of His Kingdom on earth.

Doctor Hartman assured his colleagues that the religious press of the country has much more power than it realizes, for its deliverances are amplified far and wide. The ministerial class of subscribers alone, through the pulpits of the land, multiplies many fold the messages of Christian weeklies to hundreds of thousands of individuals who never personally see the pages of a religious journal. Among the great issues upon which the influence of the religious press in recent years has been vividly felt, Doctor Hartman mentioned world peace, the Nicaraguan question, prohibition, and cigarette advertising.

In closing, the speaker stressed especially the need of bringing out the exact facts regarding prohibition and law enforcement. By way of illustration of the distortion of news on this subject by the wet press, he cited the case of certain daily papers that, as he said, "editorialize" prohibition news, with the result that law enforcement is rendered more difficult. If this tendency to editorialize prohibition news keeps up, we shall have here in America, not simply one, but ultimately a dozen Christian dailies.

Referring to the recent attack upon the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church, Doctor Hartman said, "I understand that the foundations of the Board's building here in Washington are fifteen feet deep. Its spiritual foundations in the Methodist Episcopal Church are a thousand feet deep."

Fighting Sergeant To Be At Massanetta

Alvin C. York, Outstanding Hero of the World War a Conscientious Objector

Every war has its outstanding individual hero. Both General Pershing and Marshal Foch acclaimed Sergeant Alvin C. York, of Tennessee, the greatest of all heroes of the World War.

The extraordinary thing about York's story is that before going overseas he thrice claimed exemption from military service on the grounds that he was a member of a church which was opposed to war and fighting.

There can be no doubt whatever that the big, red-headed Sergeant was a conscientious objector. In the archives of the War Department in Washington, D. D., there is a little pink slip marked:

Alvin C. York, Pte.,

Pall Mall, Tenn.

Conscientious Objector.

Religious grounds.

Thus for all time the outstanding hero of the World War will go down in history as a "conscientious objector."

And now comes the Sergeant's own explanations. In his youth he was to use his own words, "Hog Wild." He gambled, cussed, smoked, boozed and got mixed up in knife and pistol fights all along the old Kentucky border. Then suddenly he abandoned this wild life completely and forever. Since 1912 he has never touched liquor, cussed, gambled or even lost his temper. When

DEVOTION

ETERNAL GOD WHO UPHOLDS

"Eternal God, whose
Both flower and flame
To whom there is no
No time, no near nor
No alien race, no foreign
No child unsought, u
O send us forth, Thy pr
To make all lands Th

"O God of love, whose
In every human breas
Whom love, and love al
In whom all hearts fir
Help us to spread Thy
Till greed and hate sh
And kindness dwell in
And all the earth finc

"O God of truth, whom
And reverent souls ad
Who lightest every earr
Of every clime and st
Dispel the gloom of eri
Of ignorance and fear
Until true wisdom from
Shall make life's path

"O God of beauty, oft r
In dreams of human a
In speech that flows to
In holiness of heart,
Teach us to ban all uglis
That blinds our eyes th
Till all shall know the
Of lives made fair and

"O God of righteousness
Seen in the Christ, Th
Whose life and death red
By whom Thy will w
Inspire Thy heralds of
To live Thy life divin
Till Christ be formed in
And every land is Thi

The tune "Materna" is a hymn above.

OPTIMISTS AND PESSIMISTS

An optimist is one who
world taking complete
the Church, and the
identified with the worl
difficult to distinguish betwe
yet insists that the King
here. And he is called a
recognizes that in spite
of the preaching of the
no country on earth w
half of the inhabitants
inally Christian; none
ciples of the Sermon on
dominant in the natio
there is more crime the
that there are more
suicides, more broken
infidelity, more doubt
of the Word of God, a
leaders of religious the
denying the deity of
necessity for the atone
before.

Recently a questionna
500 ministers; among
42 per cent said they di
the virgin birth, and 6
they did not believe in
as the only means of sa
Such a one is a pess
he looks at the world;
optimist, for he knows
what God said, in His
come to pass. He look
joy and hope and ex
Jesus said, "When ye s
begin to come to pass
lift up your heads, for y
draweth night."

Oh, no; such a one is
He is an optimist, for
facts he looks for the
his Lord; and in Him
tions of all the world's
the correction of all of

the war broke out he
a farm and doing Sund
in his own little valley

(Continued on P 1)

PRESBYTERIAN STANDARD

FOUNDED 1858

Organ of the Synod of N. C. for 70 Years

Post Office at Charlotte, N. C., as Second Class Matter

Terms—The subscription price of the Standard is payable in advance. To ministers the price is \$2.00 per year. To ministers' wives the price is \$2.50 per year.

The mailing label shows the month and year to which the subscription is paid. Payment in advance is required.

Subscriptions may be made by money order, check, or registered letter, and currency by mail.

Change of Address—No charge is made for notices of change of address, but for all over fifty words the charge will be made.

Advertisements—Sent on application.

Kindly send us both old and new addresses when making a change.

Orders for advertising are made only upon the written request of the advertiser. The settlement in full must be made at the same time.

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EDITORIAL

SABBATH SCHOOL WORK OF OUR CHURCH

Membership Training School in session emphasized the importance of the school work by devoting two weeks of preparation instead of one week, as in former subjects.

The classroom work which was as thorough as that of the day school at home, has been addressed by those of reputation in discussion of such subjects.

From Montreat prevented our attention all that were delivered. Of those, however, by the nature of the subjects, it is thought to cause spontaneous comment there was one that stood out by its touch of human nature and stimulation of the development of the development of the child's mind.

At the address of Dr. W. T. Thompson, Seminary, Richmond, Va.

There have been heard an address that attracted more praise than this remarkable

expressions of disappointment from mothers who complained that they did not know how to develop boys of the problem that he wisely forebore to discuss.

Some years ago, said, "He that loveth his son: but he that hasteneth him betimes."

At that age has outgrown such meth-ods, whether its products are an improvement on the past, we do not propose to de-

Change was made in our Sunday School by the last Assembly, by having the preparation of one, to conduct the work. Preparation work was given to R. E. in the direction of Religious Education to Rev. J. L. Fairley.

Reference emphasized this change by referring to the Sabbath School and to work, and in order to impress its importance, it was arranged to have it present on the platform.

On this side were the Synodical workmen, and on the other side was a staff of the Sunday School Publicity twelve in number.

For a woman, as introduced arose after being greeted with a handshake was thoughtfully suggested by the dean of the school.

There were twenty-two men and women in the audience, we were informed that there were yet other precincts to be heard

They realized that to this group of men was committed the training of the youth through the literature of the Sunday School. We must have considered the question of the youth equipped for this important

According to the opinion of specialists in this line of child-study, the early years are the most important for making a lasting impression upon men and women, yet how seldom do we apply to this important matter these laws of child development?

This is especially true in our Sabbath School work, where attention to this law is most needed.

When we look back and compare the present methods with the past, we can see wonderful progress—but the question is, Has it been progress in the right direction?

We are in danger of over-organization. We are too inclined to imagine that whatever was done in the past was wrong.

Then when you gather a force of so-called experts in any line they are tempted to try new methods, either to justify their employment, or to give a return for the money spent.

We understand from good authority that one of these experts proposes to eliminate the study of the Catechism from the studies of the Sunday School, and that this opinion is concurred in by several of these experts.

The story of the Presbyterian Church has been its youth trained in the Catechism—and now these ecclesiastical iconoclasts are at work and propose to take away that which has made us great.

May the good Lord who has been our keeper in years gone by, come to our help now, and bring back that custom in the family that has made the Presbyterian Church famous for her stand for the right.

MITCHELL COLLEGE AND HER NEW PRESIDENT

With the election of Mrs. W. B. Ramsay as president, Mitchell College at Statesville, N. C., has taken on a new lease of life and activity, and plans for the opening of the school on September 2, or just about a month from now, are being fully matured. The town of Statesville takes a big pride in this old school which has always been noted for scholastic training and character-building. It has brought to the community a reputation that extends far and wide.

The alumnae of Mitchell are to be found in many states, and particularly in North Carolina and the section around Iredell County. Statesville is one of the best towns in the Old North State, and we dare say the stability of the population of that place is much due to the culture and stamina which characterize the women of the town. They are artistic, urbane, and literary, and are supporters of the church and moral institutions. In every church in Statesville will be found women, mothers, wives, and daughters, who are graduates of Mitchell College, and who have received the impress of character from the godly and cultured men and women who have constituted the faculty of this school for girls, for two generations.

The newly-elected president is fully prepared to keep up the traditions for which the school has been noted. The writer of this article was for ten years pastor of Mrs. Ramsay who has already assumed her duties as head of Mitchell. In fact it was the writer's privilege to officiate at her marriage with her noble husband, Dr. W. B. Ramsay, who was for years the staunch friend of the pastor and the leading elder of the church at Hickory, N. C., always ready for every good work. The home of Dr. and Mrs. Ramsay was ever a refuge where the pastor knew he would be understood and receive the sympathy and co-operation he craved. One of the saddest offices the writer ever performed was to stand over his friend's casket and conduct the last rites. He well recalls how then he spoke of Jachin and Boaz, the strong pillars of the old temple, and declared that one of them had fallen in that church, and begged the younger men to rise to take the place now vacant. Hickory doesn't yet seem right with Dr. Ramsay out of his place.

And Mrs. Ramsay is carrying on, inspired by the blessed memories of her husband's and

her father's homes, and furnished with gifts suited to the splendid opening afforded her as head of this girls' school. She also has a record of efficient service for the church which is a worthy superstructure for the fine background providence provided for her. She has had many years of school management at Due West and Hickory. Her work as a member of the local women's organization at Hickory revealed her leadership, and fitted her for the wider sphere of Synodical president of the women of North Carolina. Her distinguished service there for several terms won recognition and membership in the Assembly's Auxiliary Committee, which framed the entire system of our women's work. She was a pioneer with Miss Mamie McElwee of Statesville in the young people's conference of North Carolina, which was the premier for the present plan in all our southern synods. We may congratulate these two excellent women that providence has again arranged for their co-operation in Christian Education, since Miss McElwee is to be dean of Mitchell College under Mrs. Ramsay's presidency.

If personality, preparation and demonstrated efficiency mean anything at all, the future of Mitchell seems assured. Let Statesville and Concord Presbytery and the Synod of North Carolina uphold her president and the fine old school has many years of usefulness before her.

J. G. G.

PLAY THE GAME FAIRLY

The expression "Be a Sport," may be slang, yet it carries a meaning that all men understand and to the credit of man be it said, the appeal is rarely in vain.

Every man feels that he must play the game fairly, if he play at all, and it has become a point of honor, even among thieves to take what comes without whimpering.

While men act thus with their fellowmen, they act otherwise with God, and nothing is more common than to hear men whining over their hard luck and over the injustice of Providence, when they should know that every man reaps what he has sown.

In a certain sense God's providence is over all, and nothing comes to pass without His will. At the same time man is a free agent, and God never interferes with that freedom.

Man is living here under natural laws, and just as our Saviour in His miracles allowed natural law to work as far as it would, and never introduced the agency of divine power as long as it could be avoided, so in our lives, He never exercises divine power when the same end can be attained by the working of natural laws.

If for example, a man takes poison by mistake, he has to pay the penalty for nature's violated law. To escape that penalty would require the miraculous intervention of the Almighty.

No one would charge God with injustice because He does not work a miracle in such cases.

On the other hand, when a mother violates every law of health in the rearing of her child, and that child pays the penalty of violating nature's laws, by dying at an early age, nothing is more common than to hear complaints of the mysterious providence that took away one so young and thereby filled the mother's heart with bitterness.

A youth begins life with little mental power, and starts in business with no adequate preparation. He is doomed to failure from the beginning, because, according to the law of nature nothing can produce nothing; yet that man believes that because he has led a godly life, God ought to work a miracle in his behalf, and make him succeed.

Play the game fairly. We can only reap what we sow. If we sow the seed of disease, we may expect to reap disease.

If you bring disease upon yourself or your children, do not whine and blame God, but take your medicine cheerfully.

CONTRIBUTED

AN ATHENIAN UP-TO-DATE CLUB

Milton Bennett Lambdin

One day in the long ago, a man by the name of "Paul, the Apostle," dropped unannounced into Athens, as the herald of a religion that only a decade or so before had sprung up in Palestine, and was, in this brief while, making a considerable stir in the international life of the times. In fact, as it was reported in some quarters, "setting the world upside down."

Following closely upon his arrival, Paul was run up against by some of the intelligentsia of the city,

Flaring the Pretentious Title

of "Epicureans and Stoicks"; who immediately, in an off hand supercilious appraisal, stigmatized him as a "babbler," a vagrant "picker up of seed" of an unlisted and worthless hotchpotch philosophic-religious character that had found lodgment in his addle-pated brain.

Piqued with a curiosity, however, to sample his melange of "pick ups," they hailed him off to Areopagus, or "Mars Hill," as a ready at hand forum for a public hearing, and with the curt demand, "May we know what this new doctrine whereof thou speakest, is? For thou bringest certain strange things to our ears." To get the dramatic setting of this epochal, history-making episode clearly before your mind's eye, suppose you stop right here and read the 17th chapter of Acts, and with special emphasis upon the 21st verse, where we are told of a peculiar kink in the routine of the community life, that "all the Athenians and strangers which were there, spent their time in nothing else but to tell or to hear some new thing."

A delightful diversion, it was evidently thought, in the interchange of random bits and tid-bits of local gossip; or, possibly, also, reports and rumors from afar, that like airy thistle down were blowing around from various points of the compass at home and abroad.

To serve our present purpose for pen and page, not to be taken, of course, in a serious or technical sense, you will, I trust, permit me to dub that ancient clearing house—

Coterie of News Faddists

of the classic capital of Attica, as "An Athenian Up-to-Date Club." And also, to make this group of *quid nuncs*, without an undue stretch of imagination, to pose as a type of that restless, mercurial, temperamentally ill-adjusted species of our fellow mortals, ever in evidence as the revolving centuries flight their course.

Solomon, the Wise, had them in view in his own day, evidently, when he threw out the caution, Prov. 24:21, "Meddle not with them that are given to change."

And whom the levelheaded Paul likewise featured, as "ever learning, and never able to come to the knowledge of the truth." II Tim. 3:7.

Volatile creatures, aimlessly flitting about from one speculative vagary to another; and endlessly taking up in successive order with any plausible doctrinaire fakir who hikes down the pike. Particularly, if he happens to hail from the misty Orient, with "the latest thing out" in occult creed and cult to thrill and fill a jaded mind and vacant life.

"Ring Out the Old! Ring in the New!"

is their jubilant key-note cry.

Regardless, apparently, of the utility or value of the thing itself—only if it slogans the talismanic word, "new."

More than likely "new" only in the ignorance of its dupes. But old as the ages in the dying and passing out religions of heathenism.

This obsession for the "new," outstretches its octopus-like tentacles in every direction, or cardinal point, in life's activities.

Whether it be in the adoption of the "latest wrinkle" in fashions, sartorial or social.

The last word in the advocacy of "new fangled theories and methods in education."

A newer slant in ethics and psychology; along with a modernized twist in the interpretation of the inspired Word of God.

Judicial procedure takes a new cast as courts of law are cluttered up with a formidable array of so-called Psycho-Analytic and Psychiatrist "experts," et al., as paid per diem mercenary allies to unscrupulous lawyers to befuddle and bemuddle Judge and jury, when just ordinary everyday common sense is needed to get at the facts involved in the law and the evidence.

The "new" born biological science has its turn at the bat with its home run hit around the bases in the evolutionized and revolutionized dictum of the origin of the race, far afield from the Garden of Eden.

A newer squint is given to literature, music, art, amusements. While the sex relationship, with its companionate marriages, birth control, the family and home life as it bears upon the rearing of children, *et omni genus*, are made to appear in a "new" outfit of veneer to bring them all up to the new requirement of the times.

And thus it runs.

A Favorite Device

on the part of the enthusiasts of the "new" regime, to lay out cold and stark anyone who has the temerity to call in question the wisdom and the soundness of their postulates, is to administer a solar plexus blow in the

retort, "I'd be ashamed to be an ignoramus"; "You are one the side line"; "Out of step with modern progress," *ad infinitum*, as he pivots on his heels, and leaves you, as he thinks, in humiliation and confusion as a down and out old fogey.

This much said as to the objections and tactics of the present day replica of the ancient "Up-to-Date-Club," let us play fair with them, of course, and admit most readily and heartily, that things are not to be decried and denied, *per se*, simply because they are of recent origin.

To do so, would be to play the ostrich stunt, as we burrow our figurative heads in the metaphysical dead sands of the past, and obstinately refuse to look up, and look out, with open eyes and alert minds, upon the caravan pageantry of the "up to date" worthwhile passing events.

The discoveries and applications in physical science, new inventions, a new and more serviceable political economy; with forward steps in sociology that make for the betterment of human life, both for the individual and the collective community, are to be recognized and made use of.

There was something "new"—decidedly so—when Columbus laid a "new world" at the threshold of the "old world."

The Immortals of '76 drew their swords and carved in heroic valor a "new model" of nationhood as they shed their blood in the maintenance of the inherent rights of man as man to the possession of life, liberty, happiness.

It was something "new under the sun" when the President of this Republic could talk thousands of miles away through the air with the ruler of another nation. Our present day of "the new" is—

The Heir of the Ages

And with no thought nor desire on the part of anyone to turn back the dial of time to the old order of things in its ignorance, superstition, cruelty, and contracted modes of living.

While all this, and more besides, may be admitted, it becomes one to stand upon his feet, keep his head secure upon his shoulders, and not to be catapulted from his poise, by reason of the jazz racket hullabaloo, clatter and chatter of the unthinking mass—unable to discriminate between the substantial "old" and the meretricious "new" in ideas, ideals, beliefs, methods and what not.

Nor should the panoramic display of a big crowd going along with the "up to date club," standardized upon the lines of a "personally conducted sightseeing tourist party," in their hilarious quest for the "new," have the slightest weight in tipping the equipoise of his inquiry as to the respective merits and demerits of the "old" and the "new" in any matter whatever at issue.

The Divine Master punctuates that popular appeal to the unthinking mind in this verbal picture contrast of the "Two Ways." With the "few" plodding along the "narrow" way that leads to "Life." And the "many" gaily swinging down the "Broad" way that ends up in "Destruction."

But to hark back to the "Athenian Up-to-Date Club" with its clamor for the "new."

Paul came along and gave it to them. An out and out "new thing," wonderfully new, marvellously new.

A Something New Undreamed of

and undiscovered in the widest ranges of the speculative inquiries and teachings to the finest intellects that the world has ever produced.

The "One living and true God," the Lord of Heaven and Earth, in place of the "the unknown god" whom they ignorantly worshipped. A God whom they should seek, reverence, and serve for the solemn reason, "that he hath appointed a day in the which He will judge the world in righteousness" by Jesus Christ, whom He had raised from the dead. A "new thing" in its answer to the question of the ages, "How shall man be just with God?"

And, what did the members of that "Up-to-Date Club" do with the message of these tremendously vital and transcendentally "new" things that dealt with the true philosophy of life in this world, and the eternal destiny of the soul in the world to come? What did they do with it?

Just as it is done with the messages of the Gospel today, and all days.

Some rejected it in open derision and mockery. Others with a suave, but insincere promise, "we will hear thee again of this matter." With the elect "few" only who "believed," as they opened their hearts in the reception of the Truth as it is in Jesus. And—

"The Conclusion of the Whole Matter,"

as we see it staged upon "Mar's Hill," nearly two thousand years ago, is this, that "the natural man," "the man after the flesh," ancient or modern, with his unre-generated human nature dominated by "the lust of the flesh, the lusts of the eyes, and the pride of life," however voluble and apparently sincere he may claim to be in his quest for the "new" and true in religion and morals, will accept that form of it only, as it fits in with the cravings and practices of his old, sin-stained, polluted carnal nature, that is "enmity against God." Rom. 8:7. "Men of the world, who have their portion in this life." And in the eager pursuit and "the hearing and the telling" of illusory and defiling things "that perish with the using," have no thought nor heart for—

The New Things That the Gospel Offers

The things that are essential for our salvation. To be "born again" as "a new man, which after God, is created in righteousness and true holiness." John 3:3. Eph. 4:24, Col. 3:10,

With such a miraculous and supernatural ture, that in fact, not in mere figure, we 1 creature by the almighty and regenerating And with—

A New and Superb Destin

in the world to come, ten thousand times 1 has entered into our hearts to conceive.

To be glorified with a new and mystic "the new, new song" with "the great mu man can number." To live in association etc Lord, Jesus Christ, the redeemed Saint Elect Angels.

These are the "things," of which "the 1 been told," worth "the hearing and the But, more than that, gladly, gratefully, Dionysius and Damaris like, and "others make these things our own things, in the turous realization of them in the "new Jer where "all things are made new."

Washington, D. C.

ASSEMBLY'S HOME MISSIONS

The following table gives a comparative receipts of the Assembly's Home Missions for four months—April to July 31, 1929:

	1929	1928
Churches	\$73,321.98	\$68,969.62
Sunday Schools	1,715.61	404.92
Auxiliaries	4,746.32	5,191.58
Y. P. & C. E. Sec.	408.87	
Individuals	2,707.69	1,084.77

Total received from

Living Donors—\$82,900.47 \$75,650.89 \$90,647.37.

Amount apportioned by the General Assembly for Assembly's Home Missions, 1929—

Total amount received four months to August 1, 1929.

A. N. Shan

CHRISTIAN EDUCATION AND MISSIONS RELIEF—COMPARATIVE STATEMENT OF RECEIPTS

April 1, 1929-July 31, 1929

	1928-29	1929-30
Churches	\$28,126.27	\$28,379.78
Sabbath Schools	1,958.22	2,001.01
Societies	5,150.87	4,125.53
Individuals	2,394.61	3,007.79
Miscellaneous	386.85	66.27

Total Donors — \$38,016.82 \$37,580.38 \$90,647.37.

Net decrease, \$436.44.

John Stitt

COMPARATIVE STATEMENT OF MISSION RECEIPTS

Receipts Applicable to Regular Appointments

	July	1929
Churches	\$54,868	
Sunday Schools	1,151	
Sunday Schools Objective	1,246	
Societies	8,944	
Societies Objective	126	
Individuals	4,818	

Legacies — \$71,157

14

Total — \$126,317

Four Month, April 1, to July 31, 1929,

Churches — \$159,337

Sunday Schools — 4,305

Sunday Schools Objective — 9,923

Societies — 26,217

Societies Objective — 584

Individuals — 15,947

Legacies — 76

Total — \$216,394

Cost Year 1928-29 —

Initial Appropriation 1929-30 —

Deficit March 31, 1929 — \$174,650

Less Gifts for Same — 1,170

Nashville, Tenn., July 31, 1929.

Edwin F. Will

THE COMMON PROBLEM

The common problem—yours, mine, etc. Is not to fancy what were fair in life. Provided it could be; but finding first. What may be, then find how to make. Up to our means—a very different thing. My business is not to remake myself. But make the absolute best of what I have.

Robert Br

SUNDAY SCHOOL

Rev. Ernest Trice Thompson, D.D.

Lesson for August 18

THE RETURN FROM CAPTIVITY

Jer. 29:10-14; Ezra 1:1-11; Psalm 126:1-6. Print
Ezra 1:1-6; Ps. 126:1-6

For some time now we have been studying Judah's fortunes during the period of the exile, especially as reflected in the lives of Ezekiel, the prophet, and Daniel, the statesman. We come now to study Judah's return from captivity. We look at it from three different angles. First, from the viewpoint of Jeremiah who predicted the event. Second, from the standpoint of the contemporary historian who describes it. Third, from the standpoint of a psalmist who looks back at it through the mist of the years. We have anticipation, description, retrospect. And looking at the event from these three views there come to us some significant conclusions regarding the divine providence.

I. The Return: As Predicted by Jeremiah Jer. 29:1-14

To under this passage we need to remember that in 597 B. C. Nebuchadnezzar carried out of Jerusalem 10,000 of its people to be exiles in Babylonia. This deportation took place during the reign of Jehoiachin, king of Judah, and was a direct result of the rebellion of his predecessor on the throne, Jehoiakim. Among the ten thousand were all of the better class of the people, the aristocracy, the leaders of the army, the wisest of the statesmen, the skilled artisans. These people somehow could not think of their own exile as permanent while Jerusalem continued to stand. And since they did not think that it was possible for God to permit the destruction of His holy city, or the downfall of the state, or the captivity of the people, they naturally anticipated a speedy return to Palestine, and were encouraged by their prophets in this cherished delusion.

The result was that they did not settle down in Babylonia; they refused to adapt themselves to the act situation; they were not building wisely for the future.

News of their attitude came to Jeremiah, the one prophet in Jerusalem who had a true understanding of the workings of God's providence. He seized the first opportunity, therefore, to despatch a letter to the captives, the opportunity being a diplomatic mission sent to Zedekiah, King of Judah, to Nebuchadnezzar, King of Babylon.

With these facts in mind read Jer. 29:1-14. What advice did Jeremiah give to the captives in this letter? Was it wise advice? How did it compare with the advice of the false prophets? What did he have to say about their return? On what did he base his hopes? Were there any conditions to be fulfilled on the part of the people?

Jeremiah begins his letter with a bit of advice. The exiles were not to look for an immediate return to Palestine. They were not set loose to the country in which they found themselves. Instead of that they were to look on Babylonia as their home. They were to build themselves houses, and plant gardens, and marry and beget children, and give their children in marriage.

But Jeremiah goes even farther. Naturally the hearts of the exiles would be hot with hatred for the oppressor, and if they prayed with reference to him it would be for his downfall. But Jeremiah bade them to acquire houses and gardens, to forge links which would bind them to the new land, and make its interests identical with their own. They were to pray for its peace. For after all, says Jeremiah, your peace is bound up with theirs.

Jeremiah's advice, most wise under the circumstances, was based on his insight into the Divine providence, and was followed, therefore, by a prophecy (8-14). The prophets who told them that they would return shortly to Palestine, and, therefore, not to settle down in their present environment, were wrong—they were false prophets—they did not represent Jehovah. And yet it was true that God would ultimately carry the people back to the promised land. After 70 years God would visit them, and carry out His gracious promise to them (Cf. Jer. 24:4-7), and cause them to return to the land of their fathers. We might note here by the way that the return took place fifty years after the final destruction of Jerusalem, the seventy years dates from the earlier captivities. It was, however, a round number, rather than an exact number to be literally fulfilled. Jeremiah was wise enough to see that there was no hope for an immediate return. His hope, or rather his assurance of an ultimate return, was based on his insight into the divine purpose. For I know the thoughts that I think toward you, saith Jehovah, thoughts of peace, and not of evil, to give you hope in your latter end.

However, God's purpose was to be effected with their help. He had already pointed out that they were not to sit down idly in Babylonia and wait for the divine intervention. They were to give themselves faithfully to the ordinary routine of life, build homes, plant gardens, marry wives, beget children, work for the peace of the land in which they found themselves. But there was something more: "Ye shall call upon me, and ye shall go and pray unto me, and I will hearken unto you. And

ye shall seek me, and find me, when ye shall search for me with all your heart."

Fortunately, the exiles took Jeremiah's advice. They did settle down in Babylonia. The process of adjustment was neither easy nor quick, but in due time it was accomplished. Some of them, as the archaeological records show, rose to power and financial influence in their adopted land, and to their thrift and skill the great banking houses of Egibi and Murashu bear eloquent witness. More than that they sought Jehovah. And it was in Babylonia that the last remnant of the idolatry which had clung to them through all their history were finally purged away. It was more than fortunate, for in 586 Nebuchadnezzar's army again besieged Jerusalem. This time the city was completely destroyed, and all the inhabitants except a few of the poorest class were transported likewise into the land of their conquerors. But the ground had been broken by their predecessors, and the Jews prospered in their new land.

Meanwhile interesting events were taking place in the political world. Beyond the borders of the great valley of the Tigris and Euphrates there was in process of formation a new empire. A man named Cyrus, born in an obscure province known as Anshan, or Anzan, in 559 B. C., became its king, and in 550 conqueror Astyages, king of the Median Empire, and annexed to himself this domain. He was by this time the chief ruler of Asia, and in it had only two rivals: far away in Asia Minor was Croesus, King of Lydia, and near at hand was Nabonidus, king of Babylon, a weak successor of the great Nebuchadnezzar. In 546 B. C. the kingdom of Lydia fell into the hands of Cyrus, and in 538 Babylon was likewise taken, as we have seen in our previous lessons. This brings us to the second part of our present lesson.

II. The Return: As Described by a Contemporary Historian—Ezra 1:1-11

Read Ezra 1:1-11. When did the return take place? What was its occasion? Note carefully the part played by Cyrus, Jeremiah, God. What was the substance of Cyrus' decree? Who took advantage of his offer? How many? Cf. 2:64. What help was given them, and by whom?

We note first the occasion of the return, and second its nature. First, the occasion 1:1-4. We read that in the first year of his reign, that is the first year after his conquest of Babylon, Cyrus issued a royal decree which contained four specifications: (1) a declaration that Jehovah, the God of Heaven, had given into his hands all the kingdoms of the earth; (2) the claim that Jehovah had commanded him to build him a house in Jerusalem (3) permission for all of Jehovah's people who wished, to return to their land, and build this house in Jerusalem; and (4) a request that those Jews who preferred to remain in Babylonia help their brethren who wished to return with money and with goods and with beasts, in addition to the free will offering that they might make for the temple.

The news contained in this proclamation, as Professor Rogers says, must have run through the empire like wildfire, and have imparted a shock comparable only to a bolt of lightning. The devout and God-fearing people who had heard or read the promises of the prophets may well have felt that dreams had become realities and prophecies fulfillments beyond compare.

To those of us, however, who live long after it seems a little strange that Cyrus a heathen king should have issued such a proclamation in the name of Jehovah, the God of Israel. And yet it is not so strange. Cyrus was a very wise ruler, and recent cuneiform inscriptions show us that he uniformly spoke the language of the people whom he conquered. Thus when he wrote to the Babylonians he said that their God, Marduk, had called him to be king, etc. We note, too, that in more than one inscription, Cyrus is represented as restoring to their original homes or temples the local gods brought by Nabonidus to Babylon; this would involve in some cases at least a restoration of the native shrines. More than that there has recently been discovered a proclamation which Cyrus issued when he first ascended the throne of Babylon. In it he says that Merodach grants permission to all the exiles in Babylon to return to their homes with their gods, and asks them to pray for him. It thus appears that the permission which Cyrus gave to the Jews to return to their native land was only part of a wider permission granted to all the subject people in the land.

Why did Cyrus grant this permission to the people whom the Babylonians had carried captive? Two motives probably carried weight with him. First, political considerations. It was an easy and wise way in which to win the affections of the different elements of his new empire. It had been the Assyrian and Babylonian policy to deport conquered people, and to replace them by loyal subjects from other parts of the empire. It became the policy of Cyrus and his successors to encourage each subject race to retain its ancestral faith and to retain its local customs in its own home. And the Persians were more successful than previous empires in holding the loyalty of conquered peoples. Second, religious considerations. As Doctor Foakes-Jackson has said: The tone of his proclamation to his new subjects, the proclamation referred to above, is distinctly religious, and is in favor of the idea that the conqueror believed himself an appointed instrument in the hands of God. This motive would undoubtedly be increased, if some of the prophecies of the Old Testament were brought to his attention, as no doubt they were, probably by the statesman, Daniel. Cf. Is. 44:28, 45:1, 12, 13; Jer. 29:10; 25:11.

And so the writer of the book of Ezra seeing a mere secular historian would have done so stirred up the spirit of Cyrus, King of Persia, he made a proclamation, etc.

We come now to the return itself. The decree gave the Jews permission to return. It was any compulsion upon them to do so. We must remember that the Jews in Babylonia were now divided into classes. (1) There were those who had been captive in 597 B. C. They had been in Babylonia almost 70 years and all were now old. Some would be too old for the long, hard journey, and would face the struggle need to gain a foothold in the land of which they could have only shadowy memories. There were those carried away in 586, who had been in Babylonia for about 50 years. In this class had founded homes, earned a livelihood, learned the language, and were in many respects Babylonians. These were those, the largest class, who had been born in Babylonia of Jewish parents. They knew Palestine by hearsay, and if they had met with success in Palestine would hardly be eager to go into a strange land where much their fathers had loved it. The result is not surprising, that only a small part of the Jews relatively chose to take advantage of Cyrus' decree. According to the numbers given in Chapter 2, 43,360 people, 7,337 servants, 200 singers, etc. These were they, however, whom the spirit of Jehovah stirred to go up to build the house of Jehovah.

The Jews who did not go responded to the call and willingly contributed to the expenses of the expedition, and towards its equipment. Cyrus showed his favor by turning over to them the sacred vessels of the temple. They were put into the hands of the leader of the expedition. So the party started on their long journey to their ancestral home. The journey took about four months.

The sequel we will study next week. We note this. It wasn't as easy to begin the return as again in Palestine as some of the Jews had thought. The colony had some very sore trials, and again it almost succumbed. It was in such outwardly the circumstances were most discouraging. An unknown psalmist wrote the beautiful lyrics which closes our study.

III. The Return: As Viewed in Retrospect—An Unknown Psalmist

The Psalm (126) is divided into three parts. 1. Joy for past blessings, 1-3. The Psalmist looks back to the time of the return. He says when Jehovah brought us back to Zion we were like those that dream. It seemed to good to be true. But if we were really awake. Then when the Lord brought us upon us we were full of joyous laughter and other nations remarked that our God had done great things for us, and indeed, says the singer, he was writing in a period of general desolation. The Lord has done great things for us, and we are glad.

2. A Prayer for Present Needs, verse 4. This implies a background of disappointed hopes. We had come after the return, but the remembrance of our past leads to the confident prayer that Jehovah will again: Turn again our captivity, O Jehovah, as the streams in the South. The streams in the South are dry in the summer, but winter rain brings them water, and made the people rejoice. "Our God," says the Psalmist, "has been long and very patient with our fortunes hereafter be as the winter rain, and life giving."

3. Faith in the future, 5-6. The Psalmist sings a hymn with an expression of complete faith. "That they sow in tears shall reap in joy. They shall go forth and weepeth, bearing seed for sowing, and shall come again with joy, bringing his sheaves." As Professor Shelton writes in the Abinaty: "So it ever is with God's Kingdom. Our undertakings which at first seemed hopeless, begun under pressing troubles, end in achievement. It has been thought that these undertakings of the people who returned to their native land, the task of rebuilding the land, the crop rotation again when there was but little seed to keep their children from hunger; never that they might live another year they died, and while the children cried for bread they sowed in the ground that it might die and live again. The next harvest which would bring joy comes in the coming year. So the father sowed in tears, and the ground with his tears, but at harvest time again with rejoicing, bringing his sheaves."

The Lesson Applied

As already indicated we have here a study of the Divine Providence. We look at it from God's side. God had a purpose for Israel from captivity was a part of that plan. Cf. Jer. 29:10. He carried it out not by a divine natural power, but through the ordinary means of nature. Cyrus was his chief agent, and yet Cyrus, in natural ways, he was not a worshipper of Jehovah. Israel, he was moved by natural human motives in all that he did. Yet it was God who in fact (Ez. 1:1), it was God who brought about the return to Zion (Ps. 126:1). Does God still direct the affairs of nations? What evidence is there of His providence in the history of America? Do

the nations? What purpose would you say for America? What part would He have in the affairs of the World? Does His pro-govern the church? What is the practical belief? How does this providence display miracles? Always?

an's side. Is God's providence carried out of man? In other words, are God's purposes out the co-operation of man? What can we carry out God's purpose in our own day? makes some suggestions.

the routine of life. It is true in our day just in Jeremiah's day that if we are to carry out our purpose we must carry out faithfully the routine of life. We must build and marry. Lies. Does the man serve God who is faith-fulness? The woman who is faithful to her home? Why? Is this enough? Jeremiah did He realized that a man must keep his heart ; that as he went about the routine of life seek the Lord. If we would help forward for the world then let us do the daily work given us to do, well, but at the same time er: "Ye shall call upon me, and ye shall go to me, and I will hearken unto you. And ye and find me, when ye shall search for me heart."

challenges of life. It was a great challenge those Jews, successful in the land of their part their lives anew in Palestine. As we routine of life challenges still come to us e work of the kingdom. What are some of that come to us regarding the Kingdom What are some of the challenges that come iduals? We might note, by the way, that there are always only a relatively few that e challenge, but with those few lie the kingdom of God. Most still prefer the busi-pleasure of Babylon.

the disappointments of life. God's providence s run smoothly for us as individuals or for is a whole. Many times we are tempted to ged. How shall we meet such times? As id: rejoice in all that God has done for us ay confidently that we may have the grace our present needs, have faith in the future: show in tears shall reap in joy. He that id weepeth, bearing seed for sowing, shall again with joy, bringing his sheaves with

Men-of-the-Church

Men's Work in the United States

E. PURCELL, D.D., Executive Secretary
HENRY GRADY BUILDING
ATLANTA, GEORGIA

L. FAIRLY, D.D., Wilmington, N. C.,
Charge of Men-of-the-Church Department

for the September Program will be sent in August 14th—at week late.—Ed.)

THE YEAR HAS BEEN MARKED BY DEFINITE DEVELOPMENTS IN THE MEN'S WORK OF OUR CHURCH

The Synod's Committees

years of working and waiting, we have at a group of men at the head of the Synod's who have an intelligent grasp of Men's their own church and in the church at en have shown a real interest in the pro- their Synods.

these men were appointed at the meeting fall. They, therefore, have not been able to work very far in such a short time. The hat interested and active men are at the Committees.

time in the promotion of the work, these the various Synods have had meetings and planned the work. One obstacle has been these Committees had no money. This is remedied by the Synods providing some by the Department of Men's Work help- ittees to meet.

nan are now building the Committees in esbyteries of their Synods. Dozens of ve had Chairmen of the Committee on ho showed practically no interest in the his is being gradually remedied and within ar two, there ought to be throughout the Southern Presbyterian Church, not only terested and intelligent Chairmen of the mtees, but also a group of men at the head ou Presbyteries' Committees, who will be a he promotion of the work.

Small Church Organized and Working

gen a great deal of intensive thought and all church. We have been doing this for ars. This has been necessary because the as usually conceded its defeat in Men's efore, had to show by a certain number

of small churches how this work could be put on in that type of church.

After this was done, we then had the problem of writing the literature on the small church. We have made what we believe to be a good beginning with this. After more than a year of study and discussion between a number of men, we issued a pamphlet called "The Small Church Organized and Working According to the Plan and Program of the Men-of-the-Church." This piece of literature was rewritten not less than three times by different men. Every effort was made to put into it something practical about the small church.

We are gratified at the reception which our ideas have received. We can point to small churches laboring under most adverse conditions which have shown the most remarkable development of their men. We believe that one of the most fruitful fields in the whole sphere of Men's Work is to be found in the small church.

Mr. J. A. Naff, who has been associated with this Department for nearly two years now, has given much of his time and thought to this development.

We are recommending that a group of churches served by one pastor be grouped in one organization. We have a number of such pastorates operating now under this plan. We are studying these for ideas for the other small churches.

3. The Proof of the Constructive Value of the Plan and Program of The Men-of-the-Church

We made during the year a very careful survey of the reports of a large number of churches using the plan and program of the Men-of-the-Church and those using some plan of their own. There are, of course, many more churches using the Men-of-the-Church than any independent plan. Our consideration of these reports certainly showed that wherever the Men-of-the-Church was given even a reasonable chance by pastor and men that its results were greater in the life of the local church, as well as in the life of the church at large. Organizations following the Men-of-the-Church showed a larger proportion of definite things done. They also showed a more constructive attitude toward the life and work of our Church.

The organizations using some plan and program of their own in a number of cases show some definite development. However, the results are usually in just one line. They lack the breadth of conception which the Men-of-the-Church gives, and they also lack in actual results per active member. Many of these churches are using some part of the plan and program of the Men-of-the-Church, but if they could grasp the essential principles and apply them in their churches, they would show a much larger development.

SYNOD OF ALABAMA

A Committee of Synod on Men's Work was not set up in Alabama Synod until November, 1928. The Men's Work Committee is now a Sub-committee of Synod's Work Committee. The Committee on Men's Work met immediately after Synod and outlined in a general way some plans for the future. The Committee met again in Montgomery and agreed on some policies. Since then we have studied the whole plan of Men's Work, especially the Assembly's plan, and are now ready to go into the Presbyteries during the months of May and June. We are having appointed at the April meetings of Presbyteries, Committees on Men's Work, through which we propose to work into the Presbyteries. With the aid of Dr. Purcell and Mr. Naff, we are planning to have several schools on Men's Work in the different Presbyteries, together with conferences with the leaders and chairmen of Committees. There have been a number of groups of the Men-of-the-Church in the larger churches of the Synod, but they have not functioned properly here-tofore, due largely to a lack of understanding as to just the kind of work the men of the church are to do as separate groups. Our first task has been to sell the Assembly's plan and program. We believe now that we are in a position to do this and we feel very hopeful of encouraging results in the near future.—D. W. Hollingsworth, Chairman Synod's Committee.
Florence, Ala.

SYNOD OF FLORIDA

A fair number of local organizations are functioning in the Synod of Florida. A number of good Presbyterian meetings have been held. The Chairman appointed at the last meeting of Synod is studying his situation and is lining up forces for the promotion of the work. Rev. E. G. Tomkinson, of High Springs, Florida, is Chairman of the Synod's Committee on Men's Work.

SYNOD OF GEORGIA

The Committee on Men's Work in the Synod of Georgia is undergoing a period of reconstruction and reorganization. The present Chairman was appointed at the last meeting of the Synod. Several months were spent in securing such information as was available as to activities of recent years, and in making a hurried survey of the field. Only within recent weeks has it been possible to secure enough information to intelligently plan for the future. On March 28th the Synod's Chairman called a meeting of the Chairmen of the Committees of the seven Presbyteries. The meeting was held in Doctor Purcell's office. Mr. J. A. Naff met with those present and ren-

dered valuable aid in outlining the plans for the year. The main features of these plans are outlined below.

1. The re-organization of the Synod's committee so that it shall be constituted by the seven Presbyteries' Chairmen with three members at large.

2. The holding of a series of one day conferences on Men's Work in Macon, Augusta, Athens, Cherokee and Atlanta Presbyteries on the five consecutive days from September 16 to 20, 1929. These meetings to be held in the most accessible place in the Presbytery and to be promoted by the Men's Work Committee of the Presbytery with the co-operation of the Synod's Committee. It is hoped that an afternoon and evening session can be held with a supper hour between.

3. Sponsoring three or four Training Schools of three days duration in such places as they may be desired.

4. The holding of a popular meeting on Men's Work at the meeting of Synod, preferably at an evening session.

5. The securing of at least five men from each Presbytery to attend the Montreat Conference on Men's Work, August 15 to 20, 1929.

6. In financing the promotion of the Men's Work carried on under the direction of the Synod's Committee, the seven Home Mission Committees of the Presbyteries are being requested to appropriate a fund of \$25.00 each and the Synod's Work Committee the same sum, making a total of \$200. Such responses as have been received seem to indicate that this response will be secured from at least a majority of the Presbyteries.

Thomasville, Ga.

Marshall Woodson,
Chairman Synod's Committee,

SYNOD OF KENTUCKY

Within the last year the Synod has shown a definite interest in the development of its men. West Lexington Presbytery held a Conference with 85 to 90 men present. Two Training Schools have been held in Louisville Presbytery in the City of Louisville. The last one was in February of this year, and showed very great interest on the part of a number of churches. Mr. J. A. Naff is giving approximately three weeks of his time this spring to the development within Louisville Presbytery. The Synod has furnished some money for the promotion of the work, and definite plans are under way. Mr. Owen R. Mann, of Louisville, Ky., is Chairman of the Committee on Men's Work.

MISSIONS IN EUROPE

Prof. Thomas W. Lingle, Ph.D.

(From the United Presbyterian)

Permission was granted us by Davidson College, Davidson, N. C., to be absent during the second semester of the college year, in order that we might go on the trail of ancient history. Before sailing we communicated with Dr. W. B. Anderson in Philadelphia, secretary of the Board of Foreign Missions, with reference to seeing something of the missionaries and their work in Egypt. Southern Presbyterians, as my wife and I are, and having a personal interest in the work of missionaries in various lands, we could not think of going to Egypt without seeing something of the notable work of the United Presbyterians, and we had a desire to know more of them personally and see them at their work.

Sailing from New York late in January, our first stop and destination was Alexandria, where we arrived February 14. In brief, we spent two days in Alexandria, three in Tanta (the third city of Egypt), thirteen in Cairo, one day in Minia (the fourth city in size), six days in Assiut, and a week in Luxor, besides other stops where there were no missionaries. At these six mission centers we had the pleasure of meeting all the evangelists, teachers, and physicians in residence at the time; we enjoyed their hospitality, which was extended to us in a larger or lesser degree according to circumstances; attended religious services in Arabic; visited schools, colleges, and hospitals; made a number of talks through interpreters; while I preached several times to English-speaking audiences. The missionaries were the occasion of our being received into the homes of a number of Egyptians, both Christians and Moslems. The approach of a missionary seemed as if by magic to open the doors of Egyptian homes both to him and to his foreign friends. No more conclusive evidence could be furnished of the esteem in which these missionaries are held by native Egyptians of all classes, in city and peasant village, by Moslems and Christians, Copts and Evangelicals.

The great masses of the people of Egypt live in peasant villages, built of sundried brick made of Nile mud. Cairo and Alexandria are merely isolated incidents, so far as the masses of Egypt are concerned, and in these two cities only do any considerable number of foreigners reside. The great majority of the Egyptians live on a very low economic level, crowded at the rate of about 1500 human beings per square mile of arable land for the entire country, and perhaps an equal number of animals of various kinds. Probably a public school system involving free and compulsory attendance for all children will long be a dream merely, in spite of the statement on the subject in the national constitution. No Government in the world has ever laid on its people such a tax burden for school purposes, in proportion to the average means of the people, as would be required in Egypt in order to have free schools with compulsory attendance. Such Government schools as have been established are mostly for boys, with

(Continued on page 10)

WEST VIRGINIA

tery of Bluestone will meet in the First
Jamson, W. Va., on September 16, 1929,
p. m.

Presbytery will meet in its regular fall
ersons, W. Va., on September 10, 1929, at
m. The churches are expected to send up
the State of Religion.

W. A. Benfield, S. C.

Presbytery—The Home Missions Com-
munity Vacation Bible Schools conducted in
churches and missions under its con-

Miss Alice Ludwig, missionary at Maxine,
successful Daily Vacation Bible School at
total enrollment was 72. Average attend-
ment every day 43. Total cost \$18.66. Of-
She was assisted by one paid helper and
worker.

Miss Annie L. Spencer, missionary, as-
sistant, G. S. Bowman, Mrs. Trammel, Mrs.
Clara Bias, conducted a D. V. B. S. at this
days. The Lathem system was used in a
with great success. Enrollment 54.
Attendance 49.

Sharples—Miss Annie L. Spencer, missionary, con-
ducted a D. V. B. S. at this place for one week. En-
rollment 52. Average attendance 45. The modified
Lathem method was used. Miss Spencer had as as-
sistants, Rev. G. S. Bowman, Miss Howard and Miss
Ziegler.

Clothier—Miss Annie L. Spencer, missionary, held
a very successful D. V. B. S. at this church. She used
the modified Lathem system. Enrollment 65. Aver-
age attendance 55. Miss Spencer had as assistants,
Mrs. Blake, Miss Brookie Miller and Rev. G. S. Bow-
man.

Bell—Mr. M. O. Summers, a student of Union Sem-
inary and Miss Nona Joyce held a D. V. B. S. here for
ten days that was a great success. They used the
modified Lathem system. Enrollment 55. Average at-
tendance 40. Four of the ladies of the Bell Church
assisted in the teaching.

Nitro—Miss Ruby Sprinkle director of Religious
Education of the Synod of West Virginia and Mr.
Payne Brown, a student of Union Seminary with
the assistance of four ladies from the St. Albans and
Nitro churches conducted a very successful D. V. B. S.
at this place for ten days. The enrollment was 50
and the average attendance was 45.

Buffalo—Miss Ruby Sprinkle is at present conduct-
ing a D. V. B. S. at this church. The enrollment is
80. The superintendent of Home Missions, Rev. C. R.
Garrison, visited this school last week and was much
pleased with the fine work being accomplished there.

DISTRICT OF COLUMBIA

Central Church of Washington—Our pastor, Rev.
Jas. H. Taylor made five addresses at Massanetta, one
on each of the five chapters of James. As he was absent
Sunday, July 21, Rev. Dr. William Cumming, of Balti-
more, preached for us in the morning besides giving the
Men's Bible Class a most helpful talk on the first twelve
verses of Ezekiel, Chap. 47. At night Rev. John A.
Bowman, of Waterford, Va., occupied the pulpit.

Tuesday night, July 23, the lecture room was packed
with the "commencement" of the D. V. B. S. The way
the long lines of little folks stood up and sang and re-
cited Scripture verses was a great testimony to the fidel-
ity and success of their teachers. Besides this head and
heart work, their handiwork was displayed on three
long tables, and the walls were decorated with maps they
had drawn. The enrollment was over 100 (eleven of whom
were from Roman Catholic families), with an average
attendance of 80.

Yesterday, July 28, the communion was observed in the
morning and at night, in the lecture room, the delegates
to the Massanetta Conference made their reports, as is
customary in this church. A. H.

OBITUARIES

REV. V. R. GASTON

Resolutions of respect to the mem-
ory of Rev. Virgil R. Gaston, adopted
by the Session of Bethesda Church,
July 14, 1929.

Whereas it has pleased our Heavenly
Father to remove from our midst
our beloved pastor, Rev. V. R. Gaston,
who for the past fifteen years has
broken the Bread of Life to this con-
gregation, and has at all times proven
a faithful and consecrated minister
and pastor in our church, and a true
and loyal neighbor and citizen.

Therefore, be it resolved:

First, that in his death this church
has sustained the loss of a faithful
pastor and a good shepherd, whose
fellowship was an inspiration and a
pleasure to enjoy—that we bear testi-
mony to his many virtues, to his glow-
ing faith and beautiful Christian life.

Second, that we also bear tribute to
his fidelity of every trust, and his zeal
and consecration in the Master's ser-
vice, not only as His minister, but also
as a pastor, and a leader in all good
works in the interest and welfare of
his fellowmen. Faithful and conse-
crated as he was as a minister and
pastor he at all times stressed the dig-
nity of manhood and citizenship. It
might well be said of him:

"His life was gentle and his heart
sincere,

And in him the elements were so
mixed,

That all the world might stand up
and say:

"This was a man! Taking him all in
all,

We shall not see the like of him
again."

Third, that a copy of this resolution
be entered on our sessional records,
and a copy sent to his widow, and that
a copy be published in the Presbyte-
rian Standard.

Respectfully submitted,

Dan I. McKeithen.

Henry McCoy Blue.

J. Talbo Johnson, Committee.

Aberdeen, N. C.

MRS. DAISY DOUGLAS
HENDERSON

In memory of Mrs. Daisy Douglas
Henderson, born June 27, 1875, passed
from life through sleep, into life eter-
nal in the early morning of May 18,
1929.

Prayer to her meant close commun-
ion with her Lord and from this source
she obtained strength to minister to
the needs of her family and friends,
and all in need, especially to those in
foreign lands in need of knowledge of
the Saviour.

She possessed a rich vein of humor
which brought cheerfulness to herself
and others through many weary hours,
but her heart's desire was that she
might give loving, helpful service.

When she realized her failing bodily
strength, her prayer for removal to
the home where "His servants shall
serve Him" was answered so quickly
that her fellow members of the Wom-
an's Auxiliary of the Presbyterian
Church are left wondering now we
shall be enabled to close up the ranks
and carry on the work without her.

Respectfully submitted,

Mrs. Walter Fleming.

Mrs. E. A. Skillman.

Mrs. Carl Moore.

Warrenton, N. C.

MRS. S. D. FERRELL

On Wednesday morning, June 26,
1929, at 9:30, Mrs. Sarah Shepard Fer-
rell, wife of the late Samuel D. Fer-
rell, was called to her reward. Her
husband preceded her to the grave by
just one year. Deceased was 81 years
old, having spent the majority of her
lifetime in the community only two
miles southwest of Kenansville.

The funeral services were held from
the home at 4:00 o'clock on Thursday,
June 27th, and interment at the fam-
ily burying ground directly in front
of the home. Reverend J. W. Miller,
pastor of the local Presbyterian
Church, assisted by Rev. N. P. Edens
of the M. E. Church, conducted the
services.

Mrs. Ferrell is survived by two
daughters, Mesdames Clarence Quinn
and Kenneth Aldridge, also one son,
Mr. Lloyd Ferrell, all of this place.

"To know her was to love her," and
this was proven by the number of
friends that attended the burial, also
the lovely floral offerings.

Mrs. N. B. Boney.

Kenansville, N. C.

"Why didn't you tell us sooner?"

The words came sad and low;

"Oh ye, who knew the Gospel truths,

Why didn't you let us know?

The Saviour died for all the world,

He died to save from woe,

But we never heard the story;

Why didn't you let us know?

"O soul, redeemed by Jesus,

Think what your Lord hath done.

He came to earth and suffered,

And died for everyone.

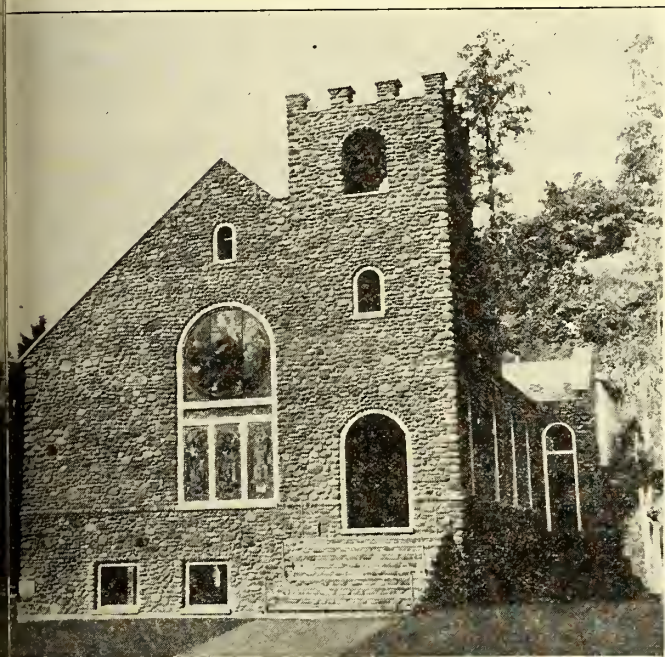
He expected you to tell it

As on your way you go;

Will you not send us teachers?

Will you not let us know?

Grace P. Turnbull.



"THE CHURCH OF GOOD FRIENDS"

The Lansing Presbyterian Church

seeking another name for
Presbyterian Church, a
late name would be "The
Good Friends." Since this
taken the doors and win-
ten put in and practically
rior is finished. On Sep-
dedication service will
dition to the members of
ty having a part the Rev.
Gillespie and B. R. Lacy will
the principal addresses.
few more friends just

now. It will take \$1,500.00 to clear this
building of debt. Of this amount \$500 has
been pledged, and will be paid when
\$1,000 is gotten. This imposing edifice
has cost less than \$10,000. You see we
make your money go a long ways. So
please come to our rescue now as we
have some very pressing obliga-
tions. Send remittance to Dr. E. E.
Gillespie, Treasurer, Greensboro, N. C.,
or to Rev. R. H. Stone, Jefferson, N. C.,
designating it for the Lansing Church.
Thank you! Come up and help us
dedicate.—Ashe Presbyterian.



Chautauqua at Low Gap, Ashe County, N. C.

MISSIONS IN EUROPE

(Continued from page 7)

only scattering ones for girls. The best statistics available indicate that only about six Moslem women in a thousand can even read and write—a situation that gives no promise of rapid improvement, except as aided by the splendid schools for girls maintained by the United Presbyterians and their evangelical native associates in the work. Surely no finer service could be rendered than that now being done by the mission schools for the youth of Egypt, both boys and girls.

In Egypt, as in other Oriental lands, many people are afflicted with total or partial blindness. After much observation in villages, as in city streets and alleys, and seeing swarms of flies on the filthy faces of little children, we wonder that so many people can see at all. The human eye surely must be a vigorous organ to survive this plague, which has probably been most serious in this land since the day when Moses called down the plague of flies upon Egypt. Further, diseases of any kind afflict people who live on such a low economic plane. Infant mortality is appalling, while the mothers are too often dragged down with the children. The medical forces of the United Presbyterians seem to be called to the kingdom for just such an hour as this.

After all these decades of evangelistic work, a native evangelical Church has been raised up and organized into a synod; a theological school with more than 20 students in carrying on; and there are many self-supporting churches with native pastors, some of whom are now of the second generation. But the work of evangelism, especially in a 1000 villages that have never been touched by the gospel, will long demand the services of missionary evangelists. Right here comes the tragedy of the situation. The contributions of the home church have become such as to necessitate retraction and withdrawal of missionaries of large and successful experience in the work. Of several that might be mentioned I shall name only Rev. and Mrs. S. A. Work of Luxor. For 24 years they have labored in Egypt. They are masters of the difficult Arabic language, they love the people and the work, they have the gift of song, and after all these years they go at the work with the zeal and energy of youth. For years they have gone up and down the Nile in their house-boat, have gone from the boat into the villages and towns, they have lived the life of the people, and in a most devoted and efficient manner they have borne witness for the Master. The withdrawal of such workers as these from the field, with their fine spiritual qualities, their personal attainments, and their zest for the work, is nothing short of tragedy. Merely visitors as we have been, we hope and pray that a man or woman of means in the home land may rise up, and as an individual send such efficient and devoted workers back to their tasks.

We saw the Jamisons in their evangelistic work among the patients of the hospitals in Tanta, and accompanied them in some of their followup work in distant villages whence former patients had come to the hospital and had heard the gospel message. In a strictly Moslem village, where no missionary had ever been before, and where we could feel the cool and hostile atmosphere created by the coming of foreigners, we were impressed with the tact and skill by which the Jamisons won the people, changed coldness into confidence and friendship, and soon had all of us sharing the hospitality of some of these Moslem homes, partaking of refreshments in them, and having us and the men, women, children and animals, photographed together. To accomplish such a feat requires the grace of God and a good many other graces, humanly speaking.

As we continue our journey into Iraq and Persia on the trail of ancient history, we shall long have memories of the Jamisons in the hospital evangelism, of Miss Ruth M. Williamson and the charm of her presence in the Tanta kindergarten work, of Dr. C. P. Russell, Miss Anna B. Criswell, and Miss Davida M. Finney counseling and planning with their associates and colleagues in the educational work of Assiut, of Miss Ida Whiteside and other friends in their work in Luxor, of the splendid group of workers in Alexandria, Cairo, and Minia, and of all those engaged in the medical, educational, and evangelistic work in Tanta and elsewhere. We pray that the United Presbyterians in the home land may catch a vision of the zeal and devotion of their representatives in the work in Egypt, and that the great Head of the Church may bestow rich blessings upon His devoted servants who are so zealously and harmoniously laboring for the advancement of His kingdom in this ancient land where so many millions of our fellowmen are in direst need of what Christ alone can give.

Mt. Carmel, Palestine, April 4, 1929.

To know the difference of right and wrong, speaks our wisdom; to observe that difference, speaks our goodness.—Benjamin Whichcote.

So live that every thought and deed
May hold within itself the seed
Of future good and future need.—Milton.

Brother, thou hast possibility in thee for much: the possibility of writing on the eternal skies the record of a heroic life.—Carlyle.

A PREACHER WANTED

The following questionnaire was received the past week by Dr. David H. Scanlon, Minister at the First Presbyterian Church, Durham, N. C., regarding a brother minister of the Synod of North Carolina:

1. How old is he and is he married or single?
2. How many children has he and what are their ages?
3. Are any of his children unruly or uncontrollable?
4. Does his wife take active part in church work?
5. How long has he been preaching?
6. What churches has he served and where?
7. Give name of Clerk of Session or some prominent member in each church served.
8. Where was he educated? Is he a D.D.?
9. Is he orthodox?
10. Has he any oratorical ability?
11. Does he speak fluently or does he hesitate? Has he any impediment in his speech?
12. Does he read sermons or confine himself closely to his manuscript?
13. Is he a deep doctrinal, logical preacher and teacher or of the shallow popular type?
14. What is his height, weight, build? Portly or slender?
15. Has he a strong personality and is he a graceful speaker?
16. How is he socially? Does he make friends?
17. Is he a good Pastor?
18. Is he studious or of the opinion little preparation is necessary for his people?
19. Is he deeply spiritual?
20. Is he a good Sunday School man?
21. Is he level headed, cautious and tactful?
22. Any musical talent in family?
23. Is he wide awake, aggressive and progressive?
24. How long has he served present charge and what salary does he receive?
25. Are there any invalids in family?
26. Why does he desire a change?
27. Has he any deformity or physical defect?

Doctor Scanlon's reply follows:

Dear Brother:

I have answered your enclosed questionnaire as best I could, and return herewith. If I can serve you further in this matter, please feel free to call on me. I would suggest, however, that I would be in a better position to advise you as to this brother's adaptability to your needs if I had information on the following points covered by the questionnaire found below; or if you prefer, you may fill out same and enclose to the Brother in question, as it may assist him in arriving at his duty in the matter:

1. Why did your last Pastor leave?
2. Has there ever been any dissension in your church?
3. What salary do you pay, and is it paid promptly?
4. Are your members faithful in attending public worship as a whole?
5. If not, what per cent are "absent spirits"?
6. How is the mid-week prayer service patronized?
7. What per cent of your Elders and Deacons lead in prayer?
8. Is the congregation responsive to the Pastor's leadership?
9. How many tithers in your church?
10. Do the people enjoy strong sermons on stewardship and missions?
11. Are the members cautious and tactful in dealing with the Pastor?
12. What is the average height and build of the congregation?
13. Are they generally of pleasing personality?
14. Do they prefer deep doctrinal sermons, or a spiritual, helpful, livable gospel?
15. Will the people as a whole throw themselves zealously into soul-winning with the Pastor?
16. How many Pastors have you had, and the length of each pastorate?
17. Are there any chronic kickers in the Church?
18. Does the Session ever discipline members for drunkenness, gossip, dishonesty, or the neglect of such Christian duties as church attendance, forgotten family altars, etc.
19. What proportion of your church offerings go to Missions, and what do you spend on your own church?
20. Would you recommend your church as an attractive and inviting field for a Pastor?
21. Are the people willing to follow their Pastor or are they inclined to let him go alone?
22. Do the parents accompany their children to Sunday School or, do they send them?
23. Do your people have family pews in church, or do the children go home after Sunday School?
24. Do your people criticize their Pastor before their children or do they pray for him with them?
25. What constructive work has your church ever done in your community?
26. How many souls has your membership led to Christ since your church has been without a Pastor?
27. What special opportunities does your church offer for the investment of a Minister's life above that of other churches?

Yours fraternally,
David H. Scanlon.

WHY THE PENSION PLAN SHOULD BE APPROVED

Henry H. Sweets, Secretary

Three Churches in the United States are in process of establishing adequate pension plans—The United Presbyterian Church of the Disciples, and the Presbyterian Church of the United States (Southern).

While there are many minor ways in which the pension plans of Churches and Associations differ, the plan of these three, which had the light of experience of the others, are almost identical.

The following article by Dr. R. W. Burt, Secretary of the Board of Ministerial Pensions of the United Church of North America, is applicable to our own Church.

"The churches should approve the Pension Plan because they owe it to their ministers. The call to the ministry is a lifetime call service, and implies a lifetime support. But the salary of our ministers is at best a living wage for the years of active service, and is insufficient for years of disability or retirement for his dependent ones when the minister of this our own Church has had the Ministerial Annuity Funds to help provide for its disabled workers and the widows and orphans. But the present-day conditions and needs, hence the need for a Pension Fund.

It is based upon the principle that the ministerial churches he serves should unite in providing years of service for the retirement period, responsibility to provide for him when he may not rest alone upon the last church he served each one that has shared in his service in the ministry.

In the business and industrial world the principle is becoming very generally recognized and cannot be less fair in recognizing its obligations to pensions received by our ministers under the same conditions as they have earned their annual salaries.

When the Fund becomes operative our ministers will be given a new sense of independence and anxiety as to their own future and for their families. It should bring to our churches an added respect in having made an adequate provision for those who have served them. The business world has more respect for the Church, for its failure to adequately provide for its aged ministers has been to its discredit.

Young men considering the ministry as their life work will be helped in their decision by the Pension Plan. quote the statements of two leading ministers:

"No young man enters the ministry for the sake of money. It would solve many doubts in his choosing a calling if he could feel that he and his family would be provided for during the period of helplessness. In going to colleges as I do, I should like to be able to promise this in my appeal to young men to enter the Gospel ministry."—Rev. John M. Van Dine, D.D., LL.D., Presbyterian Theological Seminary, Louisville, Ky.

"The Pension Fund is a vital need of the Church. It is an expression of gratitude for the faithful ministers of Christ; an act of justice to those who have toiled hard for small wages and a proof of confidence in the future of the Church. It will encourage young men to enter the ministry. They will accept a great cause if their old age is provided for. The Army and Navy pension their officers. Why should the Church think she can afford to neglect her ministers?"—Rev. Henry VanDyke, D.D., LL.D., Princeton, N. J.

The pensions provided by the Fund will be a relief for our ministers to retire when they are no longer able to continue in service when no longer able to do the task because of inadequate provision for retirement. The Fund will be an insurance for our churches as well as for the ministers. They will not fear calling a man somewhat advanced in years to the pastorate, he will be compelled to retain him as pastor, even though he is unequal to his duties because he has nothing to fall back upon.

The Pension Fund, when accepted by the churches and when operative, will solve once and for all the problem of the provision for our ministers when their active service ends. The 2½ per cent by the churches and the 7½ per cent by the churches will provide for future service after the Fund becomes operative and these will become increasingly adequate as the years of service under the Fund increase until the time when every man will receive an amount equal to one-half of his average salary for the years of service under the Fund, and a still larger amount if he continues in service beyond that time. The fund of \$1,500,000 will supplement the pensions of those who are nearing retirement. If a minister has thirty-five years of service they can be assured the minimum pension of \$600. In time Ministers can be taken out of the Missionary Budget and present beneficiaries no longer need its care; cases of need for which no pension fund exists.

**EXCURSION
TO NEW YORK**

August 10th, 1929

via
**SOUTHERN RAILWAY
SYSTEM**

Round Trip Fare From

CHARLOTTE, N. C.

\$22.00

LIMIT 18 DAYS

**Tickets Good Going and
Returning Regular Trains**

(Except Crescent Limited)

**Fine Opportunity to Visit
New York at Small Expense**

ASK TICKET AGENTS

Memorials of granite will finally crumble to dust, but our memories are destined to remain throughout the aeons of eternity.

Prayer is a soul-enlarging exercise, a fact which great souls have discovered.



A hymnal program in the morning, old favorites at sundown, curfew at night—the sweet, lingering, eagerly-awaited voice from the belfry that brings new prestige and influence to the Church.

Automatically Played by Hand-Recorded Reproducing Rolls

Press a button and the Chimes begin to play. Or, set the dial of a clock today and tomorrow at the desired hour a program of Chimes music fills the air! The Voice of the Church—the Memorial Sublime.

Price, \$375 and up. Full details on request.
J. C. DEAGAN, Inc., 143 Deagan Building, Chicago

MARY BALDWIN COLLEGE

For women. Courses lead to B. A. and B. S. degrees. Music, art, spoken English, physical education. Gymnasium and field athletics. Modern equipment. In beautiful Shenandoah Valley. Founded 1842. Catalog. Staunton, Virginia.

**Some Facts Worth Knowing About The
Student Organizations And Activities
of Davidson College**

Students at Davidson College come from cultured and Christian homes. In the main, they have a high sense of honor, co-operation and service which is reflected in the successful operation of student organizations.

1. The most important student organization on the campus is the **Student Council**—the student governing body. The Council is elected by the students to enforce the regulations adopted by the students for the government of student life on the campus. The student government and the honor system at Davidson function well nigh perfectly.

2. The **Court of Control**—established to eliminate hazing. It supervises the control of Freshman activities and is composed of a Chairman from the Senior Class, three other members from the Senior Class, two from the Junior Class and two from the Sophomore Class.

3. The **Student Body organization**, composed of a President, Vice-President and Secretary.

4. **Four Class organizations.**

5. The **Y. M. C. A.**, which emphasizes Christian living and touches every phase of student life in a helpful, inspiring and serviceable way. It carries on work among the boys, both white and colored, in the village and adjacent community, conducts religious services and six or eight Sunday Schools in nearby communities and sends out deputations all over the State to visit churches and other religious activities. More than 125 different men were used in this service last year. It has a whole-time paid secretary, a student president and other officers, and a cabinet of sixteen men to represent every phase of Y. M. C. A. work on the campus. It has a Board of Control to handle the business affairs. The Y. M. C. A. puts on two series of special Evangelistic meetings during the year—one in the fall and one in the spring—and for two years has carried on a Vocational Guidance Conference extending over a week.

6. **Publications:** The following publications are issued: "The Davidsonian," "The Chameleon," "Quips and Cranks," and the "Y Handbook," particularly for Freshmen. The business management of these publication is under the supervision of a Publications Board composed of two faculty members and three students. The annual budget is approximately \$8,000. There are more than twenty men on the staff of The Davidsonian and about an equal number on Quips and Cranks.

7. **Athletics:** The Student Athletic Council is composed of four men elected at large, together with the captains of the various teams who, in conjunction with the Faculty Committee, the Alumni Athletic Committee and the coaches, direct the affairs of athletics. The following sports have separate organizations: Foot-ball, base-ball, basket-ball, track, tennis, wrestling and boxing and golf. Every man participates in some form of athletics. In addition to the coaches, Davidson has a whole-time Professor of Physical Education.

8. **Social Organizations:** There are ten National Greek Letter Fraternities, all situated on Fraternity Court, housed in attractive buildings erected for this purpose. Approximately 25 belong to the Fraternities. In addition to these the Y. M. C. A. provides social rooms with games and other amusements for all students.

9. **Literary Societies:** There are two Literary Societies that have been in existence continuously since the beginning of the College. In these the students get practice in speaking and debating.

10. **Forensic Council**—manages inter-collegiate debates and public speaking. Davidson has four debating teams.

11. The **Glee Club.** An active interest has developed in music in recent years on the campus. Competition for places in the Club is keen. Concerts are given, interesting trips are taken to other colleges and communities where concerts are given.

12. The **Band.** Davidson has a band of twenty pieces and an Orchestra. The College employs a whole-time director of music to encourage and develop musical talent among the students.

13. **Red and Black Masquers.** The Dramatic Club has obtained an important place on the campus in the interest of the students. Entertaining plays are given locally and in other communities.

14. **Scholarship and Honor Fraternities:**

- | | |
|-------------------------------------|--------------|
| Phi Beta Kappa | Scholarship |
| Omicron Delta Kappa | Leadership |
| Gamma Sigma Epsilon | Chemistry |
| Sigma Pi Sigma | Physics |
| Sigma Upsilon | Literary |
| Alpha Phi Epsilon | Forensic |
| International Relations | Political |
| Scabard and Blade | Military |
| Omega Phi Alpha | Philosophy |
| Delta Pi Kappa | Journalistic |
| Sigma Phi | Classical |
| Mu Beta Psi | Musical |
| Le Cercle Francais | |
| Beaver Club—Sophomore Honor Society | |

This is the third of a series of four advertisements on "Some Facts Worth Knowing About Davidson College." The first was "Some Facts Worth Knowing About the History of Davidson College," and next week will be given "Some Facts Worth Knowing About the Finances of Davidson College."

OBITUARIES

**IN MEMORY OF
MRS. D. A. McGOOGAN**

After a long and useful life on earth "God's finger touched her and she slept" to wake amid the glories of her heavenly home, and to be greeted by many loved ones gone before. Possessed of a strong character and forceful personality, Mrs. McGoogan was always to be found on the right side of every important question, and never failed to have the courage of her convictions. She was always identified with the work and worship of her church, and throughout her life was an honored member of the Woman's Auxiliary. During her long life of more than fourscore years she made a deep impression for good on the community in which she lived, and more especially on a large family of splendid Christian children and grandchildren, her gracious influence reaching even unto the fourth generation. She received more than ordinary devotion from her children and family, and in their good works, "She being dead yet speaketh." Their loss is also our loss, and we the Woman's Auxiliary feel deeply with and for them in their sorrow.

"Servant of Christ! Well done!
Praise be thy new employ;
And while eternal ages run,
Rest in thy Saviour's joy."

Committee,
Mrs. E. C. Murray.
Mrs. Joseph Evans.
Mrs. L. A. McGeachy.
St. Paul's, N. C.

MRS. GEORGE F. ROBERTSON

Mrs. George F. Robertson, Rev. Geo. F. Robertson, N. C., died on July 11, home, after having spent in the Presbyterian Home, lotte, N. C., during which great pain, but bore her fortitude and patience, example of Christian faith, had sought to inculcate and church by her teaching.

Mrs. Robertson was Chucky, Tenn., and was of the late J. R. Ernst and her maiden name was Ernst. She was born Ma and was therefore in her She was married to Ke Robertson October 19, 18 shared with him the blessings of a long useful pastorates and ministries were called on to undertake several states of the Southern Church. One of these was that at Steele C Mecklenburg County, N with foresight they secured the old historic cemetery her body was laid to rest time when her beloved husband also lie down at her side until Jesus comes.

Mrs. Robertson had been a Christian ever since her girlhood a gentle, sweet pious child was rather a home body, do her share of church loved her home and rejected

**SUMMER VACATION TRIPS
Now is the Time to Plan Your Vacation
The Southern Railway System Offers
Very Low Round Trip Fares to
Mountain and Seashore
Resorts**

New York, N. Y. ----- \$32.63 Atlantic City -----
Chicago, Ill. ----- 45.98 Detroit, Mich. -----
Cleveland, Ohio ----- 41.85 Toledo, Ohio -----

Round trip tickets on sale each Saturday during July August—Limit for return trip 30 days.

Atlantic City, N. J. ---- \$23.30
Dates of sale via PRR from Washington July 16th, August 13th, 27th and September 10th via B & O Washington July 24th, August 7th, 21st, September 4th and 18th. Final limit 18 days from date of sale.

Niagara Falls, N. Y. ---- \$33.15
Dates of sale via PRR from Washington July 24th, August 7th, 21st, September 4th, 18th and October 2nd via B & O from Washington July 18th, August 1st, 15th, 29th, September 12th and 26th. Final limit 18 days from date of sale.

Week-End Fares
Norfolk, Va. ----- \$15.00 Old Point Comfort -----
Morehead City, N. C. -- 13.15 Black Mountain, N. C. --
Asheville, N. C. ----- 6.30 Hendersonville, N. C. --
Waynesville, N. C. --- 7.50 Brunswick, Ga. (St. Simons Island) -----
Virginia Beach, Va. -- 15.60

Tickets on sale each Friday and Saturday, final limit 18 days following Tuesday.

Rail and Motor Tours
Asheville, N. C., one-way motor coach the other way \$7.30.
Johnson City, Tenn., one-way motor coach the other way \$12.05.
Bristol, Tenn., one-way motor coach the other way \$12.05.

Round Trip Summer Excursion Fares to Mountain and Seashore on sale daily.
Watch Newspapers for Dates of Popular Excursions
Excellent Service — Pullman Sleeping Cars — Dining Service — Convenient Schedules
Ask Ticket Agents

SOUTHERN RAILWAY CITY TICKET OFFICE
308 West Trade Street
Telephone Hemlock 20

nging up her four sons
sters who live to honor
ad to follow her godly

was conducted at her
t. Holly by several min-
of the family, and these
red by the hundreds as
ives of God's servants
uch with multitudes in
ates.

**MEMORIAM
ELIJAH BODDIE PERRY, JR.**

awn of Saturday morn-
y of May, 1929, the im-
f Elijah Boddie Perry,
away from its earthly
ones to the Home be-
in the Heavens," where
re suffering, sorrow, or
peace, and love forever-

was called away in the
when he had reached
of young manhood—a

manhood full of promise and rich in
endowments. He was the eldest of
three children and the only son of Eli-
jah Boddie Perry and Susan Sims
Spurrill. He was born on March 19,
1903, became a Christian and united
with the Presbyterian Church April 9,
1922.

Elijah Boddie was always modest
and retiring in disposition, so those
who loved him most were those who
knew him best. He was innately a
gentleman—refined, generous, and
kindhearted. To the last hours of his
life, even in his unconscious moments,
he was gentle, polite, and considerate
of others.

He leaves to mourn their loss his
heartbroken parents, two devoted sis-
ters, Burt Arrington and Lucy Tun-
stall, besides a host of friends and re-
latives who loved him.

His handsome, manly form was ten-
derly laid away on Sunday afternoon
in the Littleton cemetery beneath a
profusion of exquisite flowers, which
bespoke the love and sympathy of his

many friends. Let us not think of
Elijah Boddie as dead—

"He is just away!
With a cheery smile, and a wave of
the hand,
He has wandered into a unknown
land."
Littleton, N. C.

ATWOOD HALL WHERRY

Resolutions adopted by Session of
Uriel Church June 16, 1929.

Whereas God in His gracious provi-
dence has removed from earth to
heaven our brother, Atwood Hall
Wherry, who for more than forty
years served as an elder in Uriel
Church, Bethel Presbytery, therefore
be it resolved:

That we express our gratitude to
God for giving to our church and
community such a man of God.

That we express to each member of
the bereaved family our sympathy,
and pray that God may give comfort
and peace in this time of need.

That a copy of these resolutions be
spread on the minutes of the session
and published in the church papers.

W. G. Somerville.
R. E. Jones, Committee.
Chester, S. C.

**FIGHTING SERGEANT TO BE AT
MASSANETTA**

(Continued from Page Two)
of a fine tenor voice he was known
through the mountains as "The Sing-
ing Elder."

Came the war. The big fellow was
not interested. He had tried fighting
along the Kentucky border. It was not
worthwhile. He applied to the local
board for exemption on the grounds
that he was a member in good stand-
ing of a church which was opposed on
moral principles to war and fighting.
The application was refused. Armed
with two affidavits, one from his pas-
tor, Rosier Pile, he appealed against
the decision. The appeal was denied.
For the third time he applied; and for
the third time he was ordered to camp.
Then Pastor Pile wrote direct to
President Wilson. In vain. So York
went to camp. But it took months of
arguing and reading from the Bible to
convince him that he should go over-
seas and fight.

But finally he was converted to war;
and went Over There and made his-
tory.

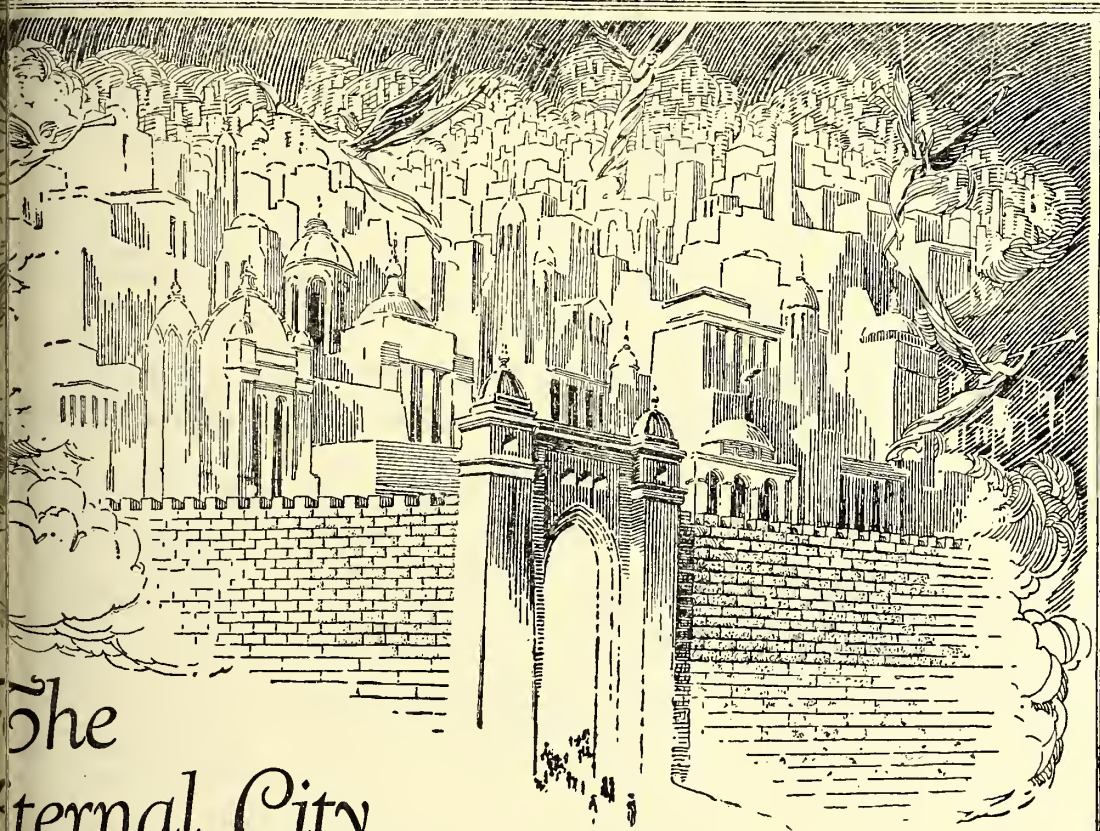
In conclusion we might quote the
wise-crack, "If as a conscientious ob-
jector he whipped a whole German
machine-gun battalion, what would he
have done had his heart been in it?"

This is the sort of man who is com-
ing to the Massanetta Springs Bible
Conference on Thursday, August 15th
to make an address. They say that
York is a fine orator and that his
story, as he tells it, is one of the great-
est human stories in the world today.

Other outstanding speakers on the
Bible Conference program, August 12-
25, are Dr. Wm. Evans, Los Angeles,
Calif.; Dr. Robert E. Speer, New
York; Dr. John Timothy Stone, Chica-
go, Ill.; Dr. P. W. Philpott, Chicago,
Ill.; Dr. Geo. L. Robertson, Chicago,
Ill.; Rev. Gypsy Smith, Jackson, Miss.;
Dr. Wm. Foulkes, Newark, N. J.; Rev.
J. Alfred Kaye, London, England; Rev.
Wm. M. Robertson, Vancouver, B. C.;
Dr. S. L. Joekel, Austin, Tex.; Mr.
Homer Hammontree, Chicago, Ill.; Dr.
Ray O. Wyland, New York; Dr. Hu-
bert McNeill Poteat, Wake Forest Col-
lege; Dr. A. L. Lathem, Chester, Pa.;
and Dr. W. H. T. Squires, Norfolk, Va.

WANTED

Cultured woman over thirty to
live in good home and care for
two small children. Write Mrs.
Helen Scanlon Wright, Durham,
North Carolina.



**The
eternal City**

and the foundations of the wall of the city
are garnished with all manner of precious
stones. The first foundation was jasper; the
second, sapphire; the third, a chalcedony; the
fourth, an emerald;

The fifth, sardonyx; the sixth, sardius; the
seventh, chrysolite; the eighth, beryl; the
ninth, a topaz; the tenth, a chrysoprasus; the
eleventh, a jacinth; the twelfth, an ame-
thyst."

Revelation Ch. 21. vs. 19, 20.

John, the beloved disciple, in the above, endeavors to express in human language the
most transcendent spiritual beauty and permanence of the heavenly city,—the ever-
lasting city. He selected, singularly enough, to describe the foundations thereof,
beautiful crystalline gems, every one of which appears in the minute crystals of

Winnsboro Granite
"The Silk of The Trade"

When the surface of this granite, which is a composite of these actual precious stone
crystals, is highly polished, all the scintillating beauty and color of these jewels be-
come visible.

peculiarly fitting that monuments to loved ones be erected of lasting granite, containing the very
stones which the Apostle John mentions in this metaphorical description of the foundations of the walls
of the everlasting city, the city of our resurrection hope.

Be sure that "Winnsboro Granite" is specified in your contract for mon-
uments. Like other high quality materials, there are many inferior sub-
stitutes, which resemble this granite on first appearance, but do not possess
lasting qualities and permanent beauty, because they contain more deli-
cious elements, such as water, lime and iron. These elements tend to
integration and discoloration.

Let your monument dealer furnish you with a personal guarantee from
the quarries that the monument you purchase is cut in genuine Winnsboro
granite.

A certificate of the quarries is signed by B. H. Heyward, Treas., and
General Manager, whose signature insures genuine Winnsboro Granite.
A facsimile of this signature is reproduced below.

Write for free descriptive literature.

Winnsboro Granite Corporation, Rion, S. C.

B. H. Heyward Treas. & Gen. Mgr.



**VIRGINIA SEASHORE
EXCURSIONS**

via

**SOUTHERN RAILWAY
SYSTEM**

Friday, August 9th, 1929

**Round Trip Fare From
CHARLOTTE, N. C., TO**

Norfolk, Va.	\$8.75
Old Point Comfort	8.75
Virginia Beach	9.25
Richmond, Va.	7.75

LIMIT 5 DAYS

**Tickets Good Going and
Returning Regular Trains**

ASK TICKET AGENTS

CHILDREN

MYSTERY OF THE OLD HOUSE

I was the pitcher, so I twirled my arm like I've seen the big league players twirl theirs, put a drop on the ball and let it go. We were playing two-in-lickers and my best friend, Bill Fraser, was at the bat. This "drop" I had was something special, just to try and put Bill out on three strikes; but instead of fanning at the ball as I expected him to do, he cracked it square on the trademark and sent it soaring over the field toward the old house.

It hit just in front of the building and bounced through the cellar window with a sickening crash of broken glass.

Most of the fellows ran, and I don't blame them. Nobody likes to have a big ugly man with bushy eyebrows chase him through the streets; and that's the kind of a man who lived in the old house. But I didn't run, because the ball belonged to me and it was a good one. Neither did Bill. Instead we dropped down behind a rock and waited to see what would happen.

"If I wasn't so afraid of the man," Bill said, "I'd go right up to the door and ask him for the ball."

"What would you want to do that for?" I asked. "He'd make you pay for the window."

"Well, I broke it, didn't I?"

That's the kind of a fellow Bill was. I kept quiet for a minute or two, wondering if I should offer to help pay for it; and I was just going to say I would when we saw an old man hobble up to the front door of the house.

"Who's that?" I asked. "It looks like Toby Smith's grandfather, but it isn't."

"I don't know who it is. I know everybody in this part of town, but I have never seen him before."

The old man reached the house just as the dark-haired man opened the door to look for us. Even from where we were, I could see that he was mad; but when he saw the old man, he changed his expression and smiled. Instead of going upstairs, however, he led his strange visitor down in the cellar.

"There's what I can't understand about that man," observed Bill. "He's got the whole house to himself, yet he prefers to live in the cellar. He only comes to the upstairs door when he answers the doorbell. So far he hasn't let anybody in."

"Maybe he hasn't got any furniture," I suggested. "Lots of people don't like to let others know how poor they are."

"He isn't poor," replied Bill. "And how about the trucks full of furniture we saw going in there that night we were coming back from the caves?"

I didn't answer him because just then we noticed that a man was crawling along the ground toward us. He put a finger to his lips for us to keep quiet and not move. Then he laid down on the grass beside us.

"Did you see the old man?" he whispered. We nodded.

"Where did he go?"

"In the old house."

"Umm, I thought so."

The man thought deeply for a moment; then he said:

"Boys, I'm a detective. Here's my badge. Do you recognize it?"

We looked at it closely and our eyes widened and our mouths dropped open when we saw that it was a sure enough detective badge.

"I can't tell you anything now," he went on, still speaking in low tones. "But the old man who just went in that house is under suspicion. I'm supposed to find out everything he does and examine every place he goes. Will you help me? Will you do it?"

"If we can," replied Bill. "But I don't see how we can be of any use."

"Listen, you fellows have just put a baseball through that window, haven't you?"

THE BUCKET BRIGADE



(To be colored with paints or crayons. Whenever you come to a word spelled in CAPITAL letters use the color indicated.)

Here goes the "bucket brigade" made up by BROWN-haired Teddy, YELLOW-haired Susie May and little YELLOW-haired Billy.

Teddy leads with his GREEN and YELLOW banded pail held high up and his YELLOW handled spade in the water. Susie May carried her RED and BLUE pail on her shoulder—the pail Billy carries is PURPLE and ORANGE (use RED and YELLOW mixed) color. Billy has his RED handled spade in his left hand. The spades are GRAY (use BLACK lightly).

Teddy wears a RED and White bathing suit. The top is White with a RED band and his trousers are RED, too, but his belt is White.

Susie May wears an ORANGE and White bathing suit. The top is White with an ORANGE color band across the front and the pants are ORANGE color with White buttons.

Billy wears a bright BLUE sun suit with White bands about the legs.

The children are having a wonderful time splashing in the cool GREEN-

BLUE (use most GREEN sand is a light YELLOW BLUE. There are a few tufts of grass in the sand.

For TAN (use RED and BLUE lightly) Teddy is the "TAN" as Billy says, and Billy is the "BLUE" as Susie May the least. All the children are wearing shoes (use RED lightly) cheery lips.

The border of this picture is colored ORANGE and GREEN.

We nodded again.

"Very well. Here is what I want you to do—go in that cellar and get your ball. Then walk up to the corner as if you were going home. I'll meet you there and then you can tell me what you saw while you were in that house. Are you willing?"

I looked at Bill and Bill looked at me.

"Want to?" he asked.

"I don't mind," I replied. "I'll go if you'll ask him for the ball after we get in there."

"All right," agreed Bill.

"Good!" said the detective. "Now let me tell you how I want you to do it. Don't ring the doorbell, but go at once to the cellar door. Knock on it once, then open it and walk in without waiting for anybody to answer you. Once you are inside, see everything you can and meet me at the corner as soon as possible."

But three short minutes later, it looked as though we would never meet the detective again; for both Bill and I were tied to the frame of some kind of a machine. Our hands, and our feet were bound tightly together with a piece of heavy rope. In front of us, fierce as a bulldog and madder than a hornet, was the old man, only we saw now that he wasn't an old man at all, but a young one in disguise.

The dark-haired man was trying to tell him something.

"I tell you, Sam, these two boys live in this neighborhood, and the best

thing to do is to give them their ball and let them go."

"So you think that is all they wanted, eh?" retorted the man called Sam, fiercely. "You don't think they were sent in here by the man who followed me from the railroad station, do you? Well, that's all you know about it!"

He turned on us and demanded: "Where were you boys when I walked down the street to the house?"

"See?" he said, when we couldn't answer his question. "What I said was true. They are right on our track. If we are going to get away at all, we've got to go now. Here, hold this bag. Where's the money?"

The black-haired man pointed to a drawer and held the handbag while Sam filled it full of dollar bills. Then he turned to us and said:

"Here's wishing you boys good luck. When they come and find you, if they ever do, tell them we've left for Canada."

He opened the cellar door, then stepped backward in surprise. Standing there with a revolver in his hand was the detective! "Stick up your hands!" he said.

The man who lived in the house did as he was told; but Sam, instead of putting up his hands swung the bag of money at the detective, hitting him squarely in the face!

The detective would have fired, I think, if it hadn't been for us being directly behind the man he wanted. Sam turned quickly and ran towards the back door to make his escape; and he would have

gotten away if Bill hadn't been there to hold his feet as much in front of the man as the bonds that tied him to let him. It was enough.

and fell heavily to the floor. He could get to his feet, but he had him covered again, and three other officers in the crowd cuff both him and his partner. "Good work!" said the detective. "I hope you didn't hurt him when you tripped him up."

"I hurt my arms a little," said Bill. "But it was worth it."

"That's what Uncle Sam said," replied the detective. "This so cleverly disguised when he was Mr. Samuel Waters, counterfeiter in the world. I've been looking for him since 1920, the first time we've been able to get our hands on him."

"Then that bag of money was his?" I asked.

"It isn't worth a nickel," said the detective. "Nor is this machine worth anything after we've got it with it."

Bill and I helped the detective smash the machinery to pieces. Then the policemen had brought in their automobile. After it was destroyed, Bill said to me:

"Did you find your ball?"

Gee! How does he expect me to think of a small thing like a ball when he's helping a real detective catch people who make fake money?"

STATEMENT

Pilet Life Insurance Company, Greensboro, N. C.

Statement for the year ending December 31, 1928, as Shown by Statement Filed

Table with 2 columns: Description and Amount. Includes items like Capital paid up in cash, Larger Assets December 31st of previous year, etc.

Assets

Table with 2 columns: Description and Amount. Includes Estate (less of encumbrances), Assets on Real Estate, etc.

Table with 2 columns: Description and Amount. Includes Assets not admitted, Admitted Assets.

Liabilities

Table with 2 columns: Description and Amount. Includes Disability Provision, Amounts not yet due on Supplementary Contracts, etc.

Table with 2 columns: Description and Amount. Includes Amount of all Liabilities, except Capital, Cash, Funds (surplus), etc.

DEATHS IN THE STATE OF NORTH CAROLINA DURING 1928

Table with 5 columns: Description, Number of lives, Total amount, Number of deaths, Total amount. Includes lives of citizens of said State, lives of citizens of said State during year, etc.

President, A. W. McAlister; Secretary, Arthur Watt; Treasurer, R. G. ... DAN C. BONEY, Insurance Commissioner, Raleigh, N. C.;

STATE OF NORTH CAROLINA Insurance Department

Raleigh, March 12th, 1929.

DAN C. BONEY, Insurance Commissioner, do hereby certify that the true and correct abstract of the statement of the Pilet Life Insurance Company on the 31st day of December, 1928.

By hand and official seal the day and date above written. DAN C. BONEY, Insurance Commissioner.

STORY

THE RETURN OF THE ELDER BROTHER

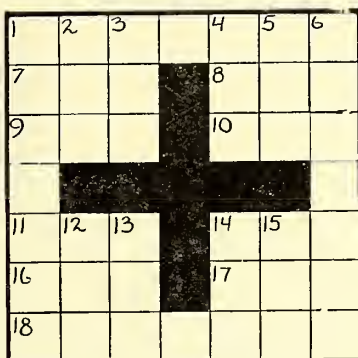
The Most Popular Story in the Bible Retold

Annie Sills Brooks, in N. Y. Christian Advocate

"Father, may I go with thee?" Reuben untwined the arms of the little lad from around his neck and looked into his pleading eyes.

"Not today, son," he answered very gently, "the walk I must take would be too far for thy little feet. Another day when I do not go so far thou shalt go. Today I must go to the far vineyards to see if the servants have pruned the young vines, and to the farthest olive groves; thy feet would be sore and weary."

PUZZLE CORNER



Horizontal

- 1. Relates
7. An epoch
8. Consume
9. Skill
10. Arrive (abbr.)
11. A country (abbr.)
14. Monkey
16. Fish eggs
17. Flock
18. Specimens

Vertical

- 1. Harvesters
2. Mistake
3. Domestic pet
4. Beverage
5. Organ of hearing
6. Highway (pl.)
12. Another spelling of Noah
13. Precious stone
14. Whole
15. Author of "The Raven"

Square Words

- 1
-----A coin
-----A mental image
-----State of confusion
-----Comfort
2
-----A coin
-----A pitcher
-----Roman emperor
-----Horse gait

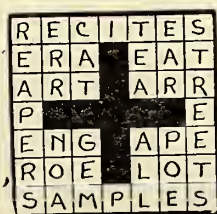
BEHEADING ACROSTIC

The letters beheaded arranged in order form the name of a month: Behead nothing and leave a unit. Behead ajar and leave an enclosure. Behead evil and leave frozen water. Behead to consume and leave near by. Behead additional and leave native metal. Behead the nerve center of the body and leave condensed moisture. Behead paradise and leave a lair. Behead a strip of film and leave a slip-prey fish.

PUZZLE ANSWERS

Square Words

- 1
Dime
Idea
Mess
Ease
2
Cent
Ewer
Nero
Trot



"May I walk just to the roadside with thee?" begged the child.

"Yes, just to the roadside," and the little hand stole confidently into the big one, and the long legs of the man adjusted themselves to the short ones of the child.

At the roadside another farewell, a tender smile of pride on the face of the man as he turned to watch the child safely back to the house.

The smile on the man's face faded and a black scowl took its place as the child neared the house; for there in the doorway Reuben saw another figure, an old man with snow-white hair and beard, whose faded eyes gazed yearningly down the road to where it disappeared over the far horizon.

Reuben looked back no more, but strode rapidly away toward the vineyards and olive groves. His mouth was closed in a tight, hard line. Resentment filled his heart. Why must his father sit in the doorway day after day watching for an unworthy son who never would come home?

Reuben was usually a kind master, but today he was harsher than his wont. The slaves working in vineyards and groves, even the shepherds watching their sheep on the hillsides, knew that something was wrong with the young master. Why he was more resentful today than ever before Reuben could not have told; perhaps the contrast between his joy in this little lad, and the old man waiting, watching from the doorway. In his mind he went back over the years since his brother had gone.

Jabez had grown weary of the quiet monotony of home; his eager young spirit had craved adventure, new scenes, new friends, and he had taken his share of the inheritance and gone. At first travelers now and then had brought news of him, the gay life he was leading in distant cities, the gay friends with whom he mingled. Reuben had never admitted it even to himself, but now deep in his own soul he knew there had been times when he, too, would have sought adventure had he possessed the courage, but that was before the little lad came; since then his desire for far adventure had been quelled. He was the oldest son, his was the birth-right and the responsibility; never could he have had the courage to break away, but Jabez had gone.

At first Reuben had missed him; he was gay and joyous, full of life and laughter; the place had not been the same after his going; but when day by day he had watched the old man, his father, as he eagerly watched the long white road that wound over the hill, resentment had grown in his heart. He did not like to make merry with his friends when always in his father's eyes grief lurked.

For years now no word had come from Jabez. Although the father still questioned eagerly each traveler, no word came. He was not longer seen in his old haunts; perhaps he no longer lived. Why should his father cast a gloom over their lives because of an ungrateful son? Of course, he was always kind and loving, no word of his grief was ever spoken; but his eyes were eloquent with sorrow.

Reuben threw himself into his work. He inspected vineyards and olive groves, the flocks on the hillside. He did not return home for the noonday meal, ate only some fresh fruit, and went on with his work. Darkness had fallen when, weary and footsore, he turned homeward. The resentment of the morning had been crowded out of sight, and Reuben thought with joy of Rachel and the little lad waiting for his coming, and with the thought he hastened his lagging footsteps. As he came in sight of the house unwonted lights gleamed from the windows, and there was much running to and fro. Fear clutched at his heart. Could anything have happened to the little lad? Reuben ran stumblingly forward, but when he came nearer his ears caught the sound of music and dancing. What could it mean? Not sorrow surely, but many years had passed since the place had echoed to the sound of such merriment—not since Jabez went away. Could it be—no, that wasn't possible, and even if he had come back there would be no occasion for such rejoicing over the return of one who had forgotten his home, his father, and spent his substance in riotous living.

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Reuben checked his steps as he saw a servant running on some hasty errand.

"What meaneth all this noise?" he asked when the servant drew nearer.

"What meaneth all this noise?" he asked when the servant drew nearer.

The servant had not seen Reuben as he came toward him in the darkness, but he knew the voice and stopped suddenly to bow himself before him.

"Oh, Master, thy brother hath come home, and thy father hath killed the fatted calf," he answered in a voice whose humility could not hide the notes of excitement.

But Reuben had already vanished into the darkness. The resentment of the morning had come out of its hiding multiplied a hundred-fold. What he should do when he reached the house he did not know, but somehow this travesty must be stopped, this heaping of honor upon a returned prodigal steeped in sin. It was unfair. He who had always stayed at home and labored without ceasing, he was forgotten; even the little lad had forgotten him. He was not waiting at the doorway as was his custom.

Reuben drew near the window and looked in. There in the seat of honor was a man clothed in the embroidered robe of his father's, the one he used for great occasions, which the old man had not worn since he, Reuben, had been married to Rachel. On his finger gleamed his father's ring. Reuben's eyes had not reached the face of the man clothed thus in regal splendor when they fell upon the face of the little lad where he stood reveling in the strange sights, the music and dancing. There was no thought of the father out in the darkness whose homecoming had heretofore always been greeted with such joy. He was forgotten. Again the thought of the morning intruded itself. What if the lad should grow up with the same longing for adven-

ture, what if he should do as Jabez had done?

Reuben turned away from the window. If Jabez stayed, the child's mind would be filled with tales of adventure, of distant cities and people, and he would want to go. It was unfair. He should not stay. He would go out on the hillside to think it out. As he stole softly around the corner of the house he ran into a man.

"Son, son!" It was his father's voice, and the old man lifted his hand that he might place it loving on the young man's shoulder. "Thy brother hath come home."

The rays from a little lamp in the window fell upon the old man's face. Had Reuben's heart been less full of anger and resentment, he must have seen the change in it. The years seemed to have rolled from it, joy had taken the place of sorrow in the eyes, the voice was vibrant with emotion. But Reuben saw none of it. He shook the hand roughly from his shoulder and turned away without a word. "My son, my son!" Again the old man reached out his hand and closed it around Reuben's arm. "Art thou not glad that thy brother hath come home?"

Reuben did not shake off the hand; it clung too closely.

"No," he answered, and his voice was hard. "All these years I have served thee, but thou hast never given me a kid that I might make merry with my friends; but when this thy son came who devoured thy living with harlots, thou didst kill for him the fatted calf."

"But, son," answered the old man, pleadingly, "thou art always with me, and everything I have is thine; but this thy brother was lost and is found, was dead and is alive again. Is it not meet that we should rejoice and be glad?"

Reuben was silent. The anger and resentment in his heart made speech impossible. Thus they stood for some minutes in the darkness, the old man's hand lovingly, entreatingly on the young man's arm, behind them the lighted windows, the sounds of music and dancing.

"Son, son," the old man said again, and even Reuben's heart, heavy as it was with malice and hatred, for a brief moment quivered at the pleading tenderness in the old man's voice. "Dost thou remember once when thou wert keeping the sheep upon the hillside and one small, helpless lamb was lost in the storm and darkness? Thou didst wander all through the stormy night hunting for the little lamb. The next day when thou didst bring it home tenderly in thine arms thou didst call all thy friends and neighbors to rejoice and make merry with thee because the little lost lamb had been found and brought safely back to the fold. Is thy brother not of more value than a lamb?"

Still Reuben could not answer. This returned prodigal had taken all from him;

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even the little lad had forgotten to come to meet him. This stranger was not his brother; by all the laws of God and man he had forfeited all right to the claim. He had brought shame upon an old and honorable family.

The old man loosened his hold on Reuben's arm and turned slowly toward the house. Reuben, watching him, felt again the faint prick of pain in his heart. The old shoulders were once more stooped and the head bowed. Every line of the figure seemed to ask, "Have I found one son only to lose the other?"

Reuben took a step forward as though to call him back, but his eyes strayed past the window and fell upon the little lad laughing and clapping his hands with glee. Hastily he turned and ran away into the darkness until the sounds of joy could no longer be heard.

When at last the lights were all out in the house, Reuben crept near. He knew now what he would do. Out there alone in the darkness he had decided. He would ask Jabez to go away agin. He would even give him money enough for the journey. He could not stay here to fill the lad's mind with strange tales and his spirit with a restless desire to wander in far places. If Jabez refused—well, there were ways of enforcing one's request. He dreaded the thought of the father's endless watching from the doorway; but he, the first-born, had some rights in view of a lifetime of service.

Slowly Reuben crept toward the house. He knew where Jabez would sleep; in the little room next the father's, which had been his of old. Taking off his sandals outside the house, Reuben crept to the door of the little room, but there he paused. The moon shone down through the one window, and her rays fell across the figure of a man asleep upon a mat, and lit up softly the white hair and beard of the old man who crouched beside him. The moonlight made a silver halo of his white hair, and caressed one old hand which stroked tenderly the dark head of the sleeping man.

"My son, my son," he whispered over and over, "my son who was lost and is found, was dead and is alive again."

Reuben stood still in the shadows beyond the door. He was seeing another scene, when all one dreadful night he had knelt beside a little bed where a tiny figure lay still and hot. He, too, had whispered over and over, "My son, my little son, come back," and between times had implored, "Oh, Jehovah, give him back to me."

Once more Reuben stole out into the darkness to fight his battle over again.

When morning came he was far away on the hillside, but still he was not at peace. When he thought of the old man as he had seen him in the moonlight bending over the sleeping man, or of the little lad by whose bed he had watched, his heart was very tender; but when he thought of Jabez, the wanderer, the prodigal who had wasted his inheritance in sinful living and come creeping back when all was gone, anger and resentment again filled his heart.

The longing to see the little lad drew him back home, but the sun was high in the heavens before he once more stood in sight of the house. This time it was Rachel who stood in the doorway, her hands shading her eyes. When she saw Reuben she ran to meet him.

"Where is the little lad?" she asked, fear in her face and leaping out of her eyes.

"The lad?" repeated Reuben as in a daze, "the little lad! Is he not with thee?" "No, oh no," cried Rachel. "We thought surely he had gone to find thee. All night he cried for thee, wanted to know where thou wert, and this morning he begged to go to look for thee. I told him thou wouldst be coming home soon, to watch for thee, and now he is gone."

Rachel covered her face with her hands and sobbed.

"Don't cry, my Rachel," and Reuben drew her into the shelter of his arms. "He cannot have gone far. I will go at once to find him."

The servants were called and sent in every direction, but Reuben himself took

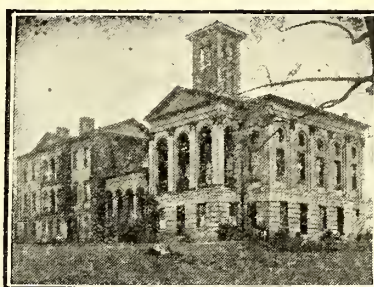
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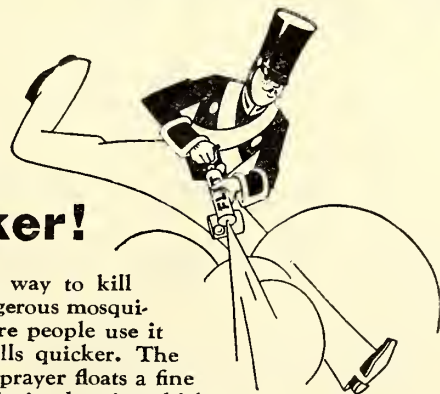
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the hardest way, up the steep mountain-side, where rocks and briars made the way hard, where many steep cliffs and hiding places for wild beasts made unseen dangers for little feet.

Reuben forgot he had eaten nothing since yesterday morn, forgot his anger and resentment; remembered only that the little lad, his little lad, was lost, perhaps in danger. Perhaps even now he lay bruised and bleeding at the foot of some cliff, all because he wanted his father—his father, who had been so jealous and filled with resentment because his brother who had been lost was found again that he had not gone home to the lad. Faster he urged his weary feet. It was nothing that his legs were scratched and bleeding, that his clothes were torn and stained; nothing mattered if only he might find the little lad unharmed. Again and again he called, called him by all the endearing names he was wont to use, but no laughing answer came back across the stony hillside.

At last, worn and weary, he sank down upon a stone and buried his face in his hands. Over and over he prayed the prayer of that night when he had watched beside a little bed, "O Jehovah, give him back to me."

A cry penetrated the depths of his despair; a cry of distress. Reuben arose and listened. It came again from just around the hillside at his back. On again he ran, unconscious of briars that tore and stoned that cut, forgotten his weariness and hunger. It might be the little lad in need of him, his father. His eyes searched the rock hillside. There, high above him, he saw a figure, a man's figure clutching the edge of a protruding rock with one hand while in the other arm he held securely something small.

It was a little child, it was the little lad. Slowly, steadily Reuben pulled them up until they stood together upon the ledge. The child stirred in the man's arms and opened his eyes.

"My father," he said and smiled, "I was looking for thee."

Reuben reached out his arms with a cry of joy, and the other man placed the child tenderly in them.

"My lad, my little lad," he crooned between his kisses. "I, too, was looking for thee."

Reuben raised his eyes to the stranger whose courage had given him back his son, his first-born, words of gratitude welling up in his heart. Before he had not looked on the face; his eyes had been for the child alone. He only knew someone was bravely risking his life for the little lad. Reuben with an effort tore his eyes from the child's face and across his dear burden sought the eyes of the stranger. While his arms around the child trembled, a cry broke from him.

"Jabez!"

It was Jabez; not the old laughing, carefree, impulsive Jabez, but a man who had sinned and suffered, and repented in tears and agony. Not a man whose stories of strange places and joyous adventure would tempt the boy away, but one whose deep experience in the day of temptation would be a safe anchor. This was the man he had hated, whose return he had resented, who had kept him all night from his home.

For a long minute the two looked into each other's eyes, Jabez's pleading, Reuben's remorseful, understanding.

"Jabez, my brother," Reuben spoke at last, "thou art welcome home."

"Forgive me, Reuben, I had to come back. I was more hungry for my own than for food. I would not take aught that is thine or the child's; I will work gladly for all that I need, if only I may be with my own."

"Say, no more, my brother; 'tis I that need to ask forgiveness. I had no welcome for thee, yet thou didst give me back my little lad, the joy of my life." Reuben shifted the child to one arm, and with the other around his brother, they picked their way slowly but cautiously down the rocky hillside.

Of all those watching for some sign of the return of the searchers for the child, the old eyes were the first to see two figures coming down the hillside with their arms about each other, one with the child in his free arm.

"My sons," he cried, "my sons who were lost are found again!"

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"And do you engage to continue to him while he is your Pastor that competent worldly maintenance which you have promised and to furnish him with whatever you may see needful for the honor of religion and for his comfort among you?"

Easily Forgotten or Overlooked.

The Minister is the God-appointed inspirer of every good cause. He pleads for all enterprises that are for the cause of Christ and the good of his fellowmen. He is modestly reticent when it comes to pleading for his own support. He is often negligent in pleading for fellow ministers who are in need—for fear some may think he pleads for self.

God knew the tendency to overlook, especially when by reason of infirmity or old age the Minister must retire both from the ministry and from income. And when Israel was busy with its conquests He said once and again, "Take heed to thyself that thou forsake not the Levite as long as thou livest on the land." In a masterful way, Paul the Apostle in the ninth chapter of I Corinthians shows how this responsibility has carried over into the Christian Church.

In a powerful exposition of this chapter (which may be had from this Department), Dr. Harris E. Kirk, Moderator of the General Assembly in 1928-29, says: "That the Church neglects its duty to the infirm servants is a fact; but this neglect is due less to a lack of gratitude than to a lack of information."

A Serious Situation.

Many of the ministers and missionaries of the Presbyterian Church are laboring on wholly insufficient salaries. They are not able to meet the cost of living, they have to deny necessary things and needful cultural advantages to their families, they cannot purchase books and magazines nor attend conferences that will stimulate their thought and improve their messages. Many are deeply involved in debt, and cannot "provide for their own."

On the roll of Ministerial Relief are 178 ministers and missionaries who have borne the burden of the day and the sorrow of the night, 248 widows and 48 orphans who have shared the privation of faithful servants of Christ and His Church. In these homes are many little, fatherless children under 14 years of age.

We are making larger grants from Ministerial Relief than any other Church in North America, with a single exception, and last year we were able to send an average of only \$415 to each of the 466 families on the roll which must be scaled this year.

Future Plans of the Church.

For twenty-five years we have prayerfully and carefully studied this problem, which in all the Churches is serious and growing more critical every year. We look forward now with courage and hope. Each General Assembly since 1924 has appointed a ministerial pension plan, the Ministers' Annuity Fund, and this year directed all its agencies to co-operate in its establishment, and urged its ministers and churches to adopt and enter into the Fund.

Three carefully prepared leaflets on the Ministers' Annuity Fund may be had on application. Please watch this page for answers to the questions, What is the Ministers' Annuity Fund? How will it benefit the Minister and the Church? Is it safe and sound? Is it equitable and just? Is it feasible for our Church? Will it meet the needs? What safeguards will be thrown around it? And other questions.

(Ask any question and we will gladly answer.)

THE PRESBYTERIAN CHURCH IN THE UNITED STATES,
Department of Ministerial Relief and Ministers' Annuity Fund,

Henry H. Sweets, Secretary. John Stites, Treasurer.

410 Urban Building, Louisville, Kentucky.

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No. 33

General Missions' Conference at Montreat

Moderators and Secretaries with Ordinary Visitors

Gray McAllister

August 4th, was one of the best ever spent here at Montreat. The weather was ideal and great attendance was present in the Anderson Hall. Several services of the General Assembly, pastored by Dr. Thompson, pastor of the Presbyterian Church of Charlotte, Virginia, was the preaching and evening. At the close he spoke most impressively of the closing chapter of the book and dwelt upon the work of the early missionaries who were their work in the conquest of the sovereignty of God in the presence of Christ at the evening hour. Dr. McAllister on Luke 15:18, "I will praise my Father." It was an eloquent presentation of the love of God and the soul hunger that is satisfied with a return to God.

Dr. Bedinger of our Belgian congregation, who led the colored people at the service and Mrs. H. H. Munroe, of Japan, led the vespers at the building that evening. The service was listened to with the usual large audiences. Both Dr. and Mrs. Munroes are spending the week at Montreat.

Dr. Anderson, Jr., Pastor of the Presbyterian Church of Dallas, Texas, of which he was co-pastor with his father for a number of years, reached here Monday morning and gave that afternoon a series of Bible Studies throughout the General Conference, which opened Sunday, August 4th, and will close at 12 o'clock, August 14. At the beginning of the Bible Hour prayer was led by Egbert W. Smith, Executive Secretary of the Committee of Foreign Missions, Nashville, Tenn.

Dr. Anderson, Chairman of the Montreat Committee, called attention to the fact that Montreat owes a great debt to the State of Texas, not only in the fact that many of the Texas Presbyterians are at Montreat during the summer, but also because of the fact that the Texas have taken and will take part in the six Conferences of the General Assembly this season. He spoke especially of the fact that Dr. S. Clyde, President of the General Assembly at Sherman, Texas, who took part in the Conference at Montreat, with which the General Conference season began. In the General Conference which immediately followed there was a large representation from the State of Texas and the Executive Committee was represented by Mrs. J. W. Culver of Dallas, Texas. The Dean of the Montreat Training School, which closed last week, Dr. E. B. Paisley, former Moderator of the General Assembly at Richmond, Va., and the leaders in the School of the State of Texas. A number of the leaders in the School of the State of Texas. A number of the leaders in the School of the State of Texas.

Peace Getting Ready to Open

Girls' Junior College Preparing for Work at Raleigh, N. C.

Peace Institute is expecting to open its 58th session on September 12 with few faculty changes and its usual enrollment. There is still dormitory space for students who are interested in attending this fall.

The new faculty will include Miss Alice Meserve, of Raleigh, who will teach Latin; Miss Daisy Frances Smith, of Atlanta, Ga., who will be head of the History Department; Miss Myra Williams, of Antreville, S. C., who will be head of the Science Department; and Miss Isabel Jones, of Milledgeville, Ga., who will be Physical Director. There will be no faculty changes in any of the special departments.

Courses to be offered will include a two-year Teachers' Course with special attention to Child Study, Classroom Management, Methods of Teaching, Drawing, Music, and other subjects. The State of North Carolina Department of Education grants a Grammar Grade Certificate to graduates of this course.

The usual two-year college standard course will be offered with electives. Graduates of this curriculum have no difficulty in entering the junior class of any college or university in North Carolina or adjoining states. Other two-year college courses offered include electives in Home Economics as well as in Piano, Voice, and associated subjects.

A Commercial Course which can be completed in either one or two years is offered. This is very popular and includes the necessary training in office management, spelling, etc.

Students are able to take special (Continued on Page Two)

General Missions Conference now in session, among them Mr. E. D. Grant now of Nashville but formerly of Texas, who with the Rev. P. D. Miller of Atlanta is one of the presiding officers of the Conference; Dr. Lawrence H. Wharton, of Austin, Texas, who is leading the Missionary Hour each morning; Dr. W. M. Anderson, who has charge of the Bible Hour each day; Dr. J. W. Skinner, former Moderator of the General Assembly and for a number of years past the President of Tex-Mex Institute, Kingsville, Texas, on the program for an address on Monday night, August 5th, and Dr. George W. Truett, of Dallas, Texas, who reaches Montreat, from his annual cowboy meeting in West Texas, next Friday afternoon. The statement was made that there are many others besides Texans on the program, but that Texas nevertheless is making no small contribution to the work of Montreat this summer. Doctor Anderson in his response expressed his very great pleasure in being at Montreat and in finding here such ideal conditions for the Conferences that fill the Montreat season. Doctor Anderson began a series of studies in the Epistle to the Colossians and introduced this Epistle to his hearers in a most attractive and forceful fashion. This Epistle will be the basis of the Bible studies to be given in the Bible Hour each morning at ten o'clock.

One of the fine features of Montreat is the widely representative character of

School of Music and Men's Conference Closes

Massanetta Springs Enjoys Two Periods, with Large Audiences

The School of Music and the Men's Conference closed at Massanetta Springs Sunday night.

One of the interesting features of the School of Music at Massanetta Springs, four miles east of Harrisonburg, was the sacred concert by one hundred trained voices chosen from the various churches in the Synod of Virginia. Mr. G. A. Lehman, who was at the head of the School of Music at Massanetta Springs, and Mrs. LoRean Hodapp, trained these voices for this remarkable demonstration. About two thousand people from the States of Virginia, West Virginia, Maryland and the District of Columbia were present.

The audience was thrilled by the various worshipful numbers so artistically rendered. In this jazzy age, it was unusually refreshing to listen to such a high type of music, the kind that lifts one into the presence of the Lord himself. It was a practical demonstration of the ideal type of worshipful music. The various singing parts were blended together in one grand harmony, showing the skill of the trainer and director. The solos of Mrs. LoRean Hodapp stood out in an unusual way. The Male and Junior Chorus came in for their full share of praise, having sung in a beautiful and most attractive manner. It was a musical festival put on by real artists.

The School of Music was put on by six members of the Faculty of the Westminster Choir School, Dayton, Ohio. Some of the members of this Faculty recently made a tour of Europe, singing before crowned heads, taking Europe by storm.

The Men's Conference was pronounced by some as the most helpful and effective ever held at Massanetta Springs. There (Continued on Page Two)

the constituency to be found upon its grounds each season. For example, two of the former Moderators of the General Assembly are spending the entire summer here: Dr. William J. Martin, of Davidson, North Carolina, and Dr. Alexander Sprunt, of Charleston, South Carolina. Other Moderators who have been here within the recent weeks are: Dr. Walter L. Lingle, of Richmond, Virginia; Dr. Charles R. Hemphill, of Louisville, Ky.; Dr. T. S. Clyde, of Sherman, Texas; Dr. J. Sprole Lyons, of Atlanta, Georgia; Dr. J. W. Skinner, of Kingsville, Texas, and Dr. R. F. Campbell, of Asheville, N. C. Dr. Harris E. Kirk, of Baltimore, the Moderator of the 1928 Assembly, was here during the Montreat Assembly in May, the Assembly of which Dr. Wm. R. Dobyns, of Birmingham, Alabama, was the Moderator. Dr. James I. Vance, Moderator of the Assembly of 1918, is to be one of the speakers in the Bible Conference here the latter part of August.

In addition to this list, a large number of Secretaries of our great causes have been present here from time to time. Of the Committee of Foreign Missions, Dr. Egbert W. Smith, the Executive Secretary, Mr. Edward D. Grant, the Educational Secretary, Dr. Darby Fulton, Field Secretary, all of Nashville, Tennessee, and Dr. S. H. Chester, Secretary Emeritus, who makes his home at Montreat. The Committee of Home Missions has been represented by Dr. S. L. Morris, Executive Secretary, Dr. Homer McMillan,

Musicians to Meet In Toronto

For the first time in the history of the National Association of Organists, the members of that organization instead of meeting at an important city in the United States for their annual convention, will journey to Toronto. There they will join with the Canadian College of Organists in celebrating its twentieth anniversary, on August 27, 28, 29, 30.

In view of the international aspect of that meeting, many notable events have been prepared. On Thursday evening the Toronto Exhibition Chorus of two thousand voices will give a special program in honor of the convention delegates. Preceding that concert the Directors of the Toronto Exhibition will give a dinner to the visiting organists.

At the new Royal York Hotel, which boasts of having the largest organ to be found in any hotel, and which will serve as Convention Headquarters, there will be demonstrations and recitals by men of note. Four American and two Canadian recitalists will join in other recitals to be held in the important churches of Toronto.

Another feature of the convention will be the playing of the organ compositions which won the cash prizes donated by the Skinner Organ Company in a competition under the auspices of the National Association of Organists during the past year. A large attendance of both American and Canadian Organists is expected for this convention. A complete program of the convention may be obtained by writing to the Association at 49 West 20th St., New York City.

General Secretary and Rev. P. D. Miller, Educational Secretary, all of Atlanta, Georgia. Representatives of the Committee of Christian Education have been Dr. Henry H. Sweets, Executive Secretary; Dr. John H. Powell, Jr., Field Secretary; Dr. H. W. McLaughlin, Director of Country Church Work, the full staff of workers among our Young People, and Miss Mildren Welch, whose work in literature has made her so widely known and who is spending the entire summer at Montreat. Mr. R. E. Magill, the Executive Secretary of the Committee of Religious Education and Publication, spends each summer here and Dr. John L. Fairley, the new co-ordinate Secretary of Religious Education yielded fine service here as speaker and teacher in the second week of the Montreat Leadership Training School. In addition to these Secretaries a number of the members of the staff of this Committee were teachers in the Montreat Leadership Training School. Miss Anne H. Rankin, Editor of the Junior Quarterly, makes her home at Montreat through the summer months.

Miss Janie W. McGaughey, Secretary of the Department of Women's Work, has been making Montreat her headquarters for most of the summer, going out from this point to fill certain very important engagements. While at Montreat she has had most valuable assistance from a fine group of workers, especially through the period of the Training School for Auxiliary Leaders.

Winona Lake National Bible Conference

Great interest is being manifested in the Annual Bible Conference which will open at Winona Lake, Indiana, Friday morning, August 16, under the direction of Dr. W. E. Biederwolf. If more powerful preachers, stronger Bible teachers and talent in general than have been engaged for this Conference by the Director, were to be found it would be hard to find out where they could be secured. Among them are: Dr. Robert Watson, pastor of the First Presbyterian Church, Boston, who will preach the opening sermon; Dr. Frank H. Ballard of London, England; Dr. H. J. Wicks, Bristol, England; Dr. J. C. Masee, Boston; Dr. William Crowe, and Dr. Robert G. Lee of the Southland; Dr. Robert Scott Inglis, Dr. Jacob Peltz, Dr. Max Reich, Dr. Beiber and Dr. Robertson coming as Bible Interpreters. Others announced are: Drs. M. B. Williams, Oliver E. Williams, Charles Reign Scoville, O. A. Newlin, William Leach, J. Wesley Oborn, Peter MacFarlane, "Mission Boys," and missionaries from all parts of the world.

Thursday, August 22, will be Home-Coming Day. On this anniversary of the founding of the Winona institutions a great program will be given. The principal speaker will be Rev. Billy Sunday in the afternoon at 3 o'clock. Music will be furnished by the famous Rex Arlington Symphony Orchestra. Refreshments will be served, stories of other days will be told, old timers will be present and a really dent, "Let's feed it and make it grow." wonderful day it will be.

On Saturday evening, August 24, Homer Rodeheaver with soloists and chorus will render "The Messiah."

Sergeant Alvin C. York, the great war hero, will be one of the speakers on the closing Sunday, August 25. He will tell the story of his life. Dr. J. C. Masee will preach the closing sermon in the evening. At 9:15 p. m. communion service. A large attendance is expected.

The Presbyterians will hold their rally in the chapel of the Westminster Hotel, August 21.

M. A. Martin.

PEACE GETTING READY TO OPEN

(Continued from page 1)

work in Voice, Piano, Art, and Expression whether or not they are regular students of the school. This year Peace is offering class work in Piano. The Meissner Melody Way will be the method taught, and those familiar with this realize the popularity and efficiency of such a course. Miss Lovie Jones who has been a member of the Peace Music Faculty will be in charge of this work. She has taught his work at the Sherwood Conservatory, Chicago, Ill., for several years in their summer term. The charge for this course will be \$60 a year. Individual instruction in music will be given as usual.

The usual four years of high school work conforming in general to the North Carolina State requirements will be offered. The classes are small in almost all cases, and individual students receive a great deal more attention than is possible in larger classes. This year a special course in Home Economics will be offered for students in the first and second years of high school. A charge of \$30 will be made for this course which will comprise both cooking and sewing. Another special course in Bible will be offered for students in the third and fourth year of high school.

The Seventh Grade work will be available again. Peace has been offering Seventh Grade work for five years, and there has been a growing appreciation of it by Raleigh patrons. Students in this grade often find the transfer

Dr. Zwemer Called To Chair at Princeton

Missionary Among Mohammedans for 30 Years Resigns to Enter New Field

Dr. Samuel M. Zwemer, for over 30 years a missionary under the United Presbyterian Church to the Mohammedan world, has accepted the invitation of Princeton Theological Seminary to occupy the chair of History of Religion and Christian Missions, and will begin his work at the seminary in the fall. Dr. Zwemer has had a successful career as a missionary among the Mohammedans in Arabia and Egypt, the later having been the last field in which he served. He has made many world tours and has spoken in behalf of Mohammedan missions in all parts of the Christian world. He has always been popular in America as a speaker because of the forceful style and illuminating manner of presentation of his theme.

SCHOOL OF MUSIC AND MEN'S CONFERENCE CLOSES

(Continued from page 1)

were probably 500 men at the various services throughout the four days. Dr. Wm. M. Anderson, pastor of the First Presbyterian Church, Dalas, Tex., Dr. H. W. DuBose, pastor of the First Presbyterian Church, Spartanburg, S. C., and Dr. T. K. Young, pastor of the First Presbyterian Church, Roanoke, Va., were the principal speakers. A number of prominent laymen took an active part on the program: Dr. G. H. Cartledge, of Baltimore, Md., Mr. F. L. Temple, Chairman of the Men's Work of the Synod of Virginia, Roanoke, Va., Mr. M. M. Edgar, Staunton, Va.

The Lutheran Church Workers Conference and Training School of the Synod of Virginia is now in session at Massanetta Springs, August 5-11. Among the prominent speakers are Dr. Luther A. Weigle, of Yale University, Dr. Paul Sherrer, of New York, N. Y., Dr. P. D. Brown, Columbia, S. C., and Dr. J. J. Scherer, Jr., of Richmond, Va.

The great Bible Conference opens at Massanetta Springs on August 12th and continues through August 25th. Among the attractions will be an address by Sergeant Alvin C. York, of World War fame, on August 15th; "World Missions," presented by Dr. Robert E. Speer; "Explorations and Discoveries in Bible Lands," by Dr. George L. Robinson; "The Boy Scout Movement," by Dr. Ray O. Wyland; "Worshipful Music," by Dr. Hubert McNeill Poteat; sermons and addresses by men of national reputation, for example, Dr. John Timothy Stone, pastor of the Fourth Presbyterian Church, Chicago; Dr. Wm. Evans, known the world over for his famous Bible expositions; Dr. J. Alfred Kaye, pastor of the New Court Church, Tollington Park, London, England; Dr. P. W. Philpott, Pastor of the Moody Memorial Church, Chicago, who twice declined nomination to Parliament from Canada; Dr. Wm. Hiram Foulkes, Newark, N. J., Rev. Gypsy Smith, Jr., the flaming evangelist of the South, and Dr. Sam L. Joekel, professor of English Bible in the Austin Presbyterian Theological Seminary. Mr. Homer Hammontree, the most outstanding evangelistic singer on the Continent, will be the soloist and song director.

from Grammar School to Junior High School difficult. Especial effort is made by the school to assist these students in getting properly adjusted in their work. Parents who are interested in having their children take this grade should register for the same at the school.

With a new library, new dormitory with complete modern appointments, new class rooms, and new equipment, Peace is in a position to provide school work in a comfortable and happy environment.

The president is in his office daily to confer with those who are interested in planning work for 1929-1930.

THE GENERAL MISSIONS' CONFERENCE AT MONTREAT

(Continued from page 1)

In order to break through the strenuous work of the Conferences two nights each week are assigned for entertainments, and an unusually fine list has marked this Montreat season. On Wednesday night of last week Mr. Edourd Albion, Founder and President of the Washington National Opera, gave a recital in the Auditorium before a most appreciative audience. An ovation was extended to Mr. Albion at the conclusion of the evening's entertainment. On Saturday night the Boys' Club of Montreat presented their annual play, and a clever one it was and vigorously applauded by the great audience present. The cast of the play is as follows:

J. Gray McAllister, Jr., Richmond, Va.

Elizabeth Gilmour, Wilmington, N. C.

Allen Wilson, Montreat, N. C.

Elizabeth Munroe, Japan.

Ethel Keesler, Greenwood, Miss.

Agnes Bitzer, Holly Springs, Miss.

Stephen White, Mebane, N. C.

Heathley Weldon, of South Carolina.

James Moore, Japan.

Albert Hicklin, Upper Sinclair, N. J.

On Wednesday evening, August 7th, Miss Irene Bewley, of Greenville, Tenn., and Boston, Mass., Dramatic Reader and Interpreter of mountain life, presented an original program, "Tales of the Tennessee Hills." In a very effective way she presented the mountaineers as seen through the movies and other mountaineers seldom seen in the movies; a fashionable home in New York City and a cabin in the Unaka Mountains; and: "Thar's Somethin' In It," with scenes in a mountain home and the County Court House, where the leading character is finally set free.

Something has been said above of the widely representative character of the mountain clientele. Parked between the Cafeteria and the Alba Hotel on a recent morning were 27 cars, six of them from North Carolina, four from Virginia, three from Georgia, three from Alabama, four from Tennessee, two from Mississippi, and one each from South Carolina, Florida, Ohio, Connecticut, and California.

Dr. Gilbert Glass of Richmond, Va., Editor and Chief of our Church publications recently spent a week in Montreat with his family.

Dr. Charles M. Richards of the Department of Bible of Davidson College, is here with his family for the summer. Governor John J. Richards (Dr. Richard's brother), of South Carolina, spends some days of each summer here.

Mr. and Mrs. Agner Demarest of Norfolk, Va., who have for years been engaged in evangelistic work, drove from their home in Norfolk last Monday, a distance of 425 miles, in order to be here through a part of the General Missions Conference. Mrs. Demarest, who is a granddaughter of General William Booth, the founder of the Salvation Army, spoke most effectively at vespers, on the porch of the Winsborough building, on Wednesday evening, August 7th, on the thought brought out in the Sermon on the Mount—"Christians as the Light of the World."

Mrs. Demarest will speak again to the women at the Bible Conference on "Mary, the Mother of Jesus."

The Ad Interim Committee on the survey of the whole Home Mission situation throughout our Church concluded its labors here on Wednesday evening, August 7th. This Committee, with Dr. Samuel M. Glasgow, of Knoxville as Chairman, included a representative from each of our Synods.

Ministers and laymen and large numbers of women are arriving for the final conferences of the Montreat season, as well as to get in some part of the General Missions Conference, which closes Wednesday night, August 14.

DEVOTION

FACTS VERSUS TH

Egbert W. Smi

On the foreign field one ly being reminded not of power to save from sin Saviour's proved ability evil spirits. Writing from China, Rev. Charles W. tells of the work of a nat who had been put in charge of Christians who slidden and appeared s dead than alive. Writes

"This man comes from try family but had had fe al advantages and was n to be a very promising an prospect. When he had t for six months however, sionary in charge went o candidates for baptism, meeting with the usual gr en or so, he had one hund people present themselves that time it has been ab twice yearly, and the preship of that church is th

"The big secret of this development has been th pastor believed in praye fore he had answers to Before long he had a gre intelligent and willing he with him in his big field. of their time was spent i sick and those who were spirits. They prayed for these people, and their answered. It is a situat similar to many in the Ne We may have all our theories that we choose healing and demon posse simple fact is that sick raised to health, and human beings were rest now to be found, clothed in their right minds, at Jesus."

ONLY A POTTER'S ES

Only a potter's vessel,
Broken and cast aside
By some impatient pott
Who cared not what b

"There lacks somewhat
In cement moisture or
To make a useful vessel."
And so it was cast awa

But ere the clay had har
The Lord came throug
And saw the vessel lying
Marred on the potter's

He picked it up in sadne
The clay so mixed with
And then began to moul
With wise and loving

He pressed it, smoothed
Now yielded to His will
And a glorious vessel ma
The finest in all the ki

Only a potter's vessel
Broken by sin's abuse,
But fashioned again in be
Mect for the Master's
C. M. Ca
Pratt City, Ala.

While Dr. Wm. F. Weir pal speaker on the pre Men's Work Conference 20, a number of other be heard: Dr. George Dallas, Texas, (on the pr three final conferences hert E. Speer, of New Y. Dr. John M. Vander Me ville. Then in the Bible August 18-25, the last of six conferences of the sea diences will hear not only but also Doctor Speer, Meulen, Doctor Truett a l. Vance in messages in outstanding men excel,

PRESBYTERIAN STANDARD

FOUNDED 1858

Organ of the Synod of N. C. for 70 Years

The Post Office at Charlotte, N. C., as Second Class Matter

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EDITORIAL

PRAYER AT MONTREAT

Two weeks ago we dwelt upon the abuses of prayer for that reason we would change

Blackwood in his discussion of the Pharisee and Publican, default house recently, has turned our attention to some of the abuses in the prayer that it would be well to em-

attention to the scolding prayer in which one takes occasion to scold Christ for various delinquencies.

It is probable that all have seen such cases and it is probable that we ourselves have sinned along this

brother has been guilty of a sin which has yet become public, what a temptation to call his attention to the wrong, to talk with him, but rather by a some imaginary sinner, thereby relieving ourselves from some embarrassment.

How often have we heard a minister exhort us to prayer, while he is praying

on more than one occasion when the preacher resembled the front page of the paper as the preacher kindly gave our sins of the day.

These faults could be avoided if we remember the definition of prayer, as given in the Shorter Catechism. It is the offering of our desires unto God for things which are His will, in the name of Christ, with a joyful acknowledgement of His

that our Lord commended was that of the Publican—a direct petition which was short and to the point, in contrast to several of the prayers that were heard by visiting brethren on the Bible hour at Montreat.

We were asked to offer prayer before the Bible hour, on the Bible lecture in the

some of the prayers offered were in some provoked criticism by reason of their length, and by their lack of what my brother, J. Addison Smith, used to call

“a long prayer.” He led the opening prayer at a Bible hour, not a Sunday night service, re- sulting in a week-night address.

It took eight minutes, according to one who told us. He used vain repetitions and wandered over the wide field of thought.

Not alone in our criticisms. They were made by us from several, with the request that we improve matters.

It is a solemn act, and its results are not to be imagined. It takes us into the presence of God, and brings to us His word.

Prayer offered in the spirit of intense earnestness, fully realizing the privilege of being in the presence of God, remembering that we are in the presence of one who knows all things and to whom there is no need that we should inform

Him, and moreover that you are praying to Him, and not to your audience.

Then you must remember that you are supposed to lead your audience in prayer, something you cannot do if, by the length of your prayer, you wear them out and cause them to have to fight sleep rather than follow you.

It may sound irreverent to criticize a prayer, but sometimes we have to risk the charge of irreverence, when a practice becomes so common as to cause a general protest.

It is impossible to lead a congregation in prayer, in the true sense of the word “lead,” unless you have that congregation in full sympathy with you, a condition impossible, when inwardly they are rebelling against you.

When you approach man with a request, you know beforehand what you want, and in the most direct way, you make your request known. Why not follow the same method when coming to Him?

Our Lord Himself warned us against that idea of the Pharisees who thought that they would be heard for their much speaking.

If He could criticize the prayer of the Pharisees, surely we, the mouthpiece of some human sufferers, can offer our criticism with the hope that those who thus sin may take heed and reform their ways.

DAVIDSON AND THE CHURCHES

We have carried in several issues some informing and illuminating advertisements of Davidson College, in which the publicity staff has given the public some striking facts about the College in its equipment, its organizations, and its financial ability. The claim that it is the best endowed college of our Church is no boast, but truth. The College has won a place in national esteem as an educational center and the Southern Presbyterian Church may look with great pride on this Church School. Her million dollar endowment, her plant worth a million and a half, her annual income of over \$300,000 from fees and other sources give the College a high rating, well over all margins required by standardizing agencies.

Davidson's record as a recruiting station for the ministry and the forces of Church leadership cannot be surpassed by any college on earth. Annually there come streams of youth from her halls that make glad the city of our God. And with her equipment she is ready to deepen the stream, and accelerate the turbines of Church power to greater expressions of energy and achievement. Her sons love her and speak with pride of their Alma Mater and her service. They are buoyant with hope for her future.

Just now, Davidson is approaching a new era. She has a new president, she has a great new administration hall, and next month her dormitories will be filled with eager young life, which will find a college ready to invite them to invest their gifts in study and student activities which are sufficient to fill the orb of life of a four years' scholastic experience. Then, and not the least, of her assets, the Presbyteries have been putting on her board of directors some of Davidson's alumni who have made good in the business and professional world.

If I may I wish to dwell on the fact that Davidson has now on her board a number of aggressive, farseeing, hopeful men, many of them alumni of the school. A large number of these men have made names in the world, and with their names have come wealth and influence. They are proud of their Alma Mater, and they are proud of the opportunity that Davidson has. They frankly believe that their College has a right and a place in the world of education and the world of affairs, as well as being a foster mother for the Church. They want her to stand in the vanguard of progress, and not be a mere cadet among colleges. They want Davidson to teach the best and latest known to science, and sound a note in letters and economics, of which none shall be ashamed. At the same time they love the word of God and the gospel truth, and believe if Davidson has a *raison d'être* it is to place the Bible in the curriculum, and to encourage her sons to champion the scriptures as divine and the true light of men through Jesus Christ. Unless she

shows her colors as a Christian college, she might as well resign and let the state schools do the work.

The point of this article is that Davidson's present board is ready to proceed to a much higher goal. They thank God for past leadership, but they are facing the future. They are ready to stand by the new president, Dr. W. L. Lingle, and give him a whole-souled co-operation. A new regime is opening and they believe it is going to succeed. They want the flaming youth that chafes to go to be led aright, safely, but aggressively, and feel a supreme confidence in their chosen head.

A closing word to the Church, whose creature Davidson is. Let us give these business men a chance to make the College what she should be. Let us open our pulpits to a man who can with warmth and logic be the exponent of the school in any sphere. Let us who are ministers refuse to quibble over points of order, cease to be mere Uzzahs who fear the ark will topple unless we put out our hands, but more like David, who, filled with enthusiasm, let us lead the procession into the holy city.

When we look at the plant and its endowment, the president and the faculty, the board with its far-seeing business men and its clerical members who know and love the foundations of righteousness and salvation, the homes that are sending their choicest youth for instruction, it seems as though Davidson stands as the “the heir of all the ages in the foremost ranks of time.”

J. G. G.

REV. DR. WM. M. ANDERSON, JR., AT MONTREAT

For nearly twenty years we have attended the Bible Hour at Montreat, and in that time we have heard outstanding men of our Church, some fine and some superfine, of whom some have passed to their reward, while others remain among us to this day.

In the main, they have rung true to the old Gospel, though now and then one seemed to sound a false note, the memory of which is like the “dead fly in the ointment.”

When we have gone back to our work, that false note filled us with gloomy forebodings. Whatever the forebodings in the past, or painful recollections of any false note, just now our heart is full of joy because as we listened, day by day, to Dr. Wm. M. Anderson, Jr., of Dallas, Texas, in his lectures on Colossians, we hear the word of our Lord assuring us that His Church, being built upon Him, will stand forever and that no carping criticism can weaken that foundation.

Without making any insidious comparisons between the past and present, we can truly say that we have never, in our long experience at Montreat, heard lectures that gripped our conscience or awakened us so strongly to the fact that we were not living up to our privileges, nor accepting the promises at their face value.

As far as we know this is Montreat's first experience with Doctor Anderson, but if we gauge the feelings of the audiences, it is the earnest wish that he may come again.

As we intimated in the beginning of this article, we have had lectures on the Bible, in the past, that indirectly undermined our faith in the old time interpretation of it, with the result that some were tempted to question the beliefs of the past.

Doctor Anderson's discussion of prayer was full of suggestions and comfort, and calculated to strengthen our belief in its efficiency, and also our appreciation of it as precious privilege.

He gave the four requisites for prayer as follows:

1. Submit to God, whatever the result. When you pray, keep hands off, and leave the outcome to Him.
2. Ask in His name, that is your only warrant.
3. Ask for what you want, “In every thing,” nothing too trivial.
4. Be content with His will.

He illustrated these points by his own experiences. We wish that we could reproduce this lecture. As you listen to him and hear his experience, you realize that there is power in prayer of which we seldom avail ourselves.



THE MODERN GALLIO

Charles Hadden Nabers, D.D.

"Gallio cared for none of these things." To this little sentence found in the eighteenth chapter of Acts there are several interpretations. Quite likely in the acceptance of each of them there is a helpful meaning to be had. To me, however, the outstanding attitude of this Roman deputy of Achaia was one of indifference. In that respect he has left a multitude of successors yet with us.

Indifference to Religion

In many quarters there is today a great indifference to religion. This is indicated by articles on this theme found not only in church periodicals but also in many of the magazines which ordinarily give no space to religious matters. In the British Weekly recently Prof. David Smith, D.D., was called upon to answer the question, "What are we to make of the fading out of the life of the church of today of the weekly meeting for prayer?" The very fact that such a question is asked indicates indifference on the part of many people to one of the standard modes for expressing religion. Doctor Smith's answer was as follows:

"We recall the fashion of a generation ago, when the weekly prayer meeting was largely attended, and lament that so few gather now, oblivious how meanwhile the old order has changed, yielding place to new. And this in at least two ways.

"(1) Our congregational activities have of late been largely, and indeed recklessly, multiplied. Formerly, when the stated ordinances were two diets of public worship, the Sunday School and the minister's Bible class on the Lord's Day and the midweek prayer meeting, regular and full attendance was easy; but how meagre that programme looks nowadays when every evening is occupied with several meetings, sometimes running simultaneously! What wonder none thrive? Prune the vine, and it will bear more fruit.

"(2) Especially since the war, life is far fuller and business far keener and more exacting than of old, and men need the breathing space of a quiet evening when the day's work is done. Nor is it a fair rejoinder that so many find relaxation of an evening at concerts, theatres, political meetings and dinner parties. For such men are not in the present reckoning. They have been with us always. There are not the sort that frequented prayer meetings of old. Those that count here are God-fearing men who love the Lord and are loyal to the Church; and it is well for a minister to have several such among his intimates that he may appreciate their position. I realized the situation once in talking with a friend, a 'merchant prince,' generous to every good cause. 'I used,' said he, 'to attend the prayer meeting when business was less of a rush; but now when I get home, I am dead beat, and I simply can't turn out again. And besides,' he added, 'I always like to have "the reading" with the children before they go to bed.'

In spite of all that Doctor Smith has to say, there is still much indifference that is not thus to be explained.

The Cause of Indifference

What is the cause of indifference to religions?

One cause is that a man may assume a forced indifference to religious matters because he dreads to face the consequences of his sin. Outwardly he is indifferent, inwardly he is cowardly. Like the little boy going along the dark street at night, he is whistling to keep his courage, but he knows his soul is filled with fear.

Another reason for indifference is that many people are pre-occupied with other things. Good things crowd out best things. Being busy prevents time being given for religious matters. Robert Quillen well illustrates the attitude of many people in his little story:

"There was a certain young lady who longed for a career. She lived with her parents in an apartment that she described as a "stuffy old hole," and she slept late in the morning and was bored all day. She considered her parents an affliction.

One morning she sat on the steps in front of the house and dreamed of the things she would like to do.

She wished to serve. She thought it would be wonderful to serve as a nurse at the battle front and hold some handsome young captain's head in her lap and shed tears over him, or even to be a nurse in a hospital and sit beside dashing young millionaires who had wrecked their cars. The mere thought of being so useful gave her a pleasant feeling of righteousness.

But, of course, nurses make little money, and she would need a great deal of money. She thought she would like to be a buyer for some big store and perhaps go abroad once a year to select frocks, and have all expenses paid, and get an enormous salary. And after a time the firm would take her as a partner and she would be fixed for life.

Still, few buyers are really famous, and it would be nice to be famous. She wished to stand before multitudes of smart people, and bow and smile to them and hear the music of their clapping hands.

She was tired of her dull existence. She wished to serve; to get money, to win commendation.

While she dreamed, her mother appeared at the door. "Mabel," said she, "that Smith woman upstairs is sick, and there ain't nobody to care for her baby. She says

she'll pay six dollars a week to anybody that'll keep it, and your pa would be right proud to have you do something useful like that. Won't you do it, hon?"

Mabel sniffed.

"I hate squallin' brats," said she, "and six dollars ain't pin money, and I don't care what pa thinks of me, anyway."

Another reason for indifference is that at certain times in their lives men err in their under-valuation of the place of religion in daily life. Even taken at its lowest valuation, religion is all-important. A great city church advertised in a daily paper its services this way:

"What makes your property safe?

This town can't afford to hire enough policemen to guard every residence, if thieves were determined to rob.

Nor can the banks buy enough insurance policies to protect their funds if all the tellers and clerks were bent on stealing.

The sense of right—taught by the church—is the moral restraining force in every community. The church is back of every investment made in this or any other town. Think it over.

If this puts your responsibility to the church in a new light, worship with some church next Sunday."

But this is the lowest valuation to put upon religion. In a current magazine a heroine on Sunday morning looks back from the Long Island revels in which the society folks there are engaged to the religious atmosphere of her early days and realizes that character has not grown stronger or better because of the present indifference to religion. A Kentucky business man visiting in Pensacola several weeks ago said to me during an automobile ride, "We need more than anything else the contacts that can be had only at the church." He was revising his estimates as to the value of religion, and revising them upward! A prominent civic leader in the city said this week in conversation, "I have been thinking today of the men whose influence was greatest in the little town where I grew up, they were all religious men."

How to Overcome Indifference

The question of greatest importance is, how can indifference to religion be overcome in the lives of those who are modern Gallios?

It can be done first, by helping the indifferent man to realize the value of his own personality. Character is contagious. A powerful influence to bring to bear on an indifferent man is the personality of some God-filled soul. In this way we help the indifferent man to realize the value of his own personality. Above everything else Jesus exalted personality. Every man ought to realize the real value of his own personality in view of the fact that Jesus lived and Jesus died for his sake. Character in the individual is always determined by the things to which the individual gives the largest amount of time. Individuals who are indifferent to spiritual concerns are never other than little in character. Men who are indifferent to religion should face the facts of life. What are these facts? One of them is, that every man has deep in his soul the sense of a need of God.

"If God forgot the world,
Forgot for just one day—
Forgot to send the sunshine,
And change the night to day;
Forgot to make the flowers grow;
Forgot the birds and bees;
Forgot to send the sweetness
Of the south wind in the trees;
Forgot to give us friendships;
Forgot to send us rain;
Forgot to give the children play;
Forgot to soften pain;
What would happen to the world and us?
Would we still be gay?
If God should forget—
Forgot for just one day?"

Another fact is, every man has a sense of sin. And the third fact is, that the soul of man if unhindered reaches out for God. He who is honest will face the fact that Jesus lived an absolutely unique life, brought a message and did a work which challenges the loyalty and the service of every sane man. Honesty of mind demands that not only shall man face the facts of life, but that whenever a man sees truth he must act upon it. To see truth and fail to act upon it is to lose your intellectual self-respect. To know truth and fail to act upon it to the best of our ability is intellectual dishonesty, sin, moral suicide.

The Preoccupied Man

What shall we say to the man who says, "I am pre-occupied, I have no time for religion"? At least three things can be said.

The first, "You do find time for all things that you consider worth while. If you are convinced that religion is worth while you will find time for it in your life. You will arrange your schedule to include it."

A second thing to say to him is, "It doesn't take more time to be in a friendly attitude toward God and toward man than it does to be in an unfriendly attitude." The man who wastes the most time is the man in the valley of indecision. "Why do you go to chapel each morning," a freshman asked a senior in a university where chapel attendance was optional. The reply was significant, "I go because I lose so much time trying to decide every morning what to do."

"There was an old fellow who never had time
For a fresh morning look at the Volume sublime;
Who never had time for the soft hand of prayer

To smooth out the wrinkles of labor and care
Who could not find time for that service
At the altar of home, where the dear ones
And never found time for the people of God
To learn the good way the fathers had trod
But he found time to die; oh yes, he found

"This busy old fellow, too busy was he
To linger at breakfast, at dinner, or tea,
For the merry small chatter of children or
But he lived in his marriage, a bachelor
Too busy for kisses, too busy for play,
No time to be loving, no time to be gay,
No time to replenish his vanishing health,
No time to enjoy his gathering wealth,
But he found time to die; oh yes, he found

A third thing is, you really gain time by being a Christian. Every person who has any serious work to do it better when he comes to that work in a calm composure that Christ gives.

Not Feeling Like Being a Christian

What can we say to the man who says, "I do not feel like being a Christian?"

The first thing to say is, "You cannot afford to neglect your feelings alone." In realms of action men give precedence to their feelings over their judgment. In our decisions, feelings are to be considered. Judgment is also to be reckoned with. As to say to such an individual is, "All of our education has been in the attempt to enslave us as we ought to feel rather than to act as we ought. He may say, "If I act I don't feel that I am a Christian." Not necessarily, it is far better for a man to feel wrong and act right than to feel right and act wrong both.

The Self-Satisfied Man

What shall be said to the man who is self-satisfied?

At least two things are evident in the self-satisfied individual. He is taking the wrong view toward sin. No man with a true conception of sin remain satisfied until he has found in Jesus the only salvation. Not only so, but the greatest sin is neglect. "How shall we escape if we neglect salvation?" Surely one of the greatest of sins is murder or adultery or robbery, but ingratitude deliberately wounds the heart of Jesus is the greatest sin.

The time does come when the self-satisfied man, realizing his own insufficiency, cries out for help. Crises of life, self-satisfaction disappears. We reach for the all-powerful Hand. The woman in Fothingay Castle Mary Queen of Scots with her own hand this prayer in her manuscript shortly before her execution.

"O Lord, my God, my hope is placed
Mine own dear Jesus, now deliver me
In hard dures,
In sad distress
I yearn for Thee.
Sighing and crying,
Kneeling before Thee,
I adore, I implore Thee,
Deliver me."

Pensacola, Fla.

A WORD OF APPROVAL

Our Church papers are carrying an article by Arnett Gamble, entitled "Where is the Presbyterian Church Going in Young People?" One of the lay workers who has actually worked with our young people, I should like to express my approval of everything Mr. Gamble says in his article.

As much of my work during the last few years has been voluntary, I have been associated with four young people's societies. The weakest of these was a Presbyterian Young People's League, not necessarily because it was weak but because there was no one who could control the young people. Incidentally, rather than the type of organization, is suitable for the success or failure of a young people's society.

The finest society I have known for a Christian Endeavor Society in a Presbyterian school in the mountains. During the last year, we followed the Presbyterian Program, as outlined for us by our Synodical Commission, becoming an "honor society;" made a part of the mission work of our own Church. We followed the Christian Endeavor plan of organization, and their topics; and though many of our members were working their way through high school, we had a carefully prepared budget, to both support and Christian Endeavor causes.

Christian Endeavor is not dead and it will be for some time, unless the Southern Presbyterian Church helps to kill it. I have heard a number of times and have read a number of articles, and I consider him one of the best ministers in America. Nor have I heard of a number of conventions—a Southern Christian Endeavor leader speak slightly of

DUPLICATE LOCAL CHURCHES OF MINISTERIAL PENSIONS

by A. Huggins, Consulting Actuary

Why are we almost universally in agreement that a pension should be provided for our Protestant ministers in the event of age or disability, and a provision should be made for the widows and dependent children of those who, upon passing away, leave dependent ones.

Why do a few who seem to think that the minister should be allowed to come to age in want, so that he may have the satisfaction of ministering to his needs, and the minister himself really want to become an invalid?

Why do those who think that ministers' salaries are not adequate to enable them to make their own provision for old age or disability or death. It is perfectly true that in individual cases of ministers who, through the liberality of their congregations in the past, are able to make provision for their old age, and to protect their families in the event of their death; but these individual cases are the exception to the rule. We know that, as a group, the majority of our ministers are such that they simply cannot make provision for these contingencies. Therefore, the problem of the Church is to do so. It is the duty and the privilege of our Protestant churches to plan their affairs so that our ministers will be adequately cared for in age or disability. Many years since the only provision for disabled ministers was through relief grants. Happily, times have changed and adequate plans, that will prevent need, are being made.

The Assembly of the Presbyterian Church, in its forward step in the matter of pensions, has adopted the plan proposed for the Ministers' Pension Plan. This plan is now being presented to the churches and churches for their consideration, and that they agree to support the plan after their own operation by paying into the fund yearly, in the amount of the church, or other salary-paying organization, an amount equivalent to seven and one-half percent of the minister's salary, and he himself to pay two and one-half percent. Where the free use of a manse is not available, fifteen per cent is to be added to the amount of the rent. It becomes the duty of the church to know why they are supporting such a plan, especially as the cost is an important item in the budget of local expenses.

It is well worth the expense, for there are many advantages that will accrue to the local congregation as a result of the establishment of a sound and adequate pension system. These might be summed up as follows:

1. Churches are performing a Christian duty in providing for their aged servants, without letting them become objects of charity.

2. The church has awakened to the fact that it must provide for its aged servants, and the churches are beginning to lag behind industry where moral and social issues are involved.

3. Confidence in the minds and hearts of the men and women who do better work when they know that their old age is provided for and they are free of the anxiety and nerve-racking worry that the specter of old age hangs when it hovers in the background as the day of retirement.

4. In their prime, but approaching age, will those in the ministry who heretofore have felt impelled to turn into other pursuits so as to make at least a living for their age, rather than stay in the ministry and suffer want.

5. Men, feeling the call to the ministry, will be more likely to answer it because of having witnessed the example of an aged servant of the Church, whose old age provision had not been made—perhaps the minister's sufferer was his own father, who knows? We should not charge a young man with going into the ministry for the money he can make out of it, and like many a young man will enter the ministry just to get a living, but for lack of such pension many a young man may be deterred from entering the ministry. At least a reasonable minimum protection for the minor children, afforded through a pension plan, need not hesitate to answer the call, while not hesitating to enter a calling that requires sacrifices to themselves, are deterred by the fact that they have no right to thrust heart-breaking burdens upon their widows and minor children in the event of leaving such dependents.

6. Churches need no longer hesitate to call older men to fill their pulpits for fear that, in the event of age or disability, these men would become a care on the local church. The discrimination of the local church against the older men is the cause of much hardship and many injustices, but down at the bottom of it all, in most cases, there lies the fear above referred to, and this will be removed under an adequate pension system. It, therefore, will become easier for an older man to secure a new church when circumstances necessitate his making a change.

8th. Many a church keeps an older man in its pulpit long after his usefulness to that church has ceased and when it is a positive injury to that church to keep him, because of the fear that he will become an object of charity if they let him out. Under an adequate pension system no such situation would be necessary, because the pension would begin at the time the salary relationship ceased, and the minister's support would, therefore, continue. This would add greatly to the efficiency and progress of the local church.

9th. Many a church today makes its own provision for an aged pastor who has served faithfully and devotedly by paying him a salary as emeritus pastor, without requiring any service. This is a noble thing to do, but after all is, in many cases, a heavy financial burden for the church. Under a pension system the support of such a man would not fall on the local church, but would come from the pension system, extending over the whole church.

10th. Further, in actual operation a reserve pension system is more economical than a system where the pension roll is met currently out of the current receipts, for under the reserve pension system deposits are made each year in which service is rendered, and those deposits are increased by interest earnings, which in many cases will accrue during a long period of years. All these accumulations are on hand to provide the pension for the aged minister when he comes to retirement age. Through the operation of such a plan the interest earnings provide a very large proportion of the ultimate cost of the pensions, whereas if the pension payments are met currently we must raise not only the amount of the deposits that should have been set aside for the purpose during the past years of active service, but also the equivalent of what would have been the accumulated interest earnings.

In conclusion, it seems to be almost axiomatic that the value of a local church's participation in the support of a comprehensive pension system is not only spiritual and ethical, but a very practical and economic value.

Let us plan so that our ministers will come to age in peace and comfort—and not become objects of pity and charity.

For other information write the Secretary, 410 Urban Building, Louisville, Ky.

The Department of Woman's Work, Presbyterian Church, U. S. 270-277 Field Bldg., St. Louis, Mo.

Alabama—Mrs. J. F. Hooper, 610 Mabry St., Selma, Ala.
Appalachia—Mrs. F. B. Kegley, Wytheville, Va.
Arkansas—Mrs. H. P. Cooper, Lebanon, Ky.
Florida—Mrs. W. G. Thompson, Jr., 3215 Obispo St., Palma Ceia Park, Tampa, Fla.
Georgia—Mrs. E. G. Abbott, 1315 Eberhart Ave., Columbus, Ga.
Kentucky—Mrs. H. P. Cooper, Lebanon, Ky.
Louisiana—Mrs. Charles L. Bodin, Box 79, M. R. A., Lake Charles, La.
Mississippi—Mrs. J. S. Hicks, Holly Springs, Miss.
Missouri—Mrs. Walter Craven, 223 Frances St., Excelsior Springs, Mo.
North Carolina—Mrs. G. V. Patterson, Gastonia, N. C.
Oklahoma—Mrs. Wilbur Garvin, 611 Euclid, Lawton, Oklahoma.
South Carolina—Mrs. Parker Connor, Edisto Island, S. C.
Tennessee—Mrs. J. F. Forsythe, Bethel Springs, Tenn.
Texas—Mrs. J. W. Culver, Texas Military Academy, San Antonio, Texas.
Virginia—Mrs. C. R. Vaughan, 319 Mountain Ave., Roanoke, Va.
West Virginia—Mrs. J. McD. Lacy, Elkins, W. Va.

SYNOCDICAL PRESIDENTS OF THE WOMAN'S AUXILIARY

COLORED WOMEN'S CONFERENCE

The Fifth Annual Conference for Colored Women, in the Synod of Florida, met at the Hungerford School, Eatonville, Florida, June 11 to 17. The meeting was conducted by Mrs. Arthur S. Harris, of Jacksonville, Synodical Chairman, assisted by Mrs. R. J. Knight.

There were present, eighteen delegates, besides a number of the young women who were attending summer school at Hungerford, and to whom Mrs. Harris extended a special invitation. Also one delegate was sent by the Auxiliary of one of the Methodist churches of Jacksonville.

The daily program began with Devotional by a delegate, and a Bible Study in the Book of Acts, led by Mrs. Wilbur Huffer, of Orlando. They selected Acts 1:8, for their Conference motto, and the song, "Something for Jesus" for their Conference hymn. By a delightful co-incidence almost every speaker who came to us, selected our Conference motto for the central theme of the talk.

Mrs. M. P. Kiser, President of St. John's Presbyterian introduced the Community Talks with an inspirational address on "Linking Home with School Life." The next day, Mrs. L. R. Andrews, Synodical Secretary of Young People's Work, talked on "Reaching the Young People." Under her skilled leading the discussion brought out the appalling task confronting these women, in their real desire to make home conditions more Christian, and more sanitary.

Mrs. Harris, taking the place of the absent member of Assembly's Home Missions Committee, presented "Home

Missions in the Home Town," emphasizing the appeal to "begin in Jerusalem" their God-given task of "witnessing."

The Daily Vacation Bible School occupied one day's discussion. This was led by M. F. Stewart, one of the delegates who had just successfully concluded a school of three hundred children. She unconsciously expressed the greatest difficulty they have to meet, when she urged them "to get someone to help them, if possible, for it's a lot of work to do it by yourself."

The last meeting was devoted to a demonstration of a Woman's Auxiliary meeting and parliamentary law. How to open and close a meeting; read, discuss and adopt minutes and reports of treasurer and committees; dispose of old business, and introduce new; and how to take care of a motion after it is properly made. This was followed by a devotional program.

Mrs. K. B. Taylor, R. N. of the City Welfare Board of Orlando, spoke each day on "Parental Education." She stressed the responsibility of parents and teachers, and the terrible need for home training among the negroes. The last morning she made a strong appeal for real religion in their lives. She told of the remarkable improvement there had been in the Juvenile Court work, following a city wide Evangelistic Campaign, last fall.

The afternoons were given to rest and Domestic Art, with a program of Community Plays, by the City Director of Playgroup Work, and his aides of Orlando. In the Sewing Hour, the women made porch aprons for themselves, and a set of curtains with draperies for the newly finished Domestic Arts Building of the Hungerford School.

Again we were indebted to the speakers of the Young People's Conference at Winter Park, for our evening programs. These splendid talented young men gave of their best to these humble worshippers and our hearts burned within us as each in turn, without previous arrangement, announced his text from Acts 1:8. Mr. Raymond, Mr. McMurray, Mr. Kenneth Forman, of Davidson College, and Rev. Mercer Blaine of the China Mission Field, brought their widely differing messages, from the same wonderful passage. The meetings always closed with the healing balm of the negro spirituals, a fitting benediction in their gifts of song.

Some of the encouraging features of the Conference were the large proportion of those attending who had been to former meetings; their deep appreciation of this work for their people, and their desire to carry home with them, the help and suggestions they had received at the meetings. Their prayers, their Bible reading, and their humble wish to serve the Master, all lead us to pray God's blessing on this needy field.

ABINGDON PRESBYTERIAL

Synod of Appalachia

Bristol Central pleasantly entertained a large and enthusiastic group of women during the meeting. In addition to its reports and addresses the Presbyterial was featured by two striking and impressive pageants. Wytheville, Pulaski and Abingdon pictured the evolution of the work by the women of our church. Perhaps some felt that the portrayal was at times extreme, but not the average nor the best reveals the condition as the poorest does. Then when the splendid businesslike meeting of the present was graphically presented by contrast the great improvement was seen. Mexico kneeling before the mother of Jesus and pouring out her suffering and needs made a profound impression and then when the Woman's Auxiliary came and told of what was being done and the two knelt in prayer together a gripping climax was reached. The hostess church put on this pageant with Mrs. McEver who will be kindly remembered by many of the Conference bunch as Eleanor Stover representing the Madonna; Mrs. Harry Martin, the Mexican woman and the part of the Auxiliary was taken by Mrs. Camden.

HOLSTON PRESBYTERIAL

Synod of Appalachia

The meeting of Holston Presbyterial was good from start to finish. Good attendance, good reports, good addresses and good interest. In the unavoidable absence of Rev. Dan H. Graham, the Thursday evening meeting was opened with a devotional service and presided over by Rev. John J. Fix, of Bristol. Miss Carrie Lena Moffit made a strong informing address on China where she has been a faithful missionary for many years. Her statement of the new conditions in this long-time changeless country were exceedingly helpful and made it very clear that while the missionary will never be in the lead again still the need for the outside helper is more imperative than ever before.

A recent moralist has affirmed that the human heart is like a jug. No mortal can look into its recesses, and you can only judge of its purity by what comes out of it.—Anonymous.

How calmly may we commit ourselves to the hands of Him who bears up the world—of Him who was created, and who provides for the joy even of insects, as carefully as if He were their Father!—Richter.

CHURCH NEWS

AN APPRECIATION

You will find enclosed a money order to pay for my subscription.

Our children race to get "The Standard" each week and eagerly read its stories and jokes. Later, my husband and I enjoy its church news, its strong editorials and contributed articles, and Dr. Thompson's exposition of the Sunday School lesson. We shall practice nearly every other known economy before we give up our church paper!

May all the Christian people of our Carolinas, especially those of our own faith, rally to the Standard and make it stronger and more inspiring year by year.

ANNIVERSARY OF CHURCH AT CLARKSVILLE, GEORGIA

On Sunday, July 7, the Presbyterian Church of Clarksville, Ga., celebrated the passage of another milestone upon its pathway of service. It was the 81st anniversary of the dedication of the present church building and marked the close of the 97th year since this Church was organized. While the occasion was rendered doubly joyous by the fact that extensive repairs and improvements upon the historic edifice had just been completed. It was only appropriate that so memorable a day should be the occasion of the return of many sons and daughters who had gone out from this Church to find their places in the life of other communities, and invitations had been issued to all former members and friends to be present and to make this Sunday a time of homecoming for the Church.

Many of those who would have returned were prevented by distance or by other circumstances, but a large number made the pilgrimage to this scene of their earlier religious associations. About one hundred twenty-five members, former members, and friends were present on Sunday morning for the service which was the principal feature of the Homecoming Celebration. The church, freshly painted inside and out, with a handsome new hardwood floor and its new pews of dignified and striking design, never presented a more attractive appearance. Beautiful baskets of gladioli and ferns had been placed at intervals on and near the pulpit, and their colors against the fresh white work of the interior made the little edifice more truly than ever before a place where one might worship the Lord in the beauty of holiness.

The sermon of the morning was delivered by the pastor, Rev. James McDowell Richards, who spoke upon "The Mission of the Church," taking as his text the words of Isaiah, "O Zion, that bringest good tidings, get thee up into the high mountains; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God." Dwelling for a few moments upon the history of the Clarksville Church and upon the joy which this occasion brought to all who loved it, the speaker passed quickly to the mission of the Church universal. This, he said, is the same as the mission which was committed to Israel in that the Church, too, must proclaim fearlessly to the world the message of God. If we are to say unto others, "Behold your God," we must first of all catch a vision of him ourselves. This we do in any full degree only as we come to know God in Jesus Christ. Again if we are to fulfill this task our lives must recommend the Gospel which we proclaim; the message of the Church must be delivered from the mountain-top of character. Finally, if the Church would hope to reach men with her message, her members must be ready to dare greatly and to sacrifice much for its sake. At the conclusion of the sermon a Communion Service was held, the pastor being assisted in this by Rev. J. R. McAlpine, venerable and beloved former pastor of the church.

Immediately after this service a bounteous and delightful dinner, prepared by the ladies of the congregation, was served under a grove of shade trees upon the lawn of Mr. and Mrs. J. E. Stewart's hospitable home, immediately adjoining the church. In these beautiful surroundings an hour of social fellowship and happiness passed quickly and then the group once more re-entered the church for further exercises of worship. After prayer and the singing of hymns, an interesting and comprehensive history of the church was presented by Col. Robert McMillan who has for many years served as elder of the church and superintendent of its Sunday School. The meeting was then thrown open for remarks by present and former members. A number of these responded with interesting reminiscences of the sainted men and women of the past who had worshipped in this House of God, and with hopes for its future usefulness in the proclaiming of the Kingdom. The exercises of the day were brought to a close as the congregation stood to join in the singing of Onward Christian Soldiers, that great hymn of the united church, and to be dismissed with the benediction.

Organized by Rev. Wm. Quillin on March 10, 1832, with only seven members, the Presbyterian Church of Clarksville has never been large in numbers. Standing for many years as an outpost of Presbyterianism in this

section of Georgia, however, it has always been a power for good in its community. In 1844 the church was formally reorganized by a commission of Hopewell Presbytery and in 1848 the present edifice was completed by Jarvis Van Buren, cousin of President Van Buren, who for thirty-five years served as ruling elder of this congregation. Since that year services have been held in the same white frame building, the members being summoned to worship by the notes of the same sweet-toned bell which was purchased for the new church by the Ladies' Aid Society. Five generations have worshipped here, and among those present for the Homecoming celebration was one who could remember the larger part of its long history. Miss Eliza Haddock united with the Clarksville Church on June 30, 1866 and has been a consecrated member of its congregation since that time, a period of sixty-three years. In few churches can a member be found who has for so long a time borne the burden and heat of the day in the same congregation.

The following pastors have served the church: Revs. Wm. Quillin, Stanhope W. Erwin, C. Bradshaw, Homer Hende, R. C. Ketchum, Paul C. Morton, Luther Wilson, G. T. Goetchius, Groves H. Cartledge, R. W. Milner, Z. B. Graves, John B. Morton, Mr. Washburn, L. A. Simpson (who served for nearly twenty-five years and under whose ministry probably two hundred united with the church), S. L. Wilson, R. E. Telford, H. F. Hoyt, J. R. McAlpine, J. C. Blackburn, L. B. Gibbs (stated supply), and the present pastor, James McDowell Richards, who began his labors in June, 1928.

In addition to this the Clarksville Church has been honored by the presence of many of the burning and shining lights of Southern Presbyterianism. Its pulpit has been occupied by Dr. B. M. Palmer, Moderator of the First Assembly of the Southern Presbyterian Church, which was held in Augusta, Ga., in 1861, Dr. Chas. W. Lane, Doctor Girardeau, Dr. Robert Irvine, the brothers D. H. and Rufus K. Proctor, Doctor Buttolph, Dr. E. M. Green, Doctor Burkehead, Dr. J. R. Wilson (President Woodrow Wilson's father), and Doctor Axson, as well as many others of almost equal fame.

The present membership of this church numbers fifty-six faithful sons and daughters. Although small in size it has been the spiritual home of many who are now serving as members or officers of other churches, and has served its Master faithfully and well during the long years since its establishment. It is the prayer of all its members, past as well as present, that in the years which are to come it may hold ever higher the torch of truth which has been committed to its hand, and that through the ministry of its pulpit as through the lives of its members many souls shall know the Lord.

FAYETTEVILLE PRESBYTERY CALLED MEETING

The constitutional requirements having been met, I hereby call a meeting of Fayetteville Presbytery to be held in the First Presbyterian Church, Fayetteville, N. C., on Tuesday, August 27, 1929, at 3:30 p. m., to transact the following business if the way be clear:

1st. To dissolve the pastoral relations between Rev. R. H. Poole and the Bluff, Godwin and McMillan Churches, and to dismiss him to the Presbytery of Wilmington.

2nd. To act on request of Rev. W. P. Gibbs for letter of dismissal to Roanoke Presbytery.

3. To hear a report by the Committee on Christian Education and Ministerial Relief, and take such action as said report may require.

Geo. W. Hanna, Moderator.

PERSONAL

Dr. and Mrs. Thomas W. Lingle, who have been absent from Davidson College on leave, and touring in Egypt and the Holy Land, have returned and expect to be at home at Davidson, N. C., in a few weeks.

NORTH CAROLINA

Cameron—Rev. M. D. McNeill has his vacation until the second Sunday in September. Then Rev. T. A. Lassiter will conduct a series of services in this church.

Iredell County—Rev. McK. R. Long began an evangelistic meeting at Harmony Sunday, August 4. The meeting will continue for at least two weeks, with services every morning and evening.

Rev. F. A. Barnes is the new pastor of this field and is being received with cordiality and co-operation.

Aberdeen—Rev. Dugald N. McLaughlin, D.D., of Norfolk, Va., who is spending his vacation with relatives in Moore County will fill the pulpit at the Presbyterian Church in Aberdeen on August 11th, and his many friends in this community who have had the pleasure of hearing him preach in the past, feel they have a treat in store for them. There will be no other preaching in town on next Sunday.—The Pilot.

Lincolnton—Rev. W. S. Wilson, D.D., of Montreat, has been called to this church, and the congregation is devoutly praying he may accept the call. Dr. Wilson was pastor of this church for several years, and had a fine work and the people rallied to him. He built the present church building which is an ornament to the city. This call to return to his old field is a compliment to his worth and ability.

Statesville—Dr. and Mrs. C. E. Ralston entertained at a most enjoyable reception, Tuesday evening, from 8 to 10 o'clock, at their home on 8th street, having as guests the members of the First Presbyterian Church. The reception was assisted in receiving by the officers of the church and their wives. The home was beautifully decorated throughout with a wealth of summer flowers. A delicious ice course was served in the dining room.

Lincolnton—At a congregational meeting of the Presbyterian Church July 28, Dr. William Wilson, pastor of the Montreat Presbyterian Church, former pastor of the Presbyterian Church in Lincolnton, was called back to his former church.

Dr. Wilson is well known in Lincolnton. His friends and admirers are numerous, and he is a member of his own denomination and of other churches of the town. He was pastor of the Presbyterian Church for a period of five years prior to the pastorate of Rev. W. W. Arrowood, which began in June, 1922.—Lincoln County News.

Shelby—Dr. Thornton Whaling, professor of the Louisville Theological Seminary, Louisville, Ky., preached here August 4, filling the pulpit of the Presbyterian Church for Rev. H. N. Wilson, pastor, who is away on vacation. Dr. Whaling is one of the most prominent ministers in the South. He is chaplain general of the Sons of American Revolution, having been elected in the home of his father in Maine and this position takes him all over the world. He is also ex-president of the General Assembly of the Presbyterian Church in the United States. A native of Virginia, he was educated at Davidson College and was the first student ever to enter that institution.

Winston-Salem Presbytery will have its annual meeting this summer than that of any other year. There have been six young women conducting more than twenty schools. In the Bible schools there have been held more than twenty services. The Home Mission Committee of the presbytery believes that this is the best work ever done. The Winston-Salem Presbytery, Mrs. J. H. Hart, president, is supporting the worker, M. H. Hart, for Stokes and Surry counties. The Executive Committee of Religion and Publication has been generous with this work.

SOUTH CAROLINA

Bethel—Home coming day drew a crowd of people to the historic old Bethel Presbyterian Church, 11 miles northeast of York. Included in the throng were people from all parts of the contiguous counties, while many came from far points out of loyalty to the church of their fathers. The visitors were welcomed by Dr. T. M. McMillan. The response was made by Dr. Charles Adair. A detailed history of the church was given by H. G. Stanton. Four ministerial sons of the church were then introduced. These were Rev. J. H. Rowood, Virginia; Rev. Leland Flanagan, Ga.; Rev. Hamilton Johnson, Charlotte; and Haskell Dulin, Gastonia.

The sermon of the occasion was preached by W. W. Arrowood.

The singing was directed by R. L. Mecklenburg, and was a feature of the occasion. The picnic dinner was one of the most lavish and good things ever seen in York county.

APPALACHIA

Synod of Appalachia will meet in the First Presbyterian Church of Bristol, Tenn., September 8 p. m. T. P. Johnston, S. C.

The Presbytery of Holston will meet in the First Presbyterian Church of Pineola, N. C., at 8 p. m., July 27, 1929. T. P. Johnston.

Hendersonville, N. C.—This church is building a new Sunday school building to be named for the late Dr. J. S. Hunter who for many years was the superintendent of the church school. Mrs. J. S. Hunter who is a member of this church has been elected secretary of the people's work in the Synodical of Appalachia.

Glade Spring, Va.—After a few months of absence this church has called as pastor the Rev. F. W. Walthall who has been doing post-graduate work at the Union Seminary, Virginia. Mr. Walthall is a young man of great promise.

Tazewell, Va.—The church has five classes for its young people with an enrollment of 100. The average attendance of 75. They report 600 boxes for the sick and poor. Boxes were sent

...s, and a total of nearly \$100 was given
...t phases of the work. Miss Ellen S.
...popular and efficient leader of these

...va.—The people throughout all of this
...incerely sympathize with the sufferers
...s pretty little valley. With thirteen dead
...ured, their school building a complete
...ction has been greatly afflicted. It is
...in the early nineties a wind storm
...which blew down a market house and
...e houses but killed no one. Then per-
...fifty years ago a violent storm struck a
...county and did a great deal of damage.
...secure in our beautiful mountain valley,
...wishes to remind us of His power and
...dependent we are upon Him, He speaks
...oice of the wind and those who have
...ar.

...District—The Convention was held in
...May 11, 12, and while not as large as some
...s have been the results were very sat-
...ed. The opening address by Dr. Cun-
...e First Presbyterian Church of Bristol,
...challenge that gripped the delegates and
...ch to think about. The more technical
...ork was done by Dr. Fix, Secretary of
...ation and Synod's work in Appalachia.
...made an ideal President and was great-
...Miss Lucas of Johnson City. The talks
...y the delegates were splendid and the
...he hostess town and church was satisf-
...tful.

ALABAMA

...South Highlands — Our pastor, Dr.
...lybns, is spending his vacation in Cali-
...much of the time being at Mt. Her-
...ta Cruz, in the region of the redwoods.
...ence his pulpit has been filled by sev-
...ministers, Drs. H. M. Moffet, of David-
...stator of the college church; Dr. J. S.
...byville, Tenn., and Dr. W. J. Caldwell,
...Miss.

...Dr. Chas. M. Boyd and Mr. Gordon A.
...and director of music respectively of
...Tuscaloosa, have recently conducted
...melle, a small country church of Sum-
...ere were seven additions. The summer
...thel II, a small country church near
...really under the care of First Church,
...concluded. Elder G. B. Davidson of
...acts as pastor there. Rev. H. E. David-
...the Cumberland Church of Coker was
...for the meeting. There were twenty
...r. W. F. Osburn, principal of Stillman
...an elder of First Church, suffered a
...on the 23rd of April in an automobile
...as suffered a gradual decline and now
...ar the end. Hon. W. B. Oliver, Repre-
...ngress from the Sixth Alabama, Dis-
...der of First Church and much in de-
...aker on platform and in pulpit, will
...the morning hours during the vacation
...Mr. Oliver is a former moderator of
...Alabama.

FLORIDA

...Alford Memorial—Our pastor, Rev.
...and his family, are spending the month
...Montreat, where they have a cottage.
...done a good work in the nine months
...re here, since coming from Mecklen-
...N. C., where he was pastor of Phila-
...second largest country church of that
...e have had 94 additions to our mem-
...e work of the church is progressing
...departments.

KENTUCKY

...Upon the return of our pastor, Rev.
...Sh, 3rd, in June, with his bride from
...trip and his vacation, the Church
...with a beautiful reception when about
...s and friends were present.

...organization, the Men of the Church,
...leted, and they are working in earnest
...tr all the causes of the Church.

...als were sent to the Young People's Con-
...ville and the benefits they received were
...e splendid reports they made on their

...personal evangelism was organized in
...the pastor during the spring months,
...of new members were added to the
...d during the summer months the con-
...ing every effort to build up the prayer
...an already increasing attendance may

necessitate using the church auditorium instead of
the Sunday school room.

Last year this Church held the first Daily Vac-
ation Bible School ever organized in Georgetown, and
this year all four of the Protestant churches, Bap-
tist, Methodist, Christian and Presbyterian united in
a co-operative school. The pastors under whose su-
pervision the school was held were Rev. W. W.
Stout, Baptist minister, Dr. Iva M. Boswell, Christian
minister, Rev. F. K. Struve, Methodist minister, and
Rev. G. Barnett Rich, 3rd, pastor of this Church, who
was also superintendent of the school. There were
160 pupils enrolled with a staff of 30 teachers. It was
a standard school, teaching four subjects, Bible, Music,
Handwork, and Recreation. Pupils ranged in age from
six to fourteen years. At the end of two weeks the
school closed with commencement exercises in the
chautauqua tent, June 14th, at which time diplomas
were awarded to 150 pupils, for perfect attendance
and satisfactory work accomplished. The final number
of the program was a play from the book of Daniel.

A large number of the Woman's Auxiliary attended
the School of Missions held at Sayre College, Lexing-
ton, Ky., in June.

Mrs. Fannie T. Summers,
Publicity Representative.

TENNESSEE

...Nashville Presbytery at a called meeting in the
First Church of Nashville on August 5, Mr. Milton
Davis McCord, of Allison, Tenn., was received under
the care of Presbytery as a candidate for the min-
istry. Mr. McCord has a younger brother who is
also a candidate for the Presbyterian ministry. Both
brothers are grandsons of Rev. M. W. Millard, D.D.,
of Williamson County, Tenn. Dr. Millard has a son,
Rev. J. M. Millard, who is a minister in North Caro-
lina, and had also another son, Ernest, who died in
his last year in Columbia Seminary, under appoint-
ment for mission work in Africa. Thus, in addition
to these two sons, Dr. Millard, after 48 years of serv-
ice has the joy of seeing two grandsons likewise fol-
lowing in his footsteps in the gospel ministry.

Presbytery also adopted resolutions of sympathy
with Dr. Chas. R. Nisbet, of Charlotte, N. C., formerly
a member of this Presbytery, in his recent bereave-
ment in the loss of his wife.

W. C. Alexander, S. C.

TEXAS

...Presbytery of Paris—The Presbytery of Paris will
meet in the First Presbyterian Church, Texarkana,
Texas, September 17, 1929, at 7:30 p. m.

J. G. Varner, S. C.

WEST VIRGINIA

...St. Albans—The summer Bible school held in the
First Church in June was the most successful and
largest one in the history of the school, this year be-
ing the fourth year we have held a Bible school. This
is an "All Bible" school, using the so-called "Chester
Plan," first originated and used at Chester, Pa., by
the Rev. A. L. Lathem, D.D., pastor of the Third
Presbyterian Church. No handwork is done, except
map making.

This school, so far as we have been able to find out,
is the largest summer Bible school in the Synod of
West Virginia and one of the largest in the whole
Presbyterian Church, U. S., averaging this year 213 in
attendance each day. The number enrolled was 243 pu-
pils and 19 teachers, including the principal, with a
percentage of attendance of 87.6 per cent.

At the commencement exercises 21 testaments were
awarded to those reciting the Child's Catechism and
diplomas were awarded to three graduates.

This school has grown more than 300 per cent in
three years and we are very enthusiastic about it.

...Wylliesburg Church—The revival services begun
in this church June 13 closed the 22. Notwithstanding
the very busy season for the farmers, there were good
congregations each night. Rev. Paul W. Hodge, of
Danville, did the preaching. On Wednesday night the
preacher gave a dramatized sermon on the Prodigal
Son which gripped the attention of the entire au-
dience, and sent home to the hearts of many the great
truth which the parable teaches. All through the
week Mr. Hodge held up to his large audience the
awfulness of sin and pointed to the cross as the only
way of escape from its consequences.

As a visible result of this meeting, several re-con-
secrated their lives to Christ, and one united with
the church on profession of her faith in Christ. We feel
that lasting good has been accomplished by Brother
Hodges' visit to us and pray God's richest blessing
upon him in his untiring effort to advance the Mas-
ter's kingdom here among men.

...Portsmouth, First Church—Fourteen members have
been received recently, eleven of them on profession.
The July meeting of the Auxiliary was in the interest
of the young people. Reports from the Young Peo-



YOUNG PEOPLE'S TOPIC

Sunday, Aug. 25—Outdoor Recreations—Mark
6:30-32; I Cor. 9:24-27

Leader

We have come now to the close of the month's studies
in nature, and God's providence as seen in nature. Our
topic today is Outdoor Recreation. One of the chief pur-
poses of recreation is rest, rest for the body and the
mind, rest so we may take up our duties with renewed
strength and a quickened zeal. We grow tired of seeing
and doing the same things all the time, and it is neces-
sary to have some relief by resting from our daily task.

Even Jesus grew weary, and sought rest and quiet. He
commands his disciples to follow him into a desert place
to rest awhile. He needed to get away from the crowds
and their incessant demands on his time and sympathy.
So he and the twelve went into the mountains, where
they could be free from noise and bustle, and where the
new scenes of nature would strike their tired eyes, and
songs of birds and the sound of water falls would bring
them relief from the cries and pleas of the multitudes.

Some people boast that they never take a vacation.
They may not feel that they need it, or can spare the
time, but waste and weariness come to us all. It may be
we cannot take a long time off, but all of us can have
some form of recreation that we use all the time. Young
folks will want to play, older people will like walks or
rides, and even some of them may play moderate games.
It does us all good to get a rest and a change, and short
frequent rests are often better than long vacations taken
at longer intervals.

Let us remember that our recreation must be in line
with our Christian profession, and bring no reflection on
the name of Christ our Master. Let us think today of
some kinds of outdoor recreation which are safe and con-
sistent with our calling as church members.

Picnics

Everybody loves a picnic. To get out in the woods, and
by the waterside, away from town and work, away from
fields and machines, and mingle with the folks we know
and love, does us all good. A picnic lunch spread under
the trees on the grass, near a fine spring of cold water
seems better than a big dinner on the dining room table.
Sandwiches, pickles, stuffed eggs, pies and cakes, iced
lemonade and juicy cold watermelons. My, doesn't it
make your mouth water to think of it!

Church picnics are a good thing. They bring folks
together in a social way, and friends learn about each
other and their happenings, and deepen their interest in
each other. People who never see one another except at
church, and never speak except a short exchange of
greetings, find out what sort of folks their brothers and
sisters in the church are. And the dinner all together
makes a comradeship that welds hearts and lives in a
common purpose.

Hiking

One of the best kinds of exercise is walking, and many
are now taking advantage of the good roads to make
up hiking parties. They dress for the trip, take light
baggage, and in small parties travel for miles over the
roads and over the mountains, climbing the peaks and
(Continued on page 10)

...ple's Conference at Virginia Beach were given. In-
cluding visitors, approximately a hundred attended
this meeting, making it unusually large for the sum-
mer. At the July meeting of the Men's Club a report
from the Young People's Conference at Virginia
Beach was enthusiastically received. This meeting
was in the interest of Religious Education, and the
regular July program was used. Several suggestions,
favorably received, promise greater efficiency in the
educational program in the congregation. During the
pastor's vacation in August the pulpit will be supplied
by visiting ministers, and the Wednesday evening
prayer services will be conducted by the men. The
interior of the church building was renovated and
improved in the winter and early spring. New light
fixtures were installed near the middle of July. These
are bronzed lanterns, designed to harmonize with the
architecture of the building, and intended to reduce
the light bill while furnishing more satisfactory lighting.

...The Presbytery of Winchester will meet in the
Piedmont Church, Piedmont, W. Va., on Tuesday,
September 24, 1929, at 8 o'clock p. m.

Jos. A. McMurray, S. C.

MISSISSIPPI

...The Presbytery of Central Mississippi will meet in
the Forest Grove Church on October 8, 1929, at 7:30
p. m.

E. W. Ford, S. C.

OKLAHOMA

...The Presbytery of Mangum will meet in the First
Presbyterian Church of Weatherford, Okla., Septem-
ber 11, at 8 o'clock p. m.

J. W. Mosely, Jr., S. C.

SUNDAY SCHOOL

Rev. Ernest Trice Thompson, D.D.

Lesson for August 25

REBUILDING THE TEMPLE

Ezra 3:1-6:22; Psalm 84:1-12

Print Ezra 1:10-13; 6:14-16; Ps. 84:1-4

Jerusalem was completely destroyed by Nebuchadnezzar, King of Babylon, in the year 587. For 50 years it lay waste. Then in 538 Babylon was captured by Cyrus, King of Persia, and the Persians became the masters of the East. Almost immediately Cyrus issued a proclamation allowing the Jews to return to their ancestral homes. A large number of them took advantage of this offer and it was not long before the Jews had again taken root in their native land. It will help us to keep the history straight if we remember that there were three returns in all which are described for us in the Old Testament.

The first return under Zerubbabel, 537 B. C., 50 years after the destruction of Jerusalem. Ezra 1-6.

The second return under Ezra, 458 B. C., 80 years after the first return. Ezra 7-10.

The third return under Nehemiah, 445 B. C., 13 years after the second return. Book of Nehemiah.

We continue this week our study of the first of these three returns. We may outline the section as follows:

1. The return of the remnant 1:1-2:70.
2. The resumption of worship 3:1-7.
3. The rebuilding of the temple 3:8-6:22.
 - (1) First attempt—balked. 536 B. C. 3:8-4:24.
 - (3) Second attempt—completed. 528-515 B. C. 5:1-6:22.

I. The Return of the Remnant—1:1-2:70

We studied this section last week and saw how approximately 50,000 Jews, under the leadership of Zerubbabel and Jeshua, returned to Jerusalem and its environs and settled themselves upon the land.

II. The Resumption of Worship—3:1-7

Read through this section. In what month was formal worship resumed? Who were the leaders in the undertaking? What forms of worship were engaged in? What is the meaning of verse 3?

The sacred historian is more interested in telling us how the Jews resumed their worship than he is of telling us anything about their political or economic affairs. The formal opening of the national religion took place most appropriately in the seventh month, corresponding in part at least to our October. This was the most sacred month in the Jewish calendar. On the first day there occurred the Feast of Trumpets (Num. 29:1); on the tenth the Great Day of Atonement, (Num. 29:7), and on the 15th through the 22nd the Feast of Tabernacles (Num. 29:12-38).

On the first day of this month, therefore, the people assembled themselves together in Jerusalem, under the leadership of Jeshua and Zerubbabel. Jeshua was the religious leader of the people, the High Priest. He was the grand son of Seraiah, High Priest in the days of Zedekiah, blinded by Nebuchadnezzar at Riblah. Zerubbabel was the civil head, the governor of the colony. He was a grandson of Jehoiachin, who had been carried captive by Nebuchadnezzar. He was, therefore, a representative of the house of David and belonged to the royal seed.

Under their leadership then a ceremonious beginning was made toward rebuilding the altar. Great care was taken to set up the new altar on exactly the same spot where the old altar had stood (this seems to be the meaning of verse 3). They were afraid of the neighboring people, and desired in this way to secure the divine protection. On the same day they offered the sacrifices prescribed for the feast of Trumpets. They started too the daily burnt offerings, morning and evening. Two weeks later they observed the Feast of Tabernacles, and after that the other feasts in due order.

They also made preparations for the building of the temple. Before actual work could begin they must quarry new stone, and arrange for the securing of wood from the Lebanon. This was a costly and difficult procedure. The great trees must be felled, and then dragged over the crest of the Lebanon, and slid down the slopes of the mountain range; then rafted to Joppa, and dragged thence to Jerusalem. It was a big undertaking for people so poor. Nonetheless masons and carpenters were hired; the contract for the wood was let to the appropriate concerns in Tyre and Sidon.

III. The Rebuilding of the Temple—3:8-6:22

1. The First Attempt. 536 B. C. Read 3:8-4:24. In what year was work on the temple finally begun? Who were the leaders of the undertaking? What scene marked the laying of the foundation? Why did the old men weep? What offer was made by the adversaries of Judah and Benjamin? What answer was returned by Zerubbabel? Was this wise? What retaliation followed? How was the work finally stopped? How long was it stopped?

Actual work on the temple was finally begun in the second year and the second month. The work was under the oversight of the Levites, and under the general supervision of Jeshua and Zerubbabel. When at last the foundation was completed (compare our corner stone celebrations) there was held an elaborate ceremony. The singing was conducted by two great choirs, singing anti-

phonally. Apparently one choir sang: "O give thanks unto the Lord, for he is good," and the other responded, "For His mercy endureth forever." The people as a whole were enthusiastic. They shouted with such abandon that the noise was heard a long way off. Among the people, however, were some old men who had seen the first Temple, and as they now looked on they wept, thinking how small seemed all these preparations in comparison with the grandeur of Solomon's Temple (Cf. Haggai 2:3-9; Zech 4:10).

When news of the Jews' activities came to the surrounding peoples, they came and asked that they be allowed to participate. These people are generally known as the Samaritans. They were the descendants of the Israelites who had remained in the land from among the northern tribes and who had intermarried with the colonists brought in by the Assyrians. (Cf. 2nd Kings 17:24ff.) We read there they worshipped Jehovah and served their own gods, a very significant expression.

Jeshua and Zerubbabel and the leaders of the people curtly refused the Samaritan's offer. They seem to have spoken somewhat brusquely. No doubt they remembered, however, that both Israel and Judah had been destroyed because of the corruption of their religion, and saw the new danger that was involved in this proposal. "Probably they had good reason to doubt their sincerity. In any case the sudden alliance with semi-idolatrous neighbors would have quickly obliterated the good impressions of the captivity, with its strong reaction from idolatry, its ardent Messianic hope, and its devotion to Jehovah as the one true God. Had the offer been merely of political friendship there would have been no need to reject it. But the Jewish community existed at Jerusalem by virtue of its distinctive religious faith: it was charged with the duty of restoring the worship of Jehovah." We might note by the way that this was the beginning of that bad blood between the Jews and the Samaritans that is so evident in the Gospels, and that continues down to the present day.

As soon as the Samaritans' offer was refused, they showed themselves in their true colors, enemies of the Jews, and enemies of the Temple. They weakened the hands of the builders, i. e. discouraged them, and terrified them so that the building ceased. This opposition continued during the rest of Cyrus' reign (538-529), during the reign of Cambyses (529-522), Pseudo-Smerdis (522), and down into the reign of Darius (521-486). We might note here that section 4:6-23 does not relate to the building of the temple, but to the building of the walls. The time also is not the reign of Cyrus, or his immediate successors, but that of Xerxes (Ahasuerus) and Artaxerxes, who reigned after the temple was completed as related in the following chapters. The writer here departs from the chronological order that he might set forth the continued opposition of the Samaritans in later years. The story of the temple is resumed in 4:24. It might be well to place section 4:6-23 in parentheses. The main point is that the building ceased for 16 years.

2. The Second Attempt. 528-515 B. C. Read Chapters 5 and 6. Who was responsible for the resumption of the work? If you have time read here the book of Haggai and Zech. 1-8. What was the attitude of the Persians? When was the temple completed? In what way was the event celebrated?

The work was finally resumed because of the efforts of two prophets, Haggai and Zechariah. We must not be misled by the simple statement of 5:1-2 into thinking that it was the work of a day. As we study the prophecies of Haggai and Zechariah we discover that it was a difficult task; the two prophets hammered at their job incessantly, and finally their ringing and urgent words won the leaders, and also the people, so that the work finally began with both leaders and people in good heart.

They had hardly begun when they were interrupted by Tattenai and Shetha-bozenai and their companions. Tattenai, the Persian Governor over the whole district west of the river, was, therefore, superior to Zerubbabel. We know nothing of Shetha-bozenai. Perhaps Tattenai had been incited by the Samaritans, but at any rate he thought it his duty to ascertain definitely whether the Jews had authority for rebuilding the temple. He accepted their explanation and allowed them to continue, for the time, sent a letter to Darius asking that a search be made among the archives to learn whether any Persian decree had ever been issued giving the royal permission.

The king had a search made at Achmetha, i. e. Ecbatana, the summer residence of the Persians kings, and there was found a decree of Cyrus specifically ordering the rebuilding of the Temple in Jerusalem. Darius, thereupon, issued instructions that Tattenai aid the Jews in their work. The work went on rapidly from that time, and without further interruption. In four years the temple was completed. Services of dedication were held. One detail of the service strikes us. In 6:17 we read that 12 hegoats were offered according to the number of the tribes of Israel. In other words the remnant who had returned made solemn confession of sin in the name of the whole scattered and dispersed race. They acknowledged the essential unity of Israel alike in the consequences of sin, the possibilities of restoration, and in renewed consecration to God's service. On the 14th day of the month the feast of the passover was kept with unusual joy.

IV. The People's Love for the House of God

Read Ps. 84. Is this an appropriate psalm to study at this place? Why? Read the psalm over and over till you

know it, till you can make an outline of its meaning of every phrase

We do not know when this psalm was written by whom. It seems, however, to have been written by one who was prevented somehow from worshipping in the house of God. Some scholars think during the exile, though others place it before the return. The rate it struck such a popular note that it was given a place in the hymn book of Israel. It is one of the great processional hymns, sung by the worshippers as they approached the sanctuary. A. V., or "set to the Gittih" R. V., refers to a hymn which it was sung, possibly as has been suggested by the march of the Gittite guard (II Sam. 15:7) of Korah were a certain family of musicians who were connected with the temple, and this hymn seems to be included in their collection. It is divided into two parts as is indicated by the word Selah in verse 10. This work is probably a musical notation, musical interlude at this point. We hardly think that it is an appropriate psalm for our present use. It exhibits Israel's love for the house of God, and have just seen the people set themselves soon as they returned to their native land.

The singer gives us the theme of his psalm in verses 1-2, his intense longing for the worship of God. Amiable means worthy of the beloved. Tabernacles—dwelling places—it is in the plural here because of the group of temple buildings. Soul, he refers in verse 2 refer to the emotions, the reason with the living organism of the body through act, i. e. the whole man. Note especially the last line, the living God, is the final object of desire. The temple is only the means of presence.

2. The Psalmist's great longing for the worship of God leads him to speak of the blessings of the temple continually within it. (3-4). He envies the birds who are free to build their nests in the immediate proximity of the temple. They have a happiness which he envies. They are nearer to God, so it seems to him than he is. Even the birds are happy to have shelter beneath the sacred roof; far more blessed are they who dwell there, rendering service of a thankful heart. He is speaking of actual ministers of the Temple.

3. But not only blessed are they who minister in the holy place in God's city, and near to His throne, but are they who can visit it with the caravan of pilgrims at the great national festivals. (5-8). In verse 5 the highways to Zion (so the R. V.), i. e. the highways that have their mind set on going to the Holy City, find there their strength in God. The Psalmist relates the blessings which such worship brings. The striking figure in verse 6. The valley of the weeping valley of weeping in R. V. It was a desolate and barren valley through which the pilgrims had to pass on their way to Jerusalem. It may well stand for sorrowful periods of life through which the pilgrim must pass. Faith turned this valley, all for the pilgrims, into a place of springs (6:4). Yea, says the Psalmist, the early rain comes down like a blessing (R. V.). That is, those who seek for blessing find refreshment under the most unfavorable circumstances, while God refreshes them with blessing from above, as the autumnal rains refresh the plains with grass and flowers. And instead of their toilsome journey they gain fresh strength and advance (verse 7). And as the psalmist pours out his blessings he pours out a prayer that he may share in them too.

4. In the closing verses the psalmist reveals a conviction that not only they who minister in God's house (verse 4), or they who are near to it at regular intervals (verse 5) but they who worship in it or not, are one with Him. Blessed is the man who trusteth in thee." He is a prayer for the king, a shield and protection for the people, the anointed of the Lord,—the representative of the civil government. For, says he, a day is better than a thousand, i. e. a thousand days of protection for the government than great riches (verse 8). (The verses may be interpreted differently, though obscure). And that leads the psalmist to desire would rather perform the humblest service of Him who tolerates no evil, than be an honored guest where wickedness makes its home. He is a sun and shield; He gives grace and strength; He will withhold from them that would be blessed therefore is the man that trusts in Him.

The Lesson Applied

1. The Jewish nation had been destroyed and was now being made. The one thing that the psalmist considered to be all important, and the only thing that the sacred writer considers worthy of record, is the establishment of worship and the building around which the worship centered. Were we in thus putting religion at the center of our life? What value does religion have for the individual that it had for the psalmist? What conditions need to be fulfilled if these values are to be realized?

2. We read that when the foundations of the temple were laid (Continued on page 10)

LDREN

ORING CONSPIRACY

good of a vacation 'less
hing nice to do?" grum-
awson. "Just 'cause we're
picnic Saturday, I don't
an't take our lunch down
day."

"scolded Sally Brown.
up our lunches, that's
s, we could do it our-
ll we'd need to get at
nanas and something for
d maybe some pickles."

nice to eat down by the
small Trotsy woefully.
't like us to have a good
bed, real tears squeezing
s and running down her

snapped Merry. "You
n over and cry a duet
awlbaby. Listen to him

don't cry out loud,"
y, her eyes flaming an-
her tears. "And that
driving my grandma
She's got jumpy nerves,
s."

ves! Tucker's crying's
ve the strongest person
its," declared Sally. "My
ays football rougher'n
says if he had to live at
l listen to Tucker, he'd
like a giant firecracker,
ldn't be a bit left big-
aw. And he'd be glad of

"waa — waa — waa!"

ry. "Makes sort of tune
tune; and tomorrow's
and he'll keep it up
because his mother can't
e lake. Oh, I just wish
moved into our block!"
e gets down to the lake
cherub. All the ladies
him and pet him to
ike telling 'em, I do, I
Trotsy, then blushed
Merry stared meaningly
t eyes.

"she flared back, then
ck who's coming," she

and with that everlast-
er her arm," breathed
ly. Then she called out
er: "Well, Dolly, you
ou're going to get us to
e; we're feeling crosser'n
le bunch of us."

would read it," said
istfully; "I've read it
ready. And it's funny
rlong always says when
lows want anything:
u got? Add 'em up, and
at get it!" And they al-
ed Dolly enthusiastically,

out in Merry Dawson,
superior fashion. "If
it'll work, why don't
et now this minute. We
ing nice to do. Now add
got, and see if you can

le try really?" Dolly's
ed eagerly. "Let's see,
got?"

ed Sally, "we've got
ader than hatters 'cause
k their lunch to the lake."
g a backyard that's got
o today," added Merry
d il a man takes out that
nce and sods it over it
olike anything anyhow."
nced Trotsy, "we hav-
ng that we aren't tired

rt," announced Trotsy,
nthing else—a crying
etting the whole neighbor-
All him in, too."
came most unexpect-
Anne. "And oh, girls,
can do."



(To be colored with paints or crayons. Whenever you come to a word spelled in CAPITAL letters use that color).

When BROWN-haired Teddy and YELLOW-haired Susie May are in the country they play bean bag on the lawn.

Teddy wears a pair of YELLOW overalls and a RED kerchief about his neck. His blouse and shoes are BROWN.

Susie May wears a light PURPLE dress with bloomers and hair ribbon to match. Her socks are YELLOW.

The grassy slopes are GREEN (YELLOW can be mixed with the GREEN to make it lighter) and the trees are darker GREEN (mix a bit of BLUE with the YELLOW for this).

The trunk of the tree is GRAY (use BLACK lightly.)

The bean bag is PURPLE and YELLOW checked plaid.

Paint the sky BLUE and the children's cheeks PINK (use RED lightly) and their lips RED.

The border of this picture can be colored RED and the lettering GREEN.

"You do!" Astonishment dwelt on three faces.

"'Tisn't any fun, whatever 'tis," denounced Trotsy. "Not with such stupid things to add up into it."

But when Dolly Anne disclosed her plan even Trotsy grew interested. "I've added your big cousin in for a little bit, Sally, and our wheelbarrow and Ralph's and Ted's express wagons," explained Dolly. "But won't Tucker's mother be surprised, and Tucker? I go hope they'll get started early for the lake. Wouldn't it be a joke on us if they didn't go at all today?"

They did go, however, shortly after lunch. Tucker, looking as if he had never shed a tear in his life, holding fast to his mother's hand with one chubby fist and swinging his pail full of sand toys in the other.

"Look," whispered Trotsy, "see the basket she's got with their supper in it. Oh, dear, they won't know what's happened till morning; they won't come home till after dark."

"Nothing will happen if we don't get started," sang out Dolly Anne. "Come on, everybody."

Such a busy time as they did have from that minute on. The Lake Shore Express and the Wheelbarrow Special made numberless excursions to the beach and back. Sally's football cousin helped more than a little bit, and by nightfall all was in readiness. All, that is, except Tucker, who was necessary for the finishing touch, and he didn't return until after dark, just as Trotsy expected.

But next morning four little girls crouched close to the ground behind the fence that ran back of Tucker's yard; they felt sure he would be sent out to play early, because it was sweeping day. "There he comes," whispered

Merry, peeping through a knot hole.

And down the steps came Tucker in a fresh blue playsuit, putting one tiny foot down on a step, then carefully pulling the other to meet it. The girls watched him breathlessly. Toddling over to the swing which hung from the willow tree, he put one fat little knee upon it. The girls watched him anxiously. Falling from this swing, low though it was, had started many a spell of crying.

But no, one knee on the swing, Tucker paused, and his blue eyes opened wide—he had caught sight of something red and white, a big umbrella, just like those down at the beach. Sticking up straight, right in the back of his yard, too.

Fascinated, he walked toward it, and there in a boarded-in space about the umbrella was a big patch of his beloved sand. Climbing over the low boards, he plumped down upon it. With his hands full of the glistening bits, he gazed curiously up at the sky.

"Mudder, mudder," he shouted, scrambling back over the boards and running toward the house, "see our new umbrella and all the sand the sky's wained down on it."

And when his mother came out her surprise was even greater than Tucker's. "Dear, dear," she cried, "who could have done it?" Then walking over to the fence she looked around in a puzzled fashion.

But such a scurrying sound as met her ears then—four little girls trying to squeeze themselves out of sight.

"Why, Sally and Merry and Trotsy, and—Dolly Anne, what does this mean?"

"Oh," gasped Trotsy, "we—we were only just seeing how Tucker liked his new sand pile."

"But I didn't order any sand pile. I hoped to get him one before long, but they cost so much. Anyhow I wasn't sure it would work, the swing only made him worse."

"But it will," put in Sally, "see him settling down just as pretty; he'll be as happy as if the whole lake shore was tacked on to it."

"Where did the sand come from? I must pay for it anyhow."

"You can't 'cause it didn't cost a red cent," cried Trotsy. "No, ma'am, not a red. The boards came from Merry's yard, from her sand pile left over from when she was little, and it had to go somewhere's, her mother said, so Sally's cousin brought it here."

"And," put in Merry, "the umbrella was all faded, so we painted it red and white stripes. You can't close it, but it stays open fine."

"And the sand," explained Sally eagerly, "we brought it all our own selves, wagons and wagons of it."

"But we wanted to do it," finished Dolly Anne, "because we had nothing, just nothing to do."

"So that's how it was. Do you know what I think? I think I have some pretty fine neighbors. I was just about worn out dragging Tucker to the lake, and now I do believe I can get some rest. Look at him, girls; see him pat the little sand cakes into shape. He's really a dear when he isn't crying."

And when the girls looked, first thing they knew they were crowding round that little boy and exclaimed over him, worse than the ladies down at the lake did. "I declare he's the sweetest thing," Trotsy gurgled, "just too ootsy wootsy tunning for anything." And best of all she really meant it.—Myra A. Wonn, in Exchange.

SUNDAY SCHOOL

(Continued from page 8)

were laid the old men wept, the young men shouted for joy. The old men wept because they thought of the past, because they were disappointed in the small beginning. The young men rejoiced because they saw a chance to build. "They saw that the new foundation was larger than the old, and they visioned a grander temple and a nobler commonwealth." We need today men who will not be discouraged, men who will build for the future. "He is aged who lives in bygone days, with his face ever set to the irreparable past, vainly regretting its retreating memories, uninterested in the present, despondent of the future." Does the past ever handicap the present? How?

3. As stated above it was due to the influence of the heathen that the pure religion of both Israel and Judah had been contaminated, and it was the deterioration of their religion which led ultimately to the destruction of the state. It was no doubt because Zerubbabel remembered this that he refused to allow the Samaritans to have a part in the building of the Temple? Was Zerubbabel right in his refusal? Is toleration a virtue or a vice? How far should we have toleration today in the church? To what extent must Christians be separate from the world?

4. The Jews grew discouraged and ceased their building. Sixteen years passed by and they took up their work under the inspiration of Haggai and Zechariah, and through the continued support of these men the work was finished? Is the Church lagging in its work today? Your church, its various organizations? If so, wherein? And what can you and I do about it? Are the difficulties, the discouragements real, or imaginary?

YOUNG PEOPLE
(Continued from page 7)

crossing the valleys. For those who have the strength, no kind of outdoor recreation is any better than hiking.

And not only the exercise is beneficial. If you have chosen good company you will be improved spiritually and mentally. The topics of conversation may become very confidential, and the exchange of views and the relation of experiences, with often frank talks and wise counsels take up much of the time.

On the road is a fine place to learn human nature, and it makes a good test for your own religion, to see if you can be generous to the people you pass. A hiking experience broadens your information and whets your wit, as you have to meet with quick decisions the situations you face along the way. Strangers will soon decide whether you are a Christian or not.

Camping

Boys and girls dearly love to camp. They love to get a congenial group together, and go to some quiet place in the mountains, or the seashore, or just in the woods near a stream, and set up tents for a camp. Camping has many novel experiences. You don't expect to be as comfortable as you are at home. Your space is small, your beds nothing like the good sleeping quarters at home. Maybe you have just balsam bows, with a hole for the hips, or a tiny cot hardly big enough to turn on. You have to go to the creek to wash, and get the water to drink or to boil. The rain runs in under the canvas, or drives you in from the outside. But what fun it is to make the campfire and fry your fish and boil your coffee. You get smoke in your eyes, and have a hard time when the rain puts out the blaze. And then night comes on, and the shadows flicker on the tent as you pile on the wood, and talk and exchange of experiences go on. The darkness looks like it was going to fall on you as you peer away from the fire.

A camp is a fine place for real religion. Unselfishness, sympathy, helpfulness, comradeship all may be cultivated. As in hiking we should choose our companions carefully. Sometime ought to be set apart for worship at a camp, and to hear songs ring out in the woods impresses the thoughts of God and the Bible.

Touring

With the automobile one fine way to take a vacation is to tour with others over wider reaches than hiking will allow. With one or more cars a party can have a good time as they travel around from one city to another, seeing the sights and learning new things and people.

To tour in an automobile, you have to have some money, a few comforts like vacuum bottles for water or milk, lunch baskets and carriage robes, and possibly a luggage carrier on the side. A group can take a trip in a car that would cost triple the money by railroad. And there are so many interesting places to go to.

The spirit of a Christian has a fine chance of expression on a tour. Some can make the whole party feel comfortable by being agreeable and cheerful under all circumstances. Patience, thoughtfulness, unselfishness and comradeship make a big difference. A Christian can show a fine spirit and make a good impression for the Master by falling in with the crowd, showing the love of holy things, the Sabbath, the church, the feelings of others about religion, and so on.

Games and Sports

The apostle Paul uses the Greek games and contests as an illustration of the Christian life. He speaks of the race, the prize, the necessity for temperance if the runner will win, the struggle to keep his appetites under con-

Men-of-the-Church
Presbyterian Church in the United States

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(This Program is to be put on by the Department of Spiritual Life and Evangelism.)

MATERIAL FOR THE SEPTEMBER PROGRAM

Introduction

It might be wise for the leader to introduce this meeting with a word of explanation of the purpose of the talks. The program is an effort to get the men of the churches of the southland to study the field about their own doors and to plan for the development of the spiritual life of their own communities. It seems strange after two thousands years that we must insist on Christian people knowing the opportunities about them and urge them to take advantage of them for the sake of the Master whom they love, and yet such is the case. There are many untouched fields and many more fields only very inadequately touched about thousands of churches. And the followers of the Lord seem to be satisfied if they go to their own particular churches on the Sabbath. This is the pioneer work of the Kingdom—almost as much as the pioneer work of the great apostle. It will be impossible to start the work of opening up the deeper truths of the Lord until we have done this first thing. The men of our churches ought to listen carefully to the presentation of these facts and honestly ask themselves if by any chance God is leading them to do this work.

Survey of the Field

The material for this talk will have to be dug out of the community in which you live. Go to the Superintendent of Home Missions first and get him to give you all the facts of the Presbytery. It might be well to give this in the form of a map talk. More than likely the Superintendent has a map which he will let you use. Show the number of the Presbyterian churches in the territory and the space which has not been yet occupied. Do not make the mistake, however, of assuming that field is not being developed just because there are no Presbyterian churches. There may be other churches in the section which are doing a great work and the Presbyterian Church should not go into the field. Find the untouched and unworked fields and point them out to the men. The Superintendent can tell you which they are. However, do not be too general. To show a field some distance away—so far away, in fact, that the men to whom you are talking cannot touch it personally—will do more harm than good unless you show them how they may be reached. There are very few churches which do not have some untouched communities just about them. Center your attention on them and drive the feeling of responsibility home. Don't let the men see any other way out. This is their job. When we put a task of the Master directly up to one of his friends and lay it on his heart there is nearly always a response.

Dry facts will not make very much of an impression, though, unless you light it up with a consecrated imagination. There must be a glimpse of the harvest at the planting of the seed. A famous judge in a southern city bore testimony to the work among the negroes which was carried on by some students by saying that he received fewer criminals from that part of the city since the work began. Men and women are made need creatures in Christ Jesus through the power of the Word. It has been so in the past and it will be so in the future. Some dilapidated section may be made over through the work of the Spirit in the hearts of his humble, faithful followers. Souls which do not know the Lord for salvation may be led to Him and find peace of conscience. Not long ago the writer visited a mountain Sunday School. He had been away for some time and had not kept in direct touch with the work. One of the first men to greet him was a man who had been a notorious man in the days gone by. If he came drunk no one had much to say for trouble was sure to follow. Christ got hold of him and he was a new creature in Christ Jesus. That school did a splendid piece of work for the state and the community. It saved both money. It made the section a happier section and it made a man a happier man in the Lord. Was it worth it? This is the work to which God calls us. The speaker should show very clearly these possibilities. Men do not

control, the importance of sacrifice of personal desires for the sake of victory.

All forms of outdoor recreation games and sports are in much favor. Boys and girls love the rivalry of contests. Rewards are sometimes offered to stimulate sports. These tests are of great value to the body and help to develop strength and skill and cultivate endurance and health.

The churches are giving more attention to these things than formerly, because it wants the young people to realize the interest it feels in a fourfold development of body, mind, and spirit and the social qualities of youth.

The spirit of fair play, of unselfish interest in other people and many Christian virtues can be cultivated in the ball ground, the racetrack, the golf green, the tennis court, the basketball court, and young Christians can set the pace for others in the best in character.

like to go into a thing which has no future, and hate into new communities of love worth while. Making over old men lost in creatures in the Master is worth while. This is by the law or the courts, but by the power of Jesus Christ. He can work through any layman who give himself devotedly to the task.

Meeting the Need

Immediately men will ask just what they mean by this. It is no doubt a general expression of willingness that the Christ would have them do, but there is a general doubt if there is anything which can be done individually. The second speaker should speak clearly and so plainly that there can be no doubt that the men cannot speak and perhaps they do not and perhaps they cannot do personal work. It is true for they have never tried. All this is a chance to use a man and his time and his possessions fully, and He will show us how to serve and what he can do.

One of the great needs is for automobile work. Many men own cars dislike to use them on Sunday afternoon. They usually have some other place to go. Nearly always there are more cars than there are automobiles. Now it does not mean that a man is unable to drive a car—a deaf and dumb man can be taught to drive a car. It takes gasoline and it takes consequence to say without a qualification that Sunday Schools can always be run if they take out teachers, but there is a greater need of the statement. Just to take your car and on Sunday afternoon is not the least of trust in the Kingdom.

Outpost Sunday Schools are very effective in the redemption of communities. Perhaps the best approach. God has said that His Word will not return unto Him void. It is the mission of the Church that Word. In the Sunday School there is a chance to carry it through Testaments and leaflets and material; through the power of the spoken word; through frank discussions of the things of the Kingdom; through the influence of a life given in sacrifice; through other way do so many opportunities to let the men of Christ present themselves as in this outpost work will surely use all of these means, especially a consecrated life, to lift men upward to the Kingdom.

Good work is being done in the evangelizing of the men. A group of men told their pastor that they would preach each evening that they would go out and get there and would work up the attendance. They do all of the personal work. Little wonder that the men did a good piece of work. Another man who organized a little prayer service which met at the different homes on a week-night. Out of this came, which were nothing more than personal work, of what God had done for the speakers and those present to accept the same Christ, a dozen came to the Lord. Much good can be done in this way. There is no pastor in the Southern Presbyterian Church, nor in any other church, who will not to help the men get started into active work. Special mention should be made of the type of work which is being done by the Business Men's Evangelical Society.

In the larger cities they have gone out and done a untold good for the work of the Master. This can be done just as readily through the organization of the Church. In fact, every group of men should have a layman's evangelistic club in its widest scope. The ideal of all religious work is to train men to carry on its own work. There are so many where workers must be secured from outside, a time, but the ideal is always to develop the community itself. This should be kept in mind by those developed even as others are won. This is better for this than the Leadership Training. Do not let the name frighten you away. There is a Leadership Training for the advanced workers and the Leadership Training for the beginner. The Bible should be taught in a simple way, ways to teach the literature of the Bible—all of these things can be made helpful to the teacher no matter how young in service in the years in the Kingdom. A good way is to have summer schools which have done so much good. Touch with your Presbyterian Director of Work, and he will suggest ways by which this can be done. If your Presbytery does not have one, write to the Synodical Director. The Department of Leadership Training will be glad to help. Write to Leadership Training, P. O. Box 1176, Richmond, Va.

These are some practical ways to meet the needs of the communities around you which are untouched. Do not believe that the need is not so much, however, the ways of doing things, as to bring the church face to face with the need, and place the responsibility. It might be well to close with a word of prayer. It takes a lot of grit and grace and gas to do this type of work. It takes much sacrifice on the part of the men. It boils itself down to this point, are we willing to ourselves to the work or not? And perhaps the question is on how much we love the Lord Jesus Christ. If we love Him enough we will go to the ends of the earth.

We are earnestly looking forward to the day when every knee shall bow to Him, and every tongue shall confess that He is Lord and King. That can be done by those who love Him are willing to express their service.

The Ministers' Annuity Fund Is

serious effort to solve a critical problem

just and reasonable method of dealing with the disability or retirement of our ministers and missionaries

well thought out plan to overcome the neglect of many years

real attempt to remove forever the one inglorious mark of our Church's history

plan to encourage the minister to save and help conserve his savings

determination to make certain the provision for certain need of days of inactivity.

recognition of the business principle that when the Church begins to use up the energies of its servants it should begin then to make adequate provision for their days of disability

an economical plan, sound in principle and practice, worked out by competent actuaries, approved by open discussion, established by years of experience, and commended by many leading Christian business men of America

serious endeavor to provide against need which in the past has been so inadequately met by appropriations from the funds of Ministerial Relief

an honest effort on the part of the whole Church to fulfill a solemn, serious and binding obligation to the entire group of ministers and missionaries, who have been called away by the Church from the sources of financial gain

a determination to meet the demands of justice, honor, gratitude, self-respect, expediency, social conscience, religion, obedience, love and the revealed will of the Head of the Church

an approved, modern, contributory pension plan protecting the entire group of ministers and missionaries with regard to age, disability and death, making provision for the widow and minor orphans, and giving the Church the needed reserves to fulfill its obligation to all its servants for all time.

All these and other facts are more fully set forth in three carefully prepared leaflets.

Watch this page for answers to such questions as: Is it safe and sound? How will it benefit minister and Church? Is it feasible for our Church? Will it meet the need? What safeguards will be thrown around it? And others.

(Ask any question and we will gladly answer.)

**THE PRESBYTERIAN CHURCH IN THE UNITED STATES,
Department of Ministerial Relief and Ministers' Annuity Fund,**

Henry H. Sweets, Secretary. John Stites, Treasurer.

410 Urban Building, Louisville, Kentucky.

STORY

"OLD SPECKLES"

James D. Burton

Down in the Tennessee Mountains is a Kentucky-bred horse of Arabian parents, known to hundreds of mountain people as "Speckles." The name of his owner is the Rev. Paul E. Doran, home missionary of the Presbyterian Church in the U. S. A. The two names are inseparable in this territory. They were visiting mountain homes long before the advent of good roads in the highlands, and the use of the automobile.

Until he was four years old the horse

was cared for by two girls who had ridden and driven him since he was two years old. When the girls left home, one to go into business and the other to school, Speckles was sold to a man who was none too kind in his disposition. One day, when the man was drinking, he started to get into his buggy, and then remembered that he wanted to light his pipe. With one foot on the step between the wheels, he started to light his pipe. The horse thinking he had gotten into the buggy started and knocked the man down. Drunk and angered at his fall, he got into the buggy, and began beating and swearing at the horse. The horse ran away and never stopped until he had torn the buggy to pieces and extricated himself from the remains. Subsequent

attempts of this cruel owner to drive or ride the horse were futile. He would not let the owner hitch him to the buggy or mount him. Finally, Speckles fell into the hands of a trader.

Mr. Doran was passing by this trader's lot one day and espied Speckles. He admired him, and since he was in need of a mission horse to carry him over a large parish in the mountains, difficult task in almost inaccessible coves and ravines. The trader demurred about selling this horse to the minister, saying that he would not suit him, that he had made a bad reputation for himself and was considered dangerous. Finally, however, the man was induced to let the minister have the horse on thirty days' trial. The horse trader and the minister were neighbors, and the trader wanted to remain a friend to the minister.

The minister began talking to Speckles, and petting him. To the trader's amazement, the horse became gentle and easy to handle. That was the beginning of Speckles' missionary career. For ten years he has carried this minister on an average of more than five thousand miles a year, over all kinds of roads and through all kinds of weather. The minister trusted him as his faithful friend which he proved to be. Many dark nights, on dangerous mountain paths, this minister has dropped the reins, and told Speckles to take him home and he has always arrived safely.

And now the interesting part is Speckles' education. He was constantly talking to the horse on their long, lonesome journeys, and teaching him to understand. The horse learned the names of families in the mountains. He would go alone to these homes, when directed to do so, with many miles intervening. He developed some curious traits. No one except members of the Doran family can handle him, unless in the presence of his owner and with his owner's approval. When the minister tells him to go with a stranger everything is all right, and there is no further trouble.

The horse is never hitched, but is allowed to stand unhitched, even at the county seat of Sparta. He will not leave until his owner returns. Once the minister had an engagement to speak in a nearby town. He rode the horse a part of the way and took a bus for the remainder of the trip. Now when Speckles is at the county seat, and feels that his owner has been in town long enough, he comes up on the public square looking for him. That day the minister did not return as soon as he had expected. According to custom, Speckles had gone up on the town square in search of his owner. In trying to get out of the way of a car he ran up an alley, and in some way fastened himself on a fence. The minister returned and could not find him. Thinking for once that the horse had left him, he walked home. Speckles was not there, and did not show up the next morning. A friend in town telephoned that he had seen Speckles hitched the night before, and begging piteously to be turned loose, and that he had loosed him, thinking he would come home. When the minister came to the county seat, a distance of about five miles from his home, he found his faithful horse looking for him.

Mr. Doran's three little boys ride Speckles at pleasure. It is comical to see him stretch out his front legs and then his hind legs and bow his back for the boys to get on or off him.

On one of the long journeys into the mountains, the trail led over a huge flat rock, Speckles slipped and fell, throwing the minister violently to the ground, and stunning him by the fall. When he came to, the horse was standing over him, trembling in every muscle, presenting a pitiful sight. The horse evidently thought he had killed his owner. Ever since that experience, when reaching dangerous places on the mountain paths, he will stop, look back and groan, until the minister dismounts, slaps him on the hip, and tells him to

go on and wait for him, the minister making his way or down the path as the way to find Speckles waiting the way becomes smooth.

The history of mountain Tennessee, will never without the story of the ice of "Old Speckles" Paul E. Doran. Together ministered to the sick, hungry and poverty stricken neglected and forgotten mountains. They have been angels of mercy to hundreds in the Tennessee Mountains only compensation either expected has been the breath of life. From my headquarters in Cumberland Range, I have into the heart of these mountains met "Old Speckles" and not far from the divide shed, east and west, away with profound impression great service which he rendered. Speckles, too, is "great divide" in his own shall rest forever from labors. He is now practicing at the country home of the minister of the gospel. A rigid ice has he rendered to the out-of-the-way place, responding to kind treatment being such a bad horse reported.—Our Dumb Animal

GREATER LOVE HATH

Ida Attaway Thomas

"What shall I do, doctor, anxious query of Mrs. Simpson stood with one hand on her forehead and the other hand near her lips. Jimmy could not

Some Facts Worth Knowing About The Finances of Davidson College

For twenty years or more Davidson has been operated on a budget plan and without deficit. Eleven thousand people have made contributions to the College in recent years, the largest single contribution being Davidson's five per cent equity in The Duke Endowment.

The finances are handled in four separate divisions—(1) Endowment, which, over and above the Duke money, is approximately a million dollars; (2) the Plant Funds, approximately a million and a half dollars; (3) the Student Loan Funds, approximately \$20,000, and (4) the Operating Funds, which are in excess of \$300,000 each year.

No Presbyterian College in the South is better equipped, or, from a business point of view, has its future better insured. Few Colleges, if any, can give more to students for the money than Davidson. With the completion of the new \$600,000 educational building (no dormitory rooms), Davidson's academic equipment is modern in all departments. Spacious, well lighted laboratories are supplied with new, modern equipment. The President of a well-known college recently quoted a college expert who knows Davidson intimately, as he does many other colleges, as saying that Davidson is the best college for men in the South.

* * *

Davidson has recently run a series of four advertisements on "Some Facts Worth Knowing About Davidson College." The first was "Some Facts Worth Knowing About the History of Davidson College," the second was "Some Facts Worth Knowing about the Courses of Study at Davidson College," and the third was "Some Facts Worth Knowing About the Student Organizations and Activities of Davidson College."

SUMMER VACATION TRIPS

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Resorts

New York, N. Y.	\$32.63	Atlantic City	\$30.86
Chicago, Ill.	45.98	Detroit, Mich.	45.00
Cleveland, Ohio	41.85	Toledo, Ohio	41.90

Round trip tickets on sale each Saturday during July and August—Limit for return trip 30 days.

Atlantic City, N. J. \$23.30

Dates of sale via PRR from Washington July 16th, 30th, August 13th, 27th and September 10th via B & O from Washington July 24th, August 7th, 21st, September 4th and 18th. Final limit 18 days from date of sale.

Niagara Falls, N. Y. \$33.15

Dates of sale via PRR from Washington July 24th August 7th, 21st, September 4th, 18th and October 2nd via B & O from Washington July 18th, August 1st, 15th, 29th, September 12th and 26th. Final limit 18 days from date of sale.

Week-End Fares

Norfolk, Va.	\$15.00	Old Point Comfort ...	\$15.10
Morehead City, N. C. ...	13.15	Black Mountain, N. C. ...	5.60
Asheville, N. C.	6.30	Hendersonville, N. C. ...	5.35
Waynesville, N. C. ...	7.50	Brunswick, Ga. (St. Simons	
Virginia Beach, Va. ...	15.60	Island)	15.00

Tickets on sale each Friday and Saturday, final limit midnight following Tuesday.

Rail and Motor Tours

Asheville, N. C., one-way motor coach the other rail \$7.30.

Johnson City, Tenn., one-way motor coach the other rail \$12.05.

Bristol, Tenn., one-way motor coach the other rail \$13.75.

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stive Aromatics With
 eral Water & Ginger

ke it for assisting
 ive organs to con-
 food into rich blood
 flesh.

cr's body tremble, as he pressed
 against her.

Dr. Moore's face brightened, he was
 looking at Jimmy now, with appraise-
 ment, and in the healthy pink of Jim-
 my's cheeks, he saw the answer to
 Mrs. Simpson's question.

"Come here, young man," he said,
 patronizingly, "You certainly aren't un-
 dernourished, like your sister Mary
 over there; no doubt you have drunk
 the cream, while Mary did without."

Jimmy flushed with embarrassment
 and kept his eyes on Mary's little white
 face, as the doctor's skilled hands ran
 over his plump body. "You are as
 sound as a dollar, young man, are you
 willing to give your blood to save
 your sister's life?"

Jimmy's face turned pale and there
 was a big lump in his throat that
 choked when he tried to swallow; but
 he managed to say, "Yes sir, I'd do
 anything for Mary."

"The ambulance will be here within
 an hour, Mrs. Simpson, please have
 the children ready," Dr. Moore said
 brusquely as he hastened away.

"Come, Jimmy, help me, we haven't
 much time," Mrs. Simpson called.
 "Mary will get well now, dear, isn't it
 wonderful that you can save her life?
 I just couldn't do without Mary. She
 has been my help and joy, since your
 dear Daddy died," her voice trailed
 plaintively, "Anemia—too many white
 corpuscles."

Jimmy scrubbed his hands furiously
 and dabbed the washrag on his neck
 and face, then he heard his mother's
 voice again, "I do believe Dr. Moor
 was right about the cream, Mary has
 almost sacrificed her life for you."

The washrag made queer squashy
 sounds, and a funny little crushing,
 gritty noise was between Jimmy's

teeth. He couldn't talk to Mother now.
 "Blood—blood, his blood, to save
 Mary," over and over that word, blood.
 There was a strange thumping in his
 ears and his eyes stung with unshed
 tears. The word cream was joined now
 to the refrain of blood, that kept run-
 ning through his head. And now he
 thought he understood. "Sure, he
 thought, "Mary's the best scout in the
 world, she's always given me the best
 of everything, and I've been a greedy
 pig; but I'll pay her back now, I'll give
 her my blood for the cream."

"Why, Jimmy, you've nearly ruined
 your eyes with soap!" his mother ex-
 claimed, as she hurried him into the
 ambulance.

The glass tubes and instruments by
 Jimmy's cot were devices of torture
 to his smarting eyes.

A smiling nurse rolled up his sleeve
 and said, "It won't be long now. You're
 a brave little boy!"

The nurse was right, it didn't take
 long; but the minutes had been hours
 to Jimmy since they had finished.

The doctors and nurses were watch-
 ing the color return to Mary's pallid
 cheeks, apparently indifferent to poor
 little Jimmy lying on the next cot
 weak from loss of blood and fright.
 He was trying manfully to hide his
 fear of the unknown; but no longer
 able to repress his desire to know
 when this awful thing, Death, that was
 lurking nearby, was ready for him, he
 summoned all of his strength and pull-
 ed on the doctor's coat.

Turning, Dr. Moore saw Jimmy try-
 ing to say something. "Mary's all right,
 my boy, you've saved her life," exulted
 the doctor.

"But — Doc — " Jimmy whispered,
 "When—do—I—croak?"

Dr. Moore's eyes glowed with ad-
 miration, as he realized the agony the
 child had endured.

"You have nothing to fear," he as-
 sured. "Why, you're a little brick. All
 you need is sleep and then you'll feel
 great."—Southern Christian Advocate.

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ENEMIES OF THE VACATIONISTS

(By C)

Every summer thousands of vacationists are disappointed in their ventures at camping out in the woods or mountain climbing because they went into the woods equipped with nothing but a rosy and romantic notion of life in these shady solitudes. After about a week of such life they are in a state of painful disillusionment and join the vacationists that take to the hotel porch palm-leaf fan for their recreation the rest of their days. This is too bad and ought not to be, and would not be if these vacationists would take a little time and care to learn how veteran vacationists do the thing. It is a science getting oneself through the woods and over the mountains in comfort. For nearly every wood and mountain side has its quota of bugs, snakes, and poison oak, or ivy, that bite every person who crowds them too closely. The only sure method to pursue is to know these enemies and their habits

How to Obtain an Ideal Memorial. Attractive Booklet FREE

A very helpful booklet which has just been published by the Winnsboro Granite Corporation, Rion, S. C., tells how you can obtain an ideal Memorial. The ideal Monument it explains must possess four essentials—beauty, durability, strength and legibility of inscription. This booklet contains many very pleasing Memorial designs and much practical information that every buyer of Monuments should have.

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Is your boy getting out of school what he should? If not, it may not be the fault of the school. It may be that:

- 1st. Outside influences attract his attention.
 - 2nd. He is not brought face to face with the necessity which is the mother of thrift.
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and avoid them, but also be acquainted with the best remedies for their bites in case of being bitten.

By far the most common of these enemies is the poison ivy, for some form of it grows in almost every part of the United States, according to Department of Agriculture. In some sections it is rare, while in others it is so common that it is impossible to spend a day in the woods and not be bitten by it. The cases of ivy-poisoning run into the thousands every year, and every case represents a vacation ruined and a multitude of regrets concerning the venture undertaken.

Ivy-poisoning is generally preventable. Two things are necessary: First, learn to know the plant, and, second, take preventive measures when there is any danger of having been exposed. The wisdom of this precaution is usually hard to impress upon the one who has never had a dose of ivy-poisoning; but once he has had to undergo the discomfort of swollen eyes or bandaged hands for a week, he is likely to admit the wisdom of it. Many people will insist that they are immune to ivy-poisoning, but authorities say it is doubtful if any one is wholly immune. The poison merely takes hold of some skins more readily than others.

When learning to know poison ivy at sight it is well to remember that the different kinds vary greatly in the shape of their leaves and the manner of their growth. It may appear as a low-growing weed, or it may be a

flourishing bush three or four feet high with a light colored bark. Again, it may be a small shrub or a vine three or four feet long, throwing off aerial roots only one characteristic of poison ivy has wherever it grows, and that is the leaflets in groups of three. The central stem an inch or more long, the other two grow directly from the stem and have practically all. Whenever you see this kind of leaves, whether on a plant or a bush, give it a wide berth. It may be harmless; but it may not.

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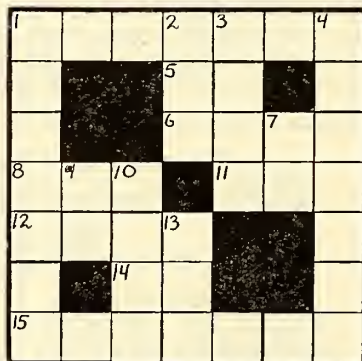
PUZZLE CORNER

Criss Cross State Puzzle

- My first is in San Francisco, but not in Los Angeles.
- My next is in Philadelphia, but not in Pittsburgh.
- My third is in Boston, but not in Salem.
- My fourth is in Birmingham, but not in Montgomery.
- My fifth is in Little Rock, but not in Ozark.
- My sixth is in Hartford, but not in New Haven.
- My whole is a boy's best friend.

Rhythmic Synonyms

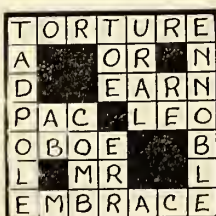
- 1
I am a fish, too large to hook,
On any single line,
A painful mark, as well, just look!
I mean to cry or whine.
- 2
I'm sure you eat me every day,
Once, twice, or maybe thrice,
Well or ill, I show the way,
You're trained, I'm sure you're nice.



Junior Cross-Word Puzzle

- | | |
|-----------------------------------|---|
| Horizontal | Vertical |
| 1—Agony | 1—A young frog |
| 5—Sither | 2—Part of the foot |
| 6—Gain | 3—Mountain system between Europe and Asia |
| 8—An ocean (abbr.) | 4—To make honorable |
| 11—Masculine name | 7—Musical note |
| 12—A wooden flute-like instrument | 9—College (abbr.) |
| 14—Title of respect (abbr.) | 10—A toilet article |
| 15—A hug | 13—Mistake |

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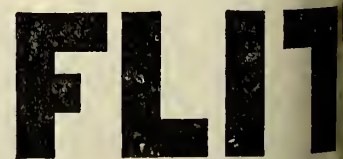
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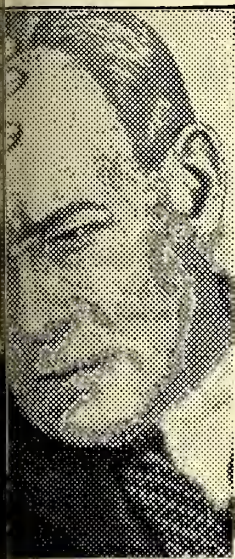
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The poison of the poison ivy is an acid that gets on the skin and slowly sinks in. The best counter agent is an alkali, and authorities say that two of the best remedies are ordinary baking soda and common laundry soap, which contain uncombined alkali. So when one has been exposed, he should on reaching home wash the exposed parts with a strong solution of ordinary baking soda or common laundry soap. It should not be forgotten that the poison may have gotten on the shoes or clothes and one may be affected by handling these.

Next to plants, insects are the greatest enemies of vacationists. But there are patented remedies for keeping away flies and mosquitoes; and but for these protective remedies many woods would be uninhabitable. In many woods of the North deerflies and horseflies are especially annoying. It is a good plan never to go into an unknown woods without some such preparation. Also take along some ammonia water and use it in a diluted form on the sting or bite of such insects. This remedy is also good for bee stings and wasp stings.

But it is the fear of snakes more than all other fears that keeps most people out of the woods and tall grass. And this fear is largely unfounded, according to the actual damage done by snakes in this country. The only poisonous snakes in this country are the rattlesnakes, copperheads, moccasins, and coral snakes. The others are harmless, but are all killed "on principle."

In dealing with snake bites prevention is worth more than cure. In a rattlesnake country it is wise to wear leggings or shoes that reach to the knees, for a snake seldom if ever strikes higher than the knee of a standing man. The poison will not reach the flesh through canvas or leather. The real danger comes when picking up firewood or a shot bird or gathering flowers. Again in climbing cliffs and using the hand for support there is danger of putting your hand on him.

In case of a bite cut open the two little wounds made by the fangs and suck out the poison at once. Then cauterize the wounds with some crystal of permanganate of potash. Washing the wounds with a solution of these crystals and injecting the solution into the surrounding tissues will cauterize them effectively. When this is done the bitten part should be cut off from the rest of the circulation by bandaging. This bandage should be released for a moment every few minutes to allow the circulation to take up what poison is left.

These are pretty severe remedies to use and may deter some of the timid vacationists. It should not do so. All life is full of risks everywhere, and safety is found in knowing the danger.

VEGETABLE IMMIGRANTS

- Celery originated in Germany.
- The onion originated in Egypt.
- The citron is a native of Greece.
- Oats originated in the East.
- Rye came originally from Liberia.
- Parsley was first known in Sardinia.
- The pear and apple are from Europe.
- Spinach came from Arabia.
- The sunflower was brought from Peru.
- The mulberry tree originated in Persia.
- Walnuts and peaches came from Persia.
- The horse chestnut is a native of Thibet.
- Cucumbers came from the East Indies.
- The quince came from Crete.
- The radish is a native of China and Japan.
- Peas are of Egyptian origin.
- Horseradish is from Southern Europe.

John Hancock Satchell.

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SPARKLES

Frenzied Finance

Smith: "Are you getting a new car this year?" Jones: "Yes. That is, as soon as I've paid for the one that I had before the one I've got now."—Life.

"Is it true that she has a secret sorrow?" "Yes! Hasn't she told you about it?"—London Humorist.

Some people drive as if they were anxious to have their accident quickly and get it over with.—Milwaukee Journal.

The dismaying part of it is not what man descended from, but what he will descend to.—Corvallis Gazette-Times.

There, little grapefruit, don't you cry, 'Cause when you do, it hits my eye.

Reasons

Hundreds each morning I behold Along the highways stalking; Many are walking to reduce More are reduced to walking. —London Opinion.

Billy, six, was exasperated with the almost continuous squalling of his baby brother. "I bet I know why he came from heaven," Billy mused. "They put him out."—Ex.

Too much of the uplift in this country is confined to noses.—Eric Times.

Flaming youth sometimes cooks its own goose.—Dallas News.

Mrs. Key was visiting some friends, and she left the following note for her nearest neighbor:

"Dear Mrs. Garrison. Would you please put out a little food for the cat I have been feeding this winter? It will eat almost anything; but do not put yourself out."—The Booster.

He: "You are a little Fairy; may I hold your Palmolive?" She: "Not on your Lifebouy; your head's solid Ivory." He: "This is where I get the Colgate." She: "I woodbury that joke if I were you."—The Evangelical Crusader.

Minister: "I wish to announce that on Wednesday evening the Ladies' Aid will have a rummage sale. This is a chance for all the ladies of the congregation to get rid of anything that is not worth keeping, but is too good to be thrown away. Don't forget to bring your husbands."—Tit-Bits.

Professor Zeitlin: "I call my eight o'clock quiz the Pullman class because it has three sleepers and an observation section."

Dean Cantor: "Very good. I call my nine o'clock Virgil class the pony express."—Illinois Siren.

A monologue is a conversation between the man who went to Europe and the man who remained behind.—Juggler.

Mrs. Backpay: "Good morning, sir. Will you take a chair?"

Installment Collector: "No, thank you, ma'am. I've come to take the piano."

Mrs. Robert Katz was looking for her husband and not finding him at the village grocery, she went over to the barber-shop. The proprietor met her at the door and inquired what she wanted.

"Bob Katz here?" she asked. "No, madam, we do not," replied the barber as he closed the door.

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CHARLOTTE, N. C. JUNE 21, 1929

No. 34

Mission Work Chinese Control

Transfer Property into Hands of Chris- tians of North China

The transfer of all work and property of the North China Mission of the Board of Commissioners into Chinese control by the Rev. Dr. Wynn, Secretary of the Board. This is to give full recognition to the aspirations expressed by Christians of the North in May when they repudiated a constitution for an entirely Chinese church or-

ganization. This Board is the foreign mission of the Congregational Church in the United States. The churches of the North China Mission through their representatives have established their own ecclesiastical organization under the name of "the Promotional Chinese Congregational Church of North China." This Board is continued on Page Two)

Anniversary Of Pentecost

Evangelistic Program to Be Great Event To Be Held On Next Year

The 1900th anniversary of the birthday of the Church will be observed by the Churches of the world during the coming year. The Federal Council of the Churches of Christ in America, through the Federal Council of the Churches of Christ in America, which Dr. Charles L. Goodrich, Secretary, has just announced, includes a campaign of evangelism, a church-attendance drive, the establishment of a family altar in every home, of "Upper-Room" meetings to be held in churches, homes, offices and stores, and a reading of a chapter a day from the Acts of St. Luke and the Acts

of the Apostles, which will begin this year on June 8, the day of Pentecost. A series of conferences will be held by the leaders in the principal denominations of the United States. Nearly all of the religious bodies in America have committed themselves to this program at their official conferences, and the Synods.

It is to make the coming year the greatest in the history of the Church in the field of Evangelism, although it is suggested that the program be carried out by the pastors themselves, rather than by professional evangelists. An interchange of their services during the periods of time. Instead of the usual Sunday, as has been the custom, the climax of the seasons' work will be recommended by the Commission on Pentecost by observing the 1900th birthday of the Church. Associated with this program is the proposed campaign of the secretaries of Evangelism in the principal denominations, as well as those specially appointed by the Synods.

Mexican Missionary Reports Developments

Havana Congress—Temperance Agitation and Renewal of Catholic Services the Big News

The big thing that has taken place during the past few months in connection with the Evangelical Work in Mexico has been the Havana Congress on Christian Work. That meeting was far-reaching in its effect, showing the place the Churches are to take in the future not only in Mexico, but also in all the other sixteen countries represented, as well as in other lands. One could not sit in that Congress for ten days and associate intimately with those present without being impressed with the fact that there are being forged vigorous nations in all of the Latin-American world, and that the Churches in those nations are wielding an influence far above their numerical numbers. These Churches have developed a strong leadership. They understand perfectly well that they are facing great problems and at the same time they know that only Christ will solve those problems.

But while this Congress was the big thing, that was not all. Many other things of interest have filled our minds, our hands and our hearts. We are always interested in anything that indicated progress in Government circles in Mexico. This time it is President Portes Gil's Temperance Campaign, and he is in earnest about it. Posters remind us constantly that such a campaign is in progress, Governors of States, daily papers and different organizations are upholding the President in this work. An anti-alcoholic League has been organized, is now publishing its own organ and has entered vigorously into a campaign of education on temperance. President Portes Gil is right when he emphasized the educational features and insists that the teaching of temperance must become a part of the curriculum in the Government schools. There had been courses on Temperance in the schools before, introduced by Dr. Andres Osuna so well known in Evangelical circles, but these are being enlarged.

The acceptance by the authorities of the Catholic Church of the explanation given by the President of the laws which have made the conflict between the Church and the State in Mexico and their consequent compliance with these laws renewed the services in the Catholic Churches by the priests. The laws have not been changed. They are very clear and the Protestant ministers have always understood them and have complied with them and for this reason have continued their services during the past three years. Not the slightest discrimination has been made in their favor. It has only been a question of complying with the law.

All Christians are interested in the distribution of the Word of God in Mexico. Students go out armed with Gospels and copies of the New Testament for distribution whenever they go to preach; but a new interest in this work was aroused when Rev. George T. B. Davis made a trip to Mexico last May and began plans for the distribution in Mexico of 250,000 New Testaments. It will be remembered that Mr. Davis has directed similar campaigns in China and Korea. He is now in England completing his plans for the campaign in Mexico, and will return a little later in the year and begin in earnest the work of distribution. This promises to be

(Continued on Page Two)

Faculty Changes At Princeton

Three Professors Leave To Be Teachers in New Seminary at Philadelphia

The Presbyterian Banner gives the following report of a meeting of the administrative committee in July:

The administrative committee of Princeton Theological Seminary met in Philadelphia on July 31 with the following members in attendance: Dr. William L. McEwan, the chairman; the Rev. William B. Pugh of Chester, Pa.; Dr. John B. Laird and Dr. Lewis S. Mudge of Philadelphia, Dr. Robert E. Speer, of New York City, Dr. William Hallock Johnson, of Lincoln University, Pa.; Paul C. Martin of Springfield, Ohio, and President J. Ross Stevenson. A meeting of the full board of the seminary will be held about September 15. Steps were taken by the administrative committee to fill all vacancies in the faculty so that at the opening of the seminary on September 24 all departments would be fully manned and courses of instruction would be offered

(Continued on Page Two)

Elise Adds Course In Folkcraft

The Busbees Will Instruct in Pottery Making

When the Elise academy at Hemp opens for the coming session on September 2, it will introduce one feature that should prove worth while. The Busbees, of the Jugtown Pottery, will have a department at the school where they will instruct the students in folkcraft work on a practical scale. Mrs. Busbee, who has always been interested in this school at Hemp, referring to the new venture the other day said, "Mr. Busbee and I had always wished that some scheme might be arranged to introduce training in the folkcraft among the people of our section, but it had not occurred seriously to us, that the academy at Hemp afforded the opening. And then the idea was presented, and quickly it became a fact. Elise is the place where we can pass on what we so earnestly desire to perpetuate. The idea came to Jacques suddenly, and now we are harnessed up with Christian education. We are arranging our plans, and are pleased with the expectation that we are to help along with this work."

The department will offer instruction in making baskets, rugs and other articles by the girls, iron ware, such as fireplace equipment, brackets, lamps, stands, etc., by the boys, probably the introduction of the weaving of the old-fashioned linsey-woolsey textiles, instruction in the art of pottery making, and with all of it the arts and training that a contact with these lines of work will suggest. The Jugtown Pottery has a name that is international in its extent, and the Busbees are people who not only know the industry of producing pottery, but the artistic feature of the industry and the poetry of the occupation. They are interested in the people among whom they have lived for several years, and in many ways they have been working to broaden the industrial and mental horizon of the Deep River region, with much success. They have excellent material to work with in the substantial type of people who have lived for generations in that quarter. When the

(Continued on Page Two)

Mission Conference Closes at Montreat

Dr. Truett Makes Several Addresses, Men's Conference began August 15, Bible Conference Opened August 18

J. Gray McAllister

The General Missions Conference at Montreat, which began on Sunday, August 4, reached its close on Wednesday night, August 14, the closing address to the Conference being delivered by Dr. Lawrence H. Wharton, pastor of the University Presbyterian Church, Austin, Texas. The speaker earnestly discussed the program, policies and administration of the missionary enterprise. It was both a devotional study and a stirring appeal to the great audience gathered in the Anderson Auditorium. The days of this General Missions Conference have been high days at Montreat, a succession of speakers from all over the Church being on the program each day.

Dr. George W. Truett, of Dallas, Tex., who delivered three addresses in the General Missions Conference on Faith, Prayer and Evangelism, continued his work by speaking Thursday and Friday mornings and again on Saturday night, August 15 to 17. He brought great messages to magnificent audiences. He held a most helpful conference with the ministers and missionaries on Wednesday afternoon, August 14.

Large numbers of ministers and laymen are at Montreat, and others have been arriving for the Mens' Conference, (August 15 to 20), and for the Bible Conference, which began Sunday morning, August 18 and extends through Sunday, August 25. The fine succession of speakers on the program will be greeted with the greatest audiences ever gathered here at Montreat. And Montreat has never looked as beautiful as it is today.

Junior College For Men Opens on September 11

N. C. Synod's Newest Institution at Maxton Expects Full Enrollment

Presbyterian Junior College, located at Maxton, N. C., will open for class work on September 11. The registrations to date indicate a widespread and enthusiastic interest in this new institution, the number having already gone well beyond the number necessary for accredited rating. Almost every section in eastern Carolina will be represented in the student body, besides representatives from three or four other states. The faculty is composed entirely of men who have both college and university degrees and it is confidently expected that the work of the school will be of a high order. All faculty members will arrive by September 1.

The entire plant is going through a complete renovation. Carpenters, plumbers, electricians and painters have gone over everything and made all needed repairs. When the cleaners have completed the final touches, the whole place will have the appearance of newness and freshness. It will be recalled that this new institution is opening in the buildings of the old Carolina College, which was formerly conducted as a girls' school. It will now be conducted as a men's junior college under the control of the Synod of

(Continued on Page Two)

ELISE ADDS COURSE IN FOLK CRAFT

(Continued from page 1)
school has opened it will be an interesting center for people from every where to find hand-made decorations and products of all sorts. Good roads lead to Hemp now from all directions which is worth remembering.—Aberdeen Pilot.

FACULTY CHANGES AT PRINCETON

(Continued from page 1)
as announced in the catalogue. A communication from Dr. Robert Dick Wilson, one of the Fundamentalists leaders of the Princeton faculty, asked for his release from further service, since he had reached the retirement age. It is expected that Doctor Wilson will leave the faculty to join that of the Westminster Theological Seminary, which will be opened in Philadelphia. Only one full professor, however, will be lost to the Princeton Seminary through resignation, administrators of the seminary maintain. The Rev. Dr. J. Gresham Machen and the Rev. Dr. Oswald T. Allis, who have gone with the extreme Fundamentalists to the new seminary in protest against the formation of a single board of control at Princeton, are not full professors, it is contended, but are instructors who have received the title of assistant professor. A cablegram was received from Dr. Samuel M. Zwemer of Cairo, Egypt, accepting the call to the Chair of History of Religion and Christian Missions. "Doctor Zwemer is recognized throughout the world as one of the outstanding missionaries of the day," said Dr. J. Ross Stevenson, president of the seminary. "The presence of Doctor Zwemer among the dozen or more missionaries occupying Calvin N. Payne Mission Hall will maintain Princeton Seminary as the great center of missionary life, inspiration and service." Other vacancies to be filled are those resulting from the death of Dr. John D. Davis, late Professor of Old Testament Literature; the death of Dr. William Brenton Greene, late Professor of Apologetics and Christian Rules, and the retirement of Dr. J. Ritchie Smith as Professor of Church Homiletics to become professor of the newly established Chair of Christian Education. Selection was made of the professors to be approached to fill the vacancies, it was announced, and a subcommittee was authorized to negotiate with them.

JUNIOR COLLEGE FOR MEN OPENS SEPTEMBER 11

(Continued from page 1)
North Carolina. As such it has an absolutely open field, the nearest strictly men's college being more than a hundred miles distant.

The athletic fans in eastern Carolina will be glad to know that the college will have a sane and wholesome recreational program. An athletic field is under construction and will be ready for practice by the opening date, twenty-two new football uniforms have been purchased and a splendid coaching staff is being organized. It is expected that even this first year will see a good team in this and other college sports.

Local interest in the college is running high. This is very forcefully illustrated by a "Canning Party" put on recently by the women of the community at which time about two hundred quarts of fruits and vegetables were put up for the college pantry. A College Club has been organized and will throughout the year promote various forms of activities for the benefit of the college. While it is true that students may register up to the opening date, the college authorities very strongly suggest that those who plan to enter the institution this year and have not registered yet, attend to this at once. It requires sometime to secure high school credits and other information necessary to determine the student's proper rating.

MEXICAN MISSIONARY REPORTS DEVELOPMENTS

(Continued from page 1)
one of the most effective pieces of missionary work that has been attempted in

Mexico in recent years.

The Annual Bible Institute which the Seminary promotes was held in May and proved to be a real Institute. More study was done. Sixteen certificates were given out for the completion of that many courses. The popular meetings were of a high order. One evening was given up to the work of the young people. One evening was devoted to Women's work. One was an illustrated lecture by Professor Brown, head of the school in Coyoacan, on his recent visit to England. Another was a lecture by Prof. Enrique Aguiere, Secretary of the Department of Physical Culture in the Y. M. C. A., and more recently director of Physical Culture in all of the Government Schools of the Federal District. He recently spent several months visiting the leading cities of Europe, and spoke from first hand knowledge of the Social movements there. Another feature of the Institute was Biographical Sketches of two of the leading Mexican ministers: One was a biographical sketch of Dr. Arcadio Morales, founder of the First Presbyterian Church in Mexico City, and its pastor for fifty-two years. The other was a biographical sketch of Rev. Agapito Portugal, a prominent minister of the Methodist Church. On the day the sketch of his life was given his children donated an enlarged picture of their father to the seminary. We are now making every effort in evangelical circles to conserve the history of the Church—both its leaders and its progress. The Seminary Chapel is a sort of picture gallery of those who have made this history possible. There are added year by year new pictures.

We, in our Mission circle, are happy this summer because of the return from school in the States for their vacation, of several of the Mission children: Katherine and Rufus Morrow, Hervey, Jr., and Anthony Shelby. Margaret Shelby graduated from the University of Texas and is spending a part of the summer with her grandmother in Virginia, and a part at Gray Stone Camp, Tuxedo, North Carolina, where she is one of the Councilors. Polly Coppedge, who is with her grandparents in Rosedale, Mississippi, did not return to Mexico this vacation. We almost burst with pride when we see what progress these half-grown-up "Hippocacks" are making.

GREAT MISSION WORK PUT IN CHINESE CONTROL

(Continued from page 1)
will control either through gift or loan, all property of the American Board in North China except the residences of the missionaries. The missionaries themselves will be loaned by the American Board and will be entirely responsible to the Chinese Board.

According to the Rev. Dr. C. Y. Cheng, of Shanghai, who is now in Boston, the American Board is the first missionary organization to place the entire responsibility and control of its Chinese work and property in Chinese hands. The Rev. Dr. Cheng is general secretary of the National Christian Council of China, moderator of the Church of Christ in China and a member of the International Missionary Council.

The transfer of the control of all mission activities to the Chinese is in accordance with the declared policy of the American Board for all its Missions and has been the goal for the work in North China since it was started in 1860. The formation of the new North China Board was accomplished with the counsel of the missionaries on the field, among whom was the Rev. Dr. Fairfield, who had served in North China twenty years until this spring when he was appointed a secretary for this country.

The arrangements for entire Chinese control is also said to be in accordance with the findings of the International Missionary Council at its meeting in Jerusalem last year.

The new relationship between the churches it represents in the United States is indicated in the constitution of the Chinese Board:

"This Board is directly responsible to the Congregational Churches of North China in the conduct of a missionary program for the advancement of the kingdom of God in China. However, this Board

Montreat

By J. Gray McAllister

A most interesting and helpful Conference for Ministers and Missionaries, both Home and Foreign, was held by Dr. George W. Truett in the Chapel on Wednesday afternoon August 14th, Rev. Fred Anderson of Florida presiding and a large number being in attendance.

A work that is very little known to our Southern Presbyterians was presented in one of the addresses delivered in the General Missions Conference. It is the Latin work of our Southern Church, and the presentation was made by Rev. Alfred de Barritt who is the minister of our Church in Key West, Florida. Mr. de Barritt called attention to the fact that our brethren of the U. S. A. Church have taken over our work in Cuba but we can-

recognize a stewardship on behalf of the American Board in administration of property, funds and personnel granted or loaned by the American Board for the purposes for which this Promotional Board is established.

"While this Promotional Board now relies largely upon support of its work by Christians in America, it looks forward to the day and seeks to encourage an increasing support of the missionary work in China from the Congregational churches of North China."

The missionaries under their new status are to serve on a basis of complete equality with their Chinese associates. They are expected to become members of a local Chinese Church and will receive their assignments from the Chinese Board. All questions of location, transfer, furlough and resignation are to be settled by the Chinese Board in consultation with the missionary concerned. The missionaries are to receive their first appointments to China and to return after a furlough only upon invitation from the Chinese Board. Their direct allegiance while in China is to be to the Chinese churches because experience teaches "the importance of avoiding dual control."

The American missionaries who will be under the Chinese Board are 117. They comprise twenty-five ordained men, five men physicians, one woman physician, eleven other men, thirty-six wives and thirty-nine single women. The Chinese force comprises fourteen ordained men, 291 teachers and 266 evangelistic workers including eighty-seven women.

A preliminary stage to the complete transfer of the administration of the mission work to the Chinese occurred in 1914 when the Mission Council was re-organized on joint American and Chinese basis. Gradually increasing control was placed in Chinese hands until some years ago the missionaries relinquished all special prerogatives which they had in the administration of the local associations into which the churches are organized.

The administrative work of the new Chinese Board is outlined in three divisions—evangelistic, educational and medical.

The organized churches number 225, and the places where services are held 557. The communicant membership is 17,349, and the affiliated constituency 45,760. The cost of the church and evangelistic work is \$110,000 annually, of which 10 per cent comes from Chinese contributions.

The educational work includes participation in Yenching University, Peking, and Shantung Christian University, Tsianan. In addition there are two theological schools, thirteen middle schools and eighty-three primary schools and kindergartens, a total of 109 schools with 6,879 under instruction. The cost of the educational work is \$130,000 of which \$95,000 is paid by the Chinese in tuition and fees.

Eight hospitals, nine dispensaries and two nurses' training schools comprise the established medical work which will be under the Chinese Board. Last year the in-patients numbered 3,286 and the out-patients 17,266. The cost of the medical work was \$100,000, of which 40 per cent was met from fees and Chinese contributions. Ten per cent was appropriated by the American Board and 50 per cent was raised through special gifts in America.

not expect them to assume our ability in our own territory. We 00 Cubans in Florida, he said, a of them are in Key West who cally nothing has been done for to a very recent time. The Synod ida is attempting to reach the with the Gospel, but that Synod other problems to face and it sary to ask the sympathy and h people in the other Synods. but faithful group in Key We ing their utmost to meet the tion, but of course find it an task. They have a frame buildi seventy people, but this is ina the needs of the American co the officers and enlisted men of and Navy, the Cubans and the of, visitors who come to Key ually. Mr. de Barritt also cal tion to the fact that we want the young Cuban-Americans ap point of vantage is Key West i work which has been heartily by the Synod of Florida and on bly's Committee of Home Missi certainly receive our most e support.

The evangelistic note has cert struck at Montreat this season all the Conference on Assemb in annual session here early gave itself a very earnest dis this very vital subject and p resolution which has been pub cently in our Church papers.

The closing address of the School for Auxiliary leaders is ed for by Rev. George W. Belk of les, Ky., on the subject of Perso gelism and the opening add Leadership Training School in following, by Dr. Charles L. G Richmond, Virginia, was on t of Evangelism Through Relig us cation. In the General Missio ence, Mr. Fred MacMillan of stressed in a powerful way t of Soul Winning, as did Dr. G Truett in the third of his addres ed in this Conference and over again here at Montreat the pre been made that we are on the period of real evangelism in o

The Young People of More using these glorious days on ng to Grey Beard, Pinnacle and M M The Young People here have 11 ious time of it under the splen ship of Mr. J. P. Moore, of Ma C., and his most capable assist.

The General Missions Conre Montreat closed on Wednes August 14th and the Men's Ver ference began Thursday night. The day between was very su cupied. At the ten o'clock hou Dr. W. Truett, of Dallas, Texas, been speaking each morning. ce day, delivered a powerful serm subject, "Why do Christians S before a tremendous audience, H number of the benefits that on suffering, showing how the wid rished by Christians who bear ering in a Christlike way. He sk on Friday morning to another dience gathered in the Ander torium and again on Saturday 17th. This is called "Montre and certainly Montreat was t a varied and interesting pro sisting of music, addresses, an sentation of tennis trophies an for the fine work done by the Yn ple of Montreat. The tennis tro girls was awarded to Miss Br ningham of Decatur, Ga., and t boys to Mr. Eugene Du Bose

(Continued on page 1)

LOOK

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EDITORIAL

HEAD-LINE IN THE MINISTRY

It is not a fancy, but a fact, not a condition, and no matter how we argue against its absurdity it has come to stay.

Churches make it a fixed quantity that when a man has reached a certain point in life's journey, he is at once relegated to the rear, and has become "a portion of the dreadful past."

It is not so sad, it would be ridiculous to deride the efforts of the Committee to remove the pastor.

When the object in view were a horse they could tell by its teeth how old he is; but such an object is not being available, they have to matter through his friends.

The limit is not only foolish, but unwise because it makes a man suffer for what he cannot help—and neither should you decide that any man is inefficient because he has reached a certain limit.

It is not itself a misnomer. It should not be, but efficiency-limit.

Men are efficient when age has written upon head and face, while others are efficient before their beards are grown.

They can keep old age away. It creeps upon them as time rolls on.

They can no more keep back old age than we can keep back the tide when it rolls in from the ocean. For this reason we ought to make provision for it.

Efficiency however is something we can control and when we fail to control it, we suffer for our failure.

To abolish it is then for a church to condescend with old age.

By force of will can be any younger man's years indicate, yet any man can be efficient by cultivating the powers with which God has blessed him.

George Pentecost was called to Bethany when he was seventy years old. This church that had John Wanamaker as the school Superintendent and where Dr. Pentecost was pastor at one time.

The great church should call a man of Pentecost's age shows that it was far wiser than to call a younger man in this section.

When we are seeking a man who could accomplish things and had accomplished things, we should not regard to his age they should look upon him, and his great work in the past showed that they made no mistake.

James D. Hoge, of Richmond, Va., was called to the ministry when he was 80 years of age when he died.

At the time of his death, there was no man in the ministry who could draw as large a congregation whose influence reached both North and South as he did his.

The explanation is that he developed fully in the ministry God had given him, so that in his old age he never grew old.

Let us learn a lesson for the preacher.

He will never cross the "dead line," if he studies as he should or gives himself wholly to the ministry.

If a man ceases to study and fails to keep up with the methods of church work, but continues from year to year the same line as he has always followed, he thereby places himself across the fatal line, so if he is laid aside, he has only himself to blame.

Our old friend, Dr. H. G. Hill, never grew old. When he passed into glory, he was still in harness and doing as much work as any man, old or young, of his day.

When 85 years of age, he preached in the morning, rode 10 miles to preach in the afternoon, then back home to preach at night.

Judged by the age standard he had passed the dead-line, but all must confess that he was a lively corpse.

SUNDAY AT MONTREAT

Sunday, August 11th, was the day when the attendance reached its peak, and the preaching, up to this date also reached its peak.

The spacious auditorium was full to its walls, and the preacher was worthy of the congregation.

Dr. Wm. Anderson, Jr., of Dallas, Texas, who has been conducting the Bible hour for the past week, was the preacher.

His Bible teaching, as we have intimated in a former article, was equal to, if not superior to any we have had here for years. So the great congregation gathered with expectation of a great sermon.

That he fully measured up to these high expectations was the unanimous verdict of all who were fortunate to hear him.

Taking as his text Philippians 2:5, Let this mind be in you which was also in Christ Jesus, he preached a sermon that will long remain in the minds of all who heard it.

It was a wonderful sermon, such a sermon as makes a man feel that he has never preached no matter how long or how often he has tried to preach.

It was simple enough for a child's understanding, yet it had depths of thought that would win the admiration of the ablest. It was full of unction, reaching the conscience, and making the hearer long to be like Christ.

At the evening service he discussed the subject, "Why I believe the Bible," and he handled it in a wonderful way—such as any one could follow.

He announced in the opening sentence that he believed in the inerrancy of the Bible—a most refreshing statement in these days when so many ministers are engaged in undermining the foundations of the Old Book, and leaving the ordinary hearer at sea, without knowing what to believe—his chart and compass gone and he at sea drifting at the mercy of every wave of unbelief.

We give in a nutshell this simple argument, in three heads, each illustrated by pages from his own experience.

First, it claims to be God's word. Second, it has withstood all assaults upon it for ages. Third, my own experience has seen these claims justified in the conversion of the most abandoned men and women.

We wish that we could reproduce the burning earnestness of the speaker, and the tender appeals of the man.

For nearly twenty years we have been reporting the Bible hour at Montreat, and in that time we have heard men from every part of our Church. These addresses have added to our knowledge of the Bible, and we are grateful to those speakers, but as far as we can recall, they merely appealed to our head, and gave us material for work in Bible teaching.

These lectures have been different. They have been mirrors in which we have gained a view of our spiritual condition, and they have opened our eyes to the meaning of the phrase, "Joy of Salvation," and also explained why so many of us have labored in vain.

Dr. Anderson has left us, but before going, so we understand, the young people presented him with a kodak and assured him that he had meant much to them.

All of these facts ought to bind him to Montreat, and insure his return in coming seasons.

THE HANDWRITING ON THE WALL

Those of us who still hold to the old faith have long viewed with alarm the inroads of the higher criticism and the fascination it has seemed to exert upon our younger brethren who not only love new things, but who sometimes imagine that the shortest road to a reputation for learning is to cut loose from the views of their fathers.

Of course these liberal brethren make a noise out of all proportion to their numbers, and we have always discounted that fact; yet even the presence of these views have not added to our comfort when viewing the future of our Church.

We have seen many changes in our day. We have seen the pulpit lose its moral hold on men by reason of ethics and the speculation of men being substituted for the Gospel and the "Thus saith the Lord" of Holy Writ. We have seen doctrines turned down to such an extent that their best friends fail to recognize them, and inspiration has degenerated into a meaningless formula.

In view of these signs the older men look to the future of the Church with gloomy misgivings, and many of them are convinced that "the perilous times," foretold by Paul, have indeed come.

An old soldier once said in speaking of his record in the army, "I killed as many of the enemy as they did of me." So we would cheer the hearts of the timid orthodox by assuring them that they of the other School are as frightened as we are and are by no means jubilant over their outlook.

In one of their journals which out-herods Herod in its radicalism a writer sounds an alarm, and calls upon the adherents of the Critical School to line up more courageously against Orthodoxy.

The advance and great progress of the advanced views are due to the evolution hypothesis, the scholarly criticism of ancient religious books and comparative religions, all of which contributed to bring about changes in doctrine.

He thinks it only natural that a reaction should set in, as the Jesuit reaction set in and hampered the Reformation of the Sixteenth Century.

That such a reaction has already set in, he sees in the great evangelistic movement that has been sweeping over the country, as in the case of Billy Sunday and others who follow in his wake.

According to this watchman upon the walls, men have been prepared for this by the quiet yet persistent efforts of Biblical scholars to discredit evolution and higher criticism, and to put back the antique idea of an infallible Word. He laments the fact that the preaching of Billy Sunday, not only has in it no trace of the teaching of the past fifty years, but the people hang upon his words, and are led by him.

One of the most ominous signs to him is the fact that these orthodox views are supported by men in high life, such as the President and his Cabinet, with the result that the followers of progressive theology have grown timid and are afraid to use any terms except those of the old theology.

In view of these facts this faithful watchman calls upon the faithful to rally around the banner of the Progressives, else the antiquated theologians will sweep the country.

We quote his words: "If Higher Critics and Modernists have any ground for their faith, it is time they wake up from smug complacency to the fact they face the most powerful foes ever lined up against modern ideas."

Those of our brethren who are making ready to leave the old ship of Zion, as rats leave a sinking ship, we would advise to stay where they are.

If they have become frightened, the enemy has become more so.



THE UNPARDONABLE SIN

Rev. E. B. McGill

It is not the purpose of this article to decide what the unpardonable sin is, but to give different views on the subject; and the reader may elect his own views. It is assumed that all agree that there is an unpardonable sin; since we see it even in this life in the business and social world; and it is taught plainly in both the Old and New Testaments. Also we agree that any and all sins may be unpardonable if unrepented of. We can only secure forgiveness through repentance. And since Hades is full of people it is evident that their sins were not forgiven, or the lost would have been saved. Therefore all sin is dangerous.

I heard one say that suicide was the unpardonable sin. This is a great sin we agree; but I hesitate to condemn any one who commits it. We can't bring them back to learn why it was done, the victim has gone into the hands of a higher power; and whatever arrangements is made about the future will suit me. Samson among others in the Scriptures took his life, but there is surely no condemnation for that act recorded. And we would rather one would destroy himself than some other. Murder is a horrible sin, but few believe it to be the unpardonable one. I heard one of my Princeton classmates express opinion that denying the Virgin birth was the greatest sin; but few accept that view. Though it is a fundamental error to question the virgin birth.

One school teaches the following and proves it according to their view. That the unpardonable sin is naturally the greatest sin; that the greatest sin is breaking the greatest commandment; that the greatest commandment is the first one; thou shalt love the Lord with all thy heart, soul, mind, etc. Therefore, failing to love the Lord with all our power, is unpardonable. Whether we accept this or not; considerable importance is attached to it. For God is love, and the absence of love is the absence of Godliness.

Another phase of the belief is that in as much as the Old Testament had the prophets, the New Testament the Christ, and he is left behind the Holy Spirit, we must accept him; since the other dispensations no longer exist. And if we reject the Holy Spirit there is no other hope. This, of course, is also a valuable thought. But certain theological questions are involved concerning the meaning of Holy Spirit (the Greek being Holy Helper); and the old Testament concerning the coming of Christ. Many people believe that it is unbelief in general; and to say the least, unbelief is very serious; for man is guided almost entirely by what he believes.

Evangelists frequently preach that it means "not accepting Christ today; while we have an opportunity." This is a valuable thought, for so many do not have a chance later in life, as they expect to. About 75 or 80 per cent of the deaths occur while the person is unconscious, hence there is little opportunity to repent at last. The evangelists also have good authority from the scripture "Today if ye hear His voice, then harden not your hearts." (Psalm 95:73). "Because I have called and ye have not heard, I have stretched out my hand and no man regarded." (Proverbs 1:24.)

Another school, to which the writer adheres, teaches that the unpardonable sin is the exact words of Christ recorded in the Bible, Mark 3:28-30. "Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme; but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. Because they said, He hath an unclean spirit." This, as we understand it, teaches that accusing God of being evil, or connected with the devil is unpardonable. And some think that in includes accusing any good of being evil, or the reverse, of praising the Devil (or any evil agency) as being good. We fear that the more we explain this, the farther we get from it. Therefore study the Bible only and not what someone says about it.

Personally my greatest fear for the non-church people, is that a disappointment will be met with at the end of this life for the following reasons: Not thinking about their own faults, but continually talking about the mistakes of others, especially abusing church members. But others' faults cannot help us, let them settle that with the Divine. Further slandering your neighbor is a very heinous sin, both in the sight of God, and of man. "Or how wilt thou say to thy neighbor, let me pull out the mote that is in thine eye," (Matt. 6:4). Regardless of whether he is a church member or not, you should be careful about criticism. Remember also that remaining out of the church does not give special privileges to sin. We some times hear the expression, "Why, I do not belong to the church, therefore it is not required of me; like it is of some who claim to be good." But God requires the same of all of us. Otherwise we would do away with the church, and there would be no sin.

Second, my fear is because of a conceit. Often when I have asked people to the House of God, they would reply, "I'm glad I am not like the hypocrites that attend church, I pay my debts, etc." and tell you how good they are already. But we are reminded of the man who thanked God that he was not like his neighbors, and was corrected by Christ Luke 18:10). We have all noticed men

associate with the so called hypocrites in business, especially when they can make money; yet they will not sit in the same church with them. But Christ Himself worked in the same temple with the hypocrites. Furthermore the idea of punishing God for what man does is serious. Suppose when we stand at the Judgment seat of God (Rom. 14:10), and are asked why we did not serve God in this life, and reply as we do now, that it was because others did wrong, we can easily imagine the answer. (Numbers 32:23.)

Third, the Church is Christ's wife, the spiritual mother of God's children and we may rest assured, that He is able to and will protect her. The church was not created for, nor by man. It is God's plan, it is carried on through the agency of man: who is not perfect. Those who think that we should have a perfect membership today, would do well to remember that Christ selected only 12 and they were not 100 per cent perfect. And if He were here today those who talk so much about the church member, would not go to hear Him and his disciples, any more than the Pharisees did then. The church is not a society of saints; it is a school that teaches Christian principles. The public school is not perfect but the law requires you to patronize it; and God's law requires you to do the same in His school.

Fourth, the Bible is correct when it says that, "the love of money is the root of all evil" (1 Timothy 6:10). Ninety per cent of those who give liberally to any form of charity, attend church, (and are also the citizens that the nation depends on). And on the other hand, 90 per cent of those who do not give, do not attend church; and frequently accuse the liberal hearted, of giving for a show. (If you quote the above, please quote it correctly, and not that I said 90 per cent of church members were liberal.) We preacher are human but we point you to Christ, and ask you to follow Him. Therefore instead of quibbling over what sin cannot be forgiven and trying to commit all others, remember that one sin unrepented of may mean damnation; and the more we commit the more we have to repent of. Also remember that if anything exists a certain way: your belief about it does not change the facts. If Hell exists, and you do not believe it: that has nothing to do with its existence.

Some minds can't conceive of the unseen. But the unseen is greater than the seen.

The following passages of Scripture are or maybe quoted in connection with the unpardonable sin. Genesis 6:3; Hebrew 12:17; Psalms 110:4; Jeremiah 4:28; Luke 11:23; Revelations 16:11; 2 Kings 24:4; Exodus 23:21; Jeremiah 5:7; Lamentations 3: 42; Matthew 7:21-24; Proverbs 1: 26; Matthew 18:21-35; Mark, 8: 28; Luke 16:19-31 and others.

THE LENGTHENED SHADOW OF A GOOD MAN WITH A VISION

Josephus Daniels

"When you go to the mountains this summer," said Dr. W. S. Rankin, head of the Duke Hospital Foundation, "do not fail to visit the hospital at Banner Elk, run in connection with the Lees-McRae school there. It is doing much good by what we call the 'in' patients, but more good by the 'out' patients, numbering 7,000 within the last year, than any hospital of which I have knowledge."

Therefore, Banner Elk, in Avery county, was one of the places to see while flivvering in the Northwestern mountains. Some roads are still under construction, but the road from Blowing Rock is good, most of it very good, through Vale Crucis and the Mast settlement. The location is ideal and the stone school buildings and dormitories on an eminence make an imposing appearance. This was not our first visit, but it has been largely transformed. It began in 1894 with one plain wooden building as a small mountain Presbyterian school in a section then lacking adequate school facilities. Gradually most of the wooden buildings have been replaced by stone buildings, having dignity and solid beauty.

"Where did you get the stone-masons to erect these structures?" my wife asked Mr. Edgar Tufts, head of the school, the orphanage and the institutional work carried on here. She had found how scarce are capable stone-masons in her part of North Carolina.

"All this work was done by natives of the mountains, men who learned to build these big stone buildings by building them." And the work is well done, more beautifully than if "struck" as is much stone work by master stone-masons. In fact, so well that these structures of native stone of various colors look like they are as old and as enduring as the everlasting hills that look down upon them.

"Look at this arched or curved window in the administration building," said Mr. Tufts. "It was made by an Avery county workman."

"Where did he get his plans?" my wife asked.

Mr. Tufts smiled. "He told me that he built it from a picture he had seen of a window in Solomon's temple."

It was beautiful and well done. I call that Solomonic wisdom inherent here in what we once were inclined to call the fastnesses of the mountains. This is a new angle to the native and inherent and inalienable common sense of the mountain population. Their forbears came here a century ago and made their homes far from what we call modern conveniences, but they were of the stock of an independent and self-reliant race, and as they are enjoying better educational advantages, are showing the stuff

of which they were made, "stuff" which as in every era. It was the fact of the remoteness of the institutions, and his knowledge of the good stuff of the people who live in the recesses of the mountains that caused Rev. Edgar Tufts, a Presbyterian minister of Atlanta, to come here a century ago and open his school. At that time no school, except the small public schools of a few weeks term, in this part of the State. It was only a summer day school conducted as a matter of fact under the care of the Concord Presbyterian dormitory was built in 1900. It was taught by both McRae, a home mission teacher, while he preached in the mountains and directed the work, part of his work being to secure the money for the building. The first contribution for a building was made by Mrs. S. P. Lees, of Kentucky, not large as now, but most helpful and large in terms of the school, soon to be elevated into a junior high school, named by Mr. Tufts the Lees-McRae School the first teacher and the first donor. It bears now, honor being given to pioneers in liberal education and consecration of talent to teaching, growth has been steady and along broad lines.

It was Emerson who said that an institution lengthened shadow of a man. That is largely true in the case of the school. That is largely true in the creation of Rev. Edgar Tufts. He lived his life into it, and just as he saw the coming of his dream of larger and better buildings and a death claimed him. It looked to its friends that it was a blow which would be disastrous. But Wesley said, "God takes His workers but He gives them more." Rev. Edgar Tufts had interested men in his own faith and visions. Though fortunately for the school, Edgar, had grown up imbued with his father's faith and spirit. So the mantle of Rev. Edgar Tufts fell upon the son, Edgar, and, animated by filial piety and zeal of his own, the son has carried on, and father's ideals to fruition and adding ideals now being worked out.

The first dormitory opened in 1900 with one teacher. Last session there were 204 girls in the school. When the Presbyterian school at Plum Tree, not far away, was visited by a district superintendent a temporary building was erected across Elk River and the boys received. So now this work has grown as girls, and the next big thing is to erect school buildings of native stone for the boys school. There were 100 enrolled at the last session. Fifty per cent of the boys enrolled pay their way by work. The girls do the cooking and house work, the boys carry on the farm for Mr. Tufts tells me that there are 500 acres of it improved agricultural land and nearly all of it possible for food is grown on this great farm, a thing of beauty. There are 4,000 apples trees. Other students come here by reason of scholarship provided by generous donors. In the summer the dormitories are converted into a summer resort inn and a few boys, earn enough money to send them to school the coming year. The total cost for a term, board, tuition and lodging, is \$120. There are 100 enrolled from 11 States, but most of them are from the mountain sections of this and the adjacent States.

The Lees-McRae School was first opened in 1894 and gave instruction in the three R's. To-day, to the marked improvement of the public schools, the longer terms and better teachers provided by the county and State, there is no call for any other school to provide such instruction. Therefore, the work is being dropped, and this fall the first session of a college will begin. "While we will have a job and undertake thorough instruction," said Mr. Tufts, "it is not at all our idea to get away from practical education and our graduates are to go home trained in science and in such practical instruction as will make them valuable in the steady improving conditions of the whole mountain section." As a matter of fact some of the best equipped teachers and nurses and other assistants received their training at the school, animated by a desire to aid in the education of the children and their neighbors' children. "As an example of the spirit of the girls taught here," said Mr. Tufts, "Lillian Curtis, dean of women, 'one of our graduates after graduation here, went to a large educational institution where she received a fine salary as a teacher, was well liked, but the call to service here was so strong that last year she gave up her position in the large institution and returned here as a \$50 a month to become dietitian of the orphanage.' Mrs. Roschella Jones. It was interesting to see the Grandfather Orphanage, half a mile or so from the school, replaced wooden buildings and the plan is being carried out for the boys to assist native boys in building still other stone buildings.

"Where do you get the money for all this?" asked Mr. Edgar Tufts.

"I do not know," he replied. "I have to devote my time to making known the work we are doing to people who have the vision and the money. The Tufts Memorial Association is controlled by a board of trustees, five of whom are appointed from the C

in the Synod of North Carolina, and five
 olston Presbytery in the Synod of Appalachia.
 es give and individuals North and South have
 us. Somehow, God puts it in the hearts of
 nd women in the North and in the South to
 go ahead confident that these benefactions
 we let the needs and the opportunity be made

* * *

we went to Grace Hospital. As you enter the
 is a tablet on which you read:

GRACE HOSPITAL
 Given in Memory of
 GRACE HARTLEY STOKES
 By Her Sister
 Helen Hartley Jenkins
 A. D. 1922.

a score of mothers here with children and
 patients awaiting examination and treatment.
 eds are occupied by "in" patients. We talked
 f them. Dr. W. C. Tate (everybody hereabout
 kind and wonderful"), the head of the hospi-
 but Dr. R. H. Hardin, assistant director, is
 diagnosis and operation, with patients wait-
 im. He is a native mountain man, born in
 s Doctor Tate, born in Knoxville. The "out"
 operation 16 to 18 hours a day. Miss Georgia
 superintendent of nurses, and Mrs. Effie C.
 , assistant superintendent, and Miss Susie
 cietitian, showed us over the well-arranged
 e X-ray machine and apparatus would do
 y city hospital. Everything is clean and in-
 were persuaded that Doctor Rankin had not
 enthusiastic in the high commendation he gave
 and invaluable work done by this hospital,
 only the 700 who are treated in the hospital,
 who are ministered to by the physicians here,
 y day from all parts of Avery and adjacent

The foundations are being laid for a new
 be constructed of native stone like the school
 ge buildings, and to have accommodations
 Where is the money to come from? Part
 ke Foundation and part from Mrs. Helen
 kins, of New York, who gave the original
 tal, and that is to be turned into a nurses'
 remarkable that the cost per day per patient
 while the average in North Carolina hospi-
 neighborhood of \$3.75 or around that figure.
 ve away we shared somewhat the spirit of
 nherited from his father, the surgeons and
 re giving their lives to this good work. And
 a North Carolina man, blessed with wealth,
 is not known either here or elsewhere, who
 money invested here would bring him large
 e could see what money accomplishes here
 el repaid, and if others with large means
 with their own eyes, Mr. Tufts would have
 obtaining all that is needed.—News & Ob-
 gh, N. C.

THE CRISIS AND THE REMEDY

By Sandusky Curtis

more important question before the South-
 rian Church today than that of the welfare
 its youth. Just how the present advanced
 the material prosperity threatens to deflate
 ths held sacred, is affecting the young mind,
 importance to the Church in view of the fact
 ranks of the young the leaders of another
 awn. It is a question that may not be settled
 e relative good and evil within the minds
 in the practices of youth, is veiled by the
 conclusion, that the evil is broadcast to
 ers of America while the good, like a quiet
 along Life's river, seldom causing a ripple.
 ne question of the condition of young people
 settlement and has divided the thinkers of
 nd land into two parties, for and against
 , one thing is certain, a crisis exists. The
 progress of the world with its developments
 of endeavor presents temptations as well as
 to the youth of this era. In the field of
 zling investment propositions holding out
 result of possible successful ventures appeal
 draw them to thing material rather than
 are spiritual. Careers, love matches with
 embers, over-abundant amusement, all these
 ptations make necessary stability of char-
 risis is successfully passed.

discussion of the passage of the crisis by the
 s that our thought is directed toward the
 remedy is suggested. It is true, and none
 that the Church is responsible for those
 s Sunday School, Christian Endeavor, and
 ations for the young, then the hope of the
 ght worthy citizen lies in the Church. This
 the Church must train its youth in the
 life and in so doing touch the home, lest
 ristlike atmosphere on Sunday and a irrel-
 ly the week days. Such a course of training
 ly possible through the Church, as repres-
 members, being in step with God and the
 st.

its sordid influences the world cannot take
 h, or the aged, for that matter, the beauty
 Christ and being like Him. So, the remedy

Men-of-the-Church

Presbyterian Church in the United States

REV. J. E. PURCELL, D.D., Executive Secretary
 HENRY GRADY BUILDING
 ATLANTA, GEORGIA

REV. JOHN L. FAIRLY, D.D., Wilmington, N. C.,
 Editor in Charge of Men-of-the-Church Department

SPLENDID WORK IN DUNEDIN, FLA.

About three years ago, the men in the Bible Class of the Sunday School began to consider prayerfully and earnestly the subject of organizing all the men of the church in order to develop as far as possible any latent abilities which ought to be used for the Master. A committee was appointed, which met with the pastor and with the help of a few other men who formerly had been engaged in similar work, under the guidance of the program laid down by the Department of Men's Work of the Southern Presbyterian Church, organized the Men-of-the-Church in the First Presbyterian Church, Dunedin, Florida.

The enthusiasm ran high. We had some excellent meetings at first. Our work has been going on for three years. We still have enthusiasm for the work and men are still diligent and faithful in attendance on the work and the meetings. In the summer months, when many of our people have gone away, the Men-of-the-Church continue to have their monthly meetings, as well as the meetings of the groups.

We have the organization divided into three groups of about ten or fifteen members each. These groups meet on Sunday afternoons at the Church, the first, second and third Sundays. They meet for prayer and for the consideration of some phase of the work of the church, of its history and discussion of some book bearing on the work of the Church, and for the consideration of some portion of Scripture. The Group Leader prepares the program and selects several men to take part. These groups also select people out of the church and pray for their conversion and engage themselves to work with them in the best manner deemed possible. Here they strive to keep enthusiasm for the Master's work warm. The groups also take up the work of visiting an outlying Sunday School we have. They also work on the attendance of the Bible Class. They have also been working on the attendance at the Sunday night services. The effort is made each month by the Council to place before each group some definite work to engage in during that month. The groups have been with us the means of bringing the men closer to each other and to our Lord.

The Men-of-the-Church have had each year an Annual Visitation Day. On a certain date, set with a view to finding most people at home, they visit all the people in the community. A committee works out the details ahead, assigning to the men the portion of the community they are to visit. These men go out in groups of twos or at most threes. They pay a short visit to the people living in the district assigned to them. They have cards on which they write the names of the people visited, the number of children in the home, the church attended, or the reason why church is not attended. This has been of considerable value to the pastor in his work and to the church in general. The men are to be highly commended when they engage in such work. It helps the church and enlarges the view of the men as to the problems that confront the church. The effort is made not to go where people are already members of another church, so as to avoid any suggestion of proselyting.

As to the general effects of the work, it may be said that men have been brought to know each other and have become friends, who scarcely were acquainted before. It has, therefore, produced a better spirit among the members of the church. It has also developed the spiritual life of the men of the church by giving them the opportunity of self-expression.

It is safe to say that if the men in any church will closely follow the plans laid down by the Committee of Men's Work, if they have a pastor who is willing to hold back and let the men take the lead, helping only when asked or when the need requires, and immediately getting out of the way, if they will look to the Lord Jesus for guidance and strength, the power of the men of the church, too often lost through lack of such work, can be developed to the advancement of the work of the Master's kingdom both in their individual lives as well as in the work of the church as a whole.

PROMOTION WORK IN NORTH MISSISSIPPI PRESBYTERY

Here are some splendid testimonials from North Mississippi Presbytery as to the progress of the work:

"I think it is just a little too early to get a proper esti-

for the curing of the ills of youth is no new one, simply personal surrender to Jesus Christ, loyalty to his Church and unselfish service in His name.

Temptations of this modern age may come and go but the souls who know Jesus in the forgiveness of their sins need never fear the hip flask, corrupt business, immoral living or other evils, for He will not suffer those to drift away who honestly and sincerely try to live so as to glorify the Holy Trinity.

Norfolk, Va.

mate of the value of your work with us. I have no doubt in my own mind but that the work is going to yield large dividends. As I return to the churches visited by Mr. Naff and others reached through your schools, I find almost without exception the men thinking seriously of this matter of enlarging their sphere of operation."

"We began organized Men's Work here in March, 1927, after the pastor and several men had agreed that a more definite method should be adopted for the men to do the work of the Church. A meeting was held and the possibilities of such an organization and plans for it were outlined by the pastor. Officers were elected and the Assembly's plan was adopted. Few meetings were held at first. At the beginning of the present church year, new officers were elected and Monthly Programs have promoted interest. Meetings are held on the third Friday night of each month and the Committee's programs are used. Mr. Naff visited our church while he was in Mississippi, just prior to the School of Methods held in Clarksdale by Dr. Purcell. His contacts with the men were very pleasant from their point of view and his address was an inspiration. Our regret is that he could not have stayed for another meeting to go into the method of procedure for the Men's Work. That would have been very beneficial."

"During Mr. Naff's recent visit our men re-organized and resolved to follow the Assembly's Plan of Monthly Meetings and Programs. We will hold our Monthly Meetings either Wednesday or Sunday nights."

"I am glad to write about the progress of the Men-of-the-Church in our congregation. It was set up about five years ago and has continued along the lines laid down by the General Assembly, except that we have not used the group plan until within the last three months. We have held our monthly meetings all that time. We have sponsored also various activities in the church which needed development. The work has borne good fruit, especially in the matter of the development of adult leadership. Dr. Purcell and Mr. Naff were with us recently in a School of Methods. The attendance was good, and the interest was good, and I believe much good was done in the way of educating the men to the nature of the work and fostering a new enthusiasm for it. I would commend this school to any Church or Presbytery."

"Regret that we have no history of Men's Work in the Charleston Church. Our men's Bible Class is regarded by us as a part of the Men's Work Program. Eight of our men came into some sort of contact with either Mr. Naff or Dr. Purcell or both during their stay in our Presbytery, and were delighted with both. The pastor and these eight men have called our Bible Class into conference to consider whether to continue the Bible Class idea alone or make the advance of enlarging it to take on the fully rounded organization of the Men-of-the-Church."

SYNOD OF TEXAS

The following matters seem to be of sufficient interest and importance to be noted in the Synod of Texas.

1. The Synod of Texas at its adjourned meeting, February 5, reconstituted the Synodical Committee on Men's Work, so as to make it consist now of the Chairmen of the corresponding Committee in the several Presbyteries, together with four members at large, chosen because of their particular interest in advancing this work. We believe that this Committee is prepared to function efficiently.

2. The Committee has secured a set order at the next meeting of Synod at 3:00 o'clock on Wednesday afternoon for a period of prayer, testimony and consideration of Men's Work. It is our plan to have 15 or more testimonials from the various men as to the value of the work in their respective congregations, and a season of prayer, as well as a period for questions and discussion.

3. We have requested the Chairmen in each Presbytery to arrange for a special hour, preferably a popular meeting. Several Presbyteries have indicated their cooperation with this plan.

4. We have had several Conferences in the various Presbyteries in the interest of the Men's Work. These were largely conducted by Mr. Coulter who will report on them in detail. One was held in Corpus Christi with an attendance of 81, seven churches represented, and three new organizations were effected. One was held in Hillsboro with 33 present, six churches represented, and one new organization. In connection with four Presbyterial Conferences in Dallas Presbytery the matter was presented on the program. Much interest was evidenced, and one new organization affected. A conference in Dallas Presbytery with 157 present, representing more than a dozen churches, was a source of inspiration.

5. The Committee has written personal letters to number of Churches to encourage them and to interest them in their own organizations.

6. The Synodical Chairman visited Conferences in the Synod of Arkansas, and the Presbytery of Memphis in the interest of the work.

7. Mr. Coulter delivered three addresses at the Seminary in Austin in the interest of the work.

8. The Kerrville Conference last summer was small in attendance but good in support. Plans are made for a more effective Men's Conference for the coming summer.

9. The Committee's judgment is that the Men's Work in Texas is in position to show considerable advance in the year ahead.

YOUNG PEOPLE'S DEPT.

YOUNG PEOPLE'S TOPIC

**Sunday, Sept. 1—Standing By Our Job—Nehemiah
3:28; Neh. 4:6; Neh. 6:1-3; Phil. 2:19-30**

Leader

Our general theme for this month is Loyalty, and we are going to emphasize the importance of being loyal to the various organizations and interests that concern us. The subjects chosen are, Standing by Our Job, Standing by Our School, Standing by the Bible, Standing by the Church and Standing Together in the Church.

Our subject today is Standing by Our Job. While this refers mostly to our members who are at work, it will do us all good to consider the relation of a worker to his job.

A job is not merely a means of making money to spend on ourselves or even of making a living. We must consider that our job is the way we have of using our talents and strength, and employing our time. We must be concerned about not making a living, but making a life, and living our life in a way worth while.

Nehemiah's Job

Our scripture passages are selected from the Book of Nehemiah, and we should read the whole story. Nehemiah was a layman, not a preacher, and had a large influence in Persia, where he was cup-bearer to the king. He was a Jew, and when he heard that the walls of Jerusalem were still down, and the Jews were discouraged about rebuilding them, he went over to Jerusalem, and led the people in the great project of raising the walls of the city.

Nehemiah was a leader, and the right sort of leader. He thought the job through and found out just what needed to be done, and how to do it. He also prayed for God's help for himself and his workers. He kept right at the work and allowed nothing to interfere, pleasure, discouragement, and opposition were each and all put aside, and he kept right on till he had finished.

Nehemiah makes a good example and study in success for us all.

Working With the Organization

In this age which we call the factory and machine age, when each one does his part, and all the parts must fit in to make the whole works, it is necessary that every man be on his job, and all work together to complete the task. They say that in making Ford automobiles, every man has a single task to do, and as he works at his job, he grows more and more proficient. He can work faster, and get more accomplished by putting his time and skill to the one task. He can remember that if he doesn't do his bit, the whole works are put out. He is a member of an organization and every part of the whole must work together with every other part.

Paul spoke of this when he compares the Church to a body, whose limbs and powers must all work each in its appointed task, or there will be failure for all. The eye must see, the ear must hear, the hand must grasp, the foot must move. Let one part fail and all the others fail. So it is with our job. From the manager down through the bookkeeper, the clerk, the porter and dray man, everyone must do his job, if there is to be success.

Overcoming Difficulties

As we read Nehemiah's story nothing is more striking than the way he met discouragement and overcame opposition. He had a tremendous job, in building the walls of Jerusalem. Everything was in a pile of ruins, the Jews were discouraged, and they had enemies who hated to see the walls going up, and did all they could to prevent it.

What did Nehemiah do in facing these difficulties? Did he quit? No, he sturdily held on to his plan. He knew there was a way out and he took it. He inspired the workers to go on, and encouraged them by his own example of tireless industry. He wouldn't give up. When he couldn't go over or under, he went around.

There is always a way to succeed, but you will never reach your goal or finish your job, if you don't keep on. Don't let discouragement depress you, don't fear the people who oppose you. Difficulties and enemies will both disappear if you go bravely on and work hard.

Sharing the Profits

Every job is done for some purpose and has profits connected with it. The two great sources of wealth are materials and labor. To take raw materials and change them into useful articles is the chief object of labor. And when labor is expended on a job, there is a charge made for the product, and labor gets its share of the profits.

Every organization ought to have the full sympathy and approval of its workers. And they ought to show their love and co-operation. They should defend their job from criticism, and make the world see its importance and value. They should be loyal to their fellow-workers and help one another. They ought to share the profits with each other, and not try to get the lion's share in wages or in dividends. Everyone ought to get what he is entitled to and no more, depending on the time he spends and the character of the work he does.

The Purpose of a Job

We cannot have much enthusiasm in working at any task, unless we have a good purpose in working. We are not to work for wages only, or for some merely earthly

good. All kinds of work are worthy and honorable, and we should think as we work that we are doing our part in the world's work. We are really making a life and carrying out a life purpose. We are working to glorify God with our body and our spirit which are his.

As we work we ought to try to inspire all our co-workers with the same spirit of ours and elevated purpose, and all work together for the upbuilding of mankind and the glory of God.

ANOTHER DISCUSSION OF THE TOPIC

**Sunday, Sept. 1—Standing By Our Job—References:
Neh. 3:28; Neh. 4:6; Neh. 6:1-3; Phil. 2:19-30.**

C. G. A.

Leader's Introduction

Tomorrow is Labor Day. It is the day when we pay our respects to the laboring man. Perhaps you would like to know something of the history of Labor Day. "It was inaugurated by the Knights of Labor, who in 1882 held a parade on the first Monday in September in New York City. Again, in 1884 the affair was repeated, and a resolution was passed to hold all parades on that day. Workingmen of all organizations then began an agitation to have the day made a legal holiday, and gradually the movement spread until now it is a legal holiday in the United States. In Europe the celebration of the first of May was begun in 1890 with a demonstration in favor of an eight-hour day. It was at that time much feared and violently opposed by the various governments and there were many clashes between the police and the workingmen. It is now usually celebrated without much trouble."—(Encyclopedia Americana).

Whether we are classed among the "laboring classes" or not, it is a good chance for us to check up on ourselves and ask ourselves what we think of our job. Do we love it or hate it? Do we give our best service? Do we waste goods? Do we waste time? Are we doing our very best?

Our Job and Ourselves

A job that is worth while has three dimensions. It satisfies the worker; it helps those around us; and it leads to a bigger force than that within human ken. That is, a job reaches inward toward ourselves, outward toward the world, and upward toward God.

The most of us here, no doubt, have as our job that of going to school to be fitted for the real job that will be ours. Going to school is not one of the easiest of jobs—in fact it is sometimes the hardest job because we have so many demands made of us. Our time is all scheduled for us so that we feel that we are just a piece of machinery—sometimes. But then, going to school is one of the most satisfying jobs too. For we learn to co-operate with our companions in games and in work at school; we learn to lead and to follow; and we learn that work well done satisfies us and pricks us on to better and bigger goals. Work and drudgery are not the same. Our work can be our greatest joy because through it we give our best to the world. "Get work, but be sure that it is greater than what you work to get."

Our Job and Others

Our job must not only satisfy ourselves, but it must also help others. One whose job satisfies only himself and is harmful to others is selfish. There may be a great deal of satisfaction to the thief in knowing that he has made a good job of stealing. And the rum-runner may live a satisfyingly exciting life. The gambler who wins is satisfied. And so on. We might name others who live selfishly satisfying but harmful lives—harmful to the world at large. We can readily see that such jobs fall short of three dimensions.

But there are numerous kinds of work that make the world a better place to live in. We can build into our own lives what we would like to see in the lives of others—but remember that reward comes from within. "In this world it is far more certain that vice will be punished than that virtue will be rewarded."—(Longfellow).

By doing our job with all the joy that we can put into it, we raise it to a higher plane. If the doctor grudgingly ministered to the sick, his profession would fall in the opinion of the world. If the minister preached just to keep people from "going to hell," we would not appreciate his advice. If the teacher taught just because he was paid to teach, we would hate going to school. To put our best into our job we must love it, for in so doing we can best serve the world.

Our Job and God

The third dimension of our job is upward toward God. If we are so busy doing things that we leave God out, our job is a sad failure. We cannot live fully without God any more than we can live fully without love. And if our job is worthy of our effort it will reveal God to us. No matter what we do—whether we work with our hands or with our minds God will reveal Himself to us through our work.

"Jehovah, who shall sojourn in thy tabernacle?
Who shall dwell in thy holy hill?
He that walketh uprightly, and worketh righteousness,

ARE WE READY FOR ORGANIC

A Plea for Light on a Vital Issue

John S. Foster, D.D.

In a recent issue of the church papers, Dr. Crowe, D.D., Chairman of the Committee of the Presbyterian Church in the U. S. (Southern Presbyterian) Organic Union with the United Presbyterian Church, urges the Presbyteries to register their judgment to the approaching meeting of the General Assembly, notwithstanding the failure of the Assembly, Presbyterian Church to send the overture to the Presbyteries. Should this judgment be favorable?

The two committees decided in conference to accept the basis of union and ordered forwarded to the Presbyteries. The United Assembly could not see its way clear so to proceed more deliberately and cautiously there are phases of the question upon which more light. So simultaneous action was not the meantime the Chairman of our Committee upon the Presbyteries for immediate action of the wisdom of this policy is at once.

Dr. Crowe quotes a communication from the Presbyterian Committee explaining this delay. "The resolutions given above were all adopted by a dissenting vote. The action of the Assembly was to be distinctly favorable; but evidently the Assembly intends to proceed deliberately, may be no unwholesome reaction and no regrets. This Assembly has committed its time more definite in the matter of union with the Presbyterian Church than any other Assembly the negotiations began. The action of the Assembly the way for a more constructive work, which committee on Closer Relations is authorized to proceed with vigor."—Robt. M. Karr, Chairman of the Committee on Closer Relations.

In commenting upon this communication Dr. Crowe says:

It will be seen, however, that the situation is exactly the same in each church just at present. The loss of step between the two Assemblies is likely to be confusion in the minds of our Presbyteries what disposition to make of the overture sent to the General Assembly. In the meantime a proposition for organic union has appeared on the horizon which has caught the imagination of a part of the United Presbyterian Assembly, has affected the situation and come a contributing factor to their delay. It is also, that our Assembly has responded by appointing a committee to the proposition mentioned in their response seems entirely apart from the correspondence with the United Presbyterian Church. This is as it should be, for there is a ship between the two movements."

A candid, careful examination of the communication from Dr. Karr and the quotation from the Chairman of the Committee on Closer Relations may well cause us to pause and ask whether the Presbyteries would not be proceeding with unwise haste in favorably recording their judgment on the merits of the union prior to the next Assembly.

1. According to Dr. Karr the United Presbyterian Assembly "intends to proceed deliberately, so that there be no unwholesome reaction and no occasion for either they have not fully discovered their position on this vital matter or they have not become fully conversant with the many salient questions that have to be unified before there can be real action. And there was not a dissenting vote in the United Presbyterian Assembly against delaying action. According to Dr. Crowe the question of a general organic union caught the imagination of a part of the United Presbyterian Assembly, a contributing factor in the delay. To what extent the ministers and elders of the United Presbyterian Church are favorable to organic union with the United Presbyterian Church in the U. S. A.? Its own Assembly did not know. Would a merger of the United Presbyterian Church and the Southern Presbyterian Church immediately precipitate the question of union with the Presbyterian family? Neither the United Presbyterian nor the Southern Presbyterian Assembly weighed this question. But the United Presbyterian Assembly thought the issue of sufficient gravity to be proceeding cautiously lest there be an unwholesome reaction; without a dissenting vote it advised the face of these facts is it wise for our Presbyteries to exercise no caution, to seek no additional light?"

2. Dr. Crowe writes:

"In the meantime a proposition for a general organic union has appeared upon the horizon, which has caught the imagination of a part of the United Presbyterian Assembly, has affected the situation and has

And speaketh truth in his heart;
He that slandereth not with his tongue,
Nor doeth evil to his friend,
Nor taketh up a reproach against his neighbor,
In whose eyes a reprobate is despised,
But who honoreth them that fear Jehovah,
He that sweareth to his own hurt and doeth not,
He that putteth not out his money to interest,
Nor taketh reward against the innocent,
He that doeth these things shall never be rebuked.

factor to their delay. Let it be also said that they have responded to the appointment of a committee on the proposition mentioned above, but their response is to be entirely apart from a continuance of correspondence with the United Presbyterian Church as it should be, for there is no relation between the two movements."

It could not more clearly reveal a wider line of difference between the minds of the two churches than is drawn. Evidently a considerable number of Presbyterians favor organic union with the United Presbyterian Church as the question of a general organic union contributing factor to the delay in sending down to the Presbyteries. But there was no organic union with other branches of the family before our Assembly when it forwarded the overture to the Presbyteries. So we have the United Presbyterian Assembly with its members in a state of confusion with the thought of a general organic union. Its Committee on Closer Relations authorized "constructive work" while the question of organic union is held in abeyance, and the Southern Presbyterian Church seeking union with the United Presbyterian Church apart from other considerations. Evidently of our church with the United Presbyterian Church will bring to the fore the question of organic union with the Church in the U. S. A. If we have this issue it should be done by our church in its own situation, and not in union with the Southern Presbyterian Church. Ignorant of the mind of the United Presbyterian Church on the question of general organic union but only aware that it was sufficiently open to delay in its negotiations with us, is it wise for the Presbyteries to vote favorably on the overture to them?

Other phases of this proposed union which should lead us to act deliberately and with great caution are those which many in our church are concerned about. These have not been fully placed before our people. There is additional light. It is not enough to say that Presbyterians are a fine body of people, and that the United Presbyterian Church is an efficient and well-organized organization, actuated by the finest missionary and evangelistic passion. These things could be of equal force to other denominations of Christ with whom union is not being considered. For the Presbyteries of the Southern Presbyterian Church whether they have sufficient information to determine whether organic union with the United Presbyterian Church is desirable and practicable. It is not many in our Church that sufficient data has been presented to warrant such a conclusion, and that the question should not receive favorable action until it is fully understood. Those who hold this opinion are antagonistic to the United Presbyterian Church and are deeply concerned whether Christ's cause will be aided or hindered by such a union.

Is Union Desirable?

Churches occupy almost entirely different territories. The United Presbyterian Church has had almost no opportunity to be acquainted with the other. There is not enough contact between the two Assemblies even to knit them together. The two Churches are not in contact at any point. Each church is doing a noble work in its own section where it is known and respected. No one is furnished to show that a merger would be of any strength to either body, or that a united church would be more efficient in the work of Christ than churches working separately. Neither Home Mission work overlap in either Church.

That 60 per cent of the membership of the United Presbyterian Church is in Pennsylvania, or within 50 miles of Pittsburgh, and that 40 per cent is in the northern portion of the United States from New England to the Pacific Coast. The large membership of the United Presbyterian Church in territory where the U. S. A. Church is the majority is a union with the United Presbyterian Church. One of our problems of overlapping with the United Presbyterian Church, but on the contrary will add about 50 per cent of contact with that church with which we are earnestly striving to remove points of friction. The Presbyteries should consider very carefully the facts of the question and not be guided solely by sentimentality that the United Presbyterians are a fine body of people. The decisive question should be will either be strengthened, and will the cause of Christ in the United States be advanced by the mere welding of churches which occupy distinctive territory and where it can possibly do.

Union—Real Union—Practicable?

The question about which the Presbyteries should be given definite information before they favorably vote on the proposal concerns the practice of the United Presbyterian Church in political matters. It is the dis-honored principle of the Southern Presbyterian Church that political discussions shall not invade the domain of the Church shall not be taken to the courts of State. This has been the historical and consistent practice of the Southern Presbyterian Church from the beginning. It is the distinctive principle of the Southern Presbyterian denomination, and this principle and practice have been honored throughout the world.

The United Presbyterian Church in those respects differs from ours. In fact, it is comical that the United Presbyterian Church is the most political of the Churches of this country,

and that it is the habitual practice of the courts of the United Presbyterian Church to act on questions of State. It began its existence as a church of reform, and has consistently adhered to its purpose. In 1866 and following, the United Presbyterian General Assembly passed some of the strongest memorials ever written concerning the leaders of the Southern Confederacy and the political enfranchisement of the Southern Negroes. These conclusions stand today as the thought of the United Presbyterian Church on these questions which lie at the heart of our Southern life. The Southern Presbyterian Church has just as consistently declined to handle such matters, holding strictly to the spiritual character and redemptive mission of the church, believing that the General Assembly is first and last a court of God's house.

Now, the basis of union proposed by our Committee is strangely silent on this fundamental principle. The difference of the two churches is nowhere referred to in the paper. Dr. Crowe in his recent article advising our Presbyteries to take immediate action says: "Their testimony in 1858 would not be acceptable to our people; their attitude toward the State differs from ours in a measure; but in every instance with proper sympathy and with the use of common sense, a single mind could be secured." This is to say that we are to accept the statement of the Confession of Faith on this subject, and that the exercise of common sense will bring us into real unity. Very good, but which interpretation of the article is to be the practice of the United Assemblies? Both Assemblies have been exercising what each believed to be common sense with reference to the Confession of Faith. Are we to conclude that the United Presbyterian Church has come or will come to our position? It has not said so, and we have no reason to believe, considering the seventy-five years of political deliverances, that the rank and file of the United Presbyterian Church has any notion of abandoning this practice. Has our Church surrendered or will it surrender its historic and time honored position from which it has never wavered? The General Assembly did not say so. The Committee on Union has no authority to say so. This question, vital to the peace and real unity of the United Church, for some reason was not fully presented to the General Assembly. When the future of our Church is at stake why should not the Presbyteries be clearly informed of the position and practice of the United Presbyterian Church on political matters? If we are to give up our denominational organization and our denominational testimony, and merge our Church with another communion should we not be certain that we are not sowing seed that will result in a harvest of contention and strife? In the face of such questions the United Presbyterian Assembly declined to send the overture down to the Presbyteries. It chose the wise course of proceeding "with deliberation" lest there be an unwholesome reaction. Why should there be haste on our part? Are the questions which caused them to pause not sufficient in gravity to lead us to hesitate?

Serious Unsettled Questions

The basis of union is also defective in that it is silent on all questions of property and administration policies. The report does not indicate whether we are to have Boards or Committees in the United Church. No suggestions are offered for the conduct of the world wide mission work, the conduct of educational institutions, or for holding the trust funds of the Committees and Boards. According to the basis of union which the Presbyteries are asked to adopt all questions of administration and property are to be settled after union takes place. What if it should be discovered that an agreement is not possible? What then? I am wondering if the business men of our church are willing for such an arrangement? How many would consent for their personal affairs to be handled in the manner proposed by the Committee on Union? I wonder how many of those who have made bequests to the Executive Committees to be held in trust by them would be willing for these assets to be thrown into the pot and the safe-guards devised after the union has taken place? Is it impossible to come to an agreement on these serious questions before consummating the union?

Was this phase of the question clearly before the Assembly when it voted to approve the basis of union and send it down to the Presbyteries for adoption? Have we forgotten the U.S.A.-Cumberland litigation with its bitterness and heart-aches? Have we forgotten the more recent experience of the Canadian churches? What is the necessity for haste on the part of our Presbyteries when the United Presbyterian Assembly, facing the same situation, decided without a dissenting vote to defer action for deeper and more thoughtful consideration? The time to consider matters holding such large possibilities for misunderstanding is before the union is consummated. This one item is sufficient, if every thing else were favorable, to cause the Presbyteries to pause and ask for light. It is better to go slow and be sure of the way. Faith is good, but it requires more than faith to adjust Boards and endowments and property interests. The most peaceful of families have been torn asunder by the consideration of property values.

The United Presbyterian Assembly acted wisely in declining to send the basis of union down to the Presbyteries when so many vital issues remained unsettled and in taking time to be assured that no mistakes were being made. Is not that also a wise course for our Presbyteries to pursue? What reason is there for favorable haste in our church? Let us have more light. Why should our Presbyteries be asked to vote on this matter in advance of the vote by the Presbyteries of the United Presbyter-

CHURCH NEWS

TO THE PRESBYTERY OF FLORIDA

Dear Brethren:

This is to inform you of the good progress of our Home Mission work.

Crestview and Laurel Hill

Since the meeting of Presbytery at Milton, the Presbytery has ordained and installed Rev. J. David Simpson, Pastor of the Crestview and Laurel Hill Churches. Brother Simpson has been given a most cordial reception by these churches. He is now busily engaged in preparing for protracted meetings in both of his churches. These meetings will probably be conducted by Dr. C. C. Carson, Evangelist of our General Assembly.

The Euchee Valley Group of Churches

On the third Sabbath of July Rev. A. M. Moore, of Mississippi, visited the Valley Church, and preached morning and afternoon to a crowded house. During the intermission a bountiful dinner was served in the grove nearby.

After this I met with the officers of all the Churches represented, and they unanimously agreed to invite Mr. Moore to serve their churches and subscribed \$825.00 towards his support.

The Committee of Missions will add a sufficient amount to give Mr. Moore a salary of \$1800.00, and \$300.00 to rent a home in DeFuniak, so that he may send his children to Palmer College. Mr. Moore will serve six of our vacant churches.

The New Mission Field

Since the meeting of Presbytery at Panama City, the Committee of Missions has been making a diligent search for the right man to serve the large and destitute field consisting of the five following counties: Calhoun, Liberty, Gulf, Franklin and Wakulla. And this will inform you that the Committee of Missions have elected to fill this responsible position Rev. Jas. W. Marshall, who for eight years has been Supt. of Missions in Mobile Presbytery. Mr. Marshall has accepted, and Mobile Presbytery has been called to dismiss him to Florida Presbytery.

When these three new men are placed in our Presbytery there will scarcely be a single vacant church in the Presbytery.

But what about the funds to meet this large extra expense?

Our Treasury at present is in good condition, largely because so many fields were left vacant. Now with every field supplied the Presbytery must raise a larger sum than ever called for by the Presbytery in order to support the work and avoid a large debt. Therefore I have one request to make, and that is—that every minister and session will see to it that all benevolent funds are promptly forwarded every month to: Judge T. F. West, Treas., DeFuniak, Florida.

Your Committee of Missions is planning great things for the Kingdom of our Lord. May we not count on the hearty co-operation of every minister and church in the Presbytery.

Pensacola, Fla.

Wm. E. McIwain, Chrm.

PERSONAL

Dr. J. M. Clark, of Statesville, N. C., is in Moore county, N. C., where he is holding a week's meeting in Bensalem Presbyterian Church.

Having resigned his work as superintendent of Home Missions in Concord Presbytery, Dr. Clark proposes to devote much of his time to evangelistic work.

Rev. E. L. Siler, D.D., of Maxton, N. C., will fill the pulpit of Dr. J. H. Taylor, of Central Church, Washington, August 18 and 25. Dr. Siler will return to his charge by September 1.

GOOD NEWS FROM CHINA

Egbert W. Smith

When Miss Lois Young of Suchowfu, China, got back to her Station last fall, she found the school buildings in better shape than she had feared they would be. She was especially struck with the loyalty and courage with which her girls had carried on during her absence. She writes:

"Our graduates had been at the school all during my absence, sometimes only two or three but they never left. They watched over things all the time that the dormitory was filled with soldiers, and had been able to protect most of the things. The pianos, the laboratory equipment, the library books, the hundreds of dollars worth of thread for the industrial work had been locked in my office and they had absolutely refused to let the soldiers have the key. Many of the beds and tables were broken, but our damages were little compared to what they would have been if the girls had not watched over things.

(Continued on page 10)

ian Church—if they are to vote at all—which is as yet an unsettled question?

Winston-Salem, N. C.

SUNDAY SCHOOL

Rev. Ernest Trice Thompson, D.D.

Lesson for September 1st

EZRA'S RETURN TO JERUSALEM

Ezra 7:1-8:36. Print 7:6-10; 8:21-23, 31-32

We saw last week that three different groups of Jews returned from Babylonia to the promised land. The first return took place under Zerubbabel and Jeshua in the year 537 B. C. This was the very year that Cyrus took Babylon and became the master of the Eastern world. Approximately 50,000 settlers accompanied these two leaders, built their homes about Jerusalem, re-instituted the national worship, and finally after long delay rebuilt the temple.

The second return under Ezra took place in 458 B. C., approximately 80 years after the first return, and 60 years after the completion of the temple, as narrated in Ezra 1-6. During this interval there were several important developments. First of all we note that the Davidic family, represented at the previous period by Zerubbabel, the descendant of Jehoiachin, had lost its influence; the high priest was gradually becoming the representative of the nation, a position which he continued to hold down through the days of the Gospel. In a material sense the colony had made little or no progress. There had been little increase of population. Zechariah speaks of a future very different from the present when "There shall yet old men and old women dwell in the streets of Jerusalem. And the streets of the city shall be full of boys and girls playing in the streets thereof." The Persian taxes were felt as a very heavy weight. The rich were taking advantage of the poor. The people as a whole were growing discouraged. Spiritually too there had been a decline. The people were manifesting a tendency to abandon the services of Jehovah altogether, not as in the old days for idolatry, but in pure weariness. Marriage with the Gentiles had become prevalent, and there was a danger that the Jews would lose their national and religious distinctiveness.

That was the situation when our present study opens. We begin to read here of the revival which put new life into the dead bones. It is noteworthy that the revival came not from Jerusalem, but from Babylon. It was due primarily to three men, Ezra, Nehemiah, and Malachi, the three men with whom we will be concerned for the rest of this quarter, and who bring the history of the Old Testament to a close.

Chapters 7 and 8 (our present lesson) describe the return of Ezra to Jerusalem; chapters 9 and 10, the work of Ezra. We are concerned this week only with the actual return of Ezra; next week we will refer briefly to his work.

Read then Ezra 7-8. Who was Ezra? What was his great life purpose? What were the outstanding traits of his character? Why did he wish to return to Jerusalem? What commission did he receive from the king? What powers did he possess? Who did he take with him? What was accomplished during the encampment at the Ahava? Is it true or false piety that is recorded in 8:21-22? Why is so much space given to the weighing of the silver and gold in 8:24-34? What are the things that strike you the most forcibly about this account?

I. Ezra's Purpose—7:1-10

We first meet Ezra in the 7th year of the reign of Artaxerxes. The first ruler of the Persian empire was Cyrus, reigning from 559, or 538, if reckoned as usual from the conquest of Babylon to 529 B. C. He was succeeded by Cambyses 529-522, Pseudo-Smerdis 522, Darius I, in the sixth year of whose reign the temple was completed, 521-486; Xerxes, known in the Bible as Ahasuerus (the husband of Esther), 485-465; and then Artaxerxes 465-424. B. C.

Ezra was a priest, according to the genealogy given us, a direct descendant of Aaron. We note here by the way that the Jews after the exiles were very proud of their genealogies, and they figure at tiresome length in the post exilic book. Many of the Israelites intermarried with their heathen nations; the result was that those Jews whose descent was pure wanted the world to know that fact. They had the same pride in their ancestry as some of our daughters of the American Revolution, and as some of our daughters of the Confederacy.

More important, however, is the fact that Ezra was a scribe. The scribes were originally stenographers. Gradually, however, the position came to be more important. During the days of the monarchy the Kings' Scribe was the State Secretary or Chancellor. During the latter days of the monarchy the name began to be applied to those who were occupied in studying and copying the documents containing the sacred laws of the nation. After the captivity when prophecy had mostly ceased, the increased importance of the written law and the necessity of explaining its obligation brought the scribes into greater prominence. The scribe took the place of the prophet, and in his influence upon his countrymen eclipsed the priest. He became not only the copier of the law, but also the interpreter and the teacher of the law. After awhile the

interpretation of the scribes became more important than the original laws. It was because Jesus disregarded these traditions of the fathers that he brought down upon his head the wrath of the Scribes and Pharisees. Ezra is often spoken of as the first of the Scribes. He was the typical representative and in a measure the founder of the later type of scribes. Devoted to a minute study of the law he sought to expound it to his people and to impress upon them the duty of its rigid observance. The historian says that Ezra was a ready scribe in the law of Moses. That is he was prompt and skillful in interpreting the difficulties of the law. His quickness was the dexterity of his erudition, not of his pen.

The great purpose that animated Ezra as a scribe is set forth in 7:10. He had set his heart on seeking the law of Jehovah, the written law that is as recorded in the five books of Moses; on living in strict accordance with its injunctions; and upon teaching its statutes and ordinances in Israel. To understand the importance of this ambition, and also the tremendous significance of Ezra's work we must remember that though the Books of Moses had long been in existence they were not the common property of the nation. Books were scarce in those days. The people as a whole had no real knowledge of the Mosaic Law; they had made no serious attempt to model their national life on its precepts. They depended not so much on the Book as they did on the priests who were the custodians of the Book, and upon the prophets who brought to them God's message afresh in every national crisis. Ezra, however, was determined to remedy this situation. He wanted to popularize the Bible, and to make Israel the people of the Book. He wanted them to build their national life upon its precepts.

To carry out his great plan he went to Artaxerxes, the king, and requested him to allow him to return to Jerusalem with certain powers. That brings us to

II. Ezra's Commission—7:11-28

The letter which Artaxerxes gave to Ezra is given us in this section. In it five rights or powers are granted to Ezra.

1. He is given the right to take as many of the people as may desire to go with him to Jerusalem.

2. He is given the right to investigate the moral and spiritual conditions of the people (verse 14). The standard of judgment is to be the law of Moses, which he has shown to the king.

3. Logically we should note here the last right which is given to him and described in verses 25-26. Ezra is empowered to appoint the magistrates and judges of the people. He is to appoint magistrates and judges who know the religious law as well as the civil law, the religious law as embodied in the Mosaic Law, and if they are not acquainted with its provisions they are to learn from Ezra. Moreover, these judges are to enforce the law, not only the civil law (the law of thy king), but also the religious law (the law of thy God), that is the Mosaic law regarding the Sabbath, and circumcision, and unclean meats, etc. The penalties for disobedience to either the civil law or the religious law are very severe, it may be imprisonment, or confiscation of goods, or banishment or death.

4. He is to carry certain gifts to the impoverished Jews in Palestine, the free will offering of the King and his councillors, of the kindly disposed Gentiles of Babylonia, and of their fellow Jews. Some of the money is to be expended on offerings for the temple; the rest of it is to be used as Ezra and his brethren see fit.

5. He is given authority to draw on the royal treasury for further funds as he may need them. The limit is set, however, at one hundred talents of silver, which would be about \$190,000 with an actual purchasing power of above three times that amount in the present day. Those connected with the temple worship also are to be freed from all taxation. It is not possible to estimate the value of good that he was to carry with him, but it must have come to a very considerable sum.

Artaxerxes' generosity may seem a little strange to us, but we must remember that Israel occupied a very strategic position in the world of that time—it guarded the bridge between Asia and Africa, (Persia was having trouble at this time with Egypt), and it would pay the King to have a loyal people in Palestine.

III. Ezra's Return—8:1-36

The historian is very careful to give us the names of the various leaders who head up his company. But they have no real interest for us. We note in 7:7-8 that in addition to the common people there were priests and Levites and singers (for the temple service) and porters, probably a certain class of temple servants, and Nethinim, a still lower class of temple servants or slaves. The total number was about 1500. Here again we note that the great majority of Jews preferred to remain in their adopted land—just as today not many of our well to do Jews are rushing back to take part in the Zionist movement.

The rendezvous, or gathering place of the company was at Ahava, probably one of the great irrigation and drainage canals not far from the capital.

"As the main company numbered 1500, and with all those who might be called camp followers there must have been 8000 or more, a considerable space would be necessary for the camp. There they remained for three days in tents, while Ezra made a numbering and survey. He found that there were no Levites among them, and as

one of his chief objects was the setting up of a liturgical form they were indispensable. He sent messenger to a place called Casiphia, which is quite unknown but must have been of far greater importance than was apparently a settlement of Levites and thence drew to join them 18 Levites of the tribe of Simeon, and 20 of another, and 220 Nethinim."

Then a fast was proclaimed as a religious offering of prayer was offered for safety and guidance. It was dangerous to travel through that country without an armed escort, but Ezra tells us that he was ashamed to do so for armed protection, because he had so much confidence in God that God cared for His own.

Then when the religious ceremonies were over, Ezra had a careful reckoning made of the money value of the vessels for the sanctuary. The total amount came out at nearly \$5,000,000.

Then he and his company started on their journey. It lasted for about three and a half months, the last of April to the first of August. They covered up the Euphrates and down through the desert about 900 miles. "The journey would be very dangerous in summer, and to avoid the blistering heat it was necessary to bivouac during most of the day by night and in the early morning." But Ezra was able to carry his company safely through, because "the hand of our God was upon us."

The money was weighed out into the hands of the priests (recall that it was necessary to weigh the money so as to correctly estimate its value). Ezra was scrupulously careful about financial matters and took every precaution at both the beginning and the end to assure everyone that the tremendous sums entrusted to him had been handled with absolute honesty. The money was offered, and Ezra was ready to begin his reforms. We will see next week and the following week how he accomplished.

The Lesson Applied

Three things strike us as especially interesting.

1. Ezra's Purpose, 7:10. Ezra set his heart on seeking the law of Jehovah, and to do it, and to teach the people the ideal certainly for every teacher, every preacher, every parent, and every parent—first, to seek it, second, to do it, third, to teach it. The church is dependent upon such men and women for its very existence. We must have men and women who will seek out the law and do it, and teach it from the pulpit, and in the school, and in the home. We need more ministers. How can we bring the challenge home to more of our men? There is an increasing call for trained women. How can we lead them to form such a life as Ezra had for his life. Almost every Sunday School in the land is handicapped for the lack of teachers. How can we give ourselves faithfully to their work. Why do we have so few? How can we secure more teachers and preachers? How can we train up teachers? They are facing an almost insuperable educational task. How can parents be failing to teach the children proper homes, and religious psychology reveals what the cause is. How can we know if we think that no training outside the home can take the place of right training within the home? How are parents failing? How might they do better? How can the church train them to fulfill their responsibilities?

2. Ezra's piety. Read especially 7:16, 27-28, 21-22, 31. We note especially his reliance upon God, and secondly his reliance upon the divine Word. Over and over again there occur the words "the hand of our God was upon us." We cannot help but wonder how, whether Ezra did not rely too much upon his own providence. Was he wise in refusing to ask for an armed escort, traveling through a barren and dangerous country, with an enormous sum of money in his hands? Nehemiah was as pious in his way as Ezra, but he made the journey he took with him captives, army and horsemen. Cf. Neh. 2:9. If we trust in God, will He protect us from all harm? Or is it necessary also for us to do our part, to take due precautions? Does God fail us when misfortune occurs? What does it mean after all to trust God?

3. Ezra's ideal for the state, 7:25-26. Ezra's ideal was that the state should enforce the laws and precepts of the Bible. And that brings us face to face with one of the most difficult modern problems. How far should the state seek to embody their ideals in laws. We believe in Sabbath observance—how far should we go in enforcing Sabbath observance by law? Was it right for the state to enact a prohibition law? If not, why not? If so, as we believe, how can we justify it? Can we make the good by legislation? If we say not, does that mean we should never have legislation on moral subjects? Can we justify none of us would go that far. All of us would differ as to whether or not we should have laws against prohibition or Sabbath observance. Where do we draw the line? What are the principles involved in this incompatibility between Ezra's ideal in 7:25-26, between teaching the law of God and enforcing it by law? Can the church be satisfied when it enforces a moral ideal into the statute book? Are we fulfilling our teaching function? What moral teaching should the church emphasize today? What moral teaching should it seek?

LDREN

JIMMIE'S FRIENDS

ttton loved to wander up
e beach in the warm, sun-
ching the other little chil-
on the sand and have a

they would let Jimmie
em, but more often they
cause as likely as not he
have one shoe and stock-
ere would be a tear in his
s, and he never dreamed
y of having a bathing suit
own. But in spite of it all,
a good time and was al-
with a smile for everyone.
ed letter day for him when
ame Lady appeared. She
down the sand making
all the children, and she
d Jimmie on his red, shin-
said:

e boy! I'm sure that under-
rils there are a great many
some day you will be able
f people."

med for his mind flew at
other and all he wanted to
ow glad he would be when
a big man and could take
And how he longed to buy
g machine right now so
ldn't ache so badly at the
y's laundry work for the
s at the shore!

ing when The Little Lame
ong the beach for a walk,
have a present for her—
a tiny star fish, or a bit
eaweed. And how pleased
ame Lady always was!

long she was gathering
ound her and telling them
ghtful stories. Sometimes
y tales and stories of mer-
ed in the green waters of
r by. Sometimes she told
d girls who were so kindly
and helpful that they grew
and women much beloved.
Little Lame Lady appear-
usual. She clapped her
t was the signal for the
ne story hour.

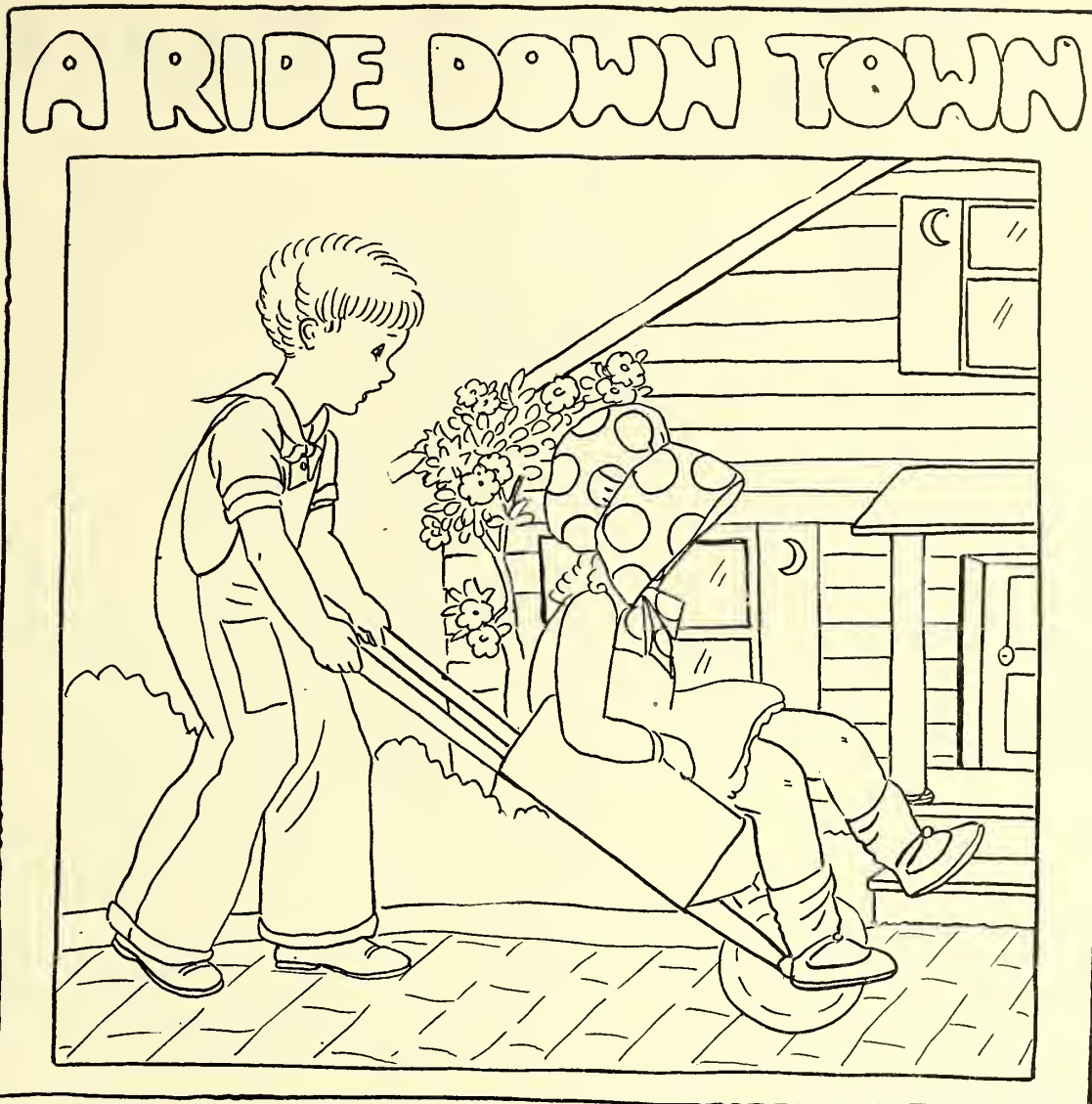
t scheme," she announced,
you'll all like it. I'm going
e story of a Prince who
le and was never allowed
garden walls. The King
ere afraid something would
eir to the throne. He had
boys, and plenty of people
im, and nice things to eat,
red of these and what he
f all was a playmate and

"The Little Lame Lady
nd them, "you children are
etter off than the little

ng to tell you how a big
day and blew down the
oung Prince went out into
d, and about the friends
d and what he saw and
to him.

will not be finished this
ll take at least two days
relate the first of it to
ou all to take your sand
els and spoons and build
y—the castle, the garden,
ll around the garden, the
own to the little pool where
d sometimes sit and watch
h talking about. Then each
go see whose work is best,
story is ended, there will
of them—a shining new
d two picture books. So

listened to the entrancing
ly, for The Little Lamc
stories remarkably well.
ch discussion as to what
make, but finally they all
Jimmie had no sand pail
but Thelma Grant who
ought, one of the very
children, let him use her
And when Thelma had
the front of her castle
he wanted it to do, Jim-
and brought some water



(To be colored with paints or crayons. Whenever you come to a word spelled in CAPITAL letters use that color).

BROWN-haired Teddy is giving YEL-
LOW-haired Susie May a ride in his
RED wheelbarrow. The handle and
wheel of his wheelbarrow are YEL-
LOW.

Teddy wears a RED kerchief about his
neck and dark BLUE overalls. His shoes
are BROWN.

Susie May wears a PINK (use RED
lightly) polka-dotted sun bonnet and a

PINK dress. Her slippers are PINK, too.

The walk in front of the YELLOW
house with GREEN shutters is RED-
BROWN (mix the two colors). The
grass is light GREEN and the bushes and
the roof of the house are dark GREEN.

Teddy has PINK cheeks and RED
lips.

Paint the border of this picture RED
and the lettering GREEN.

The climbing rose has GREEN leaves
and PINK flowers.

The sky is light BLUE.

Teddy always takes Sussie May to town
in his Wheelbarrow when they are visit-
ing in the country.

The house has a small porch with a
GREEN roof and BROWN steps. The
door is GREEN.

in the little pail to dampen the sand so
it could be moulded and windows and a
door shaped in the front of it.

As Jimmie scooped up a double handful
of sand, his fingers touched something
hard. It was a penny. Jimmie looked at it
thoughtfully a moment and then at his
own part of the garden wall which he
was building. Yes, he would buy a little
flag over at the souvenir store!

Jimmie was off like a shot. He would
put the flag on top of his wall. But when
he got back, Thelma pleaded:

"Oh, let me put it on the very tiptop of
my castle. It would look just lovely
there!" And sure enough it did!

As the little flag waved in the breeze
from the top of the castle, Thelma shook
her head.

"We don't have princes and castles in
this country," she said—"and so I don't
think it's right to have the stars and
stripes on top of the tower. Do you, Jim-
mie, even if it does make the castle look
pretty?"

Jimmie paused. Here was a chance to
get the flag back. Then he saw the ques-
tioning look in Thelma's eyes.

"Oh, that's all right," he replied grand-
ly. "P'raps the King and Queen used dif-
ferent flags sometimes, or maybe the little
Prince found some 'Merican friends an'
wanted to please them."

Thelma's face cleared.

"All right," she said. "I'll use the flag."

By the time The Little Lame Lady fin-
ished the story, Thelma was clearly the
winner of the first prize which was a
bright new silver dollar. She thanked The
Little Lame Lady truly, at the same time
turning the coin over and over in her
small, brown hand.

"I don't believe I ought to take all of
this," she said shyly, "Miss Clary (for
that was The Little Lame Lady's name),
because Jimmie helped me with my castle,
and gave me his flag, and showed me how

to dig the well so the little Prince could
get a drink the day he was in the woods
and was thirsty. And Jimmie brought me
the branches with the little red berries
on for apple trees so the Prince could
find fruit when he was hungry. Oughtn't
Jimmie to have half of the money?"

"I think that's just splendid of you,
Thelma," Miss Clary nodded.

The Little Lame Lady's eyes were shin-
ing and her cheeks very pink.

"How many of you think Thelma is
right?"

The rest of the group clapped their
hands—every one of them.

"Then it shall be as Thelma says,"
agree Miss Clary.

"What will you do with your part of
the money, Jimmie?"

Jimmie drew a pattern with his bare
toes in the soft sand. Suddenly he looked
up.

"I'll give to my muvver," he said, "to
help buy a washin' 'chine, so her back
won't ache any more. I don't need it—
an' it was jus' fun to help Thelma!"

The Little Lame Lady told the people
at the hotel about The Contest, and Thel-
ma told her father and mother what she
had done with half of the prize, and the
other children talked about it when they
went home.

And for the next couple of days Miss
Clary was happy and busy talking with
people and answering telephone calls. And
the small boys and girls—all but Jimmie,
were constantly coming to her, and their
manner was very, very important.

And that's how it came about that a
few days later a delivery man left a fine
new washing machine at the weatherbeat-
en little Patton cottage, and it was mark-
ed, "To Mrs. Patton From Jimmie's
Friends."

And Jimmie who didn't know what to
say, turned a double somersault to show
how happy he was!

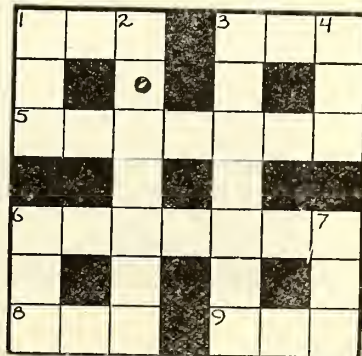
PUZZLE CORNER

A Floral Wreath

The last letter of each 5-letter word
forms the first letter of the next word.
First and last words are same, thus com-
pleting the wreath.

1. A flower
2. A boat
3. To annoy
4. A mistake
5. A bird
6. At no time
7. To awaken
8. Comforted
9. A flower.

JUNIOR CROSS-WORD PUZZLE



Horizontal

1. Pronoun
3. Sheep's cry
5. Three-pronged spear of Neptune
6. Paper sheet for drying ink
8. A number
9. Organ of sight

Vertical

1. But
2. Fabulous horse-like animal with one horn
3. To inhale and exhale, as air
4. Deed
6. Mouse-like bird
7. Fish eggs

CHURCH NEWS

(Continued from page 7)

"We see many marks of progress. One thing in which I am especially interested in the opening of a great number of primary schools all over the country. Many of the old temples have been cleaned up and the priests moved out and schools opened."

NORTH CAROLINA

The Presbytery of Granville will meet in the Black-nall Memorial Church in Durham, North Carolina, on the 22nd day of October, 1929, at eleven o'clock, a. m. J. S. Kennison, S.C.

Concord Presbytery will meet in regular fall session at Prospect Church (near Mooresville), September 17, at 10:30 a. m. E. D. Brown, S.C.

Lillington Group—Two meetings have been held on this field this summer, one at Cape Fear by the pastor, the other at Raven Rock by Rev. D. M. Clark, of Linden. Although it was the busy season with tobacco farmers, the meetings were well attended. There were four professions of faith at Cape Fear and two at Raven Rock. The pastor, Rev. J. F. Menius is just completing ten years as the leader of the Cape Fear people. The church is in perhaps the most active condition that it has been in during this ministry. Seven members have been added since the beginning of the church year.

ARKANSAS

Good Hope Church—The pastor has just concluded a meeting which lasted from July 30 to August 12. The attendance was splendid, the house being more than filled practically every night. Rev. J. B. Green did very efficient work in directing the singing, rendering solos and talking to the children twice a day. Eleven members were received into the Church, ten of these being on profession of faith. This number included four heads of families, three of them being men. This country church, organized two years ago, now has about sixty resident members. It is the only organized religious work in a large section of the county. John T. Barr.

ALABAMA

Mobile—On August 5th, Dr. Ogden, accompanied by his son, Dunbar, his daughter, Margaret, and six personal friends landed in New York City after an interesting tour in Europe.

During Dr. Ogden's absence the services of this Church were conducted by Rev. C. E. Mount, the assistant minister. The work of the Church is going forward successfully during these summer months; a feature of note being the large Daily Vacation Bible School which has just closed.

Mobile Presbytery—At a called meeting of Mobile Presbytery in the Government Street Church, Mobile, July 29, Rev. T. B. Anderson, Rev. T. C. Delaney, Rev. C. P. Rigler, and ruling elder, David Durant, of Uriah

Church were appointed to organize a new church at Frisco City where we have had a mission appointment for several years. Mr. Frank Haight of the Franklin Street department of the Government Street Church was received as a candidate for the ministry. He expects to enter Southwestern this fall. Rev. Chas. E. Mount was elected stated clerk and treasurer, Rev. G. H. Norwood treasurer of benevolences, and Rev. J. B. Carpenter, custodian of the Church and Manse Fund, all to serve until the stated fall meeting of Presbytery. Rev. James W. Marshall was transferred to Florida Presbytery where he goes to become field worker in five counties where, hitherto, our church has not stressed its advance work. His going leaves the position of superintendent of home missions for Mobile Presbytery vacant. Rev. D. H. Ogden, D.D., is the chairman of the home mission committee and official correspondent.

Rev. D. H. Ogden, D.D., returned to his pulpit August 11 after touring Europe with a special party of which he was the conductor. On one Sabbath in his absence Rev. Vernon A. Anderson of our mission force in the Congo was a visitor, preaching at Government Street in the morning and at Franklin Street at night.

Megargel—Rev. C. H. Rogers conducted an evangelistic meeting in the Megargel chapel in Monroe county, July 17-23. Three young ladies were received on profession of faith. Much to the regret of the large congregations which attended Mr. Rogers was called away before the time scheduled for the closing services. This was the first time that the new Margarel chapel was ever used, some of the carpenter work being done a few hours before the meeting began. All the bills have been paid except about \$80, though the pews and some of the ceiling have not been completed. A movement is already under way for a petition to be presented to Mobile Presbytery for the organization of a church. Megargel is a community where, four years ago, Presbyterianism was strange indeed, while, even yet, it is looked upon by some as a heretical sect.

Rock Hill—Rev. C. P. Rigler was assisted in a series of meetings, July 29-August 2, by Rev. T. C. Delaney of Monroeville. Twelve decided to unite with our church and about ten others made profession of faith. A Bible school was conducted every afternoon with over sixty enrolled. The people seemed to be hungry for the gospel inasmuch as they filled the house to overflowing and gave the ministers a good congregation around the windows on the outside.

Three Notch Corner—The debt on the little chapel at Three Notch Corner has been paid in full, thanks to the liberality of some friends. Mr. C. R. Camp of Government Street Church has charge of the Sabbath School, going out with a party of workers on Sabbath afternoons.

SOUTH CAROLINA

Clemson College—The Fort Hill Church has been closed since the first Sunday in June, the congregation joining with the other denominations in the community, as has long been the custom, in union services during the summer months. The Rev. S. J. L. Crouch preached at these services for three Sundays in July.

The friends of Mrs. Crouch will regret to learn that she has undergone a serious operation at the Anderson County Hospital on August 7. Her condition is good and it is expected that she will soon be able to return home.

The August meeting of the Woman's Auxiliary held on the afternoon of August 4 at the Mrs. A. B. Bryan, with thirteen members. President, Mrs. A. G. Shanklin, presided. business was transacted, reports made, etc. Mrs. B. B. Burley, President of the Business Circle, resigned on account of her health, a nominating committee was asked to secure her. Mrs. J. L. Marshall, President of Piedmont, and a member of the Fort Hill Auxiliary, the Woman's Conference in session at Morrill, M. S. B., Church Co.

VIRGINIA

The Synod of Virginia will meet in the Presbyterian Church, Danville, Va., on Tuesday, 10, 1929, at 8:00 p. m.

Jos. A. McMurtry

FLORIDA

Key West—Rev. Alfred DeBarritt, of this church, has spent his vacation in visiting the leading churches of the State, consulting pastors and officers in regard to a resolution by the Synod at its last meeting. This resolution upon all of the churches to make a self-denial to aid the Key West Church in erecting a needed building, to enable it the better to do work for both Americans and Cubans.

Mr. DeBarritt met with great kindness and assurances that the gifts will be made. He visited the following churches: Tampa, Gainesville, Lakeland, Ocala, Sanford, Quincy, Macclure, and Hassee, Pensacola.

The present building of this church is a structure that can accommodate only a few people. This is not adequate to the needs of the army and navy forces stationed there a number of tourists who visit Key West.

During the pastor's absence the services were conducted by the elders, with the help of the Auxiliary.

MISSISSIPPI

Meridian—The pastor of the First Church, Dr. A. A. Little, is away for a brief vacation two Sabbaths of his absence, the pulpit filled by Rev. John Chester, First, and Rev. Vernon two young ministers from this church.

East Mississippi Presbytery met in session in Ripley August 1. Rev. Leland N. Little was dismissed to the Presbytery of Asheville on date Roy E. Watts was dismissed to the Hanover Presbytery. Presbytery adjourned during Synod at Tupelo.

Columbus—Palmer Orphanage received a gift of \$1,000 from the estate of Mrs. E. H. Phillips of Atlanta, Ga. Mrs. Phillips was the mother of a good friend and one of our trustees, Mr. E. H. Phillips of Columbus, Miss. Both Mrs. Phillips and her son have been friends of this institution for a long time and we appreciate this bequest. We should go to the endowment fund, as it is advisable, and it was not so desired that this should be used for current expenses.

We call attention to the fact that our contributions for the month of May were less than \$700 and will be approximately \$2,000. We hate to see our contributions fall so far short during these months. Unless they can be increased during the months from now to November, our draft will be quite large.

John F. Friers

French Camp—Miss Winifred Wells of Virginia, has arrived to begin work in the Synod. She will be located in Central Mississippi, near French Camp. Miss Wells is a woman of work with zeal and enthusiasm, and we welcome her most gladly, and ask that you remember her in prayer, as she enters her new environment and new friends.

Tchula—Rev. C. O. Groves, D.D., was called to the Rev. John W. Groves, pastor, in a meeting at Tchula Church recently. Seventeen new members were added to the roll of the church, eleven on profession of faith, one by statement, and five by transfer.

Rolling Fork—Rev. F. L. McFadden, pastor of the Rolling Fork and Hollan churches, will be in the field on the first Sunday of June. A manse is being built at Rolling Fork, and the outlook for the field is most promising.

Moorhead—Mr. Reginald Lowe, a student of the Columbia Theological Seminary, is supplying the Moorhead and Isola field during the summer. He will serve a mission point between these



Davidson has recently run a series of four advertisements on "Some Facts Worth Knowing About Davidson College." The first was "Some Facts Worth Knowing About the History of Davidson College," the second was "Some Facts Worth Knowing About the Courses of Study at Davidson College," the third was "Some Facts Worth Knowing About the Student Organizations and Activities of Davidson College," and the fourth was "Some Facts Worth Knowing About the Finances of Davidson College."

Ninety per cent of the students at Davidson are influenced to come to Davidson either by some one who has formerly attended the College or by their pastor. Davidson has a few vacancies yet for the session of 1929-30. Alumni, students and friends of the College are requested to direct the attention of young men of promise to apply for admission to Davidson. Application should be made promptly if admission is desired.

Address: The Registrar,
Room 113, Chambers,
Davidson College,
Davidson, N. C.

ONTREAT

Continued from page 2)
 ing of the Men's Work Con-
 Thursday night, August 15th
 impressive, a large audience
 ndance and Dr. J. E. Purcell,
 Mer's Work of our Church,
 e opening address of the Con-
 delivered by Dr. Wm. F.
 icago. Before his address he
 ideal conditions in which the
 here at Montreat are held.
 ke most clearly and convinc-
 subject: "Facing Four Fore-"
 He called attention to the
 acts are stubborn things and
 g of Lord Bacon "that the
 o do with a fact is to proceed
 e then enlarged upon the
 Christ, (2) of the Church,
 of Christ; (3) of the Presby-
 n, stressing here the need of
 al loyalty; and (4) of the
 through which one's work
 . In the course of his address
 one of the last utterances of
 y, when speaking before the
 Union of Chicago, he said
 d his work to do over again
 re fully identify it with the
 es. This was the first of a
 dresses being delivered this
 e early part of next week by

un's Club of Montreat, which
 ost successful summer under
 cy of Mrs. M. F. Harring-
 oa, Florida, held its August
 e Winsborough Building on
 ugust 15th. Among the fine
 oman's Club has done for
 s been the providing of a
 in the Montreat Normal
 he furnishing of a room in
 a. It has also aided most sub-
 work of our Young People
 noted to a remarkable degree
 ip for which Montreat is

e most delightful entertain-

STORY

THE VISION

L. E. Berry

It was a prosperous looking farm, the one owned by John Brown, good buildings and a well stocked barn; a house also very comfortably furnished with several modern conveniences and luxuries in evidence, conspicuous among the latter being a recently purchased radio.

Mr. Brown had just finished his supper as the sound of a car fell on his ear. The next minute there came a knock on the door, which his wife answered.

"Hello, Tom," he called, catching sight of the man in the doorway. "Come on in. Haven't seen you for a long time; since before harvest. Had your supper?"

"Yes, John, thanks," said the new-comer, stepping into the room. "I had it early as I wanted to make a few calls."

"Let's go into the other room," said Mr. Brown, leading the way.

"Still driving the old car, I hear," he laughed when they were seated.

"Yes, I guess you could hear it," Tom smiled back. "How do you like your sedan?"

"Pretty well. You didn't get that new car?"

"No. We couldn't manage it this year; too many mouths to feed. When you've got six children going to school, John, it runs away with the money."

"I guess so," replied his companion who had only one and she away teaching.

Tom Little looked around. "That's a fine radio you've got."

"Yes," said the other with pride.

"Must be great to sit and listen to it at night?"

"It sure is. You can get most any station with it."

The other got up and inspected it. "Must have cost quite a few dollars?"

"Two hundred and fifty, cash," vainly.

"It did, eh? Well, I guess it's all right if a fellow can afford it. I'd like to have one myself"; he sat down again. "Going to the coast this winter?" he asked.

"I don't know. We've been there the last four winters, and I wouldn't mind staying home this winter for a change. Besides the crop wasn't so good as I expected. Poor grade."

"I guess we are all in the same boat this year," said Tom. "What did you get?"

"A four. How did yours turn out?"

"Conditional five and some six. Lots

ments of the season was the Musical Tea given under auspices of the Woman's Club in the toyer of the Assembly Inn on Friday afternoon, August 9th. The silver offering was devoted to renewing the Club Scholarship in the Montreat Normal School. Mrs. Sam Robinson of Gastonia, N. C. is the new President and Mrs. K. H. Lafferty of Charlotte, N. C., is the Treasurer of the Club.

Mr. Tien Lai Huang, noted Chinese aviator and lecturer, spoke briefly to the Men's Conference, Friday, morning, Aug. 16.

like that this year. Some of our best givers are hard hit."

"Best givers?" asked Mr. Brown not comprehending.

"Yes—to the missionary and maintenance fund."

"Oh," Mr. Brown's face suddenly lost its warmth.

"And I was asked by the committee to see you. We thought you might help us out this year?"

He waited, but there was no response. He went on: "We are sure of some who always give whether times are good or bad; but there are others who haven't got their vision, and may not give as liberally as usual"; he stopped again and looked inquiringly at his host.

Avoiding his gaze the latter said heavily, "I don't believe in foreign missions; we've got enough work to do in Canada; lots of heathen here."

"But only thirty per cent goes to foreign missions; the rest is spent in Canada," Tom explained.

"Well, anyway, we've got all we can do to support the local church," he excused.

"But there are others who need the gospel."

"Let them pay for it, then, the same as we do."

"But some are too poor to pay; people who live in sparsely settled districts. Then there are settlements of non-Anglo-Saxons, and districts where people haven't found their feet, financially. This fund is also for other projects: evangelism, social service, hospitals in backward districts, benevolences, religious education, colleges for training our ministers," Tom said, waxing enthusiastic.

"How much are you giving to this?" Mr. Brown asked after a pause.

"Fifty dollars."

"Fifty dollars! Why you're crazy, man, the way you're fixed."

"Oh, there's lots worse off than us," Tom replied easily. "We get plenty to eat. We haven't got a new car, or a radio, but they'll come some day."

Mr. Brown looked at him, puzzled. "Why do you do this?"

"What?"

"This canvassing?"

"Oh, for different reasons. For instance, suppose the children out in one of those districts where there's neither church nor doctor were my children?"

"But they're not!" emphatically.

"No, but they're God's children."

There was a pause. Tom Little, seeing that even that truth left John Brown cold, rose. "Well, I must be going, John." Then wishing to give him every chance, he said, "What shall I put you down for?"

"Nothing this year. Maybe some other time," the other answered evasively.

A week later Mr. Brown received a wire: "Daughter seriously ill. Come."

It was night, but he started an hour after receiving the message, driving his car furiously over the highways and at the highest possible speed when he struck the municipal roads, wondering, when he drew near his destination, how a hospital came to be located in that district. For he knew what a struggle they had had in building the one in his town, and there were no signs of anything like the same prosperity here, although the district was fairly well settled. He was even more surprised when he came in sight of the hospital which was far ahead, in size, of the one his town boasted.

"How is my girl?" he anxiously asked the superintendent, after he had made known his identity.

"She is still living, but that is all we can say at present," he looked at Mr. Brown sympathetically. "We have done all we can. The rest must be left with God."

God. Until that moment Mr. Brown hadn't thought of God. Funny to hear this doctor speak so intimately of him.

"Can I see her?"

"No, you'd better not, today. But we thought it best to have you here—in case," the doctor replied.

"You have hopes, though?" his voice shook a little.

"Yes, she has a good chance now. Fortunately for her a hospital wasn't far away."

"She was in a serious condition?"

"Yes. Critical."

Mr. Brown looked around. "What hospital is this?" he questioned.

"This is a United Church hospital."

"A United Church hospital?" he said surprised.

"Yes."

"Why did The United Church need to build a hospital here?"

"Because if it hadn't there wouldn't have been one in all this northern district," the doctor answered.

"It built a big one," commented Mr. Brown.

"A big one was necessary. This hospital ministers to an area at least thirty miles long and forty miles wide, and surgical patients come from a much larger area," replied the superintendent.

"Where is the nearest hospital?"

"At North Battleford, fifty-two miles away."

"And they would have had to take my daughter there?"

"They would have tried to get her there," the superintendent said.

"But they couldn't have got her there in time to save her life?" asked the other, bluntly.

"No."

Mr. Brown became thoughtful. Then after a pause he asked, "How big is this hospital?"

"It has twenty-six beds and a staff of two doctors and four nurses."

"And what kind of people live in this district?"

"Ukrainian, mostly, and some Anglo-Saxons, but the latter are rapidly diminishing."

"And the people couldn't build a hospital themselves?"

"Not the way crops have been. They had a good crop in 1925, thirty to forty bushels to the acre, but every year since then the crops have been frozen. At present the people are just able to buy their farms and pay for the bare necessities of life. Then cost of maintaining a good hospital is so great that no small district in the north can maintain one without outside subsidy. I may also say that personally I think one good hospital, well equipped, is worth a lot of small ones scattered about that cannot have like equipment," the doctor explained, noting the interest the man was taking in his words.

"And the Church feels that this is part of its work, doctor?"


"Yes, Mr. Brown," replied the superintendent quietly; "for it is but fol-

(Continued on page 14)

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"Out of the black depths could I be heard, I would cry out to all those who have but to set a foot in the perilous flood. Could the youth, to whom the flavor of his first wine is delicious as the opening scenes of life, or the entering upon some newly discovered paradise, look into my desolation and be made to understand what a dreary thing it is when a man shall feel himself going down a precipice with open eyes and a passive will—to see his destruction, and have no power to stop it, and yet to feel it all the way emanating from himself; to perceive all goodness emptied out of him, and yet not to be able to forget a time when it was otherwise; to bear about the piteous spectacle of his own self—ruins—could he see my fevered eye—feverish with last night's drinking, and feverishly looking for this night's repetition of the folly; could he feel the body of the death out of which I cry hourly with feebler and feebler outcry to be delivered—it were enough to make him dash the sparkling beverage to the earth, in all the pride of its mantling temptation; to make him clasp his teeth,

* * * and not undo 'em, to suffer wet damnation to run through 'em.

But is there no middle way betwixt total abstinence and the excess which kills you? For your sake, reader, and that you may never attain to my experience, with pain I must utter the dreadful truth, that there is none—none that I can find."

RAYON

A chemist pondered upon the fact that a silkworm caterpillar ate mulberry leaves and spun silk. It was a challenge to him and he felt that a chemist should be able to chew up something in a bottle or kettle and spin a thread as good as that of the caterpillar. It took a long time to realize that dream, but now we know rayon as well as we do cotton and silk and the amount made runs to hundreds of millions of pounds annually.

It really is chemically very little different from cotton, from which it can be made; but it is quite different in its appearance and some other properties. If you want to make an old cotton sheet into rayon you can do it. Soak the sheet in strong caustic soda solution, squeeze out most of the lye, tear the sheet all to pieces so that it forms crumbs. Beat up the "ripe" crumbs with carbon disulphide, a liquor of atrocious odor, poisonous and extremely inflammable, more so than gasoline. A bright orange, rather sticky mass will be all that remains of the sheet. Dissolve this in water with a little more lye in it. Adjust its thickness until it is just right; get all the tiny air bubbles out of it, also every bit of dirt. Then force through platinum plates with tiny holes in them into an acid bath. Filaments will result and these, after many other treatments, such as washing, freeing from sulphur and bleaching, will appear, after spinning, as rayon yarn. On the whole, it is easier to use the old sheets as rags and buy your rayon.

Thus is the caterpillar no longer unrivalled in the art of making lustrous fibers out of vegetable matter, although it has certain trade secrets that are still outside the range of the chemist's present achievements. It is true, no fisherman would like to use a rayon line, but his daughter finds rayon indispensable in making her wardrobe up-to-date.—R. E. Rose, in The Baptist Young People.

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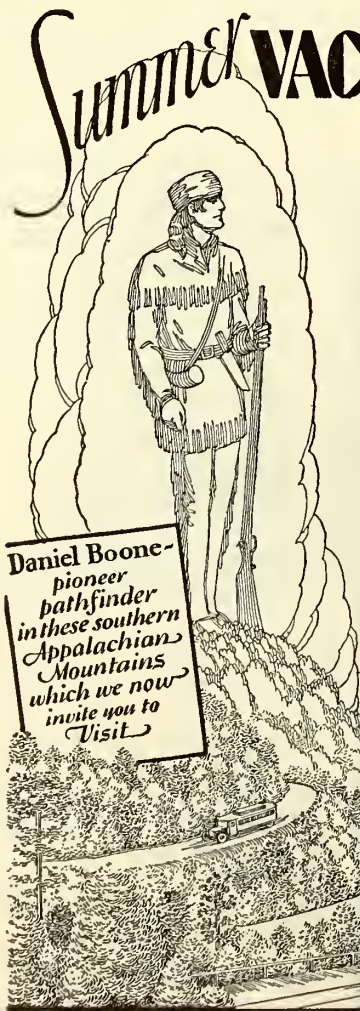
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UNCONSCIOUS ROBBERY

When John C. Calhoun was a student at Yale, he was a tremendous worker. Some of his fellow students ridiculed him for his intense application. He replied, "I am forced to make the most of my time, that I may acquire myself creditably when I go to Congress."

Such a statement made by an obscure college lad may have sounded presumptuous at the time; but all the world knows that ultimately the youth's prediction was fulfilled. He did, indeed, not only go to Congress but proved himself one of its outstanding leaders while he was there. Without doubt that habit of tireless industry—the determination to make the most of every minute—had much to do with the eventual realization of the young man's ambition. An eminent jurist has well said: "There is no form of petty larceny so common as that of stealing time. Seconds, minutes, hours — who does not pilfer them? Many who think themselves perfectly honest are guilty of this form of thievery every day."—Forward.

A recent bulletin of the Oxford University Press gives the following telling story:

"Of course, we can't hope always to please everybody, but we did hope we had a few books that would appeal to the so-called popular taste.

"We were sadly disillusioned, however, a short time ago, when a lady came in to choose some books as a gift to herself from a friend. She had been told to buy up to quite a considerable amount—some \$60-\$70. Alas, after spending several hours here on two or three days, she decided there was nothing among all our 10,000 clarendon books that pleased her; but after a great deal of deliberation, she did finally select a Bible.

"At the end of a week, however, she returned the Bible, saying rather naively: 'I'm afraid I don't want this after all, because, do you know, I find there was one in the house all the time—my husband's—leather-bound, too!'" — Living Church.

100 YEARS FROM NOW

Wouldn't it be a comforting thought to know that a century from now, or two centuries from now, the final resting place of those who are near and dear to you will be marked by the unmarred token of your thoughtfulness and loving care? The selection of a monument is the last service which you are privileged to perform for those loved ones who have been taken away. At such times, when life seems empty and dreary, and it is hard to bear your burden of grief, there is a measure of solace in knowing that all has been done that could be done. There is consolation in feeling that the visible expression of your everlasting devotion and respect is worthy of the sentiment which it represents. The monument which you erect is no mere lifeless thing of stone and mortar. It is a living symbol, bearing witness to the beauty of the life that has departed, and to memories that are undying. Carved into imperishable Winnsboro Granite, your message will stand for all the world to see throughout ages to come.

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A beautiful booklet has been prepared which gives a full description of this superb monumental granite. It also contains photographs of a number of artistic monuments which will serve for suggestions as to designs. Ask your monument dealer for this booklet, or if it is more convenient, write Winnsboro Granite Corporation, Rion, S. C.

A prayer for motorists: "Teach us to drive through life without skidding into other people's business. Preserve our brake lining, that we may stop before we go to far. Help us to hear the knock in our own motors and close our ears to the clashing of other people's gears. Keep alcohol in our radiators and out of our stomachs. Absolve us from the mania of trying to pass the other automobile on a narrow road. Open our eyes to the traffic signs, and keep our feet on the brakes."—Harry McCreary.

Satan is good at window-dressing and counter display, but his goods are shoddy.

Say what is true and what is pleasant. Do not say what is pleasant and not true, nor what is true and not pleasant.—Manu.

He that does good to another man, does also good to himself; not only in consequence, but in the very act of doing it; for the conscience of well-doing is ample reward.—Seneca.

Walking with God is not impossible today if we put our hand in the hand of the Master and go the way of the loving heart.

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THE VISION

(Continued from page 11)
lowing in the steps of the Great Physician."

"Um," the other murmured thoughtfully.

"Besides," the doctor went on, "we find that such an institution as this, ministering as it does to both soul and body, is able to exercise a great influence upon these New Canadians, and will do much towards making Christian citizens of them. Our work here has been greatly blessed already in this respect."

Mr. Brown looked at him strangely. There was something about this doctor that reminded him of Tom Little.

Presently he asked, "When can I see my daughter?"

The doctor answered kindly, "Perhaps tomorrow, if she continues to improve."

"You'll do all you can for her, doctor?" Mr. Brown said, nervously.

"We do all we can for them all, Mr. Brown," was the earnest reply.

A month later Mary Brown return-

ed with her dad, restored to convalescence by the skill of doctor and nurse. And the next day Tom Little received a cheque through the mail for the missionary and maintenance fund that, coming from John Brown, almost took his breath away.—The New Outlook.

An old lady with an hour to spare went into a cinema without realizing that a talking film was being shown.

In two minutes she had returned to the box office.

"I'm afraid there's been a mistake," she stammered. "I thought this was a picture show, but when I got downstairs I discovered that a man with asthma was giving a lecture in German."—Tit-Bits.

PUZZLE ANSWERS



Floral Wreath—1. Daisy. 2. Yacht. 3. Tease. 4. Error. 5. Raven. 6. Never. 7. Rouse. 8. Eased. 9. Daisy.

A BOOK CLUB MEMBER

Dear Standard:

Will you let a little Methodist enter your band? Mother takes the Presbyterian Standard, and I enjoy reading your letters and stories, and painting your pictures. I am eleven years old and will be in the sixth grade next year. I attend the First Methodist Church at Siler City. Mrs. T. D. Bynum is my Sunday School teacher. She is a real good teacher and I like her real well. I belong to a little book club. There are twelve members. We each buy a book at each meeting. I take music and I like to play the piano real well. I read Margaret Gibbs letter and found that Mr. Wastebasket had gone for his "June Wedding." I hope he is on his "Honeymoon" now so he won't interfere with my letter being published.

Your little Methodist friend,

Mary Ruth Bruton. Siler City, N. C.

BIRTHDAY IN SEPTEMBER

Dear Standard:

I am a little girl eight years old and will be nine the second of September. I will be in the fifth grade next year at school. I go to Sunday School every Sunday I can. My teacher is Miss Hubbard. Well, I guess I had better stop. Please print my letter for I want to surprise my father.

Your friend, Agnes Blythe.

HONEY-MOONING!

Dear Standard:

I am a little girl twelve years old. I will be in the seventh grade next year. I have one brother, his name is Arthur, he is in the tenth grade. I go to the Presbyterian Church at Atkinson. I like to color the pictures and read the stories in your magazine. I hope Mr. Wastebasket is on his honeymoon for I want to surprise my daddy.

Your little friend, Dorothy Mae Mallard.

Atkinson, N. C.

WE HAVE THE SPACE—

Dear Standard:

I am a little boy three years old. I have three sisters, their names are Mary Douglass, Ruth Alford and Martha. I hope you have room in your paper for me to have space enough to print my letter.

Your new friend, John Bullock.

Rowland, N. C.

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The Ministers' Annuity Fund

Will Mean to the Minister or Missionary:

1. Ability to retire at age sixty-five or later with the assurance of a certain, definite income for life.

In the majority of cases, the amount to be received annually will vary from \$600 up. In no case will the annuity exceed \$2,000. At the outset, in some instances where the period of service has been short, the annuity will drop below \$600. But in all cases—even at the beginning—where the period of service has covered thirty-five years or more, the annuity will not be less than \$600.

2. Ability to retire on account of total and permanent disability before reaching sixty-five with a certain income annually.

While eventually the disability annuity will be forty per cent of the average salary during the last five years of service under the plan, the Fund reserves the right to limit the amount to \$600 at the beginning of the operation of the Fund.

3. A widow's benefit equal to one-half of the minister's age retirement.

In the event of death of a member, whose marriage took place before retirement on account of age or disability, the widow's annuity benefit will be granted and will continue till re-marriage or death.

4. An annuity for each minor orphan child at the rate of \$100 per year.

The widow's and minor children's annuities, in the aggregate shall not exceed the age retirement annuity which the member was receiving or to which he was entitled.

5. A "Savings Bank" arrangement, which provides that if a member withdraws from the Fund his own payments with interest will be returned to him.

6. A recognition of the group idea of the ministers and missionaries of the Church.

In addition to the numerous benefits, with the added assurance and peace of mind they will bring, it should be remembered that the Ministers' Annuity Fund is a Church-wide fellowship in which the participation of each minister and missionary and other church employee will make possible the benefits that will accrue to every other member of the group. Except in rare case no individual alone could make investments in insurance annuities, or otherwise, that in the nature of the case would bring comparable returns to those assured by this Plan.

THESE BENEFITS COST AND THE COSTS MUST BE CERTAINLY AND FULLY MET.

The Ministers' Annuity Fund is based on the contributory plan. There is nothing magical in the plan. Money cannot come out that has not first been put in or that has not been earned as interest. There are three sources from which a given annuity is created.

1. Payments of the members. Each member pays in monthly a sum equal to two and one half per cent of his salary for the month. If use of manse is provided this will add fifteen per cent to his salary, and his payment of two and one-half per cent will be made on the total.

2. Payments by the church or other employing body of an amount equal to seven and one-half per cent of the minister's or missionary's total salary. The church payments should be regarded as an item of current expense rather than as benevolent offering.

3. From the marvelous and highly productive workings of compound interest. Fifty-two per cent of the cost will be provided in this way.

THE PLAN OFFERS A CHRISTIAN, BUSINESS-LIKE SOLUTION OF A SERIOUS PROBLEM

For all servants of the Church who have served the Church prior to the inauguration of the plan (January 1, 1931), and who have had no opportunity during these years of "prior" service to make the payments that would have been required had the plan been in operation, partial provision is made in the proposed \$3,000,000 accrued liability fund which is to be raised during 1931.

Experience, during the last two decades, has proven conclusively that no pension system, in a growing organization can be safely financed out of current funds nor on endowment or other static funds. Numerous plans adopted by corporations, school and eleemosynary organizations, based on endowment or fixed sums which have been set aside, have come or are now coming to grief. It is clearly recognized now that the only safe plan is the contributory plan. A number of other denominations, along with ours, have adopted this system which is pronounced scientific and entirely safe by the best actuaries and by insurance experts.

The General Assembly, after six years of consideration, has endorsed the plan, set apart the year 1930 for its establishment, directed its agencies to co-operate in its establishment, and urged all of its ministers and churches to adopt and enter into the Fund.

One of the first steps in inaugurating the fund is acceptance on the part of the ministers, missionaries and others who are eligible.

Other important steps in the process will await the action of the ministers in the matter of signifying their attention to enter the plan.

If through delay one who is eligible fails to enter before the plan goes into effect, he will, of course, lose participation in the \$3,000,000 accrued liability fund for prior service which is to be raised.

Watch this page for answers to other questions.

(Ask any question and we will gladly answer.)

THE PRESBYTERIAN CHURCH IN THE UNITED STATES.
Department of Ministerial Relief and Ministers' Annuity Fund,
 Henry H. Sweets, Secretary. John Stites, Treasurer.
 410 Urban Building, Louisville, Kentucky.

Montreat Conferences And Their Support

The Montreat Conferences which closed last Sunday, have been a great success from the first to the last. The attendance has been very large, much due to the advantages offered by Assembly Inn to those who have been heretofore unwilling to attend the conferences for lack of conveniences to which they were accustomed. While it is yet too early to know whether the expense has been fully met by the gate receipts and collections for the program, it appears that the receipts will almost cover the cost, if not entirely. The average cost of a Montreat Program from first to last is \$8,000 approximately. The gate receipts and the collections are the only sources of income. These do not go to Montreat Association but to the expense of the program.

Many people are restless about paying the gate fees, who do not stop to think what these mean. Besides meeting the cost of the program they also furnish a safeguard for those who live or sojourn at Montreat. Were the gate not there, the ground would be open to invasions of all kinds, parties of undesirables bringing in drunkenness and immorality, sight seers galore who would make themselves a nuisance, traveling parties who would use the grounds as a thoroughfare, but the thirty-five cents at the gate, discourages such aggressions.

The conference program has been handled in a highly satisfactory way by Dr. J. Gray McAllister, who has been ever a courteous host, a skillful platform manager, a discreet guide of affairs and adding by his personality and gifts smoothness to the running of the entertainments.

MAXTON CANS FOR JUNIOR COLLEGE

(Continued from page 1)

expenses of this new institution as well as to provide a means of saving valuable foodstuffs which might otherwise go to waste.

All citizens in reach of Maxton who have any kind of fruits or vegetables such as corn, tomatoes, beans, butter beans, onions, peas, okra, cabbage, etc., which they are willing to contribute to the cause of Christian education, as proposed above, will please bring or send whatever they have to the college in Maxton as early as convenient.

The committee in charge will be grateful for any kind of vegetables; but inasmuch as several bushels of okra and bell peppers have already been pledged for this week, it is hoped that as much tomatoes, corn and vegetables other than okra and pepper will be contributed as possible.

Among the rest, the committee plans to put up a great quantity of soup mixture the making of which several different vegetables can be used, tomatoes especially.

It is felt the people of Maxton and surrounding towns and communities are greatly interested in the success of our infant institution in the words of Mrs. R. A. McLeod, wife of its president, "let's feed it and make it grow."

A LETTER FROM DR. THOMPSON

(Continued from page 1)

of the Assembly, you will find the following actions:

"That pastors and sessions and all organizations of the Church be urged to give Evangelism a primary place in their work.

"That Presbyteries be urged to arrange, in connection with the fall meeting, an Evangelistic Conference, with an inspiring and helpful program to deepen the Evangelistic spirit in the churches.

"That Presbyteries be asked to consider the adoption of an Evangelistic program designed to reach every church in the Presbytery with a special Evangelistic meeting."

Will you not see to it that such a season is observed for the sake of Christ and His Church?

Yours in His Service,
Ernest Thompson, Chairman.

Twelve Largest Churches

Church	Added on Confession	Mem.	Sch.	Benev. Cont.
San Antonio, 1st	130	2670	1002	\$35,037
Dallas, 1st	55	2579	1561	36,634
Nashville, 1st	73	2549	1066	35,737
Charlotte, 2nd	53	2017	1286	59,235
Houston, 1st	86	1015	2085	31,139
Jacksonville, Riverside	137	1956	1629	18,810
Charles'n, Bream	122	1805	1796	20,441
Greensboro, 1st	77	1731	1244	36,350
Charleston, 1st	78	1666	1191	23,651
Huntington, 1st	50	1523	1469	19,959
Asheville, 1st	21	1472	2000	23,849
Memphis, Idlewild	39	1447	1023	27,259

The above figures were taken from the 1929 Assembly's Minutes and show the larger churches with a membership of 1,400 and over. The totals in the last column do not include "Miscellaneous Contributions." Greensboro First and Idlewild churches contributed large sums for building expenses. Although one of the smaller churches, Asheville, First, has second place in Church School membership. Riverside Church of Jacksonville stands last in contributions but first in additions on confession.—Charlotte Second Church Calendar.

WOMAN'S HOME COMPANION DISCUSSES FRUITLESS CHURCHES

(Continued from page 1)

States Steel or General Motors. Last year, he says, it collected and spent in America alone, \$600,000,000, most of which was wasted on the dead churches.

Failure of the churches to show gains in membership are laid to the development of other forms of public gatherings which do away in a measure with the necessity of gathering at a community church for neighborly activities. The motion picture, the automobile, the radio, increased school activities, new subjects taught, all put a great strain upon the church. Owen D. Young, churchman as well as financier, points out that "it does no good for the church to wish that the radio and the automobile were not here. They will stay here and new and other things will come. Every new advance disintegrates the old order and only those institutions survive which can adapt themselves to new conditions. Facts are facts and we must take account of them."

The existence of the tired business man, the article adds, with his passion for golf, is another accepted factor in church diminution. But almost as important is the tired business woman. There are nearly ten million of her now; nearly a million and a half between forty-five and sixty-five; more than two hundred thousand over sixty-five. These women come from what was once the bulwark of the Sunday congregation. Now they have little time for church going on their one day off.

The Men's Christian Church League declared that it had been misled for some time by the glowing reports of growth in all churches. They discovered, however, that instead of the 1,115,000 gains for 1928, the figures heretofore have represented births into families inactively connected with the church and of persons who moved from one community to another, being enrolled again and again without being stricken from the rolls of the original church. In short, the poll proved to be entirely inaccurate and the League continuing its work, found thirty-two per cent of the churches actually sterile.

Setting about to remedy the situation, the League proposes to put its members, as individuals and as Sunday School classes, to work building up genuine, fresh membership. The plan, says Collins, has been shown practical if it can be financed, and there is no excuse for lack of money, in view of what the churches collect and spend, if dead churches are weeded out and the wasted funds concentrated upon those which are alive and thriving.

MONTREAT NIGHT AT MONTREAT

(Continued from page 1)

joyment of the conveniences of the great and beautiful hotel, which has made it possible for many more than formerly to receive the benefits of the conferences and social and religious atmosphere of Montreat. He urged all to come to the help of Montreat in this crisis.

Dr. George W. Truett, of Dallas, Texas, who has been so enthusiastically received again in his Montreat addresses this summer, also spoke. He said he had never been to as well managed a conference and to none that had a higher purpose, and or was so successful in carrying out the objectives of rest and spiritual refreshment, combined with supreme loyalty to Jesus Christ as Savior and God. He spoke in flattering terms of the management of the association, and urged his audience and the association to make use of this tremendous opportunity for service to God and humanity.

An offering was taken Saturday night and pledges, which with the collection on Sunday morning amounted to around \$5,000. This will be duplicated by the Publication Committee, as ordered by the General Assembly. Other subscriptions have been received during the summer, and these will be reported in due time.

The Assembly has appointed October 13 as Montreat Sunday and the churches will be asked to join in liberating the Assembly Inn from the great debt that now rests upon it, which is around \$70,000 in pressing obligations, though quite a good deal more than that is involved.

THE BIBLE CONFERENCE COMES TO A CLOSE

(Continued from page 1)

ation in the "Soliloquy of Judas Iscariot" evinced strong histrionic ability, and the audience was forced to sympathize with the unfortunate traitor, while compelled to condemn his atrocious act. Few pulpit orators will dare such a presentation.

While Dr. Vander Meulen's addresses contained great comfort and inspiration to all his hearers, perhaps his appeal was the stronger to the clerical part as his philosophical temperament led him to dwell on phases of doctrine which appeal to the preacher. He is well fitted to be a leader of our young students who seek the same high calling he has espoused. His other topics were "Motives for Seeking Christ," "Broken Bodies" and "My Wife's Religion."

Perhaps we may not be accused of invidious comparison when we say that the high spot of the conference was the address of Dr. George W. Truett on Wednesday afternoon when an audience of 2,000 assembled to hear him speak on "Paul's Reasons for Following Christ." Dr. Truett exalted Jesus Christ in unmeasured terms, and throughout his address made a most moving appeal for personal faith in Him. There were few dry eyes in the audience.

On Thursday afternoon, Mrs. Victoria Booth-Clibborn Demarest, a granddaughter of William Booth and a leader of the Salvation Army spoke to women only, and as that excluded this writer as being a mere man, he has no report of Mrs. Demarest's address, but has asked one qualified by sex and literary qualities to give us a story of the speech on "Mary the Mother of Jesus."

The authorities say that this was the best attended, the most spiritual, and best allround season Montreat has had.

"Parishes which have within them the possibilities of resurrection will live again. There will be no loss of power or momentum, no diminution of opportunity for religious work," he concludes.

DEVOTION

GREAT THINGS

God—The Greatest Lover.
So loved—The Greatest Love.
The World—The Greatest Gift.
That He gave—The Greatest Gift.
His Only Begotten Son—The Greatest Gift.
That whosoever—The Greatest Opportunity.
Believeth—The Greatest Blessing.
In Him—The Greatest Assurance.
Should not perish—The Greatest Promise.
But—The Greatest Difference.
Have—The Greatest Certainty.
Everlasting life—The Greatest Session.

CONFERENCE ON MEN AT MONTREAT

(Continued from page 1)

tives from fifteen of our states were present from the far North to the far South, though the majority came from the contiguous states around Montreat. The program that showed active interest in the subjects on the program, many part in discussions, and giving of life and work among the churches of the Assembly that has been adopted. A session revealed that every church represented had from 100 to 150 per cent in the number of workers since the men had been organized. All had increased their contributions to the church cases.

In the testimonies given from different synods revealed that Men-of-the-Church has become a potent factor in the discourses of leaders, enlarging both the vision and the vision of those active effort, and enlisting other workers of the church, the use of better methods of church support, the deepening of the lives of men, and finding a happier fellowship and a greater rest in the work of the Master.

Resolutions which were passed at the 1927 conference were reaffirmed, voicing again the desire of the men in the evangelizing of the church at large. One group at the conference passed resolutions requesting that the Commission on Men's Work call for men to be engaged in Men's Work in the local organizations and workers will do so to volunteer to other churches near them. Men-of-the-Church plan to continue, and help them to organize volunteers to give their services freely and without remuneration.

The key-note of the conference was "The Church," and in line with this central idea Dr. William Booth, Chicago, delivered a series of addresses. Dr. Weir is General Secretary of Men's Work in the Presbyterian Church, U. S. A. They were received with great interest because of their clear presentation of the problems of men at the local church, in an attractive style, well interspersed with practical illustrations. The text of the addresses was dictated by a stenographer, and published in book form, and retained for reference and study by the men.

The themes of Dr. Weir were as follows, "Facing the Facts," "Why Men's Work," "The Ministry of Men," "Responsibility of Men," "The Program of the Church for Men," "Men to the Church," "Relationships of Christian Men," "Men to the Church," "Relationships Among Men," "Men's Organizations and their Activities for Men."

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EDITORIAL**PROPOSED UNION WITH THE U. P. CHURCH**

At the meeting of our General Assembly, Dr. Morris, of the special committee on the question of Union with the Presbyterian Church, addressed the Assembly with such force that he won them over to the proposed Union by a large majority.

He treated the matter so skillfully that all who opposed were left in a hopeless state, and he added to his laurels, as a debater, the additional wreath that comes to a successful debater.

It is well known and loved Dr. Morris for his success, and we rejoiced in his success, but it was fatal to our own views.

Confident, however, that the "extract" of his speech would draw a picture of the other side. In our last issue we published a speech made by Dr. J. S. Foster, of the other side.

That our ministerial readers care to read that article, even though it might be thought more thought than is usually put into editorials.

In his speech "made the worse case for the other reason," with the result that he could show that he carefully considered the strong points of the other side of the question, as if he knew that "the less said, the better."

On the evening of August 7th, there is a common-sense speech from Dr. Wm. Crowe, a member of the committee to consider the aforesaid question, and concludes with these words: "The communication is given at the meeting of the General Assembly by Dr. Karr and Dr. Morris, both of whom concur in its conclusion and advise that our readers will refresh their minds by re-reading this article from Dr. Morris, and so the reply from Dr. Foster. I wish to emphasize the points made in Dr. Foster's analysis of Dr. Crowe's speech. He shows:

1. The difference in the action of the two churches. The U. P. Assembly was cautious, and the seriousness of the step to be taken did not propose to act in haste, but in leisure. They wisely decided to wait, and to weigh the temper of their own people, to weigh the advantages and disadvantages of the proposed Union.

2. On the other hand, our Assembly rushed into the question and sent down to the Presbyteries for their decision.

3. That the Presbyteries will not be swayed by their feet by this question, but will stand on every point of view. Dr. Morris, "Is it desirable?" The answer is negative, if they will remember that the territory does not overlap that of the Presbyterian Church.

4. That the Presbyterian Church seeks union with the

Northern Church. If the union is consummated it will mean further friction between the Northern and Southern Churches, because the points of contact will be increased.

Again, let us consider whether such union is practicable?

One Church handles matters political, while the other Church was founded upon the principle that it was not to handle matters of State.

If we unite in spite of this our origin, we repudiate the action of those who risked their reputation and worldly advancement in order to emphasize this principle.

Again let us remember that the Committee was appointed by our General Assembly to consider the advisability of Union with the U. P. Church.

Their duty clearly was to consider the Union from every point of view.

The report should have mentioned the obstacles in the way of Union as well as the advantages; yet Dr. Morris in his masterly speech before the Montreat Assembly ignored every possible difficulty, and painted a rosy picture of the advantages.

He was addressing an Assembly of men, largely new, who knew little of the struggles of Thornwell, Palmer and Dabney, so that in their ignorance they were led astray.

They should have been informed that this proposed Union was with a Church that had always dealt with political matters, and that their views in the past were so different from those of the mass of our people, that there would be danger of friction between us.

Again, this Committee should have called attention to the fact that the proposed Union fails to safeguard property rights beyond the indefinite statement that all details can be arranged later. They had evidently forgotten the bitter experience of the Cumberland Presbyterian, when the Union between them and the Northern Church was effected, or the Union of the Canadian Church.

The U. P. brethren were wiser in their generation in that they were not so eager as our Committee seems to have been, but resolved to take time to consider the question.

Let our Presbyteries learn a lesson from them, and not rush into any Union with undue haste.

DR. ROBERT E. SPEER AT MONTREAT

If the Montreat Program Committee disappointed some in the early part of the season, they certainly applied the "arousment" towards the close.

The latter end of July and the August period have more than pleased.

Rarely has a conference been more favored than the various Conferences, now on the home stretch.

Wm. Anderson, of Dallas, Texas, and Dr. Truett, of the same place, Dr. Robert E. Speer, of New York, a combination rarely found in a summer gathering, has made this a season long to be remembered.

We have already written our impressions of the first two speakers, and now, ere the season closes, we hasten to add that of Dr. Speer, who came with a blowing of trumpets on the part of the management, and though he had this high standard to reach, did not fall below the high expectations aroused.

Anderson and Truett appealed to the heart and aroused emotions that made us all realize that we had done little of real preaching, and also that we had been blind to the glories of our inheritance through Christ.

Dr. Speer, on the other hand, while lacking the pulpit graces and emotion of the other two, made a powerful appeal to the intellect of his hearers, and proved to all who heard that we had been blind to the meaning of much of the most familiar portions of the Bible.

By sheer force of intellect he captured his audiences, and sent many a preacher away with new views of what preaching should be, and what riches of meaning can be found in the sacred text.

This is our first meeting with Dr. Speer, but we shall hereafter class him among the great preachers of America, and we shall look for better preaching on the part of our young men.

The bulletin promises during the last days of the Conferences two other great preachers, Dr. James I. Vance and Dr. John M. Vander Meulen, both ministers of our own Church, and both capable of winding up a great Conference.

We hope to hear them both, and write our impressions later.

Neither one is a stranger to us, and we have never heard a poor sermon from either.

ENTHUSIASM SCARCE

Disraeli, when Prime Minister of England, was requested by the Queen to fill the Archbishopric of Canterbury by the appointment of Dr. Tate, then Bishop of London.

Disraeli was unwilling to make this appointment, because Dr. Tate possessed certain qualities that rendered him unfit for such an important office.

Among these qualities he mentioned that Dr. Tate had "A strange fund of enthusiasm."

This seems a strange objection to any one who has work to do, and one would think that in the work of the Church it would be a quality most desirable.

It was certainly the leading trait in the character of our Lord, if we leave out of view His divine mission on earth.

We recall that soon after He came down from the Mount of Transfiguration where His three disciples caught a glimpse of His glory and were blinded by its exceeding brightness, He was reminded of His decease which He should accomplish at Jerusalem, He gave them an intimation of the shame that awaited Him.

The inspired writer thus describes it: "And it came to pass when the time was come that He should be received up, He steadfastly set His face to go to Jerusalem."

When we remember that He not only foresaw what awaited Him at the end of the road, but that He had just been reminded of His decease which was to be accomplished at Jerusalem, yet He steadfastly set His face to go to that very place. We can easily understand that, humanly speaking, it was only enthusiasm that sustained Him to the end.

When we study the work of the Church today, and see how many pastorates are crippled by the lack of this enthusiasm, we wonder that it should be objected to any man that he had a strange fund of enthusiasm.

The ministry, above all other professions, needs enthusiasm, for there are times when it requires a peculiar driving force to face the many difficulties incident to faithful work.

When one fully realizes what they are, he never wonders why some pastorates are real tragedies.

Then he wonders why young men are ready to enter such a life when they are subjected to treatment that reminds one of the martyrs of old.

Just recently we were told about the cruel manner in which a Church ridded itself of an unacceptable pastor, giving him a vacation in order to carry out plans to be free of his presence.

This, of course, is an exception, because, in the main, no men receive more courteous treatment than pastors.

Still to meet this treatment, even on spare occasions, and to keep at one's work requires enthusiasm founded upon a sense of duty to our Lord, such as no man possesses, unless his faith be grounded on the Rock of Ages.

There are two ways of regarding one's work in the ministry—one is to regard it merely as a means to an end, that is to furnish a living for wife and children, in which instance, it differs in no respect from the farm hand or the clerk in the store. Then the other is to regard it as a definite service for our Lord, a work to help to build up His kingdom and to hasten His coming.

The work to be done has a certain value, and the trials endured add to its intrinsic worth.

No matter what the trials are, he, like his Master, for the joy set before him, endures the cross, and despises the shame," being assured that he will receive the crown of life.

Would that the people of God remember that injunction, "Touch not mine anointed, and do my prophets no harm."

CONTRIBUTED

FAITH IN ACTION

Rev. C. E. Raynal

(Reported in Statesville (N. C.) Landmark)

Faith in action, faith linked with courage were the characteristics of the great men of God, those heroes of the faith recorded in the 11th chapter of Hebrews, Dr. C. E. Raynal told the congregation at the union service, at the First Associate Reformed Presbyterian Church Sunday evening. Faith in action and courage were expressed in the lives of the apostles—Peter, John and Paul, the great messenger of God, who opposed his life and preaching against the world of his day—a world whose greatest forces were Greek learning and Roman arms. These heroes of faith were men who turned the world upside down, who built the kingdom of God, who laid the foundations of the civilization we have today. Dr. Raynal set over against this a picture of the Church as it is, largely, today—little in faith, easy going. Instead of undertaking great things for God it seeks an easy path. Yet this age in which we live is not a little age, except in the church. And faith and courage ought to be shown first of all in the Church. There is something wrong when courage and faith are being expressed outside of the church, instead of inside it. What is God's plan for us? Does He want us to be a lot of tame, easy-going people? No, God set us in the world to save the world, to preach the gospel to the ends of the earth, to edify our own community. Do we want to be little in His service, or do we want to be one of these great heroes of the faith?

The 33d and 34th verses of the 11th chapter of Hebrews were the text: "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." I suppose, Dr. Raynal said, that if there is any piece of literature in all the wide world that touches all that is heroic in human nature it is this. Beginning at the beginning and coming down through all the years it records the lives of the great, those who have built the world that we live in. It gathers up out of all the history of men the lives that have contributed to the making of this world, to the building up of its system of laws, the establishment of its civilization, to victory over all the evil forces that would destroy human life. As this record unfolds and name after name in the great catalogue is given our hearts are thrilled with a sense of human greatness. How great are their works! It was a great period of the earth's history—a period when the hearts of men were equal, not to little faith, but to the doing of great things in the name of the Lord. The period in which this book (Hebrews) was written, whether by Paul or another whose name we know not, was a great period. And to this list, recorded here, names were to be added, names like Peter, James, John, Mathew, Mark, Barnabas and Paul, that great messenger of God to the Gentiles. These names were to be added now to this great catalogue.

Religion Important in New Testament Times

The first thing to which I would direct your attention tonight is the fact that this was a time in the history of the world when religion was a great thing. Not little and afraid; not a little tame faith, seeking safe roads and a safe investment. Not at ease in Zion, but great—great in faith, great in action, great in character. Take your Bible and read, take up each of these men, these heroes of faith and read the record of their lives, and you will catch some notion of the majesty of the kingdom of God and of the greatness of the church. But then, when we think of their greatness, we are tempted to put over against it the church that we know—the church, for instance, as it is largely today—little in faith, little in courage, little in hope. We read this catalogue of great men and the testimony of the record and put over against it our record and our lives. Well, as we look at the church today, we can not escape the fact that it is made up largely of those who are seeking the easy way. Instead of those old lions, not afraid of men nor devils, we have a lot of little tame rabbits. We have a generation of preachers who do the best they can, but somehow or other they are just a lot of little tame rabbits instead of prophets and apostles. Then we have a lot of little tame churches, easy-going. They have no great program of service, nothing to call for heroic action or heroic sacrifice—just a lot of little tame rabbit churches with their little, tame programs. Much of the work of the Church, when undertaking to do any thing, is to consider how far to go in doing that thing, with the idea of avoiding any complication and easing out of the situation. And you find a lot of tame people working to put the work of the church on the preachers and officers. They don't expect to be called on for anything beyond a reasonable contribution—not even much teaching in the Sunday School.

Take the Church which has been God's kingdom, its great heroes of the faith who did God's work, unafraid of the devils in hell. Set over against that picture, ourselves—preachers, church and people as they are today. Then think along certain lines that will come naturally: Here were great men who turned the world upside down, men who built the kingdom of God and laid the founda-

tions of the civilization that we have today. When Paul set forth on his missionary journey the two greatest forces in the world were Greek learning and Roman arms. Paul set forth to oppose his life and preaching against all the power of the world—one man against the world—think of the courage and of the presumption of it. But he did not go in his own power. You know what happened. Roman power and Greek philosophy no longer mean anything, but the gospel that Paul preached is the power of God and the wisdom of God in the world today. Our civilization today is due more to the Apostle Paul than to Roman arms or Greek philosophy. It was power to turn the world upside down.

Bible Leaders Men of Courageous Faith

What were the characteristics that these men had? Faith—what kind of faith? A faith linked with courage, with action. Faith of men who were alive and serving God. Every one of these men is glorious, not merely because he trusted in God, but because his trust in God set him to doing something in this world. He was not singing while others were serving. Every one was sweating, toiling, sacrificing, working for God. Faith in action, full of courage, undertaking great things for God; instead of little faith, sitting still and keeping cool, that retires when any storm of action is to be faced. The faith of these men was the faith of God's people at work.

Is anything like that possible for us who read the catalogue of these great heroes—Enoch, Moses, David, Abraham, and the others—is any thing like that for us? A great many people say no. We are tame rabbits. We have developed to a high degree the art of getting out of doing something. How can these qualities be ours? Faith in action, courage, going forth as St. George facing the dragon, going forth as the Apostle Paul facing all the learning of the earth and the armies of Rome. It is the quality of putting the things of God first. This is not a little age in which we live, except in the church. Everywhere else men are doing marvelous things. Skyscrapers, ocean greyhounds, Zeppelins. Lindberg, Edison, Burbank. Wonderful things are being done in this earth, but in the church there are a lot of easy going people.

Appropriating Heroic Qualities

How can the great qualities of the men mentioned in this 11th chapter of Hebrews become ours? Certainly if we want them we must start out to seek them, strive to make our lives worthy of them, ask God for them, strive for them. What is God's plan for us? Does He want us to be a lot of tame, easy-going people, almost totally paralyzed when it comes to the church? I think not. No, read the record and you will know that is not God's idea. The whole record is of that adventuresomeness of spirit that ought to characterize a people. A faith and courage that ought to be shown first of all in the church. There is something wrong when the characteristics of courage and faith are being expressed outside of the church instead of inside it. God set us in this world to save the world, to preach the gospel to the ends of the earth, to make our community a decent place in which to live, to edify it, civilize it and refine it. Otherwise we are not true to God's investment of Jesus Christ, to His purpose in fashioning our lives.

And then this final thing. You remember how Paul closes the account—over in the twelfth chapter: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." That's the exhortation. My friends, I leave it with you. Do you want to be in the service of Almighty God a little, tame rabbit, or do you want to be one of these heroes of the faith? Seeing we are compassed about with so great a cloud of witnesses—Peter, Paul, John, looking down upon us tonight—upon us preachers and upon us people, let us, "lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."

Men-of-the-Church

Presbyterian Church in the United States

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SYNOD OF VIRGINIA

The present Chairman of Men's Work for the Synod of Virginia was not appointed until last September, therefore, the report will only cover work done since that time.

Previous to September, 1928, Rev. T. K. Young, D.D., was Chairman and with the assistance of Mr. J. A. Naff and the present Chairman, a great deal of field work has been done in the Synod and some splendid organizations had been set up.

Immediately after my appointment, I visited as many of the fall meetings of Presbytery as possible (it being impossible to get to all, as in some instances two or three met on the same dates). It was especially gratifying to note the interest shown at West Hanover and Winchester Presbytery, where the work had never before been presented. Mr. Naff was with me in West Hanover

Presbytery and we were given one hour of our day. We had several requests from pastors of churches and do some personal work. This Mr. Naff and the work has started in this in a most satisfactory way.

I was given the opening hour of first day of Presbytery, where the work was also completed but the pastors were sufficiently interested additional half hour, which was granted. Resolutions—I have been requested to conduct short courses at Martinsburg, West Virginia, and Romney, West Virginia. These requests were granted and on October 12, a conference was held in West Virginia. Through the efforts of the S. R. Deihl, we had an attendance of eighty-two churches. One notable feature of the conference was the presence of a pastor with all of his all of his elders except one (in all twenty-two churches) Charleston, West Virginia.

On March 20, seventy-eight men from twenty-two met at Romney, West Virginia, on the invitation of the pastor of the Romney Church, Rev. C. R. Young, evening of fellowship, instruction and in the number of requests for help came from the conferences.

Under the direction of the Chairman of the Synod in Norfolk Presbytery, Rev. F. M. Hawley, a conference was held in LaFayette Church, Virginia, on December 8. Sixty men from twelve churches.

Three Conferences were held in Montross, Virginia: October 18 at Blacksburg—eighty-three churches; October 19 at Lynchburg—fifty-three churches; and on November 8 at Blacksburg—ninety-seven men from twelve churches.

In these three conferences we had a total of two hundred and thirty-three men from twelve churches. We are especially grateful to the various churches in which these meetings were held for their splendid co-operation and hospitality. Dr. T. K. Young, Dr. H. S. Turner at Lynchburg, Dr. J. A. Naff at Blacksburg, and Rev. C. J. Walsh for their various programs.

We believe these conferences to be the best means of getting Men's Work into the hearts of the greatest number of pastors and men, and purpose to continue this plan throughout the year as possible.

A meeting of the Synod's Committee on Men's Work met in Roanoke on December 14, and a report was presented in the discussion of plans and methods for the work. The Chairman submitted a report on a meeting showing he had reached through the efforts of five hundred ninety-six men from seventy-two churches between September 13 and November 30. The committee agreed to sponsor Massanetta Springs, Virginia, August 1-4 and to be responsible for promoting the same.

We believe in the Assembly's Plan for Men's Work and earnestly pray for the guidance of the Synod in promoting this plan in the Synod of Virginia throughout our beloved church.

SYNOD OF WEST VIRGINIA

In the Synod of West Virginia during the past year there has been every evidence of growth of strength and force on the part of all churches to develop the force of their man-power as a spiritual and moral local church. Where there is found the organized spiritual layman with leadership, there has been decided growth in spiritual activities in that church. The Men's Work under those pastors who have discovered the value of organized men's work in their church, are taking the initiative to build upon such a desire.

Several churches are available in the Synod of West Virginia illustrating that the problem is one of evolution and use of already existing men's organizations, developing them into a one hundred percent Church Organization. Lack of leadership is one of the greatest difficulties in the work. Much is gained in the start if only one or two gifted are found in the local church.

Our definite aim for the year is: 1. To have each church make a survey of its own field in order to determine the opportunity for doing outpost work of evangelism by its men. 2. To encourage the local church to study and define the big problem of the church and present the same as their own solution by themselves. 3. To ask each church to designate a layman as special attendant upon the annual meeting of Men's Work held within his Presbytery and also the Massanetta Conference for men. 4. To have a plan of daily Bible reading under the leadership of Men's Work Committee of Synod.

SERVICE SUGGESTIONS FOR CHURCH

To the President: This is a very important time in the life of the church. In many churches it will be the first well thought out service after the summer slump. See that there is plenty of publicity and that every effort is made to get the men and to get them out. A hearty welcome to those who come will do much to bring the

word of encouragement before the meeting in your organization will be very effective. Council: This meeting should be held seven to ten before the General Meeting. Open and close. Read the minutes of last meeting. Call for business—unfinished or new. Then call for the Chairmen of Departments. The Chairman of Department V, Religious Education, directs the men this month. Perhaps the greatest task is the Bible Class. If the men will throw into this project it will be the finest thing they can do for their church. The Chairman of Department V should consult with the Superintendent of the Bible School and the President of the Bible School for the program for this month. Sharing with the Chairman of Department V is the Chairman of Department II, Home Missions. The Bible School of Missions is held this month. The Chairman of this Department should write to the Chairman of Home Missions, 101 Marietta Street, Atlanta, Ga., for further information. This is one of the best ways, also, in which the Chairman of Department V should share with the Chairman of Department II. The best way of teaching Stewardship is through concrete things like Home and Foreign Missions. See that Stewardship of Home Missions is taught in the Bible School of Missions as well as the facts of Stewardship. Rev. R. C. Long, Stewardship Committee, 101 Marietta Building, Atlanta, Georgia, will help you in this. These three chairmen will furnish a program for the Council to consider. However, the Chairman should care for the outpost mission work, and the Chairman of Department V should care for the prayer services and the entertainment meeting.

Next to the home, the Sunday School is the most important teaching agency in the world. It should be fully realized, and thorough preparation should be made by the speakers before the program, in order that it may be made very much more and result in a real movement for Sunday School in our Southern Presbyterian Church. A million children and young people in the Southern Presbyterian Church are without Sunday School privileges or religious instruction. The share of this multitude is as large as we can reach.

That Sunday October 6, is Rally Day. This should be closely related to the program for the year. The two should be so handled as to awaken the men to the need and opportunity and ability for meeting it. Give out your topics.

Material: The material for this program will be prepared by the Presbyterian Committee of Publication. The church papers the first of September. Survey. Consult your pastor. Write to the Chairman of Religious Education, P. O. Box 101, Richmond, Va., for further information. Begin to talk early. Get full of it. Make the other men interested. It is one of the biggest things our church is engaged in.

Leaders: More than likely your big task will be to build up the attendance of the Bible School. Go at it with a will. Enthuse the men. Make it worth while. And talk to the men about prayer and Bible Reading. This latter is necessary if men grow in grace.

Further Information

Information and material to be used in connection with this program may be secured from the Executive of Religious Education, R. E. Magill, 1017 E. 117th Street, Richmond, Va., or from the office of the Secretary of Men's Work, J. E. Purcell, Secretary Building, Atlanta, Ga., or from the office of the Chairman of Religious Education in the early part of September.

SYNOD OF TENNESSEE

One of the most remarkable developments in Men's Work in the beginning was the churches in Memphis, especially the City of Memphis. Two fine conferences were held in Memphis and the interest was considerably above the average. We have held a Training School in the Presbytery of Nashville, and we find that this Presbytery is leading up to the larger development of Men's Work in the Synod as a whole has not developed as well as these centers have shown very definite results. J. W. Orr, of Memphis, Tenn., is Chairman of the Committee on Men's Work.

EDUCATION AND CHARACTER

Several resolutions adopted by the National Association at its Atlanta meeting last week emphasized some emphasis on character education in the home and school as the greatest force for character building. Recognition is thus given to the fact that character is the highest and truest aim of education. The fact that character is the foundation of our laws and institutions and the whole of our life. But if the N. E. A. through the introduction of courses in civics and ethics, or any sort of training in the grammar and high schools, is to solve the problem of character building and thus lay the foundation for law and the making of good citizens,

it showed an excessive and unwarranted faith in the efficacy and importance of its profession, which is characteristic of all professionals.

Character is the ripe fruit of education, using the latter term in its broadest sense to include the experiences and training received in the world outside of the schoolroom, which is, if anything, even more important than that received in the schoolroom. It cannot be acquired by memorizing text books or the mere accumulation of knowledge. Socrates taught that knowledge is virtue and ignorance is vice; that if a man did wrong it was because he didn't know any better, he was ignorant. But the fact is that most of us know the better and do the worse. We are victims of habits, appetites, passions, unbalanced emotions, wrong attitudes, faulty tempers and temperaments and heaven only knows how many other shortcomings and maladjustments of the total personality. A college or university education is by no means a guaranty that its possessor is a man or woman of character. President Eliot once remarked that during all the years of his presidency of Harvard there wasn't a single major act of perfidy committed in Boston, or he may have said Massachusetts, that some Harvard graduate did not have a hand in it.

But even if Socrates were right in thinking that character could be gained through education it would require far more education than all but a handful of persons possess. Who is educated? And what is education? These are not questions for summer mental exercise. Perhaps some cold, winter day we may feel like grappling with them. But one thing is certain: getting a diploma is not the same thing as getting an education. "Many are called, but few are chosen." It would shock the American people if they but knew what a pitifully small amount of real education can be shown for the billions of dollars that have been spent in the endeavor to get it. The reason is that while the amount is large in bulk it is not nearly large enough to produce the desired result. Getting an education is a long, laborious and expensive undertaking and therefore if the amounts of effort and money, however large they may be, are insufficient to see it through they are practically wasted. Similar situations occur in war and business. Many an expensive shell has fallen short of the mark and, therefore, been useless because it was not expensive enough, and many an advertiser has wasted thousands of dollars because the amount spent, while large, was not large enough to put his advertising campaign across. Economy and efficiency require not smaller but much larger expenditures for education and meanwhile it should be remembered that he who makes too large a claim for school education renders it a distinct disservice.

THE END OF HUMAN PERFECTION

Rev. H. H. Leach

"I have seen the end of all perfection: but thy commandment is exceeding broad" (Ps. 119:96).

What does the psalmist mean when he says, "I have seen the end of all perfection?"

God the Spirit here means, I think, that the human-built character is an absolute failure when measured by what God requires. The latter part of the verse explains the first part. The connecting word "but" is not in the Hebrew and in both the A. V. and the R. V. is supplied. Without this word the verse reads: "I have seen the end of all perfection: thy commandment is exceeding broad." The writer sees into the high, heavenly and absolute requirements of God; then, seeing his own inability to attain the perfection God rightly requires of him, exclaims, "Thy commandment is so broad, broad as thine own character, reaching up into heaven, and over into eternity whither I cannot go, and requiring me to be like Thyself, permitting nothing less; and I, being sinful and weak, cannot attain unto the perfection required by Thy commandments: my perfection, I see, is ended."

This interpretation is supported by other verses in this 119th Psalm, and many other passages as well.

"The righteousness of thy testimonies is everlasting" (verse 144). "Thy righteousness is an everlasting righteousness, and thy law is the truth" (verse 142). Men may, and often do, decree wicked laws and with them what is right today may be declared wrong tomorrow. But the law of God is righteousness, and is truth, today and for ever. "Concerning thy testimonies, I have known of old that thou hast founded them for ever" (verse 152). "All thy commandments are righteousness" (verse 172). With such an insight into God's commandments as this there is no wonder he said, "Thy commandment is exceeding broad."

"Exceeding broad!" Yea, exceeding all man's abilities.

(a) As to time: "Behold thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity" (Ps. 39:5).

(b) As to purity attained: "Thy word is very pure" (verse 140). Gold may need to be refined to separate it from dross; but God's word is purity itself, reflecting the holiness of God's character and government, and requiring of me, and leading me to, purity of heart, thought and act. "Thou desirest truth in the inward parts: and in the hidden part thou wilt make me to know wisdom" (Ps. 51:6). "I know also, my God, that thou triest the heart, and hast pleasure in uprightness" (of heart) (I Ch. 29:17). "The true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him" (Jn. 4:23).

(c) Man's life begins as a failure: "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5).

(d) Man failed in his examination by God: "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one" (Ps. 14:2, 3).

"I have seen the end of my perfection, for God requires me to love Him with all my heart, and the awful truth is I do not love him in the least. More than that, I am averse to God. Still worse than that, I am supremely in love with sin, and sin is what God hates with all His infinite perfections. 'Oh, wretched man that I am! Who shall deliver me from the body of this death?'"

"Not only have I failed to attain that perfection God rightly requires of me. I am blameworthy for my failure. It is a moral failure. Not only is there an immeasurable gulf between what God rightly requires of me, and that which I have attained; God blames me for falling short of that perfection. He blames me very seriously, very greatly. So much that God says I shall die for that failure, for it is sin, and "the soul that sinneth it shall die." Sin deserves the death penalty.

Die? Yes, die. That is, oh, inconceivable horrors, be cut off from the favor of God for ever and be under His wrath for ever—this is to die for my sin.

"I have seen, therefore, the end of all perfection." And how solemn, and as just as solemn, God will accept nothing short of perfection—will not, should not, cannot. What must I do? How shall I escape the stroke of justice?

"Oh, where shall rest be found,

Rest for the weary soul?"

"Behold, I bring you good tidings of great joy!" saith the Lord.

Good tidings? Yes, yes. Though thou hast failed and art under the just sentence of death, there is yet a perfection for you, and it is free; there is a righteousness for you and it is free.

What is that? Tell me of it quickly.

"God has found a way to declare his righteousness: that He might be just, and the justifier of him which believeth in Jesus." If you will put your trust in this Jesus, the Son of God, your sin and failure will all be forgiven, you will be counted as a righteous person in God's sight, purely on account of the righteousness of Jesus Christ. Then Jesus will give you his Holy Spirit, and He in turn, will give you deliverance from the guilt of sin, and from its power, and will also cleanse you from its pollution, its stain. So that, by and by, if you continue to trust and obey Jesus Christ. He will take you to be with Him and will then make you a present of a personal perfection like His own, and you will wear this for ever as your garment to fit you for His presence—even His righteousness.

"In which all-perfect, heavenly dress,
Your soul shall ever shine."

And the glory of this good news in that God's law has been perfectly honored, upheld and maintained, (1) by the perfect obedience of Jesus Christ to that law; and (2) by His once offering Himself through the eternal Spirit without blemish unto God as payment of the awful penalty of God's violated law.

Thus, "Christ is made unto us righteousness"—perfection—by the exceeding grace of God even as "the Lord God made coats of skins" for the first sinners, "and clothed them" (Gen. 3:21).

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels" (Is. 61:10).

Sherandoah Junction, W. Va.

THE PREACHER

He held the lantern, stooping low,
So low that none could miss the way;
And yet so high, to bring in sight
That picture fair—the world's great Light;
That gazing up—the lamp between—
The hand that held it scarce was seen.

He held the pitcher, stooping low,
To lips of little ones below;
Then raised it to the weary,
And bade him drink when sick and faint!
They drank—the pitcher thus between—
The hand that held it scarce was seen.

He blew the trumpet soft and clear,
To call the waiting soldiers near,
And then with louder note and bold,
To raze the walls of Satan's hold!
The trumpet coming thus between—
The hand that held it scarce was seen.

But when the Captain says, "Well done,
Thou good and faithful servant—come,
Lay down the pitcher and the lamp,
Lay down the trumpet—leave the camp"
The weary hands will then be seen,
Clasped in those pierced ones—naught
between.

—Anon.

THEN AND NOW

Egbert W. Smith

It is enough to make our home pastor's mouth water to note how magnificently great and needy are the fields in which our missionaries are privileged to labor. Their ambition is that of the Apostle Paul who said, "Yes, so have I striven to preach the gospel, not where Christ was named, lest I should build on another man's foundation." Such is our great Barretos field in our West Brazil Mission, entered and opened up by, Rev. Dr. Robert D. Daffin. Writes Doctor Daffin:

"Four years ago I found in this region two towns of over 10,000 population each and four others of about 3,000 each where there had never been made an effort to plant a church. This region that is now called Barretos field is only about two hundred and fifty miles from our first Station in South Brazil, Campinas. It is crisscrossed by railroads and automobile roads. Yet no one was trying to evangelize these towns nor the immense country districts.

"Well, God had a people in each of the towns and in each one a congregation has grown up. Just a beginning it is true but the largest churches in the world have to begin small.

"This year the Barretos field reports 57 received on profession of faith, 34 received by letter, two chapels built, and the third ready to start, 352 Sunday school scholars, and 38 teachers, and nearly two thousand dollars contributed for support of the Gospel by the converts.

"The Auxiliary in Barretos has 60 members. Many of them cannot read, and it is difficult to find officers for the circles. But they are moving on and some day some of the women we are teaching to read and write will be officers, and good ones, too."

THE NATIONAL CHRISTIAN COUNCIL OF CHINA INAUGURATES FIVE YEAR REVIVAL MOVEMENT

At its Seventh Annual meeting held in Hangchow in May of this year the National Christian Council was for the first time directly representative in the main, of church bodies in China. About seventy-two percent of China's Protestants (317,000) were, of their own choice, represented therein. Among the new bodies represented were General Assembly of the Lutherans and a branch or two of the Southern Baptists, representatives of these latter being present because of action by church bodies—not missions. Missions in fact were not represented in this Council directly though about one-third of the delegates were missionaries elected mainly by their respective church bodies.

This directly representative character of the Council naturally changed somewhat the character of its membership. Heretofore its members have been mainly selected by itself and have comprised a majority of the more modern trained Chinese workers and administrators. The delegates might be roughly divided into three groups, First, administrators—perhaps about thirty percent; second, educationalist and specialists, a rather small percent and church and evangelistic workers, these latter being in the majority. Very few laymen were present in this meeting. Those present, therefore, represented the leadership of the Christian Movement as it actually is: about forty percent of them were ordained men. The proportion of modern-trained men and educationalists was smaller than heretofore and that of men of an older type of training and engaged in church work as such much larger. The presence of this latter type of leader put a new element into the Council, or rather made vocal and articulate the element which while represented in the National Conference of 1922 was not then sufficiently vocal and articulate. In short this Council meeting was able to speak for the Church as it is.

Missionaries in these national gatherings are learning the grace of listening. The major part of the speaking therein was done by Chinese. Their feeling that the Church and the Council are theirs was seen in the determination that hereafter all Council documents must go first into Chinese and be translated into whatever language is necessary afterwards. This is the proper reversal of what was for years the practice in these national gatherings.

The new constitution, adopted provisionally in this meeting, provides for a biennial meeting of which the membership will be composed of approximately sixty-five per cent directly elected by church bodies and roughly proportionate to their membership. (There are now 23 church bodies, including the Church of Christ in China and others which bring together a number of churches.) In addition, national organizations, such as the Y. M. C. A., the China Christian Educational Association, the Council on Higher Education, the medical and philanthropic work, Christian Literature Societies, the China Sunday School Union and Bible Societies, have representation not to exceed twenty per cent of the total; and with a view to securing the help of those who are about to make specific contributions and to see that all interests are represented, the Executive Committee was empowered to count members up to fifteen per cent of the total membership which is now about one-hundred and twenty-five.

The Annual Meeting was preceded by five retreat conferences, held at Mukden, Peiping, Canton, Hankow and Shanghai, and a special conference at Shanghai on Christian Literature. Doctor Mott and a number of the Na-

tional Christian Council Secretaries, and more than half of the delegates had been present at one or another of these conferences.

All the regional conferences passed votes in favor of the Forward Evangelistic Movement. The Commission report defined the two fold objective of this movement as follows:

"1. The cultivation among Christians of a deeper knowledge of Christ, of a more intimate fellowship with Him, and of a more courageous following of Him in all the relationships of life.

2. The carrying out of a vigorous evangelistic program in the hope that within the next five years the number of Christians will at least be doubled."

Doctor Mott followed with a stirring speech, in which he said that large and difficult undertakings call forth "latent energies and drive one back to God." He said that he had learned "to distrust any plan that is not impossible," that we must, therefore, "gird up the loins of our minds, lay a mine of prayer, and go forward." The Council by a unanimous rising vote expressed its hearty approval of the campaign and then spent a period in prayer that its objectives might be realized.

Dr. Cheng Ching Yi is being asked to give full time to this campaign and all of the National Christian Council Secretaries and Committees are asked to organize their work around it as a central objective. Other workers are to be secured, literature prepared and translated, and a Standing Committee to be organized which shall be its inspirational center and correlating agency for the nation. It will sound a call to prayer and make every effort to enlist the whole-hearted co-operation of the churches.

The Council under the leadership of a Commission specially appointed on the subject grappled seriously with the problems of the production and distribution of Christian literature. It was voted to organize a Standing Committee to correlate the efforts of existing organizations that will have a budget sufficient to enable it to meet the need for the publication of Christian literature of wide variety. After an extended discussion the following vote was passed:

"Resolved, that the National Council place on record its conviction of the great importance and urgent need of a literature agency, under the direct control of Chinese Christian leaders, and that this organization should have complete freedom to develop its own type of service to the cause of Christian Literature in China. Such an enterprise would require hearty support from the Christian Movement in China and from Christian friends abroad; while, in order to insure success, financial provision should be made on a ten-year basis. In view of conditions in China at this hour, and the urgent demand for Christian literature, such financial assistance would have to come, for the time being, largely from abroad."

The motto of this meeting of the Council "O, Lord, revive thy church, beginning from me," was inscribed in large characters and hung over the platform of the hall where the Council met. The one hundred and thirty-eight delegates came from forty-one cities in thirteen provinces. To each delegate the five year program of evangelistic effort stands for the supreme desire and needs of the Chinese Church today.

REDEMPTION IS COMPLETE

Rev. H. H. Leach

"It is finished" (Jno. 19:30).

It is hard for the Christian to dismiss the impression that, some way or other, there is something yet more to be done or added to the redemption wrought by Christ. But there is absolutely nothing that can be or need be added to that redemption.

For, redemption, as wrought by Christ, is complete. From the cross Jesus cried out in triumph, "It is finished," and then dismissed His own spirit. In the Greek one word (teleo) is used for the whole expression, "It is finished."

The use of this strong Greek word greatly strengthens our Saviour's utterance; for its different meanings all apply here, and better enable us to see that Christ's redemption is full and finished.

(a) In Rev. 20:3, 5, 7, it is translated "fulfilled," and there denotes a certain time was ended or finished. "It is finished" means the time, the long, long expected time for redemption had come. It was, therefore, complete as to time.

(b) In Lk. 12:50, it has the sense of "realized"—"how am I straitened till it be accomplished"—realized. Also Lk. 18:31: "all things that are written by the prophets concerning the Son of man shall be accomplished"—realized. "It is finished" means, It is realized, it is fully accomplished.

(c) In Mt. 17:24, it is translated "pay." "It is finished" means "It is paid." What is paid? The full price of a full redemption.

(d) In Mt. 11:1 it is translated "made an end of." "It is finished" means "it is made an end of." What is made an end of? The believing sinners' sins, every one of them.

(e) In Lk. 2:39 it is translated "performed," (R. V., "accomplished"). It is finished" means "it is performed." What was performed? accomplished? The answer is, every requirement of God's holiness and justice.

Redemption, therefore, is complete, finished, accomplished, and that, over two thousand years ago. There is nothing, absolutely nothing that we need to do, except

YOUNG PEOPLE'S DEPARTMENT

YOUNG PEOPLE

Sunday, Sept. 8—Standing by Our Schools: I Cor. 15:58; Phil. 3:12-14; II Tim. 2:15

C. G. A.

For the Leader

Poster suggestion: Draw a picture of a lever to raise block. Label block "community citizen"; label lever "school." Title for Schools Lifts the Community, Do you Help?

School bells are ringing again—vacation. The signal for the race toward education is out. "On your mark!—Get set! Go!" We are—and the goal is—where? "One thing I do, things which are behind, and stretching for things which are before, I press on toward the prize of the high calling of God in Christ." The school bell rings out a challenge for a challenge to race for a prize. But in order must be fit to race or we will be pushed as the school bell rings out a call to know the diligence to present thyself approved unto God, a man that needeth not to be ashamed, handling the word of truth." What does the school bell say? Are you one of the racers? Press on! Be afraid!

Loyalty to Our School

Why are we loyal to our school? Is it because the building is new or because the library is large or because others that we know about? Is it because we have a certain teacher, or because our team beat the team at Blanksville last year? No, it is something deeper than that—it is something we feel rather than see. It is the spirit of the school. The shape and size of the building have nothing to do with the spirit. We love what we love with our whole heart. The school we make it, and spirit of the school is something we can make that spirit friendly and democratic or we can make it cold and disagreeable. We can find fault, can overlook fault. One of the easiest things to do is to find fault. A very poor intellect can find fault where a great mind sees more than mere faults. If the spirit of our school is noble, we can remain loyal. We have helped to make it so.

Our School and Democracy

Whether our school is a public school or a private school, there is always a need to develop a more democratic feeling among the students. Of course it is true that "birds of a feather flock together," but what is our opinion of that? Do we try to get all the honors for our flock? Is snob is harder on the snobs than it is on the snobs because by being "snobbish" false standards are set. And false standards are not respected. The best place to learn democracy because it is to learn the value of co-operation. "It is not by counting, not his birth, country, or his color, but by learning to look for spiritual value in the main, out, cherish them." (Bracken). Being democratic, fair-minded, and we all love to be treated fairly. We apply the Golden Rule to our attitude and stand in the matter of treating fairly.

to appropriate fully to our souls its saving grace.

"Sprinkled now with blood the throne
Why beneath thy burdens groan?
On My pierced body laid,
Justice owns the ransom paid:
Bow the knee, and kiss the Son,
Come and welcome, sinner, come."

Three reasons of another kind may be suggested to prove that redemption is complete—nothing more to be done—

(a) The rending of the veil of the temple. The "veil" in the tabernacle and temple was to God, and was a symbol of Christ's body (Hb. 10:20). As God by a miracle rent the temple He proved that "the new and living way was opening up to God, was approved in the world."

(b) God's act of raising Christ from the dead. He never would have raised an imposter; neither would He have raised a man who had not finished His work.

(c) God re-seated Christ at His own right hand, the first place next to His own throne, the place of honor, power and privilege. What so complete a redemption?

Shenandoah Junction, W. Va.

FACING FOUR FOREMOST FACTS

(Address Delivered in the Anderson Auditorium, Montreat, Tuesday Night, August 1, 1929)

Dr. William F. Weir

I have taken much care to find a subject that will arrest attention, appeal to the imagination, arouse surprise and curiosity and awaken desire to learn the subject discussed. It is the responsibility of the speaker to decide on a subject and to stick to it. He should not

(Continued on page 11)

ROMANS AUXILIARY

Department of Woman's Work, Presbyterian Church, U. S.
270-277 Field Bldg., St. Louis, Mo.

LOCAL PRESIDENTS OF THE WOMAN'S AUXILIARY

J. F. Hooper, 610 Mabry St., Selma, Ala.
Mrs. F. B. Kegley, Wytheville, Va.
Mrs. Walter Wilson, Arkadelphia, Ark.
W. G. Thompson, Jr., 3215 Obispo St., Palma
Tampa, Fla.
E. G. Abbott, 1315 Eberhart Ave., Columbus, Ga.
Mrs. H. P. Cooper, Lebanon, Ky.
Mrs. Charles L. Bodin, Box 79, M. R. A., Lake
Lena, Mo.
Mrs. J. S. Hicks, Holly Springs, Miss.
Mrs. Walter Craven, 223 Frances St., Excelsior
St. Louis, Mo.
Mrs. G. V. Patterson, Gastonia, N. C.
Mrs. Wilbur Garvin, 611 Euclid, Lawton, Oklahoma.
Mrs. Parker Connor, Edisto Island, S. C.
Mrs. J. F. Forsythe, Bethel Springs, Tenn.
Mrs. W. Culver, Texas Military Academy, San An-
tonio, Tex.
Mrs. C. R. Vaughan, 319 Mountain Ave., Roanoke, Va.
Mrs. J. McD. Lacy, Elkins, W. Va.

LECTURE OF MRS. DEMAREST

Mrs. M. J. Willis

Speech of Mrs. Demarest, the great grand-
daughter of William Booth, the founder of the Sal-
vation Army, was delivered on the afternoon of Aug-
ust 15, 1929, to a large audience of women in the Ander-
son Auditorium at Montreat, the subject being Mary,
the Mother of Jesus. Introducing Mrs. Demarest,
the speaker referred to his first meeting with her
when she had thrilled with a great ad-
mirable audience. Mrs. Demarest, clad in the
uniform of the Salvation Army, is attractive
and reverent in speech and manner.
Her delicate features and expression, there
was something suggestive of the Madonna.

The speaker wondered if those who reject the
Christ who realized what that denial implies. It ac-
cordingly blasphemous falsehood, impugns the
character and casts doubt on the sincerity of
the evangelist Luke. We might as well reject
the resurrection and of the doctrine
of the resurrection.

Against the worship of Mary, we have
argued in the other direction. Why should we
worship the life of Mary as well as that of Peter,
the Lord, or of the others who forsook

The Spirit passed over many women more
brilliant than Mary and chose this
to be the mother of His Son.

The nearest divided women into two classes;
those who follow Eve and those who follow Mary.
The one of intellect and boldly questioned the
will of God. She was independent of God and
and as well. She was regardless of con-
dition. The modern woman follows Eve, and her
license. A devil came to Eve; an
angel to Mary. Mary is depicted as possessing the
qualities that produced in her a willingness to
sacrifice, to be unselfish, to be wisely
at last to be gloriously satisfied. Traveling
through the narrative of the four gospels, the speaker
traced the contacts of Mary with Christ's min-
istry, the grandeur of the annunciation and the
fulfillment of the Magnificat, down through
the life of youthful hopes and plans and the
fulfillment of "these things," the speaker
gave only proofs of Mary's heroic self-con-
quering obedience to God's will but inter-
spersed her remarks with running comments of the
present-day conditions. In all our frenzy
of life, can any university of today produce
a more exquisite and finished poem than the Mag-
nificat of Jesus and all it involved to
the mother who was touched upon with delicate
touches. The hard journey to Bethlehem at
the prayer of Simeon in the temple, the
journey to Egypt and the tender expe-
rience of the "silent years" were brought vividly
before the hearts. From Mary's wise silence,
the speaker paid her respects to women who talk too
much, ideas sifting through weak brains. Dur-
ing the years, Mary knew the shadow of the
cross over her and her Son. Many a time too,
her heart pierced by cruel words from her own
people, by some of the uncomprehended dealings
of herself with her, such as the question, "Who
is my mother?" But faith kept her strong and sweet.

The sad story of the arrest, the betrayal,
the crucifixion, that faith kept in her
belief that she was within the plan of God.
Her joy and satisfaction began when on Friday
she held against her bosom the lifeless head
and poured out her love and grief. Then
the breaking of the dawn after a fearful night,
the ecstasy of the resurrection, the glory of the
rising and growing, ever widening joy of the
morning. Before her triumphant joy, she
understood, but she had stood. Shall other
women love Him, try to measure up to His re-
quirement of the nearest and tenderest relation to
Him, shall they do the will of his Father? An
apt and solemn, left the auditorium after
the speaker's address.

WHAT IS CHRISTIAN SOCIAL SERVICE?

In "The Southern Presbyterian Pulpit," a new book
of sermons edited by Dr. Charles Haddon Nabers,
Dr. William Crowe, of St. Louis, says: "I have heard
it said that service makes the whole world of religions
kin; it does not. I have heard that service is the only
judgment test; it is not. There is a Christian service
and service that is not Christian. 'If ye love me' de-
termines the character of all true benevolence.
'Though I bestow all my goods to feed the poor,' I
have utterly failed in life's great mission, unless my
heart is moved thereto by loyalty to Christ. 'What
shall I do with this hungry man?' is the question
that frets the secular social economist. 'What shall I
do with Christ?' is the question that should move the
heart of the Christian as he looks into the face of
the hungry man. . . . If my objective is merely the
person in need, then my mind is not the mind of a
true follower of my Lord. It is true indeed that the
recipient of my gift may be helped at least for the
time. But the mere needs of mankind do not develop
in my soul a sustained conviction of the essential
value of sacrifice. Giving merely for the relief of the
poor is not the character of benevolence that is
worthy of a child of God."

GIRLS' PROBLEMS

There is a very fine book just off the press that
parents and workers with young people will with
profit read, entitled "Girls' Problems of Today" by
Mother Ruth. This book contains a number of choice
letters answered by this godly woman in the Sunday
School Times. The first of these letters and its answer
is as follows:

Dear Mother Ruth: Being a college girl you might
naturally expect me to have problems of some sort,
but there is one thing in particular about which I
would like advice. It is about the dance question. It
is my desire to do the right thing, no matter what it
may cost me.

My sister and I are very active in our church work,
so we go home from college over the week-ends. The
church people watch our lives very closely, and as
soon as we do something some one thinks we ought
not to do, we are criticized dreadfully. So it is up to
us to guard our lives and actions every day.

At nearly every college function the students dance.
Perhaps I have been following the crowd too much,
because I go quite a lot and have had the oppor-
tunity of attending many of these functions, and I
have always danced, too. At the time I think I am
getting real enjoyment out of it, but when I dance at
home I feel condemned, because I think of the in-
fluence I might be having on others. Again, when I
ask myself if I am honoring my Lord in doing it,
surely I cannot answer, "Yes."

Perhaps God is telling me such things are wrong,
yet I am trying to persuade myself to think there is
no harm in them.

I realize more and more the importance of my task
as a Sunday School teacher and as a professing Chris-
tian, and that somehow I ought to be different from
the people of the world. Am I right?

College Girl.

Answer

My Dear College Girl:

The moment the Devil gets you to argue a point
with him you may just as well settle it against him,
and let him know that as for you, you "will serve
Jehovah." If you are a Christian who will do as you
say you want to do, "the right thing," no matter what
it costs, then take your stand on the Lord's side.

Never in the world's history has the dance been so
impure, so full of lust, and so much the Devil's weapon
as today. It thrives and holds more tenaciously in
high places, as well as in the haunts of wickedness.
If for no other reason than for its associations in
low places, we should be opposing to it. Its very in-
fluence is degrading, and its companions are the wine
cup, the theatre and cards.

You speak of condemnation in one place (home)
and not at college. In the former you are in an at-
mosphere more closely allied with God, and in the lat-
ter more worldly. Does this not prove to you that you
are not living true to God? If it is right in God's
sight to dance, why not everywhere, anywhere, and
with anybody?

It is impossible to lead the highest Christian life
today without its costing something. Are you willing
for the sake of a few hours of physical pleasure to
separate yourself from God, and your strongest in-
fluence for Him?

Why not do as He wants you to do, and let Him
have the right of way, and come out and be separate
from the unclean thing (2 Cor. 6:17)? Your body is
the temple for the indwelling Holy Spirit, and God is
desiring to lead you away from this worldliness, and
wants you for Himself in power and purity. Do not
rob God of the best that is in you, but let Him use
you in His work. This He cannot do unless you are
entirely in His hands.

Mother Ruth.

—Memphis Presbytery Messenger.

ROMANS WITH MRS. RUSSELL

It was a privilege to belong to that noble band of
Romans at the Auxiliary Training School, Massanetta,
Va., 1929. Under Mrs. Russell's guidance, the class
was given a deeper insight into the truths and beau-
ties of that Epistle than was ever dreamed of before.
It was no longer a dry, doctrinal book, but a living,
thrilling letter from the great Apostle to his unknown
(most of them) followers in Rome. Mrs. Russell's
first lesson was introductory, giving the author, date,
characteristics of the Epistle, reasons for study, ori-
gin of the Church at Rome, Theme. Rome was the
representative of power—Romans is the dynamics of
the Gospel. After stating the theme, "Justification
by Faith" (chap. 1:16, 17), the Apostle goes on to
show:

1. The need of the gift of God's righteousness, and
proves that all—Jews and Gentiles, privileged and
underprivileged—are guilty and deserving of God's
wrath (chap. 1:18-3:20).

2. The nature of the gift (chap. 3:21-4:25).

3. The results of the gift (chap. 6:8).

4. The relation of Jew to Gentile, the vindication of
God's method (chap. 9-11).

5. The result (effect) of the gift in relation to others
(chap. 12-15:1-13).

6. The conclusion and doxology (15:14-16).

This was Mrs. Russell's outline, and clearly, force-
fully, step by step, she made vivid the Apostle's
argument. The class at Massanetta was large as
usual, a score signing up for "Credits," but the ma-
jority "listening in." This 1929 Roman class was
unique. One member of the class, Mrs. W. J. Buchan-
an, Charlottesville, Va., gave a "reading" one after-
noon, and recited verbatim the first twelve chapters
of Romans. At the last session of the class, the effi-
cient secretary, Miss Laura Campbell, Charlestown,
W. Va., fired anew with Romans, and Mrs. Russell's
presentation of it read the following original thesis:

"Amicae, Romanae, et Cives, audite me! Venimus
ad pulchram Massanettam, non togatae sed cinctae
humilitate, ut hanc difficillimam epistulam Pauli ad
Romanos—et cetera—explorarem. Attigimus fastis,
non fide, praemium. Attigimus factis, non fide, prae-
mium. Nunc libellis refertis et mentibus fatigatis dis-
cedimus, beatae tamen quod in hoc loco fuimus
Valete, amati magistril Valete, carae amicae! Vale,
pulchra Massanetta! Proximo anno, omnes reverte-
mur."

Truly Mrs. Russell's class in Romans at Massanetta
was a memorable one!

Romans—we studied it,
O—how we poured over it!
Morning, noon, and midnight,
And many hours we read it:
"Never give up, Romans,"
Said 22 Credit ones!

Mary C. Stribling, Secretary,
Christian Community Service,
Virginia Synodical.

BON AQUA

The first Synodical Training School for Auxiliary
Workers was held at Bon Aqua August 7-14th. This
is a new endeavor to equip our leaders more ade-
quately for the great work we are trying to do. Ev-
eryone chosen for leadership feels her utter inability
and need of knowledge. This training school will help
in a large way to meet that need.

The outstanding leaders on the faculty were: Mrs.
Poindexter of Chattanooga, who taught the Bible;
Mrs. Craven, from Missouri, "Methods"; Mrs. H. L.
Cockerham, a home missionary from Blackey, Ky.,
taught Missions, and Mrs. T. B. Roddy conducted the
Vacation Bible School for children who accompany
their mothers.

Bon Aqua is located near Dickson, Tenn., and was
an ideal place for a delightful conference.

LORD OF THE FAR HORIZONS

Bliss Carmen

Lord of the far horizons,
Give us the eyes to see
Over the verge of the sundown
The beauty that is to be.
Give us the skill to fashion
The task of Thy command,
Eager to follow the pattern
We may not understand.

Master of ancient wisdom
And the lore lost long ago,
Inspire our foolish reason
With the faith to seek and know,
When the skein of truth is tangled,
And the lead of sense is blind,
Foster the fire to lighten
Our unilluminated mind.

SUNDAY SCHOOL

Rev. Ernest Trice Thompson, D.D.

Lesson for September 8

NEHEMIAH REBUILDING THE WALL OF JERUSALEM

Neh. 2:1-7:4. Print 4:6, 15-21

As we have seen in our previous lessons the first group of Jews returned from Babylonia into Palestine in the year 537 B. C., led thither by Zerubbabel and Jeshua. They were about 50,000 in all. They began again their national worship, and finally after many hindrances and much delay rebuilt the temple.

Nonetheless the colony did not prosper. There was little or no increase of population. The majority of the people found it very difficult to make a living. The rich were taking advantage of the poor. The people as a whole were growing discouraged. They were intermarrying with the Gentiles, and were beginning to abandon the services of Jehovah, not as formerly for idolatry, but in pure weariness.

This was the situation when Ezra the scribe led a second group of colonists, about 8,000 in all, into the promised land. It was in the year 458, approximately 80 years after the previous return. Ezra as a young man had set his heart to seek the law of Jehovah, and to do it, and to teach in Israel statutes and ordinances. He came into Palestine clothed with plenary powers, determined to make the law of Moses the actual law of the land. The first abuse that came to his attention had to do with many intermarriages between the Jews and the Gentiles. When Ezra realized what the situation was he was horrified. He sat down on the ground and plucked out his hair and wept. (Ez. 9:3, 10:1). The people were conscious stricken, and under Ezra's insistence finally sent their heathen wives away. There the book of Ezra ends, and we have no further news of him or of the Jewish colony for 13 years.

We judge, however, from what we find in the Book of Nehemiah that there was a reaction against Ezra, and that he was unable to carry his reform program any further. Perhaps as time went on the people resented the way in which Ezra had induced them to break up their homes. It seems indeed that under Ezra's leadership they had begun to rebuild the walls of the city. No city in those days we must remember had any importance or any security unless it did have walls. The Samaritans, however, sent representations to Artaxerxes reminding him of the trouble that Jerusalem as a walled city had given his predecessors, and Artaxerxes commanded that the work be stopped (Ezra 4:7-23, which almost certainly belongs here). From Ezra 4:23 and Neh. 1:3 it seems that Artaxerxes' decree of prohibition was followed up by hostile action on the part of the enemies of the Jews. They swept down on the city and demolished its walls (so far as built) and destroyed its gates. The colony was in very desperate plight indeed.

This was the situation when Nehemiah appeared on the scene. He is the last great character in Old Testament history, and with him the history of the Old Testament very fitly closes. Read Neh. 1:1-7:4 just for the pure thrill of the story. How do you estimate the character of Nehemiah? We will note

I. His Preparation for the Work—1:1-2:30

Nehemiah was a wealthy and influential Jew. He was one of the cup-bearers of the King. We do not know just what sort of office this was, but it is clear enough that it was a post of dignity and near to the king. In those days when the kings, especially the Persian kings, held themselves aloof from the people, those who had the right of continual access to the king held positions not only of prestige but also of power. In this position Nehemiah would almost certainly be acquainted with Ezra's project of rebuilding the walls and with the fact of Artaxerxes having prohibited it. Naturally, therefore, when Hanani, one of his kinsmen returned from Jerusalem, Nehemiah inquired of him and his company about the real condition of the city. They told him—it was in Shushan, the winter capital of the Persian Empire, the month of December: "The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire." When Nehemiah heard the news he was plunged into deep grief, which continued for days. He realized the critical position of the colony, and the necessity of doing something at once. Ezra's religious zeal was not enough, the history of the last thirteen years had showed that—there was need now for practical wisdom and efficiency. It is interesting to note how Nehemiah prepares himself to carry out the work which he sees must be done.

1. He fasted—a common religious exercise of that day—and then prayed unto the God of heaven 1:4-11. The prayer as recorded in 1:5-11 is almost a model prayer, and would repay careful study if we had the space. Note (1) the invocation, verse 5; (2) the confession of his own sins and the sins of his people, verses 6-7; (3) the pleading of the promise, verses 8-9; (4) the petition for God's blessing, verses 10-11. We might note here that Nehemiah is one of the most practical and

efficient men that we meet in the Bible, that we meet in history, yet at the same time one of the most pious men. He relies constantly on prayer, and yet does not attempt to make prayer a substitute for thought or for action. So here he does not cast the whole burden on God. He prays rather that God will bless him as he goes about the Lord's work.

2. He made his request to the king, 2:1-8. To understand Nehemiah's trepidation, and the courage of the man, we must remember here that the Persians kings were absolute autocrats, with the power of life and death in their hands, and did not take kindly to those who appeared to cross their wills. Artaxerxes was the man who had commanded that the work on the walls be stopped. He had committed himself to that policy for the good of the state. It was dangerous for Nehemiah, himself a Jew, to ask him to reverse that policy, and no one knew it better than Nehemiah. Finally one day in April he took his courage in his hands. Hitherto he had hidden his great sorrow, for it was on of the main requirements of those who served the king that they show to him always a cheerful countenance. There was to be no sadness in the presence of the king. But this day he showed his real feelings. Fortunately the king was kindly disposed. He asked Nehemiah the cause of his sorrow. And he, with his heart beating fast, and after a quick ejaculatory prayer, made his request, that he be allowed to go to Jerusalem and rebuild the walls of the city. Artaxerxes granted him the request, and seemingly more than the request. He made him provincial governor, and sent him to Jerusalem with an armed escort.

3. He acquainted himself with the need, 2:9-16. Nehemiah realized the necessity of proceeding carefully, yet expeditiously. His very coming had put the enemies of the Jews on their guard. Three of their leaders are mentioned in this chapter. Sanballat was the leader of the Samaritan opposition. Recent discoveries indicate that he was the Governor of Samaria. In addition his daughter had married the son of the High Priest (13:28), and he had influential supporters among the Jews. Tobiah was an Ammonite who had become a worshipper of Jehovah according to the Samaritan rites. The title 'servant' probably means that he was a Persian official, perhaps the secretary of Sanballat. Geshem was a chief of one of the Arabian tribes. His co-operation with the others would seem to indicate that all the neighboring peoples were uniting against the Jews. In order that they might not suspect his real purpose Nehemiah waited for three days, and then secretly, and alone, by night went out and surveyed the broken city, and the charred gates.

4. He aroused the united interest of the people, 2:17-20. As soon as Nehemiah had formulated his plans he called together all the leaders of the people, and laid the project before them. He reminded them of the need; he invited them to co-operate with him in the work, 'let us,' he said; he appealed to their self-respect, 'that we be no more a reproach'; notice how he identifies himself with them, not that you be no longer a reproach, 'but 'we'; he encouraged them with the reminder that God's blessing was upon him, and then by telling them how the king had reversed his decision, and how they had his permission to proceed. The people were enthusiastic: "Let us rise up and build," they said. When their enemies heard of it they tried what the enemies of every good work try first. They ridiculed the work, they disparaged it, they poured cold water upon it—they misrepresented the leaders' motives. Then Nehemiah replied with one of those great sayings with which the book is crowded: The God of heaven he will prosper us: therefore, we his servants, will arise and build.

II. His Distribution of the Work—3:1-32

At first glance this chapter does not appear so interesting to the reader. But it has a greater fascination than first appears. As Chas. Foster Kent says: The plan of operation described in this chapter "illustrates the rare tact and executive ability of Nehemiah. Realizing that if the work was to be effective the entire wall must be rebuilt at once and that to accomplish this all the energies of the community must be enlisted, he threw the responsibility upon the different groups in the community, and appealed to the spirit of mutual emulation and personal interest as well as to the patriotism of the political body as a whole. To this end he divided the work into different sections (44 in all). The rebuilding of the Sheep Gate at the North of the temple area where the animals for sacrifice were led into the city he intrusted to the priests (they would take a special interest in that part of the work). The men of Jericho were held responsible for the building of the protecting tower on the North of the city. To prominent nobles and their families were assigned section of the wall (and family pride would assure that the work was well done). Certain tribes also assumed the responsibility of completing other divisions of the work. Even the more important guilds as eg. that of the goldsmiths were represented in the distribution. Many private individuals were allowed to repair the wall opposite their own house (and self interest would spur them on). In this way the wrangling lazy community was suddenly transformed into an intensely active working body. It is reported that of all the groups represented the nobles from Tekoa alone did not faithfully discharge the task laid upon them by Nehemiah." There are always some that shirk. We wonder if that was the place where the wall gave way when the city was next attacked. On the other hand some worked who were under no restraint to work, people who came in voluntarily from a distance (3:7), the aristocratic daughters of Shallum. And some,

there are always some, bless the Lord, did do what was expected of them (3:5, 27). In a word responsible, and a work that was fitted to bring out the best that there was in him, yet he had all worked together for the common good. And that is the successful co-operative work, in the church of

III. His Difficulties in the Work—4:1-23

This is one of the most interesting sections of the book and one of the most valuable, it is so true to nature, and illustrates so well the kind of difficulties men who carry on great works still meet, and is such an inspiring character. We do not have space to describe it as we would like, but after all it is the story itself, and you will get the full force of it as you read it understandingly from the note briefly the kinds of difficulty that Nehemiah met and how he faced them.

1. Ridicule, 4:1-6. Nothing is harder to stand in the early stages of a work, than ridicule and derision. Sanballat and Tobiah waxed merry at the Jews. But Nehemiah prayed—his prayer shows that of his enemies had gotten under his skin a bit. The kind of prayer that Jesus would have prayed for the wall went on up, because the people had no work. Ridicule is not very effective against a spirit.

2. Danger, fear, and discouragement, 4:7-23. Having failed, the Samaritans and their allies for sterner measures. Their menace hung over the Jews. And then as always when danger looms some are discouraged, and threatened to quit (10); to maintain they were subjected to pressure from their enemies. Note how Nehemiah met the crisis. First, as always, he went to God in prayer. That is a great source of strength to any man. Then he set a watch over against the city day and night (9). Then he armed the people against himself to meet any emergency that might arise. Then he encouraged the people, and put new life into them—Remember the Lord . . . and fight. When the crisis was past work was resumed. Nehemiah kept his weapon ready at hand. At night he was not allowed to leave the city. Nehemiah divided his work into two companies, the one to work during the day who were exhausted in the work, and the other to work constantly in arms. Day nor night neither the Jews nor the Samaritans laid them aside, while the rest of the day from sunrise to darkness. Orders were also issued to the people rally to repulse the enemy at any point where the alarm was sounded by the trumpeter, so that he left the side of Nehemiah. And so the work went on.

3. Selfishness and profiteering, chapter 5. The people had given up the cultivation of their land to labor on the walls. Now they complained that their brethren were turning the situation to their own financial gain. They who were poor were laboring for the walls for nothing, they had no more money to buy themselves food. There was plenty of food in the land, but it was in the hands of the profiteers. 2nd. Some of the rich who had mortgaged their lands when they could not repay the rich were taking advantage. 3rd. Some of them had borrowed money to pay taxes, and here, too, the rich were foreclosing on the lands. Some had even been forced to sell their children into slavery. Human nature it seems is the same in all ages. We always have to reckon with the profiteers. Nehemiah met the situation promptly. He forced the profiteers with gloves off. He forced them to return the land which they had taken, and to leave off their usurious rates. Incidentally it appears that Nehemiah was not without pay, he had refused to draw his salary, but he refused to use his portion to enrich himself by speculation as he might easily have done, and was supporting a large number of Jews at his own expense.

4. Intrigue without, treachery within, 6:1-14. These are mentioned here. (1) A plot to decoy Nehemiah from the side of the walls. Evidently his enemies planned to kill him. Four times the invitation was extended to him in an open letter, which they hoped would lead to the parley. Nehemiah replied: I am doing a great work so that I cannot come down. (2) A plot to discredit Nehemiah's character. Shemiah, supposed to be a pious man, told him that he had a direct word from God that he was in immediate danger, and that he was to take refuge in the temple. It was against the law for a layman to enter the temple; to have done so would have laid him open to a charge of sacrilege and also to a charge of needless cowardice. He replied: Should such a man as I flee? And who is there that being such as I am, should go into the temple to save his life? I will not give up my method of discrediting a man's character, by either fair or by foul, is an old one, and a modern one. How the enemies of Bishop Cannon are proceeding.

IV. His Completion of the Work—6:17-19

We have the simple statement that in spite of all the above difficulties the work was completed in 52 days. That was truly a remarkable achievement. The Jews were told how Nehemiah took prompt measures to protect the city; the gates were not to be opened till the sun was well up, a system of sentry was organized; the city was put in charge of two companies which could be trusted. Then Nehemiah was ready for the second great step. The first item was—well worked the next week.

There is so much about this lesson that

(Continued on page 10)

LDREN

'S CHERRY PIE

was delicious pie, and the that Teddy himself had ce it. Every cherry that l been stoned by his chub- ; and, when the top crust illy laid in place, his moth- l him to crimp the edges efore putting it in the big

half hour Teddy hovered for the moment when pronounce the pie "done;" did come out of the oven, crust baked to a golden ightful little crimson trick- capping from the tiny holes top, Teddy thought there another so tempting.

re will be enough to go , somewhat anxiously. "It h it isn't as big as when e oven."

ughed as she placed it on ol and told him that she etite had grown, and that danger of his not getting s good for him.

d slowly out on the ve- e down on the top step. idn't feel like going very pie. He wondered if his , who was coming to din- was fond of cherry pie. was just getting over the ight not have a very big dered, too, if it would be to have two pieces, and t perhaps he would rather piece and not be quite so What was that noise? Sup- should get into the larder? had better go and see.

o you suppose made him the door so softly, and e kitchen floor in such a

range because Teddy was use was usually marked little boy, and his way ang and thumps. Perhaps ted to surprise pussy. Do at was the reason? But ere, and the pie was safe er had left it. It certainly l pie. How well he had rust—almost as well as stop! there was a place s were not quite together. er would like to have the ith other people at dinner ; press them closed. But meet. Perhaps there were ries in it! What should Didn't something whisper

thing to do was to hurry larder, quick? But sud- hand reached out and a appeared into the pie, and t two rosy cherries came ere popped into a little as themselves. One, two, ent in before Teddy felt s would meet, and then hed them together and th rather a guilty feeling

n forgotten, however, in of the arrival of his aunt and it was not till dinner n that he began to think e done.

was brought in, he some- idn't look quite so tempt- that guilty feeling at his d suddenly he jumped. e heard his mother say He could hardly believe e had distinctly heard y had a finger in this e was looking at him oh, how dreadful it was! e grew scarlet, and sliding air, before anyone could ut of the room and up bedroom where he hid he cool pillow, wishing ave to take it out again. sh found out? Did mother ? And then to tell it at Lizzie and Dorothy! could never look them



(To be colored with paints or crayons.

Whenever you come to a word spelled in CAPITAL letters use that color).

BROWN-haired Teddy is pouring some nice PURPLE grape-juice into YELLOW-haired Susie May's BLUE paper cup. YELLOW-haired Billy is passing his BLUE paper cup for some, too.

Teddy is giving the picnic and his Mother fixed everything for him. The paper tablecloth has a BLUE border and the plates all have BLUE edges.

There are little GREEN lettuce salads with a RED tomato on each plate and a heap of tasty BROWN-bread sandwiches. Susie May is eating one. Teddy wears a white blouse with

YELLOW collar, cuffs and trousers. His necktie is RED. The thermos bottle is GREEN.

Susie May wears a lovely frock with big PINK (use RED lightly) flowers with GREEN leaves printed all over it. Her socks and slippers are PINK, too.

Billy has on a pair of ORANGE (use RED and YELLOW mixed) color overalls. His shirt is light PURPLE.

Dolly has BROWN hair and she wears a RED and white checked dress. The bow on her head is RED.

They had the picnic on the long GREEN lawn right near an apple tree. You can see some of the RED apples hanging among the bright GREEN leaves of the apple tree. There are a few RED apples in the grass.

The YELLOW barn has a RED roof and GREEN door and window. The lightning-rod has a YELLOW ball on it.

All the children have PINK cheeks and RED lips.

Paint the border of this picture ORANGE color and the lettering GREEN.

When his mother came up to find him, she found a very much ashamed little boy, who, however, bravely told her the whole story, and what do you suppose his mother did? Why, she laughed and laughed at first—she couldn't help it—and then she told him that it was his own little guilty conscience that had put such a meaning into her words, and that she had only meant that he had helped her to make the pie. And then, of course, she forgave him, as mothers always do when little boys are really sorry; but Teddy always remembers now, whenever he hears those words again, how frightened of nothing a bad deed may make a boy. —The Messenger for the Children.

SURPRISE LETTER

Dear Standard:

I am a little girl eleven years old. I go to Sunday School to the Mark's Creek Presbyterian Church. My Sunday School teacher's name is Miss Nancy B. McRae. Our pastor's name is Rev. Arthur T. Taylor. I like him fine. I will be in the seventh grade when school starts again. My school teacher's names are Miss Loyce Little and Miss Nancy B. McRae. I like them both fine. Please print my letter for I want to surprise my father and mother.

Your little friend,
Mary Elizabeth Campbell.
Hamlet, N. C.

TWELVE BEGINNINGS FOR THANKSGIVING DINNER

Dear Standard:

I am a little girl eight years old. I will be in the third grade next term.

We have twelve little turkeys. I have one little sister five years old. Please print my letter as I want to surprise my Aunt Louise.

Your friend,
Sarah Ruth Currie.

Jackson Springs, N. C.

PUZZLE CORNER

Hidden Insects

1. Next Monday Betty will be eight years old.
2. Bring Nat with you.
3. Either Andrew or Max will fetch you from the party.
4. Do you think yellow as pretty as pink?
5. Dan telephoned he will not be home for dinner.

The letters beheaded arranged in order form the name of a month.

Behead vaporized water and leave an unorganized group.

Behead a happening and leave an opening.

Behead what goeth before a fall and leave a mode of transportation.

Behead a story and leave a beverage.

Behead all of us and leave an adverb. Behead an addition and leave native metal.

Behead uncovered and leave part of the verb "to be."

Behead paradise and leave an animal's lair.

Behead to grasp and leave every one.

Junior Cross-Word Puzzle

1		2	3	4	5
		6			
7	8			9	
10			11		
12			13		
			14		
15					

Horizontal

- 1—Winter sport
- 6—Sport enthusiast
- 7—Listen
- 9—Pronoun
- 10—An implement for moving a boat
- 11—Extinct bird of New Zealand
- 12—Lieutenant (abbr.)
- 13—Part of body (pl.)
- 14—A vegetable
- 15—Climbing rose

Vertical

- 1—A pupil
- 2—At a distance
- 3—A sailor
- 4—Preposition
- 5—Larger
- 8—Consume
- 9—A garden tool
- 11—A repast (abbr.)
- 13—A month (abbr.)
- 14—Postmaster (abbr.)

CHURCH NEWS

REV. WM. CAMPBELL HAGAN

Rev. Wm. Campbell Hagan died at his home in Elysian Fields, Texas, on August 10, 1929, following a long illness. He was born at Christiansburg, Va., July 28, 1855, and has many friends in that state and the Carolinas who will hear with sorrow of his death.

LAST MEETING MONTREAT BOARD

The Board of Directors of the Mountain Retreat Association held their last meeting August 22, before the closing of the Conferences of this season. They received with genuine satisfaction the rendition of the Program for each of the Conferences. The commendations heard on all sides gave peculiar pleasure to the members present. The various speakers were universally acceptable to the large audiences. The spacious Auditorium was on a few occasions well nigh filled and the daily attendance was highly gratifying. The possibilities of the next season, the season of 1930, were discussed with interest.

Before the closing of this final meeting of the Board for the season of 1929, the following resolutions were read and unanimously adopted:

"The Board of Directors of the Mountain Retreat Association desire to put on record their sense of obligation to Rev. Dr. R. C. Anderson for the wonderful contribution he has made to the Church and the Kingdom of our Lord Jesus Christ in the management of the affairs of the Association and the exhibition of his extraordinary business talent in the constructive work he has done to build up and strengthen this arm of the aggressive work of our Church. We have witnessed with peculiar interest and appreciation his triumph in the building of our splendid Auditorium which is so greatly admired by all; and now we further see his wisdom and skill even more conspicuously and beautifully displayed in the Assembly Inn. It is admired by every visitor and is a comfort and joy to every guest of the Hotel. There is nothing like it in all the land.

We, therefore, tender to Dr. Anderson our grateful appreciation of his labors for us and for the Church. We pray that God will spare his life and he may further execute the plans he has for a greater Montreat."

Rev. Dr. Alexander Sprunt was requested to send a copy of this action of the Board of Directors to our Church papers, with our request that it be published.

NORTH CAROLINA

Orange Presbytery—The three hundred and nineteenth stated session of Orange Presbytery will be held in the Bessemer Presbyterian Church, Greensboro, N. C., and will open September 18th, at 11 a. m. Charles P. Coble, S. C.

Winston-Salem Presbytery will meet in the Lansing Presbyterian Church Tuesday, September 10, at 7:30 p. m. E. P. Bradley, S. C.

Mt. Gilead—Upon their return from a vacation of three weeks, the pastor, Rev. J. W. Stork and family, were greeted at the manse by the members of the Auxiliary and their husbands. A sumptuous dinner was on the table and the pantry well stocked, the result of a generous pounding.

Under the pastor's plate was a three-page letter in verse entitled "Welcome Home," for each of these evidences of love and appreciation each member of the family are deeply grateful.

Morehead City and Wildwood Churches — The commission appointed by Wilmington Presbytery to ordain Mr. Frank S. Johnston, who recently graduated from the Union Theological Seminary, as pastor of Morehead City and Wildwood Presbyterian Churches, met in Morehead City on Sunday, June 30th, at 11 a. m. Rev. J. R. Phipps presided and propounded the constitutional questions. Rev. P. L. Clark preached the sermon. Rev. R. C. Clontz made the ordination prayer and delivered the charge to the pastor. Ruling Elder C. S. Clark delivered a charge to the congregation.

Other members of the commission were: Ruling Elders W. D. McCaig, Durham Grady, and Rev. F. L. Goodman.

The commission met in the Wildwood Presbyterian Church on Sunday, July 7th. Rev. R. C. Clontz presided and propounded the constitutional questions. Rev. F. L. Goodman preached the sermon, following which Rev. J. R. Phipps charged the pastor and Ruling Elder Durham Grady charged the congregation.

This is a new group in the Wilmington Presbytery, consisting of the two above churches and Rev. Mr. Johnston begins his pastorate under the most favorable circumstances.

Long Creek—Home-coming day was observed at historic old Long Creek Church, in Gaston County, on the fourth Sabbath in July.

The large congregation that filled to overflowing

the church building included people from all of the surrounding towns and from several counties in the state, while South Carolina, Florida, and Virginia were well represented.

At 11 o'clock there was a sermon followed by communion.

Rev. R. J. McIlwaine, of Monroe, a former pastor preached the sermon. He was assisted in the services by Rev. J. E. Berryhill of Union Church, also a former pastor and by Rev. Coyte Hunter, present pastor.

After a bountiful picnic dinner there was an afternoon service when the former pastors and many former members spoke of the happy years they had spent in old Long Creek, and what it had meant to them and how happy they were to be present again.

Dr. McElroy, pastor at Kings Mountain, was present in the afternoon and spoke on the influence of the country church and what it means to the church at large.

The reunion of families and friends of pastors and people made it a day of joy to all present.

One way in which this spirit of gladness was manifested, was in the hearty congregational singing of old familiar hymns.

One feature of the music that was especially enjoyed by all, was a solo at each service, by Billy Arthur of Charlotte, a nephew of the pastor.

Fifth Creek—We have just closed a fine meeting in this church in which the pastor was assisted by Rev. Walter H. Goodman, pastor of the church at Kannapolis. Our people were delighted with the preaching and personality of Mr. Goodman. Great interest was shown from the beginning, and there were three additions on confession.

Presbyterian Orphans' Home, Barium Springs—The pulpit at Little Joe's Church was filled last Sunday by Rev. H. A. Knox, who preached at both morning and night services. Mr. Knox is from Liberty, S. C., and happened to be visiting relatives here. We were delighted to have him. He is friend of our pastor, Rev. W. C. Brown and Mr. Jos. B. Johnston; he is also very much interested in the work here at Barium. We hope he will make frequent visits to the home.

Belsalem—On Sunday, August 18th, Dr. J. M. Clark, of Statesville, N. C., closed an eight days' meeting in Belsalem Church in Fayetteville Presbytery. This meeting was largely attended by the people of that congregation and community, and also by many from many distant communities. As results of the meeting there were a few conversions and additions to the church, but the greatest result was in the church itself. A goodly number of church members professed reconsecration for better service to God and their church. The church has just called a new pastor who will enter upon his work in a few days, and it is confidently believed that the revival in the church has prepared the way for the new pastor to do a successful work in that old and historic church.

Raleigh—On August 11th the First Vanguard Church organized a mission Sunday school with enrollment of 49 and 18 visitors. The school is located some three miles south of Raleigh, in the Buffalo Grove. Much interest and enthusiasm is manifested and it is hoped that a permanent work can be established.

The organization came about in this way: About three months ago the pastor, Rev. C. J. Hollingsworth was called to the home of Mr. Thomas J. Buffalo, age 73, who had been sick for quite a long time. While there he made a profession of faith and later the session went to his home and received him into the church. He was never able to attend church and died about two months after accepting Christ.

He realized that he had wasted his life, so he wanted to do something for the Lord. So it was his earnest desire that a Sunday School be organized. The school was formed after his death in an old store which he owned. The officers and teachers from the First Vanguard have charge of the Sunday School each Sunday afternoon at three o'clock. It will be known as the Buffalo Vanguard.

As soon as a suitable tent can be secured the pastor will hold an evangelistic meeting at this point.

Hopewell—When Dr. and Mrs. R. S. Burwell lived in the manse here it was their earnest wish to see a Daily Vacation Bible School at Hopewell. But the congregation occupies a territory about 10 miles each way, and transportation was too great a problem.

However, we have now had our first experience with a school, and it has been a fine success. August 4-16, were the dates, Misses Lucile Curry and Marie Brogdon were the missionaries, and ten of our ladies, led by Miss Ava Parks, were the workers.

We had said an enrollment of twenty would be counted a success. We opened with 81 and had finally 109, with an average attendance of 90. Of these 79 received certificates for attendance and work done.

A committee of elders raised the funds for expenses, \$27.00, and a free-will offering of \$20 was made for the Presbytery's committee.

Three hundred and eighty-four persons attended the closing exercises. Our school was of the type, no handcraft. Hopewell was well represented. The cost per pupil enrolled was less than 25 cents.

The Rev. Robt. M. Stinson, D.D., of Tennessee, son of a pastor at Hopewell, preached a week ending August 18. The attendance was excellent throughout.

Rev. Wm. Baker, another Hopewell pastor for us August 11, and pleased and blessed.

Rev. Sam Moore, D.D., a special favor expected to fill the pulpit August 25, and on the Sabbath, Miss Minnie Alexander, missionary from India, is expected to testify to her experiences there. Not long ago we heard a sermon from Rev. D. Ralph Freeman of South Carolina, our regular pulpit supply, Rev. C. W. Stinson being absent that day.

Hopewell has a nice manse with conveniences, and only needs a pastor to live in. The field is an inviting one. The Young People's Society, Women's Auxiliary, and Sunday School are active. The organized Bible class has a room recently equipped with Bible, maps, and pictures.

Hamlet—During the month's vacation of R. Walker, D.D., pastor of the First Presbyterian Church of Hamlet, the regular services Sunday have been under the auspices of The Men-of-the-Mountain, Richmond county, with exception of the first Sunday. On the first Sunday the congregation pledged to hear Rev. James T. Riddervold, who preached splendid sermons morning and night. On the second Sunday, the pulpit was filled by Mr. C. C. Coppedge, an elder of the Rockingham Presbytery, who is a son of the late Dr. W. W. Coppedge. He acquitted himself like a veteran and delivered an interesting and helpful message to a well filled church. On the third Sunday, Mr. J. H. McRae, of the Ellerbe Church delivered the address and the first Sunday Professor D. B. Smith, principal of the school was the speaker furnished by the Church of Richmond County. All of these services were enjoyed by a goodly number of the congregation of this church.

After spending two weeks of his vacation attending the various conferences, Rev. Lyn D.D., and his family spent the remainder of August at his ancestral home in Rogersville. It was their delight to be with Dr. Walker on Saturday, 24th, when this venerable and well loved man celebrated his ninety-eighth (98th) birthday. Walker and his family will return to Hamlet on the 1st, when he will resume his activities as pastor of the First Presbyterian Church here.

Concord Presbytery—At a called meeting at Statesville, August 20, Mr. George H. Vick, of the Concord Church was received as a candidate for membership.

Presbytery gave its approval to Dr. W. W. Stinson's resignation of the presidency of the Assembly. School and his acceptance of the presidency of the State College. E. D. B.

Caldwell Memorial Church, Charlotte—Following items are from the August 25th service at this church: We are glad to have in our morning Rev. Locke White, D.D., pastor of the Presbyterian Church at Montgomery, W. V.

SUNDAY SCHOOL

(Continued from page 8)

It is hard to know on what to concentrate for one thing the lesson certainly illustrates a great work. Nehemiah prayed, he thought carefully, planned wisely, aroused the interest of the people, organized and set to work the community, met resolutely every difficulty his work up. He himself set an example of unselfishness.

Nehemiah's work was to rebuild the walls. What is your work, the work of your community? Is it to build a new church, is it for the unsaved, is it to care for the children of your community, is it to see that the experiment through, is it to carry to an end war?

Concentrate on the work that you think is most important. Wherein can we do it better? Are we doing it sufficiently? Has there been any adequate provision for the need—do you really know, does the community know what the real problem is? Have you made adequate plans? What would you consider the most important? Has the interest of the people been aroused? How can it be aroused? Has the work been carried out such a way that everyone is given a work he can best do, the work that will be the best endeavors? How can we get that sort of work in our community work, our church work? What are the difficulties, the danger? What is the best way to overcome them? Do all the difficulties come from selfishness within exist? Have we stopped to think should the work be followed up, if the fruit are not to be lost?

Charlotte boy who is doing good work in
will end the union services that have
during the months of July and August by
Lane Methodist, Saint John's and Cald-
Churches. There has been a fine fra-
in these meetings and which we believe
and the brotherly feeling already existing
se churches, more closely.
lay our regular order of services will be
we will have to preach for us both serv-
as. I. Bear, the representative of this
inkingiang, Ku. China, who is in this coun-
gh. A large congregation should be pres-
Mr. and Mrs. Bear.
glad to have a letter from Dr. Nisbet this
says that his visit with his daughter at
Madeline Island, Wisconsin, is doing him
and he is getting anxious to be back home
again.

Tenth Avenue—We are pleased to have
S. Sibley with us today. Dr. Sibley was
his church from 1914 to 1919. Dr. Sibley's
the evening will be "Investigation."
at Matthews, a returned missionary from
make a talk at the Auxiliary meeting,
p. m. All members of the Auxiliary are
present.—From the Bulletin of August 25.

The August 25th Bulletin of the Second
ied this announcement: We are glad to
our minister this morning Dr. Henry
ose, pastor of the First Presbyterian
rtanburg, S. C., one of the large and in-
rches of the Assembly. Dr. DuBose has
inent part in the promotion of the De-
Men's Work of our Southern Presby-
h.

ALABAMA

View—The annual meeting here was held
k of July, Rev. J. W. Stork, of Mt. Gilead,
ucting the fifteenth consecutive revival
attendance was unusually good. There
dition on profession of faith, the mother
amily.

APPALACHIA

nn—The First Church has recently had
shing experience. At the conclusion of a
s' building program, in which the entire
has been thoroughly remodeled and end-
ding the installation of modern heating
rgan, lighting, together with the convert-
ron type of Sunday school plant into a
, with room for about 900, the congrega-
ppy to re-occupy their place of worship.
the time the congregation had worship-
eatre and the Sunday school and other
the church had been held in the Y. M.

July 21, the building was formally pre-
e committees and accepted in behalf of
tion. The day had been planned as a
Rev. Dr. James I. Vance, a son of the
back for the sermons. Many people re-
oined with the congregation in its joyful
nd in the blessing to be received from
ing messages of the preacher. It was a
e remembered by the church.

of beautiful memorials have been estab-
ing beautiful pulpit furniture, the hand-
ing of the prayer meeting room, stained
s, and others. On that day Rev. Dr. J.
um, the pastor, announced that the sons
s of Mrs. Senah Hoge Reynolds would
chimes as soon as they could be manu-
s was the climax of a happy thankful
July communion the pastor extended a
ne to nearly a hundred members who
ceived into the church during the six
ongregation had been out of the church

GEORGIA

Church in Atlanta Presbytery has had
eries of evangelistic services during the
July. Dr. Husk, the executive secretary
ytery whom we have tried to secure for
was with us and preached with power
ng and night. The church was packed
ght for the gospel messages, the result
that 18 united with the church and 14
aptized.

TENNESSEE

of Tennessee will meet, pursuant to ad-
the First Presbyterian Church of Co-
first Tuesday in October, October 1,

W. C. Alexander, P. C.

Church, Nashville, Dr. W. C. Alexander,
urch building has recently been reno-
corated within and painted without so

that in its setting of grass and large trees it is very
beautiful. A successful Daily Vacation Bible School
has recently been conducted for two weeks. Glen
Leven had six representatives at the Senior Young
People's Conference at Ovoca and three at the In-
termediate Conference just closed. Following the
mid-summer communion on July 1st with a great
"home coming," the evening services have been held
on the church lawn with evangelistic preaching and
large congregations so that instead of a "summer
slump," attendance for morning an evening has been
beter than before. Rev. W. W. Shannon, of Berwick,
Pa., who broke down in the midst of a successful
meeting in Glen Leven in April will possibly begin
another meeting with us on October 6th. We "thank
God and take courage."

WEST VIRGINIA

Kanawha Presbytery—The Presbytery of Kanawha
will convene, for its fall meeting, in the First Presby-
terian Church, Huntington, W. Va., Tuesday, Septem-
ber 24, 1929, at 11:00 a. m.

All sessions are ordered by Presbytery to present
their record books for examination.

J. Blair Morton, S. C.

Glennville—This church has just lately called the
Rev. J. F. Baxter to become its pastor. Mr. Baxter
has for eighteen years been pastor of the Point Pleas-
ant Presbyterian Church, his pastorate with which
was dissolved last June. There is one of the State's
Normal Schools located at Glennville, and this Church
together with the Little Kanawha Church at Sand-
fork make an important group. It is hoped that Mr.
Baxter will accept this Church's call. J. B. M.

MISSISSIPPI

Synod of Mississippi will meet in Tupelo, Miss.,
September 17, 1929, at 7:30 p. m.

S. C. Caldwell, Stated Clerk.

Presbytery of Mississippi will meet in Natchez Octo-
ber 15, 1929, at 7:30 p. m. S. C. Caldwell, S. C.

Belzoni—Rev. C. A. Pharr was received by Central
Mississippi Presbytery at its recent called meeting
from the Louisiana Presbytery, and a committee ap-
pointed to install him as the pastor of the Belzoni
Church.

Weir—Mr. William E. Moreau, a licentiate of the
Bluestone Presbytery, was received by the Presby-
tery of Central Mississippi at its recent special meet-
ing, and after a satisfactory examination was ordained
to the full work of the Gospel ministry. He has ac-
cepted the call to the Weir group of churches, and
will be installed as pastor at an early date. He will
make his home in Weir.

Vaiden—Mr. W. B. Hooker, who has just com-
pleted his theological course in the Columbia The-
ological Seminary, after a satisfactory examination,
was licensed as a probationer at the called meeting
of Central Mississippi Presbytery. He has accepted
the call to the Vaiden group of churches, and a com-
mission has been appointed to ordain and install him
at an early date.

Raymond-Brandon—Rev. H. N. Alexander was per-
mitted to resign the pastorate of these churches, and
was given leave of absence for a year in order to
accept a scholarship received from Columbia Theo-
logical Seminary. Mr. Alexander has rendered most
faithful and efficient service and it was with the
greatest reluctance that the churches concurred in
the request for the dissolution of the pastoral rela-
tionship. He is to take this special course of study in
Princeton Theological Seminary.

Collins—Rev. T. S. Smylie, pastor of the Evergreen
Presbyterian Church, Memphis, conducted a very
helpful meeting at Collins recently.

VIRGINIA

Roanoke Presbytery—Rev. G. D. Moses of Hague,
Va., is using this Presbytery's tent, having had the
misfortune to have his tent burned recently. He spent
a part of July in a hospital as a result of an auto ac-
cident, but has just closed a series of services at
Clover in connection with Rev. Mr. Elliott, with ex-
cellent results. Mr. Moses is available for evangelistic
meetings with or without the tent.

Mount Horeb and Grottoes—Daily Vacation Bible
Schools have just closed in these churches, with grat-
ifying results. A splendid corps of teachers was in
active service at each school and a goodly number of
grown folks attended quite regularly. While the chil-
dren were engaged in their study and recitation
periods, the grown folks listened to a course of lec-
tures on the Gospel of John, and then engaged in a
class in Church government, and afterwards discussed

some outstanding missionary subjects. About forty
were enrolled at Mt. Horeb and thirty at Grottoes.

Twenty or more Bibles and Testaments were
awarded for Catechism recitations, and nearly a
dozen hymn books and "God's Minute," for learning
hymns and a required number of Bible passages.

Both children and parents were enthusiastic in call-
ing for another D. V. B. S. next year.

These two churches have received near thirty new
members this summer, most of them grown people,
and nearly all on profession of faith, partly as the
result of the wonderful series of W. Carey Barker,
and his splendid coworkers: W. P. Martin, song
leader; Alvin Cook, pianist, and Jack Runnett, gen-
eral utility man. They present nothing but the pure
Gospel, and they do it in a real spirit of worship,
with no frills, nor foolish propositions.

KENTUCKY

Fulton—My wife and I have just returned from a
month's motor trip in Iowa, going up by way of St.
Louis, and returning via Chicago. We spent the greater
part of the time with relatives of my wife in Waterloo and
Eldora, Iowa.

We attended the great Bible Conference, which is held
annually in Cedar Falls, where Dr. G. Campbell Morgan
is the leading light. While in Cedar Falls we enjoyed a
visit at Iowa State Teachers' College, where Mrs.
Wade received her college training.

While in Chicago we visited Moody Bible Institute,
where my wife graduated before going as a Missionary
to China. This plant is now valued at between \$5,000,000
and \$6,000,000.

It was thrilling to look upon those wonderful build-
ings and to visit the many places made sacred by the
life and teaching of the sainted Moody.

One night we attended a down town street service as
held by Rev. Ike Bigwell, who is employed by Chicago
Presbytery, and preaches every night, and has the dis-
tinction of having converts at every service.

J. T. Wade.

FACING FOUR FOREMOST FACTS

(Continued from page 6)

to go everywhere preaching the gospel. There is much
preaching that is good, although too general to be power-
ful.

My subject is: Facing Four Foremost Facts. A fact
is what is. It is what may be known to be. We do know
many things as facts. Our opinion has no effect on what
is a fact. There are some foremost or supreme facts.
When these are settled all matters are settled. Many
people are troubled about very many things. If they would
deal with a few great facts thoroughly the thousand little
affairs would be cared for. There are not so many fore-
most facts. We shall deal with four. We need not deal
with more than four and we cannot deal with fewer than
four. We can readily comprehend and remember as
foremost facts. We shall face these four facts. This is the
only rational course as we say we shall register because
we are facing four foremost facts. Lord Bacon once said
"The thing to do with a fact is to proceed upon it."

The first fact is the fact of Christ. This is the supreme
fact. None really begins to live until he deals with the
great fact of Christ. This is the best known fact in the
world. We do not know any more certainly that George
Washington and Woodrow Wilson lived than we know
that Christ lived. We must act as if we don't! The situa-
tion within and without the Church is that the fact of
Christ is not reckoned with as it should be.

Christians are not aware of Christ as they should be
and non-Christians are scarcely aware of Him at all. There
is great need for demonstration by Christians of the fact
of Christ. There are three great matters here. For Chris-
tians the fact of Christ means a satisfying triumphant
life. Christians are responsible for such a life. For non-
Christians the fact of Christ means the loss of their sins.
They choose Christ and lose their sins or refuse Christ
and keep their sins. For everyone the fact of Christ means
the solution of his life problems. However, intense it is
to him it was more intense in Christ.

II. The second of the four foremost facts is the fact
of Christ's church. When we begin to do something about
the fact of Christ it comes down to the fact of the Church.
Christ chose to accomplish his work in the world in
very large measure through his Church. He announced
this as His purpose and very obviously is following that
purpose. The identity with Christ and the Church needs
emphasis, the Church is His body in which He lives and
through which He sends His power and grace to save
men.

III. The third of the four foremost facts is for Presby-
terian men the fact of the Presbyterian Church. That is
to say, the Protestant Church is a Denominational Church
and does a very large part of its work through denomi-
national agency and organization. Loyalty to Christ and
His Church means loyalty to our denominational program.
There are no more binding and sacred loyalties than our
denominational loyalties.

IV. The four foremost fact is the fact of the local
Church. In fact we do not get to the Church at all until
we get to the local church, for almost all Christians the
local church is the only field for service. Loyalty to
Christ and His Church means loyalty to our local
churches.

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STORY

A NATIONAL SHRINE

Opening of the last link of the Shenandoah Valley highway route to the famed valley of Virginia, celebrated with notable ceremonies at Martinsville recently, means more than the mere completion of a good road where there was only a bad road before. It has for the people of this section particularly a fine historic interest, for it gives them a direct all-surfaced highway to the tomb of Lee at Lexington, Virginia.

The connecting up of other highways to the north, each and west has brought the revelation that the tomb of the great Confederate chieftain is not merely a place that holds the veneration and love of the people of the old South but that it is a shrine of national importance. One day last week was our first visit, and there were found people from all sections of the country filing through the memorial chapel and gazing with unfeigned reverence at the magnificent mable recumbent statue of Lee. The register kept there showed that up to noon nearly every state from Wyoming and Montana to Massachusetts and from Michigan to Louisiana had sent visitors there that day. There were also one or more from California. Several Koreans were among those who came to pay their respects to a great American whose Christian manhood lives on in the grateful remembrance of the people.

Everything about the chapel is redolent of history, not merely Southern history but that of a great nation

that finds much to cherish in a glorious past. The museum contains relics of the Revolution as well as of the Civil War and the fine portraits in the building reflect the likenesses of men who were nation builders.

The fine traditions that surround this spot are well preserved in the town of Lexington and on the campuses of Washington and Lee and Virginia Military Institute. One feels history as well as sees and hears it everywhere around Lexington. It makes one a little better American to visit there, whether or not one makes an effort to increase patriotism. It is absorbed.

Washington, Lee, Jackson all played roles in the life of that community. The Father of His Country gave to the fine university there its first name, Washington College, through his munificent benefactions. As a Washington shrine it is therefore second only to Mt. Vernon itself. The immortal Lee completed the name of the same university, of which he was president at the time of his death. His body and that of the other Lees of this distinguished line all rest there and crypts remain for others of the present generation. At V. M. I. the great Stonewall Jackson taught and planned those military tactics that are still the marvel of students of warfare. He too was buried there and those of his line who have since passed rest near his tomb. From the same section came the geographer and explorer Matthew Maury, the engineer Phineas Stevens, the McCormicks who revolutionized agriculture by their inventions and many others who gained national or world renown. It is indeed a place for one to feel reverent. It is easy to understand why the V. M. I. cadet salutes when he passes the Lee chapel without the need of a rule to command it. And the steady stream of humanity passing in and out of Lee chapel and about the other historic shrines seems to move with a reverence and understanding that is much more of a sense of environment than of printed or spoken requests.

From Lexington to Lexington now one does not leave hard surface nor detour. Most of the highway is excellent, though there are stretches north of Roanoke not yet requisite to the demand of traffic. But steam shovels and drills have begun the work of cutting bluffs and widening fills, preparatory to widening and improving the road surface. It is almost an even 200 miles from Lexington, N. C. to Lexington, Va. Along most of the way the scenery is inviting and often majestic. A return trip can be made over good highway from Natural Bridge to Lynchburg and thence back to Lexington, or one may proceed a few miles northward from the older Lexington to Staunton and find another splendid route home through Lynchburg, with more wonderful scenery.—Lexington Dispatch.

MYSTERIES OF THE GYPSIES

Would you know a gypsy if you saw one? Most people would answer that question with a ready "yes," but they would probably be wrong, for there is no recognized definition to guide us. Those wanderers you see camped by the side of the road, dark of countenance and foreign in appearance, may be ordinary vagrants, tanned by constant exposure to the sun, their strange appearance accounted for by their unconventional dress.

When a true gypsy sees another of his race he knows him at once, but he cannot tell you how he knows. Their very name is misleading, for it is based upon a story that they came from Egypt.

We know, however, that they come from Egypt at all. They come here from the Balkans, where many to be found, and they have traced back their history that they originated in India. One has been able to say in the past that country or even the left.

The Egyptian story surrounds them with an air of mystery which has not been dispersed. Many a gullible person has believed that gypsies have supernatural powers.

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ed with the ability to make
 rses! Even the less credu-
 us have an idea that gypsy
 er is more proficient at the
 y other seer.
 ve their own language, a
 eranto with a large sprink-
 eek, German, Indian and
 uages. They do not call
 gypsies at all, but "needies"
 object very strongly if a
 us addresses them, for the
 son that the name suggests
 ggars.—Selected.

RENCE REQUIRED

Cora S. Day

Say, listen—"
 ved the little car into the
 began talking the minute
 topped the motor and open-
 door. He could not wait an-
 ce. He had been waiting all
 e longest afternoon there
 en.

ay, but get it over quickly
 lease. I'm starving. We had
 Dad laughed, and he sprang
 car, slammed the door, and
 ing, an expectant twinkle in
 at did the boy want now?
 t was something he could
 was so eager, so excited, so
 he himself had been.

y, when a boy, he had plead-
 nothing in vain. That was
 t so when he had to say,
 me impossible scheme of

ot suspect this. To him his
 esented authority. How
 ow that his father's heart
 ter where his boy was con-
 that his mother, briskly
 l with a keen sense of dis-
 the real backbone of pa-
 rity? Never having been
 d her a lot in being firm

had come home at lunch
 excitement and news, she
 mly:

ve to wait and talk it over
 ther. If he's willing, I have
 s." Joe had waited anxious-
 ime his father came home
 fice the chance might be

he cried breathlessly, "the
 tore opens next week, and
 a boy—a fellow who lives
 e and knows the people,
 st and a good worker. May
 e job, please? Just for the
 u know? Then I can get
 t."

looked at him keenly. Did
 ter realize what he was
 it would mean to be shut
 ocery store day after day
 ce bright, hot summer days
 d been so gloriously free
 ump at a stranger's bid-
 hurried and jostled and
 if he failed a jot or tittle?

between hope and fear

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 e. In view of renowned Look-
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 crete swimming
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 eadmaster, Box P
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"They'll want references," he said.
 "Mr. Barstow, who is putting in the
 shelves and counters, told me about the
 job when I was there this morning.
 He said he would speak a good word
 for me if I wanted to try for it."

Dad's heart warmed. "Go ahead, Joe,
 if you really want to try it," he said.
 "You can resign when you get enough.
 How about the chores here at home—
 the grass and errands?"

"I'll do them after store hours if I
 get the job," Joe promised. "I'll attend
 to every single thing."

"I imagine you'll find that it isn't
 so much of a picnic as you think," his
 father answered, suddenly gruff, as he
 led the way to the house.

The afternoon had been long, but
 the night ahead looked endless. To
 Joe's astonishment, he slept straight
 through, and had to be called, as usual,
 but only once this morning, for the
 thought of the job took the place of
 all the other usual methods.

Breakfast was soon over; but he lost
 a good deal of time getting down to
 the new store and Mr. Barstow. It
 seemed as if mother never before had
 needed so many things done. She al-
 most seemed to think up a lot of ex-
 tras that had to be attended to at once.

At last he was free, and sped away
 to the store. Mr. Barstow looked down
 at him from some high shelving he
 was installing.

"Morning, Joe," he nodded. "Come
 to see about that job?"

"Yes, Mr. Barstow," Joe answered
 eagerly. "I talked to dad about it and
 he said I might try for it. I had to
 wait all the afternoon for him. Nearly
 had a fit for fear somebody might get
 it ahead of me. Has"—he was afraid to
 ask the question. Mr. Barstow drove
 a nail neatly and accurately; then he
 smiled down at Joe and shook his head.

"No, I guess not. There were several
 boys here yesterday afternoon, and
 they all wanted the job right enough.
 But Mr. Palmer, the boss, was here
 just a few minutes to see how I was
 getting on and to give me some orders.
 He did not have time to talk to any of
 them. But he told them all to come
 back this afternoon and he'd talk to
 them. I guess you'll have to take your
 chance with the rest. But, as I said, I'll
 speak a good word for you, Joe. May-
 be that'll help a little." He squinted
 along the high shelf. "It's too bad you
 weren't in here a few minutes ago. Mr.
 Palmer dropped in, in a hurry, as
 usual. He's a pretty busy man. But he
 might have had a look at you, anyway.
 He's only been gone about—"

The carpenter stopped short. His
 eyes were not upon Joe. He was star-
 ing hard at a packet of papers that lay
 among a little pile of shavings and board
 ends on the floor near Joe's feet. He
 jumped down and picket up the bundle,
 which was held together by rubber
 bands. He looked troubled.

"Mr. Palmer's dropped his papers and
 gone off without missing them," he
 gasped. "They were the things causing
 the rush, too. He said he had to have
 them in the office at ten o'clock this
 morning; something to be signed by a
 man who is leaving for Europe today.
 Now what—"

He glanced at his watch and shook
 his head.

"It's half-past nine now. Too bad!
 But I guess there's nothing we can do
 to save the day for him. I might call
 up his office and let him know the pa-
 pers are safe anyway."

"We can get them to him," cried
 Joe, who had not spent all this time
 listening to Mr. Barstow's regrets.
 "How did he go—on the train?"

"No, in his own car—a gray sedan.
 He has a country home just below
 here, and he goes from there to his
 office every day in the car," said Mr.
 Barstow.

"Then you won't have to take the
 papers all the way to his office," said
 Joe. That had been his first thought.
 Mr. Barstow had a secondhand busi-
 ness truck, but it was not capable of
 much speed. There should be a better
 way than that, with Mr. Palmer some-
 where on the road in a car than prob-

ably could make better time than the
 traffic officers would allow. But as
 there was no better car, the truck must
 be used. It might save trouble for Mr.
 Palmer.

"I'll run across to the drug store and
 tell Dr. Brown what is wrong," said
 Joe. "He has a brother who has a drug
 store at York, fifteen miles up the pike.
 He can telephone his brother to stop
 the gray sedan and head Mr. Palmer
 back. We'll take the papers in your car
 and go to meet him, to save him time.
 I'll tell the doctor to tell his brother to
 warn Mr. Palmer to look out for a
 truck with a handkerchief flying from

the radiator cap. Fix it up while I'm
 telling the doctor," and he was gone.
 Mr. Barstow chuckled.

"That boy has brains," said Mr. Bar-
 stow to himself. "That is not a bad
 idea of Joe's. We'll try it, anyway. It
 can't do any harm, and it may work
 out." Still smiling to himself, Mr. Bar-
 stow locked the store, fixed the white
 flag on the radiator, cranked his en-
 gine, and had everything ready by the
 time Joe was back and ready for the
 start.

"It's all right; they are going to try
 to head him off," Joe panted, as he
 climbed in. "Here, let me hang on to

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those papers. Make all the time you can without bursting anything, will you?"

"Sure thing," grinned the carpenter, starting off with a creditable show of speed. The dingy old car served his everyday needs very well, but it was not expected to perform any speed stunts like this. He sent it rattling along now at a good pace. To Joe it seemed as if the old car were crawling. He clutched Mr. Palmer's packet of papers tightly; there was no danger of their getting away from his grip. He sat on the edge of the seat and leaned forward tensely. Mr. Barstow glanced at him out of the corner of his eye.

"Taking it pretty seriously," he thought with amusement. "So far as I'm concerned, I'm not getting het up over whether we make it or not. Mr. Palmer ought to be more careful of his papers. I say but the youngster there is having the time of his life, and I believe he really does care whether Mr. Palmer gets those pesky papers in time or not. If it wasn't for them, I might have a lot more work done on

that store by this time."

"I do hope he didn't get past that drug store before the doctor told them to be on the lookout," Joe said anxiously, peering ahead for the first possible glimpse of a gray sedan coming their way.

Once he cried out, "Oh, there he is!" But the next moment the gray car he had seen swept past them, filled with a party of young people. Joe sighed and settled back on the seat a few inches, for safety's sake.

Five miles—ten—twelve, and no sign of Mr. Palmer's car! Joe's eager face was getting longer and longer every minute.

"It looks as if we weren't going to catch him," commented Mr. Barstow. "I guess he was making as good time as the law allows and got past that druggist before the doctor telephoned."

"I'm afraid so," agreed Joe sadly. "We'll go on that far and make sure, though, won't we, Mr. Barstow?" he added.

"Sure we will," said Mr. Barstow decidedly. "And if we find he's beat us to it, we'll go right on into town and to his office. Guess the old bus is good for that many more miles before it falls apart."

While Mr. Barstow talked, Joe's eyes kept a sharp outlook for the gray car. Now he saw it, but not on the road coming to meet them. It was a little ahead standing at a wayside garage which the truck was approaching. Mr. Palmer was standing beside it and replacing his wallet in his pocket. Even as Joe looked, the man turned to enter the open door of his gray sedan.

Mr. Barstow, very intent on the road, did not see Mr. Palmer. He nearly turned the car off the road when Joe shouted at him excitedly.

"There he is! Stop! Don't let him get away!"

A swift glance, and the driver swerved his truck toward the garage, put on the brakes, and added his lusty voice to Joe's shrill cry as Mr. Palmer sprang into his car, slammed the door, stepped on the self-starter.

For a second it looked as if they were going to lose him. It was the garage man who sprang in front of Mr. Palmer's car and relayed to him their frantic signal. He had not supposed for a moment that the shouting concerned him. Hurried as he was, his one thought was to get to his office. Little did he dream that his haste was futile, that the packet he thought safe in his pocket was tightly clutched in the hands of the boy in the dingy truck that had ground to a stop beside his.

A minute later he knew the whole story. A hasty, fumbled search of his pockets showed the papers gone. Joe handed them over without a word and Mr. Barstow told the story of the chase.

"Huh," Mr. Palmer commented. "Once in a while a boy does use his head to some purpose. This time it means a good bit to me. Er—do you want a job, young man?"

"That's what I was after down at the store," said Joe.

"Call there again tomorrow morn-

ing at half-past eight, and we'll fix it up. Never mind references. I think these will do," he said, tapping his papers. "If you see any of those other boys tell them they needn't bother—that you've landed the job." And he

was off with a nod of farewell. From the twinkle in his boyish grin that had endeared him to the view, Joe knew that he would like to work for Mr. Palmer. Leader.

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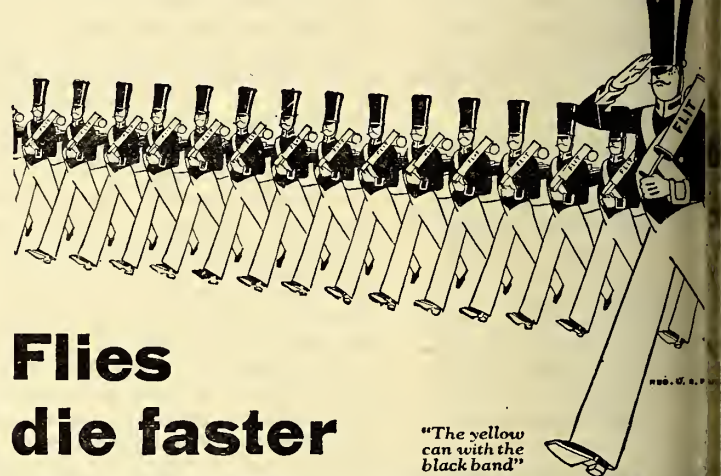
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IMPORTANCE OF BEING MIGS

Janet Trumbull

a perfect party. They all that. Every one of the as there and Martie Lee perfect hostess—she al-

ister Anne was always so help by playing the piano times and then there was thinking of something dif- em to do to make things No party was complete Everyone seemed to do suggested.

had wished that she was the life of the party like s not of her that she was morning. She was think- herself.

ed with her arms behind d looked critically within

o do something about it. go on being the quiet -the-mud I am. No one missed me one particle if at the party. Why I doubt ws I was there?" As that rred to her she sat up in ed straight ahead as if

one single thing but take the games, eat ice cream l take a piece of candy was offered. I'm always

going to begin right now Now this new girl that the party for is different. seemed to like me a little. study her and be a copy simply perfect. Even her ne Dunstan."

a grimace as she thought ame. Migs! They had al- er Migs though she had name as any one could d Ione Gray. She could en she had been known cept the three initials.

put a stop to that too. be Mildred from now on. be different." Then as if ction to the words she e bed covers and rose

minutes' she stood before oking at her hair. Thick

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tawny rumped hair parted at the side where a slight cowlick made it necessary.

She pushed it impatiently aside. "Old straight stringy stuff. Why didn't I have wavy hair like Martie or lovely curls like Catherine. Well I will have."

She was rolling her hair on curlers as she stood thinking of the changes she intended to make.

"I'll save my money and have a permanent curl put in this straight old hair of mine and I'll get Mums to make my new dress with a three ruffle skirt and that same fluffy collar that Catherine had and I'm going to talk more and laugh more whether I can think of anything to say or not. So there.

The ringing telephone interrupted her line of thought for a few moments. Mrs. Lee had called to ask Migs if she would go to town and the library with Catherine. Martie could not go this morning and Catherine did not know her way about alone.

"What luck that she thought of me," said Migs to her mother. "I'm just crazy about her, Mums. Want you to know her too and she is coming by for me about eleven o'clock. Oh, I do hope she is going to like me."

But her smile faded as she tried to select a dress for the day. She pushed each one aside with a negative head-shake. Every one hung so prim and straight on its hanger in the closet.

"Such prim dresses," she thought. "Why an old maid in her seventies might wear any of them. That plain blue with the white collar, plain as plain can be. It won't do."

She went over them again and stood and considered the green linen tailored suit that mother liked. "No; too tailored. I want to be fluffy like Catherine if I'm going to interest her and have her like me and it's evident she could."

Her eyes danced with pleasure at the thought that she had been chosen to go shopping with the lovely new girl.

"I must make her like me." Then not the tailored green or plain blue would do. She had only one dress that was in the least what she called fluffy. She took the rosy pink frock from its hook and looked it over. It needed to be washed and pressed but she could do it if she hurried.

Catherine was not coming for three hours. Wouldn't it be wonderful if she could get this new girl for her real chum—and she would. She would do everything she could think of to try and please her.

"Wish I'd worn this last night instead of that plain tan thing," she said as she sponged the pink dress which was almost the exact shade of the one Catherine had worn last evening.

While the iron heated she gave a shine to her pretty buckled pumps and sewed a flower at the front of her plain little felt hat.

All the time she was practicing a conversation with her new friend and imagine Catherine being present while she took part in such bright chatter as no one ever had heard Migs take part in. She was seeing a new Migs.

"Why, Migs dear, I though you had plenty of street dresses," said Mother when she came into the kitchen and found her ironing the over-damp dress dry.

"Yes Mother. That's the trouble—too many. This is the only thing I have that is the least bit dressy and I want to look my very best. I do so want her to like me and this is the sort of dresses she likes. Think of it Mums. Martie can't go with her and she chose me out of all the girls to take Martie's place and last night she seemed to like me. Came and sat by me during the contest. She is so pretty and full of fun and dresses so beautifully and just everything."

Mother's eyes looked lovingly, understandingly at Migs.

"Doesn't seem unusual to me that she should have chosen you to go to town with her," were the words that almost tripped from Mum's lips but she said nothing. She had been a girl not

so very long ago and had never quite grown up enough to forget the joy of a new friendship with a much admired girl.

Migs did not notice her lack of a reply for she was telling Mums about her plans.

"I've decided Mums that I don't want my new dress tailored like the one we saw in the show window. I want it made like Catherine's. It has a three ruffle skirt and a lacy collar and cuffs and I'm going to save my allowance and get my hair curled. You should see here; it's naturally curly and well, you'll see her soon and if I don't hurry she will be here before I'm dressed.

She hurried from the kitchen with her freshly ironed garments and came down into the hall fifteen minutes later looking very different.

Her hair seemed to spring away from her head in waves and her dress billowed about her. She was ready.

And not a moment too soon for there was a patter of feet upon the porch and a moment later Catherine stood before her.

"Oh," she said. Then she looked again at Migs then at the house number. "I must have made a mistake. I was looking for Migs Gray. Does she live here? Are you her sister?"

Migs held the door open and had begun to laugh. "This is just too perfect. You didn't even know me?"

Catherine was looking embarrassed. "I hope you'll pardon me if I made a mistake. You see I met so many girls last night I suppose I could have remembered Mig's sister."

"No, for she hasn't a sister. I'm Mildred Ione Gray and the girls call me Migs but I decided I'm going to be different in the future. I'm going to be like the others you know and not such a little stick-in-the-corner. So I've begun to make the change and I hope you'll like me better—"

"But why? I liked you so much more the other way I noticed you the minute you came in and told Auntie you were the sort of girl I had been looking for. I liked everything about you and when I talked to you and

found you like to read and that you liked the same sort of books I do and all that I was delighted. Auntie and Martie said every one liked you and I said I wanted to know you better right away that I was afraid you were too good to be true and tried to be like other girls."

"But I did all this for you. I was so crazy to have you keep on liking me so I tried to be like other girls."

Catherine's happy laugh rang out. "Then you really are Mildred Ione Gray and it was Migs I wanted? Please be Migs again won't you?"

Mildred Ione asked Catherine to wait a few moments and ran to her room. She was laughing too as she smoothed the wave out of her hair with a damp brush and put on her tailored blue.

She was smiling as she appeared before Catherine later ready for their walk to town. Catherine was smiling too as she said: "Please don't ever try to be anyone but Migs. I know I'm going to like you a lot and if you will be my friend it's going to be great. Mildred Ione Gray may be a very nice girl too but it's Migs that I loved first."—Leader.

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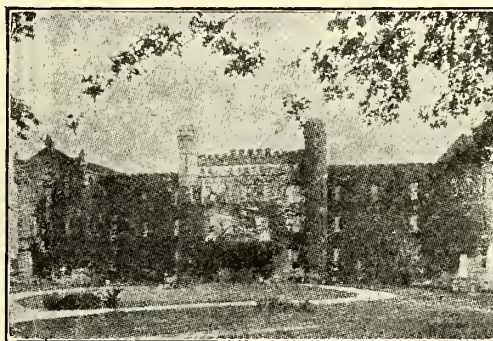
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He had forgotten about trains at grade crossings.—Connecticut Industry.

He—"You should see the new altar in our Church."

She—"Lead me to it!"

—Boston Transcript.

"Why do snowflakes dance?"

"I imagine they are practicing for the snowball, sir." — West Point Pointer.

"I can do two things at once."

"Which?"

"I can read writin'."

—Colgate Banter.

"Could you give a poor fellow a bite?" asked the dust stained tramp.

"I don't bite, myself," answered the lady of the house, "but I'll call the dog."—Northwestern Purple Parrot.

"Here's some new stuff right off the boat," said the shark as he swallowed the guy that fell off the ship.—Brown Jug.

A modern girl is one who can meet the wolf at the door and come out with a fur coat.—Phi Delta Theta.

Well, It Might Be

Caller: "Look here, I want to see you about this paragraph announcing my resignation from the Chamber of Commerce."

Editor—"But it's quite true, isn't it?"

Caller: "Quite. But I should like you to explain why you've printed it under 'Public Improvements.'"—Ex.

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"Abe," said Mrs. Cohen, "I was looking at the nicest bedroom suite today and, would you believe it, it only cost one hundred and ninety-five dollars!"

"Vot!" exclaimed Cohen, "a hundred and ninety-five dollars for a bed-room soot. Don't buy it, I can wear my old pajamas."—Ex.

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PRESBYTERIAN STANDARD

Religious Newspaper for the



Representing the Presbyterian Church in the U.S.

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No. 36

Donald College Prepares for Work

Donald College to Open September 12—With Some Changes in Endowment Campaign Progressing

Donald College, Red Bank, N. C., will begin its 34th college session on September 10, 1929.

Acceptance of two members, and the faculty is returning. These positions are filled by Mrs. L. B. Johnson, who will be head of the Biological Department, and Mr. Alvin Johnson, who will be a professor of the School of Music. Both positions are recommended.

C. G. Vardell, president of the college, attended the Bible Conference at the North Carolina State Fair, N. Y. During the conference, Mrs. Mary Johnson, Dean of the college, has been traveling in Norway. Miss Annie Webb and Mr. H. Clarke, on the continent; Mr. A. H. Strick, on the coast; Mr. J. C. Glenn has been at the University of North Carolina; Miss Eucebia Shuler, Geo. M. L. Sanderson, Har-

Prepare to Open Fall Term

of Presbyterian "A" College Will Begin September 11

On September 11, the 72nd session of the college, Charlotte, N. C., will begin its registration of Freshmen and Sophomores. On the 12th upper class students will be registered, and on Friday, September 13, at 10 o'clock, the college will open the session of the work for the year, and the chapel.

Preparations are being put in order, and arrangements made for the reception of the student body and the year of real work. On the opening day everything will be in order.

There have been added to the faculty of Queens College, Charlotte, N. C., a number of practically every department of the college, including the Department of Philosophy, and the Department of Arts degree.

The college has been raised until it is in a position of standard. The endowment is within a few dollars of the goal set by the trustees. President Frazer says that this would be the first of December.

to Charlotte of several women bent upon the securing a Christian education. Simplifying Christian principles and conduct, means the social and religious life of the city, and the people of the whole extend a cordial welcome to the young women, and constitution upon its continuous service and use-

Davidson Getting Buildings Ready

School Opens September 12—Physical Equipment is Expanded

Expenditures approximating five thousand dollars have been made in minor improvements on college buildings and property by Davidson College this summer. A corps of workers have been busy for the past two months under the direction of F. D. Hobart, grounds supervisor, for the opening of the fall session on September 12th.

Relaying of heating pipes, painting and repairing buildings, grading on the grounds, laying of gas lines, installation of an underground power system, and additions to several buildings have been on the program. Included in the latter are two additional rooms on the president's home, which has been remodeled and repaired on the inside.

It is estimated by Mr. Hobart that around \$6,000 has been spent in the last two years relaying the heating pipes on the campus of Davidson. During this summer the Martin Chemical Laboratory has been connected with the main system.

A two-inch gas line has been laid from the chemical building, connecting the biology and physics laboratories in the new Chambers building, and the new underground power system has practically eliminated the poles on the campus.

Repairs have been made in several rooms of the north and south barracks, constructed during the war and which are still used as housing facilities for some of the students.

A thirty-foot addition has been built to the temporary building, which has been occupied for the past several years by the physics department, but which will be taken over by the Reserve Officers' Training Corps next week. This addition enabled the R. O. T. C. to establish a 75-foot indoor rifle range.

The military department will transfer all of its equipment to the temporary building, and the lower floor of the old armory structure will be thrown into an indoor gymnasium. This building was ordered torn down last February, but the trustees rescinded this decree in order that the physical education department could have some place to carry on its work.

Ernest Milton.

Columbia Seminary Ready for Fall Work

Dr. H. W. Dubose, of Spartanburg, S. C., Will Make the Opening Address

Columbia Theological Seminary begins the session on September 5, at ten o'clock in the morning, with a welcome to the student body, followed by the formal matriculation of new students.

The outlook for the coming year is most encouraging. The registration will be the largest since the Seminary moved from Columbia to Atlanta, and those who have registered are unusually well prepared.

For the past two years it has been the custom at Columbia Seminary to

Westminster Seminary Ready to Open

New Theological Institution at Philadelphia Announces Faculty and Location

The Philadelphia Presbyterian of August 22, makes the following announcement:

The new Westminster Theological Seminary has just announced that its temporary headquarters will be at 1528 Pine Street, Philadelphia. This building has been placed at the disposal of the Seminary, rent free and tax free for the coming academic year. It is being thoroughly adapted to the Seminary's uses, and will house class rooms, an assembly room, a library, and the dining club. Rooms will be secured for the students nearby; and they will take their meals together in the headquarters building. Remodeling began last week to put the structure into the most commodious shape possible and to have all in readiness for the opening date, which has been set for September 24, 1929. The location is convenient to a number of libraries and other educational institutions, and this weighed largely in its choice.

The Committee on Faculty has announced the appointment of Dr. N. B. Stonehouse as assistant to Dr. J. Gresham Machen in the New Testament Department. Doctor Stonehouse is an alumnus of Princeton and a former Alumni Fellow in New Testament Literature. He holds the degree of Doctor of Theology from the Free University of Amsterdam. It is expected that Dr. Robert D. Wilson will be assisted in the Department of Semitic Philology and Old Testament Criticism by Rev. Allan A. MacRae, a recent graduate of Princeton Seminary, who has completed his theological study through two years of work at the University of Berlin. Dr. Oswald T. Allis will be in charge of the Department of Old Testament History and Literature.

There will be no charge made by the Seminary for room or tuition. Scholarship aid will be provided for the men who require it, so that aside from exceptional instances financial difficulties should not be a hindrance to those planning to attend.

The course is planned distinctly for college graduates, and entering students will be expected to present evidence of their graduation from an approved college and a letter of recommendation from their pastor.

In all cases it is most desirable that notice of intention to attend Westminster be sent to the Registrar, Rev. Paul Woolley, 12 South Sixth Street, Philadelphia, at the earliest possible opportunity. Gifts for the Seminary may be sent to Mr. Morgan H. Thomas, treasurer, at the same address. Among the imperative needs is an adequate library. Gifts of standard Biblical and theological works will gladly be received.

begin the session with a series of devotional and inspirational services, led by a visiting minister. This year Dr. Henry Wade DuBose, D.D., pastor of the First Presbyterian Church, Spartanburg, S. C., will conduct the services. It has been found that these services contribute much to the spiritual life on our campus, and they are looked forward to with eagerness by both the faculty and students.

Annual State Sunday School Convention

North Carolina Association Will Hold Meeting at Raleigh, October 2, 3, 4

The 1929 session of the Annual State Sunday School Convention, under the auspices of the North Carolina Sunday School Association, will be held in Raleigh on Wednesday, Thursday, and Friday, October 2, 3, 4, and all Sunday School workers and other leaders in Religious Education are most cordially enjoined to attend and share the blessings of the great program for the occasion.

The theme of the Convention will be "Bearing Witness of the Light"; and the text, "I am the Light of the World: he that followeth Me shall not walk in darkness, but shall have the light of life."—John 8:12.

The aim of the program, as indicated by the theme and text, will be to show how the Sunday School's program of religious education and evangelism, from the Cradle Roll to the Adult Class, can bear witness of Jesus as the Light of the World, lead the pupils individually to accept Him as Saviour and Guide, and bring about Christian living.

A great church leader has well said: "The united forces of evil call for the united forces of righteousness." You are invited to unite in this spiritual adventure for the sake of the childhood and youth of the State.

J. B. Ivey, State President.

L. W. Clark, Chairman
State Executive Committee.

Presbyterians, U. S. A. Over Two Million

Official Records Show Membership Largest in 141 Years—Big Increase in Contributions

For the first time in 141 years the Presbyterian Church in the U. S. A. has a communicant membership of more than 2,000,000 people, according to the official census made public by Dr. Lewis Seymour Mudge, Stated Clerk of the General Assembly. The exact total communicant membership is 2,004,467, a net increase of 41,629 for the church just closed. This is the largest annual net increase in the past four years.

The number of new communicants added on confession of faith was 113,995, the largest accession of new converts in the past five years. Dr. Mudge calls attention to the fact that all Presbyterian statistics relating to membership are based solely on the number of communicants in good standing, and not on the Presbyterian population or upon the number of baptized members.

The Sunday School statistics are less encouraging. The total number of Sunday School members enrolled is now 1,595,313. This is a loss of 18,700 for the year, whereas for the previous year there had been a gain of 17,498. Presbyterian Sunday Schools today have 946 fewer members than they had five years ago. Dr. Mudge points out, however, that it should be remembered, in connection with these figures, that the rolls of the Sunday Schools
(Continued on Page Two)

Jno. R. Mott Returns From World Tour

Interdenominational Missionary Leader Offers Projects for Consideration

Since the meeting of the World Student Christian Federation in India last Fall, Doctor Mott has spent eight months visiting Ceylon, India, Burma, Siam, Japan, Korea, China and the Philippines. In each country he has met with native Christian leaders to consider the next steps to be taken after the Jerusalem World Missionary Conference. "From an economic point of view the world is in a very grievous state," says Doctor Mott. "India as ever is bearing impossible economic burdens. These have never seemed so heavy and crushing as on this fourth world tour. Instead of the student centers, which have absorbed my time on previous visits, I touched on this visit numerous village communities and thus came to know first hand the appalling numbers and their dire condition. In China I had never realized the economic difficulties as I did on this trip, due to strife, widespread banditry, and more recently to famine."

Within a week after Doctor Mott's arrival in the United States he met with a score or more of American missionary leaders and suggested the following 12 projects which to his mind should be of concern to every missionary statesman:

1. That we continue the process of co-ordinating our thinking on the World Mission of Christianity as envisioned at Jerusalem with the thinking of the leading minds throughout Asia. There could be no more serious loss than for us to lose step with each other—we of the West and the leaders of the Christian forces in the East in this world mission. This will not come about as a mere matter of magic, but only as discerning church leaders familiarize themselves with what trusted missionaries and nationals are yearning over as a result of Jerusalem. If they are right and we wrong in some cases it is important that we know it.

2. That we press the advantage that has come to us with the sounding out of the Christian message at Jerusalem. This message was a work of God, a divine deliverance. It explains our unanimity, despite our differences. This message seems to have given a new sense of direction to Christian leaders in every land. We ought to multiply the number of apologetic lecturers and authors who will take this message with its tremendous implications and prepare lectures and volumes and articles that will guide thinking and further investigation in every form of world wide missions.

3. We must carry into the churches the Jerusalem ideas and ideals in religious education. Our first line emphasis should be on religious education and religious education that is highly Christian.

4. Let us render the assistance to the Christian educational program on missions in India and Japan that we have so well rendered recently in China and the Near East, not to mention other fields.

5. In the realm of relations between the younger and older churches we must press on to realize and further the ideals of Jerusalem days.

6. Everywhere I went I heard a summons to a larger evangelism. All the troubles missions and churches have been passing through in almost every great mission area may be regarded as the precursor of the greatest religious advance we have ever known. We have a great opportunity if we not only see it but seize it. In China the churches have united in an effort to double their membership in five years, this on the initiative of Dr. Cheng Ching Yi, chief executive of the National Christian Council, and also Moderator of the Christian Church in China, which includes about one-third of the Protestant Christians in China.

In Japan, Kagawa has announced the Million Souls Movement. Missionaries want him to be released and to move freely throughout Japan where today he is a flame of fire. In this summons to a larger evangelism there must be continuous, vital effort, and qualitative and intensive plans. We have got to have a larger adaptation of means to ends, especially in regard to literature prepared

for special classes taking advantage of special types, like mass evangelism, social evangelism, religious retreats, and other more modern fruitful methods. God has given Cheng and Kagawa the vision, and the missionaries are getting in behind them in these plans.

7. We should help in an unhurried and thorough evaluation of the mass movements. In India ninety per cent of the present Protestant church membership are products of the mass movement. This mass movement has become so widespread that it is now influencing the castes. More than 10,000 of the upper castes have become Christians, and over 9,000 are in process of preparation. Some of the outstanding Christians and preachers of India today are converted outcasts.

8. Another important thing which we must do is to advance the solution of the Christian literature problem. The amount of available literature for the clergy and educated youth is inadequate and untimely in virtually every field. We should discover the ablest writers and secure their release for this kind of work. There is also the problem of getting literature distributed and used. We have allowed the initiative to be taken over from the Christians into the hands of the non-Christians in this matter of literature in India, China and Japan. This is alarming. I trace the cause to our divisions. There is enough brain and enough money among us to make a plan and enlist the co-operation of scholarship to meet this tremendous need. I am speaking of the great body of Christian literature that is needed. The bookstores in Japan are well stocked with non-Christian literature, and scarcely any Christian literature is in evidence. We have the leaders, but we have done nothing interdenominationally, with co-ordinate thinking and planing.

9. The next concrete thing is to augment the leadership of the Christian forces. There is a desire and need for more missionaries, expressed by nationals as well as missionaries, in every country. I do not know of a national who in a large group or a small one said that he did not want more missionaries. They said, "We must have missionaries of the highest possible preparation and qualification." It is of the greatest importance that they be those who have experienced the divine call. We must enormously augment the number of national youth who will give themselves unto death. We ought to let no second or third class men through the lines as missionaries even if we have to send much smaller numbers. The matter of their preparation has got to be studied from top to bottom. We have got to re-think this whole matter of preparation in the light of Jerusalem. I suppose it means a review of the curricula of almost every theological seminary we have.

10. Again, we must liberate a vastly greater lay force. I sensed this on the Mount of Olives. Again in Asia. We must mobilize the strongest laymen in this country, making them aware of their unique responsibility. We have to be supplemented in our world mission by laymen to whom Congressmen will listen in the matter of treaties, etc. The missionaries alone are not enough.

11. We must have some way of illustrating the conception of Jerusalem that was summed up in the word "sharing"—sharing between the East and the West, between the older and younger churches, between different nationals, individuals of various schools of thought and of various ecclesiastical backgrounds. We must share our money, our personalities, insight, experience, burdens, the deepest things of life, as well as all those things that come from revelation from the divine source.

12. It is necessary that we strengthen the hands of the National Christian Councils, near and far. There are now fourteen of these Councils in what we call the sending countries. There are fourteen in the so-called receiving countries. After Edinburgh 1910 there were only two in the world. There was no international body. Now we have our International Missionary Council which rests officially on these twenty-eight national bodies.

PRESBYTERIANS, U. S. A., OVER 2,000,000

(Continued from page 1)

are being kept with steadily increasing care, and that therefore the loss noted is probably more apparent than actual.

The widespread effort to dissolve churches having only a nominal existence and to combine churches serving practically the same constituency each year is gradually diminishing the total of individual churches, which today number 9,361, a decrease of 71 for the year. New churches organized during the year numbered 46, whereas 121 old churches were dissolved. The total number of ministers is 9,966, which is 47 fewer than the previous year.

Presbyterian churches in every state in the Union are organized into 46 synods and 295 presbyteries. The local churches are officered by 49,654 elders and 21,577 deacons.

Dr. Mudge's official annual review also shows the largest amount of money ever raised by the denomination in one year, \$65,113,110, an increase of \$514,580 over the previous year. Of this amount \$49,450,686 was devoted to local congregational expenses, an increase of \$924,907.

The total contributions to benevolences were \$15,233,818, a decrease of \$408,690 for the year. Miscellaneous benevolences, outside of the Presbyterian Church received a total of \$3,963,208. The three major official Presbyterian Boards received an increase in donations. The contributions to these boards were as follows: National Missions, \$4,404,123, a gain of \$208,483; Foreign Missions, \$3,806,946, a gain of \$138,984; Christian Education, \$26,000 a gain of \$8,971.

The Board of Pensions received from the churches during the year, \$423,877 for current ministerial relief, \$100,859 less than the previous year. It also received \$2,239,914 in payment of pledges toward the \$15,000,000 endowment fund of the Laymen's Committee for the New Service Pension Plan. This fund was subscribed for on a basis of payments extending over five years. The board has received in the past three years a total of \$8,264,681 toward this fund, and two more payments are still to be made on these five-year pledges.

A total of \$1,097,715 was expended by self-supporting synods on benevolences within their own borders. The per capita giving of the members of the denomination in the United States for all purposes during the past year was \$33.20, a decrease of 42 cents. The per capita giving to benevolences only was \$7.77, a loss of 38 cents. The per capita giving to official Presbyterian Boards was \$4.91, a gain of 9 cents.

Ten Largest Presbyterian Synods

New Jersey passed Ohio, and Indiana and Michigan passed Iowa, in the ranking order of the ten largest Presbyterian synods, which are as follows:

Pennsylvania first, with 372,601 members; New York second, with 265,204; New Jersey third, with 162,866; and then Ohio, with 162,318; Illinois, with 132,399; California, with 96,873; Indiana, with 68,909; Michigan, with 68,399; Iowa, with 68,244; and Missouri tenth, with 57,858.

The Ten Largest Presbyteries

In the ten largest presbyteries Los Angeles passed Philadelphia in the ranking order. The ten largest presbyteries are:

Pittsburgh, Pa., with 69,537 members; Chicago, Ill., with 49,377; and Los Angeles, Calif., with 48,853; Philadelphia, Pa., 45,725; New York City, 37,770; Brooklyn-Nassau, N. Y., 36,263; Detroit, Mich., 34,146; Philadelphia North, Pa., 33,368; Corisco, West Africa, 29,918, and Newark, N. J., with 24,304.

The figures above are taken from the Presbyterian Advance. This paper also reports 38 local churches with a membership of over 2,000. The First Church, Seattle, Wash., has 7,886. Three others have over 3,000, Los Angeles, Pasadena and Tulsa. The first Church, Seattle, had 525 accessions during the year, Superior, Wis., had 402. Twenty others had over 150 additions.

DEVOTION

PETER ON THE TRANSTION

Early one morning, Jesus
three
To a hill walk, up Tabor's
Anon we reached its round
there,
Far from the gaze of me
ourselves
In the immediate presence
The Master's face shone,
day sun;
His garments gleamed with
earth knew not.
Elijah—prophet; Moses—
These spake with Jesus,
tones
Of solemn sweetness, of
death.
An awful cloud appeared
us all;
And from it issued forth
Divine:
"This is My Son, Belov
Him."
We three fell on our
afraid;
But when we looked up,
was there.
Never shall I forget that
We saw, "When with Him
Mount."
Be ye disciples of the Lor
From that great hour I b
will bear
My witness of the Godhea
Willi
London, England.

THE DAY AND THE

To each man is given a
work for the day,
Once, and no more, he
travel the way;
And woe if he flies fro
whatever the odds,
For the task is appointed
the scroll of the god

There is waiting a work
his hands can avail;
And so, if he falters, a
music will fail.
He may laugh to the sky
for an hour in the
But he dare not go hence
appointed is done.

To each man is given a
carve for the wall—
A stone that is needed to
beauty of all;
And only his soul has t
give it a grace,
And only his hands have
to put it in place.

Yes, the task that is gi
man, no other can d
So the errand is waiting; i
through ages for yo
And now you appear; an
ones are turning the
To see what you do with
in the chamber of d
—Edwin

FLORA MACDONALD FOR WORK

(Continued from page 1)
vard University; Miss L
University of Virginia. I
Morrison received her M.
Duke University in June.

Many improvements hav
in the college buildings a
pus, as at all seasons of
very lovely.

The campaign for endow
has been in progress is b
fully carried on.

The student body come
eleven states—North Car
Carolina, Georgia, Florid
Mississippi, Tennessee, Ke
ginia, West Virginia, Pe
and three foreign coun
Japan, Korea—and is rep
the finest type of young p

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FOUNDED 1858

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PRESBYTERIAN STANDARD

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Charlotte, N. C.

EDITORIAL

LEADERS AT MONTREAT

has shown that much of the success of a gospel meeting depends upon a good leader, but experience has also shown that a good song leader is not to be despised.

Some congregations this not such a simple matter.

One can take time to train one who is new to his ideas—but in special meetings a serious problem, and the success of the meeting depends upon the good taste of the leader.

Some known meetings to fail utterly because of the leader of song indulged in practices of singing with the ring performances in the worship of God.

Some mention the funny jokes, they would divide the congregation into parts, and then let one part to sing one verse and another to sing the other.

Some call upon the women to sing this stanza and the men that stanza—or those on the right and those on his left. Some one way of variety, that he should let those who took sugar in their coffee to sing that stanza and those who took none the other.

Some have a certain evangelist who came to sing with such a leader of music. He had a good stock of his class, and the other classes.

Some took to criticize him in this paper, saying how our friend, the evangelist, was doing it.

Some said us heartily, and gave the paper to the singer, who, however was ever afterwards cool toward us.

Some say that the Montreat has been suffering from these faults; yet there have been times when we have had such with us, as the afflicted woman in the Scriptures who received many things from many physicians.

Some say that at the last two Conferences we have been suffering from having Mr. Robert White and his wife in Noblesville, Ind., who won golden rule from every one, with the result of their reappointment for the season of the year received with joy by all.

Some say that singing at all times, whether in public or private, has always been dignified and controlled by good taste and reverence.

Some say that she is a worthy helper of her husband and together they form a team that is hard to criticize.

Some say that in the interval between this time and the next, they will be open to engagements in meetings.

Some say that we commend them to any one seeking a good leader in singing.

THERE IS NOTHING IN A NAME

Shakespeare is often quoted, because he had sounded the depth of human nature and could picture it with all its weakness, as no one has ever done.

We have him as authority that there is nothing in a name, but unfortunately our friends, the Romanists as a rule are not students of Shakespeare.

They have a custom of bestowing sacred names upon their children and their churches—a custom that always grates upon our Protestant ears.

They seem to imply that some virtue goes with the name, though experience, should, by this time, convince them that Shakespeare was right when he taught the nothingness of a name.

When, in the northwest they name one of their churches "The Sacred Heart of Jesus," they doubtless imagined that their members would be peculiarly blessed by reason of this name whom we all adore as our Redeemer and Lord.

Events following the giving of the name, however, prove that no secret power goes with it, for the secular press informs us that the two vital factions not only met in conflict, but really murdered members of the opposing gangs.

We, Protestants, revere that name too highly to use it flippantly. We regard it as a name that is above every name, and we hopefully look forward to the day, when, at the name of Jesus every knee shall bow and every tongue confess that He is Lord, to the glory of God the Father.

We believe that there is far more virtue in that name when enshrined in the hearts of believers than blazoned upon shields and banners, or bestowed upon children or churches.

The bane of Christianity in all ages has been this regard for the external.

The Pharisees asked Jesus when the Kingdom of God should come, as if its coming would be with the blare of trumpets and the waving of banners.

His answer was "The Kingdom of God cometh not with observation." "Behold, the Kingdom of God is within you."

Men still imagine that nothing can be real unless it have external form; hence this clamor for external union, a gust of sentiment that swept the Southern Assembly off its feet.

Binding together in one great organic whole the various branches of the Presbyterian Church will not necessarily insure spiritual oneness, but if the past teaches any truth it teaches that churches often realize more unity of spirit when apart than when externally united.

At present these various Presbyterian bodies, though apparently apart, are one in faith and doctrine.

They respect each other, and, with the exception of a ripple here and there, they are like a smooth and peaceful sea. If we were united, it is probable there would be bickering and strife, and the last state of the Church would be worse than the first. "The letter killeth, but the Spirit giveth life."

THE FOES OF RELIGION

Since the world began and the Church was founded, it has been a bitter fight to hold its own. The foes of the Church in all ages have been within and without, and of the two the Church has found that the inner foes do more harm than the outer ones.

Our Lord in picturing the future to his disciples, said "A man's foes shall be they of his own household," and through the thousands of years that have passed, the Church of God has found this to be true.

The Church has had reason to pray to be delivered from her friends, because they have done more to weaken confidence in the divine mission than the open assaults of her enemies.

There friends of the Church, instead of helping the cause of religion, often assume a pious attitude that is nothing more than pious ignorance. In the Church there are some minds that receive the truth with readiness, like the good

ground receiving the seed, in the parable of the Sower.

Either by inheritance or by natural endowment, they incline to religion—that is, they are more teachable. There are others, however, and they are largely in the majority, who question very truth—constitutionally they are doubters.

Even after they have become Christians, they constantly struggle with doubts. It will not do to deal with two classes in the same way.

We must recognize the doubt, and then try to meet it, not by pious platitudes, but by reasoning and with facts.

Then there is another class—men with scientific minds, who, knowing that every effect must have a cause, and who seek that cause.

They study the laws of nature as the cause of every effect, because they recognize the truth that this great world is run by law.

They see law in every event, and it would be useless to say to such men that God interferes whenever He pleases, and suspends these laws, and by direct miraculous power brings events to pass.

When some zealous believers, imagining that he is thereby glorifying God's power, by making such a statement, these men are repelled, and they at once imagine that the Church is responsible for such beliefs.

Before the individual communion cup became as common, as it is to-day, there was much discussion, and many foolish statements were made by those urging that no change should be made.

When it was argued that the mutual communion cup spread disease, this argument was met by some foolish answers. A bishop in the Northwest publicly stated that the Lord would protect His own children when using the communion cup, though on the grounds of health such a cup ought not to be used.

He further stated that there had never been a case of disease contracted under such circumstances.

A high Church woman in Minnesota, in a public letter to her Church paper, a few years back, seriously argued that "the wine, being the blood of our Lord, will by its own divine power cleanse from all taint the channels appointed by Him through which we are to receive it."

In reply to this argument, a skeptical physician said, "There is nothing wrong with religion—It's the brand they hand out to us."

"Will ministers never understand that it is just such absurd teachings as the one quoted that alienate doctors and other thinking men from the Church?"

"Why is it, if the Lord will not permit disease to be transmitted through the medium of a common communion cup, that He permits the transmission of a vile disease, such as syphilis, from an immoral husband to a right-minded, God-fearing wife?"

"Why is it if He guards His own with such shepherd-like care, that He permits an innocent child to come into the world with this same vile disease?"

There are homes where every law of health is violated, yet when death claims a loved one, some pious soul with the best intentions, assures the bereaved ones that they must accept the blow as a direct dispensation of Providence.

Let us remember that the Lord often permits bereavements, but that the immediate cause is always a violation of Nature's laws by some one.

No truth is more plainly taught in Scripture than that a man reaps what he sows.

The kind of religion to grip thinking men must be the kind that does not insult their intelligence.

The religion exemplified by our Lord was always that kind, so that when the apostle preached that same religion among the cultured Greeks, it appealed to their understanding.

CONTRIBUTED

A SKETCH OF THE FIRST PRESBYTERIAN CHURCH, CHARLOTTE, N. C.

Mrs. J. A. Fore

(This paper was written in 1923 at the request of the Women's Board of the First Presbyterian Church.)

In 1765 Henry McColloh, acting as agent of Augustus Selwyn, to whom the King had granted large tracts of land, donated a tract of 360 acres to the Commissioners of Mecklenburg County, for a Court House, stocks and prison. The town of Charlotte was laid off on this land in 1768. The Commissioners of the Town set apart a lot on Trade and Church streets, in 1815, to be used for religious purposes and for a cemetery. The citizens of the town erected a comfortable building thereon, which was used by the several denominations for a number of years, the principal contributors being Presbyterians.

According to Tompkins History of Mecklenburg County, in 1921, the Charlotte members of Sugar Creek Presbyterian Church petitioned to be formed into a separate congregation and the Rev. S. C. Caldwell, pastor of Sugar Creek Church, who had been preaching in Charlotte, since 1805, sometimes under the trees and sometimes in a log house, continued to preach for the Charlotte congregation, once a month until his death in 1828. On June 8, 1827, the Rev. R. H. Morrison was installed as pastor of the congregations of Charlotte and Sugar Creek, and he served these churches until April 3, 1833, when his pastoral relation with the church of Charlotte was dissolved.

The First Building

The church building was begun in 1818 but was not completed until August, 1823—when the dedication sermon was preached by the Rev. Doctor McRee of Iredell county. When the church was finished, there remained a debt of fifteen hundred dollars, (\$1500.00), and the money was borrowed from the Bank of New Bern, which had an agency in the town. The commissioners of Charlotte made a corporate note for the amount which was negotiated in said bank, on condition that the title to the property be retained by them. The debt was carried by the bank until 1832 when the charter of the bank expired and the payment became a necessity. Mr. John Irwin who desired the church for the Presbyterians, proposed to the authorities, that if they would convey the property to him, he would personally pay off the debt, which was considered a great burden on the town. A deed was accordingly made to him for the property, which he later turned over to the Trustees of the Church. The sum of six hundred and forty dollars (\$640.00) was raised among the Presbyterians to re-imburse Mr. Irwin—he paying the remainder. This Church should always remember with gratitude the liberality and services of Mr. Irwin in securing this property for the Presbyterians. The newer members will be interested to know that Mr. Irwin was the father of that notably good woman, Mrs. Mary Osborne, the mother of the late Judge Frank Osborne.

Organization of the Church

The Church was organized by Rev. R. H. Morrison as a Presbyterian Church on the fourth Sunday in August, 1832, with thirty-six members and Messrs. David Parks and Nathan Carrol as ruling elders. The descendants of those thirty-six members are in strong force today in the membership of this Church, or of the other churches in this city, as will be readily recognized by the names of the Alexanders, Davidsons, Smiths, Carsons, Grahams, Wilsons, Irwins, and others. There are two members of the First Church today, whose parents were among the charter members when it was organized, viz: Miss Sarah Dougherty and Miss Mag Graham. Miss Dougherty herself joined the church in 1852, and has, therefore, been a member seventy-one years.

(Note—Miss Dougherty has died since this was written.—Ed.)

Miss Dougherty and Mrs. Margaret Springs Kelly both say, the pulpit in the old church was very high and had to be reached with stairs, and the pews had high backs and doors which were closed when the family went within. It has been impossible to find out what became of the old pulpit and pews when this first church was torn down to make room for the new church which was built in 1857, but the building was bought by Mr. Tiddy, the father of Miss Sarah Tiddy, recently deceased, and he built his home of the brick and any other good material he could use. This house is intact and is owned by Doctor Wilder who lives in it. Doctor Wilder says there is a stained glass window in the north side of the house, and also the beautiful stairway and several doors are from the old church. Miss Sue Boyd and Mrs. Kelly also corroborate these facts.

Pastors of the Church

Eight godly ministers served this old Mother Church of Charlotte from 1832 up to and through the War Between the States. The Rev. Alexander Sinclair, the last of these was pastor from 1857-1865. It was during his pastorate that the Assembly of the Southern Presbyterian Church which had divided itself from the Presbyterian Church of the U. S. A. in the early years of the war, met in 1864 in this church—I might say in this very building, because the church which was built in 1857 (the congregation worshipping in the Court House in the

interval) was only enlarged and improved in 1894, when the last change was made, with the exception of the recent addition to the Sunday School, made possible by a gift from the late Mr. Burroughs. Dr. Joseph R. Wilson, the father of President Woodrow Wilson, was the clerk of the Assembly when it met here in 1864 according to an account of the Assembly published in an issue of the "Daily Bulletin" of Charlotte, N. C., dated May 8, 1864, which is prized as a relic in the possession of Mrs. Samuel Pelham, formerly Miss Mary Sinclair, a daughter of the Rev. Alexander Sinclair, who was pastor at that time.

Dr. A. W. Miller had the longest pastorate, serving the Church from 1865-1892. Since that date four beloved ministers have successively filled the pulpit of this Church and have passed to their reward. These were Dr. John A. Preston, Dr. J. R. Howerton, Dr. Morris Kincaid, and Dr. D. H. Rolston.

Dr. A. S. Johnson is the honored pastor of the First Presbyterian and has been since 1918.

The General Assembly Meeting

The Southern Assembly has met in this church three times, an unusual honor for so small a city, and evidently a tribute to its loyal Presbyterianism. We all recollect the recent Assembly presided over by that distinguished son of Piedmont North Carolina—Dr. Walter Lingle; but I wish to call attention to the Assembly that met here in 1897 when the Rev. Doctor Howerton had just come to Charlotte. That Assembly was noted for two reasons because it commemorated the 250th anniversary of the Westminster Assembly and also because Doctor Wilson was Stated Clerk of that Assembly just as in 1864. The history of that Charlotte Assembly with all the speeches and sermons delivered at this 250th celebration, has been published in book form and a copy is in the Carnegie Library. Dr. Walter Moore in a letter written to his niece in Charlotte, who made inquiry at the request of the writer, has this to say of that Assembly: "I think it was at the meeting of the General Assembly at Charlotte in 1897 when it celebrated the 250th anniversary of the Assembly of Westminster divines who formulated our Confession of Faith and Catechisms, that I saw the three eminent ministers mentioned, Dr. Robert Dabney, the greatest theologian our Church ever produced and for many years professor of Systematic Theology at our Seminary; Dr. Moses Hoge, who was for fifty years pastor of the Second Presbyterian Church, in Richmond, and Dr. Joseph R. Wilson, father of President Woodrow Wilson. Doctor Wilson had been a Professor in Columbia Theological Seminary, Pastor of the First Church at Wilmington, N. C., Professor in the South Western Presbyterian University, and at the time I speak of, 1897, he was Stated Clerk of the General Assembly."

First Church in Charlotte

This Church antedated the beginning of all the one hundred or more churches in this city. It set up the beacon light of Christianity and Presbyterianism in the midst of this community, saying to all the world, As for us of the town of Charlotte, we will serve the Lord. It was the only church for many years and the only Presbyterian Church for a half century, but it grew and waxed abundantly, until the year 1873 it was thought advisable to form another church—the Second Presbyterian Church. Up to this time it had been called the Presbyterian Church, but with the advent of the new Church it changed automatically to the First Presbyterian Church. There is something in a name after all. Presbyterianism has grown until now there are twelve churches in our midst, all direct offshoots of these two Churches.

The First Church and Patriotism

I have wished in this paper to stress particularly the force for righteousness this Church has been in the history of this section and also how it touched the patriotic and social life of the people. During the war between the States, the Church bells all over the South were called for by the Confederate government to be melted into ordinance guns, etc. The historical department of the general body of the U. D. C. asked for information as to the churches that had given bells and for any interesting history connected therewith. The writer was designated to secure the history of the Charlotte bells, and learned from Clark's Regimental history that the church bells of this city were made into guns and cannon for Brem's Battery commanded by the father of Mr. Walter Brem. There were but few churches here at the time and all, including the Presbyterians voted to give their bells. This Church was historic in so many ways that the people of the town could not bear to sacrifice the bell that had rung for church services, wedding and funerals of the community for more than a generation. At a public meeting it was decided that the Court House bell should be taken as a substitute, and the Presbyterian bell be placed in the Court House, which stood where the Selwyn Hotel is located. During the remainder of the war and for many years after, this was the only bell in the town and was rung for the services of all the churches, for the Court and for fires. These facts were related to the writer by Mr. Jack Myers, Mr. Parks and Mrs. Margaret Kelly. Chief Orr, of the Charlotte Police told the writer that when the old Court House was torn down to make way for the Hotel, the old bell was removed and placed in the Ninth Street Graded School, which had just been completed. There it hangs today, calling the children to their school duties regularly. The Chief said his father, who had lost an arm in the war of the Sixties, was made a policeman immediately on his return, and it was his duty to ring the Court House bell for all purposes, and when it was no longer necessary, he still rang

it on News Year's Eve every year, which Chief Orr still continues in memory of his father for patriotic reasons. So the old bell is in the Charlotte History—and Confederate history quest of the writer, Chief Orr with two other men went up into the tower of the Ninth Street Church weeks ago to examine the old bell. He says he is writing on it that he could discover but the hanger were hand-wrought, the clapper was its striking sides and the bell is worn to strikes, showing its great age. It would seem the old bell should be safe-guarded and prized as a relic by the City and the patriotic societies.

Daily Prayer meetings were held in this church in the early years of the war, according to an old possession—"The N. C. Whig," dated September 1851. A part of the leading editorial that day reads: "Since Monday the 9th inst., a daily prayer meeting for the prosperity of the Confederacy and the arms, has been held in the Presbyterian Church at eight o'clock in the morning. The meetings of the different denominations attend and lead alternate."

The Off Shoots of the First Church

Davidson College was established by the Rev. H. Morrison, the first pastor of this Church organization as a Presbyterian Church and has been a liberal contributor to the College and money. Doctor Morrison was also the founder of Davidson College.

The First and Second Churches were instrumental in converting the old Charlotte into the Presbyterian College for Women, Queens College; and in establishing the Hospital and the Rescue Home—both Churches making large donations to these causes every year.

Barium Springs, however, is the outgrowth of a home established in Charlotte by a few women, mostly if not altogether from this city, nearly as I can learn these were Mesdames: Mrs. Rane, C. M. Gibbon, S. M. Howell, W. W. Reading and L. L. Sanders, all of whom were their reward, but their works do live after them. (home accomplished so much good for poor girls?) that the Presbyterians took it over and the Synod of North Carolina. It became necessary to enlarge the building and have more spacious quarters. The Synod decided to move the Orphanage to Barium Springs because land could be bought there than in the City. How great trees from the Carolina Synod having its beginning right in Charlotte and at first altogether the work of those benevolent women.

The Sunday School was probably started by the note from Tompkins' History that a Sunday School Union was formed in the town during that time.

Distinguished Sons and Daughters

Some of the most distinguished men and women of the South have been members of this Church. Among them were: Gen. D. H. Hill, one of the greatest of the Confederacy, who was also an honored legislator; General Vance and his first wife; General Barre's first wife, and Mrs. Stonewall Jackson. Mrs. M. Jackson, the first Mrs. Barringer and Mrs. B. wife of Col. John Brown, were daughters of the First Church, the President and founder of the College—all of these sisters were members of the Church. The lives of Mrs. Jackson and Mrs. Brown are up in the history of the Church and the beautiful Christianity, their gentle and generous natures is like the fragrance of a lovely flower which we knew them. Edward Kidder Graham, Professor at the University of North Carolina, was reared in the Church and the great truths he learned here had a profound influence on the lives of the thousands of students at the University whom he influenced in his short life. Dr. J. H. Raleigh, former President of the A. & E. College, a son of the First Presbyterian Church. Dr. Walter Moore, President of Union Theological Seminary, one of the greatest preachers of the Presbyterian Church, a Gamaliel in wisdom as he presides over the Seminary in Richmond, always speaking of having been reared in this old church. Dr. J. H. Osborne, Judge Victor Barringer, Gen. J. H. Osborne, who was an elder for thirty-three years, and many other noted names could be found in the history of our Church.

Three missionaries have gone to the foreign field from our Church—these are Miss Mary now Mrs. L. L. Moore, the late Miss Milburn and Miss Maud Carson. Mr. Alan Craik, a member, is a missionary to Africa, sent out by the Church of Winston. Other than Dr. V. These are Revs. Edmund Brown, who died in 1865, Morrison Brown, Walter Walsh and

The Spacious Church Yard

Our beautiful churchyard, which is the pride of all visitors to Charlotte, has served this community as a gathering place for many occasions. These stand out as marking notable historical events according to the history of Gen. Joseph Graham. The grand celebration of the 20th of May was held in the "grove" of the Presbyterian Church. The people, says "The enthusiasm of the immense number of people, was beyond anything ever witnessed. The revolutionary soldiers wore satin badges marked

mor Swain was present and reviewed the stand in the grove was wreathed in general Wm. Polk led the military and Mr. Judge James Osborne) read the Declaration. was delivered by Franklyn Smith, Esq., and h by General Graham the guest of honor." lux Klan of the seventies, an organization e Anglo-Saxon race in the South, held its e basement of the church, where they were the signal—a weird whistle. As many of of the Klan were members of the Church, they met at this place with the sanction of The writer was personally told this fact by or Brenizer, by the late Mr. W. E. Shaw, Wilson and Mrs. Margaret Springs Kelly. s audience will ever forget the dense crowd 2,000 that assembled in the churchyard at the Chapman-Alexander meeting, to bid an effec- ell to Dr. and Mrs. Chapman, Mr. and Mrs. r. Brown and Mr. Rock. None of us realized to be a final farewell indeed, in the case of man and Mr. Alexander, for they both passed est shortly afterward. The last great assem- people on these grounds was on the occasion ue to the 120th Regiment of the 30th Divi- sion that had broken the Hindenburg line, North and South Carolinians and Ten- re was a great outpouring of people from part of North and South Carolina. One of ing Generals of the 30th Division was pres- the Colonel of the Regiment. Tables set were loaded with every kind of delectable y the appetites of the returned soldiers. All r how the crowd had to scamper into the Sunday School to get out of the deluge of er boys themselves ducking under the tables ds full.

recent great war the First Presbyterian d over the auditorium of the Sunday School m to the soldiers at Camp Green in train- g to be sent to France. It was fitted up with chairs and tables and supplied with writ- magazines and news papers. The grounds to them and seats placed along the walks. mon sight to see them sitting in groups or green sward. Supper was furnished by the Church every Saturday night as did many tte Churches. They were also invited to nday so they need not return to camp and a full day of rest and recreation. One hun- rteen (114) young men and two young e Red Cross entered into their country's this Church and they are represented by and sixteen (116) stars on our beautiful Only one of this number, Mack DeArmon, give up his young life. Many of us feel olston none the less made the same sacri- ontracted a fatal disease while ministering al needs of the officers and men at Camp

WHAT COUNTS

what you mean to do a week ahead,
what you know you'll gain
All annoyances have fled;
what you dreamed and planned—
opes are but a phantom band—
y's work counts.

y's work counts,
much,
n of those few painful hours;
content if there is shown
product of those sacred powers
guide each mind, uphold each hand,
with the best at your command—
y's work counts."
Tenn. Dr. S. M. Glasgow.

GARDEN OF JERUSALEM

Eleanor Baldwin

sought the garden of the Lord,
April silvers flower and tree.
ex. for One adored
es not see!)

held a desecrated tomb
en grave clothes folded by.
ren have no room
nor sky.)

Stranger standing in the light...
why weepst thou?" He says.
e gleams too white
y's gaze.)

He lie, if Thou hast borne Him hence?
ould take the Dead away."
uen radiance!—
day?)

He name! The wonder springs and grows
same Voice which taught the Word.
s eyes, and knows
ing Lord.

—California Christian Advocate.



EDITOR'S LOOKOUT

W. A. Gamble, Jr., Pinetops, N. C.

The second annual young people's conference of Macon Presbytery, Synod of Georgia, held at Houston Lake, near Macon, July 22 through July 29, was a decided success in every way.

The conference motto was "Approved of God," and the verse used was II Timothy 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." A fine spirit prevailed during the entire conference and the young people, about forty in number, were earnest and did excellent work, and yet were ready to enjoy themselves and have a big time together.

The Macon Y. M. C. A. generously gave the conference the use of their camp cabins and dining hall and the meetings were held in the beautiful out-of-doors. Rev. C. F. Allen, secretary of young people's work for the Presbytery, was dean, and his wife camp dietitian; while assisting him were Rev. W. C. Sistar, business manager; Rev. W. M. Crofton, inspirational leader and camp pastor; Miss Margaret Hayes, Director of Religious Education and Young People's Work for the Presbytery; Miss Eloise Moye, Rev. C. J. Matthews, and Rev. F. E. Manning, counsellors. There were four classes: First year Bible (Mark), Second year Bible (Acts), Presbyterianism, and Stewardship. Beginning with the rising gong at 7:00, and morning prayer, until the lights went out at 10:00, the time was filled with a good program, including classes, study hour and league meeting in the morning, quiet hour and recreation in the afternoon (swimming, boating, baseball, volley ball, croquet and horseshoe throwing), vespers social period and inspirational address in the evening.

The young people were divided into two contesting sides, the Creeks and the Iroquois, points being given for attendance at sessions, work done, participation in activities, etc. The Creeks won. All delegates qualified, by their conference record, to join the Order of the Blue Stocking, which requires for the coming year daily prayer and Bible reading, regular attendance at Sunday School with prepared lesson, attendance at least at one church service every Sunday, and active participation in the program of the young people's society. Five young people volunteered for Christian work: Misses Frankie Harrell and Catherine Alley. Messrs, George Sargent, Marion Bradwell and Freeman Parker. Freeman Parker in September will begin his course at Presbyterian College of South Carolina in preparation for the ministry.

YOUNG PEOPLE'S TOPIC

Sunday, September 15—Standing by the Bible.—
Psalm 119:97-112

Leader

Our subject today is Standing by the Bible. We young folks have been taught to believe the Bible is God's Word, that it is the only guide to eternal life, and that it is the comfort of all in trouble and sorrow. We have learned from the Bible to know Jesus Christ, the Son of God and the example of mankind, and that there is no salvation except in His name. We are so certain the Bible is true, and that it cannot be destroyed that we have never given ourselves any concern that some enemies would like to see it forgotten. But as we grow older, we do discover that there are men and women who would take away the Bible and refuse to let it be the guide of men, women and children.

The time may come when we all must let our faith in the Bible be known, and take our stand by the Bible, as our friend and only hope of this life and the life that is to come. Let us think during this meeting of why we should stand by the Bible.

The Bible is God's Word

The Bible claims to be the word of God given by the Holy Spirit to holy men who were taught to write these sacred words as coming direct from God. We always read the Bible with reverence such as we do not read any other book. It is the guide of our worship at family prayers and at church, and as we listen to it we are told that we are listening to God's Holy Word. God is speaking to us through it.

There are many reasons why we believe the Bible is God's word. It tells us more about God than we can learn from nature or our own conscienceness. It has such high ideas of God as infinite, holy, true, all wise, all powerful, all just, all good. It reveals man as an immortal soul, with a moral nature that can make him like God in his conduct and character. It tells us about Jesus Christ, and his salvation from sin which afflicts all the sons of men.

It tells about the miraculous birth of Christ, his perfect nature, his death on the cross, resurrection from the grave, and many other wonderful things the mind of man could not dream. All these things make us believe this is God's word.

The Bible is the Guide of Life

The Psalmist who wrote the 119th Psalm says he loves the Bible because it teaches him wisdom. As he

studies the law of God, or the Bible, he finds it teaches him things others do not know, it makes him wiser than his enemies, or even his teachers. In fact, as he reads and studies, he finds the Bible reveals to him knowledge the old men did not possess. The Bible is the book of wisdom.

The psalmist goes on to say that by studying God's law, he learns how to shape his conduct, so as to avoid the evil ways of the world and sin. It keeps him from making errors that would be costly and dangerous. If we will follow the example of this writer, and try to obey the precepts of God's law, we too shall escape mistakes and follies. We shall find the law of God is a lamp unto our feet and a guide to our path.

The Bible is the Bulwark of the Home

Another reason we should stand by the Bible is that it is the great home book. It is a guide to parents in bringing up their children, it is a mould for character of the young and enables them to find the path of right, truth, goodness, nobility, and happiness. One thing the Bible does is to teach the nature, constitution and purpose of the home. It says that human life can find its proper channel only when homes and families make a covenant with God, and parents and children all live together in the fear and love of God, and work for a common purpose, which is the glory of God and the honor of Jesus Christ.

The Bible is the bulwark of the home, and like a fortress protects soldiers from the enemy, so the Bible protects homes and families from evil and sin. We should do all we can to make the Bible the very center of our homes, and recognize it as the greatest defence of morals and happiness.

The Bible the Safeguard of the World

The Bible is also the safeguard of the world. Nations now depend on navies and armies to protect them from war and its havoc. But up to this time these things have never been effective in keeping peace between nations. The statesmen of the great nations are afraid of each other, and keep on building ships and arming men to fight against other nations. If they would only try to live up to the doctrines of Christ and the Bible, they could scrap their navies and send their soldiers home to live in peace. If the Golden Rule, Do unto others as you would have them do unto you, were the law of nations as it is the law of Christians, righteousness and fraternity would make a greater protection than all the cruisers, and airplanes the nations could build.

The Church is saying to the rulers now — Let us send our missionaries to convert the heathen, let us mingle with other people in the worship of Jesus Christ, let us talk about brotherhood, kindness, charity, peace, and goodwill, and you may scrap your navies and turn your swords into plowshares. The Bible is the safeguard of the world.

How May We Young People Stand by the Bible?

The young people are recognized as having a great power now. The time was when they were not considered of any force. But now the young people are asked to study the things that will help them to become important factors in the Church and even in the state. As young people then we must stand by the Bible, because it is our guide and brings us salvation from sin.

How then shall we stand by the Bible? First, let us be known as Christians who love and revere the Bible, and who have made it their standard. Second let us study it in private, in school, in church, in our society. Third, let us go to those colleges and schools which reverence the Bible. Our Christian colleges are built for this purpose, and we should carefully consider going to these colleges for our education and training.

Let us ever defend the Bible and declare our belief that it is God's word and the only hope of life and salvation in this world and the world to come.

ANOTHER PLEA FOR CHRISTIAN ENDEAVOR

Editor Presbyterian Standard:

There appeared in the columns of the Presbyterian Standard a few weeks ago an article by Rev. W. A. Gamble apropos to the work of our young people's societies. The article was forcefully written and it sets forth the position that many of us hold.

There are some folk in our Church who feel that the Church should foster a purely denominational organization for our young people. They claim that an interdenominational society cannot serve the best interests of the Church. These brethren are honest in their conviction and no one would think of imputing to them anything but the purest motive. On the other hand there are many who were reared in the Christian Endeavor Society and they find in it all that is necessary for the development of young minds and hearts. Many of our ministers and missionaries owe much to the influence of this society. They find Christian Endeavor adequate for all cultural purposes for the young people. Why change, they ask?

Should sentiment warrant it, the General Assembly would be justified in withdrawing from Christian Endeavor and establishing a denominational organiza- (Continued on page 12)

JESUS IN THE GHETTO

(On Thursday morning, August 8, at 11 o'clock in the Anderson Auditorium, Montreat, N. C., the Rev. H. A. Keigerman, Director of the Emmanuel Neighborhood House, Baltimore, Maryland and Editor of the "Hebrew Messenger" spoke on the subject of: "Jesus in the Ghetto.")

He went on to say "the Jew" and "the Church" are inseparable and yet how separate! The Jew and the Church—how near—and yet—how far. Of all the nations of the world the Jewish nation has lived longer among the Christian nations and yet the Jew today is the most misunderstood man. He is misunderstood socially, politically, but above all, religiously. To remove this misunderstanding (went on the speaker) is a privilege and a duty, especially in connection with the spiritual state of the Jew of today. Christian people have been accustomed to think that above all other peoples, the Jew is united religiously, but this is not so. There was a time when every Jew worshipped the only true God, the God of his Fathers. There was a time when God's voice was heard in Israel's Camp, but today there are many voices in Israel.

1. There is the voice of Orthodoxy.

This voice calls young and old to go back to the old paths, to believe in God, the Bible, but in addition to this fundamental belief young and old are called upon to also follow the teachings of the Rabbis and all of these precepts numbering in all 613. How is this voice followed? My answer is: Very few are those in these days who live up to the teachings of orthodox Rabbinical Judaism. The orthodox Jew is disappearing with the breaking of the Ghetto walls.

2. Then there is the voice of Reformed Judaism calling men and women, especially those who have taken off the yoke of Rabbinism to follow its teachings. That is, to be a Reformed Jew there is no need to believe in the Bible as the word of the living God, or the personal coming of the Messiah, or to live up to all of the teachings of the Rabbis. In other words, this voice invited the Jew to become Gentilized. Has this voice been successful? Very few are those who have left the Rabbinical Judaism have united with the reformed movement. Reformed Jews are to be found in every city of this country but they are few in numbers.

3. Then there is the voice of Zionism. This voice has attracted many of Israel's children. It has almost become a religious cult, but it is very far from religion. Most of the leaders of Zionism are non-believers. Some of them have been atheists, but it has attracted many because of the nationalistic spirit of today; also because of the idealism it carries with it. There is another voice in the Ghetto of today.

4. The voice of radicalism. I need not mention the well known fact that practically in all of our radical movements Jews take the upper end. Those who left orthodoxy because of its burdens and who could not find any satisfaction or fellowship in the reform movement have united with Zionism and Socialism and Bolshevism are to be found in many other brands of Radicalism. Then there are other voices calling and claiming many of God's ancient people. There is the voice of Christian Science to which great numbers of Jews are flocking. It is said that one hundred thousand Jews of the city of New York belong to Christian Science. Spiritualism, Theosophy and Catholicism are claiming many adherents among the Jews.

Such is the spiritual state of the Jew of today, and yet his hunger is unmistakable and very noticeable. In his wanderings he is always in search for that which would be satisfying and so it is the privilege of the Jewish Missionary to add his voice among these conglomerations of voices within Jewry of today. How is this voice heard? Our answer to this is: That never before was the message of Christ as acceptable as it is today and never before have we witnessed a movement Christward as we do in this our own day.

Only twenty-five years ago when the name of Jesus was mentioned that a Missionary was hissed, spit upon, if not stoned. But now Jews are flocking to hear the message of Christ, not only where the Jews are in the minority but even where Jews are in great numbers. Four centuries the Jewish name was never mentioned in any of the Jewish writings. At no time during the past nineteen centuries have we had a Life of Christ written by a representative Jew. Within the last eighteen years and especially since the War over a half dozen of Lives of Christ have been written by great Jewish scholars.

Only recently a well known Jewish business man of Denver, Colorado, called upon the Jewish leaders everywhere to call together a great Sanhedrin (71 men learning and piety) to spend much time in research and deliberation in the re-examining the Life and Trial of Christ. What does it all mean? It means that a Jew, having shaken off the teachings of the Rabbis and having come in contact with a civilization that permeated by the spirit of Christ finds himself restless and in his restlessness he is continually searching for the truth. Are we as followers of the Lord Jesus ready to give unto them the Bread of Life? God grant that we may not withhold from them the Christ, Israel's Own Messiah.

Men-of-the-Church

Presbyterian Church in the United States

REV. J. E. PURCELL, D.D., Executive Secretary
HENRY GRADY BUILDING
ATLANTA, GEORGIA

REV. JOHN L. FAIRLY, D.D., Wilmington, N. C.,
Editor in Charge of Men-of-the-Church Department

A NEVER-ENDING CHALLENGE

As we face the tide of indifference and skepticism that is sweeping the world as an accompaniment to the material prosperity of the present day, the wise words of Woodrow Wilson need to be blazoned again around the world: "The sum of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead. Here is the final challenge to our churches, to our political organizations, and to our capitalists—to every one who fears God or loves his country. Shall we not all earnestly co-operate to bring in the new day?"

The conservativeness of the South held in check for a long time the spirit of irreverence and lawlessness that was so prevalent in other parts of our common country, but we have been caught in the drift of a dangerous tide, and there is a distinct lowering of the spiritual level of our churches, and a loss of the old evangelistic passion. Our state institutions are centers of infidelity and atheism, which are taught under the euphonious title of "Scientific Research," with the result that our young people come home with their reverence for sacred things shattered, and their outlook on life badly distorted.

Chief Justice Taft truly says, "The weakest spot in our civilization is the American home," and the evidences of the lack of parental instruction and home discipline are seen in the alarming increase of juvenile delinquency, and the growing contempt of youth for the conventions of good society and even for the laws of the land. We have ceased to be shocked at such statements as "The average age of girls in delinquent homes has dropped from 24 years to 16 years; that 60 per cent of our criminals are under 26 years of age; and that nearly 33 1-3 per cent of crimes of all grades are committed by youths under 21 years of age." We should also awake from the delusion that "crime waves" are the peculiar product of the great centers of population. Statistics show that the country areas are becoming increasingly lax in law observance, and the decline in country church membership goes hand in hand with the increase of lawlessness and infidelity. A survey just completed in Virginia reveals conditions that are typical of farming areas in other Southern states. In 1926 it was reported that only 52 per cent of the white population of Virginia were members of protestant churches, and as to enrollment in country churches per thousand, it is 15 percent larger in towns and cities than the open country. Only 34 per cent of the white rural population is enrolled in Sunday schools, against 37 per cent in towns and cities. The small membership, non-resident pastors, unattractive buildings, and failure contribute to the social as well as the spiritual well-being of the community, are some of the factors that account for the decline of the average country church.

With this picture in mind, we face the question, How is the Church to meet this challenge? She cannot relieve parents of their inescapable obligation to train and control their offspring, but she can be of incalculable help as she supplies courses in parental training, which provide for instructing and training children in matters vital to their physical, mental, social and spiritual well-being.

Reaching the neglected and under-privileged children which through every area in the South is another challenge to every Christian and to every local congregation. The Master's injunction when he would have adults brought in to the wedding feast was, "Go, compel them to come in." When children were to be reached and taught His message was "Suffer (or permit) them to come." The hungry, questioning soul of a child is ready to come if the way is open. Therefore, the privilege and obligation of the local church is to open the way by bringing the neglected youth into the home church Sunday school, and through establishing out-post mission schools. Our ministry here will be as large as we wish to make it. More than six million young children in the South are without the influence of Sunday school training. The fruitfulness of the work cannot be measured in statistical terms. Mr. John Wannamaker said, "Save an adult, and you save a unit; save a child, and you save a multiplication table."

Sunday School Extension is the method of our Church for reaching and teaching her share of the neglected youth of the South. Sunday, October 6, 1929, is our annual Rally Day, when we endeavor to rally all the forces of the congregation to the support of the Sunday School, and it is the occasion for making a liberal offering for giving Sunday School privileges to the neglected children and youth of our Southland. Send checks to R. E. Magill, Treasurer, P. O. Box 1176, Richmond, Va.

IN CENTRAL CHURCH, ATLANTA, GA.

The June meeting of the Men-of-the-Church was held on Tuesday evening with a total attendance of about 85.

The attendance trophy was won by a "dark" Division "B" with A. O. Davis in charge to ribbon from the self-made favorites, W. R. F. D. Bansley, Jr., who were tied for second.

Dr. Wade H. Boggs brought us a splendid message, using a striking text, "Send in Both." Both Dr. Boggs and his message were enthusiastically received by the men and we hope to have him again at some later meeting.

The Men's Conference of Presbytery was held Saturday and Sunday, July 27 and 28th at Camp Grounds.

FROM HULL MEMORIAL PRESBYTERIAN CHURCH, SAVANNAH,

The Men-of-the-Church have undertaken to fill the gap left by the pastor in his absence on Sunday by mid-week prayer services, twenty-one services will secure supply pastor for the Sunday meetings. We feel that this will be a great tie-up and bring them all into closer and more intimate relationship with the church as we work together in this time of need.

MEN-OF-THE-CHURCH IN CHARLOTTESVILLE, VA.

Forty-nine men were present at the meeting last Monday evening. Reports indicate that work for May had been most effective and the program was extended through the next meeting which comes on June 16. In addition to the Men-of-the-Church, through their 21 groups, 21 delegates to the Intermediate and Young Men's Conferences held in June and July. The expense per delegate will be 12.50. Those desiring to see the enterprise are asked to see their group leader, Lyt Waddell who is in general charge.

PROGRAM GIVEN BY THE MEN-OF-THE-CHURCH, HIGHLAND PARK PRESBYTERIAN CHURCH, DALLAS, TEXAS

"The Christian Home"

(This program conducted by the Men-of-the-Church with Group No. 11, C. G. King, leader, in charge. Prelude, "Leisbestraum.")

Hymn: No. 353, "I Love Thy Kingdom, Lord." Prayer, H. P. Horsley.

Special Music.

Scripture Reading, Wurttem D. Jones.

"Concerning the Father," T. P. Junkin.

"Concerning the Mother," David W. Hardy.

Offertory, "Celeste Aida."

Male Quartette, "Men of the Church of the Future."

E. C. Scott, Joe J. Murray, W. Hugh Jones, and Peter Hogg.

"The Bible's Ideal Home," T. O. Andrew.

"Home Happiness," George A. Trumbull.

Hymn: No. 320 (tune, "Wesley") "O Happy Home."

Prayer, Lewis T. Carpenter.

Postlude.

SPONSORING THE CHURCH

The men of Westminster Presbyterian Church, Texas, sponsored the regular church picnic at West Beach during July. For two or three years the picnic was advertised in the church bulletin. This year a group met at the church at 2:30 on Saturday. Each family brought its own lunch with the exception of meats and drinks. These were furnished by the church. The real program of games and recreation was held at the beach that all who went could take part. It goes without saying that they all had a good time.

"A MORE WILLING HEARING BEFORE"

Egbert W. Smith

The recent upheaval in China seems to have opened the Chinese soil for the planting of the Gospel. A most unexpected and remarkable way. K. Reaves who has just returned to his home in the city around Soochow, writes under date of August 1st:

"Even in the few weeks we have been here we have seen that there is a more willing hearing of the message than I have ever experienced before. The time of swift and startling changes in the life of China. The Government is being destroyed and temples converted into school buildings. It is the psychological preparation for a great forward movement of Gospel present."

"I have met with no traces of anti-fornication since coming back but everywhere there is a smile in return for a polite greeting. We are going into the homes wherever we go. Surely a more effectual is opened unto us and (of course) many adversaries. Pray that we may not miss this great opportunity and that we may have the privilege to make use of it to the fullest extent. By your prayers 'adversaries' will also be overcome."

SUNDAY SCHOOL

Ernest Trice Thompson, D.D.

Lesson for September 15 TEACHING THE LAW OF GOD

Nehemiah 8:1-18
Print vs. 1-3, 5, 6, 8-12

of the Old Testament closes with the Jews from captivity. As we have seen in lessons the first return was led by Zerubbabba 50 years after the destruction of Jerusalem after the first captivity; the second was 70 years later; the third return by Nehemiah still.

held an influential position at the court of Xerxes. He asked and received permission to return to Jerusalem because he was distressed at the situation. The walls of the city had been broken, and the city was in ruins. The city was defenceless, and the people were in a state of hostility toward their neighbors. The people had grown weary of their condition and were turning away from their idols to the worship of Jehovah. Ezra who had set his heart on the Law of Jehovah and to do it and to teach the people and ordinances was out of favor with the king. His mission to the city (this is a conjecture), and his influence in the affairs of the city.

Long before Nehemiah, one of the most masterful characters in the Old Testament had altered this situation. He inspired the people with such enthusiasm that in spite of obstacles and treachery within and intrigues without, they succeeded in rebuilding the city walls in 52 days. But the rebuilding of the walls was only the first step in Nehemiah's plan. He set himself in the second place to win the people's allegiance to Jehovah, and to ground them on the knowledge of God's Law. To carry out this program Nehemiah was glad to avail himself of the help of Ezra, who, with the success of his rebuilding project, had come again into popular favor. Nehemiah was the executive, a born leader of the people. He was the scholar, and this was the work which he had prepared himself to do.

Background in mind read Nehemiah 8-10. The larger section than the lesson calls for, but the chapters are a unit, and only as we read can we understand the real significance of the work, which brings the Old Testament to life and recreates the scene as you read. What was the first day? the second day? How was the Law observed? What took place on the second day? What do you think was the significance of the lesson into two parts:

The Reading of the Bible—8:1-18

The Bible. Yet we know, of course, that it was not until the New Testament was not written till the end of the first century. Not all of the Old Testament books were written at once, though many of them were in existence before they had been collected together into a Canon. The Bible in our modern sense. The Law was read as 'the book of the law of Moses which the Lord had commanded to Israel,' the Pentateuch in whole or in part.

That it was to teach this Law that Ezra came to Jerusalem, thirteen years earlier. As we have seen he succeeded in carrying out his first mission of reformation of the Jews from their heathen practices. He recorded the record stops, and we have no further record of his work till after Nehemiah's return. His activities were during the intervening years. Some suppose that he returned to Babylon in the absence of twelve years revisited Jerusalem to witness the dedication of the walls, and was requested by the people to resume his mission of teaching them the Law. Others supposed that he remained in Jerusalem all the while, teaching and preparing them gradually for this great work of his whole career. We have adopted the latter view, that after Ezra had broken up the heathen policy there was a re-action against him and his policy—the anti-reforming party came to power. With the coming of Nehemiah the reforming party came to the ascendancy, and Ezra resumed

the action described here was most significant. The people saw that their national integrity was threatened; their city walls; their jealousy for their disunity; their peculiar people was rekindled. Their pride in their adoption of his policy, that the people of Israel separate from the nations and live by their religious life. His policy was that the people should be regulated by the Law. The Law in certain recognized writings, and dependent upon the traditions of the priests." The Law, had been a long time in existence. The property of the priests. It was not known to the people. Books were rare and very expensive). The whole had followed the directions of their fathers in accordance with the Law of Moses (Deuteronomy), and the exhortations of the prophets, and the words that spoke the words that they heard, than the true prophets who spoke

the words that God put in their hearts. Ezra's purpose was to give the Law to the people, to free them from their dependence on both prophet (appearing less frequently now in Israel) and priest. It is only as we keep these facts in mind that we can understand the purport of the scene that follows.

It was in the seventh month (October). This month as we have seen before was the most sacred month in the Jewish Calendar. It was on the first day of the seventh month that the first group of returning exiles had resumed their national worship. So now it is on the first day of the seventh month that the people flock into Jerusalem from all the surrounding towns and gather themselves together into the broad square that was before the water gate.

Ezra himself stood on a pulpit of wood, probably a platform is meant, for with him on the 'pulpit' were thirteen other prominent religious leaders. It is often remarked that the High Priest was conspicuous by his absence. We do not know the reason for this, but it may be that he did not approve Ezra's idea—the law should be kept as the private property of the priests.

When Ezra opened the book, of course, it was a roll, not one of our modern books, all of the people stood up (in Germany today the congregation all rises while the pastor reads the Word of God). Then there was a brief prayer of thanksgiving, the people answering Amen and Amen, and lifting up their hands and they bowed themselves to the ground. Ezra then proceeded to read, and we are told that he read from early morning (Heb. from the light) until midday. But he was too wise a man simply to read, especially to read as the Bible is generally read today. We are told that the Levites caused the people to understand the law, and again that they read in the book distinctly (or as R. V. margin 'with an interpretation'), and they gave the sense so that they understood the reading. Perhaps we are to understand by this that Ezra first read a bit aloud, then offered some explanation, and the Levites then followed with an exposition and interpretation, perhaps translating some of the Hebrew words into Aramaic, which was now becoming the popular language of the people.

Doctor Adeney remarks that, "In all this the fact which comes out most prominently, accentuated by every detail of the arrangements, is the popularization of the Law. Its multiplied precepts were not only recited in the hearing of men, women and children; they were carefully expounded to the people. Hitherto it had been a matter of private study among learned men. . . . It was like the priestly ritual of heathenism. The priest of Eleusis guarded his secrets from all but those who were favored by being solemnly initiated into them. Now this unwholesome condition was to cease. The most sacred rites were to be expounded to the people."

The people were very much solemnized by the significance of the scene, and when they heard the law and realized how far short they came of its requirements they wept. Their leaders, however, told them to go away rather and make merry and rejoice, and send gifts in token of the happiness with which they received the words of the Law of their God. And so they did.

On the morrow, the second day of the month, the people gathered themselves together again, that the reading might be continued. And as they listened they found that it was provided in the Law that on the 15th day of the month through the 22nd they were to celebrate the Feast of Tabernacles (the law is found in Ex. 23:16; Levit. 23:33-43; Num. 29:12-38; Dt. 16:13-15). We have records of previous observances of this feast, by Solomon for example (II Chron. 7:8 and 8:13), and by Zerubbabel (Ezra 3:4), but evidently it had not been observed regularly, and a whole generation had grown up that did not even know of its existence. When they discovered that the time was so near, and that elaborate preparations had to be made the assembly adjourned properly to prepare themselves.

The Feast of Tabernacles then was observed from the 15th through the 22nd, and as provided in the Law the people dwelt in booths during the whole week, and offered the appropriate sacrifices. When the writer says (verse 17) that the people had not observed this feast since the days of Joshua, the son of Nun, he means perhaps, not in the same thorough fashion. Perhaps never before had the entire nation actually lived for a week in booths. One unique feature about this celebration was that through the whole week the reading of God's Law continued, every day of the seven. It was a precursor of our Bible Conferences held each year at Montreat and Massanetta and Kerrville. But Ezra felt and we feel as we read, that the whole process would be incomplete if it stopped merely with reading the Bible. So we find as a matter of fact that the whole business came to a climax in

II. The Renewal of the Covenant—9:1—10:31

It took place on the 24th day of the month. The Feast of Tabernacles lasted through the 22nd. The 23rd was a day of solemn assembly, a day of rest and worship. The next day they assembled again, with fasting, and sackcloth and earth upon them. The Jews fasted often when they wished to make their worship particularly reverent and solemn. Sackcloth was a coarse cloth of a dark color usually made of goat's hair. It probably resembled a sack, with openings made for the neck and arms, and slit down the front. It was worn by mourners (sorrow in presence of death, or else penitence for sin) and captives. Earth or dust upon the head was also another common sign of mourning. They then separated themselves from the foreigners—i. e. non-Jews—and proceeded with the ceremonies of the day. It was to be a national act of humilia-

tion and confession and consecration, and in it naturally no outsider had a part.

The first part of the program was the reading of the Law. It continued for three hours.

The second part of the program was humiliation and confession. It continued for another three hours. Eight different Levites had the service in charge, and led in the prayers which are summarized for us in the rest of chapter nine. The prayer is largely a historical one, and needs no special comment. Professor Rogers points out that the passage is liturgical and shows how rich is the Biblical material in forms of prayer, and he who knows the Book of Common Prayer will there find how much the Bible has contributed to its rich and beautiful store of words of supplication.

The climax of the program was the sealing of the Covenant. The prayer had closed with these words: "And yet for all this we make a sure covenant and write it; and our princes, our Levites and our priests seal it," 9:38. The names of those who sealed are given us in 10:1-27. They are the heads of the various important families in Jerusalem, first Nehemiah, the Governor, then Zedekiah, representing the royal line, then Seraiah, representing the priestly line, etc. Ezra's name is not included because he belonged to the priestly house represented by Seraiah. By this act we are probably to understand that the princes signed their names to the document which was then sealed, and put away in a jar or other receptacle for safe keeping.

The rest of the people then ratified the action of their representatives and swore that they would keep the terms of the covenant, invoking a terrible curse upon themselves if they failed.

But what was the Covenant? It was a solemn agreement as described in 10:29 that they and their sons and their daughters would walk in God's Law, which was given by Moses the servant of God, and would observe and do all the commandments of Jehovah, their Lord, and his ordinances and His statutes. In other words they agreed, and this was not a reform imposed from above, as in the times of Josiah, but one accepted by the people of their own free will and accord, they agreed that the Law of Moses was to be the Constitution of their nation, that their whole national life was to be based on its precepts.

Foakes-Jackson says: "The promulgation of the Law is a fitting conclusion of the story of the Old Testament, as with a new period of religious history commences. Ezra's quiet work by which the Levites had been prepared to become expounders of the Law marks the beginning of a new era. From henceforth the law of God instead of being the property of a priestly caste became accessible to all who desired to know it. The Book of the Law became the final source of every rule and custom, the deepest student of the Law the judge of all actions. (As a result) slowly but surely the sacrificing priest made way for the man of learning, the rabbi, the theologian. Judaism left little room for priestcraft; it became above all other things the religion of a book."

The remaining chapters of Nehemiah tell us how this vigorous leader went about putting this agreement into practical effect, but the event we have just described is the last important historical event described for us in the Old Testament (Esther historically comes earlier). Throughout their history God had been revealing himself to Israel in divers portions and by divers manners. At the close of the Old Testament history by the Jews as a nation accept the first great section of this Revelation as their Bible.

The Lesson Applied

1. The Need in our Time as compared with the Need in Nehemiah's Time. In Nehemiah's time the Bible, that portion of it then in existence, was an unknown book. Is it an unknown book today? Every test that has been applied indicates that it is. Why is this the case? Consider candidly the reasons why men, women, young people today (and we ourselves) do not read, study, know the Bible more than we do. In Nehemiah's time it was not available. It certainly is available today. Why is it so little known? We certainly cannot discover the remedy till we know the reasons for the present situation. Consider another question in this connection. Why do men, women, young people today (and we ourselves) need to know the Bible? Did the people really need to understand the Bible in Nehemiah's day? Do they need to do so today? Why? The Roman Catholic Church follows to a certain extent the practise of the priests in Nehemiah's day. They do not encourage Bible reading on the part of the laity? Do you approve or disapprove of this position? Why? Does the Protestant Church face any danger if its young people are not grounded in the Bible?

2. The Remedy in our Time as compared with the Remedy in Nehemiah's Time. We have studied in some detail how Ezra and Nehemiah remedied the situation in their day. But their remedy won't work today. The people have the Bible already (but not all of them by any means) and can read it for themselves. How can we remedy our situation? How would Ezra and Nehemiah go about it if they were living today? What improvements would they suggest in the Sunday School? In your Sunday School? Should more Bible instruction be given from the pulpit? How can the Church promote Bible study on the part of its people? How can it awaken an interest in the unconcerned? What Covenant should the people of God make today?

CHURCH NEWS

DAVIDSON'S NEW PRESIDENT AT HOME

Dr. Walter L. Lingle, president-elect of Davidson College, has arrived from his old home in Richmond, Va., and begun his duties as head of the college. His time during the next two weeks will be principally taken up with preparations for the opening of the college for its ninety-four session on September 12th.

Dr. W. J. Martin, president-emeritus of Davidson, did not complete his work until July 1st, and since that time the direction of affairs at the college has been under F. L. Jackson, treasurer. Doctor Lingle has visited Davidson twice since his acceptance of the presidency, and spent several hours each time in conference with Mr. Jackson.

Doctor Lingle is located in the president's home, immediately off the campus. During the summer this has been remodeled and improvements made.

Davidson, N. C.

INTRODUCING THE EDUCATIONAL SECRETARY OF HOME MISSIONS

Homer McMillan

The Executive Committee of Home Missions is glad to present to the Church Rev. P. D. Miller, its Educational Secretary. Mr. Miller comes into the Home Mission office to take up the work laid down by Dr. E. B. Paisley, who resigned to accept the Professorship of Religious Education at the Assembly's Training School.

In selecting a successor to Doctor Paisley the Committee was guided by the judgment that it would be best to find, if possible, a Home Missionary with the necessary gifts and qualifications and to advance one of its own men to this responsible position.

Mr. Miller is a product of a Home Mission School and his ministry has been given to a Mountain Home Mission field. He is a graduate of Nacoochee Institute, of Davidson College and of Union Theological Seminary, where he was awarded the Hoge Fellowship. He chose Home Missions as a life work and was reluctant to leave his mountain parish in North Georgia, where he was rendering a conspicuous service in a needy community. He debated the Assembly's call for many weeks, and was induced to undertake the direction of the educational work of the Executive Committee only upon the assurance that he would be no less a Home Missionary in the new work to which he was called.

Mr. Miller is not only a missionary himself in choice and training, but comes from a distinguished missionary family. He is a brother of Rev. Hoyt Miller of our African mission, and of Miss Louise Miller of our Korean mission.

The Executive Committee earnestly commends him to the love and confidence of the church as he assumes the arduous duties of Educational Secretary of Home Missions of the General Assembly.

Atlanta, Ga.

CONCORD PRESBYTERY AT PROSPECT

Notice, to ministers and elders of Concord Presbytery: Prospect Church is looking forward with pleasure to entertaining you when Presbytery meets in our church September 17, at 10:30 a. m. We hope every church will send a representative. To insure you entertainment and avoid confusion, we ask that you kindly notify one of the undersigned of your intention to attend Presbytery. Please do so now without delay. If you plan to come by train please state when you expect to arrive.

Jas. D. Deans, Pastor.

F. E. Brumley, Chairman
Entertainment Committee.

Mooresville, N. C.

NORTH CAROLINA SYNOD AT ROCKY MOUNT

The Synod of North Carolina will meet in its 116th stated session in the First Presbyterian Church, Rocky Mount, N. C., on Tuesday, October 8, 1929, at 7:30 p. m. Rev. Willard Conger, the pastor, is chairman of the committee on program. All requests for special orders should be made through him.

R. A. McLeod, S. C.

RALLY DAY

Sunday, October 6, is to be rally day in the Sunday Schools, and all the churches should begin now to prepare for the occasion. The day ought to be made a time to get back all scholars and line them up for the fall work in all departments of the school. Parents, shut-ins, cradle rollers, everybody ought to try to get to Sunday School that day if possible.

A good program for the day may be obtained by writing Mr. R. E. Magill, of Richmond, Va., Box 1176. Materials of other kinds will also be forwarded. Superintendents and pastors should not delay getting this material for rally day. It probably has been sent to you ere this, and each one should see that it is not lost.

A good collection will be taken that day for Sunday School Extension, and the school giving the best average will receive a banner from Mr. Magill. This applies to each Presbytery, each of which will have a banner.

OPENING OF SCHOOL AT STUART ROBINSON

Jennie Lee Crafton

On Tuesday morning, August 20, Stuart Robinson opened her doors for her seventeenth year's work. The auditorium was filled with an assemblage of bright boys and girls ready for the duties of the coming days, with patrons and other friends of the school and with a number of former students. Mr. W. L. Cooper, Jr., our Superintendent, extended a most hearty welcome to these friends, after which the audience joined in singing, "There's a New Day Dawning," the hymn used as our Conference song last July.

This was followed by devotional exercises conducted by Rev. H. L. Cockerham, pastor of the Presbyterian Church at Blackey. Mr. Cockerham selected for his Scripture reading those "rules of conduct" laid down in the twentieth chapter of Exodus, making splendid application therefrom to the daily problems of both faculty and students and summing up his excellent talk with the admonition from Ecclesiastes, "Fear God and keep His commandments for this is the whole duty of man." A very earnest and fervent prayer was then offered by Rev. Roy Smith, of the Blue Ridge Academy in Virginia.

The address of the morning was delivered by Rev. E. V. Tadlock, of Winchester, who always brings a worthwhile message. Mr. Tadlock spoke at this time on "being happy," bringing out in a very convincing way the fact that our happiness depends not upon where we are or what we possess but on what we are and quoting from the Apostle Paul the result of his experience—"I have learned in whatsoever state I am, therewith to be content."

The next speaker was Mr. Leslie Hogg, who has a record of never having missed being present at a school opening or a Commencement at Stuart Robinson. In a few words Mr. Hogg expressed his appreciation of the school and the work which, under the direction of the Southern Presbyterian Church, we are endeavoring to do for the community, emphasizing the superior opportunities enjoyed by the young people of today in contrast to those offered the boys and girls of his own time. Mr. A. H. Spencer, Principal of the Blackey public school, spoke briefly in commendation of the Christian training received at Stuart Robinson and his remarks were followed by a number of announcements made by Mr. Watt M. Cooper, who has recently assumed the duties of Principal of our institution.

In conclusion, Mr. W. L. Cooper, Jr., reminded us of the ideals toward which Stuart Robinson is striving—cleanliness of mind and heart, loyalty, thoroughness and co-operation.

We are looking forward to a happy and successful year and trusting in the great Head of our school, the Lord Jesus Christ, we hope that our expectations may be realized.

Blackey, Ky.

PRESBYTERIAN COLLEGE IS READY FOR OPENING

The Presbyterian College of South Carolina at Clinton, is all in readiness for the opening of the 1929-30 session, with the most optimistic prospects in the history of the college.

The enrollment of new students has shattered all previous records. The freshman class will be largest since the institution was founded. Already the addition of the Presbyterian Synod of Georgia to the institution is proving a great asset. The new students are expected to arrive in Clinton Tuesday, September 10, and the old students, Thursday, September 12. The old students will matriculate September 13, and will begin recitation on September 14.

PERSONAL

The Central Church, of Atlanta, Ga., has called Rev. F. C. Brown, D.D., pastor of Bream Memorial, Charlotte, W. Va.

Rev. R. E. McClure has been called as pastor of the Church at New Bern, N. C., which he has been supplying, during the illness of Dr. J. N. H. Summerell, who has been elected pastor emeritus.

Rev. Walter F. Creason has taken charge of the West Asheville Church, and he may be addressed at Asheville, N. C. Mr. Creason was located at Winston-Salem, N. C.

Rev. J. G. Garth, associate editor of the Presbyterian Standard, will act as supply at Providence Church, near Charlotte, N. C., preaching the first and third Sundays. This Church has been vacant since the retirement of Dr. H. E. Gurney, of Charlotte, a few months ago, because of illness.

Rev. C. R. Nisbet, D.D., of Caldwell Memorial, Charlotte, is expected from Madeline Island, Wis., on September 5, where he has spent the month of August with his daughter.

Rev. W. W. Akers, West Avenue, Charlotte, will preach for the Brooklyn Presbyterian Church (Colored) on next Sunday afternoon.

Miss Edmonia Martin, of Recife, Brazil, has returned on furlough from her mission school. She may be reached

at Rock Hill, S. C., care of Rev. Alex. M. of Oakland Avenue Church.

Rev. H. W. Burwell, D.D., Dallas, Tex., pulpit of Oakland Avenue Church, Rock Hill, Miss. Doctor Martin's absence.

Rev. Walter C. Cansdale changes his home, Madison, N. C., to Vernon, New York.

Rev. J. Walter Cobb, D.D., has accepted of Evangelist of Lafayette Presbytery, and from Columbia, S. C., to Booneville, Mo.

Rev. S. J. Hood, of Rock Hill, S. C., past A.R.P. Church, and Blacksburg, S. C., denomination, has been called to the Philadel of Mecklenburg Presbytery, U. S. This church without a located pastor since the removal of Brown to Jacksonville, Fla. It has been under of Rev. Robert Adams, D.D., for the past

Rev. W. Hooper Adams, who is supplying at Bryson City, N. C., and who has been from an illness, is in good health, and will be of service in other fields as opportunity offers.

Rev. R. D. Daffin, D.D., who is located in Misson, at Barretos, is at home on furlough Daffin. They are visiting their six children been at school and college in the states.

Dr. Daffin preached at Mooresville, N. C. This congregation has been responsible for the Dr. and Mrs. Daffin for 24 years. Doctor Daffin's permanent address while on furlough is Fla.

MECKLENBURG PRESBYTERY

Mecklenburg Presbytery will meet in adjournment at 2:00 p. m., Monday, September 9, at the First Charlotte, N. C. Routine matters will be on the agenda. The regular Fall session will be at Brainard Rockingham, at 11:00 a. m., October 22, two Synod.

NORTH CAROLINA

Glenwood — On Friday evening, August 23, the 7th annual Daily Vacation Bible School closed with commencement exercises and held in the church.

The school has been a decided success since its organization in July, 1927. The first two years of existence, the school was conducted by Mr. Hall, who is well known in this work. The teacher in charge was Miss Elizabeth Aronson, who proved herself not only an efficient teacher but a person possessed of much personal charm. She won a warm place in the hearts of both the pupils and the workers.

The school, although sponsored by the Presbyterian Church, is entirely undenominational, all children of Glenwood within the age limit, 4 to 12, being eligible to attend. The number of pupils enrolled this year was 266, with an average attendance of 197.

The younger pupils, 4 to 8 years, were taught at the Methodist Church, with Miss Alice Kerr as teacher. Miss Tressie Richey as heads of the two primary departments, each having her own helpers.

The junior and intermediate departments were taught in the Presbyterian Church, where Mr. Robinson had charge of the work, with Rev. Robinson, pastor of the church, as her first helper.

The school picnic which has become a regular feature, and one of deep interest to the community, was held on the Presbyterian Church grounds on the afternoon, August 6, with a large attendance of pupils and parents. That evening occurred an interesting event of the school, known as "The Good Shepherd," which took place in the church building.

At the closing exercises of the primary departments which were held on the evening of August 8, the children made a fine display of the knowledge they had gained in so short a time at the school having only half-day sessions, lasting two weeks.

The stories of "The Good Shepherd" and "The Good Samaritan" were dramatized by the children, who also had memorized a verse for each day, and had learned 8 new songs.

The Primary Department, 6, 7 and 8 years, sang in unison the first and the twenty-third, first five verses of the twenty-fourth, and the hundredth psalm, which they had memorized with various songs and other accomplishments.

In the recess periods of these two weeks stress was laid by the teachers in charge on "learning fair"—an important and helpful lesson for the child to learn. One of the teachers in charge said, "If we can teach one child to be fair, and to play fair, the school will not be vain."

The commencement exercises on Friday evening were exhibited an amount of general knowledge which was truly amazing. In addition to the Bible which was truly amazing. In addition to the Bible they recited in unison the 12th chapter of the psalms.

A beautiful and impressive feature of the exercises was the three salutes—to the Bible, to the flag, and to the American flag.

ries were told by different children from se stories having been given by persons n asked to give short talks to the school days.

the commencement exercises, a pageant d by a number of the workers in the h reflected much credit upon all who

a Hall being present, Rev. C. N. Morri- on her to come to the front and address ge, which she did in a very happy man- ill was cordially greeted at the close by former pupils and associates.

commendation was expressed by both Mr. l Miss Anderson for those who had con- generously of their time and ability to- the school a success. There were twenty- on the faculty, most of whom were pres- red and forty-seven certificates were perfect attendance, and for accomplish- amount of work.

A meeting will begin in this church 5, and continue for 10 days. The pastor, lowan, will be assisted in this series by Currie, pastor at Belmont, N. C.

Presbytery met in special session in N. C., on August 27th. The pastoral ren Rev. J. H. Poole and the Bluff, God- Millan churches was dissolved and Mr. anted a letter of dismissal to Wilming- y. He will become pastor of the Elizabeth- of churches. Rev. W. P. Gibbs was grant- f dismissal to Roanoke Presbytery. He rge of Central Academy, Stuart, Va.

tery will meet in stated fall session in Presbyterial Church on Tuesday, Octo- at 10:00 a. m. Rev. W. S. Golden, Car- is pastor of the church and will be the committee on Orders and Arrange- church is located on the Carthage-Vass e Sand hill Farmlife School.

R. A. McLeod, S. C.

Over 200 students took advantage of the i is now ending, 162 of them being enrolled summer school conducted by the college, and em taking courses offered privately during eeks. The enrollment of the summer school almost double that of the first attempt, and optimistic over the future summer school vidson.

on summer school, which is in its infancy, eed to the point where degrees are offered work. Few of the students are working npletion of their college degrees, and if they required to return at the following com- their diplomas, under the present arrange- pected that it will only be a matter of time tion exercises are held at the conclusion of hool.

Copies of a special issue of The David- een mailed to all upperclassmen and mem- eshman class of Davidson College, this pre- eeing an innovation and fostered by the in- object of the authorities was to fully ac- students with facts concerning registra- ng of the college for the fall session. In- ure a schedule; a drawing of the campus, ion of buildings; pictures of leading mem- adent body; a list of the new faculty mem- e of the coaching staff; a "Who's Who" in student body, and other enlightening in- itors of the publication were Zeb V. Long, chief for 1929-1930, and Ernest Milton, try.

SOUTH CAROLINA

Presbytery will meet in Hartsville, Octo- 11 a. m.

A. H. McArn, S. C.

DISTRICT OF COLUMBIA

Church of Washington—During our pas- the pulpit was supplied August 4 by A. Wells. He was to have preached for Sunday also, but his mother's sickness s coming. His place was supplied by a church, Rev. A. J. McKelway. For the days of August Rev. E. L. Silver, not only e each Sunday, but also gave very help- he men's Bible class. All three of these e our sincere thanks for their earnest A. H.

APPALACHIA

Dr. W. S. Wilson has accepted the call ed by the Lincolnton Church and expects ncolnton at an early date. This is an item rest. For it will be recalled that Dr. Wilson

was pastor at Lincolnton for several years and was largely instrumental in building their beautiful and com- modious Church. And now after an interval of about six years the tender ties that bound them then will be re- united.

ALABAMA

Central Alabama Presbytery will meet in Fulton Chapel, Hanover, Ala., October 3, 1929, at 7:30 p. m. All delegates will arrange to be at Epes, Ala., Thurs- day morning of October 3. You will be met there by a committee and carried to the church.

I. C. H. Champney, S. C.

Elizabeth—This church enjoyed a splendid meeting from August 18 to August 23, inclusive. Rev. W. O. Chalhoun, of Chatam, Ala., did the preaching. The sing- ing was led by Mr. Geo. McDonald, who is an elder in the church. Large congregations heard the scriptural and inspiring messages by Mr. Calhoun. The whole com- munity was benefited by this revival as well as the membership being increased. P. H. Biddle, pastor.

FLORIDA

Key West—The minister of this church has re- turned to work after an absence of some weeks in which he has visited many of the churches in the State. At the last meeting of Synod it was agreed that every agency in every church should send an offering (designated) to the Assembly's Home Missions for Key West and thus erect a building where the Cuban Mission American Church can provide for the many visitors who come to Key West. Men of the Army and Navy are here in good number and it is found quite impossible to carry one this work in a frame building holding 75 persons. This request of Synod was quite ignored by many churches and forgotten by others. The result was quite inadequate. On the other hand some churches did nobly and beautifully. Mr. Barritt now urges, as Synod urged, that Sunday School, Women's Auxiliaries, the Churches and the young peoples' societies make a worthwhile offering, send it to the Assembly's Home Missions and designate it for the church at Key West. In the meantime the Public School Buildings is used with the frame build- ing and things are not stagnant because difficult. The women of the church conducted a very successful Bible Vacation School and the Elders conducted Divine Wor- ship. For the winter season a Bible Class in the Public School, the men's club, the opening of a mission with the poorest of the city and the usual work of a church and the work for the Cubans will be prosecuted with deter- mination and reliance on the blessing of God. Mr. Barritt desires that all offerings shall be sent direct and desig- nated to the Atlanta office.

TENNESSEE

The Presbytery of Nashville will hold its stated fall meeting in the First Presbyterian Church of Clarksville on the fourth Tuesday, September 24, and will convene at 7:30 p. m.

The Presbytery of Memphis met in called session on August 19, 1929, in the Second Church of Memphis, and in accord with his request dissolved the pastoral relation between Rev. L. N. Blackwelder and Mt. Carmel and Atoka churches; and dismissed him to the Presbytery of Meridian. He takes charge of Leaf River group near Hattiesburg, Miss. Mr. Black- welder has served the Mt. Carmel and Atoka churches for about nine years, and is much beloved by the people of his field. This leaves this important field vacant, and we want another good man who loves the rural work to take it up.

J. J. Hill, S. C.

Woodville—The Superintendent of Home Missions, Dr. J. J. Hill, conducted evangelistic meetings for six days in Wilson Memorial Church. This is a small church of 12 resident members in the northwest corner of Haywood County. It has been vacant for some time, with the exception of such services as the super- intendent could give it. The meeting was well at- tended by other denominations, and every one of the 12 members attended. It was a season of spiritual refreshment and consecration to all who attended the services. A fine spirit of Christian fellowship among the different denominations is manifested in that com- munity. The meeting closed August 2.

Reagan—Rev. J. L. McKinstry has been stated supply of Reagan church for some time. He was assisted in an eight days' meeting by the superin- tendent, Dr. J. J. Hill, closing August 25. This is the third meeting the superintendent has held in this church and each one has been better than the former. All the services were well attended. The last three or four days the house was full. One infant was baptized, one person proposed to establish a family altar and seven united with the church on profession of faith and baptism. Another made profession and will join at an early day. This was more than 25 per cent increase in the resident membership. There is a future for that church and community.

The Presbytery of Memphis will convene in reg- ular fall sessions Tuesday, October 15, 1929, in Grace Covenant Church, Memphis, Tenn., at 7:30 p. m.

J. J. Hill, S. C.

GEORGIA

Atlanta—Services were held under the joint aus- pices of The Atlanta Federation of Trades and The Evangelical Ministers' Association, Sunday evening on the lawn of the State Capitol.

Mr. A. S. Nance, president of the Federation, con- ducted the service.

Dr. L. Wilkie Collins, chairman of the Commis- sion on Industrial Relations of the Christian Council, brought the message.

Congregational singing, special numbers by the Electrical Workers' Quartet and the Chorus Choir of Wesley Memorial Church featured the music.

On Monday the churches and Sunday schools had a float in the Labor Day parade. This has been done for the last four years, and is made possible by con- tributions from Bible classes and individuals.

VIRGINIA

Callaway, Pippin Hills Mission—The Meeting which began in August 11 was closed very suddenly on account of the Quarantine against Roanoke. The meeting was conducted by Rev. Thos. Ruff, assisted by Rev. Roy Smith of Piedmont Church.

In spite of the shortness of the meeting the interest and attendance were unusual. There were six confes- sions of faith, three men and three girls.

This was the fourth of the series of meetings held by Piedmont Church this summer. The first held at Al- gorna, by Rev. T. K. Young who was assisted by Rev. Roy Smith, was from July 3 to July 10. It was a good meeting. There were eight confessions and two received by letter.

On July 11, the second meeting began in the Piedmont Church conducted by Rev. R. G. Lee, assisted by Rev. Roy Smith. The interest, attendance and results were good. There were six confessions and one received by letter. The meeting closed August 18.

On August 15, the meeting at Blackwater began. This was conducted by Rev. Mr. Lewis assisted by Mr. Julian Lake, student assistant of the pastor of this group, Rev. Roy Smith. This meeting lasted a week.

Interest and attendance were good. One confession and one received by letter. The fact is that Piedmont Church should be pleased with the attendance, interest and with the co-operation which was given in every meeting.

Please pray that this interest may continue and that the Master's Kingdom may grow rapidly in this corner of the mountains. (Miss) Margaret Ewing.

Unity Church, The Hollow—Mr. Nathan Watson, Mr. Hennis Epperson and Mr. Gaston Epperson have recently been made ruling elders of Unity Church. These are the first elders of this new Church, and we are delighted to have these young men accept this responsibility, and we ask that you pray for God's blessing on them and the congregation they serve, but especially for the protracted meeting soon to be held in which Rev. H. L. Reeves is to assist. Mr. Harry A. Epperson has been a deacon in this Church for some time.

Newton Smith.

Blue Ridge Church, The Hollow, Va.—We have been pleased to have had Rev. Plumer Smith, the son of the writer, and family with us for some weeks before returning to Africa, after their third furlough. He preached here and in the surrounding churches, showing his African curios over which the children go "daft."

Just received a card saying that they had arrived in Antwerp, Belgium.

We send grateful thanks to our young people, and others, for wonderful liberality and co-operation in prayer during our building campaign; and we give praise to God for such people.

Newton Smith.

TEXAS

Trinity Church, Waco—The vacation of the pastor, Rev. D. B. Gregory, was spent at the Columbiana Conference at Silver Bay, on Lake George, New York, as the guest of Dr. W. W. White, and the trip was made more pleasant by a purse presented the pastor by the congregation to defray expenses. Since the return of the pastor the congregations have been good considering such hot weather as Texas has ex- perience and the people are hopeful of making fur- ther progress with the opening of the fall work.



AS OLD AS THE BIBLE SOCIETY

Such is the fact reported about B. G. Trantum, whose photograph is herewith presented. And, what is also surprising, he reads the Bible without glasses in his one hundred and thirteenth year! "He was born in 1816, at Richmond, Virginia, and now lives in the hills of Maryland. He is a devout Christian and says he is just waiting for the Lord to transplant him to that other and better country, where he will be forever young."

Until recently he read for hours every day, spending much of his time with his Bible. The friend who writes of him, found that he was having difficulty in reading his small print Bible, wrote of the circumstances to our Society, received a large-print Bible and reported of its presentation thus:

"He opened the Book and began to read aloud. Tears streamed down his cheeks as he said, 'You can never know how grateful I am for a Book with print large enough for me to read.' His wife said, 'And I just want to tell you how much it means to me. I can't read, and I have just prayed and prayed that the Lord would let his eyesight stay good, so he could read the Bible to me.' Then he told me that he learned to read 'out of the Bible.' That he was so anxious to read God's Word, that he would take the Book and hold it and pray that the Lord would be his teacher, and help him to learn how to read. He went to school just one day in his life, but reads well, and said he always spent several hours each day reading his Bible."

Mr. Trantum is a Civil War veteran and lives on his war pension. He has thirty-three children.

It certainly seems strange to think of anyone still living who was born the year the American Bible Society was organized. It is happy in now giving him a Bible he can read. The above cut was loaned by the American Bible Society.

MISSIONARIES TO THE RESCUE An Open Letter to Pastors

My dear friend:

Had Lindbergh listened to others or to his lesser self he would have heard the stale news that, "It's just not done that way." But that young rider of the clouds came out of the west unheralded and unsung. When he landed his plane in New York after leaving California not many hours before, its nose was pointing towards Paris. And he was the first one to tell that city he left New York yesterday. Had he followed conventionalities, waited for this that and the other to happen the chances are he would never have walked before kings or become the world's worthy hero.

There is need of our blazing a new trail. Today, as in '49, there is prospecting to be done and pioneering awaiting us.

Your congregation has had so many pleas presented and so many demands besides their regular giving pastor and flock are both sick of it, and well you might be. If we do something out of the ordinary maybe we can free ourselves from a continuance of such.

Do you know what news your missionaries received just recently?—An urgent suggestion without any warning, from the Executive Committee of Foreign Missions asking that the mission ask all missionaries to remain on the field an extra year, that is, postpone their furlough one year. One thing that prompts this letter is that over two months have passed since this letter was received from The Executive Committee and to date not a word about this has appeared in the church papers and a number of letters have been received expressing utter surprise.

One of our missionaries at this station was practically ready to leave, the boat was to sail the following month. With her, plans were made at this and the other end. She is remaining until next year although this is her first furlough. Be thoughtful as you picture this situation.

We wrote our mother, whom we haven't seen in over six years, that it looked as if we wouldn't get home on furlough next year as scheduled and added that if staying here a dozen years would help get money out of the church papers and the pulpit we would be glad to do it.

Just one other thing and the only reason we write this is to make another side of this financial situation clearer

and more emphatic. At our mission meeting recently the married couple voted that their salaries be reduced five hundred dollars each and the amount thus arranged be used to send a medical man to us—a medical man to take the place of Doctor Butler who died ten years ago. Think of it, a ten year vacancy, and he was the only evangelical medical missionary in a territory the size of the whole Southern Presbyterian Church east of the Mississippi! Do you get this in its fullness, missionaries cutting their salaries and financing a replacement?

Ten minutes of your morning service, before your sermon, by the pastor or by one of your best givers to missions will place, we believe, thousands of dollars in Nashville.

We are not putting on a plan, we are just praying that within the next three weeks you, as the responsible head, will bear the heart of this message home to your people. Along with your check tell them you will send theirs in to Nashville at once. When God sends a catastrophe into any section of our country, praise to our American people, the thousands come in over night. It is an emergency and must be met. We ask you to relay this S O S on to those who can and will help . . . not that we your missionaries might be relieved of a bit of disappointment but that the cause, to which our church has always been true, might not suffer.

God bless you and your Church. It is all for Him.

Fraternally,

Wm. G. Neville.

Garanhuns, Pernambuco, August 7, 1929.

APPEAL FOR MORE EVANGELISM

To the Pastors and Elders of our Beloved Church:

At a meeting of the Committee on Assembly's Work in Montreat, July 2, 1929, the facts concerning the evangelistic situation, revealed in the few additions reported by so many churches, and the increasing number of churches reporting no professions, came with overwhelming force to everyone present.

It was the unanimous conviction of the Committee on Assembly's Work that the church, busy with many things, is failing in the chief thing, and that we must come back to the primary purpose of the church's existence.

Do we earnestly desire a mighty outpouring of the Holy Spirit upon pastors and people?

What better use could be made of the mid-week service the next twelve months than for those who believe in prayer, and who long for a great revival in the church to come together, not primarily for a lecture or an address, but for a season of prayer and praise and waiting upon God?

Would it not be worth while to spend at least a half day of the meeting of Presbytery and Synod in prayerful consideration of this important matter, and in planning for evangelistic services throughout the bounds of the church? The General Assembly has asked that this be done.

If Evangelism is the fundamental business of the church, should we not be concerned about the little we have done? Has not the world a right to conclude that we do not believe in prayer, and that we do not really believe that those out of Christ are lost?

We must not forget that after the Transfiguration Christ told His disciples, in response to their question why they could not heal the lad, "This kind can come out by nothing save by prayer." Before Pentecost the disciples, "unitedly persevered in prayer with one soul." The church's lost power can be recovered only through prayer. This comes first. Afterwards comes preaching and personal evangelism. Cannot we as a church lay aside our man-made plans and try God's plan for a gracious revival by waiting on Him?

The Executive Committee of Home Missions earnestly requests all pastors and officers of our church, and as many others who will, to unite with it in a fellowship of prayer the coming months for the outpouring of the Holy Spirit. Will you not do this?

Very fraternally yours,

W. M. Everett, Chairman,
Homer McMillan, Secretary.

HOME MISSIONS AT MONTREAT A Message from Home Mission Chairmen and Superintendents

Rev. W. A. Rolle, D.D.

A dozen or more Chairmen and Superintendents of Home Missions were privileged to attend the Montreat Missions Conference, August 4-14. Having been deeply impressed with the appeal sent out by the Committee on the Assembly's Work concerning the great need for an evangelistic awakening in the church, we spent a few hours together in prayer and informal conference on this vital matter.

It was our conviction that the greatest need of the church today is a genuine revival of spiritual religion. We have been stressing budgets and programs and methods of work. We have neglected the deeper and more important things of the spirit, if budgets and programs are to avail.

It was the conviction of the group meeting in Montreat that the Home Missions Committee is the leader of Evangelism in every Presbytery, and that the Home Missions Committee must lead in this larger effort to which the church is calling us. We agreed to do the following things

in our own Presbyteries, and we suggest the Chairmen and Superintendents for their consideration:

(1) Make a careful study of the spiritual condition within the bounds of the Presbytery, and by leaflet and by word of mouth bring the churches, forcefully laying them upon the pastors, officers and people to stir them to action.

(2) Have a program of Evangelism at the meeting of Presbytery, relating it to the work of the Presbytery, Synod and Assembly.

(3) Consider the best methods of Evangelism and the peculiar needs of our fields.

(4) Arrange for an evangelistic meeting in every church every year.

We hope that this larger effort, for which the Committee on the Assembly's Work is asking, is temporary or transient undertaking, but that it is now entering upon a great evangelistic period that will dominate the thought and activity of the church throughout the years.

Norman, Okla.

THE LAYMAN'S DUTY TO PROCLAIM HIS RELIGION

Dr. Robert E. Speer

"Any man who has a religion is bound to do two things with it, change it or spread it. If he must give it up. If it is true he must give it up. This is not the duty of ministers only. Religion is the affair of a profession or of a caste. It is the duty of every common man. There is no proxy religion. Every man has his own. If he hasn't, he has none. No one can have it for him. And if he has his own, then he must propagate it, if it is true, or repudiate it, if it is false."

The idea that the world or any one land is being evangelized by one section of the Christian body is a delusion for many reasons: Chiefly because a faith that does not make every possessor eager to propagate its worth propagating, and will not be received by those to whom it is offered. The religion that we have among men must be offered by man to man. The power seen in dominating the lives of all it touches and making them eager for its dissemination, is a testimonial of worth.

The Place of the Minister

The minister is to be simply colonel of the Christian army. The real fighting is to be done by the men in the ranks who carry the guns. No ideal could be more practical or more irrational than that the religion is engaged to do the fighting for his men, while he sits at ease. And yet, perhaps, there is one idea that is more absurd still. That is, that there is to be no fighting at all, but that the colonel is paid to spend his time in solacing his regiment, or giving it gentle exhortation, not destined ever to result in any real effort on the part of the whole regiment against anything against the enemy.

The Work of Laymen

Laymen are bound to propagate their religion by preaching about it, by preaching it, in fact. Telling the Gospel, explaining what Christ can be to man, and living, as scriptural as any preaching can be, are the duties of laymen. Preachers ought to make this plain, and lay the duty of preaching upon all their laymen, and teach them to do it. It makes no difference if it is done in a broken testimony from a laborer to his friend, or if it is more effective than a smooth and concise day morning sermon. The true ideal of Christian evangelism is the propagation of Christianity, not by preachers so much as by private conversation and the testimony of common men.

The Witness of Home Life

And no religious propaganda is likely to be so effective as that which does not spring from, and rest upon, a life, visibly influenced by religion. If men talk a good religion to their fellows and have religionless homes marked by unkindness, harshness, dishonesty, and talk is as sounding brass and clanging cymbals. The test of religion. And the best foundation for the propagation of religion is the Christian home where the family has its altar by the father and mother, and where the family has its altar by the father and mother, and where the family has its altar by the father and mother. When all our homes are evidently influenced by the Spirit of Christ, then the Gospel will be spread from Church or Chapel as it will never spread from Church or Chapel.

SUSTAINED BY GOD'S WORD

Frances Ridley Havergal

What Jesus Christ hath spoken cannot be broken;
Upon Thy word I rest each pilgrim day;
This golden staff is best for all the way.

Upon Thy Word I stand—that cannot die,
So full of comfort blest, so sweet, so pure,
The charter of salvation, Faith's broad foundation.

Upon Thy Word I stand—that cannot die,
Christ seals it in my hand; He cannot lie,
They Word, that faileth never, abiding e-

ROMANS AUXILIARY

- of Woman's Work, Presbyterian Church, U. S.
70-277 Field Bldg., St. Louis, Mo.
- LOCAL PRESIDENTS OF THE WOMAN'S AUXILIARY**
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 - S. F. B. Kegley, Wytcheville, Va.
 - S. Walter Wilson, Arkadelphia, Ark.
 - W. G. Thompson, Jr., 3215 Obispo St., Palma Tampa, Fla.
 - E. G. Abbott, 1315 Eberhart Ave., Columbus, Ga.
 - H. P. Cooper, Lebanon, Ky.
 - Charles L. Bodin, Box 79, M. R. A., Lake
 - S. J. S. Hicks, Holly Springs, Miss.
 - Walter Craven, 223 Frances St., Excelsior
 - Mrs. G. V. Patterson, Gastonia, N. C.
 - Wilbur Garvin, 611 Euclid, Lawton, Oklahoma.
 - Mrs. Parker Connor, Edisto Island, S. C.
 - J. F. Forsythe, Bethel Springs, Tenn.
 - W. Culver, Texas Military Academy, San An-
 - E. R. Vaughan, 319 Mountain Ave., Roanoke, Va.
 - Mrs. J. McD. Lacy, Elkins, W. Va.

MANETTA TRAINING SCHOOL

A Personal Letter

...ot at Massanetta this year, were you? Well, big blessing. It was the most helpful and "school" that I ever attended. If I were you, ...ss being there next year,—why don't you plan for it?

...ple to give you in a letter the spirit of that I'm going to try to tell you of the feast of ...prepared for us, so that your mouth will ...is a mountain-top experience, an uplift of ...atmosphere, but you can only catch the real ...g there in person.

...was unusual in many ways, (1) we had the ...obtainable, (2) we had three schools going ...me (3) we had some of the greatest men in ...Church to address us and preach for us, ...ad a really, truly Commencement.

...annual Auxiliary Training School, ...School of Missions any more,— ...day, July 25, with a cordial ad- ...come by Doctor Hudson. "Mas- ...surely be found engraved on Doc- ...heart, for he throws himself soul ...the Conference, and his one aim ...ch year better than the last. The ...he "School," Mrs. C. R. Vaughan, ...appy manner, then introduced the ...wards we wended our way to the ..."Fannie Lupton building," where ...hful, informal reception.

...s" that night were discussing one ...topic only,—what classes shall I ...Listen in" or shall I take "cred- ...indeed a momentous question and ...hed carefully. It was the decision ...that you could only take two ...so that made it harder still and ...to know what to leave out when ...important. Then, too, there was ...ication due to the three schools ...ltaneously, no doubt—several ...es were held at the same hour. ...ed law, you know, that one body ...oy one portion of space at one ...s no matter how much you might ...ell, you were obliged to decide on ...stick to it,—no visiting around

...course I decided on: for credits, ...ducation (Foreign) taught by ...Dubose, and Bible Study, Ro- ...Mrs. Russell; for "listening in," ...hods, Mrs. Bratton, and Bible ...nd by Doctor Lingle. I'm going ...ttle secret right now, the teach- ...you better if you take credits, ...better and differently from the ...rly "listen in,"—that's a pointer

...ng at 7:30, there was "Morning ...t wide porches of the "Fannie ...ldg.," and, at the same place each ...70 Vespers, both conducted by ...President. The morning serv- ...a Circle of prayer, but at the ...rv, there was a speaker who ...a special message. All the messages ...ing but two were especially so the ...s. Anroe, of Japan, and the other ...al'sky, of the Czecho-Slovakian ...ce George county, Va. These, ...we the only missionaries at Mas- ...y, last year there were quite a

...ol properly began at 9:00 o'clock ...evonal," conducted by Miss Janie ...new Secretary of the Depart- ...s Work. I wish you could have ...ist seems filled with the Holy

Spirit, and her messages were, therefore, "with power." Her topic for the week was "Missionary Messages." "And John" was the first theme, and she showed us how we all could be "and Johns," having not the speaking part—as Peter—but the praying part. It takes real faith and love to be prayers. "The Ready Witness, Philip," "the Giving Friend, Barnabas," "Timothy, who stood the Test," were some of her other subjects. These were not the only times Miss McGaughey spoke to us, but at Vespers and in the Auditorium, she brought us messages that seemed to bring us right into the presence-chamber of our Elder Brother, our Saviour Himself. One of the great privileges of Massanetta, 1929, was to hear and to meet this consecrated young woman upon a double portion of His Spirit has fallen.

Missionary Education was my next class. Here we had another delightful young teacher, Miss Dubose, one of the Field Secretaries of the Foreign Mission Committee. Our text-book was "The Church in China," by Doctor Richardson, a most interesting book, but a rather deep one and hard to study. Miss Dubose is a most magnetic person and held her clas absorbed in the subject, but, like a good teacher, she made her pupils do a great part of the work. The book was considered topically rather than by chapters, and each group was given a topic to demonstrate. Of course, I thought the group I was in did the best! We were given the theme: "Resolved, That the social and economical problems of the Church in China are greater than the political and religious problems." We decided to give it as a debate, and none of us had ever debated in our lives! The "honorable Judge" decided in favor of the negative side—the side I was one—much to our surprise. While the "Judge" was making her decision, Mrs. Carey, one of our group, in a most touching way, by word, poster, hymn softly played, and prayer, proved that the Cross of Christ was the only solution of all China's problems. I wish I could tell you about the other demonstrations,—they were all so good,—but time forbids.

The other Missionary Education class—Home Missions textbook, "The Crowded Way"—was taught by Mrs. Alexander Maitland. My roommate attended this class and

found it delightful. There were two important classes at the same period, so I chose to be a Roman with Mrs. Russell.

Bible Study under the efficient direction of Mrs. Russell is study, and particularly is this true when the part of the Bible to be studied is "The Epistle to the Romans." With such a guide, however, you see more in Romans than you ever did before. There are three pivotal chapters in the Epistle, each beginning with "Therefore"—

- The Therefore of Justification—5:1;
- The Therefore of Sanctification—8:1;
- The Therefore of Consecration—12:1.

We had written assignments each day which were not easy. I have heard Mrs. Russell a number of time, at our Presbyterials and elsewhere, and each time I marvel at her wonderful power in presenting the deep things of the Gospel with such a clear analysis and arresting words.

The next hour, out of three possible studies, I chose to "listen in" on Auxiliary Methods, taught by Mrs. Bratton, chairman of the Committee of the Department of Woman's Work. The purpose of this class was to make us more efficient in our work, to help us to realize the Stewardship of Service, to stress that the spiritual side of our work comes first and all details of routine are secondary.

The last hour of school was another Bible Hour, the "Social Teachings of Jesus," based on the "Sermon on the Mount," by Dr. Walter L. Lingle, former President of the Assembly's Training School, Richmond, Va. Another unforgettable experience—if you've never heard Doctor Lingle, I can't begin to tell you how, in forceful language, he brought the teaching of Jesus right down into our everyday lives. The Sermon on the Mount doesn't tell us how to be saved, but how Jesus expects us to live after we are saved. The text of this sermon is found in Mathew 5:20, and (1) we have the Picture of the Ideal Christian, (2) the Mission and Position of the Christian on earth, then the definite attitude of the Christian in such matters as anger, marriage, divorce, war, prayer, alms-giving, riches, etc. Live the Golden Rule, don't advertise it! The introduction of the Sermon emphasizes Being, the conclusion, Doing. Keep the copy, Jesus, before you, and each day you will live better and better, until one day you will "be like Him, for you will see Him as He is."

The next hour was dinner hour, and to scholars of whatever school, or of whatever age, that bugle was a welcome sound, for concentration of the mind, combined with the exhilarating mountain air, and the hill climbing to classes, produced an appetite which did full justice to the good things prepared for the bodily needs.

From 2:00 o'clock until 6:00, the schedule read, "Rest, Recreation, Study," but for me there was only one word, Study, which took up all that time, and other hours also.

One of the delightful features of the School was the Song Service each evening by the Faculty of the Westminster Choir School, Dayton, Ohio. It was indeed a great privilege that our school and that of the School of Music met at the same time, for thus we had the benefit of their exceptionally fine, worshipful singing.

Then the addresses each evening,—I wish I could do them justice, but one must hear them to be impressed by them. "Christian Education and Ministerial Relief" was presented by the one who knows that subject best: Dr. H. H. Sweets. Doctor Reavis, of the Foreign Mission Office, held our interest with a graphic account of his trip, a few years ago, into the heart of Africa to our mission on the Congo. The President of the Tex.- Mex. School made real to us both that school and the one for girls at Taft. The necessity of our Church's undertaking special work among the students of the University of Virginia was stressed by the student pastor, Rev. J. Kyle Smith. The last address, Wednesday evening, by Dr. H. Wade Dubose, "The Indispensable Vision" was a fitting close to a week of great spiritual uplift.

As you see I have omitted Sunday,—that was a big day truly. Miss McGaughey taught the one large Sunday School class at 9:00 o'clock, telling us of the "Woman's Auxiliary of the First Church, Acts 16:11-15, 40. At the morning service, Dr. Sweets preached from Eph. 3:14-19, dwelling on the five wonderful petitions in that prayer of Paul's, all for spiritual, not one for material blessings. Doctor Reavis gave us the "Cure for Worry"—3 o'clock—preaching from the text, Phil. 4:6, 7.

The beautiful new Woman's Building given mainly by Mr. Lupton, and named for his wife, the "Fannie Lupton Building," was dedicated at 4:00 o'clock. Many took part in this service, but the dedicatory address and prayer were by Doctor Sweets. It is situated on the slope of the mountain, not far from the main Auditorium, and built of river stones. From every part of the building your eye naturally travels to the sky, and instinctively your heart cries out, "I will lift up mine eyes to the hills from whence cometh my help, my help cometh from the Lord which made heaven and earth."

The evening service of song and sermon concluded a full day of Gospel privileges. Doctor Lingle,—II Pet. 3:18,—dwelt on Peter's last words, and besought us to grow in Christ-likeness, we can never do Christ-like things until we have Christ-like characters. Will others see Christ in you?

Though our School lasted only a week,—but a week of intensive study,—we ended the session with a regular Commencement. Once more the Faculty—or what was left of it—was gathered on the platform with Mrs. Vaughan occupying the leader's chair. After the opening hymn and prayer, it was announced that the total of the School—



SHE LOVES TO READ HER BIBLE

Now eighty-two, this Chinese woman has been a Christian for twenty years.

"At the service of March 12, I was invited to speak and chose 2 Kings 2:1-11 as my text for the topic 'Christian Pilgrimage,' and afterwards sought to arouse their enthusiasm by leading in the song 'The Lord is my Shepherd,' Psalms 23:1-5, which I taught them to sing.

"There was one old woman present, over eighty years of age, who understood the Bible very well. Another old woman of over seventy years of age could read the Phonetic Script. It seemed to us that the Christians of Suchow were better than those in Shanghai because of their knowledge of the Bible. I also met many young men who like to read their Bible. I thanked our Heavenly Father that I was able to understand their Shantung Mandarin language. Also, when I went on the platform, I found that they understood what I said."

not counting the many who came on Sunday—was 377. Each teacher then read the credit pupils in each class,—over a hundred will receive certificates later on from the St. Louis office. This Commencement was unusual, because for the first time in its history, Massanetta had one full graduate, Miss Laura Campbell, of Charles Town, W. Va. Doctor Lingle presented her with the diploma, after which there came a surprise, the graduate read a brief thesis in Latin! Winchester Presbyterian Auxiliary, of which Miss Campbell is the President, presented her with a bouquet of roses, as a token of their love and pride. Doctor Lingle then made a beautiful tribute to Mrs. Vaughan, the leader and guiding spirit of the Training School, who had done so much in every way, by her gracious manner and lofty Christian character, to make it the blessing that it had been and would continue to be. A prayer by Doctor Dubose closed the Commencement exercises, and ended also the Auxiliary Training School, 1929.

With note-books full, bodies wearied—brains also—but hearts inspired with a new vision of service for God, we left that mountain-top of privilege and journeyed that afternoon to our homes in the valley and in the cities, feeling, like Peter, that it had been "good for us to be there."

There are many things that I haven't told you about, but I hope and believe I've told you enough to make you determine to attend the A. T. S. in 1930.

Good-bye, as ever your friend,

Mary C. Stribling,

Secretary of Christian Community service, Virginia Synodical.

Martinsburg, W. Va.

THE BON AQUA SCHOOL

It is with a feeling of gratitude to God for the privilege of having served as one of the Committee on the Tennessee Training School for Auxiliary Workers that I render the following report:

The Synodical Auxiliary having one year ago authorized a Training School for Auxiliary Workers to be put on in 1929, a committee composed of the three Presbyterian presidents was appointed to formulate plans and they, with the Synodical president, were given administrative powers and were also to compose the program committee.

After much investigation the place was announced as Bon Aqua Springs Park Hotel, at Bon Aqua, Tenn., the time was August 7-14.

Four credit classes were offered with the result that 73 credits were awarded. Bible Study taught by Rev. A. C. Dudley, Home Missions by Mrs. H. L. Cockerham, Foreign Missions by Miss Lucille Dubose, and Auxiliary Methods by Mrs. Walter A. Craven.

A Daily Vacation Bible School was held with Mrs. T. B. Roddy as Director. Morning Watch was led by representatives from our local auxiliaries. Vesper services held in the pavilion each evening were led by Miss Cornelia Engle from the Executive Office of Christian Education and Ministerial Relief. A committee composed of Mrs. J. G. Miller, Mrs. Ross Woods, and Mrs. Frank Gillespie assisted the program committee with the music, pageants, readings and demonstrations which were presented each afternoon after the rest periods.

The Tennessee Training School being in its infancy found it was highly favored and we feel greatly blessed by having the Secretary of Woman's Work, Miss Janie W. McGaughey, of St. Louis, with us for a few days. She addressed us two evenings,—the emphasized thoughts being, "Why we are here?" and the answer, "Soulwinning."

Others speakers who brought us inspirational messages were the Rev. J. J. Fix, D.D., Rev. Chas. E. Diehl, D.D., Rev. James E. Clarke, D.D., and Darby Fulton, D.D., Rev. J. O. Reavis, D.D., gave us two inspiring messages on Sunday.

The girls and boys from Monroe Harding Home gave much joy and created interest in this Synodical responsibility when they were presented in their Orchestra led by Mr. Fagan Thompson, and accompanied by Miss Mary Smith.

It will be remembered that Synod's Committee on Religious Education gave the sum of one hundred dollars to assist in the first Training School. It is a joy to announce we have paid all expense and have a balance to our account.

The echoes of the School were with one accord in favor of continuing the Tennessee Training School for Auxiliary Workers and the Committee was empowered to again make plans for it. Dr. Chas. E. Diehl extended a hearty invitation to the Committee for the Training School to be held in Southwestern in 1930. This invitation was much appreciated and will be carefully considered. A desire was often expressed that we might be able in the near future to own our own Assembly grounds where all of our conferences might be held.

Our registrar, Miss Bessie McKinstry, reports: Columbia Presbyterian, five women, one child; Memphis Presbyterian, thirty women, ten children; Nashville Presbyterian, twenty-three women and three children.

In addition to the registered delegates there were many visitors.

(Mrs. L. D.) Erma W. McAuley,

Oakland, Tenn.

Chairman.

ANOTHER PLEA FOR CHRISTIAN ENDEAVOR

(Continued from page 5)

tion. At the present time no such sentiment exists, and probably will not soon, if ever. I have found practically no enthusiasm for a denominational organization in our Church.

Some of the professors in Union Theological Seminary and in Richmond Training School and some of our secretaries are being criticized rather caustically because of their attacks upon Christian Endeavor. No one would prevent anybody from championing a cause dear to his heart, but it does seem that the bounds of propriety are broken when those in the employ of the church use their official positions to undermine faith in Christian Endeavor, a society sponsored by our General Assembly. Unless these unfair and unkind attacks cease unpleasant circumstances are sure to arise. We Christian Endeavor advocates are not going to sit by any longer and see an organization dear to our hearts discredited by those whose salaries are raised by the sweat of our brow.

I was reared in the Baptist Church and owe what I am today largely to that denomination. I left the Church of my childhood for the Presbyterian Church. I thought I saw in the Presbyterian Church a wider fellowship and a more tolerant attitude toward other faiths. I do not want to see the Presbyterian Church make the mistake of withdrawing from all interdenominational enterprises and establishing a narrow and exclusive attitude toward others. This is the day of union, of world brotherhood, of unlimited fellowship. Why cannot we foster the spirit of the day and not turn backward to a limited horizon and a limited service? The wider, the deeper, and the broader our contacts with others the deeper, the nobler, and the purer our character will become. We stand by Christian Endeavor because it stands for a worldwide brotherhood and a worldwide vision.

G. W. Irby.

Mayesville, S. C.

OBITUARIES

MRS. WILLIAM H. SPRUNT

On Friday morning, July 19, 1929, Mrs. Wm. H. Sprunt breathed her last quiet breath and went to her great reward. After the pain and weariness of the past ten months she is released from the burden of flesh and has entered into rest. A lover of beauty here, she sees the King in His beauty there; a faithful servant of His, she hears Him say, "Well done."

Bettie Hamilton Sprunt was a communicant of Saint Andrews Presbyterian Church of Wilmington, North Carolina, for almost fifty years, and from the earliest of her married life when she came to Wilmington, she was very active in all the work of the Church. She took her five boys to the Sunday School from their early days, and was herself in charge of the Primary Department, then called the "Infant Room." She was for years a member of the choir, and for many years played the piano at Prayer Meeting and led the singing there. She was active in the organizing of the Woman's Auxiliary, and in its early days of struggle, during which time she held various offices in its organization. Her public and private benefactions were more than will ever be known till God's books are opened; but many can tell of help bestowed with a gentle thoughtfulness when most needed. She was active in every program for promoting the welfare of the rising generation and participated in their activities both religious and social until a short time before her illness.

Her church was one of her chief loves, her home was another. To her it was a sanctuary, a place of happy comfort, a training ground, where each child and each servant learned to love God and His services, a place of hospitality, a haven of peace. She was an affectionate wife, a devoted mother, and her children and grandchildren rise up to call her blessed, with her husband, who was her lifelong lover, blessing upon her the devotion of a richly endowed nature.

Surviving Mrs. Sprunt are her husband, Mr. William H. Sprunt, and five sons and thirteen grandchildren. Three of the sons, Walter P. Sprunt, Alexander Sprunt and J. Dalziel Sprunt are associated with their father in the cotton business in Wilmington. Dr. W. H. Sprunt, Jr., practices surgery at Winston-Salem, in this state, and Dr. Douglas H. Sprunt is pathologist at Yale Medical School. In addition to the above, Mrs. Sprunt leaves an invalid sister, Mrs. H. C. Dixon, of Hickory, N. C., and a brother, Mr. Charles T. Hamilton, of Montreat, N. C., and a number of nieces and nephews.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

J. D. W. and S. E. H.

Wilmington, N. C.

IN MEMORIAM

Whereas, Almighty God our loving Heavenly Father, in His infinite wisdom and eternal purpose, has called

to her reward, Mrs. Sprunt, the devoted, affectionate wife of our dearly beloved friend W. H. Sprunt; in her death St. Andrew's lost a friend who, by her exemplary Christ selfish devotion to the work of the Master never failing liberality, has left the impress in the hearts and lives of the entire congregation in Christian living all may try to emulate.

Therefore, be it resolved:

First: That we humbly bow our hearts and wills to the will of the God whom she loved she served so devotedly.

Second: That we shall miss her winsome sympathy and Christian fellowship.

Third: That we extend to the bereaved family sincere sympathy, commending them to the Father, that when we walk through the valley of grief—He is there to bless and comfort and sustain.

Fourth: That a copy of these resolutions be placed in a page of the minutes of the session, a copy to the family and a copy to the Presbyterian Standard.

The Session of St. Andrew's Presbyterian Church,
S. A. Haines
J. E. Woodbridge
Geo. S. Boyd
F. W. Fremont

Wilmington, N. C.

NEILL S. BLUE

Whereas, God in His wise providence has called to his heavenly reward our brother Neill S. Blue, who for fifty-six years served as an elder of the Grove Church, Fayetteville Presbytery, the following resolutions were resolved:

1. That we are mindful of the deep loss to the church through the death of one who was loyal and devoted member, a faithful ruling elder, and a useful and respected citizen.

2. That we desire to express our deepest sympathy of the work and worth of our brother. He was a faithful attendant upon all the services of the church and the meeting of the session; and during his six years as an officer in the church he was diligent to shirk a duty that the office of ruling elder demanded of him.

3. That we assure the grief stricken family our sincere love, sympathy, and pray that God may grant them comfort and peace in this time of need.

4. That a copy of these resolutions be placed in the minutes of the session, and that copies be sent to the family and the Presbyterian Standard.

A. D. Carswell
S. J. Cameron

Raeford, N. C.

MRS. VIRGINIA HARTSELL JOHNSTON

Tribute of Respect

We, the members of Gilwood Auxiliary, desire to offer a tribute of love to our friend and colleague Virginia Hartsell Johnston, who met a sudden death July 21, 1929, while on her way to church.

Therefore be it resolved:

1. That while we bow in humble submission to the will of our Heavenly Father, we feel deeply that we will ever cherish her memory.

2. That we are thankful for her beautiful life.

4. That a copy of these resolutions be placed in the family, the church paper, and a copy be sent to the minutes.

Mrs. M. M. ...
Mrs. J. O. ...
Mrs. H. B. ...

Concord, N. C.

MARRIED

McLean-Caldwell—Married in McPherson, C., at the home of the bride's grandmother, Mrs. Glover, on August 17, 1929, by the Rev. Harry Mr. Lawrence Carl McLean of Latta, S. C. Emily Glover Caldwell, daughter of the late Mr. Caldwell.

Alexander-Buchanan—In the Presbyterian Church, Brandon, Miss., August 27, 1929, by Rev. J. B. Buchanan, D.D., of Hazelbush and Rev. J. B. Johnston of Jackson, Miss.—

Rev. Norwood Alexander and Miss Ann Buchanan daughter of the late William Buchanan many years a ruling elder of this church.

Mr. Alexander is a native of Mecklenburg, N. C., graduate of Davidson College and a Seminary. For the past five years he has been pastor of Raymond and Brandon churches, local country seats of Hinds and Rankin counties respectively. He has done efficient work among the young people of Hinds County, Miss., at Raymond. The people of the town are greatly attached to him.

He resigned these important pastorates to spend a year in post-graduate study at the Theological Seminary.

How To Get HEALTH And How To Keep It

If the reading of this article teaches you only this one lesson about your own body it may be worth more than millions of dollars to you; for of what use is money without health, or after you are dead?

The lesson is this:—"Keep your system pure and you will have health and strength to gain and enjoy happiness, success and length of years."

But you may ask:—

How Can I Keep My System Pure?

That is not a hard question to answer, for physiology plainly teaches you that your liver, which is larger than all of the other glands of the body combined, does the special work of purifying your blood and thereby your entire system and of keeping it pure and healthy.

How Does the Liver Purify?

Physicians tell us that the liver has several functions, one of which is to manufacture a greenish-yellow, bitter fluid called **bile**, which, between meals, is stored up in the gall-bladder, but after each meal is poured out into the intestines. The bile is **purgative** and **antiseptic** or prophylactic. In health it is your bile that makes your bowels act regularly and freely every day,—it is **Nature's purgative**. It is your bile that keeps your bowels pure, sweet, clean and free from fermentation (gas) and putrefaction and decay. Remember that germs do not thrive where there is fresh bile and there can therefore be no fermentation to cause gas, nor putrefaction or decay to produce poisons or toxins. Also, as bile is Nature's purgative, there can be no constipation if the bile is flowing naturally and freely from the gall-bladder into the bowels after each meal.

But when the bile becomes stagnant and stops flowing freely, your bowels stop acting regularly and the contents become a stagnant breeding bed for the germs of fermentation (gas) decay and disease. These poisons, (called toxins) are gradually absorbed into your blood and circulate all over your body, poisoning, irritating or inflaming your brain and nerves, your muscles and joints, your heart, lungs, skin, kidneys, bladder, spleen and every vital organ of your body, including your liver, stomach and bowels. Your doctor calls this "intestinal toxæmia."

Functions of Gall-Bladder

In 24 hours your liver secretes about 30 ounces (5 to 6 teacupfuls) of bile, which flows through millions of minute canals, or ducts, uniting to make a large tube which empties into the gall-bladder, as creeks and rivulets unit to form a river that flows into a lake. Your gall-bladder is a hollow muscle that serves the double purpose of a reservoir and a pump. Its functions are similar to those of the urinary

bladder. About two hours after eating, when the food is passing from the stomach into the intestines, your gall-bladder should begin its peristaltic contractions, thus pumping the bile into the small intestine where it is mixed with your food. (Bile is also a very important digestive fluid, aiding in the digestion and absorption of fats and oils. But that is too long a story to relate here.)

Nature's Danger Signals

When your car gets out of fix you can tell it. It is the same way with your bile. Nature gives you warning—not by words, but by signals or symptoms. Your doctor recognizes these danger signals and you should also know them and instantly heed them. It may save you much pain, serious illness and perhaps big repair bills.

When the bile becomes stagnant in your gall-bladder and is dammed back into your liver instead of flowing freely into your bowels you, sooner or later, begin to feel some of the following symptoms:—Your breath may become unpleasant, your tongue coated, a bad taste in your mouth, your food (and tobacco) lose their natural flavor, your food does not agree with you; you may have heartburn, gas, or fluttering around the heart, dizziness or blind spell; you may be troubled with belching or frequent passages of gas from the bowels: the gas "balloons" your bowels and presses so hard on the kidneys that it gives you pain, soreness, stiffness in the small of your back over your kidneys, making you think you have kidney trouble; at night the gas in your bowels presses upon your bladder making you get up frequently, thus breaking into your sleep. In the morning you are tired instead of refreshed. Gradually your health is injured. Your complexion becomes sallow, muddy or yellow—your skin may be disfigured with liver spots or pimples; dark rings may appear under your eyes, you may become sleepless, restless and irritable or blue and melancholic. You may have frequent colds or dull headache; your bowels stop their free, full and natural action; you have constipation, gas putrefaction and self-poisoning or "intestinal toxæmia," as the doctors call it. High blood pressure, with headache and swooning spells, may result from continued neglect.

How to Make the Bile Flow

But when the bile stops flowing freely, how can we start it up again? The answer is: **Take Calotabs at bedtime and drink water freely the next day.** This formula represents the best thought and experience of the best physicians in every civilized country in the world. No other purgative will do. If you take oils, salts, cascara, or the many other simple-laxative syrups, powders and candy laxatives, you are

merely wasting valuable time. They only make you feel better for a day or two. They do not remove the cause, for they **do not promote the expulsion of the bile** which is Nature's only purgative and intestinal antiseptic. When you take Calotabs you know that you have taken a real doctor's medicine. It cleans you out thoroughly. Every inch of your twenty-five foot canal, including your stomach, small intestines and large intestines, is thoroughly cleared and washed clean and pure and your bile is flowing freely. Next morning your system feels purified and refreshed and you are feeling fine, with a hearty appetite for breakfast. Eat what you please and go about your work;—there is no danger, for Calotabs are perfectly safe and create no habit, except the habit of healthy bowel actions.

What Are Calotabs—How Do They Act?

Calotabs are sugar-coated tablets, containing the minimum effective dose of a thoroughly purified and refined calomel combined with assistants and correctives. The calomel facilitates the expulsion of the bile from the gall-bladder into the intestines and also serves as a mild intestinal antiseptic and diuretic. Every physician knows that no other medicine can take its place; **there is no such thing as a substitute for calomel.** The assistants act like salts, washing the calomel out of the system and preventing its accumulation and any possibility of danger. The correctives settle the stomach and bowels, preventing nausea, sickening and griping effects. Calotabs, (and water) therefore, give you the combined effects of calomel and salts without the nausea, griping and disagreeable taste.



The medicine chest of every home should be supplied with Calotabs, one of the most important of all family medicines. It is needed in many cases of sickness, and, if used occasionally, as needed, may assist Nature to correct conditions which, if neglected may lead to serious illness.

Avoid disappointment by refusing imitations and substitutes. Your druggist can supply you with genuine Calotabs if you insist. For your protection, Calotabs are marketed in original packages only, bearing the copyrighted trademark. Family package, containing full directions, only 35 cents.

CHILDREN

PUMPKIN PIE

Ruth was making her first pumpkin pie, and it was made out of the first pumpkin out of their own garden. Mother had shown her just how to prepare the pumpkin and mix the crust. Attracted by the fragrant, spicy odor, Brother Bob came in, followed by his dog Shad. "Smell's good," he announced. "Are we to have that pie for dinner?"

"No, indeed!" answered Ruth. "We are to have it tonight when Aunt Ruth is here." Ruth was named for Aunt Ruth, and she had not seen her for two whole years.

When Ruth took the pie out of the oven, baked to a shiny, golden brown, she set it in the pantry window to cool. Nobody knows how it happened, but the pie slid right on out of the window and crashed into the shrubbery beneath.

"Oh, oh!" cried Ruth.

And she ran outside. But Shad was there before her and eagerly licking the empty plate. What he hadn't eaten was lodged in the shrubbery.

But Ruth went to work again with a will and soon had another nice pumpkin pie out of the oven. This one she set on a little table on the back porch to cool. But when she went out to bring it in, there, perched on the edge of the tin, was her pet hen, daintily pecking the pumpkin out of the inside of the crust.

"Shoo! shoo!" cried Ruth, angrily.

Then, "You'll have to lay me two more eggs to pay for that," she said, laughing in spite of herself. "I will not give up," she decided. "There is still time to make another pie."

The third pie looked like the nicest of them all. She put it on a high shelf in the pantry where it would be safe, while she went upstairs to get dressed for company. But the afternoon mail brought a letter from Aunt Ruth, saying that her visit would have to be postponed.

The supper table was a jolly one as the tale of the three pumpkin pies was told to father. Then Ruth excused herself to serve the third pie. But the pie was not on the shelf where she had left it! While they were all wondering what could have happened to it, the doorbell rang. Ruth went to the door, and there stood Aunt Ruth, and she was holding the pumpkin pie in her hands, and she was laughing!

"Why, why! Aunt Ruth!" stammered Ruth in surprise. "You are here, after all. I am so glad! But how on earth did you get my pie?"

Mother and father both came to the door and Aunt Ruth was ushered in, still laughing, and then she explained how it all happened. After she had sent her letter, she found she could come after all, and as she just had time to get the train, she did not telegraph them. As for the pie that Ruth had made in her honor—well, she met Bob just as she reached the house, and he gave it to her.

After Aunt Ruth was seated in her place and supper was resumed, Bob appeared. "Please excuse me for being late to supper," he said, "and for borrowing your pie for a minute. I was playing ball with the boys, and on my way home, I told Tom Griggs that my sister had made a dandy pumpkin pie and he said he bet it would not be as good as his mother's pumpkin pies, and I said it was; so I came in the back door and took it out and gave him a sample of it." (They all looked at the pie and, sure enough, a small piece was missing). "Then I met Aunt Ruth right in the yard, so I gave the pie to her and skipped up the back stairway to wash up."

No wonder Aunt Ruth laughed, as did the rest of them.



(To be colored with paints or crayons. Whenever you come to a word spelled in CAPITAL letters use the

YELLOW-haired Susie May and BROWN-haired Teddy are sailing their little paper boats in the BLUE pond. The BLUE is reflected from the clear BLUE of the sky, of course.

Susie May has a PURPLE boat with a big RED sail on a YELLOW mast. Susie May has a RED and white checked bloomer frock on.

Teddy wears BROWN trousers and

a TAN (use BROWN and YELLOW mixed) blouse and a RED tie. His boat is ORANGE (use RED and YELLOW mixed) color with a white sail on a YELLOW mast.

"Oh, I see you have a Fairy Passenger!" cries Susie May. And sure enough—there is a beautiful butterfly with BLUE dots on its YELLOW

wings. The body of the butterfly is PURPLE.

The grass is GREEN and the flowers have a GRAY (use Black light and GREEN leaves. Both children have PINK cheeks (use RED and GREEN) and RED lips.

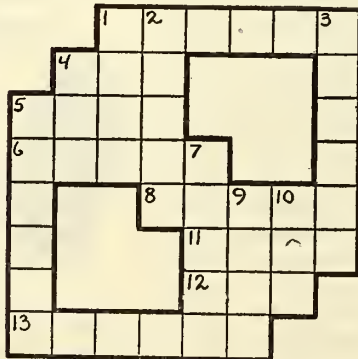
The border of this picture is colored ORANGE color and the trees are GREEN.

"Tom said the sample was fine," said Bob. "His mother could not do any better."

And when Ruth cut the pie and served it to the family, they all agreed that no one could make a better pie.—Carrie Belle Boyden, in Zion's Herald.

PUZZLE CORNER

Junior Cross-Word Puzzle



- | | |
|----------------------------|--------------------------------------|
| Horizontal | Vertical |
| 1—Compliment | 1—Trudge |
| 4—A southern State (abbr.) | 2—Swift |
| 5—To let fall | 3—Gained |
| 6—Wireless | 4—Associate of Royal Academy (abbr.) |
| 8—Rode | 5—A fabulous |
| 11—Withered | 7—Command |
| 12—Superlative ending | 9—A river in N. France |
| 13—Character | 10—Veteran (abbr.) |

Criss Cross Author Puzzle

My first is in Shakespeare but not in Coleridge.

My second is in Coleridge but not in Whitman.

My third is in Whitman but not in Longfellow.

My fourth is in Longfellow but also in Taylor.

My fifth is in Taylor but not in Fletcher.

My sixth is in Fletcher but not in Wordsworth.

My seventh is in Wordsworth but not in Hawthorne.

My eighth is in Hawthorne but not in Shelley.

My ninth is in Shelley but not in Keats.

My tenth is in Keats but not in Poe.

My whole helps to acquaint us with these famous men.

Colored Diagonals

Take the first letter of first word, second letter of second word, proceed diagonally down to the last letter of last word and find a color.

FIVE LETTER WORDS

- 1—A flower.
- 2—An Ancient Mexican race.
- 3—A temporary peace.
- 4—Grace.
- 5—Portion.

Fraction From the Kitchen Garden

- Add together—
- 3-5 of a room on a boat
 - 1-6 of an insect.
 - 3-4 of old
- And find a vegetable.

THE JUNIOR COOK

Iced Cocoa

One of the most delicious and nourishing of summer beverages is iced

cocoa and every junior cook should know how to make it well.

Make a syrup by boiling for three minutes

- 6 tablespoonfuls of cocoa
- 6 tablespoonfuls of sugar
- 1 cupful of water

Pour into a bottle and keep for use.

This syrup may be measured in any amount—have the amount you want, the amount, or any way you like. Use the first few times you make it in quantities mentioned above.

Fill glasses nearly full with milk and add the syrup, until it is blended. Add enough cocoa to make a strong cocoa to suit your personal taste. Some like it brown and rich, others very light.

Serve with wafers or cookies between meal drink or with sandwiches for luncheon.

"AUNTIE" COMING IN

Dear Standard:
I am a little girl six years old and will start to school next year. I read and write some now. I have 17 little pigs, and I have a name is Frisky. I'm afraid I will run out of names if we will name all the pigs, aren't you? Auntie is coming home August 1st. She is a nurse in Richmond, all of us are looking forward to her. I hope Mr. W. the milk maker has gone swimming or fishing. My first letter to be published. Your new friend, Martha B.

Rowland, N. C.

HERO 777. A HERO

en Friel Baker

see those prisoners being work, mother," said Thomas. as he watched a long file convicts being marched to at where they were doing work. "I wonder why they hem through a back street to work in busses? I feel them every time I look at

very recently one of those if one of the every-day been talking about." ose who have just passed ed Tom.

ed in another state. But he on garb and was under the onvict.' His very name had e world and he was known er 777."

he do that proved him a y asked. ed himself for one thing,"

"Will you tell me the story please, mother?"

"Gladly," said Mrs. Franklin.

"The story of Number 777 is also a story of the recent great and destructive flood which did so much damage in our country."

"But how could a convict prove a hero in that?" Thomas interrupted.

"Listen, and you shall hear," she answered:

"The story of the Mississippi flood is a sickening story of man's defeat at the hands of a great river. It is a story of ruin and havoc when levee after levee crumbled as the waters of the great river rushed southward on its way to the gulf. It is the story of the destruction in town after town, city after city, county after county and state after state. In many ways this battle of man against the river was the very bravest battle ever waged in our country. Men were mobilized in great groups to fight the destruction as best they might and most of their interest was centered in levees. Men toiled night and day to save these levees, for saving the levees meant saving homes,

lives, property, and money."

"In the early days before men mobilized to fight the flood, levee after levee broke under tremendous pressure from the river and homes and lives were lost with little or no warning.

"Then there came a time when almost the whole interest of our country was centered in New Orleans."

"I remember that from your other flood story, Mother," Thomas interjected. "But why was there so much interest in New Orleans? Weren't all the other cities just as important?"

"Well, no, not from every view point," she replied. "You see New Orleans was important in more ways than one. The city lies for the most part below the river level and there are four hundred thousand people who live there. That was the first thing that made it a strategic point from which to fight the flood. In the second place the whole country knew that if the river ever reached the top of the levees, disaster not to be compared with anything else in American history would follow."

"But they did save New Orleans, didn't

they, mother?" Thomas interrupted again.

"Yes, they did by a united and mighty effort. For a long time the racing flood lapped uncomfortably close to the very top of the levees. For a long time men worked and thought and prayed to save the city. But the saving of New Orleans did not end the flood.

"Planters in northern Louisiana were all this time fighting to save that section known as the 'the sugar bowl.' The levees along certain of the bayous were giving way and thousands of men toiled day and night piling up sandbags, bags of earth, building banks and doing everything possible to save the sugar bowl. Even though they feared their fight was in vain, it did not seem that they knew how to stop fighting. Finally they made a last stand at the banks of the Atchafalaya River which parallels the Mississippi to the Gulf. They attempted to build up the levees high enough to withstand the flood. Men from all over the world volunteered their services to help.

"Even the convicts in the prisons volunteered and begged to be let help. They were accepted and were put on duty at McCrea. The river still swept madly on, caught the steamer in which the convicts were serving nobly on the ramparts. None were lost. A few hours afterward they were again at work on the levees. Among this number was Number 777.

"Then at last the river was victorious in its attack on McCrea. The break in the levees came at three o'clock one morning and by noon it was more than a thousand feet wide. Six government barges, tied alongside the levees, crashed through in the first hour.

"But long before this Number 777 had made his escape."

"Did he get away?" Thomas asked excitedly. "But, mother, he wasn't a hero if he ran away."

"But he came back," she answered. "Wait until the story is ended, Tom, and then you may decide for yourself whether or not Convict Number 777 did a heroic deed or not. But to go back:

"It was during the hottest part of the fighting to save the levees and the convicts were serving nobly on the ramparts. Seven hundred and seventy-six of them worked like other men, with no patrol and no sentinels over them. Once more they were given an opportunity to play the part of men and they played it bravely, even while their lives were constantly endangered by the crumbling walls.

"All but Number 777. The others had worked out a sort of honor system among themselves and so ignored the chance to escape, as they swung the pick and shovel through the long days, and slept unguarded on the ship at night.

"But Number 777 was tempted and fell. He slipped quietly into the mad, raging river and swam for the shore. Then he sat down on the raindrenched earth to see how freedom really felt. 'I am free,' he kept repeating to himself. "Free from prison bars, free from convict stripes, and guards, and the hard labor that he had known."

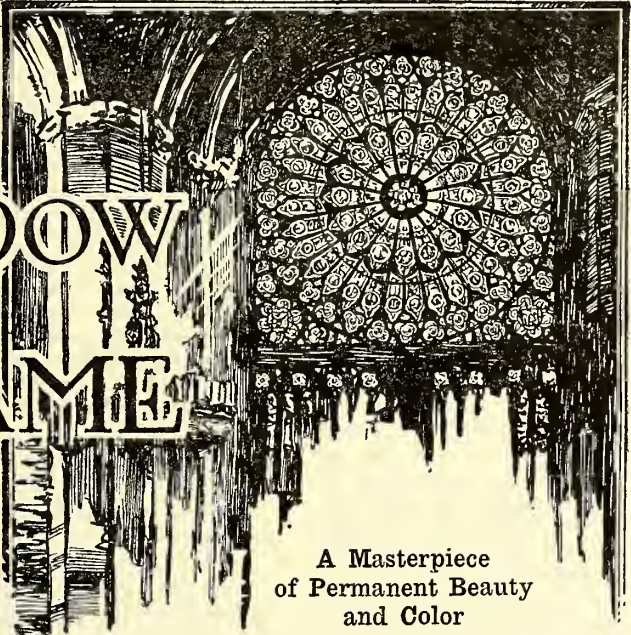
"He drank in great draughts of fresh, free air. He sprang to his feet and began to run. Then his conscience made him stop short in his tracks and he fell down face on the damp ground. He thought of fellows back there at work on the dikes and he felt ashamed. They were brave men, and only he was a coward. At last he decided to go back and face the consequences. Shamefacedly he began to retrace his steps. Suddenly he halted short again. He stood still and listened.

"He thought he heard a child crying. He began to beat about in the bushes near-by, and in the long undergrowth he found a crying child, a tiny, little fellow not more than three years old. He might have been lost by some family in their flight to save their lives. He might have been carried there by the dark waters. However that may be, he was there, and the big man was taking him gently in his arms and soothing his sobs against his breast. For the poor little fellow was badly frightened.

"Then he buttoned the little fellow inside his loose prison jacket and struck out through the mad waters, swimming for the dikes again.

"Where in the world have you been, and where did you get that child?" asked the man who worked next to him on the

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of
NOTRE DAME



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ANCONA RUBY	FELDSPAR SUNSTONE
AQUAMARINE	GOLD QUARTZ
AQUAMARINE TOPAZ	HELIOTROPE
ADVENTURINE	INDIAN AGATE
AZURE QUARTZ	JASPER
BAFFA DIAMOND	MOONSTONE
BASANITE	RAINBOW QUARTZ
BERYL	ROSE QUARTZ
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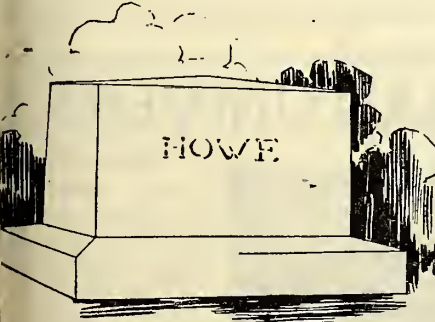
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B. H. Heyward Treas. & Gen. Mgr.

dikes, and who had not missed him before this.

"Saved him from the flood," answered Number 777. And that is all he told of his attempted escape and his brave return to his comrades and their brave work.

"But the story got out somehow and a number of prominent newspapers had editorials about it. Now it is pretty generally known."

"What became of the little boy?" asked Thomas.

"He was restored to his parents who had lost him when they fled from their home, when awakened by the flood dashing about at midnight."

"He was a real hero to go back when he had a chance to escape," said Thomas thoughtfully.

"Yes, indeed he was," answered Mrs. Franklin, "and by doing so he took a long step upward toward regaining his manhood and his own self-respect."—Leader.

THE GIRL IN BLUE

Ernest Elwood Stanford, in C. E. World

A half-stifled scream; the wide violet eyes of the girl in blue were dilated in terror. None of the early shoppers in the scantily peopled aisles of the great store were near enough to find the burly officer's rumble articulate.

"Caught wid the goods, me dear. Steady, now. Quiet!" He swept up the little brown shopping-bag. "Walk careful, or I'll put a steel bracelet on y'r wrist."

Late in the afternoon Officer Burney, off duty, came to a standstill before a newly painted name on a rather dingy door. "Thomas Wentworth, Attorney."

Easing himself inside, Burney sat carefully down on an elderly chair, and rested his helmet on a crossed knee.

"Tom, I've a client for ye."

Young Wentworth had replaced his feet on the desk. They were small, trim feet, which looked well shod, with their soles toward the wall. The attorney was a slender young fellow, with the figure of a light-weight boxer, though there was nothing pugnacious about the smooth, still freckled face save perhaps the close-cropped brush of tawny hair above it.

"Fine!" he cried. "I was just wondering where next week's meals were coming from."

"Go on wondherr-in'," rumbled Burney. "I'm thinkin' it's a 'prentice case, with

'prentice pay, which is none at all. But a smile from the client—ah-h, that shud be much reward."

"Smiles, empty smiles," gloomed young Wentworth. "I'm hardboiled, and hungry. State the case."

"I'm detailed to Randall's big store. The mor-rnin' was hardly hatched when comes a yell from a big fat g-green fr-rog av a woman who's prowlin' the jool'ry department."

"I've been robbed," she says, makin' no secret of it at all. 'I've been robbed. Me bag is gone."

"So I had t' see what was all the noise about."

"It was the gir-rl in blue," sings the fat dame. "The gir-rl in blue. She's gone—with me bag."

"By then the aisle was full of them sootherin' sisters they keep to calm such excitement as ain't good advertisin.' The old gir-rl had laid her bag down to look at some gaudy trifle, and next she knew 'twas gone. From her and the salesgirl I pieced out a description of a bit of a gir-rl in a blue dress who'd been nearabouts."

"So I went in the direction they thought she'd gone, and, pretty soon, there she is, bag in hand, and all but to the door. I slipped round inconspicuous, but not ten feet I'd got when she glimpsed me. She'd done better not to have seemed to. But she rounds the corner in high, and me afther her, but at some distance. I thought she'd beat me to the door; but when I get there, there she still is, within hand's reach of it, bag and all."

"And you gathered her in?" The officer had stopped for breath.

"I did," he agreed, "and a purty catch she was; the slim and slender bit of a thing with the darkest blue eyes and the sweetest bud av a mouth, rosy cheeks that the faires painted, and waves av dark hair—"

"And so you let her go?" Wentworth mischievously interrupted the rhapsody.

"If I only had!" sighed Burney. "But afther all, a cop's a cop, and I've been all of that for twenty years. I take 'em as I find 'em, and let the judge be the judge of beauty. And a fine story she told me, all shakin' wid fright at the ugly sight of me—how a flyin' beauty in blue likewise had shoved the bag in her hand and eloped out the door."

"Which you swallowed, hook, line, etc.?"

"Which I did not. For when I looked out, or tried to, me view is blocked by the big broad blue back of me friend Patrolman Jerry Flynn, standin' just outside, as luck would have it. And Jerry swears that sorta person had passed."

"So, thinks I, 'tis plain that me young lady, seein' her way blocked by that same back, has decided to stand pat and play a bluff, with the pretty innocent way of her, and lacked time to throw the bag."

"Up-stairs the sootherin' sisters is feedin' the fat gr-rog on smellin'-salts. She comes to immediately and yank open the bag. When she finds her jool'ry safe, she all but kisses me,—all but, praise be!—and in her transports she rewards me with a whole dollar bill. Think of it—a whole dollar!

"Then she'd 'a' fainted again if she'd not wanted to yell some more. For six hundred dollars she'd had—or said she'd had—in another compartment was clean gone. The dollar bill, which from surprise I'd not had the strength to ram down the throat of her, she snatches back out of me nerveless hand. The wife of the war-profiteerin' Schneider she was, and six hundred is a cancelled stamp beside his r-rotten army raincoat stealin's, but she took on like 'twas the whole of 'em."

"An' the gir-rl, more av a lady, thief or not, than the fat gr-green fr-rog wud be in a thousand years, told the detectives to search her; and search her they did, with never a smell of the money."

"An' then the Schneider says I'd had the handlin' of the gir-rl, and if she didn't accuse me o' makin' way with the six hundred, she implied it and looked it entirely, bless her!

"So we locked up the Ferguson gir-rl—the one in blue—for grand larceny, and let the gr-green frog go, bad luck to her."

"Did your blue-clad friend ask you to select counsel? Or is that part of the regular duties of an arresting officer?"

"Neythur. But she'll be needin' a lawyer; and if she's alone in the big city,

it's a hard chance for her to get a good one."

"Thanks! Do you think she'd accept your recommendation?"

"She might. We're acquainted, at any rate."

"You don't really think she's innocent?"

"If she is, 'twill be a good deed to defend her, and that's a rare enough thing f'r a lawyer. If she's guilty, and y' get her off, she can afford to pay ye well from th' six hundred. And in either case ye get experience, which ye sorely need."

"You flatter me. But you don't answer my question."

"When I nabbed her, I'd sworn she was the one that ran round the corner, f'r all her pretty, innocent talk. The dollar bill gave me the doubts. When th' gr-green fr-rog snatched it back, they became more so. When she let on I was an accomplice, I knowed the gir-rl was innocent."

"A fellow feeling makes one wondrous kind," quoted Wentworth. "Didn't the Schneider woman identify her?"

"She did that. And so did a clerk that'd been waitin' on her. An' if I'd fetched yourself back with the bag, they'd done as much for you."

"You're hopeless. But how about Officer Flynn?"

Burney scowled. "When Jerry Flynn says a thing is, it's me that well knows, other things bein' equal, it ain't. Ten dollars dropped in Jerry's hand would blind him to an ar-rmy wid banners."

"You'd hardly say that in court."

Burney shook his head sorrowfully. "The lawyers, bad luck to 'em, will not let ye tell what ye know widout seein'. An' Jerry Flynn is the chief's cousin, which has pulled him out of many a bad hole. I'm too old to be doin' aught but poundin' beats."

"A hard case," commented Wentworth.

"Must ye have none but easy ones? Wud ye take it?"

"I'd not be unprofessional enough to solicit it. But I'd consider it if offered."

"Offered 'twill be," said Burney, getting up.

Some twenty-four hours later the Irishman's stick again banged upon the door.

"Y' are to repair to the county jail," he announced.

"Is this official?" queried Wentworth.

"Not yet," grunted Burney, "Nor does the term 'repair' refer to brick and mortar, bad as they're needed. Y'r name has been mentioned to an acquaintance of mine."

"'Twould be professional to wait an hour," ruminated Wentworth. "But I'll scorn camouflage, and go at once."

The lawyer went, however, without great expectation! There was nothing wholly impossible about the girl's story as told by Burney, but even to his somewhat brief court experience it rang too familiarly to be impressive. The tale was

too threadbare.

But in the dingy and unromantic of the old jail interior the bare story took on somehow an aspect.

"I haven't a friend or relative a hundred miles." The dark-blue eyes violet?—eyes had turned an appeal her voice was to pay. "My room-rent is paid for though that doesn't matter so. A faintly humorous gleam shined in her dark lashes. "But I haven't left in the world. How can I?"

Young Wentworth assured her sincerity that called the faint into anxiety-paled cheeks, that he be considered after her account was the immediate thing.

Else Ferguson shook her relatives didn't approve of home. Quite anything might happen to a young girl alone in the great that their case is proved"—a faintly humorous gleam—"tragedy won't be an appeal for here a—a month first."

"It'll be hard if we don't," prophesies her lawyer. "It'll be done. And we must try person who left the bag in. Could any one else have seen it?"

"I doubt if any one did?"

"Can you describe her?"

Else Ferguson smiled, not was much to smile about, but to young Wentworth) became the sort of person to whom a necessity. He resolved—the young attorney—to occasion those.

"I hardly caught a glimpse she was taller than I, and clearer. She seemed dark, with dark hair, not bobbed. Her dress blue than mine, and cut different."

"Could you identify her?"

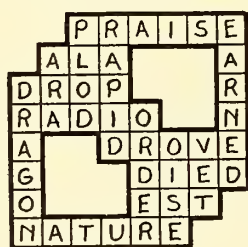
"I'm sure of it. Oh, that other thing. As she thrust my hand, I noticed that her— it must have been the right bent as though it had been badly set."

"A good detail," said Wentworth. "Thanks to the national game be rare in a man; but in a woman to clinch the identification in our hands on her."

"It'll be hard if we don't," her mouth drooping a bit. "I'm clerk who 'identified' me, as a man in the doorway."

Wentworth remembered ruefully enough, the more so left, somewhat urged by the. The dozen chance-blown nor ing an average jury-box—how this simple, innocent story against such matter-of-fact

PUZZLE ANSWERS



COLOR DIAGONAL

- A — ster
A—Z—tec
Tr—U—ce
Cha—R—m
Shar — E

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better to stick for a jury of each old enough to be her could a dozen young, susceptible view her case more chari-

have hired a professional t it was not for a client like at the mercy of one of these ole inheritance, an unimportant-building in an up-town secally accepted as collateral, spute as to its appraisal; and ersely to his surprised client merely a part of the usual attorney.

iled, he is," Patrolman Burned with a grim chuckle, when move reached him indirectly. ctly he had had a description n Miss Ferguson had des- an urgent plea for a general force. The policeman grunt-

t arrest such a person—if there be." Wentworth bris-arrest any one on suspicion and 'em. An' then y' can say, nce all runnin' contrariwise, 's a dear, plead guilty, and young gir-rl from doin' time

y-clerk, Wentworth decided view, was at least partially opinion, though he felt her e fortified by the knowledge ng-power of Mrs. Schneider. cross-examine Officer Flynn. rned of the man lent some ey's insinuations, but proof other thing. The officer dou- ight, but Wentworth caught ng physical revenge if things at the trial. Search and re- him back on only the unsup- of Elsie Ferguson, quite n, but for the jury.

must have been passing Ran- trance that Monday morn- a rueful smile Wentworth e possibility that a single remember the precipitate reffrom of a girl in blue. But ope he epitomized the inci- sional in the daily papers, result.

sort did come, and through f the press. As he passed morning, he became aware ed but very persistent news- g from the partial mental urrounded him these days, elt some remembrance of im there before. s corner long?" he queried

e papers here t'ree years." s hand paused. "Boy, do r, last Monday about nine ; a young lady in a great out of the store here?" must t'ink I got a won'er- Skirts in droves is comin' e all day long."

a very particular 'skirt.' etched a hasty description. big officer in the door,

it y' say that before? Sure, er. Flyin' she was, an' scat- all over the walk—never when I hollered at her. Then s again, an' another big cop ng dame— Say!" The boy's rk with suspicion. "Youse

t shook his head, and tried suringly. "What happened

bull asked the first if he'd said the boy, resitatingly. e hadn't."

ought that was queer?" t'ink nothin's queer that bulls e boy half sullenly. Evi- already regretting his con- her you're a 'tec' or not, if 'ta' in court, I ain't seen as Big Flynn outside. He's

t pulled out a two-dollar bill. or luck. There's a ten-spot with it if you can locate ne. Here's my card."

eh?" Apprehension was ungster's voice. "You ain't into trouble?"

"She wouldn't come if she knowed you was wantin' her?"

"She'd be more likely to go to New York or New Orleans."

"I'd like that ten," the boy said wistfully. "But I can't leave me pile to go chasin' off. Better tip off the candy points and ice-cream parlors."

Wentworth retailed the interview to Burney. "What do you think of that?" he inquired triumphantly; for the old Irishman, having got the case off his hands and conscience, had relapsed into a case-hardened and maddeningly sceptical attitude. "It's no good in court," was the practical comment.

Wentworth's client heard the news with greater enthusiasm.

"Even if the boy won't testify, it's such a relief that you no longer have to take so much just on my word."

"Oh, I say!" began Wentworth in quite unprofessional accents.

"If only we could locate that girl!" "Spend all your time in the shopping-district," suggested Wentworth. "There's the chance you might pick her up—even catch her at her—er—profession."

Elsie Ferguson smiled and sighed. "You've taken me away, temporarily at least, from the State's free boarding-house. I've just taken a job, not a position exactly, but one that'll do till—we see what's going to happen. I'm a waitress in a white front. Could we offer a reward—but we haven't the money."

"It would hardly do if we had. Any public offer might scare her out of town, if she's still here."

"My unknown friend must resemble me in one more thing," ruminated Miss Ferguson. "She must eat. And I can't quite see her in domestic surroundings. If I could work simultaneously in all the white-fronts! There's a fine opportunity for observation, but less for following up."

"We'll circularize the restuarants!" exclaimed Wentworth. "That won't be public advertising. A small reward—"

"But—" "The case is in my hands. A little hand-bill for the—er—waiting profession only. That ought to bring results."

It did. The ink was hardly dry when a voice hurried over the wire.

"Mr. Wentworth? This is Kelly's restaurant, St. Clair an' Thirty-fifth, Maggie Kennan speakin'. Your party's here. Come quick; I'll hold the order, an' hold on to her."

A breakneck taxi run brought him to the address, an unsavory place near the water-front. His eyes may have identified him, for the waitress buttonholed him immediately with the hoarse whisper: "Down there by the winder. I ain't sure about the finger, but—"

Wentworth looked, and turned with a snort. The woman was dressed in blue indeed, but there any resemblance to what he had intended to describe ended. She must have been ten years older and twenty pounds heavier than the object of his search. With a choked exclamation Wentworth hurried away, unheeding the protestations of the indignant Miss Keenman.

"Business is rushing," commented the neighbor attorney who had kept an eye on Wentworth's office during his absence. "You've had four calls, all from restaurants. Your party must have some appetite."

"Good heavens!" groaned Wentworth. More searching inquiries, this time, of the numbers left yielding a decided negative in all cases but one, where the suspected woman had already left.

Following days brought more calls, and some taxi bills, but no other results saving an increasingly harassed look in the eyes of Thomas Wentworth. He spent all his days in anticipatory apprehension, and his evenings in reporting to his client that there was nothing to report. At ordinary rates for professional conference she should have been millions in his debt, but it is really doubtful whether either thought of that. And old Patrolman Burney shook his ponderous head till all the vertebrae must have been loosened.

"She's here! Right at this restaurant! You must come at once!"

It was but two days before that set for the trial. The voice—there was no need of identifying that. Wentworth escaped manslaughter on the stairs because no one happened to be in the way, and arrived

at the white-front after a run which still holds the distance record.

He sauntered in somewhat breathlessly, and seated himself at a discreet distance from the object of his search as indicated by blue-violet wireless. The woman had, causally, some resemblance to Elsie Ferguson, but her features were markedly less delicate; her larger nose had an almost masculine suggestion, her firmer mouth a subtle hardness, and in her roving dark eye Wentworth's prejudiced one found an evil light. Only the fleeting view of her back, he thought grimly, could extenuate Burney.

He trailed her out at a prudent interval, being barely in time to catch the same car. He was off at her destination early enough to see her mount the steps of a middle-class rooming house.

At nine the next morning the person known most lately at Miss Ethel Hewlett, dressed with some care not in blue, but in a becoming dark-red, came down the steps of that perfectly respectable rooming-house. Her plans were indefinite; two or three nearly untoward incidents these later days had imbued her with some sense of caution; and she was strongly considering, for the moment at least, some less hazardous if less remunerative venture, perhaps even into the paths of righteousness, in which recently she had been a stranger.

As she waited for her car, a tottering step came behind her.

"Would you tell me, miss, what street this is?"

Miss Hewlett turned to face a bent, decrepit woman in rusty black. Her face was heavily veiled; behind the veiling, dark glasses further hid her features. Her gloved shaking hands held insecurely a black bag.

"I'm havin' trouble with my eyes," went on the cracked voice querulously. "I can't read them signs."

"St. Clair and Eagle," said Miss Hewlett crisply.

"That's right!" cried the old lady. "But I don't see Emma. Emma's my daughter-in-law. She said if I get off the car here at eight o'clock, she'd meet me here. Wer're goin' shoppin'."

"Well, it's nine now."

"What? You don't say so! That can't be!"

The old lady dived into the bag, thus betraying inside a large green roll at sight of which Miss Hewlett's spine stiffened and her fingers made an unconscious grasping movement. The black-clad hand came out with a tarnished nickel watch.

"I allus take this, shoppin'. It's Zenas' old one. I can't make out to read a littler one." She drew the noisy thing close to her eyes. "It is eight o'clock. You see if it ain't."

"Daylight-saving time here," explained Miss Hewlett kindly.

"My-oh-my! Fool time! I never thought of that! Out home we use standard. Emma's thought I wa'n't comin', and she's gone on in. And there's the money for the wood-lot that oughter be put in the bank,"—she checked herself sharply, glanced near-sightedly round, and went on,—"and I can't half see. What be I goin' to do?"

"Come with me," offered Miss Hewlett graciously. "I'm going down shopping, and I'll look out for you." Perhaps with an inward wink.

"Will you?" cried the old lady in delight. Then she drew back hesitantly. With a quick darting motion she turned her new friend's startled and rather reluctant face to the light, and inspected it closely. "I guess it's all right," she concluded. "I like you. Zenas tells me never to talk to strangers, and I don't usually. But you've got a real nice face. You put me in mind of my daughter, Lucy. But I'd feel better if you let me pay you for the trouble."

"No trouble," said Miss Hewlett grandly. "Forget it."

"Well, I'll pay car-fare—" the bag gaped above the bills again as the car approached. "I hope the conductor won't mind a five. I ain't got anything smaller. Nobody'd think, to look at me, that bag had five hundred dollars in it."

"Keep it closed," advised Miss Hewlett wisely.

"I guess I'll stop at Houghton's, and trade on the way down," decided her charge when solidly seated. "I know I ought to go down to the bank first; but

I allus go to Houghton's and I hate to walk back."

"I'll see to you," said her new friend protectingly.

Some shoppers in the crowded store may have noticed a deeply veiled old lady in rusty black, piloted solicitously by a snappily dressed young woman; her daughter, they may have thought, or more likely her grand-daughter. But no one seemed to be looking as the older woman in raptures over a bit of dress-goods laid her bag down to get a closer look.

"Stop, thief!" shouted a voice which had no hint of either femininity or age. With a still more youthful spring the black-clad figure bounded in pursuit of the younger woman, who had got at least two steps into the crowd with property not hers. But before two more the black-gloved fingers had her as in a vise.

The chagrined Miss Hewlett aimed a workmanlike and unfeminine uppercut, which the the gray head avoided with agility. One of the aged lady's hands had engaged a stray strand of dark hair; and now the whole mass, hat and all, rolled on the floor. The close-cropped black poll beneath it, with the distorted face below, surmounted the skirted figure with a strangely masculine appearance. A string of unladylike oaths in no soprano tones removed any lingering doubt of the sex of the captive.

"Ah-h!" It was a sigh of pure delight. One black glove loosened its hold as the other went home with a rifle-like crack. "Miss Hewlett" sprawled at full length back into the startled crowd.

"And the officers found Mrs. Schneider's pocketbook, with papers of her's still in it, tucked away in his room with a lot of other swag. He owned up—there was nothing else to do; and he thought, no doubt, it would get him off easier. Your case'll be nol prossed—you won't have to appear, except as a witness against him later, perhaps, if he should happen to try to withdraw his confession. Oh, it was a great moment when that wig fell off! If he'd only have come up for just one more —" the young man on the park bench flexed his bandaged fist wistfully in the flickering light of the street-lamp which the city fathers had placed not too near that secluded spot.

But the girl, with great eyes, looked at the bandage, bulking large in the dim light.

"O Tom!" The monosyllable, used for the first time, came quite unconsciously from the trembling lips. "Did you hurt yourself much?"

And old Policeman Burney, detailed now to the less strenuous evening task of keeping order in the parks, eyed the pair sternly a moment as he walked by unseen in the shadow, then shook his head with a tiny hidden smile, and silently paced the other way.

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STORY

LESLIE CROSSES THE EQUATOR

Have you ever been across the Equator before, Leslie?" asked his chum, Martin Johnson.

"No, I haven't," was the reply. "Have you?"

"Sure. Don't you remember I took this trip to South America two years ago? Here's my diploma."

"Your what?"
"My diploma. It's a piece of paper signed by Father Neptune saying that I'm a member of the noble order of sea-horses. All I'll have to do this time is show this paper, and I'll get off easy. But my — you're in for a pretty tough time."

Leslie had heard about what old sailors did to the new recruits who had never crossed the equator before, but he thought that if you were a passenger it was different. But Martin told him that being a passenger was just like being a member of the crew as far as Father Neptune was concerned. When the court was rigged up, he said, nobody but those who could show diplomas would be excused from the ceremony.

"You can take your choice of either letting us drag you behind the ship for two miles or jumping from the top of the mast into a hatch tarpaulin."

"Aw—you're just joking," replied Leslie.

"Your father wouldn't let them do that to anybody."

"Well, I may be joking about those two things," laughed Martin, "but wait until you see what you really have to do!"

That morning Leslie watched the sailors rigging up some canvas on the

after deck of the cargo steamship on which he and his chum were traveling to South America.

"What is that for?" he asked.

"It's a tank," replied the Bosun. "You see, when Father Neptune meets a landlubber for the first time, someone has to take a bath. And you wouldn't want it to be Father Neptune, would you?"

Leslie shook his head.

"But what's the diving board for?" he queried. "Surely you don't expect anybody to jump overboard, do you?"

"Well," replied the Bosun, winking at a sailor who was listening to this conversation. "Sometimes when a landlubber is too young, like you for example, old Daddy Neptune makes him walk the plank."

Gee! But not into the ocean!"

"Into the ocean," was the reply.

Leslie had too much sense to believe that, and he also had sense enough to know that part of the fun for these old sailors was to tell the new ones how dangerous the ceremony was going to be, so as to scare them. But he couldn't understand them going to the trouble of putting up canvas tanks and springboards and of rigging up a heavy rope through a block at the top of the mast.

"What's that for?" he asked.

"Oh—that rope? Why, sometimes if a landlubber gets tough, we hang him up by the thumbs."

And that is all Leslie could find out about the ceremony until "Father Neptune" was actually on board and he was being blindfolded and led before the court of the "Monarch of the Seas."

"You are standing before the throne of Neptune," said a voice in his ear. "Have you anything to say before judgment is passed upon you?"

Leslie chuckled to himself but did not answer the question. He knew that in ceremonies like this one, what you said or didn't say made no difference whatever. Whoever it was taking the part of Neptune now began to speak.

"He is a very young landlubber, I am sure, and it seems as though he shall soon either hang from the yard-arm or walk the plank. Davy Jones, what do you say?"

"Make him do both," was Davy's reply.

"First you must visit our royal barber," said the King. "Sit down."

Leslie sat down as directed and in

another second his face was covered with a rough lather put on with a large paint brush. The barber stuffed some of the soap into Leslie's mouth. He filled his ears. He rubbed some into his hair. Then he reached for a large wooden razor and began to shave, forgetting that Leslie had ears and a nose that stuck out from the rest of his face.

"This is Martin, Les," whispered a voice in his ear. "I hope the shaving didn't hurt you."

"It didn't, Martin," replied Les.

"Don't be afraid of the plank," continued Martin.

Leslie did not answer. The plank and the rope worried him. One overhung the ocean and the other was stretched from the top of the mast. Even fooling with things like that would be dangerous.

"Stand up," ordered Neptune. "We have decided that since you have entered our domain at so young an age without permission, you are to be sent to the bottom of the sea for the salt cure. In other words, you are to walk the plank. Put the weights on his feet, boys, and take him away!"

Somebody brought two very heavy pieces of iron and asked Leslie to feel of them.

"How much do they weigh?" he was asked.

"About fifty pounds each."

"Do you think one of these on each foot will be enough to keep you down to the bottom once you reach there?"

Leslie nodded.

"You heard what Neptune said about walking the plank?"

"Yes."

"Very well, give me your hand and I will lead you."

Leslie, although blindfolded, was familiar enough with the ship to know that he was led to the outboard rail on the starboard side of the ship. He also knew that when he mounted the three steps of the short ladder that was used in port for convenience in reaching the gangway, he was on top of this rail. There his feet found the edge of the plank.

"Step up on it," commanded his guide. "Now turn around. Again. Once more. Now let me turn you around."

Leslie felt himself spun around several times in the opposite direction and then steadied. Although all the veteran sailors were watching the ceremony, none spoke excepting the man at his right side.

"These ropes I am tying to your ankles are also tied to the fifty pound weights. They are being held on top of the rail by two of Father Neptune's assistants, and when you jump, the weights will be pushed over. Is that all right?" he asked, in mock kindness.

Leslie laughed nervously and nodded his head.

"Very well. Now step out along the plank foot by foot and when I tell you to stop, stop."

This was getting serious. Leslie didn't like to be out over the water on a very narrow board. He was blindfolded and he might slip—and it would not be pleasant to fall into the ocean, even on such a calm day.

"I'm taking this too seriously," he said to himself. "I'm not giving Martin and his father any credit for common sense."

With this thought, he edged along the board until he heard the order to stop.

"You are now at the very end of the plank. Is there anything you care to say at this last moment?"

Leslie was too scared to say anything.

"All right, then, jump!"

Leslie heard the command, but he did not jump.



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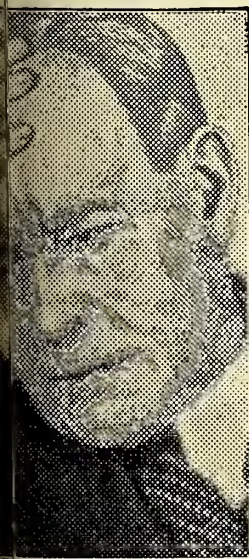
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"Jump!" came the order again.
 Still Leslie hesitated. He knew the
 ocean was beneath him. He had been
 told that there were there were weights
 fastened to his feet. If both these
 things were true, then the command to
 jump was carrying the joke much too
 far!

Yet he trusted Martin's common
 sense not to let anything happen that
 would hurt him. And in this moment
 when he stood there not knowing
 what to do, he heard Martin's voice:
 "Jump, Les, old boy. Jump."

Without any further doubt, Leslie
 leapt from the end of the plank.

He hit the water with a splash but
 there was something queer about the
 shortness of the drop. There was some-
 thing queer, also, about his hitting bot-
 tom so quickly; and when the blind-
 fold was taken from his eyes, he saw
 the reason. The plank was not out over
 the ocean at all, but over the tank, in
 which there was less than four feet of
 water!

The crew tied the mast rope around
 Leslie's waist and hauled him out of
 the tank, thus ending the ceremony.

"Honest, Martin," he told his friend,
 later. "I thought sure the plank was
 out over the ocean."

"We changed it after all the land-
 lubbers had a good look at it," laughed
 Martin. "What did you think of the
 initiation?"

"It was tough," replied Leslie. "But
 now that it is over, I wouldn't have
 missed it for anything. I've crossed the
 Equator, I've walked the plank, I've
 got a diploma. What more could a fel-
 low want?"

PRAYING FOR THE IMPOSSIBLE

God wants us to ask Him for the
 impossible. God can do things that man
 cannot do; He would not be God if
 this were not so. That is why He has
 graciously made prayer a law of life.
 "If ye shall ask . . . I will do." This
 inviting promise from the Lord means
 that He will do for us what we can-
 not do for ourselves; He will do for
 others what we cannot do for them —
 if we will but ask Him.

How little do we avail ourselves of
 this immense privilege. Someone spoke
 this searching word at Edinburgh in
 1910: "We have lost the eternal youth-
 fulness of Christianity, and have aged
 into calculating manhood. We seldom
 pray in earnest for the extraordinary,
 the limitless, the glorious. We seldom
 pray with real confidence for any good
 to the realization of which we cannot
 imagine a way. And yet, we suppose
 ourselves to believe in an infinite
 Father."

The natural man calculated results.
 Calculations have no place in our re-
 lations with God, and in His relations
 with us. That matter which has been
 so burdening us just now and with
 which we can see no way of dealing:
 how are we praying about it? In
 anxiety, or with thanksgiving? Worry-
 ing prayer defeats its own answer.
 Rejoicing prayer gets through. "In
 nothing be anxious; but in everything
 by prayer and supplication with
 thanksgiving let your requests be made
 known unto God." Then will come the
 answer "exceeding abundantly above
 all that we ask or think."
 —Sunday School Times.

BUT ONCE,

But once I pass this way
 And then, . . . and then
 The silent door swings on its hinges,
 Opens, closes . . . and no more
 I pass this way.
 So, while I may.
 With all my might I will essay
 Sweet comfort and delight
 To all I meet upon the Pilgrim way,
 For no man travels twice, the Great
 Highway
 That winds through darkness up to light
 Through night.
 Today. Ex.

God often visits us but most of the time
 we are not at home.—L'Abbe Roux.

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SPARKLES

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Humorist: "Oh, very, it hasn't uttered a sound since I've been here." — Arizona Kitty-Kat.

She: "My, but you're courteous. I'll bet you come from a gallant old family."

He: "Yeah, they were all movie ushers."

She: "We must break our engagement. I'm sorry, too."

He: "Then return the ring."

She: "Oh, I'm not that sorry."—Pitt Panther.

Curious: "Did you give your wife that little lecture on economy you talked about?"

Domesticity: "Yes."

Curiosity: "Any results?"

Domesticity: "I've got to give up smoking."—Witt.

Professor: "What have you found out about the salivary glands?"

Student: "Not a thing. They're so secretive."—Shaft.

"What are you laughing at?"

"My hat."

"Why?"

"It's a new one on me."—Minn. Ski-U-Mah.

Death Preferable

"I'm going to shoot you."

"Why?"

"I've said I'm going to shoot anybody who looks like me."

"Do I look like you?"

"You do."

"Shoot!"—Ex.

Don't Letterslide

My friend, have you heard of the Town of Yawn,

On the banks of the River Slow, Where blossoms the Waitawhile flower fair,

Where the Sometimeorother scents the air,

And the soft Goeasys grow? It lies in the Valley of Whatstheuse,

In the Province of Letterslide; That tired feeling is native there,

It's the home of the listless Idont-care,

Where the Putitoffs abide. The Putitoffs never make up their minds,

Intending to do it tomorrow; And so they delay from day to day,

Till business dwindles and profits decay,

And their days are full of sorrow. —Brisbane Rotary Club.

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Just So

A small boy strolled into a New Mexico drug store and said to the clerk: "Give me a nickel's worth of asafoetida."

The proprietor wrapped it up and passed over.

"Charge it," said the boy.

"What name?" queried the druggist.

"Hunnyfunkle."

"Take it for nothing," retorted the languid druggist. "I wouldn't write asafoetida and Hunnyfunkle for no nickle."

A Wise Lad

Teacher: "William, how many bones have you in your body?"

William: "Nine hundred."

Teacher: "That's a great many more than I have."

William: "But, teacher, I had sardines for lunch."

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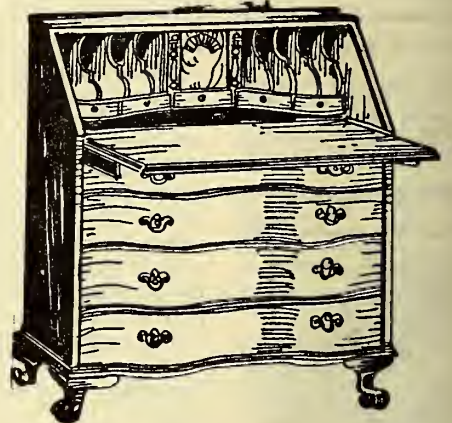
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REV. J. G. GARTH, Treasurer and News Editor
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CHARLOTTE, N. C., SEPTEMBER 11, 1929

No. 37

Eastern Alumni At Montreat

of Tennessee College Banquet at Alba Hotel

J. G. Garth

ful cove of the Black here Montreat is located a rendezvous for alumni ern, our college at Mem- this summer and at the nce a large group gath- nquet on the evening of the Alba Hotel. Twenty- ents, a number having and families with them, former professors, Mrs. of Montreat, and Mrs. nder, of Dallas, and two ministers who are deep- Southwestern sat down Perhaps a half doz_n on the ground, but did e table, for various rea-

up gathered at the audi- ght and appointed three ber to arrange for the of this committee, Dr. acted as chairman and able, called on Dr. John eulen to ask the blessing. ned on Page Two)

13 to Be Montreat Day

Assembly Makes Earnest Effort to Remove Debt from Assembly Inn

el Assembly at its last Montreat unanimously following resolution: ssembly give its full en- a campaign to be con- President of the Asso- the supervision of its irectors, for funds to indebtedness of \$70,000 n the building as speed- and to this end our pas- sions are earnestly quest- the opportunity of pre- use to our congregations he opportunity, either by e or by personal visita-

ommittee on Assembly's ested through its prop- ee, to arrange for the a suitable day when the e presented and a col- or it in our churches.

e Assembly hereby direct y Committee of Religious a. Publication to appro- ts earnings and reserve of twenty-five thousand s to be applied on the e Assembly Inn, and it directs e be made as rapidly as der and Treasurer of the Reat Association submits wing cash collections oces and new pledges in for to be used in the pay- t on Assembly Inn."

ommittee on Assembly's Work, ne with the direction of the ssembly took the following

ene Assembly, meeting in M. 22, 1929, having given dment to a campaign for

Rosy Outlook for P. C.

South Carolina Synod's Boys College is Ready for Best Year it Ever Had

"Our Monthly," the paper published by Thornwell Orphanage at Clinton, S. C., gives its view of the glowing prospects which the coming scholastic year holds for Presbyterian College also located at Clinton. We copy the paragraphs from the orphanage paper:

"Out on the Presbyterian College campus the sound of the saw and hammer have been heard for several weeks past preparatory to the opening of the approaching session in September. The campus and physical equipment are in excellent condition, and all buildings have been repaired, painted and thoroughly renovated during the summer. Work on the swimming pool is rapidly nearing completion and all final arrangements are now being made for the new session soon to open.

Turning to the prospective enrollment, it is highly gratifying to learn that the matriculation will break all previous records. The freshman class is expected to be a record-breaker. President McSween, Coaches Johnson and McMillan and several students have been all over the college's territory during the summer seeking new students and their efforts have been highly successful. From the state of Georgia, a large number of students have been signed for the first time and it is evident that the Presbyterians of the Synod are becoming aroused to the fact that they are now joint owners of the college and are manifesting a deep interest in the work and future development.

It is gratifying to Clintonians and all friends of this splendid institution, to know that it is now facing a rosy outlook. Once its burden of debt is lifted, as we believe it soon will, the college will rapidly expand and its sphere of usefulness be enlarged. President McSween has the determination and enthusiasm to put the job over, he has the ability, he holds the confidence and good will of the institution's entire constituency and the Presbyterians are nobly responding to his leadership.

The outlook at Presbyterian is one of encouragement and promise. This should be a source of pride and gratification to every friend of the institution.

funds to liquidate the indebtedness of \$70,000 now resting on Assembly Inn, and having requested the Committee on Assembly's Work to arrange for the appointment of a suitable day when the matter may be presented and an offering taken in all of the churches, "Your Committee recommends that Sunday, October 13, 1929, be designated as the day for this special offering, and that the Publicity Department of the General Assembly be requested to co-operate with the President and Board of Directors of the Montreat Association in placing this cause before the churches, that this indebtedness may be removed as speedily as possible."

By donating \$25,000 the Assembly gives the strongest possible expression as to the wisdom of investing the Church's funds in Assembly Inn. This (Continued on Page Two)

China's Famine Still Growing

40,000,000 People Now on Verge of Starvation—\$4,000,000 Needed

Announcement by the China International Famine Relief Commission of Peking that there are 40,000,000 persons reduced to the verge of starvation by wide-spread famine, has been rapidly followed by cables telling of the death from typhus in a single famine-stricken province of 13 American and foreign missionaries, who were engaged in relief work, according to a statement issued at the National Headquarters of China Famine Relief, U. S. A., 205 E. 42nd St., New York City.

James A. Thomas, for 26 years a resident of China, where he served as vice-president of the Chinese-American Bank of Commerce, yesterday stated, in connection with the late news from the famine areas, that while in certain regions recent rains are reported to have been of some help, the total of persons given as "on the verge of starvation" is actually greater than at any time during the present famine.

"The fact that self-sacrificing Americans are actually giving their lives in an attempt to provide relief for these people will, I believe, bring this terrible mass suffering more closely to us than anything else could possibly do," Mr. Thomas stated.

"We may discuss, in an abstract way, methods of relief," he continued, "but now, surely, we can all realize that while we debate ways and means not only are thousands of the starving succumbing, but also our countrymen in China are losing their lives.

"Just a few days ago I learned that in one section, where it had been hoped that something of the crop had been saved by late rains, a break in the dykes of the Yellow River resulted in the flooding of nearly 500 square miles of farm lands, completely destroying what was left of the maturing crops.

"Within the last month we have had reported a Moslem outbreak in one of the famine provinces, Kansu, which took 20,000 Chinese lives.

"If there had also been American victims of this human aggression our immediate interest would have been challenged and official as well as individual action to remedy the situation taken.

"When Nature itself becomes responsible for the loss of human life among our fellow beings, even though our compatriots lose their lives in an effort to relieve the suffering of those so afflicted, we do not have our attention so strikingly called to the situation.

"Even in the case of the Moslem outbreak in Kansu, so inaccessible is that region, from the point of view of communication, that weeks elapse before we are aware of what has occurred. Then too, the native of Kansu has few if any friends at court to plead for him in the hour of affliction. We do not number among our acquaintance, as individuals, nor among our constituencies, if we are officials, those who either by blood or religion are directly connected with the victims.

"Certainly there is no place in the world today where death is imminent (Continued on Page Two)

Bible Conference At Massanetta Springs

The great Bible Conference at Massanetta Springs closed Sunday night, August 25th. It was estimated that there were 7,000 people at the three services on Sunday. There were eight addresses, extending the service over almost the entire day.

It was observed that there were on the platform on the closing day two ex-Moderators of the General Assembly, U. S. A., namely, Dr. John Timothy Stone, of Chicago, and Dr. Robert E. Speer, of New York; and one ex-Moderator of the General Assembly, U. S., namely, Dr. A. M. Fraser, of Staunton, Va.

Dr. Robert E. Speer took for his text Sunday morning John 13:13: "Ye call me Master and Lord, ye say well for so I am." "The painters and sculptors have never been able to provide for us a satisfactory representation of Christ. No doubt the task is an impossible one. One of the ablest men in South America, Senor Rahas, spent a great many years traveling all over the world examining every statue and picture in the hope that he would find one which would satisfy his heart and mind. The task was in vain. So, he wrote a little book, setting forth what he could not find, and called it 'The Invisible Christ.'"

"Possibly we are looking for a submissive, repressive Christ," said Dr. Speer. "The cross of Christ is in the character and person of Jesus, but that is not all. We need to remember that while there was the cross and sacrifice, there is the resurrection and glorious raising of Christ. Christ rose from death and hell. The picture is not one of submission. It is one in which we see Him standing, saying to that company of men and through the whole life of the world. 'Ye call me Master and so I am.'"

"You turn to the representation of Jesus in the four gospels and what do we see there? We find Him standing out in clear and consummate authority. He spoke with authority. That is the note from the first to the last—'go and sin no more. Go in peace. Your sins are forgiven.'"

"Who was it," asked Dr. Speer, "that said those things? When the great struggle was over, the last words were the words of a King. It is the word of one who spoke from the first to the last with a voice of masterful control, authority and power. The gos- (Continued on Page Two)

SPECIAL OFFER FOR COLLEGE STUDENTS

The Presbyterian Standard wishes to keep in touch with our boys and girls off at college, and makes the following special offer to the students or to their parents:

For nine months, we will send the paper to the college address of any young man or woman for \$1.50.

Send us the names and addresses and help us to give these young people a home touch they will feel every week for the time of their absence from home.

CHINA'S FAMINE STILL GROWING

(Continued from page 1)

to so many people, nor where the afflicted are less to be held responsible for the conditions they face than in China.

"The American China Famine Relief organization is striving to raise \$4,000,000 to save the lives of an equal number of the starving in regions which, our American minister has agreed, are readily accessible. Personally I am convinced that there is no more deserving goal toward which the efforts of humanitarian America could be directed."

BIBLE CONFERENCE AT MASSANETTA SPRINGS

(Continued from page 1)

pels represent Him as a great free-thinking influence. He never asked anybody's counsel. He never sought anybody's help. Everybody who passed under his hands came out a different man. Peter, the poor, wanton, vacillating fisherman, turned into Simon Peter, the rock. Nobody ever crossed his pathway and went away uninfluenced by his personality.

"We now see Jesus standing before Pilate's throne, the judge of those who judged Him. So it is through all the ages. If Shakespeare should come into the room now, we should all arise. If Jesus Christ should come into the room now, we would all kneel. Thank God He died for us. Thank God He rose for us. Thank God He is God's lamb. Thank God He is God's lion, too."

A prominent physician said to one of Dr. Speer's friends sometime ago, "What America needs most of all today is an emperor." The friend was puzzled and surprised as he had great confidence in the wisdom of the physician. The physician explained that what he meant was that Christ should be the emperor of this country.

"When I look into my life today," said Dr. Speer, "and out over this generation, I wonder if there is any word in the gospel which needs so unflinchingly to be sounded as the word, 'Ye call me Master, and that is what I am.' This is the kind of master that we need," said Dr. Speer.

Dr. John Timothy Stone, of Chicago, stated in his sermon on the last Sunday morning, "It is what a man has in his own soul that counts. There are those who are weighed down with things, whose backs are almost broken with things. Suppose God turned to one such man today as He did in the old days and said, 'This night thy soul will be required of thee.' What would things amount to? God never asks what a man has, but what a man is."

In speaking of the phase from the third chapter of Ephesians, 'That we being rooted and grounded in love,' Dr. Stone said, "There is no fruitage without rootage. Have you ever looked at the beautiful views of life lying down?" asked Dr. Stone "Many a life needs the discipline of reclining. Many a life needs to be cut off from friends, from action, to be brought close to God. If that had not been the case Charlotte Elliott, a cripple, would never have written 'Just as I am without one plea.'"

In speaking of the Massanetta Springs Conference, Dr. Stone said, "You people do not know what this conference here means to the betterment of your civilization, to the upbuilding of Christian character. There are hundreds of places in this country and Canada which would give anything to have this kind of an institution in their midst."

Dr. George L. Robinson, professor in the Presbyterian Theological Seminary of Chicago, spoke in the afternoon at 2:30 p. m., and Rev. Gypsy Smith, Jr., spoke at 3:30 p. m. Many of the Gypsy's friends from all over the Shenandoah Valley were present to hear him. There was probably a third larger crowd in the afternoon

than in the morning.

Immediately after Gypsy Smith's address on Saturday night, "From Gypsy Tent to Pulpit," Dr. John Timothy Stone stated to the manager of the conference, that he has never said it before, but wanted to say then that this was the best conference he had ever attended.

Mr. Homer Hammontree, who has attended all the Bible Conferences of any size on this continent, and led in the singing at a number of them, stated the other day that this was the greatest Bible conference he had ever attended. This was the unanimous opinion of scores of delegates.

There have been delegates from 30 states attending the conferences. Approximately 50,000 people attended the various services during the series of the conferences during July and August. There have been 1,400 young people in attendance at the conferences at Massanetta Springs for a period of a week. Many of them received credits for having taken various courses in Leadership Training and Young People's Work. Scores of them consecrated their lives to the Master.

The Auxiliary Training School was held with about 300 in attendance. They received 132 credits for having taken various courses in the Auxiliary work, and filled their notebooks with material and methods which they carried back to their local churches.

The Men-of-the-Church held a conference with an attendance of between 75 and 300 men.

The School of Music was pronounced by the delegates as one of the most artistic and worshipful types of music ever put on in the Valley. The faculty of the John Finley Williamson Choir School had charge of the school.

SOUTHWESTERN ALUMNI AT MONTREAT

(Continued from page 1)

After an excellent meal had been partaken of, Dr. Fulton said that the committee on arrangements had gotten only two of their number together, and they promptly appointed Dr. Urban D. Mooney, of New Orleans, to act as toastmaster, as he was the only absent member of the committee. Dr. Mooney graciously accepted his appointment in absentia, and enlivened the occasion with his usual wit and aptness of remark.

The toastmaster introduced Dr. John M. Vander Meulen, president of Louisville Seminary, which has always been properly considered an adjunct of Southwestern. Dr. Vander Meulen after speaking of his love for the college, and his high admiration of its president, Dr. C. E. Diehl, whom he characterized as the best college president of his acquaintance, narrated his reception of the degree of LL.D., at Clarksville, and because he appropriated the gown loaned for the occasion, and was summoned to return it, felt he also had received the degree of Humility, which had probably done him more good than the LL.D.

Dr. J. I. Vance, of Nashville, was the other distinguished visitor. Dr. Vance

avowed his deep love and concern for the institution, and told the alumni of the progress now being made toward the goal of \$650,000 necessary to complete the present campaign for the endowment of the college. Dr. Vance, who has done some noble work on the campaign, outlined the prospects for success in raising this amount, and said that with all resources calculated, it would appear that there was in sight about \$500,000 of this amount, and if \$150,000 bonafide subscriptions could be raised, not only would a good friend in New York give \$100,000 to complete the fund, but much more besides.

Our space is too limited to give a report of the interesting reminiscences contributed by the alumni present. Each one avowed his own personal debt to the college, particularly assuring Mesdames Webb and Alexander of their feeling for their distinguished and sainted husbands. We must suffice with a list of those actually there, which was as follows, as listed by the hotel register, which contained the signatures of those who sat at the table: C. S. Sholl, New Orleans; R. P. Richardson, Taichow, China; R. E. Fulton, Eutaw, Ala.; J. E. McJunkin, Forest City, Ark.; W. A. Rolle, Durant, Okla.; J. E. Berryhill, Lowell, N. C.; F. D. Daniel, Memphis; J. L. Green, Ft. Worth; U. D. Mooney, New Orleans; H. H. Thompson, Baton Rouge; J. F. Naylor, Learned, Miss.; H. L. Sneed, Archer, Fla.; C. A. Harper, Lufkin, Texas; W. H. Armistead, Franklin, Tenn.; D. F. Wilkinson, Zachary, La.; J. G. Garth, Charlotte, N. C.; W. R. McCalla, Little Rock; G. T. Pace, McClellansville, S. C.; Joseph Duglison, Danville, Va.; and J. D. Wallace, Decatur, Ala.

Other alumni on the grounds but not present as this scribe can recall them were, J. S. Foster, Winston-Salem, N. C.; B. H. Franklin, Ridgeway, S. C.; R. L. Campbell, Macon, Miss.; W. S. Hamiter, Chester, S. C.; and C. E. Mount, Mobile, Ala.

OCTOBER 13 TO BE MONTREAT DAY

(Continued from page 1)

is the second time the Assembly has done this and by doing so it sets an example and offers an inducement for churches, Sunday Schools, Bible classes, Auxiliaries and individuals to do likewise. The Assembly, however, specifies that this amount shall be paid into the Montreat treasury just as a like amount is paid in from other sources, thus offering special inducement for contributions to this cause by others.

Our indebtedness is in the form of short term notes and overdue bills. These must be paid in the near future in order to save our beautiful church home from a mortgage debt. Surely it should not be necessary for the Assembly to mortgage its home.

The Assembly in Atlanta passed the following resolution:

"We further recommend that the Woman's Auxiliary be asked to consider the possibility of providing furnishings for Assembly Inn."

DEVOTION

"Begin the day with God,
He is thy sun and day;
He is the radiance of thy day,
To Him address thy lay.
Take thy first meal with God,
He is thy heavenly food;
Feed with and on Him, He
Will feast in brotherhood.
Thy first transaction be
With God Himself above,
So shall thy business prosper,
And all thy business prosper,
And all the day be love."

Seventy-two rooms are and paid for, fifty-eight furnished but not paid for. furnishing a room is \$350. giver of this amount has t of having a bronze table the door bearing the name the donor.

The Assembly gives \$350 every \$350.00 we get for room, so the gift of \$35 \$700.00 to be applied on the rooms should be subscribed quickly as possible and materials in our Assembly's honor.

Assembly Inn has been half of its market value and has at least two dollars in permanent investment for given to Assembly Inn. afford to invest our money.

Every loyal supporter of bly's program should contribute to Montreat at this time determination to save Assembly from a mortgage debt and institution again on a cash basis.

Let individuals send in contributions and furnish a room. Auxiliary do its part. Local churches on October 13th appointed by the Committee of bly's Work, present the Assembly Inn and secure a description for the liquidation. Surely it should not be the Assembly to mortgage this must be done unless promptly the \$70,000 which Assembly has asked for.

Send subscriptions or contributions to Mountain Retreat Association, Montreat, N. C., marked for Assembly Inn.

New York Bible Society Gives Hotel

A Religious Service Held for Governor Clinton

The beautiful large hotel Governor Clinton, was recently opened to the public. A few days before the Bibles were delivered to the New York Bible Society to be placed in each guest room. The manager of the hotel has asked the Society to arrange for a religious service dedicating to be held in the hotel on Sunday the hotel was opened. The service was held on Sunday afternoon.

The Bibles were placed in the lobby of the hotel. A cross was placed in the lobby. The service was furnished music, by the New York Bible Society, of Churches sang solos, one by one. "How Sweet is the Name of the Lord," by Thomas Ross, a local pastor, read from the Bible. A short address was given by the value of the Bible. The prayer of dedication was read by John C. West, in appropriate address. Bibles and Mr. West, graciously accepted the gift. It is interesting to note that all the employees were present at the service.



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EDITORIAL

THE NEW PRINCETON

of Princeton in the Presbyterian is a peculiar significance, as it has tried with it a guarantee of order.

A new Princeton has been launched, derivatives of the Northern Presbyterian, but they were forced to use the name, upon the principle, we suppose, that another name, it would smell as

to the Church under a name of its own, a name redolent of the time when it was believed in soundness of doctrine, and not undermining the foundations of

It has been criticized by the friends of the primary, because we have not discovered a new School of the Prophets, as if different to its success.

We tell our friends that no organization exists of the Church that has for its object the defense of sound doctrine, and that a matter of indifference to us. Contrary there is no question that pierces our heart and head than one relating to the old doctrines that have ever been the life of our Church and the comfort of our people. We have refrained from discussing the matter because we have been in doubt as to our moral status.

Questions relating to doctrine we know that our position should be. Between the extremes in the North Church, the conservative and the liberal elements we are in doubt, because our sympathies and our consciences are always with the conservative. Most decidedly against the liberals. The line of division between them is defined, we are never in doubt as to our position; but there is a third element concerning which while we are not able to under-stand the moral position, we have great respect for them personally, and give them our sincerest sympathy.

We feel that there may be another side to the matter, as there always is, and till we know what that other side is, we remain neutral, but ready to honor those who clearly what their position is, and have burned their bridges behind them.

Men are always with men who for the sake of the future, are ready to stake all their future, as Luther, "Here I stand; I will not move, otherwise, God help me. Amen!"

We watch with deep concern whether the principles given that the old Princeton's or orthodoxy shall not suffer from the fact that it be carried out, though it may be like a diseased tree bearing good

RALLY DAY

approach the resumption of church work after the summer interval, when the churches of religious work are more numerous, or they are laying out no great energy, it is very important for the

leaders of the church to take stock, and prepare to call the roll of workers, for the purpose of inspiring them to resume their tasks, and to do it with greater zeal.

Vacations are over, the period of rest has reinvigorated all who had the privilege of a visit or a conference. We may thank God for the mountains with their cool breaths that swept down the coves, their winding trails that gave a new vista at every turn, for the challenge to our strength as we climbed their steep slopes, for the murmur of the ever chattering streams, and the myriad other charms of nature the mountains afford.

We may also recall the ocean filling the landsman with wonder as its restless breakers come rolling in from unseen distances that lead to strange ports and stranger men. One looks on the sea with a sense of ownership, as he does at the sky with its starry dome no man can claim. It belongs to God and you.

We have seen friends long forgotten, or revelled in the company of loved ones separated by years of time and miles of distance. Life has been full of deep joys of rest, refreshment, and recreation.

But now is the time for rallying to our work that fills the week days and the program of the Sabbaths. October 6 is Rally Day for the Sunday Schools. Let us make it significant and eventful. Go into it with the sense that all over America, the churches are calling men, women and children to come to church and study the Bible, and join in the crusade with Christ against sin, and help him to bring in the sheaves into his garner. He calls out to his loved ones the command, Speak to the children of Israel that go forward. J. G. G.

SUPPORT THE PRESIDENT

It is against our creed to interfere with political matters because our only excuse for separation from the Northern Presbyterian Church in 1861 was because of their action in political matters.

There are times, however, when the moral element in a question that the State deals with, is so manifest that the question really loses its political character and falls within the sphere of the moral.

In such cases we gladly discuss it, though often we find that there are readers who, by temperament, are unable to draw fine distinctions, and therefore in their estimation we wobble in our position.

For years past the Sabbath question in the District of Columbia, and especially Washington City, has been a stench in the nostrils of all good people of this land.

While all the States of the Union have strict Sabbath laws, whether they are enforced or not, in Washington there are not only no such laws, but the Sabbath is openly violated.

The effect of such violation is worse there than in any other city in the land.

The United States is known the world over as a Christian nation and its example sets the standard of what a Christian nation should be.

Washington City is often the only part of our nation that the foreigner sees, and very naturally he forms his estimate of Christianity from what he sees there.

He knows that we make loud professions and rather look down upon European nations, and use the expression "European Sabbath" to denote open violation of the fourth commandment.

This foreign visitor does not judge us by what we profess but by what we do. So that when he reaches our Capital City and sees no Sabbath law, he is apt to conclude that we are a nation of "loud professions and little deeds."

For years the churches of the land have tried to have enacted a Sabbath law for the District, but the influence of the worse element, backed by the movies and baseball magnates, has been too powerful.

We learn that the President has become interested in the question, so we trust that in time there may be a change.

Write to the Congressman from your district and try to stiffen his backbone.

A GREAT ACHIEVEMENT

This editor during the Bible Conference in August enjoyed a week's entertainment as a guest at the beautiful hostelry known as Assembly Inn. He has never been more comfortably situated than he was in his commodious room, with private bath. He looked like a millionaire though he far from felt it, as his financial status resembles that of the great majority of the fourth estate. And not only the room, but all other appointments of the building won his admiration.

It was a pleasure to observe how many all others visiting or staying at the hotel also admired the beauty of the architecture. The building has such ample proportions, yet is clothed in such taste, and presents such a very graceful exterior, that every one's artistic sense is fully gratified. The massiveness of the hotel almost awes one who views it for the first time. One visitor who spent but an hour or two there, and who is a successful builder in Illinois, looking at the great structure said, We just couldn't build such a building in St. Louis. We haven't got the foundation for it.

An interesting matter at Assembly Inn was to pass down the halls, and see how many societies, churches, and organizations are dedicating rooms and suites to names they hold dear. A bronze plate on the door indicates the donors, and the wide range of these liberal and farseeing benefactors evinces the fact that the vision of Montreat as a great church asset and institution extends to the borders of our denomination, as well as holds its place in the hearts of the churches nearby. Many other rooms are still unassigned, and the privilege of assuming them for \$350 per room, is still available.

There is to be given to the church by order of the General Assembly an opportunity on October 13, the second Sunday, to clear up the \$70,000 obligation resting on Assembly Inn. We are publishing in another column a full statement of the Assembly's action. Let all read it carefully, and let us come to the help of the Lord in this great enterprise. J. G. G.

"GO YE APART"

A few weeks ago the ministers of one of our Presbyteries slipped off for a day to themselves in one of the country churches of the Presbytery.

They did not call it a "retreat," nor by any other name. They just felt the need for a time of communion and fellowship, and so turned aside to pray.

They were all feeling the wind of rationalism as it chilled the hearts of their people and blew from the books and papers of to-day into their own souls. They felt that something was wrong in their churches and hearts, and did not know what was better to do than to go apart and talk with Him.

And so they met and began their conference with a sermon. Next time they will probably do without the sermon. Not that sermons are not good things, but at such a time they give an official note to what was entirely unofficial.

Then after the sermon they considered "The Minister and Prayer." One named beforehand opened the discussion, and then each man out of his heart and out of his experience talked. And all felt when through, that some new vistas had been opened into this wonderful subject.

Then "The Minister and His Reading and Study of the Word," was taken up and considered in the same way. Then "The Minister and Soul Winning" was considered.

And finally "The Minister and His Master" was to have been pondered and studied, but a threatening storm, led to a hasty trip homeward.

All felt that it was good to have been there. Our church courts have been so given over to methods, machinery, and learning how to "serve tables" that the spiritual note is almost lacking. May we not have in meetings such as this the spiritual refreshments that our courts once supplied and now no longer give?

J. M. W.

CONTRIBUTED

FOR THE GOSPEL! AND UNASHAMED!

Rom. 1:16, 17

W. C. Robinson

It is always a pleasure to find a man who stands for his convictions, unashamed. It was quite a thrill to read the other day that James Bissett, the psychologist, was a dualist, and unashamed! Whenever you face a man like that you know that you have to deal with a man—not a mollycoddle.

And Paul was a man, a real man, an epochal man—one of the great men of all history. You may try to explain his greatness as the tale of two cities, Tarsus and Jerusalem; but a rendezvous on the way to Damascus did more to supply the dynamics of his career than either environment from which he came. "Have I not seen Jesus, our Lord?" You may strive to present him as the man in whom the lines converge—the line of the centuries, the Jew; the line of beauty, the Greek; the line of empire, the Roman. But the line that holds and the line which moves Paul is the line of redeeming love—"He loved me and gave Himself up for me."

Facing Rome, that vast microcosm of the Mediterranean empire, Paul declares himself unashamed of the Gospel. A decade later he is writing from that same Rome declaring that he rejoices in his bonds since they have proved the furtherance of the Gospel. In the hour of his soul's deepest need; when neither legalism, nor zeal which manifested itself in persecuting the Church availed to justify him before the searching majesty of a law which said thou shalt not covet, there had come to Paul a Gospel. When the stern demands of the law fell like a prosecuting witness, a sheriff, a judge, a jury and an executioner all in one; when Paul was condemned under the law; about to die under the law; then "God revealed His Son in me—revealed Him as crucified for me." The Gospel of His dying and rising again drunk up my curse; yea, and drunk up my life and my loyalty, so that I live for Him and serve for the progress of His Gospel. How can I be ashamed of it? of Him?

The Gospel the Power That Brings Salvation

But to turn to our text Paul declares himself unashamed of the Gospel because "it is the power of God unto salvation." As he knows first hand, God efficaciously acts through the Gospel to deliver from sin and its penalty and to usher into life and blessedness. The Gospel is the one sufficient antidote for sin. And, as Dean Inge has recently remarked, sin is something more serious than the removal of certain repressions and complexes. The lid was off in the Roman Empire; the heathen world was repressed by no sense of moral authoritarianism; and the result painted either by Seneca or by Paul, Romans 1: 18-32, is a tale too sordid to read to a general audience. No Paul's psychoanalysis of sin is deeper than Froude's. He says: "I know that in me, that is in my flesh dwelleth no good thing." "Wretched man that I am, who shall deliver me from this body of death." Not the unhindered expression of the passions of the flesh; but crucifixion of the old man is Paul's Gospel.

In a day when the lighter literature is making its suggestive appeal to man's libido; when the more intellectual, e. g. The Forum, is calmly running Will Durant's proposals to revise the ten commandments; or Russia's plans to abrogate the family, men need the unvarnished Gospel of Jesus Christ the one foundation of morals and decency and the only hope for the regeneration of men and women. Only the power of God can deal with the awful hold of sin on this age. God's saving power is in the Gospel.

And the guilt of sin is greater than those who treat it as a mere case of arrested development, a relic of the jungle will admit. Offenses increase in gravity according to the worth of those against whom they are directed, and the values of life which they jeopardize. Sin is directed against the Most High. Disturbing the personal relationship with the heavenly Father it throws the whole family of personal values and interests out of harmony. Therefore, the guilt of sin is an infinite guilt. Man needs an infinite Saviour; a redemption of infinite worth. Only the satisfaction wrought by our Lord Jesus in His obedience and suffering even unto the death on Calvary can deliver from this great entail of misery and doom. The Gospel is that He gave Himself for us that He might forgive us.

And just this Gospel is the power that anchors the soul amid all the vicissitudes of life. Its power breathes the word of faith and peace in death. How could Paul be ashamed of it when he could say: "If God is for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things . . . I am persuaded that neither death nor life, nor angels, nor principalities, nor things present, nor things to come, . . . shall separate us from the love of God which is in Christ Jesus our Lord." By all that the Gospel holds out of the saving power of God I would that we might stand with the Apostle, "For the Gospel and Unashamed!"

The Gospel Is God's Revelation

Again, Paul is Unashamed of the Gospel for it is God's Revelation. "For therein is revealed." We have said that God efficaciously works His salvation through the Gos-

pel. It would seem to be an inevitable inference that the avenue through which God works would be the avenue of His own ordering. If religion be a relationship between two entities, God and man; then in the nature of the first entity, God, must determine the conditions under which the relationship must take place. It is idle to call for God's power against the gates of Hell when we are not proclaiming the Gospel which He has revealed as the means through which He wills to work. Paul's confidence in the Gospel is based on the assurance that his is not a man made, a man taught, Gospel. It came to him by revelation of Jesus Christ.

Of course, it is easy to say that Paul's view is out of date, that we have gotten beyond the idea of revelation; that we need only the guidance of the religious consciousness or "the thoroughly Christianized religious experience." But are these substitutes really up-to-date? The religious consciousness as the seat of authority in religion goes back to Schleiermacher who attracted attention with his *Redem* in 1799. A. Ritschl laid the foundations of the Christian experience theology about the time of the Confederate War. As a matter of fact the newest theology has entirely rejected the pansubjectivity of both these schools. To make religion wholly subjective is to make it anthropocentric rather than theocentric; a matter of psychology rather than a matter of theology. And at least until psychology is ready to give us a definite answer as to whether man has a mind, a soul, a consciousness; and whether that mind is a stream of consciousness; a stream of activities; or, like a row of electric sparks, a stream of disparate conscious moments united in a subliminal soul—until psychology has some unified answer as to its own nature which will preserve the fundamental values of life I, for one, would rather see religion resting anywhere else than on the heaving turmoil of the sea of psychology.

Of course, an intellectual apprehension of the Word of Revelation needs to be vitalized and validated in experience; but that is grounding experiences upon revelation, not substituting experience for revelation. Evelyn Unterhill in "Man and the Supernatural" has acutely remarked, "Religion is either revelation or it is illusion." Make it wholly subjective and your unbelieving psychologist will blow it out of the window with the remark, "your religion is only the objectifying of a subjective fear complex." "The Newest Theology" is right at least in this: it emphasizes the idea of revelation. The plane of the historical and the psychological has been bisected by another plane, straight from heaven, the plane of revelation. Karl Barth says, "Our grandmothers were right; there is something more than religion in the Bible; there is Revelation there." On the field of history the subjective basis for religion has been weighed and found wanting. After a century's fair trial German theology is turning away from it either toward the theology of the Word, or toward the historic faculty of the positive school. Why import Germany's outworn Kultur as a substitute for Paul's certainties—the Gospel, the Revelation of God?

Are we willing then to stand with Paul for the Gospel as God great revelation of the way of salvation? A recent editorial in one of your (Columbia, S. C.) dailies gives to the Presbyterian minister of a former generation the credit of straight line thinking. Are we ready today for straight line things? If the Christian Gospel is God's revelation it is not only a religion, it is the religion. The only inference which a revealed religion can draw is that it is the only true religion. And that is just the inference which this age is least willing to accept. Has the Christian of the twentieth century the fine charm of the courageous, which marked the Apostle of the first? Can he march out with Peter facing the Sanhedrin of culture declaring that there is none other name under heaven given among men whereby we must be saved? Can he face the acropolis of machinistic naturalism, philosophical tolerance, comparative religion, Philistinism and preach Jesus and the Resurrection? Dare he hurl an anathema declaring any other Gospel, no Gospel? Let us make no mistake about it. The Christians of the first three centuries were not persecuted for worshipping Jesus. They were persecuted for worshipping Jesus only? Had they been willing to worship Caesar, and Mithra and Magna Mater, and Jesus not a hair of their heads would have fallen by a Roman sword.

We bear a name which was won by martyrs and saints those awful first centuries, martyrs who would die rather than accept Alexander Severus ecclesiasticism: Jesus, Apollonius, Abraham, Orpheus and Elagabalus, the sun-god of Emesa. What will twentieth century Christianity do with the fundamental character which the third century Christian died to give his religion? Those dead hands do have a claim on our hearts. Had they saved their lives by compromise, we would never have borne the Christian name. Christianity conquered because it was an exclusive religion. Had it allowed to its devotees the worship of many cults it would have been snuffed out in the rushing hurricane of time; and been as little known today as Isis and Serapis, its ancient Egyptian rivals. The founders of an institution, the characters of a corporation have the right to determine the fundamental character and purposes of that business. For later managers to turn the corporation away from its fundamental character and work is described by the lawyers as *ultra vires*. Shall twentieth century Christianity breach the fundamental character of the faith of the martyrs? Shall our day revise the stand of Elijah on Mt. Carmel; and tell him that like an "old fogey" he was mistaken; that Baal, Bel, Ashtar, Ashtoreth are all one with Jehovah?

Shall we meekly consent to have the worst placed on the same plane with the worshiped, Buddha, or Confucius? Shall we accept rationalism of the school of comparative religion says that all religious history is one block—are no miracles, no unique Incarnation has place—the Gospel, itself only a syncretistic ancient cults? Nothing less will satisfy the ane of the history of religions school. In the new onslaught which has already penetrated Presbyterian ranks God give us grace to Paul, and Peter and the martyrs of the Gospel as God's Revelation and Unshamed!

Gospel Proves God's Righteousness

Finally, Paul stood for the Gospel because he revealed the justifying righteousness of God even shall live by faith."

The first part of this word was a veritable terror to Luther for may a day and year. He thought righteousness of God meant the retributive justice whereby the awful judge punishes sinners. He tried to read Romans this verse block. There stood facing the awesome picture of justice by which God punishes unjust persons to the punitive sense of God's righteousness justifies according to one's desert and, they do otherwise than punish sinners. His sensitivity was continually reproving him in the presence of retributive God. Try as he might he was unable to find his satisfactions to placate this God.

And Luther really tried. He entered the terror in order to do enough to save his soul not himself; but devoted his strength to fasting, ascetic practices. He went to confess; his father confessor told him not to return until he had confessed. He visited Rome for the Renaissance culture; but rushed back to masses, relics, and sacred Churches. His grandfather from Purgatory he climb Sanca on his knees repeating a Paternoster. But at the top a doubt returned, "Who knows if it is true?" He advanced as an eager student of "modern" theology. But when he was made a theologian he did not know the Gospel.

Again and again he returned to the word. He became angry. "I raged and my conscience was agitated. I beat importunately at the door of Paul; thirsting with a most ardent desire to enter. The Apostle meant." At length, to his importuning the door opened. That which had been offense became the Gate of Paradise. He saw the connection between the righteousness of God and shall live by faith. The righteousness of God shall live by faith. The righteousness of God is imputed sense. The righteousness is that which is imputed to the sinner and receives by faith and is thereby justified. God's righteousness is equivalent to His gift by which a merciful God justifies the sinner. "Just as I had previously hated the phrase 'God,' so now I extolled it with equal love and esteem of words; and so to me that passage in the gate of paradise."

In Augustine, Luther found encouragement. For Augustine reminded him of one Peter, persecutor, who instead of punishment for his part in the death of Christ, instead of condemnation found mercy; of Peter who had been so terribly preaching that gift of God whereby righteousness accrues to the children of God. The righteousness of God is not a righteousness which man can earn for himself; it is not that whereby God is righteous; but it is that with which He enlightens the ungodly. And Luther re-awakened Europe with the thrill of justifying righteousness. He stood forth; a poor unarmed man—but the Gospel of God and Unashamed!

Some two centuries later when the clerical rationalism's intellectual conceits were the fountains of spiritual life in England; when Presbyterian Churches were taking Ariarianism and finding it the down grade to Socialism, a young minister of the Church of England a little "society" in Aldersgate Street, London, one was reading Luther's preface to the Romans. At about a quarter before nine, while he was describing the change which came in the heart through faith in Christ, the young man, John Wesley, found his heart strangely warmed. "I did trust in Christ, Christ alone, for salvation, and assurance was given me that he had taken away my sin, and saved me from the law of works."

Paul and Luther and Wesley stood for the Gospel Unashamed because it brought its price—justifying righteousness to their own hearts. That is the one thing which will keep us from being ashamed to stand with Paul before the crucified Lord. Let us affirm "He loved me and gave Himself up for me" and seek with Luther so that His Divine righteousness imputed becomes the righteousness of God which will warm the heart strangely warmed like Wesley's. Let us have a personal assurance of the truth of the Gospel to you and to me it will be given to stand with Paul—and Unashamed! The Gospel is the power that saves us from shame and everlastingly. However, much we may be ashamed of our poor accomplishments may we never be ashamed of the Gospel. Let us believe the Everlasting Gospel. Columbia Seminary, Decatur, Ga.

Men-of-the-Church

Presbyterian Church in the United States

E. PURCELL, D.D., Executive Secretary
HENRY GRADY BUILDING
ATLANTA, GEORGIA

N. L. FAIRLY, D.D., Wilmington, N. C.,
Charge of Men-of-the-Church Department

THE GROUP

Men underlie the Men-of-the-Church, an inclusive and an exclusive principle. By inclusive every man in the Church is included in the plan, theoretically at least, is used to propose for which the organization was originally inclusive is meant the division of the large number of small units for more efficient use. Men underlie every efficient organization. Built around corps, divisions, regiments, and department Store is built around the department is composed of section as the whole body of men come together monthly for education and worship. The group meets for its part of the program which has for the whole organization.

The Value of the Group

The Group Plan enables each man to receive a message or a call to service in the time and with the minimum effort. One of the group plan, invited every man in a group of eight hundred members in two hours possibilities in this plan are easily seen. Men may be easily assembled for special services, special service tasks, meetings of the Church, or for any other purpose.

For Service. The Group Plan provides more service, and, more direct channels for service. It is easily seen that five or ten small groups can do more tasks of service than one large group. The smaller it is more easily welded and can be directly in touch with the task.

Development of leadership. Responsibility and activity are great means of developing leaders. Every man, with but few exceptions, has developed a leadership. His leader did not just happen to be, but largely by the crisis itself. Place on the responsibility of group leader, and on the men's responsibility for certain tasks, and you will see a development in the men and in the Church.

Each Man a Part of the Church. One reason for the group is that they feel that the group is running it and they have no part. The group is each man his place, however, small it is, and every group member feel a part of the church.

Division of Labor. It is easy to let a dozen men do the work of the church, but it is not right. Let His Kingdom should come by such a plan that each member has his share. The group plan gives to each man that share.

It is hard to become acquainted with a group of men draw very near to each other when they work together for the common end. More Intimate Spiritual Supervision. Most men are one who is interested in their spiritual growth. A group leader has a marvelous chance of obtaining the Christian graces in the hearts of the men.

Group Leaders

The Group Leaders are appointed by the committee—President, Secretary, Treasurer, and the Pastor.

The number of Group Leaders will depend on the number of groups. See discussion under Groups.

Group Leaders are key-men in this work. They are the men whom men like and who can influence them. They should be men who are loyal to the Church, to learn, and to work. They should be men who are so many good men without it. Men of strong personality should be selected. Men, they must be men of positive Christian character. In the last analysis, men follow character.

The Groups

The members of the groups are selected by the Executive Committee, consisting of the President, Secretary, and Treasurer, together with the Department of Men, the Group Leaders and the Pastor. They should study carefully the personnel of the Church and make an effort to place each man in the group.

The number of groups will vary; of course, the number of men and also with the service tasks given to the men. If the men are to be mobilized— assembling the men for service— the number of men should be small, not over a dozen, eight or ten. One Group Leader should be in touch with them more easily. If, however, the men are to be assigned service activities—prayer, singing, other tasks suggested in the Service Program— the group should be formed with from four to ten men. This might require from twenty to thirty men in a group. The number of available group leaders will influence the number on the groups. Selection. A good plan of selection is to

separate the men into four divisions—loyal, semi-indifferent, indifferent and non-church members of the congregation. The names in each division are then read in order and are chosen by the Group Leaders. If more than one leader wishes the same man the Council decides who shall have him. It is wise to get a speaker, an automobile, and a deeply earnest and spiritual man on each group. One may possess all of these qualifications.

4. New Yearly Alignment. The groups should have a new alignment each year, the change being made in March so that no break shall occur when the church year begins. Some country churches using a geographical division for the groups may find it difficult to change the personnel entirely. However, it should be done as much as possible.

The Work of the Group

1. Mobilization of the Men. One of the greatest tasks in which the group of all churches can engage is assembling the men for a particular meeting or to accomplish a special work. Pastors and leaders are frequently desirous of getting all the men together for a special service at the church, a series of services, or a men's meeting. The groups will prove invaluable for such work. All of the tasks given to the groups should be discussed fully and accepted by the Council and then assigned to the groups. This applies to the special and general tasks as well.

2. Special Tasks. Groups may be assigned special tasks in the Presbyterian Progressive Program, in the work of the local church and elsewhere. The "Monthly Programs and Service Suggestions" give a list of service tasks which other churches are doing.

3. General Tasks. By general tasks is meant those projects in which all of the men of the local church are interested in at the same time—Every Member Canvass, Evangelistic Services and other things.

Meetings

1. Business Meeting. Each group should have one meeting each month. This meeting should be a business meeting to plan for the execution of the work assigned the group by the Council. This meeting can be held most conveniently immediately after the General Monthly Meeting and in connection with it. Some groups, however, prefer the lunch hour or an evening hour in the home of a member of the group.

2. Social Meetings. These meetings are held at the discretion of the Group Leader. The Monthly Meeting may supply the necessary social life.

3. Called Meetings. These meetings should be held very rarely and only when there is special need.

Organization

The groups need but little organization. All should have a Group Leader of course. In addition, some groups have an assistant leader and a secretary. This is left to the individual group.

Conclusion

This pamphlet gives but an outline of the organization and work of the group. Discussions on handling the groups and news of what the groups are doing are carried each week in the column on Men's Work in the Church Papers. This column should be a source of information and of inspiration and should supplement the outline of the group in this pamphlet.

The whole work of the Men-of-the-Church is going to be successful just in proportion as those in places of leadership pray and teach the men to pray. We may as well realize that organization in itself is not going to develop men spiritually. You cannot develop men very far without some form of organization, but the essential thing in an organization is that it shall be shot through with a devotional spirit. A devotional spirit comes as we pray and as we daily come in contact with God through the Scriptures.

ORGANIC UNION WITH THE UNITED PRESBYTERIAN CHURCH

W. M. Crowe

After a correspondence beginning in the early summer of 1926, the Assemblies of the two Churches involved heard the report of the Joint Committee on Organic Union at the meeting in May of this year. The history of the movement is given in the Minutes of our Assembly, 1929. (Pages 137-141.)

The actions of the two Assemblies were as follows:

"When the report, together with the recommendations, was presented to our Assembly by Rev. S. L. Morris, D.D., by almost unanimous vote the plan of union was referred to the Presbyteries for rejection or approval, with the understanding that the Assembly of 1930 may discover by the returns whether or not the plan is acceptable to the whole Church. Should the Basis of Union receive the approval of three-fourths of the Presbyteries, and should like action be taken by the United Presbyterian Church, the proposed union would thereupon be effected.

The United Presbyterian Assembly met a few days after the adjournment of our Assembly, and heard the report and recommendations presented by Rev. R. M. Karr, D.D. This report is as follows:

"1. That this Assembly express its appreciation of the cordial and fraternal spirit manifest in the recent overture action of the Southern Assembly.

"2. That the General Assembly record its conviction that union with the Southern Presbyterian Church is desirable, provided the union be a real union without the loss of any considerable minority in either denomination.

"3. That the Assembly express its approval of the amended Basis of Union insofar as it has been developed and reported by the Joint Committee.

"Since Presbyterian reports do not indicate that the time is ripe for the submission in formal overture of the question of organic union, we recommend that Assembly's Committee on Closer Relations be authorized to prosecute its work more vigorously, in order that, the Lord willing, the way may be prepared for a true and happy union of our two denominations through the development of mutual acquaintance and brotherly love.

"5. That the whole Church be requested to continue in earnest prayer that the will of God in this matter of Church Union may be most clearly known and His purpose therein be fully accomplished."

I have in my hand a communication from the United Presbyterian Committee interpreting this action as follows:

"The resolutions given above were all adopted without a dissenting vote. The action of the Assembly seems to us to be distinctly favorable; but evidently the General Assembly intends to proceed deliberately, so that there may be no unwholesome reaction and no occasion for regrets. This Assembly has committed itself to something more definite in the matter of union with the Southern Presbyterian Church than any other Assembly since the negotiations began. The action of our General Assembly opens the way for a more constructive work, which the Committee on Closer Relations is authorized to prosecute with vigor."—Robert M. Karr, Chairman, Committee on Closer Relations.

It will be seen, however, that the situation is not exactly the same in each Church just at present. In view of the loss of step between the two Assemblies, there is liable to be a confusion in the minds of our Presbyters as to what disposition to make of the overture sent down by our Assembly. In the meantime a proposition for a general organic union has appeared on the horizon, which has caught the imagination of a part of the United Presbyterian Assembly, has affected the situation, and has become a contributing factor to their delay. Let it be said also that our Assembly has responded by the appointment of a committee to the proposition mentioned above, but their response seems to be entirely apart from a continuance of the correspondence with the United Presbyterian Church. This is as it should be, for there is no relationship between the two movements.

As a member of the Committee from our Assembly, and as chairman of the Joint Committee, I am writing to suggest that our Presbyteries proceed with the matter and submit to our Assembly of next year their re-action to the overture looking to organic union with the United Presbyterian Church.

Let it be understood that this proposed union is on the basis of a common faith. There are two ideas on the subject of church union prevailing today. One is an administrative union, with little or no regard to the question of theological standards, or the interpretation of symbols that are now supposed to be in operation. Such a basis will never produce a full-orbed Church, such as our Lord had in mind when he prayed, "That they may all be one." Two bodies of believers cannot possibly be one, unless there is a oneness of faith. Thereby the whole question of organic union is reduced to simple terms. Are we seeking to erect a great organization, or are we undertaking to bring together the people who have a common attitude toward the essentials of our faith? The whole scheme hinges upon that question. The other idea is that church union should be based upon a similarity of doctrine, a complete accord in the interpretation of the doctrine, and fellowship born of a common zeal for the enlargement of the spiritual Kingdom of Jesus Christ. It is to this character of union that these two Churches are now called upon to address themselves.

The United Presbyterian Church and the Southern Presbyterian Church, while possessed of somewhat different traditions and occupying in the main, different areas of ministry, are of one mind in the interpretation of the Calvinistic system. They place a common emphasis upon the home, the Sabbath, the Scriptural idea of the Church, evangelism, and every other important factor in the spiritual life of the people. A union between these bodies could be made effectual because of a unity of spirit and motive. There are differences between the two Churches, let us be assured, but the differences are not insuperable. Every problem of administration could be adjusted by a wise and patient leadership. The United Presbyterian Church calls its executive agencies boards; we call the same agencies committees; the work of the women in that Church differs somewhat from the same department in our Church; their testimony of 1858 would not be acceptable to our people; their attitude toward the state differs from ours in a measure. But in every instance, with proper sympathy, and with the use of common sense, a single mind could be secured. Speaking of their Testimony of 1858, we remark that the Confessional Statement has taken its place, which statement is in entire accord with the strictest demands of our Standards.

Facing the situation, the advice to the Presbyteries from our Committee would be to proceed, even though the United Presbyterian Church is postponing action for a year. Let us remember that the postponement, according to the interpretation of their own committee, is not born of reluctance, but simply in order that their final vote may be with due deliberation.

This communication is given at the instance of Doctor Karr and Doctor Morris, both of whom fully concur in its conclusions and advice. St. Louis, Mo.

MINISTERIAL RELIEF

Rev. Henry H. Sweets, D.D., Secretary

Why should the Church, as she faces large opportunities and heavy responsibilities, give of its means to the aged and infirm ministers? They are no longer able to serve, their productive period has passed, the Church can hope for no adequate material returns from their labors.

Thus the cold business member might reason. Is he right? Has he stated the truth with regard to the responsibility? Has he appreciated to the right extent the kind of production expected from the ministry? There is no question in the minds of any Church today with regard to this responsibility. It is enforced by the Word of God and by logic that is simply overwhelming in its convincing power.

God made abundant provision for the Levites in the Old Testament dispensation. Not only did He provide for their sustenance out of the offerings brought to the Temple, but whole cities were set aside for their habitation.

This was not an arbitrary enactment. The support inhaled in the nature of the office. The Priests were called to separate themselves from the sources of worldly gain. They were to minister to the people in spiritual things. Those to whom they ministered thus of right should provide the material things for them.

In order that this duty might not be overlooked in the fierce struggle for the conquest of Canaan, God said to Israel time and again, "Take heed to thyself that thou forsake not the Levite as long as thou livest upon the land."

In the New Testament dispensation the same duty was laid upon God's people. The Apostle Paul declares: "Even so hath the Lord ordained that they who preach the Gospel shall live of the Gospel," and in I Timothy 5:17-18, we have this message: "Let the elders that rule well be counted worthy of double honour, especially they who labour in the Word and Doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, the laborer is worthy of his reward."

The Church, therefore, must care for these men and for the needy widows and orphans of the deceased ministers, out of a sense of strict justice. The late Ex-Governor James A. Beaver, for many years Judge of the Superior Court of Pennsylvania, said: "A minister, while he lives, has no hesitation, nor have his legal representatives any when he dies, in asking a congregation which he has served to make good the consideration named in the call under which service was rendered. And why? Simply because there is an express contract to pay. When a minister has been solemnly ordained and thereby adopted by the Church, and has, by his ordination vows, voluntarily closed against himself the avenues by which men ordinarily acquire a competency, and he becomes physically or mentally disqualified for the proper discharge of the duties of his high office, or after a half century of devoted service he is laid aside by the infirmities of age, he has just as much right morally—aye, and just as much right legally in the truest sense—to claim from the Church such provision at least as was at the time of his ordination made for those in like circumstances."

No Church could keep its self-respect without providing for these men and their families who have forsaken all to follow Christ and to minister to His people.

The late Dr. Arthur T. Pierson declared: "It is an insult to call this charity. It is in the very highest sense a debt, and should be so honored as an imperative obligation owed to those who use their days of strength in the service of our Lord; and no blessing can be expected on a Church which allows the veteran soldier of Christ to go down to his grave like an inmate of a poor-house, or a dependent on charity, looking for a miserable pittance, bestowed as on a beggar, for the bare subsistence of life."

Surely the gratitude of God's people should drive them to make abundant provision for these faithful servants of God. No one will ever know the depths of their sacrifice for Him and for our Church. Many have used up all their private means and slender patrimonies. Many of them have gone forth to face sure poverty. They have denied themselves not only the necessary things of life, but many things that were absolutely needed for their largest usefulness to the world. Many of them have not only borne the results of pinching poverty but have seen their wives and their children facing want and denied the many things so needed for their comfort and advancement.

We are all proud of the record of our Church. Shall we forget these faithful men who, with such courage and self-denial, have sowed the seed from which we are reaping the splendid harvest? Shall we be unmindful of those who have laid the foundations deep and strong upon which we are today erecting the beautiful Temple of our God?

The Church could scarcely keep her self-respect if she failed to do this. The farmer provides sustenance for the old horse that served him well. The master still throws bread from his table to the faithful watch dog which has grown too old for his accustomed watchfulness. "Doth God take thought for the oxen," and shall not His Church, which professes to have His spirit, minister to the distressing needs of God's aged saints who have denied themselves in the days of their strength to care for the poor, to seek the lost, to relieve the sorrowing and to lead all to a blessed hope in God?

The Church that neglects her aged ministers shows a woeful lack of Christian strategy. The General Assembly of our Church declared: "This is the day of opportunity. If the Church does not act promptly, not only will the cause of Ministerial Relief suffer, but also the supply of candidates for the ministry will be seriously affected. If the father lies wounded on the field of battle uncared for, can we expect the son to fill his place in the depleted ranks of the regiment?"

Probably only a very few young men are kept out of the ministry on account of the lack of provision for those who serve in this office. Youth is not accustomed to look forward with much anxiety to old age. The boys and girls of the Church know little of the needs of the ministers. But where could you find a missionary, either at home or abroad, laboring on an insufficient salary, who, should he know that if he fall by the way, the loving arms of the Church would surely be placed beneath him or if he be called to his reward his wife and his little ones would be cared for by the Mother Church, would not have more of heart and earnest zeal to put into his exacting labor?

Every dictate of religion would urge the Church to the fulfillment of this sacred obligation. To plead for these needy ones is not begging. It is merely calling the people to the fulfillment of one of the most fundamental obligations of the Christian's life. James, the practical brother of our Lord, declared: "Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction and to keep one's self unspotted from the world." Again the Word of God declares: "Whoso seeth his brother have need and shutteth up his tender compassion from him, how dwelleth the love of God in him?"

The Church ought to care for these because it is one of the rarest privileges that God has given to His people. Nothing more fully develops the principles of the Gospel of Jesus in the human heart than the giving out of our love and sympathy and substance to those who are less fortunate than we. What a privilege to minister, in the name of Christ, to these who have given their whole lives in His service.

We have sometimes wondered why God did not call these aged ministers home. More of their loved ones are over there than are with them on this side. Possibly they are left for two principal reasons. First, that we may have the joy of ministering to them. It is a great privilege to have some part in the "fellowship of ministering to the saints." Do you remember that those precious words of Jesus, which were given to us after His ascension in the conversation of the Apostle Paul with the elders from the Ephesus Church, are connected with service such as that involved in the work of Ministerial Relief? He declares: "I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive.'"

"And we believe Thy Word,

Though dim our faith may be,

Whate'er for Thine we do, O Lord,

We do it unto Thee."

The Ministers' Annuity Fund, approved by each General Assembly since 1924, provides a safe, sane, sure and Christian method to insure to each of its servants provision for needs during the years of enforced inactivity and for the care of widow and orphans who are left behind.

A MISAPPREHENSION REGARDING MISSIONARY FURLOUGHS CORRECTED

Egbert W. Smith

We find it necessary to correct a misapprehension, evidenced in a letter recently sent from the foreign field to all our pastors, regarding an action unanimously taken last April by the Executive Committee of Foreign Missions. That action was—

"That, in view of the great increase of expense in the home traveling of our missionaries on furlough and the increased deficit of the Committee, rather than detain missionaries at home in other employment as some Boards are doing in order to cut down expense, we suggest to all our Missions to consider the advisability of extending by one year, for the present emergency only, the field service of all missionaries, except those individuals whom the medical staff or the Mission deems it inadvisable for health or other reasons to remain on the field longer."

From the above language it is clear

(1) That the Executive Committee does not order or instruct or even ask our missionaries to extend their terms of service on the field. It simply suggests that each of our Missions "consider the advisability" of such one-year extension. In other words each Mission itself, which simply means the missionaries themselves in their organized capacity, is to pass upon the advisability of such extension. (As a matter of fact it is not so very unusual for missionaries to request an extension of their service period.)

(2) That, in case of a Mission's approval of such extension, its action is not to apply to missionaries whose health would be endangered by prolonging their terms of service or whom the Mission, for any "other reasons," might deem it wisest not to detain on the field beyond the usual period.

YOUNG PEOPLE'S DEPARTMENT

EDITOR'S LOOKOUT

W. A. Gamble, Pinetops, N. C.

The young people of Albemarle Presbytery fall rally September 5, at Elizabeth City, eastern corner of the state. This was the first of the meetings of the Presbytery's Young People's League was staged in this section. The Elizabeth City was largely the outgrowth of the Presbytery's first young people's summer conference last July. The pastor of this church, Rev. C. and his wife, were counsellors at that conference and were so pleased with what they saw of the young people that they invited the fall rally to their church.

Arriving during the morning, the delegates signed to homes for the mid-day meal. In the noon they enjoyed the rare privilege of a U. S. Revenue Cutter, "Pamlico," down the River toward Albemarle Sound. Upon returning trip, a session was held at the church, and a session after supper. The homeward trek was next morning.

Presbyterianism is weak in this section, and Melick, in welcoming the delegates, spoke of given the local church in seeing so many young people present at one time. Miss All of Greenville brought the devotional message for next summer's conference was presented. The people voted in favor of a rally during the holidays.

At the night meeting the devotionals were by Rev. R. E. McClure, pastor-elect at New Daphne Carraway, of Wilson, who is Presbytery's Story-Tellers' League of America, spoke of telling will help to make interesting weekly young people's meetings, and closed with a Bible story.

The Tarboro delegates presented a demonstration, showing the value of Christian education. Mrs. Jeannette Grainger, Presbyterian Auxiliary of Young People's Work, announced a test to be closed with the Easter rally. An appeal to the society, or individual in the sending the best poster setting forth the work of the young people's group of that local church.

Rev. W. A. Gamble, Presbytery's Chairman of Young People's Work, offered the help of the young people of the Presbytery in forwarding young people to Elizabeth City.

The closing challenge was presented by Miss All of Greenville, N. C., who has just taken up the appeal to the young women at Eastern Carolina College. A number of the young people kneeling in front of the Church in token of their decision to let the Lord have His own way with them.

Several of the younger men of the ministry work in Albemarle Presbytery, and this is a number of ministers interested in the work of the young people, an encouraging sign.

YOUNG PEOPLE'S TOPIC

Sunday, September 22—Standing By Our Lord
Matt. 6:10; Matt. 28:18-20; Luke 2:49; and

The Leader

One petition of the Lord's Prayer is, Thy kingdom come. It is in heaven, and the Church as part of Christ's kingdom, a pray that prayer, we hope the church will be a powerful factor in making the world so they will do right and try to live as thou art in heaven.

Before Christ ascended, after his resurrection his disciples they must go forth to be his witnesses. We as members of this young people's society are His disciples and followers and we must be His witnesses wherever we go. He will be with us and to help us as we work for Him. Let us be an example, for as a boy 12 years of age must be busy about His Father's business.

(3) That the Executive Committee's action on the present emergency only.

Of our nine Missions only one, the North Carolina, reported on the advisability of this one-year extension. This Mission, on recommendation of its Executive Committee, has decided:

"That we do not think it would be wise to extend the furlough of any of the members of this young people's society who were in China and who endured the strain and anxious times of the revolution and its aftermath."

This action of the North Kiangsu Mission is eminently wise.

From one other Mission, the North Carolina, received unofficial echoes of one missionary's furlough being extended, but as that Mission's official report recently received contain no record of this matter, we suspect a mistake somewhere. We will further information.

ing to do what we can to make the world
ach it to love and trust in Jesus.
t today is Standing by Our Church, and we
ust what is expected of us and how we can
Christ and the Church.

The Church is the Body of Christ
ve and respect the Church, but have we
ink why we should consider the church a
tion which must not be treated lightly, but
st thing in the world. It is because the
organized by Jesus Christ, the Son of God
e world. He came to save the church,
e cross for it, he rose from the dead that he
ete his work and become the ruler of the

calls the church the body of Christ. He is
directs its members in their work. Be-
rch is the body of Christ, it is holy and set
own. And so we should always remember
the church is to Christ, and never speak of
terms of love and respect. And we should
because it is his body.

Why the Most Important Organization
had a divine origin, because Jesus organ-
led it his own body. But the church has also
the most important organization that is in
brings about the happiest conditions of the
business and government. It helps nations
ch other kindly and try to be just and help-
ch has gone into heathen countries and is
beneficial changes in them all. If there
ches, our lives would not be safe, our prop-
se its value, our homes would be in constant
ng molested and disturbed.

people who speak slightly of the church,
of it, but if they had to chose a place to
ld always select the place where there are
us never join those who make fun of the
and by it, and declare our belief in it and
owe to it.

Being Witnesses for Christ
to the Church is to be a witness for Christ.
church and Sunday School, and joining the
y to the world, The Church is a good thing,
important to us. Jesus Christ is our Savior,
d our king, and we want to serve and love

other times and places where we can stand
as a witness for Christ, when we refuse
places Christ will not honor and approve, or
their mockery of holy things. We should
er we are Christian, followers of Jesus
e expects us to be loyal to Him.

Standing by the Church as a Worker
must do more than wear a uniform, he must
commander, and fight for him when he is
Christian also must do more than be merely
a church member. He must work for the
to his share of the labor necessary to keep
make it a success.

ch a church, you will be impressed that the
orkers is always small compared to the list
n roll. Just a few do the most of the work.
e responsibility and offer themselves to do
verybody ought to do his share. We must
by the church, and do our work, whatever
hat has been one of the benefits of young
ties, they teach the young folks that they
and tells them how to do their part.

Standing By With Our Money
important part of standing by the church is
part of the expenses of the church. If our
ng to do the best work, it must have money
eals and buildings, it must keep up the build-
nds, it must employ men and women, who
other means of making a living that they
for the church all the time. Then there are
to raise money for, so the church can help
n different parts of the world, foreign mis-
missions, Bible distribution, hospitals, or-
l many other things. We must take our
ing raise the money to carry on the great
church.

be loyal to the church who does not give
oney to support it.

Standing By Our Pastor
the finest things in church work is loyalty to
he minister has given up his life to serve
nd while he needs money for his support,
ht is for the success of the work. He wants
ople coming to the services. He loves to
ief interest is in the Lord, and he is greatly
they are inconsistent and untrue to their

epares his sermon with the idea of helping
ersons, and he is disappointed when they
e gives a certain piece of work for some
d how glad he is when he sees the officers
bers of the church all trying to do their

stand by our pastor, and let him know he
us to do what he asks us to do. Loyalty
certainly means standing by the man we
be our minister.

WOMANS AUXILIARY

The Department of Woman's Work, Presbyterian Church, U. S.
270-277 Field Bldg., St. Louis, Mo.

SYNODICAL PRESIDENTS OF THE WOMAN'S AUXILIARY

Alabama—Mrs. J. F. Hooper, 610 Mabry St., Selma, Ala.
Appalachia—Mrs. F. B. Kegley, Wytheville, Va.
Arkansas—Mhrs. Walter Wilson, Arkadelphia, Ark.
Florida—Mrs. W. G. Thompson, Jr., 3215 Bispo St., Palma
Ceia Park, Tampa, Fla.
Georgia—Mrs. E. G. Abbott, 1315 Eberhart Ave., Columbus, Ga.
Kentucky—Mrs. H. P. Cooper, Lebanon, Ky.
Louisiana—Mrs. Charles L. Bodin, Box 79, M. R. A., Lake
Charles, La.
Mississippi—Mrs. J. S. Hicks, Holly Springs, Miss.
Missouri—Mrs. Walter Craven, 223 Frances St., Excelsior
Springs, Mo.
North Carolina—Mrs. G. V. Patterson, Gastonia, N. C.
Oklahoma—Mrs. Wilbur Garvin, 611 Euclid, Lawton, Oklahoma.
South Carolina—Mrs. Parker Connor, Edisto Island, S. C.
Tennessee—Mrs. J. F. Forsythe, Bethel Springs, Tenn.
Texas—Mrs. J. W. Culver, Texas Military Academy, San An-
tonio, Texas.
Virginia—Mrs. C. R. Vaughan, 319 Mountain Ave., Roanoke, Va.
West Virginia—Mrs. J. McD. Lacy, Elkins, W. Va.

RED SPRINGS TO SUPPORT A MISSIONARY

Miss Frances Hesser, of Roanoke, Va., has been chosen by the local Presbyterian Church to represent it on the mission field of Brazil. At the regular monthly meeting of the Woman's Auxiliary held last Monday, Miss Hesser made a very interesting and instructive address on the necessity for missions to Brazil and the reasons for her choice of that country, rather than some other foreign field, for her life's work. Brazil being a Roman Catholic country, it is hard for some people to see why missionaries should be sent there, but Miss Hesser showed very conclusively the need for true Christianity in that country to replace the degraded and idolatrous worship practiced by its people.

Miss Hesser is a beautiful and talented young woman, a graduate of Flora Macdonald College and of the Assembly's Training School at Richmond, Va. She is being sent to Brazil by the foreign mission board of the Presbyterian Church and is the special missionary of the Presbyterian Church in Red Springs. Miss Hesser will leave for her work in Brazil on September 21st.

Following her address an informal tea was held by Circle No. 2 of the Auxiliary, in the new hut, which has been attractively decorated for the occasion. Fruit punch and cheese wafers were served to about forty ladies.

GROUP CONFERENCES ANNOUNCED

Group conferences of the Concord Presbyterial Auxiliary will be held throughout the Presbytery beginning Tuesday, September 10th, and continuing through Friday, September 13th. All of the conferences will convene at 10 o'clock in the morning and last until 4 o'clock in the afternoon.

The date and locations of the conferences are as follows:

District No. 1, Mrs. Janie Reid, chairman, will be held at Siloam, Tuesday, September 10th.

District No. 2, Mrs. J. L. McBride, chairman, meets at Harmony, Wednesday, September 11th.

District No. 3, Mrs. W. C. Pou, chairman, meets at Bethesda, Thursday, September 12th.

District No. 4, Mrs. Walter Goodman, chairman, meets at Harrisburg, Friday, September 13th.

A splendid program has been arranged for these group meetings and it is hoped that every church in the districts will be well represented. A banner will be awarded to the Church having the largest representation. Mrs. W. B. Ramsay, president of Mitchell College, will have the Bible hour. Miss Carrie Roberts, of Salisbury, who has recently returned from a visit to the Holy Land, will be chief speaker and will give a graphic word picture of the wonderful places and scenes visited.

Mrs. Edgar Yoder, Mrs. John Henderson, and other prominent women of the Presbyterial will have a part on the program. Local presidents are asked to give brief narrative reports of work being done in their Auxiliaries, they are also asked to bring a list of questions or problems to be answered during the question period.

A box lunch will be served during the lunch hour.
Mrs. Frank B. Gwin, President.

OBIDS AUXILIARY ORGANIZED

Mrs. E. P. Gray, President of the Winston-Salem Presbyterial, Mrs. J. P. Price, Presbyterial Secretary accompanied by Mrs. Redfern, came to the mountains one day from Winston-Salem arriving in time for a splendid country picnic spread on the lawn of Obids, N. C., Church. The purpose was to assist in the organization of an Auxiliary.

Under the leadership of Mrs. Gray the following officers were elected: Mrs. Frank Severt, President; Miss DeEtte Crawford, Secretary; Mrs. Rufus Parsons, Vice-

President; Mrs. Jesse Baker, Treasurer; Mrs. Luther Woody, Secretary Spiritual Life; Miss Ray Severt, Secretary Foreign Missions; Mrs. R. S. McNeill, Secretary Assembly's Home Missions; Mrs. L. F. Miller, Secretary S. and P. Home Missions; Mrs. Mary Burgess, Secretary Y. P. and S. S. Ext.; Mrs. J. C. Crawford, Secretary Christian Social Service; Miss Vivian Parsons, Secretary Literature. Since the organization two meetings have been held and the Birthday meeting has been planned for July 12 at 3:00 p. m. in the Obids Church.

This is the baby Auxiliary of the Winston-Salem Presbyterial but it has proved to be a lively one since its birth.

The Churches of Obids, Ezenecer and Peak Creek have invited the women of Group No. 6 to meet with them at Pine Crest Hotel during a day to be designated for September.

The Auxiliaries of West Jefferson, Jefferson and Lansing celebrated their Birthday in the West Jefferson Church on the fourth Sunday night in May. Two pageants were presented in costume. A large congregation were impressed with the service. The offering amounted to nearly thirty-five dollars which goes for the erection of school buildings to equip our educational plants in Mexico.

SYNODICAL AUXILIARY OF APPALACHIA

The Synodical Auxiliary of Appalachia will meet at Montreat, N. C., September 24-26. Names of officers and delegates expecting to attend should be sent to Mrs. R. C. Anderson, chairman of hospitality committee. The first business session will be held at 7:30 p. m. The Executive Committee will meet at 2:30 p. m. on Tuesday, September 24.

Mrs. C. E. Dorsey, Secretary.

N. C. AUXILIARY TO MEET IN DURHAM

The Woman's Auxiliary of the Synod of North Carolina will hold its seventeenth annual meeting in the First Presbyterian Church of Durham, N. C., October 15, 16, and 17, 1929. The first session will open at 3:30 Tuesday, October 15 and the last session will close at noon Thursday, October 17.

The Executive Board will meet in the church at 1:30 Tuesday, October 15.

Corinne Puett,
Corresponding Secretary.

OUR BIRTHDAY OBJECTIVE FOR 1930

It will be of great interest to the women of our Church to learn that by vote of the Woman's Advisory Committee and approval of the Committee on Assembly's Work, it was decided that the 1930 Birthday Gift should be given to the Cause of Ministerial Relief. The entire amount of the Birthday Offering will be held perpetually in the Endowment Fund of Ministerial Relief, interest from this invested fund being used for the relief of widows and little fatherless children of ministers and missionaries and for women who have served long and well in the service of the Church as commissioned lay workers and are forced to retire without adequate support.

Realizing how dear the Cause of Ministerial Relief is to the heart of our retiring Secretary, Mrs. W. C. Winsborough, and desiring to pay a tribute of love and honor to the one who was the inspiration and unexcelled leader of the Woman's Auxiliary since its organization seven-teen years ago, the Woman's Advisory Committee decided that this fund should be known as "The Winsborough Foundation." It seems fitting that interest from a fund bearing the name of one who was a child and grandchild of the manse should minister throughout the years to come to children of the manse and to those who have given sacrificially of their service to the Master.

By action of the Committee on Assembly's Work, the title "Secretary Emeritus" was conferred upon Mrs. Winsborough. Thus the women have asked of the Assembly the privilege of designating a part of the interest from the Winsborough Foundation to be paid to Mrs. Winsborough annually. This gives to all the opportunity of expressing their love and appreciation of this one who has meant so much to the Woman's Work, for as each one makes her love offering to the Birthday Fund next year, she will not only be helping the worthy Cause of Ministerial Relief but also having a share in honoring our beloved Secretary Emeritus, who was herself the originator of the plan of Birthday Offerings.

The 1929 General Assembly expressed its approval of the Auxiliary Birthday offering in the following recommendation:

"That the Assembly approve the Birthday offering of the Department of Woman's Work and its plan of conduct."

The Committee on Assembly's Work also unanimously endorsed the plan as outlined. It is left for the women of the Auxiliary to carry out the plan, making their love-gifts the largest ever given and endeavoring to have every Presbyterial 100 per cent in their gifts to the Birthday Objective for 1930.

Synodical and Presbyterial Presidents and Secretaries of C. E. and M. R. Please Note.

Additional copies of the above statement concerning the Birthday Objective for 1930 may be obtained from the Department of Woman's Work for inclosure in letters to the local Auxiliaries.

SUNDAY SCHOOL

Ernest Trice Thompson, D.D.

Lesson for September 22

MALACHI FORETELLS A NEW DAY Malachi 1:1-4:6. Print 3:1-12

We study this week the book of Malachi. Yet the probability is that there never was a man named Malachi. The book that bears this name is really anonymous. The word really means "my servant," or "my messenger" and was probably borrowed by the editor from 3:1. We know nothing then of the author of this book. We do know something, however, about the times in which he wrote, and that is more important. It was about 460 B. C., seventy years and more after the first Jewish colonists had returned to the promised land, a few years before the return of Ezra, and about 15 years before the return of Nehemiah. The Temple on whose construction Haggai and Zechariah had set high hopes was still standing (1:10), but the whole book pathetically shows how deeply the hopes of that early day had been disappointed. The intervening sixty years or so had been years of disillusion and misery, and the situation to which Malachi addressed himself was melancholy beyond words. There seemed to be a curse upon the land (3:9), but as McFadyen has pointed out, it went far deeper than that. There was a blight on men's hearts and on their faith. It was an age of religious indifference, of moral scepticism and social corruption. Malachi, as we shall continue to call this unknown prophet, was the first man to attack the root of this evil. It was his work carried on by Ezra and Nehemiah that resulted in the great revival that we studied about last week and ended with the Jews becoming officially and really the people of the Book.

Though Malachi then is not chronologically the last book in the Old Testament, it is the logical end. For Malachi's message centers about the coming of God's Messenger, "GOD'S MESSENGER," that is the theme of the prophecy, and the New Testament opens with the coming of that Messenger as he had foretold.

Read the book through with the background as sketched above in your mind, and try to understand the message that it had for the people of Malachi's own day. Read the book again marking those verses which reveal the people's attitude toward God, thus 1:2, 6, 7, 13, etc. How does Malachi deal with the different problems that are thus raised? With these facts in mind make your own outline of the book.

We divide it into two parts:

I. The Need of God's Messenger—1-2

In getting at the root of Israel's trouble Malachi puts his finger upon four great evils.

1. The Doubting of God's Love 1:2-5. God does love them, yet they question it. And they demand that Malachi show them tangible evidences of that love. We need to remember here that the Jews were a disillusioned and disappointed people. Their fathers had returned to the Promised Land with high hopes. When they built the temple Haggai (cf. 2:6-9, 20f) and Zechariah (ch. 8) had spoken glowingly of the future. But those daring promises remained after sixty or seventy years unfulfilled. The people were growing skeptical. And when the prophet proclaimed God's love, they replied, "Wherein hast thou loved us?"

We will have to admit here that Malachi's answer is disappointing. He does not have the insight of Hosea, or of Isaiah. His proof of God's love for Israel (the descendants of Jacob) is His hatred of Edom (the descendants of Esau), the neighbors of the Jews to the South, and through history their bitterest enemies. His proof that God hates Esau is that Edom's mountainous land has been recently desolated, apparently by an Arab invasion from the South, and he declares that the land will remain desolated. In other words Israel may think that God does not love them, but they certainly have been blessed in comparison with Edom.

Let us stop here for a moment. The religion of any people is fatally impaired when they begin to doubt God's love. Do people doubt that love today? On what grounds could it be doubted? Are those grounds valid? What are the great evidences that we have of God's love?

2. The Profaning of the Altar. 1:6-2:9. The first great trouble that Malachi finds with the religious life of the Jews is that they question God's love. The second is that they despise His worship. "A son honor-eth his father, and a servant his master," but the leaders of Israel's religious life have despised His holy name.

Now it is important to note that this is a charge that the priests do not admit. They say, "Wherein have we despised thy name?" Malachi proceeds to specify.

1st: They say the table of Jehovah, i. e., the altar, is contemptible. This they said we can be sure not in words but in their hearts. It was evidenced by the irreverence of their conduct.

2nd: They offered unworthy offerings. There was a law in Dt. 17:1 against offering blemished animals on the altar. The priests coolly disregarded this law by offering animals that were blind, lame, or sick (vs. 8), which they would not have dared to offer to the Persian governor of Judah (vs. 8). And yet they said, it is no evil, i. e., there is no harm in it. The appeal to the priests—such priests—to entreat the favor of God in vs. 9 is ironical rather than a call to repentance. If this is the sort of sacrifice you offer can you expect God to look upon you with favor? Better close the Temple doors and extinguish the altar fires, which are but kindled in vain, than have the worship conducted by such low-minded, half-hearted ministers (vs. 10). The great God of hosts can accept no offering at the hands of men like these. As Dr. McFadyen points out in this connection: "Sincerity in public worship meant much to Malachi. He virtually says, Give God the best you have or bring the worship to an end and get out of his service altogether." Then follows one of the greatest verses in Malachi (11), a verse whose meaning is obscured because both A. V. and R. V. translate it as a future when in reality it should be a present. He does not say that God's name will be great among the Gentiles, he says, it is great. In other words Malachi suggests that sincere worship, wheresoever and by whomsoever offered, is in reality offered unto God, and is acceptable unto him. He suggests that the sincere worship of the heathen is more acceptable to Him than the insincere worship of the Jew.

3rd. They are wearied with the worship of Jehovah. What a bore, they say. And the laymen who brought these blemished offerings, offerings in addition that were the fruits of violence and trickery, were as guilty as the priests. They too shall know the curse rather than the blessing of God. Vs. 13, 14.

In 2:1-9 Malachi proceeds to announce God's doom upon the unworthy clergy. It will fall upon them because of their careless and contemptuous conduct of the worship (1:6-13) and for not giving glory to God's name (1:2). Over against their failure he sets a beautiful description of the ideal minister (vs. 5-7). To this noble ideal, however, the priests of Malachi's time had provided utterly recreant (vs. 9, 10). They themselves had turned out of the way and had caused many of the people to stumble. As a result the people now utterly despised them. As McFadyen remarks here: "Noblesse oblige, and in the long run a trustful people will despise the clergy who fall too pitifully below their ideal."

Do these words of Malachi have an application to our present day? Why do you think so? When we speak of those who despise God's house we are apt to think of those who never attend its worship. But Malachi is speaking of those who take part in the worship, especially those who lead in the worship. Is it possible for those who take part in the worship today to profane that worship? Do men today ever offer blemished offerings? Are men today ever wearied with the worship of God? What does it indicate? What kind of worship is really acceptable to God, helpful to man?

3. The Profaning of the Home. 2:10-16. This paragraph is a little obscure, and it is difficult to explain it in the little space we have at our disposal. It is plain, however, that Malachi is condemning two related evils, divorce, and remarriage with the heathen. As McFadyen puts it: "They had profaned the covenant and the holiness of Jehovah by marrying foreign women. Each of these women as the daughter of a strange god (vs. 11, just as the Israelites were sons of Jehovah, vs. 10) was a menace to the holiness, the distinctive religious and ethical quality of the Hebrew faith. There were probably wealthy women of the neighboring people, e. g., Philistia, Moab, Ammon; but they would bring their alien religion into the Hebrew home, with the result that the Hebrew faith would be contaminated and Hebrew distinctiveness obliterated. Worse still these marriages with foreign women had led to the divorce of native Hebrew women. Therein lay the climax of the treachery, that the wife of thy covenant, i. e., pledged to thee in a marriage contract which has been solemnly witnessed before and by Jehovah himself should be repudiated in favor of an alien—the wife of thy youth too, the faithful companion of many years, discarded when she is old . . ." and this too in spite of the fact that God's ideal is that they should be one. The paragraph comes to a climax in 2:16. "I hate putting away," i. e., divorce.

Does this paragraph have any message for our day? Divorce certainly is becoming more prevalent, more prevalent in America than in any other Christian country. Does God still hate divorce? Why? How can divorce be prevented? Consider in this connection the fact brought out by Dr. Fiske of Oberlin College at Montreal this summer that extensive investigations indicate that whereas the general ratio of divorce to marriage is 1 to 7, the ratio of marriage and divorce among Christian families was one divorce to 117 marriages. Was Malachi right in condemning

marriages with the heathen? Should our people today take religion into account as they marriage? Why?

4. The Doubting of God's Justice 2:17. A declaration that something was radically wrong with Israel's religion is found in the fact that they were beginning to question and to doubt the justice of God. It seemed to them as they looked at the world that God actually favored and the wicked. Where is the God of justice then? The other defects in Israel's religious life were serious enough, but it is this questioning of justice that leads Malachi most particularly on to the coming of God's Messenger and vindication of the Divine honor. We have

II. The Coming of God's Messenger

Two things Malachi tells us about this messenger: 1st. as the forerunner of the Lord he will prepare the people for judgment; 2nd, as the forerunner of Elijah he will invite the people to repentance.

1. As the forerunner of the Lord he will prepare the people for judgment 3:1-6. The people were to be where is the God of justice? Malachi points out that in due time God would send his messenger to prepare the way for His coming, and messenger would be followed by the Lord. When he came, however, only the purest would be able to stand his searching test, for he would cleanse in a purifying judgment, like which separates the base metal from the true.

This judgment Malachi declared would fall upon the priests, as the most highly privileged, most responsible and the most guilty. Their judgment had done its work upon them. Their offering would be accepted as in the day of vs. 3-4.

But it would also fall upon the people as well. Their crimes we note are summarized as adultery, perjury, exploitation of the poor, and fenceless. Do we still have these crimes? Do they manifest themselves today? Malachi traces all back to a single cause—it is because they have feared Jehovah. Is this true today?

Here then is the first part of Malachi's message. That justice is not dispensed in all of its fullness—but it will be dispensed later. The messenger come as he had predicted (cf Mt. 11:10). A messenger followed by the Lord Jesus Christ. We did not expect immediate judgment, as Malachi and John the Baptist seem to have expected, but he lived such a life that all men are judged by their attitude toward him. He warned men that the final vindication of justice would certainly come.

2. As the successor of Elijah he will call the people to repentance. 3:7-4:6. The fact that God would judge them led Malachi to stress the necessity of repentance. If Israel will return unto Jehovah (vs. 7), Jehovah would return unto them.

Evidently the people challenged him to show wherein they needed to repent. They said, shall we return? Malachi proceeded to point out very definite respect wherein they needed to return unto God. They were in effect robbing God by refusing or failing to pay the tithes demanded by law. Cf. Dt. 14:22-27; Levit. 27:30-32. This had brought a curse in the form of drought and devouring locust (vs. 11); let them return to God (vs. 7) and show their penitence by paying tithes and Jehovah would in return send his blessing and abundance from heaven (v. 10). Their tithes would be so conspicuous that they would be known of all nations (vs. 12). Does this promise seem to you? Some Bible students think so; others doubt it. But there may be other reasons for their doubt. Are there?

The Jews in Malachi's day were hard to convince. They said there was no profit in serving God. They were thinking of course of material profit. Those who prospered in their day seemed to be those who didn't bother about the divine standard. Is it any different today? Does religion pay? Does it give material dividends? Is that the test of its value?

Malachi comforted the men of his day by telling them that they were not forgotten; a book of remembrance was being written, i. e., a book in which their names were recorded, and which would be in the mind of Jehovah (v. 16). In the day of judgment they would not only be spared, but they would be specially dear (v. 17); and they would see the vindication of their names. The difference between the righteous and the wicked is infinite—for the wicked, a fire would burn up the root and branch (4:1), while upon the righteous the sun would arise in whose light they would be healed, and from whose wings, i. e., rays, would be healing for wounded hearts and minds (vs. 2). In their joy they would frisk like calves. Part of that joy would be to trample the wicked under the soles of their feet. (vs. 3). Dr. McFadyen adds here: This ugly vindictive treatment

(Continued on page 11)

CHILDREN

SPEED-BOAT RACE

the driver of the speed-
New York" to a boy who
on the boathouse pier
work. "My mechanic is
ride with me in this
something about speed
like to have you come

Mr. Burns. Wait until I
boathouse and put on

up the runway toward
his heart beat high in
coming excitement. He
ched these power boats
r to the finish; and while
g just to stand on the
watch them, how much
it would be to ride in

returned, dressed in the
that speed-boat drivers
his heart beat higher yet;
New York was purring im-

structed Mr. Burns. "On-
utes left before we are
starter's boat, and this
m yet."

ued the driver, as they
out the sideline traffic
pen fairway. "Miss New
thing new in speed-boat
notice that the engines
us instead of in front,
the boat will ride higher
most of the entries in to-
m anxious to have her
many people do not be-
a boat built this way
show them that it is a
nent over the old idea."
his head to show that
Then he turned toward
t and listened to the
the three high-powered
ed to detect any sound
dicate the coming of
everything was perfect.
the timing devices, and
operating without a

up like a symphony or-
id to the driver.

over everything pretty
morning. I'm proud of
running. Hello! There
We're off, Joe! Keep
the cooling system, and
we making the turns."

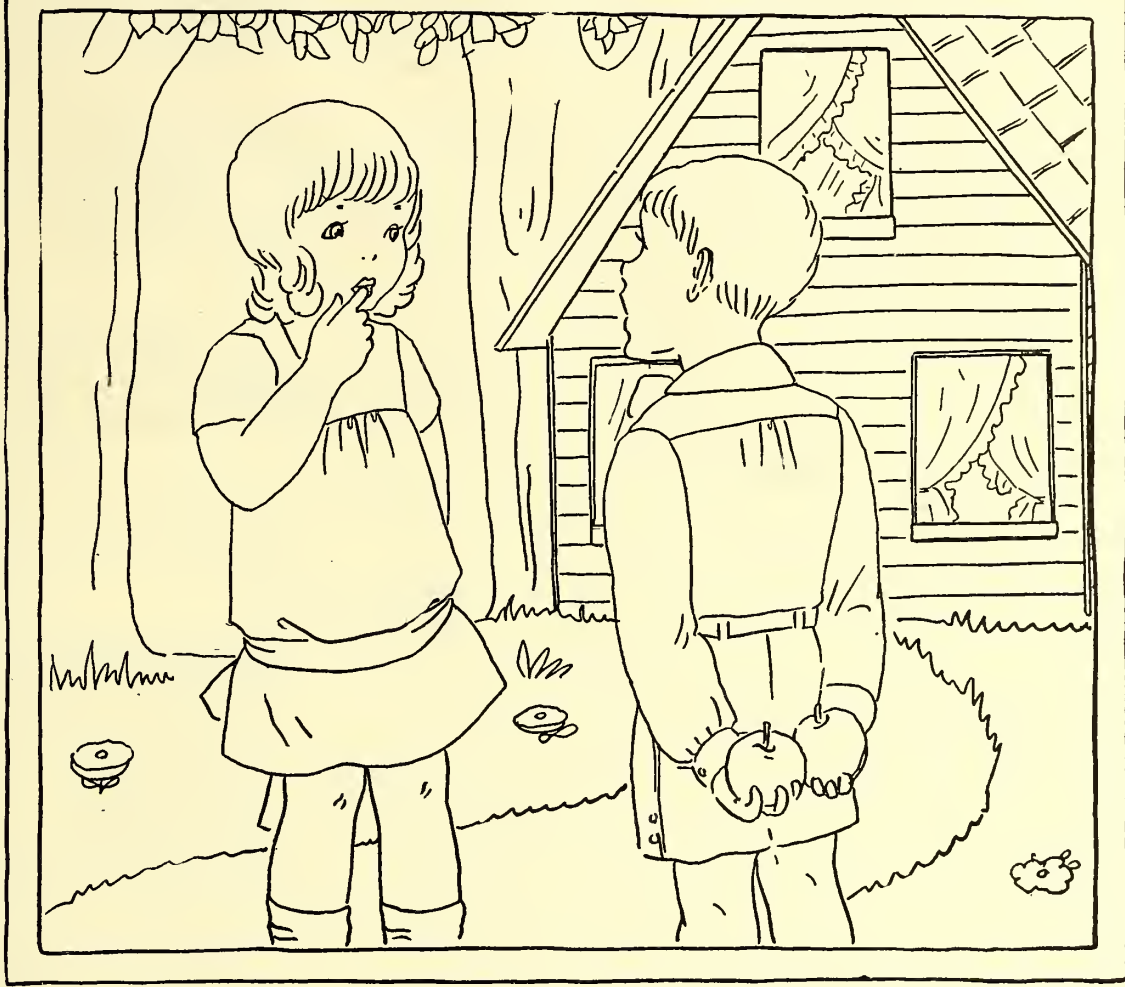
like that of a mighty
New York leapt up and
took the lead from the
the promptness of her
at racing is a serious
an can drive a boat at
miles an hour through
chat easily with his
e same time. Nor can
perate three one-thou-
vr engines and take time
enery. Both driver and
el to their racing and to
nd their motto is to
straight-away with ev-
ppen, and to take the
nd as close as possible
in over.

ce suddenly and do ter-
log of wood floating in
e of these racing de-
e is complete disaster.
er obstacle than a log
hing so small, perhaps,
te seen.

first curve nicely, then
he third, and each time
straightened out, the
the engines told him
was still anxious to
me in first. But sud-
Miss New York shudder
had struck something.
asted for only a mo-
speed-boat slowed
an half its full speed.
d slightly as she lost

oel
ny
it

RIGHT OR LEFT?



(To be colored with paints or crayons. Whenever you come to a word spelled in CAPITAL letters use that color).

YELLOW-haired Susie May is try-
ing to choose. BROWN-haired Teddy
has asked her to choose "right or left"
and he has two apples in his hands.
The right-hand apple is RED and the
left GREEN—but of course Susie May
doesn't know that.

Susie May wears a light PURPLE
dress with YELLOW sash. Her socks

are YELLOW, too.

Teddy wears a light-BLUE blouse
and white collar. His trousers are dark-
BLUE. He has a BROWN belt.

The grass is GREEN with YEL-
LOW flowers here and there and the
trees have light-BROWN trunks with
GREEN leaves above. The little play-
house is GREEN with a dark-BROWN

roof. It has white curtains with PINK
(use RED lightly) ruffles in the win-
dows.

The sky is BUE and the path to the
house BROWN.

Both children have PINK cheeks
and RED lips. The border of this pic-
ture can be colored YELLOW and the
lettering GREEN.

shouted Joe, a moment later. "And
there is a hole in the bottom of the
boat as big as my first. We're sink-
ing!"

"We won't sink," replied the driver,
"because we've got two automatic bail-
ers and they'll take care of enough of
the water to prevent us from going to
the bottom. But we've lost the race.
There isn't a chance of winning it at
the speed we're going now."

Joe looked down into the hull of
Miss New York and saw the water
pouring in through the hole. He looked
up again to see another boat, the Miss
Maryland, tear past to take the lead.
Then he examined the leak again and
as a result of what he saw and thought,
he shouted to the driver:

"Speed her up, Mr. Burns. I want to
see what happens."

In response to Joe's request, Mr.
Burns opened the throttle and sent
Miss New York leaping ahead again.
As she did so, like all speed-boats, she
lifted her bow out of the water.

"A little more," shouted Joe.
"Can't do it," returned Mr. Burns.
"Come back here, Joe."

Joe returned to the cockpit.

"The faster I go," explained Mr.
Burns. "The more water will come
in through that hole. The automatic
bailers will take care of some of it,
but the rest will soon fill up the boat
and sink us. I've got to run the Miss
New York slowly enough so that the
water coming in will be just about
equal to the amount that the bailers
can throw out. No use trying to win
the race. We may as well make for
the pier."

"Mr. Burns," replied Joe, speaking
rapidly. "The faster this boat goes, the

higher she puts her nose in the air.
Isn't that so?"

"Yes."

"Well, that hole is almost above the
water right now. If you can give Miss
New York a little more speed, it will
be above the water and we'll be all
right. Try it, anyway, Mr. Burns. I
can help by riding as far back aft as
possible."

For a moment the driver was silent.
He knew that Joe's suggestion was
sound, but he was considering the
chances of being able to win the race
even if he followed the advice. Then
he made the decision:

"I'm going to try it, Joe! I believe
we can still come in first!"

The increased roar of the engines
told the young mechanic that the driver
had acted as he spoke, and in a mo-
ment both he and Mr. Burns had the
satisfaction of seeing the stream of
water from the bailer outlet reduce it-
self to a mere trickle. People watch-
ing from the shore shouted encour-
agingly as Miss New York lunged
ahead again at full speed, for with Miss
Maryland almost a full lap in the lead
and other boats strung out at various
distances ahead of Miss New York,
they knew that the battle to regain
first place would be a difficult one.
They held their breath as Burns took
the next turn, for he came within an
inch of capsizing. They were further
surprised to see the speed he made on
the straight-away—and when on the
home stretch, he overtook and passed
Miss Maryland, their excitement could
not be controlled.

It had been the greatest speed-boat
race they had ever seen, and not one
of them doubted now but that Mr.

Burns' idea of having the motor in
back of the driver's seat was the
best.

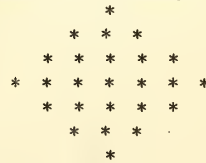
"I didn't win the race," laughed the
driver, happily, as the judges were pre-
sented him with the trophy. "It was
won by my young mechanic, Joseph
Ward, who used his head to such good
purpose that a hole in the bottom of
the boat big enough to sink an ocean
liner didn't even wet our floor boards."

Then Mr. Burns told the story of
the leak and of Joe's suggestion—and
it was decided to engrave Joe's name
on the trophy along with the name of
the boat. That pleased Joe a lot, but
what pleased him most was when Mr.
Burns drew him aside after the cere-
monies were over and said: "Will you
be my mechanic in the Big Cup Races
next week?"

I leave it to you to guess what Joe
said.

Diamond

- My first is in Holland.
- My second when combined with re-
lief means low.
- My third is a section in a sleeping
car.
- My fourth is gathered in the Fall.
- My fifth propels engines.
- My sixth is His Satanic Majesty
(abbr.)
- My seventh is in Turkey.



CHURCH NEWS

"THE BEST I KNOW"

That is what a friend in South Carolina who occupies a prominent pulpit said about one feature of the Standard, and he wants his friends to enjoy the paper with him. He writes:

"I would be glad if you would send sample copies of your excellent paper to the following: Messrs. J. S. B. and J. B. P., and Maj. W. W. B. These three gentlemen are Bible class teachers and the lesson expositions would particularly appeal to them. Major B. is a Baptist and recently asked me about a good 'help,' when I told him that your paper had the best I knew.

With every good wish for your success.

J. W. J.

PERSONAL

Rev. W. H. Matheson, pastor of the Thomasboro Church, Charlotte, N. C., has been called to a group of churches in Nashville Presbytery consisting of Woodbury, Cripple Creek, Milton and Stone's River.

A CORRECTION ABOUT MRS. DEMAREST

We have received the following communication from the Demarest Evangelistic Campaigns, of Norfolk, Va.: Presbyterian Standard, Gentlemen:

In the issue of the Presbyterian Standard of August 28, there appears a beautiful report of the lecture on "The Virgin Mary" given in Montreat by Mrs. Victoria Booth-Clibborn Demarest. There is also a reference to Mrs. Demarest in the article "The Bible Conference Comes to a Close."

I am sure your paper will gladly make a correction of a few statements regarding Mrs. Demarest. In the last mentioned article it was said that Mrs. Demarest was a leader in the Salvation Army. This is a mistake. Mrs. Demarest's mother, Catherine Booth-Clibborn, known as "La Marechale of France," established that great institution on the Continent of Europe, but both her mother and father, Arthur Sydney Booth-Clibborn, formerly a Quaker minister, severed their connection with that organization when Mrs. Demarest was a child and entered the work of general evangelism. Mrs. Demarest is a member of the First Presbyterian Church of Norfolk, Va., and has for years devoted herself to lecturing, preaching and evangelism in churches of all denominations. The costume worn by Mrs. Demarest when delivering her lecture at Montreat was an individual one and not, as was believed, that of the Salvation Army. Again, Mrs. Demarest is not the great-granddaughter of Gen. William Booth, but his granddaughter, her mother being his eldest daughter. Mrs. Demarest is a niece of the recently deceased Gen. Bramwell Booth and of Commander Evangeline Booth of the American Salvation Army.

Those of your readers in Montreat who were interested in Mrs. Demarest and her work during her visit there will appreciate this explanation, especially as there sometimes is confusion in the public mind regarding members of the Booth family.

Yours sincerely and gratefully,

Agnew Demarest.

NORTH CAROLINA

Mooreville—Our Church calendar for September 1 had the following notice: Rev. Dr. R. D. Daffin, for 24 years a missionary in Brazil, is with us today. He has been supported by this church throughout the whole of this period. No church has ever had a more faithful missionary and we feel honored to have had him as our representative. Today he comes back to us under orders from his physicians not to return to the work he loves and to which he has given these years of hard but cheerful labor. He leaves the work in a most flourishing condition and with pangs of regret that he alone knows. Most reluctantly we sever this connection with this congregation which has existed so pleasantly all this time. To him and his faithful wife and children we today extend most cordial greetings, with the hope that while this terminates these happy relations it does not mean the end of their visits to us nor the breaking of the ties of friendship that have bound us together. Our prayer is that God may have many more years of fruitful service for them in the home land.

Cook's Memorial—During the week of August 18-25, Dr. George F. Robertson, of Mt. Holly, N. C., was with this congregation for a series of revival services. This was the second time this congregation has had the privilege of having Doctor Robertson for such a series. Doctor Robertson preached the gospel in the same effective way that he did when with us seven years ago. There were eleven professions of faith in Christ, and eight of these joined our own Church.

Rockfish—This historic old church, in Wilmington Presbytery, enjoyed a series of evangelistic services from July 28 through August 4. The preaching was by Rev. A. V. Gibson, pastor of Westminster Church, White-

ville, N. C. Mr. Gibson was a comparative stranger to the congregation when he came, but with his easy manner and mingling with the people in their homes they soon learned to know him. The attendance was good at both the morning and evening services. The gospel messages, which were presented with clearness and force, were heard with attention and interest. The congregation was pleased with the preacher and his preaching. There were two additions to the membership of the church, by letter.

Charlotte—The Second Church—The Spencer Woman's Bible Class, H. J. Spencer teacher, held a shower for Mission Court, Richmond, on Tuesday evening, and invited Philips-Fidelis Class of young ladies, taught by J. T. Porter. The gifts were made especially for the kitchen of the apartment for which North Carolina women are responsible.

The Men's Club will not resume their monthly suppers until October.

Charlotte—Tenth Avenue—Rev. W. T. Smith, of Cornelius and Bethel churches of Mecklenburg Presbytery will fill the pulpit of this church next Sunday. This church is planning evangelistic services early in October lasting two weeks.

Charlotte—Westminster—Rev. W. L. Lingle, D.D., new president of Davidson College will preach here next Sunday.

NORTH CAROLINA

Elmwood—The two churches in the village agreed this summer to have a union revival which was a decided success.

Dr. E. D. Brown, pastor of the Presbyterian Church, did the preaching, and the services were held in the Methodist Church. The Methodist minister, Rev. R. L. Young, assisted in every way possible. The services lasted for a period of 10 days. The community experienced a great blessing under the preaching of Dr. Brown. His messages were so scriptural, so earnest, so sincere, that they made a deep impression on all who heard them. He used the kind of logic that appealed to both conscience and intellect.

Good congregations were in attendance at each service, in spite of heavy rains which fell several evenings just about time for service. Mr. Harvey Freeland was song leader. Miss Grace Allen was pianist.

As visible results of the meeting there were few conversions, but the greatest result was in the church members themselves. A goodly number re-consecrated themselves for better service to God and their church. They were awakened to a fuller sense of their responsibility in the advancement of His kingdom, and we expect blessings to continue to flow as a result of these services.

Mrs. W. C. Pou.

Elmwood, N. C.

Norwood—Rev. J. Blanton Belk, D.D., of Huntington, W. Va., son of a former pastor of this church, was with us in an eight-day meeting ending September 1.

Dr. Belk preached splendid evangelistic sermons to congregations that filled the church. The weather was ideal and the music attractive. There were eight professions of faith. Six boys from the Sabbath School united with the church, three were baptized.

Presbyterian Orphans' Home, Barium Springs—School opened August 22nd with a full enrollment. Three new members have been added to the faculty. Many new faces in the various grades.

The young people's work has been organized for the winter and everything points to a very active year's work. Some 25 or 30 boys and girls have been promoted from the primary department to the junior department in Sunday School.

We are thankful for the renewed strength of our beloved pastor, Rev. W. C. Brown. He seems to be gaining ground these days, and we hope with the return of cool weather that he will be himself again.

Olney Church, Gastonia—Rev. T. G. Tate, pastor. The fourth annual Daily Vacation Bible School closed Friday, August 16 with appropriate exercises. Ninety-five children were enrolled, with seventy-five perfect in attendance. A fine corps of teachers, all from the local Church had charge with the pastor as director of handwork and recreation for the Junior and Intermediate boys. Mrs. C. P. Robinson was superintendent of the school.

Our local Men-of-the-Church was represented at the Montreat Men's Conference by Mr. J. M. Smith, who came back full of enthusiasm over the men's program. Our men are organized on the Assembly's plan and put on regular monthly meetings. Dr. T. H. McDill, pastor of First A. R. P. Church, of Gastonia, spoke to the men at the last meeting, which was in August.

The pastor and his wife spent a week of their vacation at Montreat during the Bible Conference.

SOUTH CAROLINA

Chester—Purity Church. Mr. Jack Johnston, a young man who grew up in this church, who is under appointment for mission to Brazil, will speak in this church next Sunday. Mrs. Johnston will sail on September 20, for Patrocinia Oeste Minas, Brazil.

The Auxiliary of this church is preparing a canvass of the congregation in the interest of a missionary survey.

The Synod of South Carolina will meet at Church, Anderson, S. C., Tuesday, September 2, 1929, at 8 p. m.

H. Waddell Pratt.

Lowry's—Revival services at Mt. Pleasant. Rev. W. D. Ratchford, the pastor, preached evening, August 25th. Dr. Harrison, of Ft. York, came Monday morning and preached day, morning and evening through the week. Dr. Harrison preaches the plain and pure gospel of Christ. His preaching is so plain any child can understand him. He certainly has gained a great following with the Mt. Pleasant people and they want to have him come back and preach to them. The results of the meeting the members were up in faith and made stronger for the Master.

Four young people united on profession of faith and four on statement.

In June 18 members of the church stood up and repeated the Ten Commandments. The pastor finished the pastor stated that they had one word in repeating the entire Ten Commandments. On the next Sabbath seven repeated the Creed without missing a word.

We are planning to have Children's Day October 6th.

Thornwell Orphanage, Clinton—Vacation workers and children closed August 19. Many workers were away for a shorter or longer period. Many of the children were invited for vacation.

The schools opened on August 28, with a large number of capable, consecrated teachers.

With special funds provided, improvements were made on the Georgia and Florida C. barn burned more than a year ago, has been replaced. A new silo has been erected.

The church activities for the fall began with a series of services, by Rev. E. D. Viser, of Ft. Fla. Mr. Viser spoke twice daily; at the close of breakfast, and at the Orphanage 7:30 in the evening. His messages were very helpful to workers and children.

L. Ross.

The Presbytery of South Carolina met at Springs, Laurens, at 3:30 p. m., October 1, 1929.

H. Waddell Pratt.

GEORGIA

Savannah Presbytery will meet in Mt. Vernon on November 12, 1929 at 8 p. m.

A. L. Patterson.

APPALACHIA

White Oak—This church has been open about two years and has but 16 members. Age attendance at services is about 40. There were 11 men in the adult Bible class.

Hazelwood—During the absence of the pastor church building and manse were newly organized. The men of the church had a meeting on supper together and talked over certain things in the near future. One was to begin a meeting as soon as arrangements can be made. Sunday School has improved its work and is attempting to have a standard program. We now have a weekly church service which is a great help in our work. We covet the Synod that we may grow in numerical strength and in favor with our Lord.

Mountain Orphanage, Swannanoa—are becoming more interested in school. They attend the State School. Thus, we save of having our own school, which enables us to clothe and educate more children. Our good grades at school last year and a full share of honors.

The Vacation Church School closed a very successful term. This school, under the supervision of Miss Mary Curran, of Swannanoa, S. C., and Miss Blanche Penland of Swannanoa was the first of its kind held here. Everyone was enthusiastic over the results. Mr. Gruber, of Swannanoa, was church school for each summer. Forty certificates given by the teachers at the Vacation School, for faithful work. There were three honor pupils, Edith

Meetings of Synods

Table with columns: Place of Meeting, Time, Stated Clerk. Lists meetings for various churches like Trinity church, Arkadelphia, Ocala, etc.

Table with columns: Church Name, Location, Time, Stated Clerk. Lists meetings for Synod of Missouri, North Carolina, and Oklahoma.

Time and Place of Meetings of Presbyteries

Table for Synod of Alabama with columns: Place of Meeting, Time, Stated Clerk. Lists meetings for Fairfield, Woods ch., etc.

Table for Synod of Oklahoma with columns: Church Name, Location, Time, Stated Clerk. Lists meetings for Durant, Indian, Mangum, etc.

Table for Synod of Appalachia with columns: Church Name, Location, Time, Stated Clerk. Lists meetings for Glade Springs ch., Swannanoa church, etc.

Table for Synod of Sneed Memorial (Colored) with columns: Church Name, Location, Time, Stated Clerk. Lists meetings for Central Alabama, Louisiana, etc.

Table for Synod of Florida with columns: Church Name, Location, Time, Stated Clerk. Lists meetings for Marianna ch., Daytona Beach ch., etc.

Table for Synod of South Carolina with columns: Church Name, Location, Time, Stated Clerk. Lists meetings for Bethel, Charleston, Congaree, etc.

Table for Synod of Georgia with columns: Church Name, Location, Time, Stated Clerk. Lists meetings for Mt. Hermon ch., Crawfordsville church, etc.

Table for Synod of Tennessee with columns: Church Name, Location, Time, Stated Clerk. Lists meetings for Columbia, Memphis, Nashville, etc.

Table for Synod of Kentucky with columns: Church Name, Location, Time, Stated Clerk. Lists meetings for Highland school, Munfordville church, etc.

Table for Synod of Texas with columns: Church Name, Location, Time, Stated Clerk. Lists meetings for Brazos, Brownwood, Central Texas, etc.

Table for Synod of Louisiana with columns: Church Name, Location, Time, Stated Clerk. Lists meetings for Carrollton Church, Orleans, etc.

Table for Synod of Virginia with columns: Church Name, Location, Time, Stated Clerk. Lists meetings for East Hanover, Lexington, Montgomery, etc.

Table for Synod of Mississippi with columns: Church Name, Location, Time, Stated Clerk. Lists meetings for Forest Grove church, Camden, etc.

Table for Synod of West Virginia with columns: Church Name, Location, Time, Stated Clerk. Lists meetings for Bluestone, Greenbrier, Kanawha, etc.

A PLEA FOR UNION

Editor of Presbyterian Standard: The United Presbyterian Church is progressive. Its people, in general, regard Christianity as a present reality and as the great dynamic power that has and will raise mankind, especially those who accept, to higher and better things.

Life is queer with its twists and turns, As every one of us sometimes learns, And many a failure turns about When he might have won had he stuck it out;

Often the goal is nearer than It seems to a faint and faltering man, Often the struggler has given up When he might have captured the victor's cup;

"THE RESURRECTION AND THE LIFE"

Edgar Cooper Mason

Dead in the tomb our Lord was laid, Great the stone before it; Deep in the grave that sin had made— Gloom lay brooding o'er it!

Deep in the night a light was seen. At the turn of morning; Angel of God, with heavenly mien, Came, the great stone scorning;

Conqueror, He, of Death and Hell, Jesus Christ, our Saviour; Over the world His glory tell— Risen Lord and Saviour!

DON'T QUIT

"When things go wrong as they sometimes will, When the road you are trudging seems all up-hill, When the funds are low, and the debts are high, When you want to smile, but you have to sigh,

Gillard, and Woodrow Walrop, who had very work for the entire term. The big merit badge on their certificates and the pictures rewarded delighted their hearts.

our superintendent, loaded a number of boys and girls into the big truck and drove over to Montreat for one of the most parties of the season. After a swim in Lake Montreat proceeded to Tree Top cottage, the summer home, for a supper long to be re-

VIRGINIA

tery of Roanoke will meet in Drakes Branch, October 1, 1929, 7:30 p. m. F. M. Allen, S. C.

SUNDAY SCHOOL

(Continued from page 8) the temper even of the later O. T. time how far men were still from the spirit

closes with an exhortation to remember Moses, and a declaration that before that terrible day Elijah the prophet would come to the hearts of the fathers to the children, and the hearts of the children to their fathers. The margin suggests "with the children" and "fathers," i. e., all together shall be brought

come as Malachi had prophesied (Cf. Mal. 9:11-13; Lk. 1:17). He came preaching the Gospel: Repent ye in the Gospel. Mt. 4:17. And Peter after Jesus had ascended up into the clouds, saith Jehovah," (Mal. 3:7)—Malachi's message is for all times, and needs in every age. In the light of this book, in the light of the religious life which it portrays, God's people need most to return unto

STORY

ALL US'S BABY

Annie Hamilton Donnell, in C. E. World

It was the minister's wife's turn at All Us's Baby, and she was giving him his bath with the attendant hilarity. The minister stood in the door, laughing. He loved the ruffledness of Mary's usually so-sleek hair and the whole-heartedness with which she "entered into" the hilarity. He loved his Mary, but he had plenty of love left over for All Us's Baby.

There were no children in the little sunny parsonage of Otis Mills, only little graves. It was those little tended green graves that had threaded this beloved Mary's sleek dark head with gray and pencilled her sweet face with the lines that hurt the minister. That gently contributed now to his contentment there in the door, watching Mary's good time. He did so delight in these "turns" of theirs when All Us's Baby came to them for a month. And correspondingly did so hate to have the gay month end. But cheer up; they were to have two months this time to cover Miss Humility Piller's "turn" as well as their own.

It was due to the children of Otis Mills that the small splasher over there in the ministerial tub was called All Us's Baby, really due to one particular child, Sammy Twiss, property of the grocery Twisses. Sammy with calm abandon had christened the tiny foundling left for all Otis Mills to adopt and to love. The name had clung as tightly as the baby's fumbling little hands had clung. But a little shortened.

The minister loved Sammy's name.

"Bixy, will you look at him washing himself? Look at how he soaps his darling knees!" There she went calling him Bixy again; some day she was going to get caught Bixy-ing before a parishioner. The Rev. John Bixby Clough had been trying for all the nine years of his pastorate to cure Mary of Bixy-ing; he did not know just why, but that odd little Mary-name didn't seem—seem religious. John, stodgy and proper, fitted a minister better. What with "Bixy" and "Us's Baby," the minister curled his lips whimsically.

"Bixy, isn't it too splendid Miss Humility fell—Wait! wait! I'm not through—fell down the cellar stairs, if she had to fall down-stairs, just as our Baby-Turn began? There, any objection to that way of putting it? Because now we can have him two blessed months, and you want to stay two blessed, don't you, Us's Baby, darlin' Bixy—"

"John," gently.

"Bixy," calmly "(for I refuse to John you in private), will you hand us that

big wuzzy-fuzzy towell on the rack, please? The pink one, because pink is so becoming to his little dimples."

"But, Mary—"

"Polly."

"But, Polly," he could yield that point for the moment of more importance, "some day you will call me Bixy out of 'private.' Before the Ropersides, for instance, who look at things so seriously."

"If I ever forget and say it in public I hope it will be before the Sobersides—Ropersides, I mean." But she didn't mean, naughty Mary. "They need a little humanizing, and Bixy is a darlin' human name, even for a minister, and so there! Besides, Us's Baby is humanizing us all. Mrs. So—Ropersides said, 'Bother!' the other day. Just like that—to the minister's wife. They never had any children, and they needed an Us's Baby; I think we all needed him, dear," the soft voice softer still. The minister's wife snuggled the damp little bulk closer. Why is it that tiny naked body, damp from the bathtub, slippery, soft, dear, is pathetic and touching? Why do mothers catch it close and yearn over it? Just as a little child fallen asleep over his supper, in his high-chair, touches us—"poor little thing!" But why "poor" baby and "poor" little child?

Us's Baby was in no pathetic mood. He was having a joyous time; the noise of it filled the room. A kicking, crowing, hilarious Us's Baby.

"I feel like crowing, too. Bixy, you crow! You rascal, you, do you think I have ten hands? Do you want to land on your bald spot on the floor? No, I don't mean the minister; I mean you," as the slippery baby bounced perilously. The "bald spot" was Mary's little joke aimed at John, though the resemblance between bald spots was, at that, not convincing. The baby's covered his whole small head, while the minister's was (he fondly hoped) barely discernible. "The powder-puff, please, your Riverence,—now the little shirt there—Bixy! the doorbell, and the new handmaiden that slow-witted—Don't you think you'd better go down—No, too late; she's opened the door. Now, if she goes and lets a canvasser in!"

But it was not a canvasser. A moment later they found that out.

"O! O, I beg your pardon. But she said 'up-stairs,' and I thought she meant—O, but please don't stop a minute. If you would only let me just stand here and watch—" the sweet voice almost pleading. In the doorway stood a young woman. A stranger in Otis Mills. She hurried into explanations.

"I have rented the old Bell cottage. I just moved in. I thought if I could get acquainted with the minister and—his wife—O, I forgot; I am Alastair Scott. Its' a queer name, I know; but my mother gave it to me; so I love it; she loved it. May—may I watch?"

"Why, I never have received callers in my bathroom," answered Mary Clough with a laugh. "Bixy, get a chair, dear; of course you may watch. I don't wonder you want to; isn't he the darlin'est? He's Us's Baby, and speaking of queer names—" the pleasant gurgle of laughter again. "Otis Mills is his mother—composite mother. We all take our turns, and this is our turn. No, he is not a little orphan. Would you call a baby with eleven submothers an orphan?"

The minister went quietly away, and left the two women, the young and the always young, at their world-old worship of a laughing baby. He thought wisely to himself that the great Creator had shown divine insight when He decreed that the mysterious thing called life should begin with a tiny and most appealing creature of dimples and soft curves and the little face of His baby angels. All mothers—white, black, human, animal—knelt at the tiny creatures' feet. This strange young woman in there with Mary was a mother in spirit; the wise mother had seen her eyes as they looked at Us's Baby.

"If you've just come to the Mills, you will have to get used to our ways; not all little towns own a town baby. You see, some one left him on the church steps—"

"I know—I heard," interrupted the stranger gently. "A little boy told me about it; I think his name was Sammy.

Sammy something—"

"Twiss. Sammy Grocery Twiss, I call him, because there are the miller Twisses, too. Sammy will never get over the glory of naming the baby for us. I suppose sometime we shall have to name the little beloved a real name—John or William or Reginald or Clyde. If we do it by ballot, I'm perfectly sure Alicia Sobersides will vote for Reginald or Clyde."

"O, not Clyde!" cried out the caller. The minister's wife was too busy with powder and safety-pins to notice, but the minister would have heard the eager note in the exclamation. Are all ministers wise?

"My dear, not if I have to vote early and often. Will you take him one little minute now while I run down and warm his milk? I warn you, he is an armful. When he plays, he plays thoroughly, and you have to hold him tight—be a good Us's Baby while I'm gone."

So good an Us's Baby that the minister's wife, delayed a bit below-stairs, found him asleep in the caller's arms. The minister had passed the door and looked in, paused to look again.

"Why, the little tike! Without his milk! You must have waved a wand—but how could you with both hands full? I'll put him in his crib; did you ever hear of a baby before with eleven cribs?"

"Must you—I mean quite yet? You could pick up the room while I held him."

"It certainly needs picking up. I was going to wait for that till after you went. All right, I will straighten things out now; I do like to do it while the blessed little night-clothes are warm. You know, when the grocery Twisses have their turn with him, Sammy begs to pick up after the bath, his mother says; and he smells of the little taken-off things, and says, 'Oo, but ain't the baby smell nice, mother?' Sammy's a dear."

The call lasted but a short time after Us's Baby was deposited in his crib. But the ice of strangeness had been not only broken, but quite melted.

"Come again and hold Us's Baby for me," said Mary Clough. "He will be here two months; and, my dear, both of 'em have thirty-one days! I am glad July and August are that kind. Poor Miss Humility, turnless! I am going to take him over there very often in her month."

The caller turned on the lower ministerial step. "You said eleven mothers, eleven cribs; but there are twelve months in a year," she said.

"I know. Must have sounded funny. You see, one of the months moved away! We are going to meet and decide about that; there is a waiting-list! Really it should be Theodosia Grant's turn; but then again there's lonesome little Mrs. Tweeney, and the Crowell sisters are crazy for a turn! Come again, come again. That Bell place is in a lonely quarter; you must get out a lot to make up. Good-bye."

"Bixy, I like her. We so seldom have strangers come to Otis Mills that I am afraid we sha'n't know how to treat her. Did you see how she hated to put Us's

Baby down? You always s one that loves a baby must

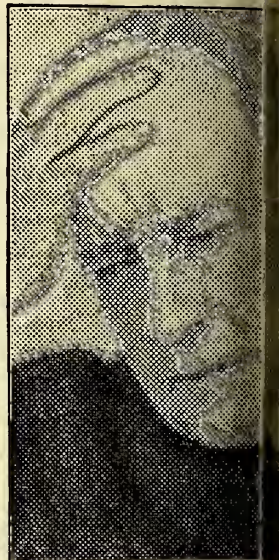
They were at tea that nig Baby sat in one of his chairs, pounding happily with pewter mug that the minister ations of still earlier Cloughs with. Mary, the minister's raise her voice to be heard.

"Yes, I always 'said,'" and ter nodded; "and I do not. It's a good sign, isn't it, o taking the baby in.

"Well, I hope she will com There was something wistful Bixy."

"There was," he agreed. "Alastair is a funny name made her spell it. Well, if loved it and named me it, I w ogize for it any more than sh en or no heathen name. I w ogize for Seraphina or Clem any one dared to call me eit the laugh the minister loved s out. Us's Baby joined in.

She came again soon—r than the minister's wife e



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out of breath as though she were dying. The boy and Mary under the wide-armed sycamore side yard. "Here we are!" welcomingly.

you heard that they have e—the Grocery Twisses? I out. Didn't you say they him next after you? I was aid—"

I did. Sit down here with er one is comfy. Measles, n it must be Sammy, poor der children had 'em our here at the Mills. Yes, their ct; how Sammy will hate to far as the minister's family aughed happily,—“we shall to have him another extra

thought perhaps—I didn't —there, I am out of breath! ait and count ten.”

too hot a day to run.” run, I walked, perhaps a after I saw that 'Measles ee, I had a sudden idea. I e I might have the Grocery t. It was out now, and Ala- ank into the wicker rocker, Vaiting hurt.

—I'd love that, and so baby, I am sure; but don't have to do everything to- Mothers? Maybe we are a n't know, but anyway that's Where Us's Baby is con- tell you what; I'll call a ting!” Mary nodded bright- ot seem to want to look at aiting face. “For Saturday tell them you have volun-

! Not the right word. Alamed at the incompetence be what she had done. She e of the way; she remem-

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bered now. Ought she to own up at this late minute?

“I” tell 'em how you put him to sleep without his milk. You bewitched him, that's all! I couldn't do it; he would howl healthily. Why, the more I think of it, the nicer it sounds—for you to have him the Twiss month, I mean. I am sure they will all think so, too. You wait. And then I can go over to your house and give him his bath when I am too hungry to wait! You wouldn't deny a poor minister's wife? You could take our crib and high-chair. Bixy, Bixy!” calling to the minister as he came up whimsically.

She had done it—Bixied him in public. The minister's brows went up whimsical-ly. He strode across the lawn and stood before the guilty one. The raised brows of the minister's wife showed him that she knew he knew she had done it. But she persisted calmly in her misdoing.

“Bixy,” as he shook hands with the visitor, “Mrs. Scott would like to have a turn. They have the measles at the Grocery Twisses”; she saw the measles card up. Sammy. Their turn comes right after Miss Humility's, and we have Miss Humility's—I am going to phone round and call an advisory meeting for Saturday, Bixy. Advisory meetings are so all-important!”

“And you called me—?” He smiled down at her his ministerial smile that she adored. “Not apparently for—er—advice.”

“O my, no! Just to talk at, dear, nothing 'advisory!' I do love to talk and talk and talk, and you sit and bear it like a darlin' martyr. And you always can break in if I get crazy-going, you know.”

The advisory meeting of the mothers of Us's Baby duly met, and considered duly. It was perhaps a very little reluctantly, voted to give the stranger within the Mills gates a turn. The minister's wife pleaded for it. “Because,” she urged, “we must not be selfish, and becauser still, she wants him so. Her eyes—women dear, if you had seen her eyes!” and becauser still” they voted “yes,” to a woman dear. Their minister's wife seldom pleaded in vain.

Two months later the minister made a ministerial call at the little Bell cottage. As near to a ministerial call as he ever came, if breezing in and breezing out again might so be designated. There was no trace of solemnity to it, and many traces of friendly conversation, not un-mixed with kindly gossip and a flitch of current news and even politics. But no current news or politics, no friendliest of gossip, during this particular ministerial

call. For the little person of the house was giving Us's Baby his bath in her reception-room, before her fire.

“Polly, my darling, you 'talked and talked' surely to the Lord's own end. No one seeking the little woman's eyes—”

“You say 'em, Bixy? Then you understand.” But the minister had understood long ago. “But tell me,” sternly, “did she do it right? The bath, I mean—did you feel and see if the water was the righth warmth and coolth?” “N-no, not that,” confessed the minister. “Did she air all his darlin' things enough? Did she just flur him all over, the dear, with powder? O, I should have gone with you”; but the minister knew better than that. That flushed and enthralled little woman person at the Bell cottage had wanted no other enthralled and earnest woman person there. The minister—yes, because he was the minister.

The regular advisory meeting occurred before the end of Alastair Scott's turn. The eleven “mothers” met at the minister's. After the business had been done there would be tea and small deliciouses by the name of vanities. But there was unusual business this time. Mary Clough presided, as was the custom.

“Women, dears, it's up to Us's Baby's mothers to settle a lot of things, and why not today? A name — John, Richard, Moses (he was left in our—our bulrushes) and—and, don't you see? his little future. What about after he gets over being Us's Baby, and grows up?” She waited, but no one was ready to respond as yet. She went on, “I don't suppose he will want to answer to, “Is your mother living?” with “Yes, all eleven of her!” A good laugh was a saver of meetings some-times. “So I've been thinking and think-ing and thinking; here's the result, and it is respectfully submitted. Not advised, submitted: An Us's Baby Fund, of course,—that is advised!— to bring him up on, till he earns his own blessed living. And the referring of who's who for a permanent mother to some wise and altogether —er—reliable Man person— no, no, wait! Not at all necessarily the minister man. I was thinking of Mr. Grocery Twiss or Judge Twombly—some one not a woman. We couldn't be trusted! I should choose myself, and you—” But it was never left to them to choose. Some one had entered the room and stood before them. Some one holding a baby tightly—a flushed and trembling some one.

“I—had to come. Forgive me. There's something I must tell—” She held the sleeping baby toward them. “He is mine! My flesh, my blood—I thought I could bear it, but I can't! I held his little naked body against my heart, and knew I could not bear it. So I came.”

Utter stillness in the pleasant room, except for the gentle welcoming gesture of the minister's wife. “Sit down, dear.” She took Us's Baby into her own arms, so trembling were those other arms.

“No, no, let me stand. Unless—unless I kneel down—I want to tell it all. I left him on the church steps because I saw the faces of you going in, you all. I knew I could trust him to those faces—you see, I was going to die. I had heard the doctor say it at the Charity Hospital; ‘She'll never pull through,’ he said. But I pulled through! I could not let him be farmed out to—to anybody. Flesh of my flesh—oh, I loved him! I lived two weeks, anyway,” she attempted a pitiful laugh, “and then he and I ran away. To—here, though I did not know it was here. I saw you all going into the church. I was almost dead, I thought; then. It was just a matter of getting away somewhere and dropping down in peace—I was so very tired. But your dear faces had made me happier.

“I suppose I came to a train just starting somewhere; I cannot remember. But putting the pieces together that is all I can make of it. And they must have taken me off and sent me to another hospital. I came to life three weeks after.

Months after I was discharged cured. Alone—no little baby. No anybody, for by a kind providence—God will forgive me for putting it like that—by a kind providence the terrible man I had married so innocently and fled from in such terror had been killed in a drunken fight. Was I wicked to thank God?” Now she sat down beside the minister's wife, her story told. Yet not quite; she got up again and faced them.

“I found I had some money—his insurance money. So I could go to find my baby—and I found him here. All of you loving him, all of you his mothers. But oh, he is mine! Mine!” Her hands went out for him, awake now and crowing in the arms of the minister's wife. She caught him to her tightly. And there a lovely miracle seemed to take place before their eyes. For it seemed to them that Us's Baby had got home. No one could have explained the impression; as Mary, the minister's wife, said afterward, it just seemed. And certain it was that the curious impression relieved the tautness of the moment.

The minister, too, relieved it. He had come in without being noticed and now stood behind the mother and little found son. He did not say, “Let us pray;” but his wife, Mary, saw it in his face. She saw the prayer in his soul.

But to them, the disinherited mothers, sitting there, he only smiled his whimsical smile. Curiously it seemed to settle things, so that there need be no words. No need, perhaps, but the minister's wife was the minister's wife; she sprang up and said eager words to them.

“I shall go over there and demand to be allowed to give him his bath! It's a hint to all o' you! We've got to be let down easy!” And, although she laughed, the tears were streaming down her cheeks. Down many cheeks, but not down Us's Baby's; he beamed eternal fealty to all his mothers.

“Bixy,” that night at tea, Mary's elbows on the table and chin in palm, “Bixy, queer that none of us ever suspected, isn't it? Especially when we saw her eyes—”

“Queer world, Polly,” and the minister smiled his gentle ministerial smile. But the minister had “suspected” all along, for the minister was very wise.

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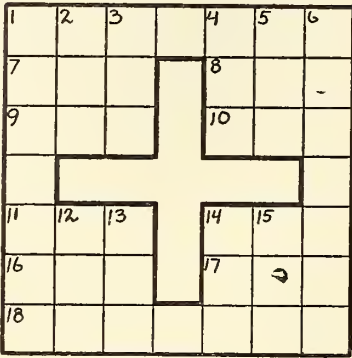
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 4—Edge
 5—Before
 6—Dried grapes
 12—To grow old
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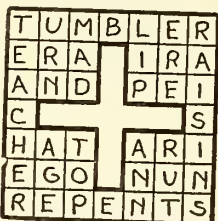
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SPARKLES

In amazement I watched the trained flea do his stunts. "Did you educate that flea yourself?" I asked the man. "Yes," he replied proudly, "I raised him from a pup."—Life.

Bride: "My husband had a hope chest, too, before we were married." Neighbor: "For mercy sake! What was in it?" Bride: "A bushel of socks—he hoped someone would darn 'em."—Montreat Star.

Not What Was Promised

The family was seated at the table with a guest who was a business acquaintance of dad's, all ready to enjoy the meal, when the young son burst out, "Why, mother, this is roast beef!" "Yes," answered his mother; "what of it?" "Well, daddy said this morning that he was going to bring that big fish home for dinner tonight."

Teacher: "Now, Willie, if James gave you a dog and David gave you a dog, how many dogs would you have?" Willie: "Four." Teacher: "Now, dear, think hard! Would you have four if James and David each gave you one?" Willie: "Yep! You see, I got two dogs at home now."

No Go Between

"Won't you give a shilling to the Lord?" said a Salvation Army girl to an old Aberdonian. "How old are ye, lassie?" he inquired. "Nineteen, sir." "Ah, well, I'm past seventy-five, I'll be seein' Him afore you, so I'll hand it to Him myself."

Developing a Comedian

"How did your boy Josh get on in college?" "Fine!" answered Farmer Cornrossel. "The professor told him to be a snob. His effort that way is so comical that maybe it will make him positively popular."—Washington Star.

Protection

Landlady: "You must be a very cheerful soul, singing every morning while you take the shower." Boarder: "Well, it isn't exactly that. You see, the bathroom door won't stay locked."

A Domestic Product

Customer: "I want to get a pair of those shoes for this youngster." Salesman: "French kid?" Customer: "Certainly not; born right here in Philadelphia."

Not Excited

Teacher: "What is the interest on a thousand dollars for one year at two per cent? Ikey, pay attention!" Ikey: "For two per cent? I'm not interested."

Sambo: "Doc, I'se jest been bit by a dog." Doc: "Well, well! Was he a rabid dog?" Sambo: "Nossah! Doc, he was jest a plain ole bird dog."

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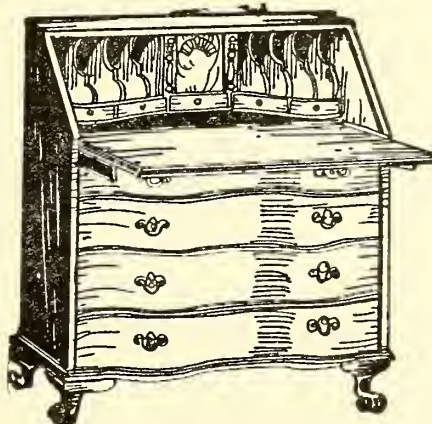
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The Provisions of the Ministers' Annuity Fund are Just and Wise

Our Church, together with other denominations throughout the world, is facing a serious situation that grows more critical each year. Strong men, called of God and the Church, have turned aside from all the sources of worldly gain and have given their time and energies to the spiritual ministries of the Kingdom of God. By direct command of the great Head of the Church they have been promised a living that would keep them "free from worldly cares and avocations." The Church has failed to keep its promise—especially to those whose strength has failed on account of age or sickness. Throughout more than two hundred years evidence has been accumulating that only through a contributory pension plan can this obligation be met.

1. Plans For Those Who Have Already Served.

In order to meet, in part, the obligation which has accrued for service rendered before the Ministers' Annuity Fund could be established, a special fund of three million dollars is to be raised. Every minister and missionary in the Church will be treated alike with regard to this Fund. All will be considered as having served the Church on a hypothetical salary of \$1,200 a year. They will be entitled to one-seventh of this \$1,200 for each year of service, or so much of the same as shall be needed to raise the pension to a minimum of \$600 a year for thirty-five years of service.

This three million dollars is in no sense an endowment fund. Ultimately every dollar of it, together with the interest as it accrues will be used in meeting a solemn obligation that the Church has assumed, without making any provision whatever to meet the same.

2. Plans For Those Who Will Render Service in the Future.

Each minister for future service, i. e., service rendered under the Plan, during which period he has paid into the Fund an amount equal to 2½ per cent of his salary and the church or employing agency has paid on his behalf an amount equal to 7½ per cent of his salary, will be entitled to one-seventh of the salary received for each year of service.

It will thus be seen that the pension for each minister and missionary does not come from a common fund, but that he and the organization he serves make provision for it.

The Accrued Liability Fund of \$3,000,000 will be drawn upon solely to raise all pensions to a minimum of \$600 a year for thirty-five years of service to the Church.

Salaries are not equal and it would be wholly impossible to make them so. Needs at retirement are not the same and will never be so. Increasing the salary automatically increases the pension.

There is resting upon the Church another serious obligation which is to see that a proper living is provided for each minister and missionary. It will doubtless come to pass that all the Presbyteries will begin to view their ministers as a group, and will insist that each one receive an amount that will keep him free from anxiety and enable him to give his time, without temporal distractions, to the spiritual ministries of the Church.

3. Plans Which Have Been Tried and Proved.

The Minister's Annuity Fund has been examined by some of the leading financiers of America. Within a few weeks we will present the statements of some of these men who give it their unqualified endorsement.

The Plan is thoroughly Christian, is wholly sound and is completely adapted to meet the needs of the Church throughout all the coming years. It has been tried and its worth proved by other great Churches.

The Plan opens the door to large heartedness. Ministers who apparently receive larger salaries will help raise the three million dollars from which they will draw little or no direct benefit. Wealthy churches will accept and raise their share of the same Fund, knowing that its benefits will be felt chiefly in the smaller congregations. Men and women who have been endowed with large wealth will accept the challenge of the General Assembly and make liberal gifts to meet the accrued liability of the Church for the prior service of its ministers and missionaries. Church officers and congregations will provide their payments of an amount equal to 7½ per cent of the minister's salary that the Fund may be carried on. The marvelous working of compound interest together with his open-hearted response of a loyal people, will help solve one of the biggest problems now before the Church.

Watch this page for answers to other questions.

(Ask any question and we will gladly answer.)

**THE PRESBYTERIAN CHURCH IN THE UNITED STATES,
Department of Ministerial Relief and Ministers' Annuity Fund,**

Henry H. Sweets, Secretary. John Stites, Treasurer.

410 Urban Building, Louisville, Kentucky.

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Representing the Presbyterian Church in the U.S.

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CHARLOTTE, N. C., SEPTEMBER 18, 1929

No. 38

Maxton Opens with 600 Students

Maxton Welcomes College Men
formally Begins—Recital
on Morrison Organ

September 12 Dr. Walter Lingle, Davidson College, formally opened the 94th session of this institution of the Synod when he extended words of cordial welcome to the student body and the many visitors and plead for a close partnership between the students, professors, and between the students and the president.

Dr. Lingle reiterated his expressed hope that all of the students would be patient in this task, which he designated as a "large assignment."

The president's office announced late in the afternoon that the registration is the same as last year. The college approximates 600 students arriving hourly. By the time the registration is complete, and the students will have settled down to their daily classes.

Dr. Lingle, of Charlotte, entertained the people with a 15-minute recital immediately preceding the exercises. Mr. Craft returned from Paris, where he spent a year under the famed organist, Mrs. Cameron Morrison, who was used publicly for the first time.

September Month of the Bible Cause

Assembly Asks Churches
to Pray a Day in its Behalf

September 15th, was appointed as Bible Cause day. The Southern Presbyterian Church, the American Bible Society, New York City, is the official church for the world-wide distribution of the Bible. Rev. J. E. H. and Rev. George Wilcox, both of New York City, are general secretaries of the

Since 1816 with the sole object of propagating the wider circulation of the Scriptures, the American Bible Society, besides ten agencies in the United States, now maintains branches in Cuba, Mexico, the Canal Zone, Argentina, Brazil, Egypt, India, Siam, China and Japan. The program includes the translation of the Scriptures into languages of the people; the distribution of the Scriptures at the lowest possible cost, or free of charge to the world at cost, or free of charge. The latest report of the Society shows that it has been translated into 85 different languages. The circulation during this same year has reached seven million copies, exceeding the record-breaking circulation of the regular editions of the American Bible Society.

(Continued on Page Two)

Queen's College Has Fine Beginning

72nd Annual Session of School—President Frazer Encouraged at Prospect of Great Year

Queen's College, of Charlotte, N. C., opened its doors for the 72nd annual session of this church school on Friday, September 13. After devotional exercises conducted by Dr. Luther Little, of the First Baptist Church, and Dr. Robert L. Patterson, one of the local Lutheran ministers, Dr. W. W. Peele, of the First Methodist Church, delivered a fine address on the formation of character in school.

Dr. William H. Frazer, president of the college, then introduced several of the local pastors of Presbyterian churches, including Dr. J. R. Bridges, a former president of the school, who is now editor of the Presbyterian Standard.

The president then introduced five new teachers, who with 25 others make the faculty of 30 members. Dr. C. W. Sommerville is still head of Religious Education and is assisted by Rev. B. Frank Yandell.

After these introductions Dr. Frazer delivered an address to the students, especially as to conduct and preparation of work.

The enrollment was 290 with registrations coming in every hour. It is expected that the complete figures will reach 330. The school has been busy for three days with classifying and orientation work. All of the societies are getting busy with cultural and religious work outside of the classroom.

Young People at Massanetta

The Eighth Conference of the Synod of
Virginia, July 16-22, 1929

Again the merry voices of the young people rang out through the hills of "dear old Massanetta." Without a doubt, everyone of the five hundred and fifty, including the delegates and instructors, agree with Mr. Currie when he said it was the best conference ever held. The young people entered into the spirit of Massanetta with an unusual amount of enthusiasm. Everyone seemed to have had a week of happiness and enjoyment. Although the conference only lasts a short while, it is one place where the foundation of Christian character can be stimulated and strengthened.

All delegates enrolled in two of the following courses, one required and one elective. The required were: Home Missions, taught by Rev. J. E. Hemphill, D.D., and Rev. E. M. Delaney; History and Doctrine of the Presbyterian Church, by Rev. E. T. Wellford, D.D., and Rev. John B. Gordon; Stewardship, by Rev. Z. V. Robertson.

The electives were: Personal Evangelism, taught by Rev. R. W. Cousar; Sunday School, by Miss Clarabel Williams; Vacation Church School, by Mrs. Grover Taylor; Foreign Missions, by Rev. D. W. Richardson, D.D., and Mrs. D. W. Richardson; Christian Endeavor, by Rev. Paul K. Buckles, and Rev. W. W. Grover; Vocational Guidance.

(Continued on Page Two)

Flora Macdonald Starts Fall Semester

Large Enrollment Marks Beginning of
34th Annual Session at Red
Springs, N. C.

Flora Macdonald College opened for the thirty-fourth collegiate year September 10th with a large registration.

Following the usual custom chapel exercises were held in the auditorium Wednesday morning at 8:45 and work for the college year started auspiciously. In welcoming the student body President C. G. Vardell gave many practical and helpful suggestions, particularly to the new students. He said "You will notice that Flora Macdonald wastes no time in getting down to work. Follow her example and you will profit thereby." Endeavor to make the most of your opportunity and think for yourself."

Classes are being fully organized and there is a splendid beginning in all departments. The spirit of the student body is especially good as evidenced at the first meetings.

The Cabinet of the F. M. C. A. held its annual meeting at the practice house from September 6th until September 9th. Plans for the year were made in detail. The date for the first reception is Monday, September 16th.

The General Alumnae Association has been active during the summer months in carrying out the College Beautiful plan under the direction of the chairman, Miss Mary McEachern, and many improvements have been made in and around the college.

During the first opening days the following alumnae were among the visitors: Josephine Shaw, Flora Monroe, Isabelle Currie, and Miriam Watson. Also Mrs. J. C. Carson (Eulla Miller).

Agnes Scott In Fall Opening

41st Session Begins With Every
Student Space Taken

Agnes Scott opens its 41st session with all spaces taken and with an unusually interesting student body, including exchange students from France and Germany.

For several years, the college has encouraged its faculty to take leave of absence on part pay for study and travel in order to keep abreast of the times. An average of perhaps half a dozen per year have been following the plan with gratifying results. More than 40 first class universities or colleges are represented in the degrees held by the faculty.

The college is opening this fall its new central steam plant and laundry, erected at a cost of about \$150,000; and it will now have ample heating facilities for developing its plant. Plans are being drawn, and a contract will soon be let for the erection of a new administration and recitation building to cost about \$300,000. Other structures are to be erected as the campaign now in progress is completed. The college has not found it an easy time to raise funds, but gratifying and steady progress is being made.

Junior College Begins Work

Maxton Welcomes 80 Students to
Synod's Newest Institution

At Maxton, N. C., September 12 the Presbyterian Junior College for Men formally opened with an exceptionally interesting, impressive and inspiring program. The exercises were held in the college auditorium which was well filled with Maxton citizens and friends of the college from other communities.

Rev. W. M. Fairley, D.D., of Raeford, vice-president of the board of trustees, presided in the place of the president, Hervey Evans of Laurinburg, who was unable to be present.

The program began with the doxology followed by the invocation by Dr. Fairley. After a song by the entire audience, Rev. R. A. McLeod, president, gave an inspiring talk preceding the Scripture reading. Mr. McLeod pledged himself and the college to the work of the Lord, emphasizing the fact that the development of Christian principles and the study of the Bible would be the outstanding aim of the college.

Dr. Fairley complimented the work of Mr. McLeod in the selection of the faculty and Mr. McLeod responded with appreciation of the co-operation shown by the people of the community, the board of trustees, and the backing of the synod of North Carolina. Members of the faculty were presented and were enthusiastically greeted.

Prof. C. L. Green, superintendent of Maxton schools, also made a welcoming address and pledged the support of the public schools. An anthem "Awake" was sung by a number of the young girls of the town, following which Dr. Fairley presented J. P. Wiggins, president of the Bank of Robeson, Maxton, who as secretary and treasurer of the board of trustees is said to have done more than any other one person to make possible the Junior college. The audience rose in tribute to Mr. Wiggins' splendid work. Mr. Wiggins publicly thanked all who contributed in any way to the opening of the college and said that February 21 would be known as Founders' day, as that was the date the synod of North Carolina had voted to take over the property. He said that February 21, 1930, a list of the donors to the college would be made public.

Eighty students were present at the opening exercises and more are expected.

(Continued on Page Two)

SPECIAL OFFER FOR COLLEGE STUDENTS

The Presbyterian Standard wishes to keep in touch with our boys and girls off at college, and makes the following special offer to the students or to their parents:

For nine months, we will send the paper to the college address of any young man or woman for \$1.50.

Send us the names and addresses and help us to give these young people a home touch they will feel every week for the time of their absence from home.

YOUNG PEOPLE AT MASSANETTA

(Continued from page 1)

ance, by Miss Louise Slack; The Rural Church, by Rev. H. W. McLaughlin, D.D.; Auxiliary Organization and Administration, by Mrs. W. H. Hobbie; Social and Recreational Leadership, by Mr. C. R. Warthen; Methods with Young People, by Rev. John L. Fairley, D.D.

This being the end of the fourth year for the credit system, a post-graduate course was added: A Study of the Pupil, by Miss Anna D. Elmore. Besides the above courses, all students attended a Clan Bible Class taught by a clan leader.

Mr. Currie selected a program so appropriate and so full of variety and smoothness than it was a real joy to follow it. The day's work was eagerly started off by a most inspiring talk from Rev. James H. Taylor, D.D., of Central Church, Washington, D. C.

One of the appealing features of the conferences was the Conference Hour which gave the young people an opportunity to express freely their ideas and advance thoughts upon the discussions of problems and plans for the Young People's Work in the Church. The success of this hour was due to the leadership of Rev. Robert W. Miles who, through his straightforward talks created in the minds of the delegates thoughts of a more reverent attitude in the church service.

Every evening address was delivered by Rev. Dwight M. Chalmers, of Charlottesville, Va. These addresses, so full of inspiration and interest, had a far-reaching effect on the minds and hearts of the young people.

We again met Mr. Miles at the daily vesper services. His informal talks on the Lord's prayer made everyone realize more deeply the meaning of this familiar prayer.

The hearts of the young people were kept singing by the inspiring music under the leadership of Rev. Charles L. Nisbet, of Norton, Va., who was ably assisted by Miss Helen Brickley. The afternoon musical program was especially appreciated, not only by the members of the conference, but also by their friends. The young people chose for the 1929 hymn, "Follow the Gleam." "Be ye doers of the word, and not hearers only" was chosen as the motto.

The recreational activities were promoted to a very high standard among the four tribes under the supervision of Mr. D. V. Blayne and his assistant, Mr. Funkhouser.

The clan system was continued this year. The keen, but friendly competition added to the enjoyment of the conference.

After much competition, the following officers were elected for the coming year: James Crinkley, of Blackstone, Va., was elected president; Jas. Sydner, of Charles Town, W. Va., vice-president; Miss Mary Rogers, of Richmond, Va., secretary.

THIS IS THE MONTH OF THE BIBLE CAUSE

(Continued from page 1)

ety publishes Bibles for the blind in the Braille and other systems. During ninety-five years more than 75,000 copies of the Scriptures have been issued to blind persons. A announcement has been made that the Bible is now available in the "Penny Portion" series. The New Testament is published in eleven small volumes, and the cost of each volume is one cent.

JUNIOR COLLEGE BEGINS WORK

(Continued from page 1)

pected before the end of the week. Barney McLean, of Rockingham was the first students to register. The first to arrive and occupies room 1 in the new college dormitory.

Minister's Annuity Fund Campaign Launched

Special Representatives Gather in
Louisville for Conference

On Wednesday and Thursday, September 11 and 12, Dr. H. H. Sweets, secretary of Christian Education and Ministerial Relief held a conference in Louisville with a group of laymen and ministers who have been invited by the committee to assist in the great task of putting over the new cause, the Ministers' Annuity Fund, which has been adopted by five Assemblies, and and at the final endorsement of which at Montreat at the Assembly's meeting in May, a splendid ovation as given to Dr. Sweets, as the promoter of the plan.

Four laymen and four ministers constituted the group of special representatives who gathered at Louisville last week. The laymen were as follows: Dr. W. J. Martin, Montreat, N. C., B. G. Alexander, Chattanooga, Tenn., L. A. Coulter, Dallas, Texas., and H. H. Hull, of Kentucky. The ministers were Dr. F. H. Barron, Charleston, W. Va., Dr. R. L. Cowan, McKinney, Texas., Dr. J. S. Baird, Dallas, Texas., and Rev. S. W. Huffer, Orlando, Fla.

There were present also, as visitors, Dr. J. E. Purcell and Mr. F. L. Naff, who wished to assure these brethren of the full sympathy and co-operation of the Committee of Men's Work, as this task is very importantly a layman's job, though it belongs to the whole church.

This group of special representatives has been assigned the task of visiting the presbyteries and synods in their fall meetings, and of visiting the churches where opportunity presents itself, so as to acquaint the people with the big project that is before them of raising \$3,000,000 to make a fund with which to start the Ministers' Annuity Fund on January 1, 1931. They will ask the presbyteries to make plans for raising the \$3,000,000 in cash and pledges during the year of 1930, and open the way for approaching the churches.

The progress of the fund is already very gratifying. Fifty-nine presbyteries have definitely approved it, and 28 have appointed committees to report to the fall meetings, after investigation of the plans. The mail is bringing in every day acceptances of ministers who are willing to pay in two and one-half per cent of their salaries to the Annuity fund which will be put on interest, and thus accumulate to pay the pensions of those who join the fund together with the church's seven and one-half per cent. This is of course outside the \$3,000,000 which will soon be used up by past service of the older men for whom it is particularly intended. The main current fund will be built up by the yearly payments of the ministers and churches, and thus meet the needs of the younger ministers as they come to necessitous circumstances.

The following letter will prove of interest as it shows how the practical workings of the Annuity Fund will affect the calls of churches for the services of pastors. Dr. Benjamin R. Lacy, president of Union Seminary, Richmond, Va., writes:

"Some time ago a Committee for the selection of a pastor for one of our largest churches which was then vacant asked my advice about certain ministers whose names had been suggested. I was struck with the fact that most of the men whom they were seriously considering were under forty-five years of age. The names of two of our very strongest preachers who are perhaps over fifty-five years of age had also been suggested. I stated that I thought either one of these men would probably do as fine a piece of work in their church as anyone whom they could call. Their reply was that they had decided to call a younger

Winona Lake Bible Conference

The Thirty-Fifth Annual Bible Conference Has Twelve Inspiring Meetings

The thirty-fifth annual Bible conference in session for ten days at Winona Lake, Ind., closed Sunday, August 25, with twelve inspiring meetings. At least 12,000 were in attendance at the combined services of the day. The conference throughout was exalting in its instruction and in its association, and to thousands a spiritual feast. For the first time the conference closed with Holy Communion at 9:30 p. m., in the auditorium.

More than two thousand wended their way from the Tabernacle to the communion service in charge of Dr. Biederwolf, who was assisted by ministers and elders of various denominations. It was the most impressive and spiritual conference closing on record and will no doubt be carried out in the future.

With the soul-stirring messages of the preachers and Bible teachers the quiet communing with God at the closing hour, men and women who have been in contact with events for years at Winona were led to exclaim "the like of this 35th conference we have never known."

The attendance throughout broke the record of last year by three hundred. Six hundred and ninety-four ministers were registered, coming from all parts of the United States. A large number of Home and Foreign missionaries were in attendance who thanked God for the privilege afforded them.

The conference closes with all expenses paid and a neat balance which Director Biederwolf turns over to Winona institutions.

One cannot begin to tell of the many good things which the program afforded, sermons, Bible expositions, the splendid music directed by Homer Rodeheaver, the "Rescue Mission Boys," the Gideons, the Hillside services, the meetings for women, daily addresses by Dr. Masee, the inspiration given by the missionaries who told of their work each afternoon and evening.

"Home-Coming Day" was a great success. The largest crowd ever assembled on a mid-week occasion was here. Rev. "Billy" Sunday was the preacher, and the very mention of his name always brings great crowds to Winona. An "old-fashioned lawn party" was held under the trees, where re-

man. The Chairman of the Committee stated very frankly to me that if our Southern Presbyterian Church had a system by which a minister would be retireable at sixty-five years of age, yet could continue to be reelected as long as his strength continued unabated, that they would probably call an older man. They were afraid, he said, of having a pastor grow old upon them without any provision having been made elsewhere for his support after he became infirm. It, therefore, seems to me that our Church is losing the most effective work of some of our strongest ministers at the very time of life when they are best prepared to serve. Therefore, the Ministers' Annuity Fund of our Church, when it is established, will be of inestimable value in encouraging churches to call men of ripe experience to their pastorates."

The Northern Presbyterian Church is having a fine response to its Annuity Fund. Their Laymen's Fund of \$15,000,000, which is to be used just as our \$3,000,000 fund, has now become \$8,000,000, which shows it is more than half paid. The ministers are accepting their share of two and one-half per cent so that quite 80 per cent have joined.

It will be necessary to have not less than 80 per cent of the ministers members of the fund, or it will not be workable.

DEVOTION

DIVINE CORRECT

"It is not pleasant to any to be corrected. The smart the staff is painful. Yet the solution in the reflection that care for us, or He would worth while to expend thought upon our chastise troubles to take to the lapid common flints and stones of The stone that is deeply crimson which is carefully p metal which is plied with for weeks and even months proved themselves to be worth. What gardener w time and pains over a tree repeated trial had refused fruit? Is it not the bough already borne luxuriant receives the incessant attention of the husbandman? 'Whom the He chasteneth,' and scold son whom He receiveth. If chastening, God dealeth with sons.' Welcome, then, of God, each stroke of the staff! Get comfort out of by the thought: My She love me tenderly, or He treat me thus, and then tu toward Him in eager desire the lesson He would teach, nothing of the benefits w tends."

No doubt the changes of life are all needed to fit us for less. Time is the necessary robing-room for eternity. training-house for the real awaits us when the last lesson and the school-bell ring that is, and has been, and just completing our character finishing touches to our souls all shall be forgotten, as a night, when once we have that eternity, which is the sense of never taking of our true possessions, complete them; or in the same the seed is taken away, and is developed a higher and growth."—Paw Creek Cal

freshments were served, sciences of old time W quently given. Dr. Bieder

Among the preachers Frank H. Ballard and H. England; Drs. J. C. Ma Watson, Boston; Dr. Ro Memphis, Tenn.; Dr. W St. Louis; Dr. Robert Newark, N. J.; Dr. W. noted Bible expositors, W. Bieber and A. T. Rol large audiences at the the auditorium being filled

There were a number who spoke at the Hillside Biederwolf preaching at Sunday evening service "Where there is no vision perish." Many declared the strongest message of the

Sergeant Alvin C. Yo soldier, speaking on Sunday told of his war experiences of his plans for the mou dren.

The consecration meeting on the Indian Mound led Biederwolf will ever be remembered the hundreds who took part

Dr. Masee had charge of the meeting in the auditorium was also largely attended

The conference goes down as one if not the greatest Winona. Dr. Biederwolf as director and will have the God's people in his work goes and in his plans for the conference next year. There hundred here from the S. th.

PRESBYTERIAN STANDARD

FOUNDED 1858

Organ of the Synod of N. C. for 70 Years

The Post Office at Charlotte, N. C., as Second Class Matter

Terms—The subscription price of the Standard is payable in advance. To ministers the price is \$2.50 per year. To ministers' wives the price is \$2.50 per year.

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PRESBYTERIAN STANDARD

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Charlotte, N. C.

EDITORIAL

MEMORIES OF MONTREAT

The ball is over, after the dance is good time to recall the pleasant companionship at Montreat. In like manner the Conference season is over, time to indulge in retrospect, and to dwell upon the pleasures of meetings.

It is a hot spell, as well as distance, that prevents us from returning to the view, so that we re-cremate the cool bracing morning of nights that required a blanket and a personal fire.

Out of view the creature comforts and dwell mainly upon the spiritual enjoyed, that even now kindle in our hearts of gratitude that our Church is a storehouse of spiritual enthusiasm, and that ministers gather each year, and that spiritual energy that must be renewed from time to time.

As we are with the blessings of these Conferences that we attend with the church whose pastor has been blessed.

Part of the Conference season was rational, and few become enthused and employed. We are apt to remember the latter Conferences were rational, and he was a dull soul that inspired to higher things in life. As already in former articles given in the addresses of Dr. Wm. George Truett and Dr. Speer, in the risk of repetition we again propose to them after the thrill of the performance the speakers has subsided, and we think.

Big State, and it has among its some big men. We doubt whether there is at this time any abler pair than Dr. Wm. Anderson and Dr. Truett, both of Dallas, Texas, one of the Presbyterian Church and the other of the Methodist.

Dr. Anderson is the son of Dr. Wm. Anderson, pastor of the same Church of which he is now pastor.

We heard the father, but we doubt if he was the equal of his son, at least if he was not.

Men are always odious, but whoever are Dr. Anderson and Dr. Truett comparing two men who have nothing in common, except a burning earnestness of practical experience gathered from an evangelist and a knowledge of that seems marvelous.

It is acknowledged by many to be a great preacher in the world. Dr. Anderson bore his testimony to this claim. One of the Northern Church, made his name at a Montreat Conference. He did with his world-wide reputation naturally raised high expectations is a great handicap to any new preacher to be fully met all expectations.

One of the fire of Anderson and

Truett, he won his audience by sheer force of intellect—giving his hearers solid facts.

These three speakers made a deep impression upon all who heard them, and it seemed to be the general desire that they should return to us another season.

Dr. Jas. I. Vance is a great favorite with a Montreat audience, and was heard with pleasure by his many admirers when he closed the Conference season with two sermons. There is no man in our ministry whom we love more, or whose brilliant talents we admire more, yet we rarely hear him or read his charming sermons, without finding something that is contrary to our opinion. We have finally concluded that we were made in a different mental mould, and that neither of us can be made over. We are satisfied with old truths, while he follows Dr. Kirk's advice and lives near the danger line.

He preached from the text, "God Is Love."

The next time we hope that he will preach a companion sermon from "Our God Is a Consuming Fire."

Dr. Vander Meulen, President of the Louisville Seminary is always gladly heard. This time he appeared in a new role, and took the Conference by storm.

He gave a striking impersonation of Judas Iscariot, in which he displayed histrionic ability of no mean order.

Then the next morning at the Bible hour he gave a double impersonation of a man of the world and his pious wife.

The man gave every possible reason for not going to church, and for not believing in foreign missions—and the wife met each reason.

The whole performance was thoroughly enjoyed, and his acting the double part was admired. The only fear we have is that each student at the Seminary will imitate the performance—and as usual will make a farce of it. To all such, we say, "Don't."

"Let all such remember the ass in the lion's skin."

OUR FRIENDS, THE ROMANISTS

We have never been addicted to baiting the Romanists, and by our course with reference to them, we have incurred the criticism of some of our best friends.

While there is much in their course to condemn, there is also something to approve.

Now and then our mantle of charity is worn threadbare, and we are forced to let our readers see the ugly spots in their Church life.

It has been said of Rome as was said of the Bourbons, it never forgives and never forgets.

In all ages, especially in the days of her power, she was intolerant, and brooked no opposition and at that time she could punish with none to stay her.

Since then the world has advanced, and men have become conscious of their dignity, and refuse to submit to tyranny, either political or priestly. Rome, however, has never kept pace with these advanced views. Mankind is still regarded as pawns on a chess board, and the weapon used against them has always been the terrible doctrine of absolution, the refusal to forgive their sins, and the consequent consignment to the terrors of purgatory.

We who are Protestants can form no idea of the power of such a threat when used against the Catholic mothers.

The leaders fear the influence of the Public Schools of our land, or the Private Schools where man's right to think for himself is taught.

In Boston where Catholicism abounds, some Catholic mothers, in order to get into society, have been separating their children from the common herd, such as they imagine is found in non-Catholic schools, and have been sending them to private schools.

Cardinal O'Connell has lately ruled that Catholic women who deprive their children of religious education to make them stepping-stones to their own social ambition, must be refused absolution.

This declaration savors of the Middle Ages. It ran as follows:

"Confessors of this diocese are not to give absolution to such women who for mere social reasons deprive their children of their highest

birthright, their Catholic faith and hope of eternal salvation."

On the other hand, however much we may scold the Cardinal, we rejoice that we can find some "good coming out of Nazareth."

It seems that dancing in bathing costumes at the fashionable seaside resort, Fregene, 20 miles from Rome, has been severely condemned, because the girls' bathing costumes are too scanty; so in order to check it as far as Catholics are concerned, the Vatican has decided to buy the entire estate.

It will be turned into a special seaside resort for ecclesiastics, Catholic schools and people who bathe only for bathing's sake. Only costumes buttoned up to the throat and showing as little as possible of the skin will be allowed. There will be a ban on dancing, sunbaths, lying half naked on the sand and spooning under the moon.

We congratulate his Eminence.

A WORD TO OUR PRESBYTERIES

As far as we can judge our pastors are not awake to the importance of the proposal to unite with the United Presbyterian Church, which by order of the General Assembly must be acted upon by the Presbyteries at their next meeting.

In all our experience with Church affairs, we have never known as important a matter treated with as much indifference as the proposed union with the U. P. Church. This is true, not only in its beginning, but also at its ending and seeming victory.

There has never been any apparent demand for it, and since the action of the last Assembly, when it apparently swept the field of all opposition, the Church, at large, judging from the views of the pastors one met at Montreat and elsewhere, there has been a most remarkable apathy on the subject.

When we remember that the Presbyteries are called upon to vote upon this question in a very short time, it would seem that, in view of the important questions involved, there would be some interest expressed.

Let us remember that the U. P. Church has never shown any great eagerness to join forces with us, but on the contrary, that Church has postponed action till they have time to feel the pulse of their people.

In view of this fact, our haste in pushing the matter, seems rather lacking in delicate tact.

Let us also remember that a hasty step may undo all the work of the old worthies who suffered in the past for their principles, and whose memories we cherish and whose example it should be our glory to follow.

Let us then follow the example of the U. P. Church and not show too much eagerness to join forces with them.

DR. WM. F. WEIR AT MONTREAT

We have already mentioned the addresses of Dr. Anderson, Dr. Truett and Dr. Speer as being unusually fine, leaving a most pleasant memory.

There was another new voice, not quite as eloquent it may be as those of the other three, but equal to either when measured by the standard of hard sense and usefulness in life.

We refer to Dr. Wm. F. Weir, of Chicago, who occupies the same position in the Northern Church that Dr. Purcell does in ours, that of Secretary of Men's Work.

He delivered nine addresses full of common sense, and applicable to the problems of Church life in our daily contact with men.

Some hearers measure a man's eloquence by the loudness of tone, or the ranting in the pulpit; but Dr. Weir was not eloquent when so measured. He had a message worked out, and in an earnest tone he delivered it, and unless we are mistaken, his message reached home, and will bear fruit in coming years.

We were impressed by the serious earnestness of the man, and the strict attention paid him by the men who came, not to listen to pretty sentences, but to what would help them in this new work they have undertaken, that of harnessing the latent energy of the men of the Church of God, and making it count as much in its upbuilding as that of the women in recent years.

OUR GREATEST ASSET

R. E. Magill, Executive Secretary

ent past, President Hoover called to the a group of representative citizens to under- wide survey of the conditions confronting America.

d that the spread of juvenile delinquency down of wholesome home influences and parents in the matter of example and disci- d a threat to the existence of orderly gov- our very civilization.

nt explained that the gravity of situation p of patriotic citizens to contribute a fund or the prosecution of this investigation. mmittees were appointed to study every bject and report concrete plans for remedy- arming situation. In addressing the group said:

urge upon you the fundamental importance king. The greatest asset of a race is its ation moves forward on the feet of little bodily strength and development should o receive the heritage which each genera- eath to the next. These questions have the l importance, that reaches to the roots of f."

Perils That Threaten

riter of international reputation summar- ne perils threatening American civilization

ers due to crime and lawlessness; a mil- icts; two hundred thousand prostitutes; ictims of venereal diseases; sordid com- usements, the most vicious being movies underworld views and crimes to morbid minds; the growth of obscene literature; n of the home; the increase of divorce— y seven marriages; the presence of twenty- children and young people who are not atic religious instruction at home or in ix million of these neglected young people th."

rained investigators of conditions in our titutions, from grammar schools on through specialized schools and universities, show lks enter an atmosphere that tends to d God and establish character and conduct are little short of pagan.

ire returned by seniors of a great uni- the following votes: Three to one to services; eight to one to repeal the prom- t; 306 of the class drink, 61 do not f beverages showed following preferences: beer, 79; milk, 3.

iversity survey reveals that more students ke. College journals are out with indig- at there is less drinking among students e adoption of the eighteenth amendment. f a jury of educators in Chicago who ive survey confirms the view of the col-

with its boasted conservatism and claim g high ideals and stable religious con- nt escaping the contagion of lawlessness ical and religious standards.

ten leading Southern cities shows more murders per 1,000 population than is re- ss Chicago. Georgia and North Carolina d States in the number of wildcat stills n gallons of moonshine liquor confiscated. t that 60 per cent of the convicted crimi- twenty-five years of age and about 35 per twenty-one years of age. A startling fact per cent of the juvenile criminals and ne from homes of well-to-do and from h social standing. The probation officers southern city report that 2,000 children their hands from the probation court in f a school population of 30,000), and that of these delinquents were from the most wealthy section of the city and not from ty and underprivilege.

Our Church Doing to Turn the Tide?

inescapable responsibility for our share of neglected and spiritually destitute children he direction of the Church-wide effort to the youth of our churches and in the of the South is given to the Committee ducation and Publication at Richmond, called the Executive Committee of Pub- beth School Work). To compass this Committee carries on the following activi-

ur field workers were used in 1929 to aid Sunday schools in neglected areas, to ured workers in hard fields, to pro- hods in all our schools, and to train ders in young people's societies for more

itors and trained workers are used at editing twenty-eight publications for the and young people's societies. The total out eighteen million copies per year. ation Department issues for free circu-

Men-of-the-Church

Presbyterian Church in the United States

REV. J. E. PURCELL, D.D., Executive Secretary
HENRY GRADY BUILDING
ATLANTA, GEORGIA

REV. JOHN L. FAIRLY, D.D., Wilmington, N. C.,
Editor in Charge of Men-of-the-Church Department

THE MEN-OF-THE-CHURCH CONFERENCE AT MASSANETTA SPRINGS

The Men-of-theChurch Conference held at Massanetta Springs, Virginia, on August 1-4, was one of the most helpful ever held at Massanetta. It was the opinion of all those present that the Assembly's plan of Men's work was the most practical plan for meeting the needs of our churches. One of the encouraging things about the Conference was, that the men and speakers not only believed in the plan, but they were familiar with its functioning. Another encouraging feature was the fine spirit that prevailed among the men. The Conference was not as large as it should have been, however, the men present were leaders in their respective churches and a number of churches in the Synod were touched.

Discussion Period

There were three discussion periods under the leadership of Mr. F. L. Temple, of Roanoke, Chairman of Synod's Committee on Men's work. The Conference opened on Thursday night with a splendid discussion by Dr. Anderson, of Dallas, Texas, on the problems of Men's Work and how we can meet and overcome them. The first part of the Friday morning period was taken up with a discussion of the plan of organization by Mr. Temple, and this was followed by Dr. Anderson who brought out some of the things a Men's organization does for a church. Saturday morning Doctor Anderson went back and took up the subject that was under discussion on Thursday night. This was one of the most helpful parts of the whole conference. Doctor Anderson is a splendid conference leader, and he was not only able to draw out from the men their problems, but nearly always had some practical answer from his own experience, or was able to get one from some member of the Conference.

The Inspirational Addresses

The largest number of men were present on Friday. It was also the day of Inspirational Addresses. In the morning Doctor Young of the First Presbyterian Church, Roanoke, Virginia, spoke on "Loyalty to the Church." He was followed by Doctor DuBose of the First Presbyterian Church of Spartanburg, S. C., who spoke on "Loyalty to Christ." At the vesper service Dr. J. E. Hemphill, of Petersburg, Va., spoke on "Christ's Challenge to Men." These three addresses were unusually fine, and the same theme running through all three left a deep impression on all the men who heard them.

Personal Work

On Friday night, Doctor Anderson spoke on the topic, "A Man and his Church." This was a splendid and helpful discussion of how men can do personal work with its possibilities and its joys. He emphasized the fact that it was the first obligation of every man in the church. Doctor DuBose followed this on Saturday morning with an address on "A Layman's Highest Ministry." This was a study of personal work in the form of a character study of Andrew, the brother of Peter.

Prayer and Testimony Meeting

One of the most difficult problems in the lives of most Christians is the problem of prayer. If we were to single out the most outstanding thing in the Conference, it would be the splendid discussion of Prayer by Doctor Anderson on Saturday night. He held a large audience of men and visitors who came for the night service at tense attention while he discussed, "The Conditions of Prayer," and "How We Pray." He continued this topic on Sunday afternoon in a prayer and testimony meeting held in the

lation over one hundred thousand tracts and leaflets annually to promote evangelism, to stimulate a better type of religion in the home, and to stress Sabbath observance. Donations of books, Bibles, tracts, and periodicals to the value of \$52,000 were made to needy churches, schools, and individuals last year. During the past twenty-six years the Publication Department has contributed over \$600,000 to accomplishing its own task and to other causes of the Church.

The Assembly's Call for an Advance

The churches, Sunday schools, and membership of our Church are asked to give \$105,000 for this work this year. Less than \$80,000 was given last year. If our Church is to fulfill her mission and enlarge her membership, we must reach and train our share of the youth of the South. This foundation-laying task cannot be accomplished without a large increase in gifts for this work.

Rally Day on October 6, 1929, brings a special opportunity for every Sunday school in our Church to enlarge its membership, improve its method of work and make a generous offering for the neglected children and youth of the South.

One half of the budget fixed for this great work is expected from the Rally Day collection in our Sabbath school. Send all offerings to R. E. Magill, Treas., Box 1176, Richmond, Va.

auditorium. The Conference closed with a stirring inspirational appeal by Dr. DuBose on Sunday evening.

Speakers and Leaders

Doctors Anderson and DuBose both have splendid organizations of men in their own churches, and the practical things that were brought out by these men from their own experience, both in the conference hours and as they met and talked with the men individually, were very helpful.

A word of appreciation should be said about Mr. F. L. Temple, who is a deacon in the First Presbyterian Church of Roanoke, Va., and Synod's Chairman of Men's Work. From his own experience he knows something of the problems as well as the splendid possibilities of Men's Work. Mr. Temple has been at the head of the Synod's Work for one year, and under his leadership the work has made splendid progress. The Synod owes him a debt of gratitude for the splendid conference at Massanetta.

MEN'S CONFERENCE ON PETIT JEAN MOUNTAIN, MORRILLTON, ARK., JUNE 28, 1929

A conference for men was held on Petit Jean Mountain, June 28, in connection with the Ozark Assembly, the annual training school for Christian workers in that Synod. A fine spirit was in evidence, and the largest attendance we have ever had at the Conference before. Dr. J. E. Purcell and Mr. L. A. Coulter were present and gave us splendid addresses and conducted helpful discussions through the meeting.

An encouraging feature of the Conference was the widespread interest manifested in Men's Work from over the Synod. Churches which had not been represented before had good delegations on hand, and they gave comprehensive reports of their work in the local church. Others were represented by individuals who indicated that they would go home and do greater things in Men's Work. Many in attendance asked questions about their problems and about definite activities for the men at home. Altogether there is a growing feeling among the men that there is a great need for the organization in the local church. Two churches have effected organizations since June. Reports from the churches show a deeper appreciation of the possibilities of Men's Work over the Synod. In making plans for the immediate future a number of group rallies are being arranged for in strategic centers where four or five churches may be represented. Mr. Coulter will conduct the first one at Forrest City on September 8. Men's Work "schools" will be held in different places during the winter. Two or three regional gatherings will be held over the Synod later on.

FINE THINGS IN STAUNTON FIRST

Helping the Mid-Week Prayer Service

In view of the fact that there are quite a number of men who do not attend prayer meeting, and also a number of people in the congregation who have no cars and, therefore, do not attend, the idea of giving these men transportation work to do seemed a good one, especially as it would mean their attending the services themselves. At first this was carried on by the minister assigning the parties to be brought, and getting the men to volunteer for a month's service. Afterwards he worked it through the Men-of-the-Church, and each group selected one who would be responsible for furnishing a car when called upon by the transportation Chairman. On two occasions we brought in from 30 to 40 students from the Manch College of Music. It is a good plan and certainly helps the attendance. Some who never made it a practice of attending prayer-meeting have been interested in this way.

THE WEST AUGUSTA SABBATH SCHOOL

At West Augusta, 20 miles west of Staunton, a little one-room mountain school house had stood useless for 19 years, abandoned by the School Board, and a whole generation had grown up without school advantages. The Evangelistic Club had held occasional meetings there. About 18 months ago the Men-of-the-Church of this congregation organized a Sabbath school and put one of its members, Mr. Truman S. Vance, in charge as Superintendent. The attendance has grown from 14 to an average of over 40. The School Board has reopened the school and a godly young teacher of the day school has been of greatest help in the Sabbath School. The Home Mission Committee has aided greatly in occasional preaching, a Vacation Bible School of 18 and a revival that resulted in 12 additions to Rock Spring, the nearest Presbyterian Church, though that is ten miles away. Except for this the Sabbath School pays its own way; buys its own literature, pays for Christmas treat to children, gives something to Home Missions, and besides, has repainted the interior and put up curtains to separate the classes.

Men-of-the-Church that have taken the Superintendent out every Sabbath afternoon have all been greatly impressed by the work. The Superintendent himself has missed going only once in 14 months, and his little ten-year old son has missed only five times. The Superintendent says, "Positively the happiest hours of the week are those that I give to this work. Everything indicates, I think, that we are about to have a most glorious evangelistic campaign here."

"THE STRENGTH OF GIBRALTAR"

Hon. Edward D. Duffield, LL.D., President of the Prudential Life Insurance Co.

The following remarks were made by Dr. Edward D. Duffield, President of the Prudential Life Insurance Co., of Newark, N. J., at the 138th General Assembly of the Presbyterian Church, U. S. A. Doctor Duffield was Vice-President of that Assembly and was introduced as a grandson of Jonathan Dickinson, first President of Princeton College. As the Ministers' Annuity Fund of our Church in its fundamental principles is like the Service Pension Fund of our sister Church, Doctor Duffield has given permission to use this address. See his letter on page 20.—Henry H. Sweets.

Mr. Moderator, Fathers and Brethren:

I realize perfectly that I appear at this particular moment as the President of a Life Insurance Company, rather than as the grandson of Jonathan Dickinson. I do not know that it is necessary for me to endorse a single sentence of a plan that has received the approval of the actuaries who have given the Prudential Insurance Co. the strength of Gibraltar! I am glad to appear here with the idea that I am supposed to know something about life insurance. I say that because of an experience in the small town where I live. We have a girl's school there, and the lady principal called me up and said they were giving the girls a course in political economy; that they had reached the point where they desired to devote one hour a week to special subjects, and could I come up and spend that hour in entertaining the young ladies with my knowledge of life insurance. I said that I would be very glad to do this, but that life insurance was a subject about which I knew very little. To my surprise the lady remarked, "Oh, that's all right; this class doesn't know anything about it!"

Since that time I have never permitted myself to suggest that I didn't know all that there is to know about life insurance.

Reference has been made to the actuarial soundness of this plan, and I might say that it is extremely interesting to notice that a plan prepared by one actuary has been pronounced sound by another. I cannot imagine any more definite proof of the wise conception and the thoroughly scientific basis of this plan that is presented to the Church, than the fact that it was prepared by one actuary and that no other actuary has been able to find any flaw in it. And you may take it for granted that if the Presbyterian Service Pension Fund is carried out in accordance with the plan which has been promulgated, it too will have the strength of Gibraltar. We received the copy of this plan for study and criticism. Coming from a Church, we assumed it would be unsound! After careful study we were able to return it to the Presbyterian Board of Ministerial Relief with the assurance that actuarially it was absolutely sound.

Of course the difficulty with this plan is that it was not put into operation at the very start of the endeavor to make provision for those to whom the Church owes a greater debt than it can owe to any other class. If this plan had been put into operation then, there would have been no need even for the appearance of benevolence. It would have provided itself the means by which sustenance and support might have been given. You put this plan into operation and you have adopted a methodical scientific, business-like and efficient proposition. It will do those things that are expected of it, and it will do it because of the fact that it provides a means for doing it, a means which will as certainly produce a result as definitely as a chemical combination can be prognosticated as to result, because life insurance and actuarial science are no longer experiments. It is the most definite system that we have. You can calculate with the most extreme accuracy as to results, based upon expectation of life and earning power of invested funds; it is based upon experience. And with that experience, and with that knowledge, I say to you, and I say it not upon my own authority, but backed up by those who are responsible for the doing of exactly this kind of work, that this plan is thoroughly efficient and competent to produce the results you desire, and that you may expect with perfect assurance that it will meet the requirements of the situation.

RECEIPTS FOR ASSEMBLY'S HOME MISSIONS

April 1-August 31

	1929	1928	Inc.	Dec.
Churches	\$ 90,254.64	\$88,884.21	\$1,370.43	\$
Sunday Schools	2,120.13	444.92	1,675.21	
Auxiliaries	6,075.10	6,900.92		825.82
Y. P. & C. E.	474.13		474.13	
Total Receipts				
from Donors	\$101,882.69	\$97,397.32	\$5,311.19	\$825.82
Designated gifts	10,436.34			

\$122,319.03

Total amount apportioned by the General Assembly for Assembly's Home Missions for 1929-1930 \$840,000.00

Total Receipts April 1, through Aug. 31, 1929 112,319.03

\$727,680.97

A. N. Sharp, Treasurer.

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

Comparative Statement of Receipts

April 1, 1929-August 31, 1929

	1929-30	1928-29	Inc.	Dec.
Churches	\$35,198.35	\$35,789.34	\$	\$ 590.99
Sabbath Schools	2,129.22	2,106.97	22.25	
Societies	5,098.79	5,704.97		606.18
Individuals	3,351.09	3,092.48	258.61	
Miscellaneous	66.27	436.85		370.58

Total Donors \$45,843.72 \$47,130.61 \$280.86 \$1,567.75
Net Decrease, \$1,286.89.

John Stites, Treas.

COMPARATIVE STATEMENT—FOREIGN MISSION RECEIPTS

Receipts Applicable to Regular Appropriations:

	August 1929	1928
Churches	\$ 29,691.49	\$ 39,070.10
Sunday Schools	2,219.77	960.02
Sunday Schools Objective	1,081.21	669.11
Societies	7,813.37	6,593.19
Societies Objective	74.00	35.30
Individuals	2,652.79	1,915.98
	\$ 43,532.63	\$ 49,243.70
Legacies	53.88	3.00
Total	\$ 43,586.51	\$ 49,246.70

Five Months, April 1st to August 31st, Inclusive

Churches	\$189,029.36	\$194,326.92
Sunday Schools	6,525.66	6,838.95
Sunday Schools Objective	11,004.96	12,980.44
Societies	34,030.89	33,112.27
Societies Objective	658.86	664.03
Individuals	18,600.72	15,044.62
	\$259,850.45	\$262,967.23
Legacies	130.18	84.98
Total	\$259,980.63	\$263,052.21

Cost Year 1928-29 \$1,209,205.39
Initial Appropriation 1929-30 \$1,235,068.96
Deficit March 31, 1929 \$174,659.02
Less gifts for same 2,179.44

\$1,407,548.54

Edwin F. Willis, Treas.

Nashville, Tenn.

BOOKS

Elements of Rural Sociology. By Newell Leroy Sims. Thomas Y. Crowell Company, New York, 1928. 698 p. Price \$3.50.

This is a book every man who wishes to keep abreast of the times should read. A man is not truly educated who is ignorant of sociology, just as one is not truly educated who is ignorant of the facts of history. For practical purposes it is more important to know life in one's own generation than life in those which have preceded. If you are going to read only one book on rural sociology, I would say that this is not only the best book of the year on the subject but probably the most satisfactory treatise extant.

The author has read widely, has shown the faculty of classifying knowledge, and expressing himself in a readable style. It is not expected in a science so new that all of the conclusions of the author should be accepted without question, but in most cases the facts are so well marshalled that they carry with them conviction.

This is a book that every student of Home Missions and every Christian worker in the country should study. It reveals facts that will quicken one's enthusiasm for making American Christian. It reveals the danger points in our American life and it suggests methods of procedure by which our own generation may be helped.

Henry W. McLaughlin,
Country Church Director.

Rural Church Development. By J. W. Jent, D.D., LL.D. Oklahoma Baptist University Press, Shawnee, Okla., 1928. 298 p. Price \$2.60.

This is perhaps the best work of the year on the subject of the Country Church. The author is well qualified for his task and he has performed it in a way which reveals the fact that it is the result of much pains-taking thought and work. Dr. J. W. Jent was reared in the country as the son of a country preacher and was for ten years a country pastor in Texas. He graduated at Columbia University, majoring in the Country Church. He has taught the Country Church in Oklahoma Baptist University, Mercer University and is now President and Professor of Bible in Southwestern Baptist College, Bolivar, Missouri. He is the author of "The Challenge of the Country Church" and is, therefore, no novice in this field of authorship.

The book is written from a Baptist viewpoint, but this church has done so much good work in the country (Continued on Page 11)



YOUNG PEOPLE'S DEPARTMENT

EDITOR'S OUTLOOK

W. A. Gamble, Pinetops, N. C.

Another Confirmation

My dear Dr. Gamble:

For some time, I have intended writing in press my profound appreciation of your issue of the Presbyterian Standard of May 22 with reference to the young people's work of our Church. I am glad to secure some extra copies of the paper, and the article has been printed or otherwise been made available for distribution—which I think would appreciate a number of copies.

I have been, for more than fifteen years, active in the Presbyterian Church, U.S., and particularly in the work among our young people, as well as in Presbytery and Synod, and I have felt like crying out, over the attitude and the efforts of some of our leaders during the past few years, which my father faced thirty to thirty-five years ago, the efforts of some of our leaders to supersede the Endeavor with the Westminster League, and I have inherited his views—and, I hope, his great cause at stake.

I do not see how the Southern Presbyterian Church can do very much in the development of its young people's organizations so long as this cry of "League" on the part of some, is made to practical efforts to translate into expressive words, the talents so bountifully bestowed upon our boys and girls, who do want the Christ, and our efforts are going to be wasted if we do not, them, our own theories and, relatively at least, our own opinions.

So far as the frequently charged lack of loyalty is concerned, I can only say for myself, that of their forty-five children and grandchildren, including the nine "in-laws," every one of them is a member of the Presbyterian Church; all of them have been baptized, and all old enough, by active membership, the one daughter met her husband, and five sons met their wives through the Christ Society of the Presbyterian Church, U.S., in membership was held.

Walter D.

Montgomery, Ala.

YOUNG PEOPLE'S TOPICS

Sunday, September 29—Standing Together. Heb. 10:25; Ps. 133; I Cor. 3:4-9.

Leader

We have come to the close of the month of Loyalty in the Church. We will recall the subjects have been Standing By Our Job, Our School, Standing By the Bible, Standing By the Church, and now we come to consider together in the Church.

This is a study in co-operation. As you and we must consider our relation to the whole Church. We are all interested in the Church and all its work. We must think as it is connected with the various departments, do all we can to make the work successful.

Brotherly Unity

Psalm 133 is a very beautiful poem about brotherly unity. The Bible teaches us that all Church members are all brothers in Christ, and that we must treat one another as brothers and not as enemies.

Sad to say, churches are very subject to quarrels. People who have been members for a very long time often say very unkind things about each other, and talk goes around with every repetition.

We young folks don't like fusses in the Church, and look so out of order for Christians, and we can become peace-makers and harmonizers by our desire for peace and unity. Let our society become a sort of agency to keep the Church in proper motion and together for Christ and His Church.

Co-operating With the Sunday School

Our young people's society can do much for the Church by working in and for the Sunday School. While we like our own organization where we have things our own way, yet the Sunday School is a very important place for young people to work. The Sunday School is the agency for systematic teaching of the Bible. All departments join in the great work of the Bible.

We as young people can do much to

ought to do all we can to work up our to make them regular, studious, reverent and sympathetic with the superintendent. We ought to build up the membership, new members by inviting strangers, and feel our deep interest in the lessons and

always new teachers needed for the we can prepare ourselves to teach classes boys and girls, and it will be a great help and the superintendent if they know someone they can depend on for teaching.

Cooperating With Prayer Meeting

Week prayer meeting is the hardest service to attend, and yet those who go to it say they enjoy that service more than any other. It is more informal, comes at a time when we need of spiritual refreshment, after the week is about half through. It gives us an opportunity to confer with each other next Sunday and its plans, since developments probably taken place that were not expected the previous Sunday.

People are not frequently seen at prayer meeting who have school studies to prepare, or who say that prayer meeting has no particular interest for them. The pastor is always glad to see them at prayer meeting, and usually tries to give them some special thought. It does us good to be in the church in the spirit of prayer, and we learn there to become effective leaders in the prayer meeting. We also must remember what the Bible says, We must not forsake the assembly of ourselves together, because it increases our interest in religion.

Successful Young People's Society

As young people ought to be interested in church services, the Sunday School, the prayer meeting, and all phases of the church work, our Young People's Society. Our big job is to get that organization a success which is common to our town set and age.

We have a successful young people's society where everybody ought to join it, boys and girls. The girls seem to take more interest than the boys. This should not be so. The church needs the boys and boys must not leave religious work and girls.

Members must be regular, prompt and take time to learn to pray in public, make a little home leaders, by doing what we can. It is our personality, strengthens our minds, and later satisfaction to do something that is good. There are men and women now who are on their training in the young people's society. It helped them to be ready for when they grew to maturity.

Young People and Personal Work

Important part of Church work is called personal work. Personal work is trying to persuade those who are not Christians to become followers of Christ. We are all born in sin, and need the grace that Christ alone can give. For there is no name under heaven given among men by whom we must be saved, except the name of Jesus our duty to bring every man, woman and child to the power of that name.

For young people we may do much personal work with our young friends who have not become Christians. We should study how to reach them, and be ready at our disposal to persuade them to Christ, and definitely take a stand for him in their hearts. Thus we save a soul from death and bring them like into the best life possible here on earth.

Young People and the Church Budget

Church budget is another phase of church work. Young people think does not concern them. They want money raising for the work of the church. Young folks often have no money, or they depend on their parents for their money. The jobs they are paid for are not so frequent as the first things we ought to learn to do. Part of our money to the Lord. Tithing, or giving, is a good plan to follow.

Young people in our societies have gone to work making salaries. They like to feel they are supporting the family, and they have some money to spend. They should certainly not waste it. They should do many things as they are tempted to do, to help other young folks. Dressing, automobils, parties, and many other temptations are there. Let us certainly use a part in helping the church in its work. If possible, we ought to contribute to the budget, and pay regularly what we

WOMANS AUXILIARY

The Department of Woman's Work, Presbyterian Church, U. S.
270-277 Field Bldg., St. Louis, Mo.

SYNOCDICAL PRESIDENTS OF THE WOMAN'S AUXILIARY

Alabama—Mrs. J. F. Hooper, 610 Mabry St., Selma, Ala.
Appalachia—Mrs. F. B. Kegley, Wytheville, Va.
Arkansas—Mhrs. Walter Wilson, Arkadelphia, Ark.
Florida—Mrs. W. G. Thompson, Jr., 3215 Obispo St., Palma Ceia Park, Tampa, Fla.
Georgia—Mrs. E. G. Abbott, 1315 Eberhart Ave., Columbus, Ga.
Kentucky—Mrs. H. P. Cooper, Lebanon, Ky.
Louisiana—Mrs. Charles L. Bodin, Box 79, M. R. A., Lake Charles, La.
Mississippi—Mrs. J. S. Hicks, Holly Springs, Miss.
Missouri—Mrs. Walter Craven, 223 Frances St., Excelsior Springs, Mo.
North Carolina—Mrs. G. V. Patterson, Gastonia, N. C.
Oklahoma—Mrs. Wilbur Garvin, 611 Euclid, Lawton, Oklahoma.
South Carolina—Mrs. Parker Connor, Edisto Island, S. C.
Tennessee—Mrs. J. F. Forsythe, Bethel Springs, Tenn.
Texas—Mrs. J. W. Culver, Texas Military Academy, San Antonio, Texas.
Virginia—Mrs. C. R. Vaughan, 319 Mountain Ave., Roanoke, Va.
West Virginia—Mrs. J. McD. Lacy, Elkins, W. Va.

PARTIAL LIST OF SYNOCDICAL MEETINGS FOR 1929

Synodical, meeting place, date, send literature to:
Albemarle met during the summer.
Appalachia, Montreat, N. C., Sept. 24-26, Mrs. C. E. Dorsey, Montreat.
Florida, Quincy, Fla., October 22, Miss Agnes Davidson, care Rev. D. J. Blackwell, Quincy, Fla.
Georgia, Rabun Gap, Ga., October 15-17, Mrs. S. H. Askew, Rabun Gap-Nachoochee School, Rabun Gap, Ga.
Kentucky, Bowling Green, Ky., Oct. 14, Mrs. R. E. Douglas, Bowling Green, Ky.
Missouri, Spring, Mo., Oct. ?, Mrs. Frank Robertson.
709 S. Fremont, Springfield.
Mississippi, Gulfport, Miss., Oct. 30, Mrs. H. E. McCandless, 2400 E. Beach, Gulfport.
Oklahoma, Hugo, Okla., Oct. 22-23, Mrs. Bailey Spring, Goodland, Okla.
Tennessee met during the summer.
Texas met during the summer.
Virginia met during the summer.
North Carolina, Durham, October 15-17, Miss Aline McKenzie, Durham, N. C.

KINGS MOUNTAIN CONFERENCES

"The Group Conferences for Kings Mountain Presbyterial (N. C.), will be held on the following dates:
District No. 1 at West Avenue Church, Gastonia, at 10 a. m., September 4th; Mrs. S. P. Stowe, District Chairman.

District No. 2 at Spindale Church, at 10 a. m., on September 26th; Mrs. R. W. Logan, District Chairman.

All women of the Presbyterial are urged to attend one of these all-day meetings, bringing a light box-lunch. Interesting and helpful programs have been prepared. Mission speakers from China are expected, and we ask the prayers of our women for an especial blessing on these conferences.

Mrs. Coit M. Robinson, President.

GROUP CONFERENCE CONCORD PRESBYTERIAL

The Auxiliary of District No. 3, of Concord Presbyterial was held at Bethesda on Thursday, September 12, with Mrs. W. C. Pou, chairman of the district, presiding. The church was beautifully decorated with potted plants and cut flowers. There were 130 women in attendance from the various churches in the district. There were 40 representatives present from the First Church, Salisbury. This splendid representation won for them the attendance banner which is given to the church in the district having the largest number present.

Rev. J. D. Deans, pastor of Bethesda, conducted the devotional service at the opening of the meeting. The subject of his talk was service. He called for volunteer verses of scripture on service. Quite a number were given. Cordial words of welcome to the conference were spoken by Mrs. E. F. Owens, and a suitable response was given by Mrs. T. P. Fowler, of the Spencer Church.

Mrs. W. B. Ramsay, president of Mitchell College had the bible lesson. The subject of the lesson was prayer. She also made an appeal for Mitchell College, particularly for scholarships.

The inspirational address was by Miss Carrie Roberts, of Salisbury. She told in her most unusually interesting sweet way of her travels last year in the Holy Land. Her talk was illustrated with pictures, mounted flowers, some gathered from the garden of Gethsemane, and other interesting things.

Auxiliary Methods for Officers was presented by Mrs. Jno. Henderson; The Standard, by Mrs. C. E. Stevenson; Montreat Training School, by Mrs. Frank Gwin, and Our Birthday Gifts, by Mrs. Howard, of Salisbury.

An interesting part of the program was the report from the auxiliaries represented at the meeting.

Adding greatly to the program was the special

music, which consisted of pleasing numbers being sung by Mrs. J. D. Deans, of Mooresville, Mrs. Faggett, of Salisbury, and Miss Elizabeth Cowan, of Statesville.

Miss Edmonia Martin, missionary to Brazil, told of her work there, especially the school work.

At noon a very bountiful dinner was served in the shade of the stately old oaks which surround the beautiful old Bethesda Church.

The women of the church proved themselves most gracious hostesses, having remembered everything that could add to the comfort of their guests.

The group conference for District No. 3 will be held next fall at Thyatira Church in Rowan County.

HOSPITAL AUXILIARY

The Presbyterian Hospital Auxiliary of Mecklenburg Presbytery held an enthusiastic meeting with an attendance of seventy-six members in the hospital parlor on Wednesday afternoon, September 11. The vice-president, Mrs. L. J. Crouch, presided.

A vase shower was given the hospital at this meeting, about fifty vases being contributed, and a dozen scrap books, made by a girls' circle for the children patients, were brought in. Announcement was made of the donation of thirteen additional hot plates, also of several more new magazine subscriptions for the patients.

Several ladies present from two country churches hitherto unrepresented in the Auxiliary were welcomed as new members.

The suggestion was made by the chairman of the linen committee that, if any of the Auxiliaries in the city churches are not prepared to contribute jelly for the shower at the October meeting, they might take that as an occasion for a linen shower, bringing from their circles gifts, not only of new linen, such as sheets and towels, but also pieces of old, soft linen, as a supply of the latter is useful in a hospital. The chairman of the Women's Ward Committee requested the prayer of the members for the work in that ward.

The Auxiliary adjourned to meet at the regular time, three-thirty, on the second Wednesday afternoon in October.

Mrs. Chesley Watkins,
Publicity Chairman of the Presbyterian
Hospital Auxiliary.

A WHITE CROSS DAY IN FLORIDA

The members of the Westminster Auxiliary, Miami, Fla., recently held, at the home of Mrs. Frank Woorall, an interesting White Cross Day, under the auspices of Mrs. R. C. McGahey, secretary of Foreign Missions.

Although this is an annual affair, it was the first White Cross Day of our new Presbyterial, which came into being last April, when the new Miami Presbyterial was organized.

Although it was summer time with many of our members still absent, there was a large attendance. Sewing-machines hummed, needles and scissors flashed—witty speeches, too, occasionally—as garments were cut and made and bandages rolled for the Annie Edward Morrison Hospital, Lubondai, Africa.

The morning activities were interrupted by a bountiful lunch; but by three o'clock the last stitch was taken, the bandages packed in a beautiful basket brought by Dr. Reavis from Africa, the rest of the work piled upon a table-cover brought by Mrs. Martin from Africa many years ago.

A short program followed, conducted by Mrs. DeLacey Wardlaw, foreign mission secretary of the new presbyterial. After a prayer Mrs. Wilkinson and Mrs. Dalenberg, accompanist, sang a moving missionary hymn, after which Mrs. Yeager read the poem, "Give a Thought to Africa." "At the Sign of the White Cross," by Miss Eva Cavers, was given, not as a pageant, but with equally impressive effect. The speeches made by Cap, Apron, Bandage, Pillow-Case, Sheet, etc., had been types, numbered and cut apart, and were distributed among the women. Each one stood as she read per part, and the presence of the machines and the finished work formed appropriate stage-setting. This brilliant and appealing presentation of White Cross Work was new to the auxiliary and was pronounced both profitable and delightful. The president, Mrs. Theron Nisbet, concluded the program with prayer.

Mrs. Philip Jones, president of our new presbyterial, wound up our day by giving a most interesting account of Montreat and its activities and by paying a glowing tribute to its rich spiritual privileges.

A worried looking ranger drove into town, tied his team, and headed for the family doctor's office. Without preamble he began:

"Doc, the first time you're out our way, I wish you'd stop in and see my wife."

"Is she sick?" asked the doctor.

"Not exactly."

"What's the trouble, then?"

"Well, this morning she got up at the regular time, about four o'clock, milked the cows, got breakfast for the hands, done her housework, church, and long about ten o'clock she told me she felt a little tired. I expect she needs a tonic or something."—The Farmer's Wife.

SUNDAY SCHOOL

Rev. Ernest Trice Thompson, D.D.

Lesson for September 29

REVIEW: SIGNIFICANCE OF THE EXILE AND THE RESTORATION

Our lessons this quarter have had to do with the fortunes of the Jews during the days of the Exile and the Restoration. They have centered about the life and work of six outstanding men: Ezekiel, Daniel, Zerubbabel, Ezra, Nehemiah, and Malachi. We will consider them in order.

I. Ezekiel: The Prophet of the Exile

We saw last quarter how Jerusalem was destroyed by the Babylonians and the people of Judah carried into captivity. A hundred and fifty years earlier Israel had suffered the same fate. But there was a tremendous difference between the ultimate fate of the two peoples. The ten tribes (Israel) were swallowed up by the peoples among whom they lived, and their religion perished with them. The Jews, as the men of Judah now began to be called, preserved their racial identity, and what is more, purified and preserved their religion. That Judah should have reacted thus differently to the captivity from Israel is due to the influence of her great prophets, Isaiah, Jeremiah, and in especial measure Ezekiel the great prophet of the Exile. H. P. Smith says that he "is the most influential man that we find in the whole course of Hebrew history; he emphasizes while he bridges the break between the older Israelitism of the past and the Judaism of the future. The conceptions of religion which he predicted for the later generations of his country men were actually theirs. All that was noble among the later Jews was the gift of Ezekiel handed down to them as a legacy from the earlier ages, and transformed by him so as to persist under the changed circumstances; and all that was evil in the Pharisaism that rejected Paul's gospel and slew the Lord of glory rose from a misunderstanding of the truths which it was given to Ezekiel to expound." This is not to say, of course, that Ezekiel was the greatest of the Hebrew prophets; it is to say that it was he who shaped in large measure the subsequent history of the Jews.

Who was the man and what was his message? We know little of his early life. He was a younger priest, carried captive by the Babylonians, during the days of Jehoiachin, eleven years before the destruction of Jerusalem. Five years later, when Ezekiel was just turned thirty, he received his prophetic call. While he was in a trance he saw a marvelous vision (Ezek. 1) which impressed upon him in an unforgettable manner the omnipresence, the omnipotence, the omniscience of God. Following that there came to him the clear call to proclaim God's message to men (Chap. 2). To impress upon him the necessity of delivering God's word he was commanded (so it seemed to him in the trance) to eat the roll of God's word. God did not promise him an easy task, but He did promise to give him the necessary strength. And Ezekiel would be held strictly responsible for the fulfillment of his task. He was set as a watchman over Israel, and if he failed to warn the people their blood would be upon his head.

Ezekiel's subsequent ministry was divided into two parts: the period prior to the destruction of Jerusalem, and the period subsequent to the destruction of Jerusalem. In the first period Ezekiel emphasized two great truths: (1) that Jerusalem would be destroyed. The Jews thought that God's interests were bound up with Jerusalem just as we are apt to think that God's purposes are bound up with the church. Ezekiel made the people see at the last that God's kingdom was not identified with the Jewish nation. (2) That every man was definitely responsible to God for his own soul (Ezek. 18, 33). The Jews thought that God dealt only with the nation, or with the church. Ezekiel insisted that he dealt with the individual: the soul that sinneth it shall die, . . . he that is just shall live. It followed for Ezekiel that man had a responsibility for the soul of his fellow man—his blood shall I require at thy hand 33:8. It was because Ezekiel got these two truths into the consciousness of the men of Judah that survived the captivity whereas the men of Israel in similar circumstances 150 years earlier had perished.

It was during the second period, subsequent to the destruction of Jerusalem, that Ezekiel accomplished the great constructive work of his career (Ezek. 25-48). In the earlier period he had dealt with the destruction of the old Jerusalem; now he speaks of the construction of the new Jerusalem. In the first section (25-32) he foretells the destruction of Israel's enemies, the enemies of the kingdom; in the second section (33-39) he deals with the restoration of the Jews, not only of their physical restoration to the land of Canaan, but also of their spiritual restoration; in the third section (40-48) he pictures the ideal religious organization of the redeemed people. This section reaches its climax in the beautiful picture of a river flowing out of the temple, deepening supernaturally as it flows, and transforming all the ugly features of Palestine's physical environment, enriching the desert so that fruit trees bear their fruit on its banks every month, and so that even the Dead Sea is filled with life. As Ezekiel inspires the people for the future, and lays

down the laws of their future religious development, he does not fail to remind them that the influences which flow out of the temple must ultimately transform the whole environment of man.

Does Ezekiel have any message for the modern day? What is it?

II. Daniel the Statesman of the Exile

Daniel was a contemporary of Ezekiel, though his life work was developed on quite different lines. He had been taken as a captive into Babylonia as a mere boy, some years earlier than Ezekiel. He and other of the noble youths of Judah was brought up at the king's expense in the royal Academy. The expectation was that at the end of their period of training they should be received into the king's service. Here occurred (1) the first great testing of Daniel. It was in regard to the food that was sent down to him from the king's table. The food was rich no doubt, the wine had its danger then as now, but there were other considerations than those of hygiene. According to the Jewish law only certain animals were accounted clean, i. e., eatable, and even these had to be slain in such a manner as to leave no blood in the flesh before they could be eaten. Besides it was a custom among the heathen to bring a portion of that which was eaten and drunk by them as an oblation to the gods, and sometimes they also used for food animals that had already been offered at the altar of their gods. To partake of meat and wine that had been used in this connection was regarded as an act of worship. For Daniel no doubt it was a question of principle, but more than that, religion and nationality were at stake. Yet it was dangerous to refuse. It would mean no doubt the end to any advancement in the Babylonian Empire. It was hard too for a young lad to be different from his fellows. Thus the great temptation was presented to Daniel, off at college, away from the restraining influence of home and church, to conform to the customs of a heathen land. Nonetheless he purposed in his heart not to defile himself. And when the final test came at the end of the three years of training Daniel passed at the head of his class. He became one of the wisemen or soothsayers of the Babylonian empire, and when a year later he alone was able to disclose to the king a dream which he had forgotten, and then to interpret it he was made viceroy of the province of Babylon, and chief governor over all the wisemen of Babylon. This position it seems that he retained during the remaining days of Nebuchadnezzar.

(2) Belshazzar's Feast. Dan. 5. Nebuchadnezzar finally died after a long and brilliant reign of 43 years. He was succeeded on the throne by a number of weaklings, the last of whom was Nabonidus. The crown prince, and Nabonidus' associate on the throne was Belshazzar. During the reign of these two kings Cyrus, king of Persia, was into power. While Nabonidus was with his armies in the field Cyrus' General, Gobryas, entered Babylon without a struggle. Belshazzar retired with his army into one of the great temple fortresses, and there prepared to withstand the enemy. But one night he gave a great feast to a thousand of his lords. As he came under the influence of the wine he sent for the sacred vessels of the Jews, and profaned them by drinking wine to his own gods. While he drank there came a great hand and wrote mystic words on the wall. Daniel gave him the interpretation: Thou art weighed in the balances and found wanting. Thy kingdom is divided and given to the Medes and Persians. That very night while the lords were in a drunken stupor the Persians entered the citadel. Belshazzar was slain. Cyrus became the master of the Eastern world.

(3) Daniel in the Lion's Den (Dan. 6). Daniel had not been in favor with Nebuchadnezzar's successors, but he was restored to his old position by Darius, the Mede, Cyrus' vice-regent in Babylon. The whole country was divided into 120 provinces, and the 120 satraps were put under the supervision of three presidents, of whom Daniel was one. In this position, largely because he was a Jew, he excited the jealousy of his colleagues. They persuaded Darius to pass a law that for 30 days no petition should be made to any man or god save to himself. Daniel continued to pray unto his God as he had always done, and as they well knew that he would do. He was taken at his devotions, and the king forced against his will to thrust him into the lions' den, as the law provided. The next morning, however, it was discovered that Daniel had not been harmed. He was taken out of the pit, and the fate visited upon his enemies which they had wished for him. A few years later Daniel passed on to his reward, ripe in wisdom and full of honors and years.

Does Daniel's career have any value for our own day? What is it?

III. Zerubbabel, the Leader of the First Return

Ezra 1-6

Cyrus initiated a new policy in the treatment of conquered peoples. Both the Assyrians and the Babylonians thought it wise to deport the people whom they conquered, in order that they might break their national spirit. Cyrus thought it wiser to treat them justly, in order that they might become loyal citizens of his larger empire. In accordance with this policy he issued a decree in the first year of his reign (after the conquest of Babylon) that the Jews and other people residing in Babylon might go to their own homes. He was especially generous to the Jews, giving them substantial gifts to enable them to rebuild their beloved temple.

Most of the Jews, as was natural, preferred to remain in Babylon. They had their homes there, and were suc-

ceeding in business. Fifty thousand of the people, however, were willing to undertake the venture. Zerubbabel back into Palestine. As so had established their homes in Jerusalem as a rounding country they resumed their nation and made preparations for the rebuilding of the Samaritans asked to share in the project, curtly refused their offer, and reminded them had no part in the worship of Jehovah. They then set themselves in opposition to the work discouraged and terrified the workers that the construction was halted. Then two prophets, Haggai and Zechariah, who put a new spirit into the people and into their leaders. The work was resumed and in a short time the temple was completed.

Is there anything that we can learn from the experience of Jews who returned to Palestine under the leadership of Zerubbabel? What?

IV. Malachi Who Foretold the Coming Messenger

Sixty years went by. The Jews in Palestine prospered. The glowing promises of Haggai and Zechariah seemed impossible of fulfillment. There seemed a curse upon the land, and religion languished. In the time there arose an unknown prophet who gave the name of Malachi. He spoke to them as a Messenger. There was need for a messenger. The people had begun to doubt God's love, to neglect his altars, and profaned their own homes, and all they had grown sceptical of God's justice. It no longer seemed profitable to serve the Lord. He told the people that God would send His messenger who would prepare the way for the coming of the Messiah. Malachi called upon the people to return unto the Lord—they might see no profit in the Lord's service. The final judgment would decide their eternal fate. Realizing perhaps his own inability adequately to persuade them he declared that God's Messenger would come in the spirit of Elijah, and he would turn again unto God.

Does Malachi have any message for the modern day? What is it?

V. Ezra the Leader of the Second Return

Ezra took up and carried on the work which Zerubbabel had begun. He lived in Babylon, and was a different sort of scribe from the ordinary scribes. Ezra's day the scribes were copyists (the printing presses) or secretaries. Ezra's job was to copy the Law of Moses. And as he toiled over this purpose took hold of his life. He set his heart upon the law of Jehovah, and to do it, and to teach the statutes and ordinances (Ez. 7:10). And that was fortunate, for if the religious life of Israel had not revived the preaching of Malachi needed to be followed by the instruction that Ezra was to give.

In order to carry out his great purpose Ezra returned to Palestine with such Jews as cared to go with him. About 8000 in all made the journey. It was not a very propitious one. When he returned to Jerusalem he was alarmed by the many changes between Jew and Samaritan. He persuaded the people to put away their heathen wives. And that was the work of Ezra till thirteen years have passed. He assumed that there was a reaction against the reforming policy. But no doubt he continued to preach in Jerusalem, and at the last his teaching also bore fruit.

Does Ezra have anything to teach the modern day? What is it?

VI. Nehemiah, the Leader of the Third Return

Book of Nehemiah

The preaching of Malachi, the teaching of Ezra, had been fruitless had it not been for the return of Nehemiah, a practical politician and a bold man. He held a high position in the court of Artaxerxes. When he heard of the miserable situation of Jerusalem, its walls broken down, its gate burned, he asked the king that he be allowed to return to Jerusalem and rebuild its walls. The king consented, and sent him out as Governor.

Nehemiah's first task was to rebuild the walls of Jerusalem, which was absolutely necessary if the city was to have security, or if the people were to retrieve their national spirit. He laid his plans carefully, aroused the energy of the whole city, gave everybody a work to do, and everybody to co-operate, kept up the spirits of the people, refused to be intimidated by the threats of the Samaritans, turned aside by their wives, or discouraged by the obstacles. The result was that in 52 days the walls were completed. The feat transformed the spirit of the community.

Nehemiah's second task was to renew the national conscience to Jehovah, and to ground it in a thorough knowledge of the word of God. From this time forward Ezra worked together. On the first day of the return all the people were brought together to hear the word which God had spoken through Moses. This was of the utmost importance, for hitherto the Law had been largely an unknown book so far as the people were concerned. They had depended mostly on the oral tradition of prophet and priest. Ezra and Nehemiah declared that this was a sound basis for the religious

(Continued on page 11)

LDREN

HORSE ROUND-UP

sat on his horse and look-
valley at the herd of wild
near the side of the hills.
another horse, was Bill
reatest wild horse catcher

id, "the round-up is going
soon. Are you sure you
saddle?"

replied Ben, smiling. He
me on the back of a horse
the seat of an automo-
ad never had the chance
Bill Weston, who was al-
him about his riding. In
ted his cowboy friend to
morous reply, but instead
ipped his arm in excite-

" he cried. "Isn't that a
are my eyes telling me

the grays and the browns
wild horses, was a single
standing nervously at at-
gh it had already scented
tself and its followers.

a sharp breath of surprise.
the cowboys talking about
horse that some of them
hich none of them had been
hey spoke of it as a white
down the valley with the
s. They said it had the
sh from sight; because
y had "cornered" it only
steriously disappear. The
unreal and fanciful that
m very seriously.

ite Stallion!" Ben gasped.
e stories were fairy tales!"
plied Bill Weston. "Which
n't know as much about

I'm supposed to know.
nce between other cow-
is this: They have merely
Stallion. I'm going to

his grip on the reins and
se toward the wild herd.
n, at the same time glance
lley to where he and Bill
e funnel-shaped entrance
they hoped to drive the
the corral.

Stallion is the leader of
d Bill. "If we can get him
t direction, the rest will

at in rounding-up wild
nwise to get the animals
he approached the herd
the intention of getting
ward the corral without
But just as he was about
is purpose, he heard low
s coming from the other
tains. Looking up, he saw
reading rapidly over the

" grumbled Bill Weston.
ml Let's hope it stays
w get the White Stallion
the corral so that it will
apede him the rest of the

opes were soon shattered.
bk cloud was by this time
of the sun and the valley
go darken as though night
There was a sudden flash
fowed almost immediately
ek of thunder.

tallion started nervously,
ead in surprise and alarm
moment with quivering
ng for a repetition of the
ng. The rest of the herd
about him, waiting for
a course of action.

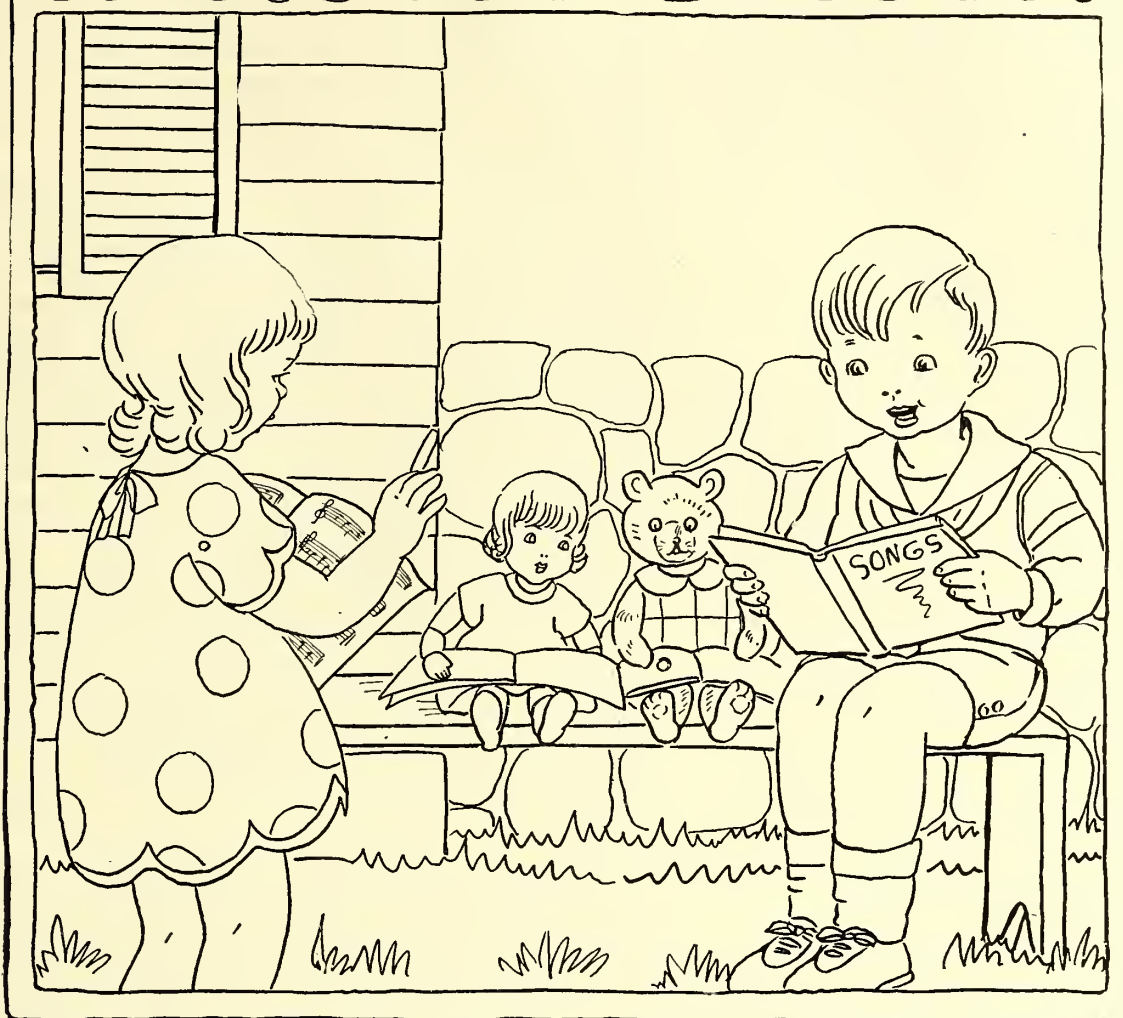
shouted Bil. "Start the
too late!"

and snapped his whip
ough the air, spurring his
herd at the same time.
nearest horse shied away
ooling with other animals

cer of the group. They,
because of the thunder,
as a result the entire herd
oward the corral.

s that the White Stallion
orse who did not follow

A MUSIC LESSON



(To be colored with paints or crayons. Whenever you come to a word spelled in CAPITAL letters use that color).

YELLOW-haired Susie May is giving a music lesson to her YELLOW-haired Dolly, BROWN Teddy-bear and BROWN-haired Teddy, too.

Susie May wears a PINK (use RED lightly) dress dotted and edged with light BLUE.

Dolly wears an ORANGE (use RED and YELLOW mixed) colored frock. The soles of her shoes are YELLOW.

Teddy-bear wears a GREEN and white checked blouse and his collar is PURPLE. His feet are BROWN.

Teddy wears a light-YELLOW sailor suit with RED tie and stripe on the arm. His socks are YELLOW, too, but his shoes are BROWN. Teddy holds a song book with an ORANGE color cover.

The bench is RED and the grass is GREEN. The sky is BLUE.

Paint the house GREEN with a GRAY (use Black lightly) stone base and BROWN shutter and sill. There is a GRAY stone wall behind. The children and Dolly have PINK cheeks and Susie May holds a RED chalk in her hand. Teddy-bear has GREEN eyes. Dolly and Teddy have RED lips and Teddy-bear has a RED mouth.

The border of this picture can be colored RED and the lettering BLUE.

this movement blindly. He was still standing alert, his ears up, his whole body in a tense, listening attitude. The herd swept on in a frenzied panic, but still he refused to move. In front of him was Ben, shouting and snapping his whip, but behind him was the storm; and at that moment there was a second flash of lightning and another crash of thunder nearer and louder than the first. At this, the White Stallion took sudden fright. He rose high upon his hind legs and shied off to the left, breaking into a gallop as he regained all-fours.

Ben swerved and turned with him. The boy knew that White Stallion was probably the faster horse, and if he once got ahead, he would escape from the valley and go free, and so to prevent the wild horse from pulling ahead, Ben jerked his reins and threw the weight of his own horse against the head and shoulders of the stallion. This confused the wild horse so that he changed his direction a trifle and stumbled a few steps before regaining his former speed.

"Look at that boy ride!" cried Bill Weston, to another of the round-up cowboys. "He's trying to edge the stallion around!"

The rest of the herd had scattered hopelessly, and Bill Weston was watching the strenuous duel between Ben Johnson and the wild horse.

Ben glanced up once and saw that by repeated collisions he had swung the stallion in a huge semi-circle, so that now he was headed just to the left of the funnel opening to the corral.

Could he force him in with another try? They were almost on top of the fence as it was, and if the stallion ever got by, he would escape.

The wild horse seemed to sense the fact that he was being forced into a trap, so he bore outward and resisted Ben's

attempt to turn his head toward the funnel. But with a tremendous pull on his reins, Ben threw himself and his horse directly across the head of the stallion. There was a dull thud as the two horses met. The stallion was swerved off to the right, and Ben's horse was knocked away to the left with such force that its rider was thrown heavily to the ground.

When Ben opened his eyes again, Bill Weston was leaning over him anxiously. "How do you feel, Ben?"

Ben winced as he tried out his arms and legs. They had been bruised and sprained, but no bones had been broken.

"I'm all right, I guess," he said. "But I'm pretty sore at myself."

"Why?" asked Bill.

"Getting the White Stallion so close to the corral and then losing him just because I couldn't stay in my saddle."

Bill grinned.

"You didn't lose the White Stallion," he said, "come here. I'll show you."

They walked to the edge of the corral and looked over the fence. Heaving and panting from his exertion was Ben's own horse, and running around the corral in an attempt to find a way to get out was the White Stallion!

"You were inside the funnel when you took the tumble," explained Bill. "Both horses kept right on through the gate, and I let the bars down."

For a moment Ben was silent.

"And if it's the tumble you're worrying about," Bill went on. "Forget it. You did the neatest piece of riding this afternoon that I've ever seen anybody do, and that includes the riding that I do myself. I want you to stay out with me for the rest of the month. Will you do it?"

"Sure," agreed Ben; and two weeks later, a cowboy rode into the camp on a

white horse that had just been tamed and broken.

"White Stallion!" exclaimed Ben. "Isn't he a great horse. You're lucky to have him."

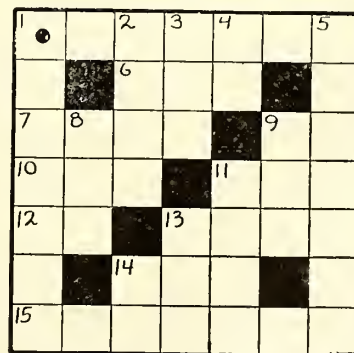
"You're the lucky one," returned the cowboy. "White Stallion is for you."

"For me?"

"Sure," replied Bill Weston, grinning. "You caught him, didn't you?"

PUZZLE CORNER

Junior Cross-Word Puzzle



Horizontal

- 1 A bag filled with gas
- 6 Own (Scot.)
- 7 Title
- 9 Conjunction
- 10 Short sleep
- 11 Sailor
- 12 Comparative ending
- 13 River in Brazil
- 14 Case of wood
- 15 A small fish

Vertical

- 1 Flags
- 2 Anything that gives out light
- 3 An untruth
- 4 Forward
- 5 To tell a story
- 8 Swiss river
- 9 Row
- 11 Taxicab (short)
- 13 Seed covering
- 14 British (abbr.)

CHURCH NEWS

NORTH CAROLINA SYNOD AT ROCKY MOUNT

The Synod of North Carolina will meet in its 116th stated session in the First Presbyterian Church, Rocky Mount, N. C., on Tuesday, October 8, 1929, at 7:30 p. m. Rev. Willard Conger, the pastor, is chairman of the committee on program. All requests for special orders should be made through him.

R. A. McLeod, S. C.

MEETING OF SYNOD OF WEST VIRGINIA

A Correction

The Presbyterian Standard,
Charlotte, N. C.
Brethren:

I have just discovered the minutes of the Assembly has listed the Synod of West Virginia as meeting October 15th. I do not know how this error occurred as our minutes distinctly state that Synod adjourned to meet October 8th. When you print the dates of the meetings of Synod will you please make the date for our Synod October 8th, hour and place as in the minutes of the Assembly.

H. H. Orr, S. C.

SOUTH CAROLINA SYNOD AT ANDERSON

South Carolina Synod will meet in the First Church, Anderson, S. C., on Tuesday, September 24, at the First Presbyterian Church, at 8 p. m.

H. W. Pratt, S. C.

MEETING OF JUNIOR BOARD

Trustees Are to Meet at Maxton, N. C., on Friday, September 27, and Not on Tuesday, September 24, as Previously Determined

There will be a meeting of the Board of Trustees of Presbyterian Junior College for Men, on Friday afternoon, September 27, at two o'clock. This will be a very important meeting and we are hoping that every member will be present. Lunch will be served in the college dining-room at one o'clock and members of the board are expected to arrive by that hour.

At eight o'clock p. m. of the same day we will have a public reception for the purpose of introducing our college to the Presbyterians of the State.

E. H. Evans, Chairman.

J. P. Wiggins, Secretary.

CHARLOTTE DISTRICT, MECKLENBURG PRESBYTERIAL

The Charlotte District of the Mecklenburg Presbyterial will meet at the First Church, Charlotte, at 11 a. m., October 11.

All Presbyterian women of this district are expected to attend, and all are asked to be prompt and bring a lunch.

NORTH CAROLINA

Presbyterian Orphans' Home, Barium Springs —

The first church wedding ever held in Little Joe's Church was solemnized on the evening of September 4, at 7:00 o'clock, when Miss Margaret Adams, daughter of Rev. and Mrs. Brown, became the wife of Mr. Robert Collier, attorney of Statesville. The bride's father performed the ceremony. We would like very much to speak at length of this beautiful wedding, but space prohibits it.

On last Sunday, in the absence of our Pastor, who was away in a service at Salem Church, the pulpit at Little Joe's Church was filled by Rev. Rowland Sims of Statesville. Mr. Sims is no stranger at Barium, having preached for us several times before. We are always glad to have him. He was accompanied by his mother.

Turner Church, Monroe — Services began at this Church on the evening of July 29 and continued over Sunday, August 4. There were two services each day, one at 3:00 p. m. and one at night. Rev. E. A. Dillard of Tenth Avenue Church, Charlotte, and Rev. R. J. McIlwaine, Evangelist of Union County, were in charge of the meeting, Mr. Dillard doing the preaching. Mr. Chenot, Musical Director and Assistant to the Pastor of Tenth Avenue Church, led the music part of the time. The attendance and interest were good. Much pastoral visiting and personal work were done during the week. The people greatly enjoyed Mr. Dillard's good preaching, Mr. Chenot's service of song and the christian fellowship of both. There were eleven accessions to the church, one by statement and the other ten by profession of faith. The sacrament of the Lord's supper was administered on the last day of the meeting.

Locust—Protracted services began at this church on August 18 by the pastor, Rev. W. C. Cooper, who was joined by Rev. R. J. McIlwaine, of Monroe, on the following day. Services continued over the following Sabbath, Mr. McIlwaine doing the preaching. There were no accessions during the meeting but we are sure that the

good seed of the kingdom which was sown in abundance will not return unto Him void, according to the promise. This is Mr. Cooper's first charge, coming here from the seminary last spring. He is greatly interested in his work and is laying himself out for it. He seems to have the favor of the people and we believe the favor of God and we look for some permanent results. We have here the school building of Stanley Hall and twelve acres of land adjoining the church property. This property should be deeded to the church for a manse and glebe. A manse should be erected at an early date, as it is not good for a preacher to be alone. The communion was administered on the last sabbath of the meeting.

Lexington—The First Church has had its fifth Consecutive Daily Vacation Bible School with 110 children attending. The pastor and session asked for twenty-five volunteer workers to conduct the Bible Schools of the summer and they rejoiced that more volunteered than were needed. This is characteristic of its membership. The bible school was the finest one yet and the leaders hope to have each succeeding year a better one. The pastor, Rev. J. Rupert McGregor acts as superintendent of these schools.

The Dacotah and South Lexington Sunday Schools had a joint Daily Vacation Bible School with an attendance of 125 boys and girls, The South Lexington Sunday School is just a little more than two years old and has had two hundred attending. The young men's Bible class of fifty and the young woman's Bible class taught by Miss Lena Schultz leads the young men. This is an extension work of the First Church with one of her deacons, Charlie E. Williams as superintendent. The plan is to combine the Dacotah and South Lexington work into one Church to be called the Second Presbyterian Church. A beautiful lot has been secured in the midst of the field which is rapidly building up with fine people.

Teachey—The third Daily Vacation Bible School was held this year from June 23 to July 5. It was conducted by the Misses Miriam Anderson and Jane Russell of the Assembly's Training School with the assistance of several of the local workers. The total enrollment was 58. This was the largest of any previous school. The daily attendance was also the best of any previous school. There was no regular handwork period but drawing and notebook work in connection with the Bible lesson were substituted. Eight pupils recited the Child's Catechism and received New Testaments and certificates for the same.

The church and community were blessed by a revival service held in the Church from August 25 to September 1. The preacher was the Rev. A. T. Lassiter who is Evangelist for the Synod of North Carolina. Large congregations heard Mr. Lassiter at both the morning and evening services and were helped by his straight forward presentation of the Gospel Message. There were five additions to the Church. Further visible results were that about seventy-five reconsecrated their lives and about ninety promised to read the Bible and pray daily. Many of these were the young people of the community. The pastor of this church is the Rev. S. C. Harness.

Galatia—On August 11 Rev. A. T. Lassiter came to us to conduct a series of meetings. Such attendance I have never seen, the auditorium as well as the galleries were filled from the first services. We enjoyed a real week of Gospel preaching and fellowship together. The visible results were 19 united with the Church on profession of faith, there were several reconsecrations and several promised to hold family prayer. I am sure that the effect of the meeting will be visible for quite awhile. We thank Brother Lassiter for coming to us and preaching so earnestly and faithfully the simple gospel, which proves yet to be the Power of God unto the Salvation of Souls.

The Pastor has just returned home from conducted a meeting for Rev. E. B. Carr, at Mt. Pisgah Church. The Church here was filled to its capacity from the first services, as a result of this meeting. There were ten professions of faith, all of which united with the church.

On August 29, we had to meet with us the Cumberland County Interdenominational Sunday School Convention. We had some inspiring and helpful talks on the Sunday School work. I only wish that more of our pastors, leaders and members realized the value of the Sunday School.

F. M. Bain, Pastor.

Parkton, Fayetteville Presbytery—On August 23 we concluded a most satisfactory and successful Church Bible School in the Lumber Bridge Presbyterian Church. It was under the able and efficient superintendency of Miss Carrie McMillan of Parkton, a graduate of the Assembly's Training School, of Richmond, Va., and a Post Graduate of the Biblical Seminary, of New York City. We were fortunate indeed to have Miss McMillan, who with her ability and efficiency plus her beautiful Christian spirit, did more than any other one thing or person to guarantee the success of the school.

Please let me stop long enough here, to most heartily recommend her to any one planning to do special work with their young people.

We had more than 80 pupils enrolled besides the splendid corps of teachers and departmental superintendents. We awarded 45 certificates for perfect attendance and

39 gold stars for doing all assigned work and the other work of the school.

We had four departments Beginners, Primary and Intermediate. Each department entered in with interest and earnestness, which was throughout the entire ten days.

We all feel that the Church and Sunday both been greatly benefitted by the school. Not had one, try a Church Bible School in and note the results.

Chas. E. Clark

Mecklenburg Presbytery met in adjourned session at the First Church, Charlotte, Monday, September 23. There were present 35 ministers and elders. Frazer, presiding.

It was reported that Rev. W. W. Akers, installed as pastor of West Avenue Church following ministers had been ordained at Rev. W. C. Cooper, Oakboro, and Locust McFall, Morven, Lilesville and Camden; Burney, Sugaw Creek, and Rev. M. B. Prince and Polkton.

Dr. F. A. Barron, of Charleston, W. Va. was elected to the Presbytery. He made a talk of fund. The Presbytery extended a vote of Dr. Charles R. Nisbet in the recent loss of

License to preach was granted to J. A. M. M. will have charge of churches at Pageland and Beulah.

Bruce Peabody, son of Rev. M. E. Peabody, received as a candidate for the ministry, and will study his study at Davidson College upon the fall term.

Rev. E. A. Dillard reported the establishment of a church at Nivens.

It was announced that the Fall meeting will be held at Brainerd Church, near Rockingham, at 11 o'clock on September 22.

Laurinburg—During August this Church was supplied by several distinguished ministers: Dr. J. H. House, Laurinburg; Rev. W. B. S. Chaney, N. C.; Dr. Wm. A. McLeod, Cuero, Tex. A. D. McArn, Camden, S. C., a son of the pastor. Through the generosity of a member of this church and his family had a most refreshing visit to Niagara, Toronto, and Finger Lake, New York state.

A district convention of young people of Fayetteville Presbytery was held at Laurinburg School Building September 4. In spite of a rain over forty were in attendance and a conference under the direction of Miss F. McNair, Maxton, District President, and M. Fayetteville, President in Fayetteville. A social hour with refreshments followed the convention.

The Sunday school recently presented a New Testament, Mount of Olives woodcut edition. Members who graduated from high school are going to college this Fall. They are McCormick; Miss Laura Graham Wilkins; Thomas Henley. In our Bible reading contest close of the ninth week since the plan of 10,982 chapters have been read by members a total equivalent to a single person having read the bible nine times and 191 chapters over that this bible reading contest, recently developed, is a most helpful feature in our school. We are glad to see others adopt it.

Hickory—On Sunday, September 8, 1929, elders were ordained and installed in the Presbyterian Church of Hickory. Two of the new elders were J. W. Bingham and P. W. Bumbarger. The Church for a number of years as deacons Messrs. A. J. Bradshaw and J. L. Hendon held official positions in the Church. The session is rejoicing in the addition of such material to the personnel of the office. The method followed in the election of these elders was universal satisfaction and commendation. The election was given, of course, a discussion from the pulpit of the method and qualifications for the office, etc. So on the morning set, there was balloting for no other purpose. All members were asked to cast ballot for the office. It was agreed that there should be considered as nominated, and these six, three or more should be elected. The rest of the session retired to count the ballots. The rest of the service, including the election, was carried on. At the conclusion of the service the six highest were announced, and it was plain that at the morning service the day, the election would be completed. The same procedure was followed. The members were asked to vote for three of the six not yet elected. The ballots had been counted it was found that four men named above had each received a majority of the ballots cast, and they were elected.

SOUTH CAROLINA

Enoree Presbytery will meet at Union First Church on October 15, 1929, at 11 o'clock.

APPALACHIA

Elders were recently elected, ordained

Asheville Church has enjoyed the visit of pastor, Rev. P. N. Gresham, who preached recently.

Presbytery—Reports from the field indicate that R. S. Eskridge is doing a great work in part of the Presbytery. Present plans are to cover part of Haywood, Jackson, Cherokee, and Clay counties. Mr. Eskridge has entered with a fine spirit of devotion and enthusiasm.

Great Church had a Vacation Bible school "outside the gate," which was a delight to the pupils. Thirty-six were enrolled, and catecheses of the scriptures, and hymns were learned. Messrs. McCutchen and Wyly were assisted by Dr. Willis Wilson, and others. It is hoped that the school will grow as the years go by. The Great Auxiliary will be hostess to Synodical, this month.

Special evangelistic services have been held, with Rev. Walter K. Beaty doing the large congregations attended every service interest being manifested throughout the city. Beaty is a real gospel preacher, with an evangelistic zeal and passion for souls. Practically every congregation signified a desire to live lives of devotion to God and consecration to His service. Six who made their profession of faith were, indeed, grateful to God for this meet-

Presbytery—At a call meeting held in the Church at Highlands, on Thursday night, 7:30 p. m., a Presbyterian Church was organized of those uniting with the new organization profession of faith in Christ as their Savior. The ordinance of baptism. Doctor Gilbert and Messrs. Henry Holt, and L. C. Rice were elected elders, and Messrs. Henry Holt, and L. C. Rice were elected deacons. Superintendent Rev. H. B. Dendy, superintendent of the Highlands Church.

Meeting of Presbytery, Mr. R. L. Alexander was elected as a candidate from Meridan Presbytery for licensure. His examination was satisfactory, and he was licensed to preach in the Presbytery adjourned to meet in the Brevard Church on Thursday night, August 22, at 7:30 p. m., to ordain and install these officers in the Highlands Church.

of Asheville—At a called meeting September 10, W. Carrigan Wilson was received into the Presbytery as a candidate for the ministry. Wilson will enter Union Seminary in the beginning of the term. Carrigan Wilson resigned as pastor of Montreat and was dismissed to Kings Mountain Presby-

tery. He expects to enter his work as pastor of the Lincolnton Church Sunday, September 22.

Rev. W. A. Murray, of Black Mountain, was elected to succeed Dr. Wilson as stated clerk of Asheville Presbytery.

Mountain Orphanage, Black Mountain—Our sixty children are off to school again. They attend the fine state school at Swannanoa, thus saving for the Orphanage the salaries of three teachers. This economy enables us to care for our children at a small cost. But speaking of costs, can you imagine buying books and school supplies, shoes and other clothing for sixty children? Those of our friends with smaller families might remember us in our difficulty and send a check to help buy books and shoes. Heed the admonition, "Do it now."

We have sixty children and have room for ten more if food and clothing could be provided. With our present force of helpers we could care for this number with the only additional cost of food and clothing or for about \$15 per month per child. We are praying that ten individuals or organizations might be found who will take the care of one child each. Recently we have received applications of forty homeless children who are begging for entrance that they might be given a home and a chance in life. Two bright little boys are bereft of parents who came to Asheville for health reasons. First the father then the mother died leaving the children homeless. Surely some Auxiliary Circle or Sunday School Class will remove the handicap from these children and help us take care of them.

Please let us hear from you.

Programs that the orphanage boys and girls have been giving in the various churches: The Weaverville Presbyterian Church congregation enjoyed one recently. The Sunday following, Ora Street Church in Asheville was visited. August 11th, West Asheville Presbyterian Church invited them for an especially good program given under the supervision of Miss Penland and Mrs. Gaillard, who directs the choruses.

Miss Blanche Penland, who with Miss Mary Currell, has done such fine work during the summer, in the Vacation Church School, has agreed to remain with us as the girls' matron. Miss Edna Honeycutt, who has had double duty, will now, as a sewing matron only, be able to give more care to the children's clothes.

J. H. Gruver, Superintendent.

Franklin—Rev. S. R. Crockett changes his address from Waynesville, N. C., to Franklin, where he has taken charge of Maxwell Training School, an institution of Asheville Presbytery. Mr. Crockett writes:

Maxwell is a farm home for boys. We take the mountain boys of this section who are old enough to help with the farm work and are trying to give them a home with practical christian training.

We are thinking rather of that large class who will likely in after life have to make their living with their hands. If we find a boy who is especially apt and ambitious for a higher education we will try to place him where he can get it, but there are many worthy boys who are capable of making self-respecting Christian citizens who do not desire to go beyond the high school and some not even that far. Those who are sufficiently advanced we send to the high school at Franklin; the others go to the county school which is located conveniently to the farm.

At present like other good institutions we are in need

of funds to help meet overhead expenses. We have a good mountain farm, a gift of Mr. and Mrs. Tom Slagle in memory of their son, Maxwell, who died years ago. This farm represents a very generous and sacrificial gift on their part. And we feel we are doing a rather special service in trying to reach and help the homeless boys of our mountain and train them in such a way that they will go out to make self-supporting Christian men and establish homes which will be an asset and not a liability to any community where they may chance to settle.

We would like to take in more boys but can only do so as the friends of such a work make definite provision for their support.

S. R. Crockett, Supt.

SUNDAY SCHOOL

(Continued from page 8)

read the Word and explained it to the people from early morning till high noon. The second day the experiment was continued. Adjournment was then taken till the Feast of Tabernacles. This feast lasted from the 15th to the 22nd, and every day the Word was read to the people. The 23rd was observed as a day of sacred worship. On the 24th the people came together again: three hours were spent in reading the Word, three hours were spent in prayer and in the public confession of sin; and then the princes of the people signed a solemn covenant, which all the people ratified. According to this Covenant the people entered "into a curse and into an oath to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of Jehovah our Lord, and his ordinances and statutes." With this event the history of the Old Testament comes properly to an end. The Jews had become the people of the Book.

Is there anything which our age needs to learn from Nehemiah—the man or his work? What is it?

BOOKS

(Continued from page 6)

that its point of view is worthy of consideration by all denominations. The whole book is worth reading, but chapters eight and ten are of special value. They treat of the two vital topics: "The Money Problem in Rural Churches" and "The Appeal of the Rural Pastorate."

Henry W. McLaughlin,
Country Church Director.

MUCH QUICKER TIME FOR THE PIEDMONT LIMITED

Mr. R. H. Graham, Div. Pass. Agt. Southern Railway at Charlotte, has received advice from Passenger Department headquarters at Washington that the Piedmont Limited, train No. 33, which now leaves New York at 3:40 p. m., will, beginning September 29, be changed to leave New York, 6:35 p. m., passing Washington, 11:55 p. m., arriving Greensboro, 7:25 a. m., Salisbury, 9:05 a. m., Charlotte, 10:10 a. m., and Atlanta at 5:00 p. m. (E.T.) instead of 4:50 p. m.

Connections will be made at Greensboro for Durham, Raleigh and Winston-Salem.

This change gives very much better schedule than ever before as it gives a full business day in New York, leaving New York at 6:35 p. m. instead of in the early afternoon 3:40 p. m. as at present.

WATER TEST

person Quarries, owned by Granite Corporation and located in Rion, South Carolina, and at Rion, S. C., three water tests to grade stone. If the stone is of straight grain, no streaks or splotches, no grain, it is graded as granite, and sells at a high price. If any water appears when water is poured on the stone, it is not Winsboro, but is graded "Smith" and sold at a lower price.

Winsboro Granite should be used in their contracts, ask for quarry and also make the water tests show up plainly when wet with water if there are defects in the block. Dry stone shows up defects so readily when buying Winsboro

Granite, wet the stone and see for yourself that you get certificate from the quarry through your dealer, to the effect that the stone used in your monument is Winsboro Granite. With that certificate and with the water test, you can be sure that you have the best monumental material known to the world.

It costs a little more, but only 30 per cent. of monument cost is for material, so that the higher price of Winsboro

Granite means very little in the increase of the price of the monument; but it means a great deal in the satisfaction of knowing that it is the best monument possible—the most perma-

nent, the most beautiful, flawless.

Write for the free booklet showing attractive monumental designs. Winsboro Granite Corporation, Rion, S. C.—Adv.

Football Games

CAROLINA vs. GEORGIA TECH—FRIDAY OCTOBER 11th

YALE vs. GEORGIA—SATURDAY, OCTOBER 12th

via

Seaboard Air Line Railway

SEABOARD AIR LINE RAILWAY

\$10.06 Charlotte to Atlanta \$10.06

and return with stop off at Athens to see Yale-Georgia game. Do not miss these two wonderful football games, which start:

Carolina vs. Georgia Tech at Atlanta 2:00 P. M.

Yale vs. Georgia at Athens 2:00 P. M.

Seaboard dining cars will be parked at Athens serving all meals. The Seaboard is the only road having Atlanta and Athens on its main line. Proportionately low rates from all stations on the Seaboard in North Carolina. Inquire of ticket agent, or call on

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Round Trip Fare From
CHARLOTTE, N. C.

\$12.00

Final Limit 5 Days

Big League Baseball Games
St. Louis Browns

vs.

Washington Senators
Philadelphia Athletics

vs.

Washington Senators
ASK TICKET AGENTS

WORTH \$60.00 IN THE SPRING

delivered postpaid 15 pounds seed and NitrA-Germ inoculant one acre with oats or rye. October. Grows during winter months tons of hay to the acre by your land with Vetch. NitrA-Germ inoculant shr d hlsdrdbttt NitrA-Germ Company Savannah, Ga.

STORY

CHRISTMAS ON A BATTLESHIP

"Messenger" readers will no doubt be interested in the following description of the Christmas celebration on the U. S. S. Pennsylvania. The Chaplain, Rev. Herbert Dumstrey, is a member of Philadelphia Classis, and the article is a good description of some of the fine service he is rendering. On this occasion 70 children were entertained by the boys of the navy, and the crew gave over \$700, each child receiving the value of \$10. It is the duty of the Chaplain to buy everything necessary for this Christmas treat. One of the guests on the battleship, Miss Faustina Nenno, gives the following account of the party from the children's viewpoint:

Nine o'clock on Christmas morning. A dozen children have already gathered at

the Pine street pier, Long Beach. Half past nine, and more children—little boys wearing coats much too big, blue overalls faded by sun and washtub, feet bare to the chill air of December mornings; little girls with coats thrown open showing neat print dresses made especially for this gala occasion, shoes worn out at the toes, gay tamo'shanter's set on curly heads, straight hair—mysteriously kinked—for was this not a great day? The leisure population of the city encircled the group and asked: "What is going on there?" "The Christmas guests of the battleship Pennsylvania are gathering," we tell them. "Every year the navy men in our harbor play Santa Claus to hundreds of little folks who might otherwise be passed by when the busy old fellow is making his rounds," we explain further.

"Johnnie Wiener?" The ship's Chaplain is calling the roll, for each child is personally selected by Miss Mable Clever, of the Long Beach Welfare Bureau, and every one must be accounted for.

"Johnnie Wiener—you don't put 'wurst' on the end of that do you, Johnnie? Jimmie Clark? All right, Jimmie, stand in line over here. Sammy Penn?"

"I'm already here," pipes a small voice. "Miss Clever," begs a boy who is a little taller than the rest, "I know I am over twelve this year and too old to go to the party, but I went last year, and I'd like to go again. I won't mind if I don't get a box like the rest of them—I just want to go along." Well—yes—he could go.

A boat load of happy, cager children—a few sailors scattered about for safety, three or four mothers, and the boat moves out through the harbor.

The fleet, phantomlike in the distance,

grows more distinct as the shore line fades. One can distinguish, on the nearer ship, a green tree placed above the great guns of each ship, and one hears in fancy the angel chorus of long ago caroling, "Glory to God in the highest, and on earth peace, good will toward men."

Now we draw near the Pennsylvania; she is festive in palm branches and ever-green wreaths; bluejackets wait on the deck for the arrival of the Christmas party. Soon we are being unloaded. The children are lifted over the side of the tossing boat by strong arms, and then they climb up the steep stairway to the deck. Now and then one is more timid or smaller than the rest, and is carried safely up. When all are aboard, the leader of each division of men is given five children by the Chaplain to take care of during the day, and the party has begun.

Officers and crew lose no time in making friends with the little guests, and all are busy walking about, chatting, or watching the antics of the organ grinder's monkey, which has been brought out for the day. The jolly Chaplain remarks that there is such a crowd of bluejackets around the monkey that the children can't get near. Buster, the ship's dog, shows a jealous disposition and claims his share of attention. Buster is an old-timer on the sea, for he has lived aboard the Pennsylvania for nine years. His one "game" leg, and his corpulency render him feeble and slow of action; but the fact that he is the only survivor of eight who once walked the decks of the Pennsylvania and called it "home," is proof of a tenacious nature and a constitution.

"How much turkey can you eat?" a bluejacket inquires of a little girl in his

charge. "Oh, I can eat a whole ful," she declares.

Every body is hungry. The loaded with food. Each division for first prize of twenty-five the best decorations, using trees, streamers, bells, "snow," flags, and what not.

"I wish I had that much to day." These are sentiments of dinner.

Out on the deck a stage has and a magician is producing rabbits from empty kettles; bones and ropes in two and no whole again; finding red chiefs in unexpected places; hats and handkerchiefs from all of which is to prove to that the hand is quicker than to instruct them in methods of eggs and cabbages whenever gry.

When the stage is cleared, the program begins. Johnnie stands audience to speak a piece. I bulge with fruit salvaged from that the one button and butto can be coaxed together are str limit. The shirt has crept up a shoved down. It won't be she seems to be too much shirt. F ready, and the piece is spok knows how to stand on his he Chaplain calls him up for a p Susie and Mary sing a duet. D while the band furnishes the untrained feet touch the floor rhythmically as she does the d own creating.

Now is the big moment: S with his pack stuffed with

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October 6, 1929



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It keeps a couple of blue-bringing him all the pack-let get into his pack. Santa

EASE OF CANCER

increased so rapidly within five years it has become at something must be done. Realizing the disease is preventable than curable, the Society for the Control of North Carolina Medical Society and State Board of Health have the second week of October as for North Carolina.

The month of September a cancer campaign will be con-gh the press, over the radio distribution of cancer control during the second week in a State-wide cancer clinic. is absolute charity.

ican Society furnishes the County Boards of Health his literature and arranges the physician of the coun-the examinations without you help us by writing small g September calling atten-week?

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wants to see what is in the first boy's box which he delivers, and so he opens it up right on the stage. He holds up a pair of gray "cords," and he finds also in the box everything a boy wears—even shoes. Each girl is given a package, and when she goes home she will find in it everything that she wears—two of some things, even. But Santa Claus thinks life isn't all just bread and butter; life ought to furnish cake, too. And so he has asked each child what kind of a toy he would like best to have him bring, and he has filled the order as given to him. And such toys—skates, baseballs, bats, guns, pocket-knives, watches, scooters, wagons, jumping ropes, dolls, doll buggies—each bearing a tag with the child's name and a Merry Christmas from the officers and crew of the U. S. S. Pennsylvania.

When Santa has emptied his sack, Chaplain Dumstreya introduces Captain Green-slade, who was "the inspiration for carrying through the party, and whom we all love." He is greeted with loud applause. He speaks of the pleasure the party has given them all, for the spirit of Christmas is with them as with other people, and it is hard for them to find an outlet for it. And so, he says they were grateful for this opportunity, and for the opportunity of meeting so many nice children. He then introduces Miss Clever and presents her with a gift, showing the ship's appreciation for her share in bringing the children to them.

It is the children's turn now. A dark-eyed boy—yell leader of his Boy Scout troop—jumps to the stage, and with lowered head and elbows leveled upon the audience like a football player about to tackle his man, he leads in a yell:

"Stand 'em on the head,
Stand 'em on the feet—
Pennsylvania, Pennsylvania,
Can't be beat."

Seventy childish voices ring out in eager enthusiasm.

Now the bluejackets return the compliment, their big voices booming forth for the "Kids."

An officer steps up to the Chaplain and whispers in his ear. "Good news has just come to me," the Chaplain announces. "There is plenty more ice cream, but only enough for the kids. I'll tell you, you can eat it on the boat going back, and you can get it all over you and all over the boat and just have a good time."

Time to go home; every child gathers up his precious packages. Some are loaded to the ears with packages for small sister or brother. But always the blue jackets are at hand to relieve them. One guest is fearful lest something is forgotten, and is heard to remark: "They haven't given us the ice cream yet." But it has already been loaded into the boat, according to the Chaplain's promise.

All are aboard—toys, boxes and all—and the sailors are about to give the signal, "1, 2, 3," for cranking the engine, when a sobbing is heard. One of the twins has lost her bonnet. Somebody springs up the stair, finds the bonnet and all is well—we can start. A blue jacket yells back, "Take care of the chow if I don't get back."

The keg of ice cream is opened at once and when one piece around is eaten, there are hands outstretched for more. Jimmie is overburdened with a "whole stummickful" already; but ice cream isn't to be passed up lightly.

The landing is gained and children and precious possessions are unloaded. Some of the children are not too busy managing boxes and toys to pause and express appreciation to Miss Clever for a good time with the real sincerity of childhood. But Miss Clever is full of gratitude to the men of the U. S. S. Pennsylvania for all that they have done for the children whom Santa might have passed by.—Reformed Church Messenger.

OVERNIGHT SLEEPING CARS BETWEEN SOUTHERN CITIES SAVE BUSINESS MEN TIME

Pointing out the growth of overnight business travel between cities of the South as an interesting development in connection with the general increase of industrial and commercial activities, W. H. Tayloe, passenger traffic manager of the Southern Railway System, said today:

"As the manufacturing and other business activities of the South have grown we have had an increasing demand for long distance overnight sleeping car service on through trains between the larger business communities and in recent months the Southern has made great strides in providing and improving this time-saving service for the business man.

This system of overnight service has now been developed to the point where it is possible to transact a full day's business in almost any of the cities served by the Southern and make an overnight 'jump' to any other city within a distance of from 200 to 600 miles, the passenger retiring at a convenient hour and reaching his destination after a night's sleep, early enough for another day of business.

To list all the cities of the South which are furnished this service by the Southern would be put to recite the geography of the section but the following are cited as examples of improvements in the service, recently made:

Formerly, a business trip from Washington to Charlotte consumed practically three business days. Under the Southern's new schedules, a business man can leave Washington at 11:55 p. m. one day, reach Charlotte the following morning at 10:00 a. m., have until 8:15 p. m., for business, and be back in Washington at 7:05 a. m., the next morning.

Similarly, a business man can leave Charlotte on the "Crescent Limited" at 7:25 p. m., having spent the day in his office, reach New York at 10:40 a. m., the following day, leave New York at 8:40 p. m. and be back in Charlotte at noon the next day, having had a full day in New York with the loss of only a day from his office in Charlotte.

Other comparatively long 'jumps' which are covered by the Southern's overnight service are: between Charlotte, Atlanta, Birmingham, Raleigh,

Philadelphia, Asheville, Goldsboro, Savannah, Jacksonville, Memphis and other principal cities of the North and South as well as the West.

Business travel for long distances has become a very important part of the Southern's passenger business and, in arranging our schedules, special attention is given to the convenience of the business man."

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Nut Initials

The initials of the following three words read downward name a nut:

1. Tom, the piper's stole one of these animals.
2. What we reach when we finish a story.
3. A poisonous snake.
4. We use this when we go crabbing.
5. A country (abbr.).
6. Half a score.

Word Square

My first is toil.
My second is used for baking.
My third is a city in Nevada.
My fourth is to be aware.

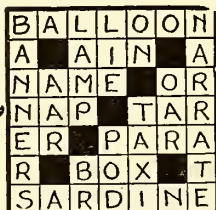
PUZZLE ANSWERS

NUT INITIALS

- P—ig
- E—nd
- A—sp
- N—et
- U. S. A.
- T—en

WORD SQUARE

W O R K
O V E N
R E N O
K N O W



OBITUARIES

**RESOLUTIONS OF RESPECT
MRS. OLA JONES NISBET**

The Mecklenburg Ministerial Association would go on record in an expression of deepest sympathy with our honored leader and president, Rev. Charles R. Nisbet, D.D., in his recent bereavement in the death of his beloved and talented wife, Mrs. Ola Jones Nisbet, who died on July 19, 1929.

As brother ministers, some of whom have passed through the same sorrow, we would join him in honoring the memory of a noble and self-sacrificing life.

This death has removed from church circles and the society of this city one who had achieved in a short term of two years a place of leadership among the women of the city, not only by her career as a minister's wife, but as a student and teacher of literary ideals, and we record our sense of loss of one devoted to these noble and uplifting activities.

The Ministerial Association would also avail itself of this opportunity of declaring the debt we owe other women, mistresses of the manse, whose affections have been our constant solace and whose assistance has been timely and inestimable to us as ministers of the gospel in our homes and among our flocks over whom God has made us overseers.

We would record the high esteem we feel for our brother, Dr. Nisbet, in his forward looking ministry in this city, and his leadership of this Association, and as the year of his presidency proceeds, we would take this occasion of rendering those encomiums which he deserves for his aggressive exercise of the functions of his office as our president.

May the God of all comfort comfort

his heart and the hearts of his children in this sad bereavement, guiding them day by day to perfect peace, and enabling them to go on in the fulfillment of life's duties, sustained by that blessed hope of a reunion in the great beyond with her who has gone on before them.

We hereby adopt these resolutions,

order that the same be spread minutes of this body, that furnished Dr. Nisbet, and that handed the press for publication.
Committee,
E. N. Orr.
E. K. McLarty.
J. G. Garth, C.
Charlotte, N. C.

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- Hampden-Sydney College, Hampden-Sydney, Va.
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Of the Presbyterian Church in the United States

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PRESIDENT

THE PRUDENTIAL INSURANCE COMPANY
OF AMERICA
HOME OFFICE, NEWARK, NEW JERSEY

Rev. Henry H. Sweets, Secretary,
410 Urban Building, 122 So. Fourth Ave.,
Louisville, Kentucky.

July 26, 1929.

Dear Dr. Sweets:

I should endorse the Ministers' Annuity Fund of the Southern Presbyterian Church. The object of the plan is to meet an obligation which has been too long unrecognized. If the Church is to advance and to in any measurable degree fulfill its great purpose, it can no longer overlook the claim of these faithful servants who have for these many years labored in its behalf. I cannot think that it is necessary to more than present this cause to obtain a favorable response.

The one question that might suggest itself is whether the plan proposed is sound from a business and actuarial standpoint. I have delayed writing you until I could submit the plan to our actuaries for their comment. They advise me as follows:

"If the plan of raising three million dollars on account of accrued liabilities, and securing as contributions thereafter 10% of the salaries of the ministers becoming beneficiaries of the annuity fund is carried out, the minimum pensions promised may be relied upon, as the calculations upon which the benefits and contributions are based are conservative and actuarially sound.

It is assumed that the Fund will exercise the right to establish a maximum annuity of \$2,000, and to limit disability annuities to \$600 until such time as there is evidence that these limitations may be removed.

It is quite probable that in the future it will be feasible to increase slightly the minimum scale of benefits provided, and provided any such increases are strictly limited to such amounts as are within the proved capacity of the Fund, the Fund will remain solvent."

Under these circumstances I feel justified in giving it my hearty endorsement. Wishing you every success in this work, I am,

Sincerely yours,

Edward D. Duffield

See address by Dr. Duffield on page 6

Watch this page for answers to other questions

Ask any question and we will gladly answer

THE PRESBYTERIAN CHURCH IN THE UNITED STATES,
Department of Ministerial Relief and Ministers' Annuity Fund,
Henry H. Sweets, Secretary. John Stites, Treasurer.
410 Urban Building, Louisville, Kentucky.

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ESTABLISHED 1858

M. F. ELLIS, Vice-President
REV. J. G. GARTH, Treasurer and News Editor
PUBLISHED EVERY WEDNESDAY AT CHARLOTTE, N. C.
BY PRESBYTERIAN STANDARD PUBLISHING COMPANY

CHARLOTTE, N. C., DECEMBER 25, 1929

No. 39

Virginia Meets at Danville

and Causes Receive Major
Union Seminary to be
Next Year

from the Presbyterian of
tain outstanding features
of the Synod of Vir-

of Virginia held a most
meeting September 10-12,
Church of Danville. The
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the General Assembly at
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college has ever had.
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an effort is now being
an additional million

has asked its churches
years to give \$30,000 a year
lle. The average amount
ar has been about \$15,000.
nted on Page Two)

State Sunday School Convention

Meeting of North Carolina Association
at Raleigh, October 2-4, at First
Baptist Church

Beginning Wednesday night, October 2, and continuing through Friday night, October 4, the Annual State Sunday School Convention under the auspices of the North Carolina Sunday School Association, will be held at the First Baptist Church in Raleigh. General sessions of the convention will be held on Wednesday night, October 2, and Thursday and Friday mornings and nights, October 3 and 4. The afternoons of Thursday and Friday will be given over to departmental conferences.

Among the out-of-State Sunday School specialists who have already accepted places on the convention program are Dr. Percy R. Hayward, Chicago, Ill., Director of Young People's Work for the International Council of Religious Education; and Miss Elizabeth McE. Shields, Richmond, Va., Director of Children's Work for the Sunday School Board of the Southern Presbyterian Church.

Other outstanding leaders in religious education who have agreed to appear on the program are Dr. W. A. Harper, President of Elon College; Rev. Lawrence Little, Director of Religious Education for the General Board of the Methodist Protestant Church; Prof. Duane McCracken, of Guilford College; Mrs. Chas. L. Van Noppen, Greensboro; Prof. John W. Myers, Salisbury, Professor of Religious Education in Catawba College; E. B. Crow, Teacher of the Vanguard Men's Bible Class in the First Presbyterian Sunday School of Raleigh; Rev. J. E. Pritchard, Asheboro, pastor of the Methodist Protestant Church; Thos. P. Pruitt, Hickory, Superintendent of the First Baptist Sunday School. Several other prominent religious educational leaders have been invited to participate in the convention program and will be announced later.

The Raleigh Committee on Arrangements for the Convention is as follows:
(Continued on Page Two)

Appalachia Synod Features Colleges

With Assets of \$750,000 Kings Will
Will Raise \$200,000 More—Stone-
wall Jackson Also on Program of
Meeting

The Synod of Appalachia met in the First Presbyterian Church, Bristol, Tenn., Tuesday, September 10, in one of the best attended and most interesting meetings in its history. The Synod was organized in this same church on November 2, 1915.

The outstanding feature of the synodical program was the prominent place King College was given. The educational program of the Synod has centered on this institution and the most positive and enthusiastic resolutions were passed calling upon the friends of the college to complete the present campaign for endowment and building by the last of May, 1930. The goal of the present undertaking has been to provide a minimum of \$500,000.00 of endowment and the erection of an administration building in order to enable the institution to meet the
(Continued on Page Two)

Junior College Appeals for Books

Library Committee at Maxton Issues
Request for Volumes to Place in
Synod's Newest School

The Junior College for Men at Maxton, N. C., is now in full swing and we publish herewith an appeal for books for the library. The request comes from the local committee, which gives the address to which books should be sent.

The appeal is as follows:

As our well informed Presbyterians know, the Presbyterian Junior College for Men, is located in Maxton, N. C. The citizens of Maxton appreciating the privilege of having this institution in their town have organized a Junior College Club to help in any way they can in starting this college on its way to success.

Among the committee appointed by this Club is a Library Committee, and we, members of this committee, knowing that the whole Synod of North Carolina is much interested in this, the Synod's latest project, and feeling that a good library will play a very essential part in making the College a success, wish to put before its friends the immediate needs of the library.

First, we need books. Second, we need more books. Third, we need still more books. If you have any good reference books which you would like to contribute, send us the names of these books. Possibly you may save the College from having to buy these very books. Our young men must have what they need, and the College will buy what is necessary; but every penny saved will help to make our youngest institution more efficient, and we know you are all interested in helping to bring this about.

Our Library looks very attractive now, and will be a joy and help to our young men and we want it to be 100 per cent effective. After it is fully gone over we will let you know any special books we need; but just now, without careful examination we know that we want modern, good fiction and biography, etc., and are hoping that our friends all over the state
(Continued on Page Two)

Lees-McRae Opens Junior College

Institution at Banner Elk Now Has
High School, Boys' School and New
Collegiate Department

At Banner Elk, N. C., on September 11, with an address by Dr. A. A. McLean, of Lenoir, at chapel exercises Lees-McRae opened its thirteenth year as a school and its first year as a Junior College. Dr. McLean, who is president of the Board of Trustees of the Edgar Tufts Memorial Association, traced the development of the institute from the elementary schools of the early days of its history to the Junior College of to-day, laying particular stress on the vocational courses, which will fit the boys and girls taking them, to return to their homes in the mountains and hold leading places in the new developments which are offering new opportunities.

There has been an enrollment of over two hundred students, so far, and when the registration is completed with the formal opening of classes, the capacity of the school will be taxed to the utmost.

Union Seminary Has Fine Opening

Enrollment of 150 With 45 New Stu-
dents—Leading Address by
Dr. Richardson

By J. Gray McAllister

Union Seminary, Richmond, has had an unusually fine opening, the official exercises being held in Watts Chapel of the Seminary on Wednesday afternoon, September 18, in the presence of a large number of old and new students and friends of the community and city. About 45 new students have been enrolled, with wide representation by colleges, states and even foreign countries. This will make an enrollment for the session of about 150.

Dr. Ben R. Lacy, Jr., president of the seminary, presided at the opening exercises. Dr. Charles L. King, pastor of the Grace-Covenant Presbyterian Church, in a very cordial and witty speech, extended the welcome of the churches of Richmond. The leading address of the occasion was delivered by Dr. Donald W. Richardson, professor of Christian missions in the seminary. Speaking on the subject, "The Call of Christ," Dr. Richardson said in part:

Christ began his public ministry by calling certain men to follow Him, to learn of Him, and become His ministers to others. His call was intensely real to those first disciples, but to us living in this far-distant age there is sometimes a feeling of unreality in the call which comes. We wish sometime that we might have stood with Him by the side of the Syrian Sea and heard His voice.

Christ's call to you however is just as real as it was to those fishermen by the side of the Galilean Sea, and the call will ring more clearly and commandingly as you go on following in the way of the Lord. John tells us that the voice of Christ is as the voice of many waters. There is a constancy in the call of Christ like the constancy of the sea. There is also a note of adventure and romance in His voice.

Christ calls you first to faith in Himself. Christianity is based on great historical facts, and on the inspired interpretation of those facts, and on the personal experience of those facts in the human soul and in society. Those facts cluster and center in Christ, and the only Christ we have is the Christ of the New Testament narratives. We cannot discredit or disregard the historical facts of the life of our Lord and keep our Christ. The only Christ we have is the Christ of the gospels and of history. This Christ of the gospels is not a little Christ. He is a Christ of supernatural proportions and of supernatural power. He is the Son of God who died for the sins of man. As you begin your work of preparation for the Christian ministry, are you sure of the Christ who died and rose again? The minister's message is Christ. There is no other name worth remembering, and yet, to the true ministry of Christ every human name becomes significant, and every human need is an opportunity. If you believe that Jesus is Christ, the Son of God, the Saviour of man, do not put Him on a level with other masters of the world. He is not simply an improvement on Socrates,
(Continued on Page Two)

Assembly Inn To Be Winter Resort

Montreat's Great Hotel Now Open for
Guests to Enjoy Fall Scenery

To meet the demand of a number of people who wish to continue their stay in Montreat through the fall weeks and to give others the privilege of enjoying the matchless beauties of Montreat when the vast forest is clothed with brilliant autumn colors, Assembly Inn will be kept open. During this period rates will be very reasonable and attractive.

There are many throughout the South who need quiet rest and to enjoy the peace and beauty of the mountains. These would do well to spend a while in Montreat to tone up the system, to rest the nerves and to enjoy one of the most beautiful scenes to be found in the world.

SYNOD OF VIRGINIA MEETS AT DANVILLE

(Continued from page 1)

Ministerial Relief, and especially the Ministers' Annuity Fund, was forcibly and clearly presented by Dr. W. J. Martin, president-emeritus of Davidson College.

Dr. C. W. Maxwell, the president of the board of trustees, presented the report and the interests of the Sunnyside Home for Ladies, at Danville. He called special attention to the recent gift of the late Mrs. F. X. Burton of her handsome residence for a home for the old ladies, and \$10,000 in money, which has been used in enlarging the building by the addition of a number of rooms. There are now about 20 ladies in the old home.

Rev. M. B. Porter, of Richmond, the agent of the American Bible Society, spoke on the great work being done by that society in distributing bibles throughout the world.

Col. D. M. Kemper, the president of the Danville Military Institute, made a report on that institute and its work. The school had an enrollment last year of about 150, and the prospects for the session are very good.

In connection with the report on Foreign Missions Dr. E. E. Lane, of our Brazil mission, spoke.

Dr. Darby Fulton, field secretary of the Foreign Missions Committee, gave a general survey of the work under the charge of his committee.

The General Assembly's Training School at Richmond was represented by Rev. W. E. Hill, D.D., of Richmond. He spoke of the loss of Rev. Dr. W. L. Lingle as its president. He said that while the board is looking for a new president, the work of the school will be carried on without interruption.

He said that the demand for the graduates of the school to do religious work of many kinds was greater than the supply. It is hoped that means can be secured to enlarge the work and its scope.

Home Missions always occupies an important place in the meetings of this synod. The report on Synodical Home Missions was presented by the superintendent of this work, Rev. J. E. Booker, D.D. It showed the work is in excellent condition. Each presbytery reported that practically all of its churches are supplied with preaching.

Addresses were made by several workers in the mission fields showing the great needs, and results accomplish.

During the last four years a debt of \$12,000 has accumulated.

One thing that brought sadness to synod was that Dr. Booker felt that, because of the condition of his health, his resignation as superintendent was necessary to take effect on March 31, 1930. The synod expressed its high appreciation of the most excellent work he has done during the thirty-nine years in which he has held that office, and made him superintendent-emeritus, with a salary of \$1,500. He will continue to act as treasurer of the synod until its next meeting.

Rev. S. L. Morris, D.D., of the As-

sembly's Home Missions Committee, made a most earnest address on the general subject of Home Missions.

In connection with the report on Union Theological Seminary, Rev. T. C. Johnson, D.D., of that institution, spoke.

For the W. W. Moore Memorial Fund, about \$170,000 has been received and about \$50,000 more has been subscribed. The desire is to make the fund \$1,000,000.

On the recommendation of a special committee the synod urged the pastors and sessions to join heartily with the woman's auxiliaries in an effort during Church Paper Week, the first week in November, to place a church paper in the homes of every family in their churches.

Presbyterian Orphans Home. The report of this institution is highly gratifying to the Synod. More than 130 children are housed, fed, clothed, and taught in this institution. More than twenty of them have united with the church in the past year. Four of them are at Hampden-Sidney College. It is a real inspiration to men, women and children to witness the happiness of these "kiddies" as they enjoy the benefits of such a real and delightful home. The management of Rev. William Megginson is admirable.

The Woman's Auxiliary. The woman's work is always encouraging. There are 335 auxiliaries in the synodical, with 23,513 members. The grand total of contributions is \$272,599. Total increase compared with last year 23,536. The prayer bands and bible classes are splendid features of this fine work. Mrs. C. R. Vaughan and her co-workers have managed this work in the most successful manner.

The country church work was effectively presented by Rev. H. W. McLaughlin, Country Church Director.

The Stewardship Committee's report revealed these facts: That of the \$412,000 apportioned to the Assembly's causes, \$321,195 has been paid the treasurers. Of the \$200,000 apportioned to the Synod's cause, \$121,930 was paid to the treasurers. Our gifts to all the Assembly's cause last year were about \$35,000 less than the year before.

Appropriate memorials were read of four ministers who had died during the year: Rev. J. S. Webster, D.D., Rev. J. M. Calhoun, Rev. C. T. Chandler and Rev. E. B. McCluer, D.D.

The entertainment of the Synod was of the most delightful character. All the arrangements made for the comfort of the members, the cordial reception in the homes, the bountiful lunches provided and served by the women of the church each day, the kindly attention of the pastor, Rev. Joseph Dungleison to every detail, and the successful execution of these details by all connected with the church, left a lasting impression on the members of this body.

The next meeting of Synod will be held in Richmond at Union Theological Seminary.

The above report has been enlarged by certain paragraphs from an article sent in by Dr. Emmet W. McCorkle.—Ed.

JUNIOR COLLEGE APPEALS FOR BOOKS

(Continued from page 1)

will examine their book shelves and see if they have some they would like to give us right away. Please mail or express to Mr. R. G. Matheson, Jr., Maxton, N. C., marked "For Library."

We have had one gift of a complete personal library as a memorial which we appreciate very much. We know there is no better place to put that library which some one you love has left in your hands, and we are hoping that you will feel as we do. Certainly there can be no better memorial than to influence these young lives. It is a perpetual memorial.

Our Library needs chairs, solid straight chairs. If you have any spare ones send them on. If they need painting, we will gladly do it.

We want most of all your earnest prayers for our College, and that our

Library may be used by God to help these young men to become active workers in the Kingdom of God.

Mrs. J. S. MacRae,
Chairman Library Com.

UNION SEMINARY HAS FINE OPENING

(Continued from page 1)

He is the Everlasting Father, and His name is Wonderful!

Christ calls you also to fellowship. He does not necessarily call you to leadership. The training school of those early disciples was a training school in the principles and the practice of service. This fellowship is based on faith and issues in knowledge. It is possible for your faith in Christ to stop with the mere intellectual acceptance of certain articles of christian belief. Christopher Columbus believed that the earth was round, but he did not stop there. He set out on a great voyage of discovery. First the faith, and then, the knowledge. When people come to us with questions about sin and God we cannot answer them simply with a doctrine however true it may be. We cannot simply present them with a book however holy it may be. When you tell people that Jesus saves, let it not be preaching, but testimony. In your seminary days you will be learning much about Christ, but there will always be more beyond, and we learn as we follow on in fellowship with the living Lord.

Christ calls you also to fidelity. Loyalty is one of the greatest human virtues, and a man is at his best when he is loyal. Christ would have His disciples be loyal. There can be no divided allegiance. Jesus never said that it is easy to follow Him. He always declared that it is hard, and He makes terrific demands upon our loyalty. So long as there are Christian men and women who are loyal to Christ, He will go on conquering the new generations of the world.

In your seminary days there will be no great tests of your loyalty. Your life will be filled with little things, but can't you make these little things contribute to the building of a great soul? Can't you move through the common days with an unwavering faith, with an unbroken fellowship and with an undying loyalty? Christ's voice is as the voice of many waters. He calls you to adventure and romance. He calls you also to quietness, and to peace and rest. Not only in your days of enterprise and achievement, but also in your days of withering weariness and deep distress you have Christ. You can turn to Him and have your strength renewed so that you can face life refreshed in soul, and with a song of gladness in your heart because you hear the voice of Him who stood beside the quiet Galilean waters of John's memories, and who stands also beside the troubled sea of your own soul saying, "Come unto me, all ye that labor and are heavily laden, and I will give you rest."

STATE SUNDAY SCHOOL CONVENTION

(Continued from page 1)

J. Henry Highsmith, Superintendent of the First Baptist Sunday School, General Chairman; J. Charles Phelps, Superintendent of Central Methodist Sunday School, Chairman of the Entertainment Committee; Clarence E. Mitchell, Chairman of the Finance Committee; Dr. R. W. Lieby, Superintendent of the Lutheran Sunday School, Chairman of the Ushers Committee. Other members of the general committee are J. S. Holmes, Superintendent of Good Shepherd Episcopal Sunday School; John M. Foster, Superintendent of Hilyer Memorial Christian Sunday School; Miss Maud Reid, of the Tabernacle Baptist Sunday School; H. H. Milner, Superintendent of First Vanguard Presbyterian Sunday School.

The program for the convention is being arranged by a committee composed of the following officers of the North Carolina Sunday School Association, with Miss Flora Davis, General Superintend-

ent of the Association, servant; J. B. Ivey, Charlotte agent; L. W. Clark, Charlotte Executive Committee; E. I. Eigh, Treasurer; and Vice-President John B. Wright, of Raleigh; Van Poole, of Salisbury; of Gatesville, Thomas P. P. ory.

APPALACHIA SYNOD COLLEGE CAMPAIGN

(Continued from page 1)

standards of the Southern Association of Colleges for full membership.

It seems that the required endowment have now been met or will be when certain subscriptions are received within the next few months.

The next feature of the campaign is the raising of funds. Proposed E. W. King administration which will occupy the full location on the space of 58 acres. This building, approximately \$200,000.00, erected in honor of Mr. of Bristol, Tenn., who is the greatest benefactor the school had. This administration house commodious classrooms, auditorium, library, and will be designed to meet the needs of the college of 500 students.

On Wednesday night, gathering of the members and visitors, Rev. Henry D.D., made an inspiring address on Christian Education, and appeal for the standardization of the college. Dr. Sweets' splendidly received and of very definite value, and especially to those vested in our educational work.

Dr. Sweets was followed by President W. I. of Abingdon, Va., and by den Scherer, of King College. Dr. Sweets' addresses brought out these institutions had made progress since the Synod in 1915, and now the only distinctly being fostered by the Appalachie.

At the time of the adoption of the new constitution as a synodical institution just been burned down, it is entirely without present time it has a valuation with five handsome a property valued at about \$50,000.00 at the formation of the Synod.

The assets of approximately \$50,000.00. The alumni and friends of these institutions have been devoted in their welfare and are now forward to the time at an Synod's educational program in bringing to a high efficiency the work of education in our bounds.

The campaign for King College has been conducted at a very wise and prudent expense. The work is being conducted by college organization agents, so that all the expenses, go into the pocket of the institution. The part of the Bristol people is most commendable, a mination to complete the work which was passed and heartily.

"That Synod reaffirm of King College as its chief projective the standardization of the present campaign and endowment in this end, and that all the Synod give all possible support to this campaign."

EDITORIAL

HUMOROUS ELEMENT IN ECCLESIASTICISM

Our church papers are not noted but now and then, one, otherwise has in it an editorial that combines and the ridiculous in a manner that he risibles, and adds to the enjoyable article.

As we have been reading a High-priest that is the personification of deity.

Every paper we find typographical work of error, and strong editorials, side by side profound discussions of questions of whether dissenters should be as part of the Lord's heritage.

As we find an example of mingling no sense of the proportionate im-

each. That in an Episcopal Church in the there was a union service that the ire of the ritualistic editor, who messes for the Romanists, but does y dealings with dissenters.

delivers himself in describing the

dozen, more or less, ministers of ts, vested in their coat tails, enhance, the rector accompanying a n minister. A Baptist minister be- service and a Presbyterian minister salter and a second Presbyterian ad the lesson which was followed ate (the Te Deum was not used).

gational minister read prayers and gave out the notices and welcomed

ian" minister preached the sermon (minutes long) and a United Presbyte- r gave the final prayer and bene-

, one must have the right point of er to be impressed by the gravity ase and be shocked, as our fellow- nantly was.

analysis, however, we can set apart ingredients that enter into what aporary evidently regards as an I pot pie.

isters of various sorts" should have clearly systematized.

nation of Presbyterians, Baptist, onalist, Christian and Episcopal, ally vex the righteous soul of our he filthy conversation of the wicked oul of Lot.

ese ministers of various sorts, heir coat tails" should have donned mental vestments, and the Presby- ster who accompanied the rector fallen several feet behind his com- order to emphasize his lack of dination.

are informed that a Christian min- uted the sermon, forty minutes e at a loss to decide, whether this s offense because the preacher is or that he preached forty minutes, beyond the orthodox length.

ely in connection with this breach ical etiquette, we find a discussion sion whether a certain kind of head- worn in a certain place about the though it had been given to the

questioning the poor economy of ood headdress, we are struck with ty of talent, shown in the ability ristian unity and the proper place headgear, seeming to make them portance:

confess that our sense of the metimes dissipates our sense of rever-

THE IMMIGRATION PERIL

as "the home of the brave and the eed," sounds well in speeches, but rils, as a study of crime statistics

that this country owes whatever it

is to the immigrant, for they cleared the forests and built our cities.

All this, however, was when they came from England, Scotland and Germany, where Protestant was in flower.

In recent years the tide has turned, and we have received vast hordes of undesirable immigrants from Southern Europe, men and women utterly out of sympathy with our religious and political views, not to mention our ethical ideas.

Many have been the attempts to check this tide of undesirables, but the politicians who depend upon the support of that class have succeeded in rendering futile our best endeavors.

These aliens and their descendants are the chief violators of our laws, so that whatever failure is claimed for the prohibition laws, can, in the main, be charged to these people.

Read the following testimony from a high source:

"Major Chester P. Miller, graduate of West Point and a distinguished soldier, who fought his bitterest war in 1926 as prohibition administrator of the New York sector, says in Colliers: "In cases of still seizures aggregating 1,500 in 17 months, all were manned by aliens or persons of alien origin."

Three thousand miles away, in San Francisco, Senator Grant, author of the California Red Light Abatement Act headed, during 1927, a vice survey of California, and gives similar evidence. He found "California's vice problem is mainly one of immigration restriction. The old time American stock is practically never found as defendant in criminal cases involving vice exploiters."

Self-preservation is the first law of nature, so it would seem to be the duty of America to protect itself, and to insure the safety of coming generations.

Remember Paul's words to Timothy: "But if any provide not for his own, and specially for those of his own house, he has denied the faith, and is worse than an infidel."

THE WIZARDRY OF WORDS

There is no study more absorbing than that of words. One who has been a student of Latin, Greek, Anglo-Saxon, French, German, and Hebrew is practised to look at words through their derivations, and if he writes for the public, he learns to choose words with care and purpose.

Writing is surely an art, and no phase of composition is more important than the selection of terms which clarify meaning and at the same time, stimulate the sense of beauty, and inspire to fine action.

Writing has an eye for symmetry, clearness of style, and pleasure of sound. No author should repeat a word, when a synonymous term would bring out the meaning better. The shades of difference are all important. By choosing another word instead of the one that occurs to you, because it is familiar, you charm the reader and edify his mind. Such carefulness also brings to the writer the feeling of achievement. On the other hand it offends to use the same word continuously, especially in close repetition, or even to din the ear with the same sound, though the word be different. In fact, it reveals slovenliness in the writer.

A writer's desk is like a carpenter's shop, with its tools and materials. Each tool has its purpose, each material is suitable for its own object. So the writer has his tools and materials. There is the dictionary, there the atlas, there the encyclopedia, and there the book of synonyms, and other books of reference. I have just come on a book that might be part of the equipment of our ministers' libraries and serve a great purpose in his preparation of sermons and articles. It is Hartrampf's Vocabularies, published by the Hartrampf Company, Atlanta, Ga., and costs \$5. Here we have words arranged according to related meanings, helping the writer to make his choice of words so as to improve perspicuity and strengthen the thought in mind by such clearness of terms.

How often we cudgel our brains for just the right word. By the use of Hartrampf's Vocabularies, time will be saved and the mind satis-

fied, and our literary output will be far more worth while.

One reason many of our ministers do not write their sermons and furnish their productions for the press is because they have not trained their minds in the selection of accurate speech, and I therefore would suggest that our pastors buy this book of synonyms, keep it at hand, and make constant use of it as they prepare sermons and articles in their studies.

J. G. G.

THE UNION GERM

Men everywhere are fond of hobbies. Some take them up more diligently and seriously than others.

These hobbies seem to sweep over a country very much like epidemics, and when they do seize upon a man, no amount of reasoning will laugh it out of court.

We can all recall the winter when the "flu" swept over the land, springing as it were from the ground and afflicting men, women and children. We were told that it was caused by a germ that floated in the air, so that we were affected as we breathed.

At present there seems to be afloat the union germ, and unless you give it room, you are cast out of the Synagogue.

No denomination seems immune from it. The religious press clamors for it, and he must be a brave man who sets himself against it.

We fully believe in the spiritual unity of the Churches, and we know nothing more contradictory to the principles of our religion than that spirit of arrogance with which some Churches draw their robes about them and thank God that they are not as other men are.

On the other hand, we have no sympathy with the desire that we wipe out all lines of division and become organically one.

Human nature is too weak to withstand the temptation to use the tremendous power that one big union would put into the hands of a few.

What is known as the "Dark Age" of the Church of God is the time when the Church was organically one.

The history of that time is a blot upon the history of religion, and every lover of the Church would like to blot out that record from the annals of the Church, and we have no desire to have it rewritten in the 20th Century.

We have before this alluded to the mania that seized our last General Assembly, to unite with all Presbyterian bodies, without regard to "race, color, or previous condition of servitude."

Now it is possible that the union germ may inoculate our brethren in time, though our prayer is that it may come after we have gone home.

There is one form of union proposed by a Congregational brother, upon which we can gaze as a disinterested spectator.

He proposes a union of all bodies having a congregational form of government, which would include Congregational, Baptist, Trinitarian, Unitarian and Universalist Churches, a union to be based on "The Fatherhood of God, the Brotherhood of Man, and the Leadership of Christ."

With reference to their belief he says, "The above mentioned divisions naturally belong together as one family, and are at present kept apart by tenets that are largely philosophical or theological. They have the same democratic spirit and methods.

They stand for liberty of conscience and adherence to the fundamental truths of religion, and their differences are not so fundamental, as we have been wont to feel."

We know very little about the Baptist Church of the North, but we can assure our union-loving brethren that a Southern Baptist would flee from such a conglomeration, with the possible exception of the Congregationalist, as John the apostle fled from Celsus when he met him in the bath.

The only union of Church that will stand the weakness of human nature, is one founded upon mutual confidence, and united, not by agreements on paper, but by loyalty to the truth as set forth in the union between Christ and His Church.



BLAMING THE MINISTRY

Daniel Ferguson

An officer of one of our larger churches tells me that he has discovered a great restlessness in the ministry. He discovered it shortly after being appointed the head of a committee to obtain a pastor for his church. Last week, a minister who has long known of this restlessness, and whose work takes him all over the nation, stated as if forced to a new expression of the fact that, "There is fearful restlessness in the ministry."

Can the Preacher Fill the Pews?

Why the restlessness? The answer must be that it is not the ministry but the churches that are restless. They are restless because they wish a pastor who will fill the pews. Members who are so delinquent that they rarely worship, yet blame the minister from their delinquency. Unless there is a membership of about three times the seating capacity of the church, the pews will not be filled. This is the frank statement of the secret of having a church full. But the laity is not aware of the secret.

Restlessness results. The minister feels it and must look for a change, whether asked to do so or not. The people, instead of praying with him and inciting him to speak in some public way so as to bring the actual sting of their sin to the public, resent any bold pressure on the part of the preacher. They wish smooth, casual, rhetorical sermons. The heckling of magazines and story writers, when they speak on religious matters, has led the public to think this is the trivial office of the preacher. The result is that the public view of its own indifference to religious interests is very complacent.

Can he Attract Young People?

Another cause of strain in the relation of people and pastor is indicated by the question usually asked about incoming pastors: "Can he get the young people?" It is apparently thought that there is a magic touch, an "open sesame" with youth, and certain ministers have found it. The idea is absurd. Parents who are steadily relaxing their parental grip, and asserting little or no authority such as parental experience bids them to exert, will expect a minister to catch and hold their young in some sort of an artful coil. It has gotten out that there is a kind of pedagogical secret by which you can manage youngsters without discipline. Parents who neither incite or insist at all on church attendance, would like to have the control of their young taken over by someone who has mastered the pedagogical secret. The fact is, of course, that there is no such secret, although pedagogical theorists invariably give the impression that they can convey it. The fact is that the young never have known and do not now know what is wise for them. If they know something of it, they still need the unique authority that parents alone can supply. It is this unique authority that parents fondly hope the minister can replace with some ecclesiastical and recently discovered magic. Failure is foredoomed. The minister is blamed. The people instead of blaming themselves, lay the failure on him. The churches are restless. The minister feels the upheaval.

Must the Church Entertain?

Let us blame the ministry here and there, for the failure of the church service to draw worshippers. Blame must be laid to the fact that people have been led to regard the service as sort of entertainment. A recent thorough canvass of the men in a fair sized Southern town, aiming to get the reasons for non-attendance, showed with surprising frequency the reply: "The church services do not interest me; I get better entertainment elsewhere." One who has questioned candidly, especially among relatively intelligent people, will find that they believe they have a right to entertainment at church.

Why is this? The answer is two fold. There are a few ministers who give entertainment in the form of heart throbs, which the credulous and the easily stirred find very delightful. Wonder stories and human interest yarns of the type that might go into the confessions magazines, are offered, rather poorly, but with all the authority of the christian pulpit as a form of entertainment. Now, as matters go, a minister cannot compare as an entertainer with picnics, hikes, periodicals, parties, radio programs, funny papers, magazine sections of newspapers. But having given the view to the public that he is a capital entertainer, he must take the consequences when competition becomes keen.

The entertainment feature is stressed heavily in churches that give attention to elaborate music. Churches cannot build around music of any kind. Congregational music, always excellent, is a fine necessity. But great revivals, strong currents of religious vitality and growth in religious life must come through the spoken word. Music is subsidiary. Many of us find it highly delightful as we join in it at worship or hum the hymns for our own pleasure at home. But the force of its appeal is based solely on the intelligent understanding we have of things divine which music itself cannot start.

When the service, however, runs on and on from organ prelude to interlude, and solo and chorus and features of this character; when the outlay of money on the organ and singers is so great that the people expect a lot for their money (to use a crude but exact description), then the entertainment field has been deeply entered. In

churches of this type, we note that the people who regularly occupy the pews were raised without the fanfare of entertainment, in small, earnest churches. On the other hand, the very people whom the music is gotten up to attract, are at home or at their clubs, or taking trips, or otherwise debasing the Lord's Day by turning it into a "week end."

Slighting the Sermon

The result of entering the entertainment field is that the sermon is slighted, crowded into a fifteen minutes; prayers take three minutes or less; intelligence starves. Meanwhile those of the congregation who regard themselves as culturally broad rise to show ill concealed scorn for any who would curtail the ever rising tide of entertainment. Something of the subtlety of sin is here, obscuring purposeful thought, hedging the material for intelligent religious views, hampering the agitation of anything that would bring the actual movements of sin forth and stand them up for inspection, or set forth the vigorous program of Christ, or otherwise make religion significant. The service is insignificant religion and futile entertainment. No wonder there are numbers who are frank to state, as if they were talking about legitimate entertainment features, that the services of the church do not interest them; that they get better entertainment elsewhere.

Now, the preacher cannot fill pews when the entertainment ideal is advertised and practiced. He may be innocent of that great transgression himself; but his times are not innocent. Slack attendance makes restless people; restless people make a restless ministry. It is not well to hush these conditions. They need to be frankly faced. There is a correction for them.

SCOTTISH KIRK IN THE LIME-LIGHT

Austin L. Budge

October 1, 1929, will again find the Scottish Kirk in the limelight. Her bells are ringing the glad tidings of peace; the doors are wide open for the throng of her home-coming sons and daughters; the long-separated "fathers and brethren" are to stand together in the pulpit, their ancient war-cries swept away in the swell of their common psalms of praise. It is the reunion of the main streams of Presbyterianism in Scotland and the new birth of the National Kirk.

All eyes are turning to Edinburgh and that romantic part of the capital which has been the theatre of her exciting events of history. Holyrood Palace, the Canon-gate and past St. Giles' Cathedral to the Castle are the symbols of a remarkable race of people. Their love of freedom, the ebb and flow of national glory, their testimony and their blood! From two great Assembly Halls the pride of the nation's intellect, piety and religion will issue forth in separate bodies and meet at the great Industrial Hall. There to sign the new articles of the reunited Church of Scotland.

When the Kirk Was Split

Eighty-six years ago saw the Kirk split at the door; when 193 commissioners to the General Assembly took their hats and marched through crowded streets to a large warehouse, seated as a hall, and constituted a Free Assembly of the Church of Scotland. Their first psalm of praise was, "O send Thy Light forth and Thy Truth," and then followed the signing of the Deed of Demission, whereby they surrendered their emoluments and position. The total number of ministers who seceded was 451, leaving 752 in the Established Church. The Presbytery of Tongue, Sutherlandshire, had not a minister remaining, and 101 of those who left the Assembly were preachers who used the Gaelic language. It is admitted also that it was the flower of the clergy and eldership who forsook the Mother Kirk.

It was probably the greatest of the many battles in which the followers of John Knox engaged in the name of their faith. Other struggles were with champions of different creeds; this was among people of the same religious household. The former had scarcely ceased for 130 years; war between two estates, that of the Realm and the Kirk; the State, whose head was a succession of Stuart kings and opposed by those who shed their blood for the "Crown Rights of the Redeemer." Presbytery and General Assembly were distasteful to autocratic rulers, and in conflict the latter became the centre of Scottish life; their army, church and parliament combined. The "Black Acts" of King James were met by the National Covenant, signed by nineteen-twentieths of the adult population of Scotland and the rebellion in which Jenny Geddes fired the first shot with her famous stool. The climax came when the dragoons of the State attacked the crowded conventicles on the hillsides, with the parish kirks empty. Seventeen thousand persons suffered fines, imprisonment or death. They had not suffered in vain, when William of Orange secured the Throne and Presbyterianism was recognized as the National Church of Scotland.

It is not hard to recognize what spirit would dominate such a Kirk for at least a generation or two. The graves of the martyrs, the precious catechisms, Confession of Faith and Directory of Worship, and the deliverance from bondage filled every pulpit with awe and found the Cotter singing psalms and offering prayer at his own fireside. Kirk and School stood side by side and both placed the Bible foremost. The Old Testament with its Sabbath law and the new declaring for an Elect

Church, the Holy Bride of the Redeemer. spirit but the flesh was still weak and with tury seeds of strife were sown which were the great Disruption of 1843 and are only and separated as tares from wheat in 1929. Parliament in 1712 passed an Act legalizing in the Church of Scotland.

The Parish Church where the rich are together as brethren, is an ideal. Scotland, every inch of the country into parishes, lished Church. Religious ordinances were, for every man, woman and child in the la and churchyard for the people and a ma stipend for the parish minister, that he mig without money and without price. The fr vided by tithes or teinds, as the Scottish l term, harking back to the Book of Gene torical descent from the "parson's tithe-pig; in the Norman Law. But who was to decid ister to be inducted?

As Israel got tired of her strict prophets Scottish Kirk smarted under the rule of th The Calvinistic doctrine was too high, wo and long, and discipline severe. The quicke in a new type of minister, moderate in all Hence the rise of the opposing parties Moderatism and Evangelical, the latter popular section. Over their differences th the Church was vexed for a century or one hand it was argued that the man who ister, that is the patron or landowner, sh right to choose him; whereas on the other of the People" was fundamental in the Pr tem. To put it more sharply, the patron h the State for his authority, while the peo Word of God, which liveth and abideth f theless the latter were in danger of losir of the right to call, were given as a sop t "concur" in the patron's choice.

It is a sad story. There is no doubt t of the system of patronage were decidedly cases where harmony between classes pre innocent suffered with the guilty. Moder graced by the tyranny of a few of its men small beginnings a sweeping religious f the land. The saintly Erskine was rebuke the Assembly in 1733; in the next genera was thrust upon a congregation under gua in 1839 the Presbytery of Dunkeld was fine a minister, who was the choice of the peo the patron; seven ministers in the Prest noch appealed to the Civil Court agains judgment of the Assembly and were allow congregations under an interdict; the H declared an Act of the General Assembly calling of a minister to be ultra vires: old in the Kirk was moving much of the bes sake her and complained of a House of F of the House of the Lord; then finally which was heard throughout the world a upon the head of the newly organized Fre

It was almost a deadly wound for any to have its ministry and eldership rent in its missionaries to drop out; with rival very gates; and the ache of an uneasy c with the hard work of re-building. It w not death. The Church of Scotland had n the symbol of the Burning Bush, for ir "Nec tamen consumebatur," she burned consumed. In other words she did not banner. Her vacant pulpits, mission stati halls were gradually refilled. Errors an set right as far as possible and the nati faith in her. She kept the lead in member Her daughter, never despised but year into a great church as by magic; gathere the passing years; evangelical, learned, l and abroad. How natural also and right Mother who put out her reconciling hand which has now happily led to the great

How Reunion Was Accomplished

Twenty years ago the friendly gesture the Established Church. As brethren, Scottish Presbyterianism had been in S dral, honoring the name of John Calvin, centuries ago. Doctor Scott of St. G Edinburgh, interested himself in sugge of negotiations. Joint committees, numb members each, began to confer, the Free somewhat shy of dealing with a State Ch case was submitted, hampered with no e everything at stake. The Mother Church defining her spiritual liberty and asked clare that such exists in law. Such magr won the heart of the Free Church as e leader, Moderator Martin, who said—"I s ing achievement, and not the less to be pri accomplished by the State, this was a fearless solicitation of the Church its reference, he stated that "it had been re we had not dreamed of." Disestablishme issue in Scotland, because the re-unite once free and national. The settlement b with almost unanimity in the Mother in the United Free there is a virile re out that the new Church of Scotland established." They are making use of q

to the plan, who wrote that such statutory would always "taint the spirit of the Church." It, however, has dwindled to thirty-nine in the majority being elders. The king's son at last session of the Assembly, and if health the V will grace the union with his presence. Ontario, Canada.

FUNDS AND LIFE INSURANCE

It is often asked if existing insurance companies can conduct the pension work contemplated by the Annuity Fund. The following facts will show why this is not possible.

Not any question of Pension versus Insurance is possible every man even though he be in a position to take life insurance.

Insurance involves an individual contract exclusive of group insurance. Practically all the field of group insurance in America have group insurance does not offer a pension plan for ministers of a church. This has been carefully considered in this field of insurance. Several have defined "the group" and "the employer" so that the ministers do not come under the insurance. A policy of life insurance is an contract between the insurance company and the minister. It changes his pastorate or other work that he does and does not cover his successor. It is from church to church his salary varies, and it is the matter. The amount of premium in the case of an older minister called for. Therefore, there would be a tendency against older men.

Insurance in life insurance is to provide protection for the widow and minor children in the event of disability, all of which, admirable though it is, does not provide the age benefits. This is provided under the pension fund, where the insurance is to provide for the man's age; secondly, protection against disability, and for the widow in the event of death.

Insurance even in part for the accrued liability for the pastorate and missionaries the Church has a large fund. Three millions is demanded to pay for the Church would not be willing to pay for insurance company. Several of the heads of insurance companies have made this declaration. Monthly payments on the pension must be collected from 2,000 pastors and about 3,500 churches. A change in the relationship of pastor and church would greatly complicate the matter of insurance company. It is absolutely necessary to deal with all the church courts—Session, Synod and General Assembly—in order to matters straight. No life insurance company can be a basis to take care of these contracts. The church has a solemn obligation to take care of its group of ministers. Each minister should be taken into the Fund because he is a member of the church and because he is removed from the opportunity available to others. The churches must deal with in the same way and from the same

system cannot completely provide for all and it is wise for the minister, if possible, to have the benefits provided for him through the church with additional protection obtained by insurance in life insurance companies.

Insurance companies are subjected to exacting the pension fund will be relieved. The church has paid large salaries. Headquarters are in large numbers of communities. Agencies are to be provided salary or commissions, rent, office rent, etc. The Church Pension Fund is handled with equal efficiency, but at a

Insurance companies must pay various kinds of taxes and therefore forced largely to invest their money in empty securities. Fortunately, the Church has a fund of these taxes as their work is, in no way for profit.

The church has a solemn, serious and binding obligation to its ministers and missionaries—who have been supported from all the sources of worldly gain—and this is its own responsibility to God and the conscience of man. It cannot be evaded, and it is transferred to any other agency.

It is well known to the financial world is to be that all the funds of the Ministers' Annuity Fund are being consulted a large number of banks, trust companies and insurance companies. Men of ability and experience, as to be more completely accomplished. All of the work is now in the keeping of one of the largest representative of the trust companies in the South. The funds are made except in those classed as "trust funds." All of the officers are bonded and checked is made on the handling of funds. The assets of the Ministers' Annuity Fund will be turned over to the Church and its ministers. No salaries or agents compensated by commissions. All of the assets will go to benefit the ministers and their families, and to meet a solemn obligation of the Presbyterian Church in the United

A SECRETARYATTED CHURCH

C. Z. Berryhill

Dr. R. L. Dabney said that one of the dangers of the Southern Presbyterian was, that it would become "A Secretaryattened Church." Evidence that Doctor Dabney was right is not wanting.

In one particular it is very evident. The demand that is being made and urged by some in the Church, that upon retirement of a secretary he shall be treated differently from other ministers in a financial way and that only because he has been a secretary.

At the Eldorado Assembly a report was brought in which recommended that the secretary upon retirement be paid from the funds of the committee which he served, one-half as much salary as his average salary had been for each of the five preceding years before his retirement—in other words if the salary had been \$6,000.00 per year for each of the five preceding years then the retired secretary would receive \$3,000.00 for the remainder of his life. This recommendation was voted down by the Eldorado Assembly by about a three to one vote and the secretary was placed on the same retirement basis as that of his other brethren in the ministry. Notwithstanding this vote the same committee brought a similar recommendation to the Atlanta Assembly, and as one of the members of this Assembly said "Ran it over the Assembly." The last Assembly at Montreat was overtured to rescind the action of the Atlanta Assembly on this subject and to reinstate the action of the Eldorado Assembly. In answer to this overture the General Assembly appointed an Ad Interim Committee to study the whole question of retirement of secretaries and associate secretaries of the executive and promotional agencies and report to the next general Assembly (see minutes of the Assembly, page 55.)

This committee is directed to consider. (1) The importance of the parity of all the ministers. (2) That the secretaries might have occupied pastorates in large churches had they not been secretaries. (3) The wisdom of securing retirement support from some other source than a tax on the general benevolences of the Assembly.

1. As to the parity of the ministers, we as Presbyterians teach and preach that all ministers have the same right to equal treatment at the hands of the church, and that the church as a church must treat all alike and cannot discriminate for or against any minister because of position or mental ability.

2. The committee is to consider the fact that the secretaries might have occupied positions as pastors of large churches, etc. Let us notice that there is a "might" in the sentence. There are only 35 pulpits in the Southern Church that pay over \$6,000.00. The salary of the secretary at the present time is \$6,000.00.

It is a question as to whether there are not 35 men in our Church who are not secretaries and are just as able preachers as any of the secretaries and possibly 35 who are better preachers. (No reflection on the secretaries' preaching ability). If these preachers were retired and were thrown on the Church they would get only \$50.00 or \$60.00 per month—why treat the secretaries better than these preachers?

I believe it is true that not one of our secretaries went from a larger salary as pastor of a church to a smaller salary to become a secretary. I believe all of them got an increase in salary when they became secretaries.

(3) The injustice of the move is seen again in that possibly the secretary is getting a larger salary than any of our professors in our seminaries.

The writer knows professors in our seminaries of equal ability and who would say that they were not equal in every way to the secretaries, who are only receiving enough salary to pay their living expenses. If their health should fail they will get only \$600.00 or \$700.00 per year. Who will say that the professors in our seminaries are not doing just as great and far reaching work as any of the secretaries?

II. Evidence is not wanting that some of the secretaries are in sympathy with this move and urging it. If I am not wrongly informed some who have retired have demanded that they receive a good retirement salary and refused to give up their place until this was done. On page 49 of the minutes of the Assembly at Montreat we find that one of the secretaries proposed to retire next year if a satisfactory retirement annuity is available, "or with a satisfactory annuity." Why should these brethren make this demand? Why should the Church grant it? Are they better than others? Have they done a better or bigger work than many others of their brethren?

Again the argument is made, that they might have been pastors of big churches and be retired on a good salary as pastors emeritus. This is a man of straw. There is not one in a hundred so fortunate, possibly not one in five hundred.

Again the plea is made that they are men of great business ability, necessarily so in order to take care of this work. If I am not wrongly informed, there is not much business ability required of any of the secretaries, except the secretary of publication. All of the business of ordinary business life is left out of their work except paying bills, which is the smallest part of any business. Our secretaries do not even have to collect—just pay bills out of what is sent to them by churches.

Ordinary business men have to plan their business, secure at their own expense a place to do business, buy and pay for their raw materials or goods at their own expense, pay the entire expense of clerk hire or operators, making

the money themselves to do this with, then go out and collect his bills, all this before he gets to the payment of bills, where our secretary starts in.

I am not unmindful of the fact that he must distribute this money as directed by the church, but that distribution is a joint responsibility with the advice and direction of his committee of responsible men of great business ability chosen by the Church to direct and assist him in its money.

Again who would say that we have not hundreds of preachers in our church with just as much business ability and could handle the work just as well and with just as much effectiveness as the men who have been called to this work. Brethren, let us be fair.

Further, why should the Assembly try to secure a greater support for retired secretaries as suggested (on page 55, minutes of Montreat Assembly) to the Ad Interim Committee? Why not let the secretaries share and share alike with those who like them have borne the heat and the burden of the day in every field in the church?

Why should the poor home missionary who only gets enough salary to keep the wolf from the door—whose wife and children live in poverty and suffer untold hardships that he may preach the gospel, he who has served the Lord just as faithfully—and possibly in the great beyond when the record is made up it will be revealed that he has served the church in just as wide a way as the secretary has—why should he be thus discriminated against?

Those who are not preachers but have been secretaries and retired should receive from the church the same retirement salary as that of the preacher-secretary. And I am sure the church would gladly give it.

Hattiesburg, Miss.

GREAT WORK OF MEN IN CHATTANOOGA

The Laymen's Club of the First Presbyterian Church of Chattanooga, which was organized February 9, 1912, and is more active today than it was during its first year, owes its success to the fact that it has had a personal representative on the foreign field throughout the seventeen years of its existence.

The sending of a young man into the foreign field and the personal responsibility involved not only in the maintenance of this missionary but in keeping in close personal contact with him, served to tie the members of the club together to develop a keen interest in the work of their missionary and his field of labor. His letters telling of the things he was doing and side lights on the field and its people have always been looked forward to with interest and read at the club meetings. At the meeting of the club, on which occasion the missionary was presented on the eve of his departure for the foreign field, a prayer was offered for him, his family and his work. Throughout the seventeen years no meeting of the club has been held without a prayer for the club's missionary and foreign mission work.

The needs of the missionary and the members of his family have been uppermost in the minds of the members of the club at all times. As an example, it was noted that the typewriter he was using was badly worn. As a result, a new typewriter was purchased and sent him.

Not satisfied with personal gifts to their own missionary, the membership of the club, as a result of their interest in the foreign field, assembled and from time to time sent packages containing gifts for other missionaries and their children. This even led to providing funds for the purchase of such useful articles as a bicycle, motorcycle, truck, radio, moving picture machine, films, phonographs, records, books, magazines, etc.

It is the consensus of opinion of members of the Laymen's Club of Chattanooga who have been active in the affairs of the club since its organization that having the club's own representative in the mission field gives every man in the club a direct and personal interest in that particular field, a growing interest in all missions, and develops an interest in all the work of the church. They also feel that in sending out a missionary they are obeying one of the Lord's last commands. This, coupled with His assurance that He is with us always, engenders in the hearts of all the fruits of the spirit, love, joy, peace, and urges us all to further accomplishments in His service.

The responsibility of backing a missionary and the fellowship with him through the years have been inexpressibly inspiring. These two forces have resulted in a development of more leaders among the men of the church than any one activity. The power of prayer for the missionary and his family has been forcibly demonstrated in the fact that God has spared them throughout all of the years, bringing them through illness and guarding their safety on many 12,000-mile journeys between their home in the states and the station in the foreign field.

W. C. Johnson.

MONTREAT DAY, OCTOBER 13

S. H. Chester

As one who has been intimately associated with Montreat since the time of its founding as the promotional center of our Assembly's work, and who has watched with ever growing interest its far-reaching and growing

(Continued on Page 6)

YOUNG PEOPLE'S DEPT.

Rev. W. A. Gamble, Jr., Editor, Pinetops, N. C.

YOUNG PEOPLE'S TOPIC

Sunday, October 6—Ideals Worth Living For—Phil. 2:14-22; Phil. 3:7-14; Gal. 5:22, 23

Leader

We are to study this month the devotional life. That means the private and public worship of God. There are several ways of developing the devotional life. One way is by reading the bible, and devotional literature, such as sermons, books, and religious papers. Another way is to attend church services, prayer-meetings, and young people's meetings. Another is by praying and meditating on our own lives, and asking for God's Spirit to help us grow better each day, and overcome our temptations.

Our subject to-day is, Ideals Worth Living For. This subject suggests the purpose and plan of a devotional life, and ought to be a very practical topic for each one of us.

What Is An Ideal?

Perhaps as we begin this study, we should ask ourselves the question, What is an ideal? An ideal is a spiritual idea of that kind of action or word we ought to perform or to speak such that it will be nearest what it ought to be. It might be called a perfect pattern for speech and conduct.

There are ideals for everybody. We sometimes speak of ideal parents and we mean people who seem to be the right sort of fathers and mothers, because they have the right idea of what they ought to be and do, and appear to live up to those ideas. We say of some young person, He or she is an ideal young christian. We mean these people have fine notions of what a young christian ought to be and do, and try to live up to them.

Christian Ideals

The only kind of ideals worth living for are christian ideals. These ideals touch every phase of life. They refer to character, conduct, purpose, and service. A christian ought to have moral ideals, right ideas of what a moral life is. Morality includes all the virtues of character, such as reverence for holy things, as God, His name, and His day and His worship. Obedience to parents and other authorities is another moral ideal.

Moral ideals include temperance in eating and drinking, kindness to others and care for their lives, honesty of dealing, purity and chastity of thought, word, and deed, truthfulness of speech and action, and a charitable feeling toward all mankind.

Christian ideals also include what we call christian graces, as love, joy, peace, longsuffering, gentleness, meekness, brotherly kindness, generosity, and such like virtues.

The Ideals of Christ

Jesus Christ our Savior is our example in all these things we call Christian Ideals. He actually lived up to every ideal that was possible for man to have to strive for. As we watch Him we see He was the one perfect human being. No one could say that He failed to do what He promised, or neglected any duty, or did anything for a selfish motive. And those ideals He demonstrated were things which we who follow Him must try to copy, and walk in His steps every day.

Character Building by Grace

Paul tells us that the Holy Spirit is trying to work into our lives and characters the graces of Christ. In Galatians he calls them the graces of the Spirit. They are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance, and he says, Against such there is no law. Paul urges all christians to try to build up their private and public lives by always acting in accordance with these graces. What a difference it would make in our own lives and those of others if we tried to live according to such rules. We would be always loving, always cheerful, always peaceful, always gentle, and wait a long time on those who offend us, hoping they will change, always be good and kind, always confident in God and His word, always meek instead of angry and harsh, always temperate in eating, drinking, and all other things.

By observing these christian graces we would build up our characters by adding grace to grace.

Ideals of Service

The building up of a strong moral character and one that is beautiful to see in these christian graces of love, joy, peace, and so forth, can be accomplished only by making our lives full of service to others. We must not spend our time dreaming and thinking of what good people we would like to be. Our thinking and wishing must be shown in action. We must learn to serve. We should be useful as well as ornamental.

Paul, in Philippians, talks about what a service the church at Philippi had rendered him while he was in prison by sending in money and friends to cheer him.

Men-of-the-Church

Presbyterian Church in the United States

REV. J. E. PURCELL, D.D., Executive Secretary
HENRY GRADY BUILDING
ATLANTA, GEORGIA

REV. JOHN L. FAIRLY, D.D., Wilmington, N. C.,
Editor in Charge of Men-of-the-Church Department

COUNCIL SUGGESTIONS FOR NOVEMBER

To the President: Give kindly, personal supervision to every part of your organization this month. A cheering word means much to any worker. It helps a great deal to talk things over. Watch especially for any fellow who is getting slack in his duties or careless in his work. A word brings many back. Do not stop until the plans of the Council are definitely outlined.

To the Council: This meeting should be held seven to ten days before the General Meeting. Open and close with prayer. This month has been assigned to the Department of Home Missions in the Presbyterian Progressive Program. The Chairman of this Department is responsible for the program. The following suggestions may help to interest the men in Home Missions and they will be helpful. Get some missionary who is actually doing the work to come to your church and speak. Then get out all the men to hear him. Appoint a select committee to assist your pastor in observing the week of Self-Denial and Prayer for Assembly's Home Missions. Promote any good plan which appeals to you to secure a generous free-will offering for the needed and neglected work. Select some Home Missionary and write him or her a letter letting them know that you appreciate their work. Department I should assign a definite book in the bible for reading. Arrange, too, if possible, on Sunday evening before the preaching service, a prayer service with the pastor, using the groups one by one. Department VII should report the names of all the sick and needy and the plans for the supper entertainment. Get the plans down in typewritten form so that the groups will have no trouble in carrying them out. Make the assignments definitely to the groups.

To the Leaders: See to it that your speakers are supplied with the packet, "The Romance of Assembly's Home Missions," which will be sent you free from the Educational Department, Executive Committee of Home Missions, Room 613, Marietta Street, Atlanta, Georgia. This packet contains four leaflets or stories, one for each speaker.

To the Speakers: There is a thrill in the title for the program this month. The material is concrete, simple and interesting. Make the most of it.

To the Group Leaders: Mobilize your men for the Home Mission School of Missions. You will do a great work if you can interest them in this work. Personal work will help much. Get clearly your work and carry it out thoroughly.

Sources of Information: Church papers the early part of October, Presbyterian Survey, Educational Department, Executive Committee of Home Missions, Room 613, 101 Marietta Street, Atlanta, Georgia.

And he says it was his delight to be of service to them, and that he was willing to actually be a sacrifice for them, if he could help them grow in faith and love to Christ and one another.

We christians must be busy. We must look for opportunities of service. Every day offers us such chances, and we may keep busy, if we will be ever trying to help somebody by our personal work, or by our sympathy and encouragement, or by our gifts, money or other things.

We young people are called by our Master to give our lives to Him, in some form of life service. Let us hear His call and obey.

Why Live for Ideals?

As a last thought we may ask ourselves, Why live for ideals? Can we make our ideals a reality in speech and conduct? Is it worth while to live up to our ideals?

We may answer our questions by saying, It is worth while to live our ideals, and there are several reasons.

One reason it is worth while to live our ideals is that it gives us a satisfaction to translate a fine thought into life and action. Our consciences and our souls endorse our decision and action.

Another reason we should live our ideals is that it is Christ's command. He says, Be ye perfect, as your Heavenly Father is perfect. He says, Follow me. Walk in my way. Obey my command. Love one another.

At last reason it is worth while to live our ideals is that ideals win in the long run. To live up to them will prove at last the best way.

May God and the Holy Spirit help us to live our ideals.

WOMANS AUXILIARY

The Department of Woman's Work, Presbyterian
270-277 Field Bldg., St. Louis, Mo.

SYNODICAL PRESIDENTS OF THE WOMAN'S AUXILIARY

Alabama—Mrs. J. F. Hooper, 610 Mabry St., Selma
Appalachia—Mrs. F. B. Kegley, Wytheville, Va.
Arkansas—Mrs. Walter Wilson, Arkadelphia, Ark.
Florida—Mrs. W. G. Thompson, Jr., 3215 Obispo
Ceia Park, Tampa, Fla.
Georgia—Mrs. E. G. Abbott, 1315 Eberhart Ave.,
Kentucky—Mrs. H. P. Cooper, Lebanon, Ky.
Louisiana—Mrs. Charles L. Bodin, Box 79, M.
Charles, La.
Mississippi—Mrs. J. S. Hicks, Holly Springs, Mo.
Missouri—Mrs. Walter Craven, 223 Frances
Springs, Mo.
North Carolina—Mrs. G. V. Patterson, Gastonia
Oklahoma—Mrs. Wilbur Garvin, 611 Euclid, Lawton
South Carolina—Mrs. Parker Connor, Edisto Island
Tennessee—Mrs. J. F. Forsythe, Bethel Springs
Texas—Mrs. J. W. Culver, Texas Military Academy,
tonio, Texas.
Virginia—Mrs. C. R. Vaughan, 319 Mountain Ave.,
West Virginia—Mrs. J. McD. Lacy, Elkins, W. Va.

GROUP CONFERENCE SCHEDULE MECKLENBURG PRESBYTERIAN

Mecklenburg County, Thursday, October 10, Mulberry Church.

Charlotte District, Friday, October 11, 10 Church.

Stanly County, Thursday, October 24, Badin, N. C.

Montgomery County, Friday, October 25, Wadeville, N. C.

Richmond County, Tuesday, October 27, Marks Creek Church.

Anson County, Wednesday, October 30, Polkton, N. C.

Union County, Thursday, October 31, Marshville.

These conferences are very helpful and the most important meetings of the year. My earnest desire that all our women attend all possible even if it means a sacrifice.

As usual all ladies are asked to bring their own refreshments and these will be spread together and enjoyed by all.

(Mrs. A. A.) Bessie Noel Walker, Chairman

MONTREAT DAY, OCTOBER 13

(Continued from page 5)

influence on the development of the mission of our Church, I naturally feel a deep concern for the observance of October 13 as the day set apart for the Assembly for the rally of the churches for the promotion of its equipment for a still greater future. In my humble judgment, no other institution has had anything like the influence that has had in bringing about the phenomena of both our home and foreign work during the two years of its existence.

As is well known, nearly all of those who are known as large givers in our Church, have their first inspiration to such giving by listening to the addresses of our home and foreign missionaries in personal contact with them at Montreat. It is an exaggeration to say that the marvelous development of our Woman's Work, which is now the admiration of sister churches, has been largely due to instruction in the annual Woman's School of Missions at Montreat.

And now with Assembly Inn completed we have the facilities for a much more effective motion for all time to come, but if it were not for the debt it would almost make it unnecessary to make a further appeal to the Church for its future support. Therefore, let us make October 13 a sure enough day and put the finishing touch on this great enterprise of the Church in the accomplishing of its mission.

CHARLES H. HAMILTON

Resolutions adopted by the session of the Presbyterian Church, Concord Presbyterian Church.

Whereas it has pleased our Heavenly Father to remove from our midst our beloved brother, Charles H. Hamilton, who since the organization of this church, forty years ago, has been a faithful and secreted elder, serving all the time as a session, therefore be it resolved by this session,

1. That we humbly bow in submission to the will of Almighty God, who doeth all things according to the counsel of His own will and for His own glory.

2. That we deeply feel the loss of the life of our brother, whose life was a constant testimony to the truth of the christian faith, and that we bear witness to his fidelity to every trust, and his devotion to his service in the Master's service, both as a teacher in the Sabbath School.

3. That we extend to his family our sympathy in their bereavement and sorrow.

4. That a copy of these resolutions be placed in the minutes of the session, be published in the Presbyterian Standard, and a copy be sent to the Session of Gilwood Presbyterian Church, Cabarrus County, N. C.

Announcing

A PROGRAM OF DELIVERANCE

. . . for Presbyterian College

LOOKING AHEAD, preparing to assume a position of increasing importance in the advancement of the cause of Christian Education, Presbyterian College, of Clinton, South Carolina, is undertaking this Fall a Program of Deliverance. This Program is designed:

- (1) To deliver Presbyterian College from the burden of debt.
- (2) To assure Presbyterian College receipt of three conditional endowment gifts totaling \$148,000.
- (3) To assure retention by Presbyterian College of its "A Grade" standing and membership in the Southern Association of Colleges.

The Program calls now for the launching of a financial campaign throughout the Synod of South Carolina. The goal of the appeal is \$350,000. Several important reasons prompt the undertaking of the Program at this time.

First: Delivered from its burden of debt (a debt represented in tangible college assets and in service to our Church) the College will have a sound financial foundation for future growth, while the Church will be delivered from burdensome emergency contributions for college operating expenses.

Second: The three endowment gifts (totaling \$148,000) have been offered upon the condition that the College liquidate its debt by January 1, 1931.

Third: To assure retention of its high classification by and membership in the Southern Association of Colleges, Presbyterian College must be free of debt and must have invested endowment funds (or revenues equivalent thereto) of at least \$500,000. The present endowment of the College is \$338,000. Receipt of the \$148,000 in conditional gifts, together with a normal annual contribution from the Church, will enable the College fully to meet the Association endowment requirements.

Presbyterian College, therefore, in undertaking this Program of Deliverance, is looking ahead to a new era—an era in which the college will be in a vastly improved position for the education of our youth, for service to our Church, and for the advancement of the cause of Christian Education.

WHAT THE \$350,000 FUND WILL DO

1. Deliver P. C. from the burden of debt.
2. Eliminate life-sapping interest payments.
3. Deliver the Church from burdensome annual contributions for operating expense.
4. Assure receipt of three gifts totaling \$148,000, offered upon condition that debt be liquidated by January 1, 1931.
5. Bring the endowment (by receipt of the \$148,000) almost up to the required half-million mark.
6. Assure retention by P. C. of its "A Grade" standing and membership in Southern Association of Colleges.

Presbyterian College

PROGRAM OF DELIVERANCE



COLLEGE FREE OF DEBT

CAN BETTER SERVE OUR CHURCH

SUNDAY SCHOOL

Rev. Ernest Trice Thompson, D.D.

Lesson for October 6

RECOGNIZING OUR DEBT TO OTHERS

Neh. 4:15-23; Mk. 12:28-34; Rom. 15:1-7; Phil. 2:1-8; Col. 3:12, 4:1; James 2:14-17. Print Mk. 12:28-34; James 2:14-17.

We begin this week a three months course on "Some Social Teachings of the Bible." Doctor Lingle in his book: "The Bible and Social Problems" (The James Sprunt Lectures, 1929) reminds us that there has been and still is confusion in the minds of some as to what we mean by social teachings. He reminds us that when he first offered a course on the social teachings of the Bible at the Seminary some of the leaders of the church assumed that he was offering a course on socialism. One fine Christian woman who had half a dozen charming daughters remarked that she was so glad that he was going to give such a course because her daughters were starting out in society and she was not clear in her mind as to what they ought to do about cards, theatres, and dancing, and now she was so glad that he was going to clarify what the bible had to say on these subjects. Doctor Lingle help to dissipate such confusion by contrasting the social message with the individual message. "There as a very distinct personal message in the Bible. It is directed to the individual. It tells him that he is a sinner and needs a Savior. It presents to him Jesus Christ as the only Savior of mankind, and calls upon him to repent and believe in Jesus Christ. It tells him that he must be born again before he can enter the Kingdom of God. It tells him of the necessity of personal purity and holiness, without which no man can see God. The social message of the Bible tells us of our relationships and duties to others. It so happens that the first question in the Bible is: 'Where art thou?' That is personal and individual. It also happens that the second question in the Bible is: 'Where is thy brother?' That is social. The Westminster Shorter Catechism tells us that 'the Scriptures principally teach what man is to believe concerning God and what duty God requires of man.' When you take up your Bible and begin to search for the duties which God requires of man, you will discover that the major portion of these are duties to our fellowmen. In other words they are social duties. The Sermon on the Mount, the Golden Rule, the Royal Law of Love, and many other portions of the Bible are taken up with our duties to others. The message which the Bible brings us concerning our relationships and our duties to others is its social message. If you will keep your social eye open when you read your Bible you will conclude that the bible is full of social teachings." It is the purpose of this course to study some of these social applications of the Gospel. Appropriately enough our first lesson deals with "Recognizing Our Debt to Others." We are not sure that the best passages have been chosen to bring this point home, but they will do. Read them in order. Neh. 4:15-23; Mk. 12:28-34; Rom. 15:1-7; Phil. 2:1-8; Col. 3:12; 4:1; James 2:14-17. What debt does each passage suggest that we owe to others? To what others do we owe this debt? We will build our study about these two questions.

I. What Debt Do We Owe to Others?

The shortest, completest answer that can be given to this question is found in Mk. 12:28-34. It is the answer that the Master gave in the closing days of his life. He came to Jerusalem, we remember, to make his final appeal to the nation. He asked the people to choose between his leadership and that of the high priests, the scribes, and the Pharisees. They were infuriated, and yet because Jesus was popular with the people, they feared to proceed against him directly. They sought, therefore, to discredit him by asking him difficult and entangling questions. The first question was about tribute to Caesar; the second had to do with the resurrection. The third question was of a different sort. One of the scribes, a bible teacher, came and heard them questioning together, and knowing that he had answered them well, asked him: What commandment is the first of all? We need to remember here that there were a thousand and one injunctions in the law, and in the traditions of the fathers, some of them ethical, some of them merely ceremonial but all of them equally binding. Jesus replied like a flash: "The first is, Hear, O Israel; the Lord our God, the Lord is one; and thou shalt love the Lord thy God with all thy heart and with all thy soul and will all thy mind, and with all thy strength. The second is this, Thou shalt love thy neighbor as thyself." According to Matthew's account he continued: "On these two commandments the whole law hangeth, and the prophets." 22:40.

It is the second of these two commandments that we are concerned with at this present time. It is a good thing for us to realize as we study this lesson, and as we begin to study some of the social teachings of the Bible, that all of the duties that we owe to our fellowmen, the whole debt, is summed up in one word, Love, or in one expression: Thou shalt love thy neighbor as thyself.

But what does it mean to love our neighbor? To answer this question we need to go back to the Bible, and

in this case at least to the original Greek in which the New Testament was written. When we do this we find that there are two words there, both of which are translated "love" in our English versions. The first of these words is used to describe the emotional aspect of love, the second the volitional aspect of love. The one puts the emphasis on the natural affection of the heart, which is spontaneously bestowed on the object of one's love, the other on the practical determination of the will, to seek the highest good of the one who is loved. Now the word which Jesus uses when he says, 'Thou shalt love thy neighbor as thyself' is not the word which expresses the emotional aspect of love, the affection one has for the object which is loved; but the word which expresses or emphasizes the volitional aspect of love, the practical determination of the will to seek the highest good of the one that is loved, and this determination may arise from admiration, or it may arise only from the sense of benevolence. We need to bear this distinction in mind. Most of us think that when Jesus said we must love our neighbor he meant that we must like our neighbor. As a matter of fact we know that there are some people whom we do not like, whom we cannot like. And, therefore, if we are frank many of us will have to admit that we have thought of this commandment as a counsel to perfection which we cannot hope to realize in practice. As a matter of fact the writer believes that there are some men, whom, on account of the lives that they live and the principles for which they stand, we as Christians cannot be expected to like. But on the other hand there is no man on the face of God's green earth, however, wretched he may be, however, steeped in sin, however personally repugnant to us he may be, whose real welfare we should not be willing to promote even at the cost of personal sacrifice to ourselves. Jesus does not say that we must like our neighbor as ourselves. He does say that we must love him, and he means that we must seek his highest good just as we seek our own.

Just what this requires in actual practice depends, of course, on the circumstances, and because the circumstances are infinitely varied, the obligations of love can not be stereotyped invariable forms. In order that our study may not be too abstract, however, we will consider some concrete cases. But before we do this we need to consider our second question for a moment.

II. To What Others Do We Owe This Debt?

Jesus said: Thou shalt love thy neighbor as thyself. But who is our neighbor? Luke tells us that Jesus was once asked this question (10:29), and in reply he gave us the familiar story of the good Samaritan. A certain man traveling from Jerusalem to Jericho fell among thieves, who stripped him and beat him, and departed, leaving him half dead. A priest, and a Levite saw him but passed by on the other side. A Samaritan, however, chanced to pass that way and was moved with compassion for him and bound up his wounds and put him in the hands of those who would care for him. To understand just how this story struck the Jewish lawyer we might say that a Protestant minister saw him and passed by on the other side, that an officer of the Church saw him and passed by on the other side, but that a Catholic priest, or a negro, or a Mohammedan, or an atheist took compassion upon him. "Which of these three," asked Jesus, "thinkest thou, proved neighbor unto him that fell among the robbers?" And he said, "He that showed mercy on Him." And Jesus said unto him, "Go, and do thou likewise." As we think through this parable we know that the definition of a neighbor is not the definition of kinship or of friendship, but the definition of a neighbor is the definition of need. Wherever there is a need which in any way we can help to meet there in God's sight is our neighbor.

Now if this is true and it is true, then it is plain that we find our neighbors in many varying relations of life. And as already intimated the obligations of love will vary as the circumstances vary. Our other Scripture passages suggest some of these varying relations, some of these varying applications. Thus we may consider the obligations of a neighbor, the responsibilities of love toward

1. One's own community. Neh. 4:15-22. We have recently studied this passage and the circumstances are familiar. Jerusalem's great need was a protecting wall. The wall had been broken down, and the gates burned with fire, and the people were despondent. Nehemiah succeeded in getting the people to sink their differences, and to work together for the common good,—to persevere in spite of difficulties and dangers that would have daunted the most of us. The passage here cited gives us just a brief picture of the people carrying on their great task in the presence of the common enemy, some working, some watching, but all co-operating together for the common good. When there is a need which concerns the whole community, and which the individual cannot meet alone, love means co-operation, it means a willingness to work with others, and under others, for the common good. That is the debt we owe our community.

What are some of the needs of our community? Is it a library, a playground, a decent prison, a drive against vice, or the supplying of the community chest? Is the Christian obligated to help in such community activities? How can the co-operation of all Christians be more nearly secured for community activities?

2. A 'weak' brother, Rom. 15:1-7. To understand this paragraph we need to read also Rom. 14. The 'weak' brother of whom Paul is speaking is the Christian who

regarded some meat as unclean, i. e. me: heathen idols should not be eaten by Christ still regarded some of the Jewish feast days as profane such days in spiritual life. It had no such effect on the Christian. How then should he behave himself his weaker brother. Paul said: "We who are to bear the burdens that the weak make for us. We are not to please ourselves. Each please his neighbor, doing him good by his faith." (Moffat's translation Rom. 15:1-7) course, this principle can be driven into it has its limits. Some common sense must. But the principle holds. Love means compromise self-denial, it means sacrifice, on the strong for the weak.

Do we have 'weak' brethren today? Who that they are those who can not indulge in practices which in themselves are morally innocent example playing bridge. There is no sin in playing bridge. But it may lead, it does something, which in some cases grows, until the character is more or less seriously impaired was such a prevalent and far reaching an evil or two ago that the church as a whole agreed Christians ought not to play any 'card' game they were all in themselves evil, but for the weaker brethren. Similar conclusions were regard to dancing, attendance on the observance, drinking of intoxicants even in What does love require of us in these and today?

3. A divided church. Phil. 2:1-8. Perhaps little unfair here to the church in Philippi say that the church was actually divided, from Paul's language that there were tendencies toward division. There was a division of opinion altogether willing to subordinate itself to the king of the church. Paul wrote from his prison "By all the stimulus of Christ, by every love, by all your participation in the Spirit affectionate tenderness, I pray you to give joy of knowing you are living in harmony same feelings of love, with one heart and acting for private ends or from vanity considering each other the better man, and eye to the interests of others as well as to Treat one another with the same spirit as in Christ Jesus. Though he was divine by not snatch at equality with God, but empty taking the nature of a servant; born in human appearing in human form, he humbly submitted obedience even to die, and to die upon the cross (Moffat's translation). Love in the church means to sink one's personal opinion, one's interest in the good of the whole.

Do we have divided churches today? To a church which does not have divisions which less grievously impair its witness, and desirability. Does Paul's solution hold? Would about the larger divisions within Protestant communities especially, and in the count the cities, the Church is handicapped by it. Paul's words apply here? What would require?

4. A disagreeable neighbor, Col. 3:12-14. He might be mighty disagreeable sometimes. Paul What should be our attitude toward such a neighbor? "As God's own chosen, then, as beloved, be clothed with compassion, kindness, gentleness and good temper, forbearance and other in any case of complaint; as Christ must you forgive." (Moffat's translation). How can we get to perfection? Can it be realized in practice about that woman who speaks about us in the man who takes advantage of us in a business practical and definite way, just what does love require in such cases?

5. A servant or an employee, Col. 4:1-6. We are living here only of servants or slaves. But in the laboring class of that day. If he were wealthy he would include employees. Matthew the text: Masters, treat your servants justly remember you have a Master of your own. Recent investigations have brought out that employees of southern textile mills receive a living wage, their wages must be supplemented by labor of their wives and children. Such a wage is justified in part because the workers are they were on their miserable little farm justify inadequate wages? The wages have been defended because it is all the industry. Granting that that is true, and that the owner is thereby absolved can the people of Christians be content with such conditions? Is it fair wage? Is it what the employee can accept? Is it what he can receive elsewhere? Is it what he can receive elsewhere? Is it what he can receive elsewhere? Does it bear the profits of the corporation?

6. A man who lacks the physical necessities, James 2:14-17. James is speaking of the rich and works. Faith to Jesus meant a practical attitude toward God, not merely belief in God, but Faith to Paul meant a practical attitude toward Jesus Christ, not merely belief in the Son of God, but a trust in Jesus as Savior.

(Continued on Page 10)

LDREN

THE LIONS 'N EVERYTHING

met at the corner of Walker and Main. Main was the business artery of the town. Walker street led off from some of the substantial community.

and there were four of them to discuss what they were to entertain themselves. Like, so called because of his hopstick legs, reminded them a picnic would be the thing to get their mothers to approve, and one of them to take her car to the woods or

ard scorned the idea of a good deal to say about what he had seen the day before. He proposed a real, down-on-the-sidewalk with animals and stunts like Bruce's barn, now by the garage. Jackie being one of the bunch and one of the number, was the idea.

is, freckled-faced and with carrot-colored hair, re- the new boy who had just brought his family into the big red house on Walker Street, might be a lead, and "Red" thought it a good plan to stroll along. Horace Hancock happened

enough, Horace was right in front of his house. A counter out of a couple of boards set between two boards was covered with a board. There was a pailful of liquid with a chunk of ice in it. A tree was tacked a white sheet over the public to quench the sign read:

LEMON AID
Right Up. Ice Kold.
sense a Glass.

as behind the counter a tumberful of his own. Trot, Jackie and "Red" gazed with admiration—that a minute, and then they talked at once. The tenor of the talk was about the same goin' to do with all the

who hadn't been on the scene enough to be favored with a nod. He hesitated, but upon the question, he looked a little embarrassed as he replied cas-

a kid round on the next day. "I ain't got any Dad, an' her mother work awful hard jest to support an' things, an' Sally can't do a thing. She's awful lame. I'm gonna make some lemonade—a lot of it. I'll give it to her mother, an' if anybody else'll give her some, I'll give her a wheel-chair for Sally. It'll be over back of us."

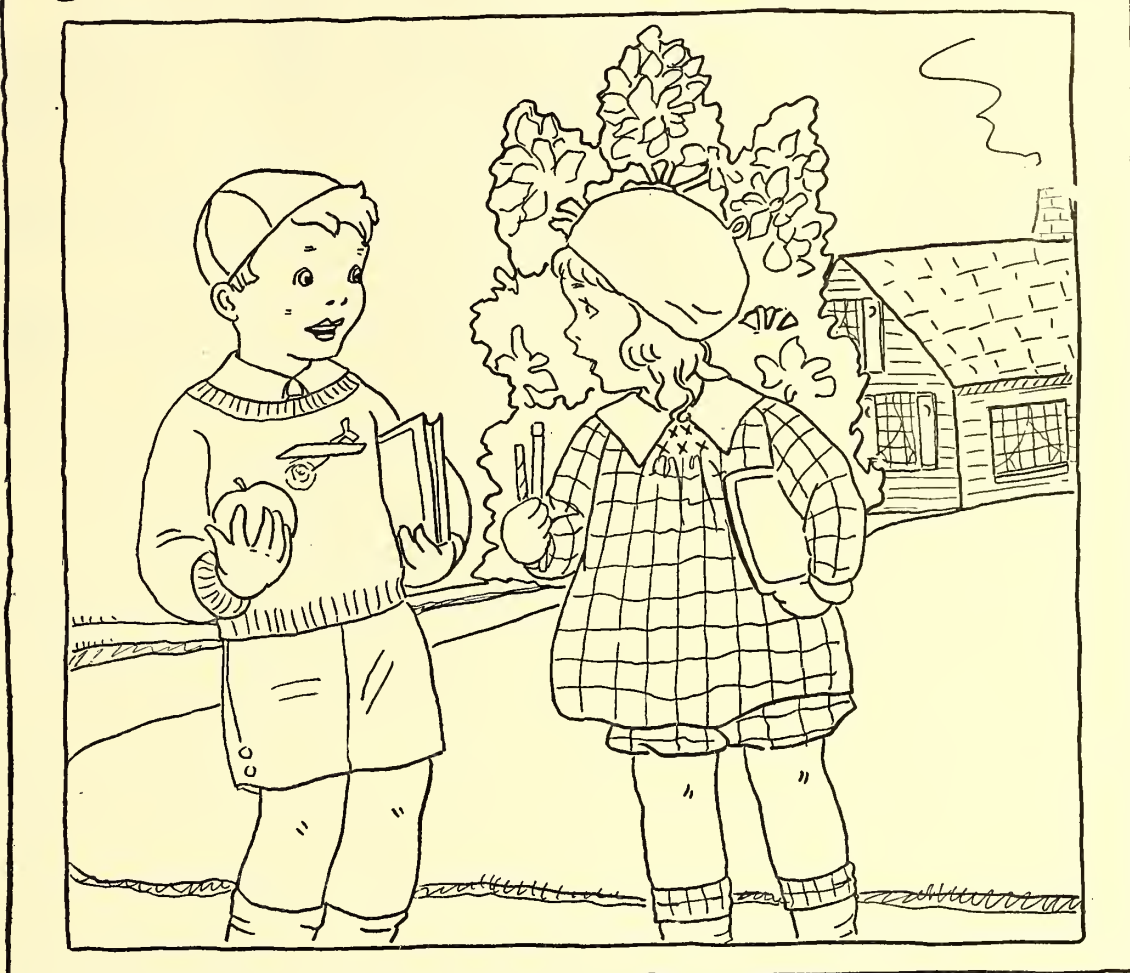
They were thoughtful. Skinny had had three cents with him, and he promptly ordered lemonade to share with Trot and

Jackie who burst out as soon as they had swallowed the last gulp of the mixture. "Say, let's have some more like we said, an' put some more in, an' charge five cents. We'll make a big pile of it. We'll give it to Sally, too. I know how to do it. My mother does some sewing for

"Red" sniffed Skinny. "They ain't got any money to pay for it. If the admission was different, but pins ain't worth anything."

Red said to—lots of folks would have offered. "I could bring my car to Jackie's barn is a good idea. I let any kid ride around in it twice for five cents. I could bring my sister's Perce's a beaut. I could put it in the attic an'

TO SCHOOL NOW



(To be colored with paints or crayons, Whenever you come to a word spelled in CAPITAL letters use that color.)

The children are going to school now. There is YELLOW-haired Susie May and BROWN-haired Teddy walking down the BROWN pathway from Susie May's house.

Susie May wears a PURPLE and YELLOW checked dress with white collar and cuffs. Her socks have PURPLE and YELLOW checks at the tops. Susie May wears a PURPLE beret cap. The slate she has under her arm is BLACK with a RED flannel edge. She has a RED and GREEN

striped pencil and one plain RED one in her hand.

Teddy wears a GREEN sweater trimmed with ORANGE (use RED and YELLOW mixed) color about the neck, waist and cuffs. There is an ORANGE color airplane sewed on it, too. Teddy's trousers are dark-BLUE. His cap is GREEN and ORANGE color and his tie is GREEN. Teddy has a RED notebook in his hand and a big RED apple in his other hand. His socks are GREEN.

Susie May's house is PINK (use RED lightly) with a BROWN roof, GREEN shutters and RED chimney.

There is a big GREEN tree with BROWN branches in front of Susie May's house and the grass is still very GREEN.

The sky is light-BLUE. Both children have PINK cheeks and RED lips.

The border of this picture is to be colored RED and the lettering can be GREEN.

make a side show of it an' charge two cents for a peep at the catamost."

Skinny was getting interested.

"Say," he offered, "I've got a clown suit—yellow with black and white spots on it. I wore it to a masquerade party, and they's a peaked white cap with a black top-knot on it. I'll be the clown!"

"A fine clown you'll make," shrugged "Red," but Skinny didn't pay any attention.

The plans for the circus went forward swimmingly. Horace offered to move his lemonade business to the circus grounds if the boys would help him carry the boxes and the board for a counter. He was sure too that his mother would let them have her poodle for the afternoon, and they could give it the name of some ferocious, wild animal.

"Red" had had little to say, but the boys were used to that. When he did speak, the rest always listened. He spoke now.

"Say you fellars," he interrupted at last. "The people who live next door to us have a big guy visitin' them. He has written a book, an' he gives lectures, an' my mother says he's a real lion. I know him because he comes over to our piazza an' talks to my dad. I'll ask him to come an' talk to us. He can say some of his poems for the people an' I bet lots of folks will come just to hear him. But we'll have to advertise to let 'em know about it."

The boys looked dubious.

"How'll we do that?" Skinny demanded.

"Red" shook his head.

"We can tell all our friends the circus is tomorrow at two o'clock, and that the famous lion, Arnold Wakefield,

will be right there already to roar, and that the admission money is to buy a wheel chair for a little lame girl. Say, what's the matter, Horace Hancock, with you getting your father to put a free notice in the Turnbull Daily News? He's the new editor, isn't he?"

Horace nodded, but he didn't look very certain about the matter.

"I can ask him," he said, "but perhaps he'd be surer to do it 'Red,' if you asked him."

"All right," returned "Red." "I gotta dollar of my own, an' I'll give him that if he'll write it up for us an' ask everybody to come, an' put a border around it."

And that's how it came about that there was a crowd—all Jackie Bruce's

(Continued on page 15)

PUZZLE CORNER

Geographical Diamonds

1. In iron.
2. A fuss.
3. One of the United States.
4. An electric unit.
5. In iron.

1. In metal.
2. To dawdle.
3. One of the United States.
4. A buffalo-like animal.
5. In metal.

Curtailments

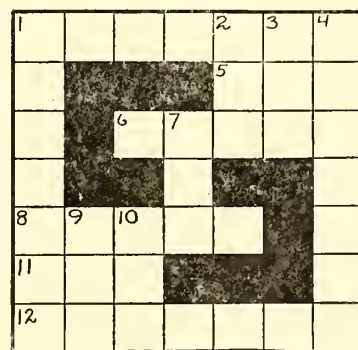
1. Curtail a loud sound, and leave a vegetable.
2. Curtail a girl's name, and leave a measure of length.
3. Curtail part of a door, and leave a confection.

4. Curtail a brave man, and leave a pronoun.
5. Curtail an animal, and leave a reptile.

All the chopped off letters arranged in a neat row will spell a word meaning toil.

PUZZLE CORNER

Junior Cross-Word Puzzle



Horizontal

- 1—An out-door game
- 5—A grain
- 6—Popular way of serving ice cream
- 8—A musical drama
- 11—Sabbath (abbr.)
- 12—Official residence of an ambassador

Vertical

- 1—Conductor's car on a freight train
- 2—Vase with a foot
- 3—Organ of sight
- 4—To state a fact
- 7—Over (contr.)
- 9—Pamphlet (abbr.)
- 10—Recede, as tide

CHURCH NEWS

SOME THINGS CROWDED OUT THIS WEEK

After we had gotten our first form ready, there came an ad for the Presbyterian College of South Carolina. We already had devoted one page to the Pension Fund. Therefore we are crowded for space. It has been necessary to leave out some news and some of the Auxiliary page. But we hope to make all this up to our good friends, the women. We expect to give them front page for the Synodicals as far as we can, and we shall double up on news later.

We are concerned to help the cause of Christian Education, and we are sending all the ministers of the South Carolina Synod this week's paper that they may see P. C.'s appeal for deliverance from debt, that she may proceed on her great destiny under her new president, Rev. John McSween.—Ed.

STATE-WIDE RALLY FOR PRESBYTERIAN COLLEGE OCTOBER 4

Firm in the belief that "A college free of debt can better serve our Church," Presbyterian College, Clinton, S. C., this Fall is launching a financial campaign to be known as The Program of Deliverance.

A great educational rally, attended by pastors and leading Presbyterian laymen from all over the Synod, will be held at the college at Clinton on Friday, Oct. 4, to mark the official launching of the program. A large attendance is expected. The meeting begins at 10 a. m., followed by luncheon. Those attending the meeting will be guests at the P. C.-Mercer football game that day.

The goal of the campaign is \$350,000, and the fund is to be raised in a state-wide organized appeal throughout the Synod of South Carolina.

(a) To deliver the College from the burden of its debt of nearly \$350,000.

(b) To assure the receipt of three conditional endowment gifts totaling \$148,000.

(c) To assure retention by the College of its "A Grade" standing and membership in the Southern Association of Colleges.

It is pointed out by Rev. John McSween, President of the College, that delivered from debt the College will be on a sound financial foundation for future development. The Church, too, will be delivered from burdensome annual payments for college operating expenses.

The three gifts totaling \$148,000 have been offered the College on condition that the debt be liquidated by January 1, 1931.

Addition of the \$148,000 to the present endowment of \$338,000 will bring the sum nearly up to the half million dollar mark. This, with a normal annual contribution from the Church, will meet the requirements of the Association and enable the College to retain its "A Grade" standing.

REV. D. M. FULTON, D.D., DIES AT DARLINGTON, S. C.

Rev. D. M. Fulton, D.D., former pastor of the First Presbyterian Church, at Darlington, S. C., died at his home there after an extended illness.

Doctor Fulton came to Darlington in May, 1895, and served as pastor of the First Presbyterian Church for 33 years, resigning a year ago on account of his failing health. He was chaplain of the local post of Traveling Protective Association and of the American Legion since its organization. Doctor Fulton was much loved by all who knew him and his friends are many.

He was 63 years of age and is survived by one brother, the Rev. Sam P. Fulton, a missionary in Japan; three sons, D. M. Fulton, Jr., W. D. Fulton and the Rev. S. Hewitt Fulton of Honea Path; two daughters, Miss Emma Fulton and Miss Rachel Fulton, a student at Converse College.

Funeral services were held Friday morning and were conducted by the Rev. T. E. Simpson, who succeeded Doctor Fulton as pastor of the First Presbyterian Church, assisted by the Rev. A. H. McArn of Cheraw and the Rev. H. Tucker Graham of Florence.—Columbia State.

OKLAHOMA SYNODICAL

Oklahoma Synodical Auxiliary will meet at Hugo, Okla., October 22, 23, 24, 1929. Executive Committee meeting 2:30 p. m., October 22. Call to order at 4:00 p. m.

Emma McBride, Cor. Sec.
Colgate, Okla., September 6, 1929.

NORTH CAROLINA

Marston—A week's revival services conducted by Rev. J. W. Stork, of Mt. Gilead, closed Sabbath night, September 15. Four children were received on profession of faith. Both morning and evening services were well attended. This was indeed a season of spiritual refreshing. Rev. A. T. Taylor is pastor of this Church, having begun his work here April 1 of this year.

Charlotte, Thomasboro—Rev. W. H. Matheson has accepted the calls to four Home Mission Churches in Nashville Presbytery, Milton, Cripple Creek, Stone's River and Woodbury, in Rutherford County, Tenn., near Murfreesboro. Mr. Matheson has been at Thomasboro since his ordination in June, 1927, and has led the Church here in building a splendid edifice, well adapted to this growing suburb. He and Mrs. Matheson, who is an Assembly's Training School graduate, have done a good work here. They will leave for their new field about October 15, and will probably make their home in Milton, Tenn., where the manse of the group is situated.

Elizabeth City—At this farthest northeast point of the Synod in Elizabeth City, the Albemarle Presbytery Young People's League held their fall Rally-Conference at Cann Memorial Church, September 5, 1929. Thirty-four delegates and ten adult leaders from New Bern, Washington, Greenville, Pinetops, Tarboro, Wilson and Edenton attended. In the afternoon a delightful cruise was enjoyed down the Pasquotank River on the U. S. Coast Guard Cutter "Pamlico." Upon return the young people held inspirational services in the Church at 5 p. m. and 8 p. m. The Conference was concluded at the close of the evening service with a beautiful consecration service at which time several of the young people rededicated themselves to Christ. C. M. B.

Maxton—A meeting of the board of trustees of the Presbyterian Junior College for Men has been called for Friday, September 27th at 10 a. m. at the college in Maxton.

On the evening of the same day there will be a public reception at the college for the purpose of introducing the college—the faculty and students—to the Presbyterians of the State. The public generally is invited, but the trustees hope that as many of the Presbyterians throughout the State and country as possible will be present on this occasion. It is hoped that the members of Synod present last year when the body met in Maxton and decided to start this college will be at this reception.

Winston-Salem Presbytery met in its thirteenth stated meeting in the Lansing Presbyterian Church, Lansing, Ashe County, N. C., September 10, at 7:30 p. m. The opening sermon was preached by Dr. B. R. Lacy, president of Union Theological Seminary. Rev. R. L. Berry was elected moderator and Rev. W. T. Baker temporary clerk.

The name of the North Winston Church was changed to the George W. Lee Memorial Church.

The commission to organize a church at Low Gap reported that the church had been organized with nineteen members to be known as The Low Gap Presbyterian Church. The following officers were elected and installed: Elders, William Bare and F. M. Allen; deacons Lee Bare and Isaac Bare.

The Lansing Church was dedicated with Dr. Lacy preaching the sermon and Elder J. R. Weaver giving the history of the church.

Rev. J. J. Douglas was received from Holston Presbytery.

The overture of the General Assembly concerning union with the United Presbyterian Church was answered in the negative.

The Presbytery heard with pleasure the following speakers: Rev. S. W. Huffer, on the Ministers' Annuity Fund, Mr. J. B. Johnston, on the Orphanage, and Dr. B. R. Lacy, on Union Seminary.

Thursday morning session of Presbytery was held in the Peak Creek Church for the purpose of dedicating this church. Rev. C. W. Robinson presided over this service and Rev. John W. Luke gave a history of the church. Dr. Lacy preached the sermon.

The next stated meeting of Presbytery will be at Mount Airy.

E. P. Bradley, Stated Clerk.

Concord Presbytery met in Prospect Church, near Mooresville, September 17, 1929, at 10:30 a. m. Present, 34 minister and 32 ruling elders.

Rev. W. G. Harry was elected moderator and Rev. S. L. Cathey, temporary clerk.

Rev. F. A. Barnes was received from the Presbytery of Holston. He becomes pastor of the Harmony group of churches. Arrangement was made for his installation at an early day.

Arrangement was also made to install Rev. J. D. Deans at Bethesda church. Mr. Deans has been supplying this church in connection with the Prospect church.

Candidate A. N. Moffett was received by transfer from the Macon Presbytery. After a creditable examination he was duly licensed and a commission was appointed to

ordain and install him in the Taylorsville group within the next two months.

Two candidates for the ministry were examined, viz: J. E. Moore, a member of Church, Salisbury and Junius L. Thomason of Lin Church.

The pastoral relation between Rev. K. L. M. and the Patterson Church were dissolved.

Presbytery postponed action on the matter with the United Presbyterian Church.

Presbytery heard a very instructive and interesting address from Dr. L. I. Moffett, one of our ministers in China, in connection with the report on Foreign Missions.

Presbytery gave its cordial endorsement to the plan adopted by the general Assembly and a committee of three leading laymen to have charge of the work of the M. A. F. in the Presbytery.

Two new trustees of Mitchell College were elected, Mr. S. E. Sloop, to take the place of Mr. J. M. Ramsay, resigned, and Mrs. George A. Brown to take the place of Mrs. Ramsay, who is now President.

An adjourned meeting will be held during the Synod. The Stated Clerk will be glad to receive invitation for the Spring Meeting.

E. D. Brown

DISTRICT OF COLUMBIA

Washington, Central—At a meeting of the following representatives were elected: Synod, Principal, Jas. T. Mathews, Alternate, M. Ely; To Potomac Presbytery, Addison H. Principal, W. W. Warwick, Alternate.

TEXAS

Beaumont—The Synod's Committee on Wide Campaign of Evangelism met in the First Church in September to plan for the campaign. Members of the committee are I. W. Currie, of the Austin Seminary, Dr. C. T. Waco and Dr. T. M. Hunter, of Beaumont.

Port Arthur—The District Conference Clubs met at Westminster Presbyterian Church, Port Arthur, Wednesday, September 25. About 100 were present and a most enthusiastic meeting was held. Refreshments were served by the ladies of the Port Arthur Church. Mr. Winthrop W. Sided and the principal address was made by Samuel Joekel, of Austin Seminary.

Beaumont—Westminster Presbyterian Church has begun preparations for a financial campaign. Funds secured are to be used for the erection of a new Sunday School building and the repair of the church auditorium. Dr. T. M. Hunter, pastor, is being assisted by Dr. S. W. McGill, of Louisville, Ky. The amount sought is \$125,000. The campaign closes September 30.

Marshall, First Church—Dr. W. I. Carroll, pastor, during the summer the church has been newly decorated throughout. Four tall hand posts surmounted with round globes have been placed outside, two on each side of the spacious lawn. An artistic illumination of the whole church is being effected. These beautiful lamp posts or standards are the gift of Mrs. Milton Lothrop in memory of her husband, who many years was a deacon in this church.

Doctor Carroll returned September 8. He preached two Sundays in Boston, Mass., one in the First Presbyterian Church and the other in the First Street Church, then two Sundays in the Brooklyn Presbyterian Church in New York City.

VIRGINIA

Covesville—As the visible results of a mission in the Worth Garden Church which is under the pastoral charge of Rev. J. C. Johnson, Covesville, which he was assisted by Rev. A. T. Massie's Mill, ten young people united with the church and others will come later.

In August the pastor held a meeting at Covesville and on September 15 seven young people were received into the church. Pastor and people praise to the Holy Spirit for His presence.

SUNDAY SCHOOL

(Continued from page 8)

to Him as Lord. But in James' day, just as our own, there were some Christians who thought that nothing more than intellectual belief was enough. That sort of faith can never save a man. It is not real unless it proves itself in works of love. He uses as an illustration the case of a man who needs food, and who needs clothing. Love presses itself in helpful action. Do men lack necessities of life today? What is the debt that we owe to our fellow men? How can it be paid? Is the debt to be paid by Christian people in your community? Can it be paid simply by charity?

Ministers' Annuity Fund

Of the Presbyterian Church in the United States

Some Other Questions Answered

I. Does the Plan Favor the Higher Salaried Man at the Expense of Those Poorly Paid?

Those who ask this question are laboring under a distinct misapprehension. The Plan does not give to better paid ministers an annuity of \$2,000, and to the less well paid \$600. In fact no minister for a few years can receive more than the minimum pension.

For "prior service," i. e., service rendered before the inauguration of the Fund (which we hope will be January 1, 1931) every minister will share in the \$3,000,000 which will be raised, (as may be needed to bring his pension up to the minimum) to the amount of 1-70 of a hypothetical salary of \$1,200 multiplied by the number of years of such service. In case of 35 years of service the minimum pension will be \$600. This rule will apply whether the actual salary has been \$700 or \$7,000. The \$3,000,000 Fund will be consumed in creating annuities for those who have been in the service so long that they could not hope to have created for them annuities by the regular provision of the plan.

For those who come later, the plan is wholly "contributory." For all such the annuity is built (1) by monthly payments by the minister of 2½ per cent of his total salary, (2) by monthly payments by the church of a sum equal to 7½ per cent of the minister's total salary, and (3) by the remarkable accretions produced by compound interest.

As the salaries of the poorly paid ministers are increased, their pensions are automatically increased. A minister who gets \$7,000 a year may not receive half that amount at his next location. The peak of the salary curve of our ministers is at age 49. The pension is based on the average salary under the plan.

As an illustration take two men who have each served the Church twenty-nine years and then enter the plan. Each then serves six years under the plan, and reaching sixty-five years of age, retires with a total of thirty-five years of service. The average salary of one is \$1,200 a year, the average salary of the other \$7,000. The man on \$1,200 a year has an earned pension of 6-70 of \$1,200 or \$102.84 to bring his salary to the minimum of \$600. There will be drawn for him each year from the \$3,000,000 fund for accrued liability \$497.16, and his annual pension will be \$600, as long as he lives and \$300 annually for his widow and \$100 to each minor orphan at the minister's death. The one on the average salary of \$7,000 will have an earned annuity of 6-70 of \$7,000 or \$600—he will draw nothing from the accrued liability fund of \$3,000,000 and both will have the same pension of \$600 a year.

II. Who Will Manage the Ministers' Annuity Fund?

The Management is in the hands of the Executive Committee of Ministerial Relief which has an unbroken record of twenty-five years of successful management and safe investment of funds. The Article of Incorporation to be acted upon by the next Assembly will provide that every known human safeguard shall be thrown about the finances. It is proposed that the next General Assembly add to the personnel of the committee a few other members who are capable in the field of pension and of finance. All the records of the Fund will be presented to the proper Church courts, published for the inspection of every member of the Church, and the spotlight of publicity will be thrown on every transaction. There is nothing covered or hidden in our work and the work of the Fund will be carried on in the same frank, public and faithful way. No change can be made in the Fund except with the consent of the General Assembly.

III. How Will the \$3,000,000 Be Secured?

Each church will be asked to provide at least an amount equal to the yearly salary paid the minister, plus ten per cent, to be paid in cash or in equal payments, during a period of three years. Men of our own Church, on modest salaries, with strict economy, will assist men in the Synods, Presbyteries and local churches who will see that all have an opportunity to have some part in this work. The pastor will not be expected to enlist his church, but it cannot be done without his active interest. We have been deeply gratified at the large number of men who have volunteered, even before a call is made, to assist in this program. There is a growing appreciation in the minds of thoughtful men and women of the responsibility of the Church to provide for its servants who have been called away from the sources of worldly gain and of the sin and folly of a failure to keep the promise made to them that they shall be "free from worldly cares and avocations." This money will be cheerfully given and will make the *pev* more appreciative of the *pulpit* and cause the *people* to understand more sympathetically the serious problems of the *pastor*.

IV. It Can't Be Done, Can It?

This was the message written on a card returned by one pastor. We were not surprised. In the Presbyterian Church, U. S. A., there were many who said the ministers could not pay the 2½ per cent of their salaries and the churches would not pay the equivalent of 7½ per cent; the \$15,000,000 demanded by that Church for the accrued liabilities for the prior service of its ministers would not be subscribed; and if all this were done it would simply take out of the benevolent offerings to the other Boards amounts they sorely needed. No one of these doleful predictions came to pass. The ministers and churches have entered; the Church gladly subscribed the needed money; and the other Boards have prospered—their receipts increased, their debts paid and because of the reduced place in the Budget for the Board of Pension and Ministerial Relief they received larger proportionate shares of the total offerings. Hundreds of thousands of dollars are given by Southern Presbyterians to causes, very remotely, if at all, related to the Kingdom of God. Many give from \$50,000 to \$250,000 to great enterprises who never pledge more than \$25 per week in the budget. All our people live when their heads and hearts are both touched. This money can be raised without hurting any other worthy cause. It will be a challenge that will awake our people to renewed sense of an obligation too long neglected.

Watch this page for answers to other questions

Ask any question and we will gladly answer

THE PRESBYTERIAN CHURCH IN THE UNITED STATES,

Department of Ministerial Relief and Ministers' Annuity Fund,

Henry H. Sweets, Secretary. John Stites, Treasurer.

410 Urban Building, Louisville, Kentucky.

STORY

PETER SPRINGS A SURPRISE

Peter Ogden looked at the clock on the fireplace shelf and was dismayed to find it was five o'clock. His mother might be home any minute and the radio was not yet finished.

"Nancy!" he called, hastily disconnecting a wire which he had attached to the wrong binding post.

"Nancy!" He repeated the call more loudly, following it up almost immediately with a shrill whistle.

His younger sister, clad in knickers and sports sweater, ran up the steps of the cottage and entered the living-room. "What is it, Peter? I was up the creek when you called first. Are you not going to get it finished?"

"Not today, but I would like to work on it as long as possible. Be a good scout and stick around the shore, will you? I want to have everything out of sight before mother gets back. You can warn me in plenty of time."

There had been an air of mystery about the Ogden camp for several days and, although she was conscious of it and of the children's obvious desire to have her out of the way, Mrs. Ogden had no suspicion of what they were doing. She had been secretly amused at Peter's urgent seconding of Nancy's proposal that she should visit the Grays that afternoon. Peter had even volunteered to run her across the Bay in the "putt-putt," but she had declined his generous offer, preferring to take the canoe. She had left directly after dinner, promising to be back in time for supper.

"Tee-oo-wee!" signaled Nancy from the shore, having sighted a long red canoe cutting through the still waters.

Peter whistled his reception of the desired information and, shoving loose wires, binding posts and other odds and ends into a box, he carried the receiver down to the boathouse cautiously stowing it away beneath a heavy tarpaulin. This done, he opened the door and launched the rowboat.

"Want to come?" he shouted to Nancy, starting the outboard motor and backing the skiff away from the dock. "I am going to meet mother."

"No, I will wait for you here." Nancy shook her head in refusal of his invitation and sat down on the shore to await their return.

The Ogden camp was situated on the wooded shores of shadow Bay, one of the southerly recesses of a large lake in Northern Ontario. The cottage was ten miles from a railway station and their nearest neighbors were to be found in an Indian village two miles up the lake. Mrs. Ogden liked the summers spent up north but she missed the church service on the Sabbath and regretted she had not spoken to her husband about bringing along a radio, when he took his holidays. Something of this she had said to Nancy, who had imparted the news to her brother. Peter lost no time in writing to his father and the result was that a bulky parcel had been sent to the Grays, whose camp was only two miles from the station. The parcel contained all the necessary parts of a radio, including batteries, ready for assembling. Nancy had gone across for it in the "putt-putt," while Peter had taken his mother for a long promised trip up the lake in the big motor-boat.

Saturday found Peter again at work on the receiving set. He was eager to get it finished in time for the Sunday service. Nancy and Mrs. Ogden had gone fishing. The set was assembled and there only remained the soldering and shielding to do before it would be ready to test out. He took the soldering iron to the kitchen and, lighting the coal-oil stove, held it over the flame. As he was about to remove it he heard a noise on the veranda, followed by a stealthy footfall in the living-room. The hot iron still in his hand, he stepped quickly to the doorway. What he saw, startled him. Bending over the receiving set and peering inquisitively at the baseboard, was a tall, lithe figure, topped by sleek hair and wearing a tattered khaki suit—a young Indian.

"Hey! What are you doing?" challenged Peter, entering the room.

The Indian straightened up and, ob-

serving the smoking iron in the boy's hand, moved swiftly toward the outer door. On the veranda he paused and pointed toward a basket at his feet. In it were woven baskets, mats and other colorful knick-knacks.

"You buy?" he asked, his smile revealing two rows of beautiful white teeth.

"No." Peter did not recognize him, although he and Nancy often paddled up to the village and he knew many of the occupants by name. "And do not come in the house again. See?"

Like the shadow of a passing cloud in the summer sky, a frown darkened the smiling face—to be instantly replaced by an even broader showing of white teeth.

"I go. I not come back." The brown skinned youth picked up the basket and strode down the path.

Peter watched him until he disappeared through the trees on the west side of the boathouse. Then he hurried over to the radio and examined it carefully. The Indian had not molested anything and Peter returned to his soldering.

Late that evening the radio was finished and, while Nancy took her mother

for a moonlight paddle up the creek, Peter connected the batteries and tried out the machine. His father had sent up the parts of an Exodyne—the same set the boy had built for their home in the city. Peter was sanguine the radio would work, although he had read a great deal about air pockets and he wondered if he would be troubled by them. However, after a few adjustments, he tuned in on one of the large American stations and the volume was so great he had to transfer the earphones to the first stage.

"Hurrah!" he cried, wishing Nancy were there to hear it. "Mother will certainly be surprised when she hears the service tomorrow."

He dialed through the middle wave lengths and picked up several stations, among them two in their own city. Thoroughly satisfied, he turned off the current and replaced the radio beneath the tarpaulin. He had rigged up a temporary aerial from the boathouse to a tall tree behind the cottage.

"Did it work, Peter?" asked Nancy, half an hour later. She and her brother were sitting on the porch steps. Mrs.

Ogden having gone indoors to letters.

"Like a bird!" Peter assumed to raise the antenna though. I think I will put house to that big tree over the beach then, can't we?"

The boy nodded. His mind devising an aerial for the machine they could take the set with the long jaunts.

Sunday in the Ogden camp of quiet repose. There was breakfast and understood thing that no special indulgence during the day. Nancy were both fond of it; there was a plentiful supply of nature at the cottage, so the advance of Sunday did not prove some.

Peter awoke that morning eight o'clock. The sun was bright morning felt refreshingly cool.

"Reception ought to be fine reflected, bounding out of bed his daily dozen. Mr. Ogden

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uts, children," called Mrs. Ogden from the kitchen. "It s a beautiful day—you ought to be off for a tramp through the bush."

Nancy, the sleepy head of the family, had to be called twice but, at length, breakfast and Bible were over and Peter was free to go to the boathouse. He had brought fresh water from the spring while Nancy was dressing.

Nancy, whose duty it was to wash the breakfast dishes, was putting away the cereal dishes when she heard a summon- ing whistle from Peter and hastily tuck- ing the last spoon in the drawer, she ran down to the boathouse. One look at her brother's worried countenance told her something direful had happened.

"Someone has stolen the radio." Peter wasted no words.

"Stolen the radio?" echoed Nancy in bewilderment. "Are you sure?"

For reply, Peter lifted up the tarpau- lin. The space where the radio had lain was empty.

"Oh, Peter! After all your work, too!" Nancy was on the verge of tears. She stared at the spot where she had last seen the receiving set. "Who do you suppose would take it?"

"I think I know," said Peter grimly. He told her of the Indian's visit the dav before.

"It is very likely down at the village," decided Nancy, when her brother had finished. "Are you going after it?"

"Yes. I will take the motor-boat. Where is mother?"

"She has gone over to the Point for a walk. I will go with you, Peter. She will not be back for hours."

Her brother hesitated a moment. "All

right," he agreed, finally, unfastening the front doors of the boat-house. "I don't suppose we will have any trouble."

The speed boat drove through the water at twenty miles an hour and it was not long before they reached the Indian en- campmt. The boy shut off the power and the boat drifted toward the shore.

"Peter! Do you hear an organ?" Nancy lifted her head and listened eagerly.

The boy nodded. Suddenly the full tones of the instrument came to their ears— someone in the village evidently under- stood how to operate a receiving set.

Peter grew wrathful as he realized his radio had been stolen deliberately. He tied the boat to a stout sapling and turned to follow Nancy up the path.

At that moment the organ ceased and a deep voice rolled through the forest. The sermon was commencing and the minister was announcing his text. "Be ye kindly affectioned one to another . . ."

Peter stood still, while the voice which came from somewhere in the far South exhorted its hearers to listen intently to the unfolding of the Scriptures.

"What is wrong, Peter?" called Nancy,

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who was some distance ahead. "Aren't you coming?"

Peter motioned her back. "Wait a minute; I want to hear the sermon."

The girl stared at him in surprise but sat down quietly and waited for the minister to finish his discourse. The sermon was one of brotherly love and the speaker emphasized the need for kindly toleration and besought his congregation to "return good for evil." Before long Peter's face had lost its angry look and he and his sister exchanged glances of sympathetic understanding.

"Aren't you glad we came along when we did, Peter?" asked Nancy, half an hour later, when the minister had closed with a brief prayer. "If you had taken the radio away, the Indians would never have heard that sermon."

"It would have been worse for me," admitted the boy truthfully. "For I was awfully angry when I came and I might have said something I would have been sorry for—not to mention causing trouble with the Indians."

When Mrs. Ogden returned from her walk to the Point, she was startled to hear voices as she neared the cottage. She quickened her step, fearing lest something had happened to the children during her absence. Before she reached the clearing, the voices were stilled and, in their place, came a burst of congregational singing:

"Onward Christian soldiers, marching as to war,
With the Cross of Jesus going on before."

She hurried through the bush and, coming out into the open, beheld a sight which remained with her for many years. Nancy and Peter were sitting in the midst of twenty or thirty Indians, while on the top step of the veranda was a dusky-skinned youth seated before a radio receiver. A pleased expression lighted the usually stolid countenances of the brown-skinned folk and Chief Rain-in-the-Face, who had once been saved from drowning by Peter's father, was nodding his head in time with the music.

"Mother!" Nancy made room for her between herself and Peter. "Isn't it wonderful? That chap knows almost as much about radio as Peter does. His name is Jumping Rabbit and he has been away from the tribe for over two years."

There was no time for further explanation for the music had ended and the service was but half over. There was something very awe-inspiring in the picture presented that summer in the Canadian northland. The Indians could not understand much of the sermon but the solemnity of the peaceful Sabbath day left its impress on their hearts.

When the service was over, Rain-in-the-Face turned to Mrs. Ogden and smiled apologetically. "I ver' sorry, Jumpin'-Rabbit—he been 'way two year—hear music maybe. He not tak' it again. How Mr. Ogden?"

Peter, who had been talking radio with Jumping Rabbit, now came forward. "Mother did not know anything about it, Rain-in-the-Face. It is all right. Jumping Rabbit is going to help me put my aerial higher tomorrow. He did not mean to steal the radio. He was going to bring it back this afternoon."

After their guests had gone back to the village, Mrs. Ogden heard the whole story. Her heart was glad when Peter came to that part which showed his conquest over self.

"That is practical Christianity, Peter," she said quietly. "If we cannot do unto others as we would have them do to us, we are not living up to our beliefs. You have done good missionary work this morning, son, and I am proud of you and Nancy."

Peter and Nancy flushed happily at these words of praise. They were not

sure they deserved them but they had tried to live up to the words of the text. —Olive Burus Kirby in The Uplift.

HAPPILY EVER AFTER?

Bernard C. Clausen, D.D., in the Watchman-Examiner

"And so they were married, and lived happily ever after." It is the traditional ending for the old-fashioned fairy story. In these ancient tales, all the trouble happened before marriage. Everything was supposed to be safe and pleasant afterwards.

Nowadays, the stories begin with the marriage ceremony and show the trouble which comes afterwards.

"Needles and pins, needles and pins, When a man marries, his trouble begins!"

This is the jingle that is characteristic of our new experience. Why?

In the first place, it is harder than ever to create the necessary factors for a happy home life. And in the second place, we know less than ever about it. We have learned so skilfully to do almost everything else. But for this, the most difficult profession in the world, we have devised no adequate training, and can propose no satisfactory advice.

And so I am daring, out of an experience which has involved marrying 1,200 young people and hearing from them year after year in direct and intimate correspondence, to suggest ten commandments for wedded life:

1. Thou shalt have no other purpose more important than the purpose of securing and maintaining a happy home. Nothing is worth while without it; nothing is too hard to bear with it. Poverty, pain, defeat—these are mere incidentals to the men and women who enjoy exultant love in their homes. Whatever else you omit from your life, this you must secure, or be in all respects a failure.

2. Thou shalt not neglect thy Church, together. I know that this sounds like professional advice from a minister who is anxious to build up his business. But I dare to give it because I have never seen a break occur where both continued con-

sistently active in the same know that the glow of roma "busy-ness" of new babies make it hard to come to Ch far as I have been able to o one absolutely certain safeg domestic unhappiness.

3. Thou shalt not be consc things. Most divorces can E the constant irritation of tiny Before you are married, peo to say, "I don't understand v in her!" But after you are are likely to say, "I don't s irritate each other so easily things for the sake of home

4. Thou shalt look forwa what you do in the light of years and your children.

5. Thou shalt remember—d preferences, places. If you fo seem like neglect. Your joy pends upon your ability to r

6. Thou shalt forget. Do resentments. Night-time is a partly because it is a time fr Settle things before sleep co

7. Thou shalt not be afrai edge. I know the old-fashion if you knew anything about r were stained by the knowle

DR. HILL'S 1200 Bible Questions In Consecutive Order

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We are using them in our c the booklets intensely interest, instructive. We thank you for derful help in the study of the F. P. Furtick, St. Matthews, S I think that your 1200 Bil should be in every home.—Mrs back, Linwood, Ga.

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o believe that the more you
tter are your chances to suc-
comes know too little.

alt decide all money matters
d frank and friendly negotia-
siness partnership has no
succeed unless the books are

alt develop life together—no
independent ventures, few

shalt never get too tired to
each other. This is my own
ery. Domestic unhappiness
often when we are worn out,
ayed, our tempers exhausted.
times as these that you do
at you are saying and what
ng. But this is no excuse!
ver get so tired!

ou are sighing, and saying,
is too late now. We have
wrong way. If only we had
mandments when we began."
not too late. You may start
t. Why can you not, with
ledge and all these new sug-

gestions, take a fresh hold on life and find
anew the secret of a happy home? From
this time on, why not live happily ever
after?

**LEMONADE LIONS 'N EVERY-
THING**

(Continued from page 9)

barn would hold, at the circus. And
sure enough, the "lion" roared good-
naturedly, and everybody loved the
poems and the stories he told. The
lemonade sold amazingly well. The
pony was kept as busy as a frog on a
fish hook, and the catamost was a huge
success, for everyone came laughing
and wouldn't tell anyone else what it
was all about. The poodle was fastened
to a post with a tire chain, and although
he looked very meek, the public was
warned to keep at a distance. The
clown did himself proud.

Then an old man interviewed "Red"
and told him where he could get a
good wheel chair for a little money.

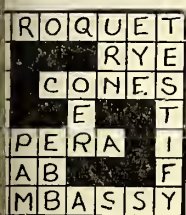
When the circus was over and the
chair bargained for, there was still ten
dollars left, for a lot of people had paid
more than five cents admission, and
the "lion" of the afternoon had slipped
a gold piece into the fund. So with the
wheel chair went an envelope with a
lot of coins in it. On the envelope was
written "For Sallie" in Horace's best
hand-writing.

It was a good thing he had taken
this precaution, for at the last moment
the boys were strangely tongue-tied
and wouldn't even wait to see Sally
lifted into the chair. But they were
happy just the same, and so was the
little lame girl.

IN FOURTH GRADE

Dear Standard:
I am a little girl 10 years old. I love
to color the pictures in the Standard.
School will start soon and I will be
glad of it. I am looking forward to
the 11th of September, I will be in the
fourth grade. I live with my Grand-
mother on the eastern shore of Vir-

PUZZLE ANSWERS



Graphical Diamonds

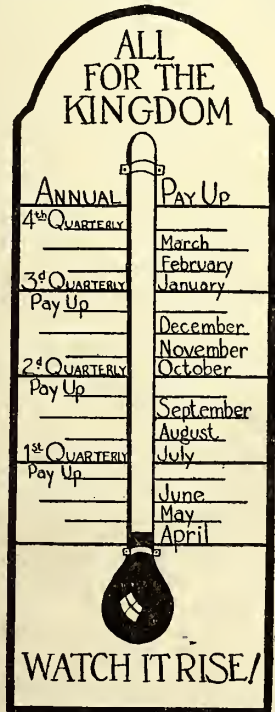
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BENEVOLENCES
AS
YOU
DO
YOUR
CURRENT
EXPENSES

PAY-UP! STAY-UP! STEP-UP!

Roll church must have Honor Roll members. Let every member pay up
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proportionment for the year. Watch the Presbyterian Survey each month
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Bible Courses required.

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ginia in North Hampton county. In an old-fashioned brick house. My sister and I go in bathing every day. Hope Mr. W. B. is on a trip because I want my letter to be published.

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Nassawdox, Va.

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S P A R K L E S

Rastus: "Ah wants a divorce. Dat woman jes' talk, talk, talk, night an' day. Ah can't get no rest and dat talk-in' am drivin' me crazy."

Young Lawyer: "What does she talk about?"

Rastus: "She doan say."—Ex.

Our idea of nothing is a bladeless knife without a handle.—Penn. Punch Bowl.

"I've changed my mind."

"Does the new one work any better?"—Aggievator.

Coach (to football candidate): "Have you had any experience?"

Aspirant: "Well, I was in a train wreck last summer." — Colby White Mule.

Husband (to wife): "Who is that strange woman I just saw in our kitchen?"

Wife: "Sh-h-h! That's the cook-of-the-month."—Ex.

"That is a skyscraper," announced the guide.

Old Lady: "Oh, my! I'd love to see it work."—The Churchman.

Physician, collect thy fee while the patient aileth, for then he regardeth thee as a god. Once he be dead, thou art a murderer. Once he recovereth, thou art a thief.—College humor.

"What's the age limit for sailors?"

"Listen, dearie, a sailor at any age is the limit."—Wisconsin Octopus.

"Did you know Harold has died? Such a clever man. He knew four dead languages."

"Well, he can use them now."—Kariaturen.

"Do the Joneses go 'round quite a bit?"

"Well, the old man's a Rotarian." —Brown Jug.

A teacher who was giving the children written exercises wrote out this "Wanted" advertisement:

"Wanted—A Milliner. Apply by letter to Miss Smith, 10 Blank Street."

The children had to make application for the position in writing:

One youngster wrote:

"Dear Miss Smith: I saw you want a milliner. I hate to trim hats. Can't you get somebody else? Please let me know at once.—Edith Brown.—Ex.

Doctor: "It's a boy, Professor.

Prof.: "What is?" —West Point Pointer.

Wife: "I'm going to give you a piece of my mind."

Hubby: "Just a small helping, please." —Missouri Outlaw.

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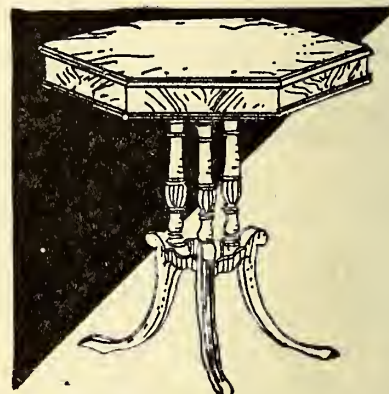
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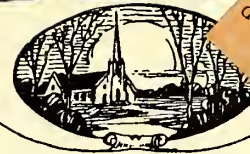
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ESTABLISHED JANUARY 1, 1858

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PUBLISHED EVERY WEDNESDAY AT CHARLOTTE, N. C.
BY PRESBYTERIAN STANDARD PUBLISHING COMPANY

CHARLOTTE, N. C., OCTOBER 2, 1929

No. 40

College Has Good Start

Single and Mrs. W. B. Make Addresses—Plans for Selfhelp

College at Statesville, N. C., under the leadership of Ramsay as the new president on September 16, with a fine student and able faculty. The exercises were attended by near and far. Dr. C. M. Davidson, chairman of the Board of Directors presided. Courses were extended by various and citizens. Dr. W. L. Davidson, president of Davidson College, gave a message on Personality, urging students to develop their individuality. His address was made by him as president, and was published in the Statesville Landmark from her speech: "Mrs. Ramsay Dr. Davidson stated that Mitchell College had rendered some of its service under the leadership, and it was with this in mind that trustees had elected Mrs. Davidson to the presidency of the institution. In her message Mrs. Ramsay expressed her appreciation to the Statesville people for their generous contributions liberally to the college, thus enabling many improvements to be made at the institution. The college itself is proud of a heritage from the Statesville people, namely, that Mitchell College is a standard junior college, and a full two-year college. It is a pleasure to the Statesville people to see the progress of the four-year college. Does it provide the education that the Statesville people desire? It is desired by the state department of education, but it also has been approved on Page Two)

Carolina Synod At Anderson

McSween, of P. C., Elected Moderator—Name of Synodical Office Changed

The annual meeting of the Synod of South Carolina, opened its sessions Tuesday, September 24. We have a fuller report but use the report taken from Associated Press. More than 200 representatives of the Synod of South Carolina met Tuesday night at the Presbyterian Church of Statesville. McSween, president of the Synod, has been elected succeeding Rev. J. M. Holm. He preached the opening exercises. The name of Presbyterian Synod of South Carolina at Clinton to Presbyterian Synod of South Carolina was approved by the Synod. Joint ownership and support of the Synod was given as a result of the change. Rev. C. Bellingrath today was elected for the post of director of religious education of the Synod of South Carolina. (Continued on Page Two)

Chairman Announced For P. C. Campaign

W. P. Jacobs, of Clinton, S. C., Will be in Charge—\$350,000 to be Raised to Swell Endowment to \$500,000

William P. Jacobs, Clinton business man and civic and religious leader, will serve as general chairman of the program of deliverance launched this fall by Presbyterian College, is announced by the board of trustees.

Mr. Jacobs is salesmanager of Jacobs and Company of Clinton and a grandson of Dr. William Plumer Jacobs, founder of Presbyterian College and of Thornwell Orphanage.

The program calls for a statewide campaign among Presbyterians for the sum of \$350,000 for liquidation of the indebtedness of the college.

In agreeing to serve as general chairman, Mr. Jacobs received assurances of wholehearted co-operation on the part of the members of the board, and declared he felt he "would have the sincere support of all Presbyterians in the synod."

Mr. Jacobs and the Rev. John McSween, president of the college, point out that raising the funds will deliver Presbyterian College from the burden of debt, assure the receipt of three conditional endowment gifts and assure the retention by Presbyterian College of its "A grade" rating as a member of the Southern Association of Colleges.

(Continued on Page Two)

Great Rally At Clinton For P. C.

On Friday, October 4, Presbyterians of South Carolina Will Gather to Launch Campaign

Plans are being completed for the great educational rally that will be held at Clinton, S. C., on Friday, October 4, to mark the official launching of the Presbyterian College Program of Deliverance.

This gathering, to be attended by from 250 to 350 pastors and leading laymen of the Synod of South Carolina, will be the meeting of the General Committee of the Program. Details will be mapped out for the campaign to raise the fund of \$350,000 needed to liquidate the indebtedness of Presbyterian College and thus place the institution upon a sound financial basis for future development.

Leading Presbyterian laymen and ministers will be among the speakers at the rally, plans for which are being arranged by William P. Jacobs, general chairman; Rev. John McSween, president of the college and associate general chairman for the program; Rev. Dr. H. W. Dubose and Rev. F. D. Jones, chairman and associate chairman respectively of the speakers' bureau. The meeting begins at 10 a. m. on Friday, and the members of the committee will be guests of the college at the P. C.-Mercer football game in the afternoon.

Mr. Jacobs and Mr. McSween announce steady progress in the building up of the campaign organization. The following have accepted positions as (Continued on Page Two)

Mary Baldwin Has Fine Opening

Virginia Girls' College Meets Standards Required—L. Wilson Jarman, New President, in Charge

Mary Baldwin College, of Staunton, Virginia, opened its session of 1929-30 on September 12th. The enrollment is most satisfactory. The number of students enrolled is already twenty per cent beyond the total college enrollment of last session. The student body comprises representatives from twenty states. The freshman class numbers approximately eighty, coming from various sections of the country. As usual the alumnae of Mary Baldwin in many parts of the United States have maintained their interest in their alma mater, and have rendered invaluable service in assisting the college in the selection of prospective students.

Mary Baldwin College enters its 88th session, as the successor to Mary Baldwin Seminary, which has gradually merged into the college during the last six years. The college is now accredited as a standard four-year college by the Virginia State Department of Education.

It will be of interest to the many friends of Mary Baldwin to know that funds already in hand, together with the increasing financial support of the Synod of Virginia, constitute an endowment sufficient to meet the stand-

(Continued on Page Two)

Fine Opening Of Montreat Normal

Miss Janie McGaughey, Woman's Work Secretary, Addresses Student Body

On the tenth of September the Montreat Normal School held its opening exercises in the Anderson Auditorium. Mr. S. L. Woodward, the superintendent, extended a warm welcome to the former students returning and to the new students. He introduced Miss Janie McGaughey, secretary of the Woman's Work, as the speaker of the day. Miss McGaughey used as the basis of her remarks, Christ's words to Peter, "Thou art Simon. Thou shalt become," emphasizing the point that whatever our students are now, here at the Montreat Normal they have the opportunity to become—to become better, finer, to work toward the fulfillment of the highest ideals of educated, christian womanhood.

The members of the faculty were also introduced by name. The new teachers added to the staff this year are: Miss Margaret Spencer, University of New York, who comes to the department of education; Miss Margaret Hyde, University of Tennessee, department of science; Miss Annie George, Mississippi State College for Women, home economics; and Miss Mary Lord, department of music. Miss Lord has studied in several fine schools of music and some of her work has been done with Mrs. Crosby Adams of Montreat.

Mr. Woodward spoke of the ideals of the founders and directors of the (Continued on Page Two)

Christian Endeavor Office At Atlanta

W. Roy Breg, Secretary Moves Southern Headquarters from Chattanooga—All South Committee Dissolved

Effective September 20, the southern office of the International Society of Christian Endeavor will be located in the Walton Building, Atlanta, Ga. W. Roy Breg is the Southern Secretary, representing the International Christian Movement through the South. Mr. Breg came to the Southern office, which was formerly located in Chattanooga, on August 1, 1928, taking over the work for the International Society of Christian Endeavor which was formerly conducted in the South by the All-South Extension Committee, which committee has been dissolved. A new Southern Advisory Committee will be appointed in the near future, and will meet this fall to consider plans for the work in the South.

The Crusade with Christ for Evangelism, Christian Citizenship and World Peace will receive the attention of Christian Endeavor Societies throughout the South during the coming two years. A special effort will be made by societies throughout the South to raise funds for their denominational missionary and benevolent causes, and to organize mission study classes.

A World's Christian Endeavor Convention will meet in Berlin, Germany, August 5-10, 1929, and there will be a large delegation of Southern Christian Endeavorers in attendance under the leadership of Southern Secretary Breg.

Plans are also being formed for the attendance of a large delegation from the South at the Golden Jubilee International Convention to be held in San Francisco, July 1931.

Austin Seminary Made Legatee

Institution Will Receive About \$25,000—Other Agencies and Churches Will Share in Generosity of Texas Lady

Miss Isa Y. Millar, a faithful and beloved member of the church at Gonzales, Texas, died on August 14, 1929. In her will, which has been duly probated, many legatees are named, among them Austin Presbyterian Theological Seminary, which will receive \$15,000 from the estate, besides being the residuary legatee, which will add about \$10,000 to the specific legacy. To each of the benevolent causes of our church, including the American Bible Society and the Assembly's Training School, from \$250 to \$1,000 was left; to the Gonzales Church, to be used in its support for five years, \$1,500, to the Home Mission work of Western Texas Presbytery \$4,000; to the Synod's Orphanage \$5,000; to Synod's colleges \$7,000; and to the two Mexican schools of the Synod \$15,000. The fund to the seminary is for the partial endowment of a chair. These legacies are in addition to provision made for a large number of relatives and friends, in this country and in Scotland.

Master of Theology Degree to Be Conferred

Post Graduate Courses in the Louisville Presbyterian Theological Seminary for 1929-1930

The post graduate department in the Louisville Presbyterian Theological Seminary is a department distinct from our undergraduate work. The two departments are not mingled as they are in some institutions. The work is for one year and the course is open to all ministers. The degree conferred for those who have already the A. B. and B. D. degrees is that of Master of Theology. The courses that are offered this seminary year are as follows:

I. In the New Testament Department, Dr. Charles R. Hemphill: (a) The Inter-Testament Period. (b) The Exegesis of the Pauline Epistles.

II. The Old Testament Department—Dr. Jesse L. Cotton; Old Testament Prophecy.

III. The Department of Apologetics—Dr. Andrew K. Rule: Special Problems in Apologetics.

IV. The Department of Missions and Evangelism—Dr. Charles H. Pratt. (a) Missions in the Light of the Jerusalem Conference (b)—Seminary—Problems of a Modern Pastor (second term).

V. The Department of Religious Education—Dr. Lewis J. Sherrill. (a) History of Religious Education. (b) A Problem Seminar in Religious Education. (c) The Curriculum of Religious Education (second term).

VI. The Department of the English Bible—Dr. Andrew W. Blackwood. Practical Studies in Old Testament Theology.

VII. The Department of Archaeology—Dr. M. G. Kyle. (a) History and Civilization (Patriarchal Period. Seminar). (b) Canons and Fallacies of Research. Seminar. (c) Practical Training in Pottery Chronology. In the Museum.

VIII. The Department of Homiletics—Dr. John M. Vander Meulen. The Psychology of Jesus.

One of the new features of the post graduate work this year is the possession of the finest collection of Palestinian antiquities in America. The course in this is to be given by the veteran archaeologist, Rev. Melvin G. Kyle, D.D., LL.D., who will thus be connected semi-officially with our institution. This new department will prove to be a very unique and attractive and satisfying feature.

GREAT RALLY AT CLINTON

(Continued from page 1)

presbyterial chairmen and associate presbyterial chairmen:

Piedmont Presbytery—J. H. Anderson, Anderson, chairman; Rev. Dr. R. F. Kirkpatrick, Anderson, associate chairman. South Carolina Presbytery—Joel S. Morse, Abbeville, chairman; Rev. George M. Telford, Abbeville, associate. Congaree Presbytery—J. W. Wassum, Columbia, chairman; Rev. Dr. R. A. Lapsley, Columbia, associate. Enoree Presbytery—Col. W. H. Keith, Greenville, chairman; Rev. Dr. Flournoy Shepperson, Greenville, associate. Bethel Presbytery—A. M. Aiken, Chester, chairman; Rev. H. D. Corbett, Bowling Green, associate. Pee Dee Presbytery—Fred L. Wilcox, Florence, chairman; Rev. Dr. T. E. Simpson, Darlington, associate. Harmony Presbytery—Thomas McCutcheon, Kingstree, chairman; Rev. C. K. Douglass, Manning, associate; Charleston Presbytery—Clarence W. Legerton, Charleston, chairman; Rev. G. A. Nickles, Charleston, associate.

MARY BALDWIN HAS FINE OPENING

(Continued from page 1)

ards of the highest accrediting agencies.

This session is marked by the coming of President L. Wilson Jarman to the college, succeeding Rev. A. M. Fraser, D.D., who has been president of the college since 1923.

MITCHELL COLLEGE HAS GOOD START

(Continued from page 1)

a number of additional courses. Being a Christian college provision is made for thorough courses in Bible study; there is a department of home economics; a teacher training course whose graduates are awarded grammar-grade C. certificates, entitling them to teach in the public schools of North Carolina; there is a commercial department for the training of those planning to enter the business world; and a music department affording opportunity for the study of piano, voice and pipe organ. The college has a registration of more than 100 students this year, Mrs. Ramsay stated.

Mitchell has no regular endowment. It does have two endowed scholarships, amounting to \$4,000 yearly, its share of the fund for schools and colleges, contributed by the Presbyterians of North Carolina, and this is accepted in lieu of an endowment. Mitchell has a definite place in the educational world, providing as it does junior college training at a minimum cost. Since the tuition fees amount to less than \$300 a year, the institution gives an opportunity to many girls who would not otherwise obtain a college education. In this connection Mrs. Ramsay expressed the hope that the tuition cost many be kept at its present level for some time. Mitchell's nearest competitor in the educational field has prices that are exactly twice those of the local institution. More than one-half the applicants for admission wanted to help pay their own way in college, and provision has been made for 18 worthy girls through work in the laundry, dining room, office and library to meet their own expenses. The institution needs a scholarship fund of \$80 for each of these individuals, and is asking that friends of the institution provide these scholarships. Already \$800, or scholarships for 10 girls, has been secured and it is expected that the remainder will be raised before the end of the college year. This has been contributed by churches, auxiliaries and other friends of the institution, it is understood.

Mrs. Ramsay recalled that when Mitchell was founded there were 246 colleges in the country, of whom only 17 were supported by state funds. Today approximately one-sixth are state institutions, but two-thirds of the colleges in the country still are denominational, or have some religious affiliation. There is a large place in the world for the church colleges, and it is much better to have the two types of institutions working side by side. Back in the days when education was turned over entirely to the church, she said, the result was the dark ages; on the other hand, when in a certain country, the state took entire charge of education a world war resulted.

In defining a christian college Mrs. Ramsay found that it is an institution having educational standards equal to any state institution, and at the same time an institution the members of whose student body and faculty are active adherents of Jesus Christ, manifesting in their lives His principles. There is a well-trained faculty, and at the same time a faculty whose members are christians and have formed certain basic attitudes of life in relation to God that will affect their relation to and influence over their students. There is not perfection any more than there is perfection in the church, and in the home, but there is the influence of this attitude and its effect upon the students of a Christian institution. In concluding her message Mrs. Ramsay requested the co-operation and the prayers of all friends of the institution.

SOUTH CAROLINA SYNOD AT ANDERSON

(Continued from page one)

lina Synod's committee on religious education.

DEVOTIONAL

"PERILOUS TIMES"

In penning his last epistle, Paul told his son in the faith, Timothy, of what would come to pass in the "last days." He described them as "perilous" times, the Holy Spirit through him using a word chalepoi, that He uses in only one other place, when He used it to describe how "fierce" the demoniac of Gadara was, exceeding "fierce" so that no man might pass that way. It would seem to indicate that the fierceness of the man and the perilousness of the last days were both due to the same demon influences.

Read for yourself the description He gives us of those perilous times and then compare them with what you see and read about in the newspapers of to-day—men, lovers of their own selves, money lovers, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded lovers of pleasure more than lovers of God, "having a form of godliness but denying (in their lives) the power thereof."

Think a bit over each of these adjectives and descriptive phrases. Take one of two here as examples: "Without natural affection"—were there ever as many murders of parents by children,

FINE OPENING OF MONTREAT NORMAL SCHOOL

(Continued from page 1)

school, to train its students for lives of christian service, of its growth from an enrollment of six the first year to one hundred and twenty during the past session, and of the future prospects. The present enrollment is approximately one hundred, and others are already matriculated. The total enrollment will be approximately the same as last year.

Informal messages of welcome, admonition and encouragement to the students and expressions of appreciation of the fine work being done by the school were given by several friends present in the audience. In the absence of Dr. Anderson, the president, who was attending a meeting of Synod, Mrs. Anderson assured the faculty and students of her and Dr. Anderson's co-operation and help in all the activities of the school. Mrs. Crosby Adams spoke of the splendid work done since graduation by some of the former students of the Montreat Normal.

After other brief remarks the program was closed with prayer.

CHAIRMAN ANNOUNCED FOR P. C. CAMPAIGN

(Continued from page 1)

Mr. Jacobs announced that preparations are going steadily ahead for the great educational rally to be held at the college, Friday, October 4. This will be the meeting of the general committee of the program and will mark the official launching of the campaign. New campaign leaders named today include: C. M. Bailey, Clinton, chairman of Zone No. 1; Col. A. L. Gaston, Chester, chairman of Zone No. 2; the Rev. John W. Davis, Kingstree, chairman of Zone No. 3.

Mr. Bailey, widely-known banker and business man, will have charge of the campaign forces in Zone No. 1, which includes the Piedmont, South Carolina and Congaree Presbyteries. Colonel Gaston, active in business, educational and religious circles, will direct the campaign work done in Zone No. 2, which is composed of the Enoree and Bethel Presbyteries.

Zone No. 3 includes the Pee Dee, Harmony and Charleston Presbyteries and will be organized under the leadership of the Rev. Mr. Davis, who is pastor of the Presbyterian Church at Kingstree.

or of children by parents been in the past two there ever as many bro Were there ever over 5,000 children under 12 years of

Recently there came t fact—a woman (not in A had the reputation of le children so greatly that ceiving all who were br in her large estate. But suspicion was aroused, was discovered in which sized whips and a table w buckle, and chairs for sp had been binding these and whipping them to d delight of the spectators, v paying \$50.00 a seat for t "Without natural affectio

"Disobedient to parents ther word of comment "Unthankful"—it is hard keep from losing fait "Lovers of pleasure more of God"—see the crowds movies, and their attenda gious service on Sunday say nothing of a week "Having a form of godline ing the power thereof"— more church members, a gious organizations, and r tarian activity; but when real spiritual service— prayer, personal effort to Christ, and an unworldly different from that whic ling lives that it really be arated life), the numbers ly, if not actually, distress than they were thirty, even five years ago!

Perilous times — chak times; times influenced These times! What shall them?

No, this is not pessimis ply facing facts fearless but one thing to be done examine his own heart that resembles anything found, confess it and fo look to the Spirit of the control henceforth, that fluence may manifest it North Avenue News.

THE LIFE AFTER DEATH IS IT?

Paul L. Berm

In many of the old tow one sees a plain red-brick ing flush upon a noisy place street. It looks un significant, very ordinary of beauty or distinction. and enter, and you will old-fashioned hall, and b other door which ope thing so surprising that y dering at what you see. the back of the house, a and old trees, sweet be and white-robed girls, it move under the deep sh memorial elms with lau voices; and beyond a bright bright sky undim and the deep fruitful s all the rough noises of harmonized into a dis murmur. So our House double view, one tow other toward heaven; o noisy street of Time, th the sublime silence of is what we see from the life—struggle, turmoil, men marching to battle, the slow moving harse we see from the garde "And behold a door heaven, and a voice, as i pet talking with me, sa hither, and I will sho that shall be hereafter." den, behind the house Resurrection garden, walks and says—"Be of go to prepare a place where I am there ye m

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EDITORIAL

WESTMINSTER THEOLOGICAL SEMINARY

Several years past, our brethren of the Presbyterian Church have been troubled over the question of the control of the Westminster Seminary, that stronghold of

the old plan the control was under the Board, but the General Assembly, after a long matter to two Committees, finally decided to reduce the control to one Board.

The union was sustained by a combination of liberal and conservative elements of the Church, but it was opposed by the strict conservatives, especially certain members of the Board who resigned and proceeded to organize a new seminary to be called "The Westminster Seminary."

Opposed to the action of the General Assembly, they contended that it was really a move to disguise to broaden the doctrinal standard of the Seminary, changing it from the old conservative standard to a more liberal policy, of belief far different from what had stood for in the past.

On the other hand, those who won their point held that such was the aim of the new Seminary, and they assured the Church that the Westminster Seminary still would hold the old standard which it was famous.

In assistance, we of the Southern Church do not pronounce any opinion of the merits of the case.

One can only judge by what appears on the surface, there are certain facts that impress one of the new Seminary, though it is not clear that further light would present the case differently.

In the Southern Church there are two distinct parties, one contending for the old truths and the construction of the Standards of the Church, and the other denying that the old Standards are to be binding in every respect, and demanding a certain amount of liberty of construction which should be allowed to those who accept the new.

Those dissenters hold views that are far from what we believe, and for that reason our sympathies are in favor of the new Seminary, and we wish those in charge "God bless them."

But there are among the majority of the Southern Church who are as conservative in their views as we are, but we can only sympathize with those who keep good company.

APPEAL FOR MONTREAT

In printing in this week's issue a short article of the value of Montreat, by Dr. J. G. Thompson, chairman of the Assembly's Committee of Forty-Four.

A distinguished minister is making an appeal for raising of the balance on Assembly of \$10,000. The General Assembly is asking the churches to make October 13 a day for a special appeal for Montreat. In the opinion of J. G. Thompson, the church cannot afford to neglect this great institution at this time when a thousand of dollars will establish

this agency of the church in the great service it is rendering.

J. G. G.

THE WISE ACTION OF BROWNWOOD PRESBYTERY

We have divine authority that the children of this world are wiser in their generation than the children of light.

Occasionally we find that in the matter of wisdom the children of this world have nothing to learn from the children of light.

Recently we have been impressed with the fact that some of the children of light have lucid moments, and that they at times show some wisdom.

Church courts as a rule act more from impulse than from reason, especially where sentiment comes into play.

It was chiefly sentiment that caused the members of the last General Assembly to tumble over each other in their haste to vote for union with the United Presbyterian Church, only to realize, after the General Assembly of that Church declined to be hurried into a position so important, without due consideration, that they had been too anxious.

The Brownwood Presbytery by a recent action, has set a good example to the other Presbyteries of the Church. Instead of voting for a union with the U. P. Church, they decided to wait till all the points of difference in administration between the two Churches are worked out: Till the U. P. Assembly takes a more decided stand in favor of union—and till the practical advantages of the proposed union are made more evident.

If you study the methods of administration of the two Churches you will see that they are different, and unless these differences are worked out they must in the future cause friction.

It would seem therefore the part of wisdom to have all such differences adjusted beforehand.

Again in any union between Churches as in a union between a man and woman, up to a certain time too much anxiety on the part of one of the parties would appear out of place.

It is well for "Barkis to be willing" but not too willing.

The last proviso is striking. We must wait till the practical advantages of the union are made evident.

This implies that, as things now are, they can see no practical advantage in the proposed step.

THE UNION SEMINARY REVIEW

This excellent Review should need no introduction to a Southern Presbyterian audience, because it ought to speak for itself, and in fact it does speak, but unfortunately it by no means has the audience that its merits deserve.

It began about 40 years ago, but it has had to struggle for existence more than once in its career, yet it has shown that "the perseverance of the Saints" is a characteristic Presbyterian doctrine, whether exhibited in the life of a believer or in the conduct of a Review.

We have read it from time to time in its history, and without making any odious comparisons, we believe that it is now better than it has ever been at any time.

The October number is a rich one, so much so that we had to tear ourselves away while reading one of the articles.

Without any invidious comparison intended we may say that Dr. Egbert Smith's article on "Origin and Growth of the Organized Women's Work of the Southern Presbyterian Church" is one of the best articles he has ever written.

The Church has reason to be proud of the record made by the women, so if any one wishes data upon this subject, he will find it succinctly given there.

We understand that this Review reaches very few of our ministers.

This is strange when one remembers that it has discussions by some of our ablest men, and that they deal with questions of practical value, and it also has reviews of recent books, written by scholarly men, so that by the reading of them one can keep abreast of the times,

without a heavy expenditure of his small salary.

It seems rather a reflection upon our ministry that they do not seem to keep abreast of the times.

P. C. THE COLLEGE OF TWO SYNODS

We are giving much space to the present campaign to put Presbyterian College of Clinton, S. C., on a firm endowment basis. The Synod made Rev. John McSween, president of "P. C.," their moderator last week, and is standing back of him in his big task of raising right away \$350,000, so that two conditional gifts of \$148,000 may be obtained. This will give them practically \$500,000 endowment. They wish to clinch their rating with the Southern Association of Colleges.

Georgia Synod has withdrawn its sponsorship of Davidson to lend her strength to "P. C." This is probably what they should have done, though we Tarheels think it must have been hard to make the choice. But with two such powerful synods behind it, the South Carolina college is bound to win out.

We congratulate "P. C." on her president, with his enthusiasm, enterprise, and vision, and Mr. McSween on the wealth of personal resources he has behind him in his campaign committee.

J. G. G.

A HAPPY FAMILY

Last week we mentioned the beauty and general convenience of Assembly Inn at Montreat, the great hotel which places all the conveniences of modern times at the command of its guests. Telephones are in each room, and they are a success in long distance conversation as well as local use. A telegraph station is in the lower entrance of the hotel, with an agent there at all necessary hours. All other conveniences too numerous to mention are at hand, ready for the use of all who wish them.

But it is the lobby and the dining-room which produce in the guests a feeling of at-homeness. The people who come to Montreat lay aside their snobbishness, if they practice it all, and a spirit of comradeship and friendliness pervades the lobby. It is easy to get acquainted, for all feel a community of interest and singleness of purpose. Most people are there to get spiritual refreshment, and the exchange of ideas and experiences afford much illustration of the great addresses in the auditorium to which all with few exceptions have listened. Until late at night, small groups sit under the delicate purple lights of the conch shells, and with the last address fully discussed—and otherwise considered and greatly enlarged by personal reminiscence, the conversation reaches a lighter vein. Jokes of ancient vintage, and a few fresh from the harvest of experience emerge, like furtive mice from their holes. The lobby rings with laughter, at chestnuts and all others, for nobody is so discourteous as to suggest the joke was familiar.

But perhaps the family feeling which pervades the hotel is best seen in the beautiful dining-room. A few may sit down and start their meal, but only once, for they notice the rest are standing and waiting for the blessing. The tables are set for family groups, and soon one comes to know his table mates, and the conversation becomes replete with mutual exchanges of incident and opinion which make new friendships and strengthen old ones. Many happy reunions take place between old college mates, and the paths each have followed since graduation are revealed, renewing the deep and brotherly concern of former days.

It would be difficult to find a more lovely room than the dining-hall with its ample spaces, and the food is well prepared and excellent in quality. The kind and hospitable heads and their waitresses make the home atmosphere complete. And when the time of separation comes, the fellowships formed are broken up with genuine regret that paths divide and are so far apart.

Assembly Inn is drawing many to Montreat who are finding there the home conveniences they would miss in many resorts, and because of the equipment, they are the readier to make Montreat their summer home.—J. G. G.

CONTRIBUTED

THE HARVEST AND THE LABORERS

W. C. Cumming

Luke. 10:2, "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest. (3) Go your ways . . ."

Every man who has ever lived in the country knows the importance of the harvest. During the spring the farmer sows his seed, during the summer he cultivates his fields, he works and waits looking forward to the harvest. As the months pass by his hope grows and he looks for its fulfillment in this time of ingathering which is the climax of the year. How encouraging it is to have a great crop ripen into a fine harvest!

But has every farmer knows there is a danger connected with the harvest. There is danger that after the grain has grown through the long months of spring and summer that something may happen to spoil it before it is gathered in—danger that rain, or wind, or hail may come, after the crop is practically made, and may spoil it all.

Neglect may have the same effect, and that is why it is said in the Proverbs that "He that sleepeth in harvest is a son that causeth shame." Few cries can be more bitter than the lament of Jeremiah when he said, "The harvest is past, the summer is ended, and we are not saved," for after the harvest is past it is too late! After the summer is ended it is too late to plant or grow a crop—the day of opportunity is gone.

As Jesus speaks here of "the harvest" and says that it "is great" our minds may picture wide fields of wheat stretching to the horizon—but He is not speaking of wheat harvest, or of barley harvest, or of any kind of harvest of grains or fruits. He is speaking of a harvest of men, and "the harvest truly is great."

After talking with the woman at the well-curb at Sychar, when she went back and told her neighbors and they began coming out in crowds to see Him, Jesus looking out and seeing them coming and said to His disciples, "Lift up your eyes and look at the fields, for they are white already to harvest." What did He mean? He meant that there is no need of waiting—that the time is already ripe. Their minds are open, their hearts are hungry, they will receive Him now.

As Jesus went to and fro in Palestine and saw the hungry hearts, and the destitution and the need He realized the greatness of the harvest that was before Him. As He perceived how insincere the spiritual leaders were—what "blind guides" they were—and as He looked beyond to the great world surrounding that little country—a world sunk in heathenism, sin and degradation—what could He say of it all? He said, "The harvest is great"—yes, it is so great as to seem appalling.

What did Jesus do in the face of such a harvest? Did He try to reap it all Himself? Did He give Himself to a series of intensive evangelistic efforts? Did He go from city to city and land to land and spend His life in an effort to reap the great world harvest? No, He did not! One person would not be equal to it even though that person was the Son of God. While He was preaching in the cities of Judah, what would become of the cities of Galilee? While He was in Galilee what would become of Samaria, and Syria, and Egypt, and India, Africa and Greece and the more distant lands? It was impossible! In being born as a man He had limited Himself to being in one place at one time. He could not be in every place at once as God is, and as He is now.

So during His life on earth Jesus did not give himself to general evangelistic work, for that would have failed! That could not have accomplished its purpose, for it could only have touched a few people, and that was not His work in the world. His work in the world was to provide the salvation by means of the cross that would save men, and to call out and send forth a company of men and women who would be in Judea and Galilee and Samaria, Africa and Asia and all parts of the world simultaneously, and with whom He would be present (unseen, but nevertheless real) at all times.

And so in the face of the great harvest His thought was of laborers. What harvest can be saved without laborers? Wheat will shatter to the ground, fruits will spoil. Every farmer knows that all will be lost unless it is gathered in—and so it is with the harvest of souls. There must be laborers to save it.

Now the laborers that Jesus is talking about in this place are not manual laborers—not men in overalls with sickles in their hands, but they are men and women with the Word of Truth in their mouths, and with the Love of God in their hearts. They are men and women who will go out in His name, who will go for the saving of souls. The twelve had not been following Him very long before He sent them out, in the early spring of the year 29, to go two by two into the cities and villages of Galilee to proclaim the Kingdom of heaven and to call men to it. It was in November of the same year that He sent out the seventy disciples on a similar mission, and at both times He was impelled by the thought of the greatness of the need, and of the fewness of the workers. At both times He thought of the country before Him as a harvest field, and both times He uttered the words of our text, "The harvest is plenteous, the laborers are few."

At first there were twelve laborers—how very few—

and then there were seventy laborers—still how few in comparison to the greatness of the need. What can be done about it? Why there is another factor in the situation besides the harvest and the laborers. The third factor is God. He is the Lord of the Harvest. After all, He is the one most concerned. It is His harvest. We must not forget Him—we must look up to Him. "Pray ye therefore the Lord of the Harvest"—and what sort of prayer shall we make? Shall we pray for Him to work a miracle and reap the great harvest? No, we are not told to ask that! What are we to ask for? Why, ask for laborers, and more laborers, and that He will send them forth.

How will He answer the prayer? Where are these laborers to come from? Where did the first laborers come from? Why they came from the group of His disciples. And who are the disciples? Are not you a disciple of Christ? Have you not taken His name upon you? Are you not called a christian? How did you get that name? How did you become a disciple? Did you choose Him? You may think that you did, but the fact is that He chose you,—He chose you before you chose Him. He says to us very plainly, "You have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit"—that is a purpose that He had in view in calling us. So it is not enough to be good—we must be good for something. We must be good for service in His harvest.

The twelve increased to seventy, and the seventy increased to five hundred. The five hundred has increased to a great host, and we have become a part of it. It is to this great company of His people that He says, "Go ye therefore and make disciples of all nations, baptizing them . . . teaching them . . . and lo, I am with you. . ."

And so we also are a factor in the situation. We look to God, the Lord of the Harvest, and pray for laborers—and He looks at us, and names us among the laborers. What would He have us to do? Where would He have us to serve? There are some whom He has called to go to a foreign mission field and learn a foreign language and bear the gospel to another race of men, but that is not His call to most of us. The field is not only in China or Africa, it is also right here where we are:

"If you cannot cross the ocean,
And the heathen lands explore,
You can find the needy nearer,
You can help them at your door.

"Let none hear you idly saying,
'There is nothing I can do,'
While the souls of men are dying,
And the Master calls for you.

"Take the task He gives you gladly,
Let His work your pleasure be;
Answer quickly when He calleth—
'Here am I, send me, send me!'"
Henderson, N. C.

ROTARY ELDERSHIP

B. W. Baker

The question of a rotary system for the eldership is of the gravest importance in the affair of the church today. It is a debatable question. Yet I am convinced that practically all thinking men are coming to the common conclusion that such a system would solve many of the perplexing and vexing problems of our church today.

Many are of the opinion that a man once elected and ordained to the office according to the scripture must remain an elder in active service till death call him above, or until he is deposed for one reason or another. Hence it is thought that the rotary system cannot be worked in harmony with the Word of God. I grant that every command of the Word is to be obeyed without the least compromise. Paul says, "All things are lawful for me; but not all things are expedient." So far as I know the Word, there is no stronger argument for an elder serving for life than the mere expediency of the matter, and my limited experience has taught me that is the most inexpedient thing in the church today.

Paul exhorts also, "That there be no schism in the body." We hear much of the preacher who splits his church. But preachers are not the only offenders in this respect. Of the divided churches which I personally know, three times as many were split by elders as by preachers. Now if we are to obey that injunction and avoid all divisions in the church, we must consider seriously whether our present plan of dealing with the eldership is the expedient plan or even the one that God can or will bless.

The work of the church first last and always is evangelism. Every energy of the church should be bent in that direction. All the officials and machinery which does not contribute to that end should be side-tracked and left behind. The pastor who outlives his day of usefulness is placed on the Honor Roll, and the church is not hindered in its progress because of him. I am pleading for a provision whereby the elder who outlives his usefulness also will cease to be on the active roll. If we should try to remedy the situation under our present Book of Church Order, the whole Assembly would be in a constant turmoil. We would have many thousand such fights as the Salvation Army has just passed through with Bramwell Booth. When a pastor becomes infirm, he ceases to be active and is placed on the Infirm Roll. We need an equivalent for the infirm elder so that he will not have a ruling voice in the affairs of the local church. The most

satisfactory way to get this is to institute a system by all officers will be elected for a period of if they are not re-elected at the end of that pass to the retired roll. If it is imperative that should serve a church for life, then a pastor the same. However, a church does not expect to stay forever when they issue a call. What that it is disastrous in most cases for a pastor to serve too many years in the same field. If a pastor can't render a satisfactory lifetime service, and he is a rare one who can, it is folly to the elder who has had no special training along church work can render such service in a preacher. Practically every congregation has of elders who have been in the service too long far behind the day in their ways of thinking, really a hindrance to the work of the Kingdom. They are good men, thoroughly orthodox, and of the highest moral character—merely out of date. They are on an inactive roll.

The election and ordination of deacons is a matter of expediency. The work of the church goes on for the apostles and elders, so the deacons are to assist. It put more people to work. One of the things in every age is to get the people to work; so in the lead of the apostolic church, we went straight to Sunday school, the Women's work, the Church deavor, and the Men of the Church. All these things blessed wonderfully. The greatest evangelizing work of the church is the Sunday school, perhaps the most effective is the Christian endeavor. God Himself measures the good that is being done by the work of the men of the Church. Yet there is nothing in scripture commanding either of these great things. Shall we abandon them simply because they did not expressly command them? Certainly so would be suicidal to the church. There is nothing in the scripture which forbids such works. God has provided them by pouring out His Spirit upon us, and we will stand behind them in their good work.

Following the same reasoning, there is nothing in the Holy Writ which commands that an elder be deposed into office is to serve till death, unless deposed for immorality. A heretic, or even an immoral man, not slow up the works of the Kingdom near the man of sound Christian Character, who is orthodox, but has become disinterested, dishonest, has outlived his days of usefulness and become aggressive. Doctor Ardman says, "Much of the failure attending the work of a pastor will be due to the officers of the particular church he serves. They make or mar his ministry." The wrong type of officer not only harms the local church, but harms the man who attempts to serve it. A new system is needed. The Rotary system is not forbidden in the Word. We can say that God would not bless it, as other expedient moves.

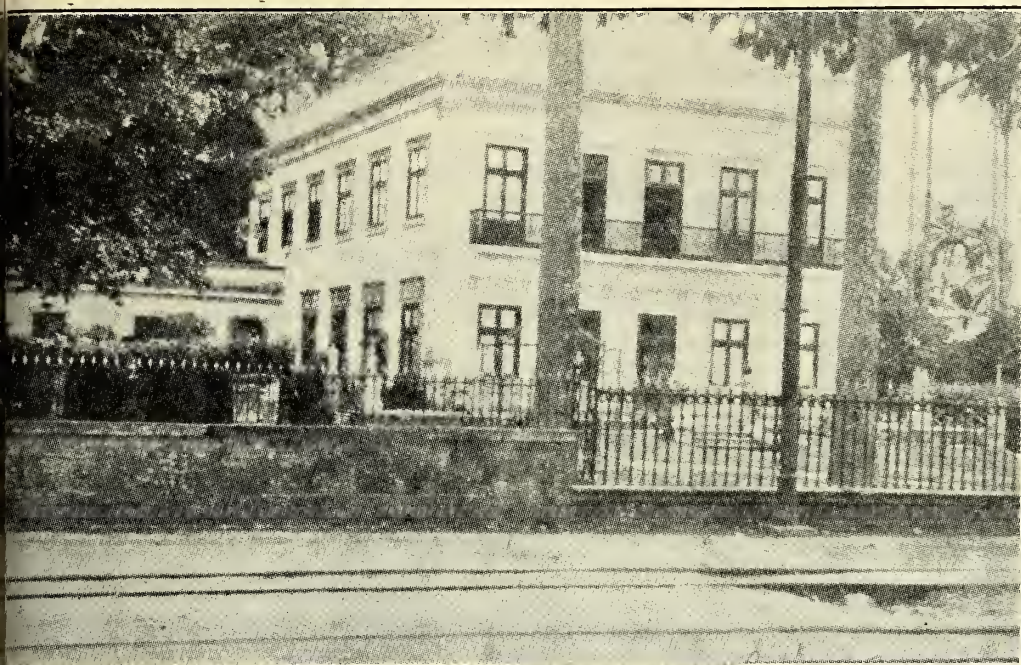
I am aware that many are saying the Book of Church Order provides a way of dealing with the situation. The contention is that the Book is behind the times, out of date in this particular, and should be replaced by a new one. Cases which most need attention can't be dealt with under its present ruling. To attempt to do so would be to throw oil on the flame which is already burning. The situation is already rapidly, and make bad matters worse. The church today are not going to resort to that method as expedient that they do so. So as Israel in the past they must patiently wait the death of certain leaders so that they can again march to God's glory forward."

The church is suffering, souls are being lost. It is our duty to reach, men are out of the church. The Kingdom, who should be in, and the Kingdom are being shut against men; because of the old men—best men in the world—are past and trying to administer to the present. The church is making a mess of the whole business. The church is groaning under this load of elders who are past and trying to administer to the present. She must have relief if she is in any way to meet God's challenge, "Go ye therefore and baptize them in the name of the Father, Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you when we are doing our utmost to meet this challenge, his presence is to be realized. "And lo, I am with you always." A rotary system, or some better system, we now have is essential if we are to reach the world with the presence and of his power.

A PLEA FOR UNION WITH THE

We have been reading what has been said concerning union. We do not wonder at the feeling of the your people take. If you realized the situation in the United Presbyterian Church differently, perhaps, toward the action of the church, there was informal unofficial vote taken in favor of Union in our Presbyteries and it is not surprising. The main apparent and proffered reason for the action is the danger of a residual church. We endeavor to make clear the real reason. The United Presbyterian Church, U.S.A., knows the United Presbyterian Church well and they want it. There is a small, but growing ministry who are willing to unite with the United Presbyterian Church for advancement has a lure in it for those who are willing to and take the Church with them.

(Continued on page 11)



Original Building, Agnes Erskine Evangelical School, Recife, Pernambuco, Brazil

UNFINISHED!

30 we read that our Savior's last words
ished." He had paid the price of our par-
given, not money but life, he sacrificed life
illness and glory as the Son of God to live
y and suffering; sorrow, loneliness, tempta-
d in all points like as we are." Our Sav-
God, became man, and as man He loved
ings of life—country, kindred, friends—He
o satisfy Divine Justice that we might have

ad paid all and suffered all for us, when
in agony and shame on the Cross, when
d to the utmost the weight of our sins, and
tion from God the Father as a sinner He
is finished." Naught had been left undone.
rd day our Savior returned and helped his
stand that He was now alive forever more
nd of God the Father, continually making
them and us. His last command was, "Go
e world and preach the Gospel to every

have gone to far parts of the world where
ve and His supreme sacrifice and the par-
by His blood are unheard of. We find such
prance that only through education can we
nderful truths known.

in superstition and sin, surrounded by
oms, immorality and ignorance, can scarce-
the "Wonderful Words of Life." If, how-
ay the people are led, shown and taught by
cept, it is a rare case that does not unfold
orth into the blessed light, and bear the
of righteousness.

Erskine Training School for Christian
ecife, Pernambuco, Brazil, is such an in-
a wonderful thing to see the change that
young lives touched by Gospel influence,
truths of the gospel penetrates into their
s. I look back and see their attentive faces,
eir diligent study of the Bible lessons and
wonderful expression of almost Divine
faces of pupils from five to twenty-five
and remember that this school has existed
years and still its pupils are forced to
e opening bible lesson of the day is taught.
e years our pupils have had no adequate
e opening exercises. This bible lesson is a
red devotional given by one of the mis-
ristian teachers and for many years the
ils has made it necessary for *all* to stand.
ould you expect to retain from a new and
g about religion if you had to stand dur-
of it? How much would you expect your
rn? Some of you have helped with the
School Building, and I carried back
o what we had, and now we have begun
our "Other Wing," but what we have is
finish the first floor of this much spoken
"Dove of Peace." Do you ask why we
ve had enough to complete? I shall answer,
nd was so urgent that after much prayer and
peration, we thought God's hand directed
At Once. We did, and found an opening
e side of the main building that the beams
e floor of its second floor were all giving
ad not begun our new wing, we should
atastrophe, which would probably have
of some, if not of many of the pupils en-
care. Are you not deeply grateful to God
elp to the fund for the "other wing" you
the lives of innocent little children and
may be the means of saving their *Souls*?
girls and teachers are now crowded into
n my absence, and all the missionaries will
during the December and January holi-
ceiling of our first floor is made safe.

This ceiling has been propped up with boards all over the building while school is going on.

The executive committee has allowed me to appeal to individuals for gifts for the completion of this much needed building.

The North Brazil Mission has sent me to you with this appeal. The appeal to the individual is to you, dear reader, you who have been so greatly blessed in gifts from



Graduating Class, 1929, Agnes Erskine Evangelical School, Recife, Pernambuco, Brazil

God, you who have received so much, you who know no lack! You who have several sitting rooms, remember your workers in Brazil have no where to seat their pupils in a body to hear God's word. You owe all you have to Gospel privileges. Some of you were educated by the Church. All of you rejoice in the well being that is the

result of the knowledge of His Word. Won't you make some sacrifice for the unfinished building in your school in the North Brazil Presbyterian Mission, the only training School for Christian Teachers in a section of country the size of the whole Southern Presbyterian Church East of the Mississippi?

I cannot have any of your Foreign Mission gift, nor do I want it. The committee needs that and a great deal more. I cannot have any money generally given to the regular benevolences, but I can have free will offerings, a love offering, a thank offering made in the name of the dear Saviour, who paid it all for you.

The following is a clipping from a letter from Miss Boyce, written since I left Brazil. She says: "They are beginning to do some of the inside work on the auditorium now, and Miss Douglas is thrilled over the details. They have a new boss for the interior and she has been talking over the plans with him. The roof is all on and they are working on the window sills of the second floor. I think we will get *Planks* instead of windows to put in them. I hope someone is thinking about sending money right away, we are surely going to need it soon.

"We are praying for you, that the Lord will help you present our needs to the church people. Much love to you, Lina Boyce."

I earnestly hope that the readers will try to imagine the large and beautiful city of Recife and the wonderful buildings the Catholics have for their work and see a *Planked-up* upper story to our new wing over the Assembly room in which we teach God's Word.

Dear friends, I begged for a hearing at a Group Conference which I attended since my return. I was given fifteen minutes because of an absent speaker. One little widow, with a good many children gave me a check for \$5.00. She said she had many calls, but her conscience would not let her go home without making a gift to help other children to a Christian Education. I pray that many may be moved and send checks to me. My address for the present will be Mooresville, N. C.

Edmonia R. Martin.

Recife, Pernambuco, Brazil.

TWO LETTERS FROM GIRLS OF AGNES ERSKINE SCHOOL

Dear friends of the United States:

The girls of the ninth year decided to write to you, asking help to finish the building of the College.

We are in great need of this auditorium because we do not have a proper place for the morning exercises; the children have to stand all the time because of the small space. Neither do we have a place for the exercises at the closing of the school.

We hope you will be interested in this cause.

Yours sincerely,

Juracy Vianna.

Messrs. John and Peter;*

I belong to this college and I love it very much.

I am also of the ninth grade and so I finish my course very soon.

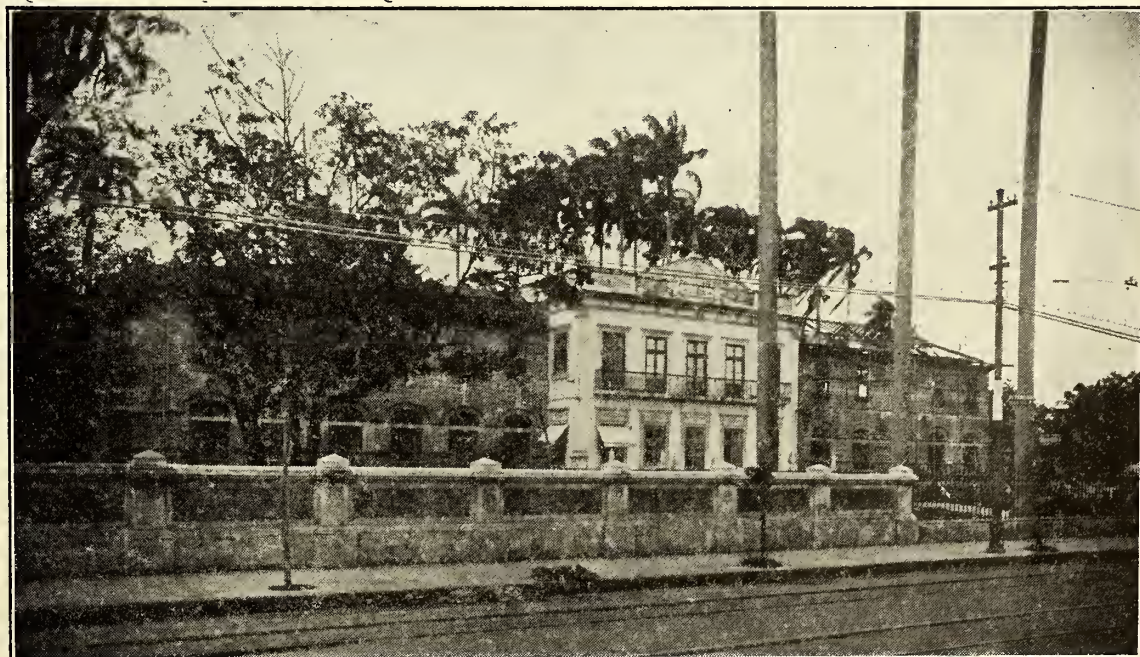
I have a good teacher whose name is Miss Martin, that is going to your country to solicit some money to finish the work of the college because we are in bad financial conditions.

And so I would like you to give something and I will be very thankful if you will so do.

Sincerely,

Fanny Leitao.

*"John and Peter" stand for the committee of foreign missions.



Unfinished Building, Agnes Erskine Evangelical School Recife, Pernambuco, Brazil

YOUNG PEOPLE'S DEPT.

Rev. W. A. Gamble, Jr., Editor, Pinetops, N. C.

EDITOR'S OUTLOOK

Those in charge of the make-up of this paper gave our readers the privilege last week of reading their copy of a letter sent by a Presbyterian Elder and staunch supporter of Christian Endeavor to the one who serves as editor for this Young People's Department.

While the article referred to, "Where is the Southern Presbyterian Church Going in Young People's Work?" was presented to our church papers several weeks ago without any reference to its author's connection with this department, it might be stated here that the attitude set forth last week is typical of that of a number of other readers of our church papers who have in recent weeks expressed themselves to the writer or to the papers. We believe it is also typical of the attitude of many hundreds of Southern Presbyterians. Endeavor advocates in our Church are apparently becoming much aroused upon learning more definitely of some of the efforts to bring into disfavor this organization which has meant so much to our Presbyterian young people in their work "For Christ and the Church." Suggestions are coming that the article in question be made available, in leaflet form, for general distribution, and it may be possible to have this done.

Rally Day on October 6. What does it mean in your young people's work? If your church school leadership preparing for a great occasion? "The Church-wide effort to reach and teach the youth of our churches and in the neglected areas of the South is given to the Committee of Religious Education and Publication, Richmond, Va." The sum of \$105,000 is needed for this year's work. Besides "boosting" your local work on Rally Day, don't forget about the offering for Sunday school extension.

In addressing a group of representative citizens who had been called to undertake a nation-wide survey of conditions confronting America's youth. President Hoover said: "I need not urge upon you the fundamental importance of this undertaking. The greatest asset of a race is its children. Civilization moves forward on the feet of little children. Their bodily strength and development should prepare them to receive the heritage which each generation must bequeath to the next . . ." Sound minds, sound bodies, and more the Light of Life, are needed by these young people. On Rally Day we have a special opportunity to bring these priceless possessions to boys and girls in our Southland.

A recent issue of the Christian Endeavor World, published in Boston, Mass., each week, carried on its cover page a picture of Montreat, photographed from the Chapman home. The paper carries an article on "Montreat, the Beautiful" by Mr. Allan Nicholson. For the many Southern Presbyterian readers of this publication of the International Society of Christian Endeavor, this article is a timely one in view of the plans for a Montreat Day in our churches—a day when opportunity will be given to contribute toward the liquidation of the debt on the handsome new Assembly Inn.

The same issue carries some other interesting items. One tells that Mr. Wilfrid Whiteley, member of the British Parliament from Birmingham, England, is a Christian Endeavorer of long standing. His C. E. experience began in 1898, and he has been a Junior society superintendent, and a worker in city union activities. His testimony is this: "Much of my early public speaking was done in connection with Christian Endeavor, and I retain many happy memories of the work, especially of that in connection with the Juniors." It would be interesting to know how many public men and women around the world have had C. E. training. The president of our own country is one of the number.

In a short article entitled "How Christian Endeavor Spreads," a mountain worker in Tennessee tells of beginning work among a group of young people where so few were professing Christians that a set of Christian officials for any sort of young people's organization could not be secured. Finally a Christian Endeavor society was organized. Personal conferences were held with the young people, the workers presenting the first clause of the C. E. pledge, "Trusting in the Lord Jesus Christ for strength I promise Him that I will strive to do whatever He would like to have me do." The work through the society led to professions by the two "key" girls in the group, and their example helped some twenty others to do the same. Here again is a fine testimony to the practical value of the C. E. pledge as "a standard of character and action which we promise to try to reach."

A picture is shown of a fine C. E. conference in Norre Nissum in Jutland, Denmark. Jumping again across sea and land, brings us to the work of the Southern California Floating C. E. Association, which for twenty-five years has worked with the men of the sea. Last year 150,000 men passed through the doors of the mission conducted by the Association. These men were member of ship crews, men of the navy, cannery-workers, longshoremen, lumber-handlers, oil and refinery men, shipyard workers, and others. Not only was a good work done for the men individually, but it is seen at once that such work also aided Christian Endeavor to become more and more a world-wide fellowship "For Christ and the Church."

YOUNG PEOPLE'S TOPIC

Sunday, October 13—What Is Worship?—John 4:19-24; I Chron. 16:29; Ps. 27:4; Ps. 42; Ps. 95:1-16; Luke 24:32

Leader.

Last Sunday we began the study of the devotional life. Our first topic was "Ideals Worth Living For." Today, we are to ask, What is Worship? We are to analyze the state of mind and the acts of the soul which are employed as we worship God.

Worship is a word derived from the word "worth." Worship is worth-ship, and means the consideration and esteem we have for God. God is worthy of our love, and praise, and we ought to express our feelings about him in song, and prayer, and in hearing his word, wishing to know him and his will. If we as Christians love and honor God then let us the redeemed of the Lord say so.

The Soul and God

The worship of God is a spiritual exercise. It is the act of the soul and may have an outward expression, or be just a silent communion with God in our thoughts. God is a spirit, the Great Spirit, and seeketh such to worship him. God made man in his own image and man's chief end is to glorify God and to enjoy him forever.

The employment of our minds in learning truth and considering the works and ways of God is the highest occupation of which our souls are capable. As David says, As pants the hart after the waterbrooks, so panteth my soul after thee, O God. My soul longs for thee, Living God. When shall I come to appear before God?

The Acts of Worship

Since the soul is acting in worship we may next inquire, What are the various acts of worship? First, praising God is one act of worship. To praise God is to definitely point out the things that God is in his being and what he has done. Next, we worship God in prayer, making known our needs and presenting our requests. Then we meditate on God's word, and seek to learn from the bible his will and ways. Worship is also exhibited in the gifts of ourselves and of our money to God. So we see there are several ways in which we may worship God.

Praising God

What is included in praising God as an act of worship? The praise of God is the announcing of God's attributes and works. God is holy, just and good. God is all-wise and all powerful. God is everywhere. God is true, God is gracious, God is eternal. He knows all things and plans all things. No being on earth or in heaven or in hell is his equal. God's works of creation and providence are perfect, and the universe of worlds, angels and men must obey his will.

We may praise God in music and song, as we lift up our voices in melodious strains and thus announce his works, and his ways. Nothing is more soul-stirring than the united tones of human voices, singing in harmony the praise of God.

Prayer as Worship

We are all familiar with prayer as an act of worship. We worship God when we pray in private as well as join in public prayer in a church. Prayer has several forms and each is an act of worship. We have spoken of prayer as praise to God. Prayer is also thanksgiving. Prayer is confession of sins to God. Prayer is supplication, for pardon of sin. Prayer is petition or request for things we need in which we acknowledge God as the source of all good, our Heavenly Father who loves and cares for us. Prayer is intercession for the needs of others. The consecration of our selves and our money is prayer.

No form of worship is more soul-warming and soul-stirring than prayer. And we should carefully follow the words of those who lead us in public prayer. It is a sin to let our minds wander in church.

Meditation as Worship

Meditation is a form of worship. By meditation we mean thinking on what we read in the bible or on what we have read. Meditation is different from studying, which is a mental effort to learn truth. In meditation we may study and seek the explanation of bible passages, but it is combined with prayer, reflection on our own affairs or sins, or desires and purposes. We should learn to meditate as we read the bible.

We also meditate when we are in church, listening to the exposition of scripture by the minister or others and hear the application of bible truth to life and duty.

Reading religious articles in church papers, or books of meditation may also be an act of worship.

We should guard our thoughts at Church as we hear the bible explained and applied.

Giving An Act of Worship

Giving of our money at church is an act of worship. The money we lay on the collection plate, or turn over to the use of the church is a symbol of our lives. We have thought and worked to earn our wages and the money we receive is an expression of our lives and souls. Money is life. It is life in a tangible form. We give part of our lives in the offering.

Our money given to the church may go where we cannot go to send the gospel through the service of others, or in some beneficial form, as gifts, bibles, and so on. Our money like our prayers can reach where we ourselves cannot go. Our gifts should be accompanied by our prayers.

We may give ourselves as well as our money. Certainly no act of worship is finer than the consecration of life and service to God. We young people especially worship God in this way by giving ourselves to him.

Men-of-the-Church

Presbyterian Church in the United States

REV. J. E. PURCELL, D.D., Executive Secretary
HENRY GRADY BUILDING
ATLANTA, GEORGIA

REV. JOHN L. FAIRLY, D.D., Wilmington
Editor in Charge of Men-of-the-Church Department

PHASES IN DEVELOPMENT SINCE ESTABLISHMENT OF THE MEN-OF-THE-CHURCH BY THE GENERAL ASSEMBLY IN 1923

Note: Material for November program late reaching us, so it will be published instead of October 2nd.

1. Initial Stages

As is well known the present operation of the Men-of-the-Church Department did not begin until January 1, 1924, between the meeting of the Assembly 1923 and 1924, the work was directed by the Committee on Men's Work of which Dr. Callie was Chairman. They initiated the work and showed constructive statesmanship in the way they approached the problem.

2. Visitation

The definite promotion began January 1, 1924, the beginning there was no literature constitution. This was, of course, the work of the organization. The constitution has proved so well conceived and so flexible as to have required no change up to this time. This shows the definite thought put into it by the committee in charge of its development. There were very few organizations in the Assembly at that time, not more than 12 to 15, and most of them were of a pioneer nature in every department. Consequently the development of the church on this subject was slow. The literature had to be provided, the pastors had to be convinced of the need of Men's Work, organizations had to be set up, and at least a degree of success. In other words, the work had to be developed and made practical. The literature had to be developed and made practical. The literature had to be developed and made practical. The literature had to be developed and made practical.

The first two years were spent largely in local churches and in conferences here and there over the church. It was the period of its development in the local church. Here and there a church started. In the meantime, so many churches started without the proper background and preparation. In most cases these failed. During the years we used every means at hand to develop the literature and the operation in the local church.

3. Convention Period

The second period was a convention period. In part of 1925 and 1926, we held six large conventions. The program of these conventions was for the whole church. The speakers were largely from the Synods in which the conventions were held. We used a large number of our own pastors. These convention speakers were men from over the Synods in which the conventions were held. Not only this, but they gave to the Synods and to the General Assembly the opportunity to present their work. This was a period of development of Men's Work. They served a purpose. It took, however, a great deal of time and money to hold these conventions and they were also expensive. We held the six conventions at a total cost of \$8,500.00, and they cost the Department of Men's Work \$450.00. We see that each convention cost the Department of Men's Work in the U. S. less than \$100.00. Attendance at these conventions ran near 100,000. In some of them the women co-operated in separate meetings. It would be impossible to estimate the number of pastors, men, women and churches that were reached in the various phases of the development of Men's Work.

4. Intensive Field Work

During 1927 and 1928, after so much time and money expended in holding these conventions, it was necessary to have in charge of the promotion that a period of intensive work must be done in the church. It was not possible on the budget. For three years the work had been with practically no increase by the Assembly. It was, therefore, at a definite standstill until the promotion could be secured. This was the Committee on Assembly's Work at the General Assembly in 1927. In September, 1927, we began a very intensive promotion in four Synods—Virginia, North Carolina, South Carolina and Appalachia. This work was fully reported to the General Assembly in 1928. Suffice it to say that between September 1, 1927, and the Assembly meeting in 1928 by definite intensive promotion in the local church, and in larger groups in the Synods and conferences in the Presbytery, we reached more than 300 pastors and approximately 6,000 churches there were not less than from 300,000 to 400,000 men and women. We would not leave the impression that all of this work was done in the four Synods.

During this period, Mr. L. A. Coulter gave most of the West of the Mississippi River, and the Secretary a contribution of his time to the various churches and West of the River.

Continuation of Intensive Field Work

It has been used during the church year and has been pressed with vigor. We have opened up plans for the same kind of operation. We are planning for intensive promotion in Tennessee, Alabama, Mississippi, Georgia and Florida. J. A. Naff and the secretary. West of the Mississippi River we are planning definite promotion, using Mr. L. A. Coulter and the secretary to the meeting of the Assembly this year, approximately 20 months to this method of promotion. The testimony of men and pastors is far the most fruitful method. By this method Training Schools at various centers for men's work both before these schools and after churches adjacent. We also group churches for pastors and leaders in Conferences.

For this, the Field Workers go to a church one to two days helping to ground the principles of organization. If the church is organized, we show the pastor and men how to hold Meetings and to use the plan and program of the year, we have come in contact with approximately 12,500 men and pastors. The men in these churches are approximately 40,000. Therefore, during the period, September 1, 1927 to April, 1929, we reached approximately 18,500 men and pastors at these meetings and churches numbering 75,000 members.

Inspirational and Informational Meetings

In addition to this method which should be held in the church for informational and inspirational meetings. The Department of Men's Work does not feel that it should hold the synods or presbyteries any particular time of meetings. These meetings must come from the committees of the synods and presbyteries. They should advise and co-operate. At the meetings the chairmen of the Synod's Committees should be held in Little Rock for the Synod of the Committee on Men's Work of which J. A. Naff is chairman.

The Presbyterian Church, U. S. A., has a general plan of operation. Ten or twelve conventions held many years for men, then for the last eight years they gave their time almost exclusively to intensive promotion. They are now holding conventions in various centers in their synods, and have been given \$15,000, by one of the synods for this purpose. Is there a man of means who would give us six or seven thousand dollars for the same type of work?

CONFERENCE ON MEN'S WORK

Greenbrier Presbytery

On May 9 a conference on Men's Work was held at Mount Pleasant Church at Sinks Grove, which Rev. W. A. Benfield is pastor. There were ten churches in the lower section of Greenbrier available for this conference, eleven of which were represented. It was only a brief three hour conference with a supper at six-thirty in the evening. It was held in a large country church which has become a community center in a rich section, and although it was a very busy season, this conference was received with interest. Ample preparation was made for it by the Mount Pleasant Church who manifested a spirit of enthusiastic helpers in a good cause. A period of repast and fellowship was enjoyed by all the men, the president of the local organization-of-the-Church presiding.

At the recess the men assembled in the auditorium for the most helpful and inspiring program was given by Thomas K. Young of Roanoke delivered a message in his fine way on "Church Loyalty." This was followed by a very practical talk on Men's Work by Mr. F. L. Temple, citing some instances of the work of the Synod of Virginia of which he is chairman of Men's Work. Mr. C. P. Miles of Blacksburg, came along and filled a big place on the program by narrating his experience with a new organization-of-the-Church in his own church. We then heard Rev. George L. Whitely of the Synod of Roanoke in a splendid inspirational address which the Program closed.

It seems to be a turning point of larger men's organization. The attendance went beyond expectations and the interest manifested on the part of the men present was very marked. At the close of the attendance 12 ministers, 38 church officers and members of Men-of-the-Church organizations, and other organizations represented. We are looking for results to follow upon such an enthusiastic experience.

The program was carried out. We give it in connection with other groups of men:

—Supper and Fellowship (Lower floor

church building). Presiding, A. A. Hedrick, President of Local Organization.

7:15 p. m.—Program (upstairs). Presiding, Presbyterial Chairman. Open Hymn, "The Son of God Goes Forth to War." The Purpose of this Conference.

7:30 p. m.—Address, "Loyalty to the Church," Rev. T. K. Young, D.D., Roanoke, Va. Prayer, Rev. M. B. Porter, Jr., Renick, W. Va.

8:05 p. m.—Men's Work in Greenbrier Presbytery. Rev. A. N. Perryman, Chairman. Hymn—"Men of the Church."

8:15 p. m.—"Growth in Men's Work." Mr. F. L. Temple, Chairman Men's Work Synod of Virginia.

8:45 p. m.—Checking the Conference.

9:00 p. m.—"Organization in the Local Church," Mr. C. P. Miles, V. P. I., Blacksburg, Va.

9:30 p. m.—Prayer and Benediction, Rev. W. A. Benfield.

SYNOD OF ARKANSAS

The church year closing March 31 reveals some encouraging things in connection with Men's Work in our Synod, and marks a certain degree of progress made since our last meeting here. A number of the churches have organizations in line with the Assembly's plan and are using the programs outlined by the Committee. Others are having regular meetings adapting their programs to their particular conditions. There is an increasing number of those who are planning their work along the lines of the general organization. In due season, Men's Work throughout the Synod will harmonize with that of the rest of the church. From correspondence with the churches we find that a goodly number of our men are engaged in definite activities, as conducting religious services in outpost work, holding prayer meetings, building bible classes and encouraging church attendance.

A Men's Conference under the auspices of the committee of Synod, was held on Petit Jean Mountain last summer in connection with the Ozark Assembly, Synod's Training School for Christian workers. Our speakers were Rev. J. E. Purcell and Mr. L. A. Coulter. The attendance was not what we had hoped for and expected, but much good was done through the strong addresses made and in the instruction given along the line of organization, programs and conduct of the work in the local church. This was our first attempt at having a men's conference in the Synod. The "findings committee" of this meeting reported among other things, "We cannot express too greatly our appreciation of the instruction given on the work of the Men-of-the-Church. We feel amply repaid for our efforts and we are making plans for another conference this summer."

A Men's Conference was held in Little Rock, February 21. Although the weather was very unfavorable the attendance was splendid, and a fine spirit was in evidence. We are confident that what was accomplished at this meeting has gone farther in creating a sentiment for men's work in the Synod than anything we have done thus far. Our program consisted of addresses, discussion and demonstrations covering the whole ground of Men's Work. From outside the Synod we had Rev. William M. Anderson, D.D., and Mr. L. A. Coulter, of Dallas, and Mr. R. B. Clinton, of Memphis. The rest of the speakers were members of the Synod, and with one exception, were laymen who are doing things at home. Eighteen churches were represented. Every presbytery had good delegations in attendance. The Spirit's power was felt from the beginning, and the men received a great vision of the possibilities of the work. No doubt forces were set in motion at the Petit Jean Conference that paved the way largely for this gathering.

Very active work has been done by Mr. Coulter, who has labored in all the Presbyteries. He has visited many of the churches and has come in contact with a large number of the members of the local organization and at meetings he had held. The Committee wishes to thank the Assembly's Committee for what they have done for us through the activities of Doctor Purcell and Mr. Coulter, also in "The Men-of-the-Church" columns of the church papers conducted by Rev. John L. Fairly.

In making plans for the immediate future the committees will suggest that, in addition to the program of work for the Synod as a whole, we outline some activities for the Presbyteries and for what might be called "districts." We believe that such a plan would enable us to cover the territory of the Synod more thoroughly, and also to head up the work in a more profitable and efficient way. This plan would develop leadership in the general work, and bring the local organizations into closer touch with each other.

To give a better idea of our plans for the future we submit a copy of the recommendations of our report adopted by Synod at its last meeting:

1. That pastors and officers in the churches make Men's Work a subject of prayer and study, that by patient and continuous effort they may succeed in training their men in efficient service.

2. That pastors of churches where there is no organization plan for the study courses with a view to organizing their men.

3. That a conference on Men's Work be held in connection with the Ozark Assembly next year.

4. That popular meetings be held at the spring meetings of Presbyteries and at Synod in 1929.

5. That Dr. J. E. Purcell, Secretary of Men's Work, be asked to conduct training schools at strategic points of the Synod, as per the plan he is following at this time.

WOMAN'S AUXILIARY

The Department of Woman's Work, Presbyterian Church, U. S. 270-277 Field Bldg., St. Louis, Mo.

SYNODICAL PRESIDENTS OF THE WOMAN'S AUXILIARY

Alabama—Mrs. J. F. Hooper, 610 Mabry St., Selma, Ala.
 Appalachia—Mrs. F. B. Kegley, Wytheville, Va.
 Arkansas—Mrs. Walter Wilson, Arkadelphia, Ark.
 Florida—Mrs. W. G. Thompson, Jr., 3215 Obispo St., Palma Ceja Park, Tampa, Fla.
 Georgia—Mrs. E. G. Abbott, 1315 Eberhart Ave., Columbus, Ga.
 Kentucky—Mrs. H. P. Cooper, Lebanon, Ky.
 Louisiana—Mrs. Charles L. Bodin, Box 79, M. R. A., Lake Charles, La.
 Mississippi—Mrs. J. S. Hicks, Holly Springs, Miss.
 Missouri—Mrs. Walter Craven, 223 Frances St., Excelsior Springs, Mo.
 North Carolina—Mrs. G. V. Patterson, Gastonia, N. C.
 Oklahoma—Mrs. Wilbur Garvin, 611 Euclid, Lawton, Oklahoma.
 South Carolina—Mrs. Parker Connor, Edisto Island, S. C.
 Tennessee—Mrs. J. F. Forsythe, Bethel Springs, Tenn.
 Texas—Mrs. J. W. Culver, Texas Military Academy, San Antonio, Texas.
 Virginia—Mrs. C. R. Vaughan, 319 Mountain Ave., Roanoke, Va.
 West Virginia—Mrs. J. McD. Lacy, Elkins, W. Va.

MONTREAT DAY, OCTOBER 13, 1929

Were you at Montreat this summer, or did you listen to the report of your delegate who was there? In either case, you are enthused over the new Assembly Inn which has just been completed and which is already proving a real asset in our Church's life.

Many lives have been touched and made richer by the influences of the Conferences, that might never have been drawn to Montreat, had it not been for the Inn. In many ways we have found that Assembly Inn has ministered to a real need.

It is not only a matter of just pride but one of real expediency that we help in every way we can to liquidate the indebtedness of \$70,000 now resting on the Inn. The Woman's Auxiliary is a helping arm of our beloved Church and so stands ready to help meet the needs of our Church as we can. Here is another call to service.

Sunday, October 13, 1929, has been designated as the day for a special offering for Assembly Inn in all our churches. This has been authorized by our Assembly which was moved by an earnest desire to have this debt removed as soon as possible. The Assembly, meeting at Montreat last May, gave its endorsement to the plans made for the removing of this debt, and directed "the Executive Committee of Religious Education and Publication to appropriate out of its earnings and reserve fund the sum of twenty-five thousand (\$25,000) dollars to be applied on the debt of Assembly Inn, and it directs that payments be made as rapidly as the President and Treasurer of the Mountain Retreat Association submits statement showing cash collections from new sources and new pledges in bankable form to be used in the payment of said debt on Assembly Inn." Thus every dollar contributed now doubles its value.

Let each one decide what is her own responsibility in answering this call of the Assembly to observe October 13th as Montreat Day.

Janie W. McGaughey.

COMPLETE LIST OF SYNODICAL MEETINGS FOR 1929

Synodical, Meeting Place, Date, Send Literature to.
 Alabama, Met during the summer.
 Appalachia, Montreat, N. C., Sept. 24-26, Mrs. C. E. Dorsey, Montreat, N. C.
 Arkansas, Ft. Smith, Ark., Nov. 13-15, Mrs. A. L. Leitzel, 106 May Ave., Ft. Smith, Ark.
 Florida, Quincy, Fla., Oct. 22, Miss Agnes Davidson, care Rev. D. J. Blackwell, Quincy, Fla.
 Georgia, Rabun Gap, Ga., Oct. 15-17, Mrs. S. H. Askew, Rabun Gap, Ga.
 Kentucky, Bowling Green, Ky., Oct. 14, Mrs. R. E. Douglas, Bowling Green, Ky.
 Louisiana, New Orleans, La., Oct. 29-31, Mrs. Spencer Tallmadge, 81 Audubon Blvd., New Orleans, La.
 Missouri, Springfield, Mo., Oct. --, Mrs. Frank Robertson, 709 S. Fremont, Springfield, Mo.
 Mississippi, Gulport, Miss., Oct. 30, Mrs. H. McCandless, 2400 E. Beach, Gulfport, Miss.
 North Carolina, Durham, N. C., Oct. 15-17, Mrs. Preston P. Phillips, 905 Dacian Ave., Durham, N. C.
 Oklahoma, Hugo, Okla., October 22-23, Mrs. Bailey Spring, Goodland, Okla.
 South Carolina, Bishopville, S. C., Oct. 10-11, Mrs. D. W. A. Neville, Newberry, S. C.
 Tennessee, Met during the summer.
 Texas, Met during the summer.
 Virginia, Met during the summer.
 West Virginia, Huntington, W. Va., Oct. 22, Mrs. C. R. Garrison, care First Presbyterian Church, Huntington, W. Va.

(Continued on page 11)

6. That a Men's Conference be held in Little Rock at some convenient time this winter.

Our Committee also hopes to perfect organizations in the Presbyteries that will fit in with Synod's plan. In each Presbytery there shall be a committee, the chairman of which will be a member of Synod's committee on Men's Work. A definite program of work will be outlined for the Presbytery.

SUNDAY SCHOOL

Rev. Ernest Trice Thompson, D.D.

Lesson for October 13

KEEPING FIT FOR THE SAKE OF OTHERS

(Temperance Lesson) Dan. 1:8-20; I Cor. Cor.

9:19-27; I Tim. 4:7-12; II Tim. 2:1-5.

Print Dan. 1:8-20

We began last week to consider some of the great social teachings of the Bible. And as was proper we considered first of all the debt we owe to others—the great responsibility which underlies all our other social responsibilities. That responsibility we saw can be summed up in a single phrase: Thou shalt love thy neighbor as Thyself. But if we are to discharge that responsibility in any acceptable way, the most effective way, we must keep ourselves fit to serve our neighbors. Our lesson this week, therefore, has to do with keeping fit for the sake of others. And we will note how three men did keep themselves fit, Daniel and Paul and Timothy.

I. Daniel's Way of Keeping Fit

Read Dan. 1:1-20. How did the problem present itself to Daniel? What reason would he have for defiling himself—what was there to gain? What reasons would he have for refusing to defile himself—what was there to lose? What were the results of his choice?

We studied this whole passage fully a few weeks ago, there is the less reason, therefore, for a great deal of time on it now. Daniel we remember was born in Judah in the reign of the good king Josiah. When he was eleven years old Josiah was killed by Pharaoh-Necho in the disastrous battle of Megiddo, and the reformation which he had sponsored came to a sudden end. Three years later Jehoiakim, Josiah's successor on the throne, and many representatives of the more prominent families of the city were carried into captivity. Jehoiakim later was allowed to return and resume his throne, but his fellow captives remained in Babylon, at that time one of the most magnificent cities of ancient times. Among these captives was Daniel, at the time a boy of about 14 years, the scion of a noble family, it may be a member of the royal house itself, an outstanding lad, both in regard to his physical appearance and his mental attainments.

The Babylonians seem to have had a custom somewhat similar to that followed until comparatively recent times by the Turks. This was the custom of taking youths of christian parents, bringing them up in the Mohammedan religion, and training them for the royal service. One result of this system was that the Emperor had about him men who had no family ambitions, no loyalty to anyone besides himself. In somewhat similar fashion Nebuchadnezzar ordered Ashpenaz, the master of the eunuchs, to have educated for the king's service those youths of the Jewish captives who belonged to the royal family and to the nobility, and who seemed to be youths of especial promise, youths of fine physical appearance and of exceptional mental ability; they were to be trained in a special royal seminary in the learning and in the tongue of the Chaldeans. The last phrase does not mean simply that they were to be taught the Chaldean language. The term "Chaldean," was used to denote the learned class among the Babylonians, i. e. the priests, a large part of whose functions consisted in the study and practise of magic, divination, and astrology. This course in the learning of the Chaldeans was to continue for three years, and at the end of that time the young men were to appear before the King, to be assigned if they were fit to the royal service.

Immediately Daniel faced a great problem. Here was a magnificent opportunity to prepare himself for quick advancement in his adopted country, the mightiest power of the Eastern world. But at the same time his conscience bade him to be true to the faith of his fathers. The first real test of his attitude came in regard to the special food that was sent down from the King's table. The food was rich no doubt, the wine had its dangers then as now, but there were other considerations beside those of hygiene. According to the Jewish law only certain animals were accounted 'clean', and even these had to be slain in such a manner as to leave no blood in the flesh before they could be eaten. Besides it was a custom among the heathen to bring a portion of that which was eaten and drunk by them as an oblation to the gods, and sometimes they also used for food animals that had already been offered at the altar of their gods. To partake of meat and wine that had been used in this connection was regarded as an act of worship. For Daniel no doubt it was a question of principle, but more than that religion and nationality were at stake. Yet it was dangerous to refuse. It would mean no doubt the end of any hope of advancement in the Babylonian empire. If the refusal to carry out the royal instructions would have endangered the life of the chief of the eunuchs, much more would it have put Daniel's life in jeopardy. It is hard too for a young fellow to be different from his fellows. Thus the great temptation was presented to Daniel, off at college, away from the restraining influences of home and church, to conform to the customs of a heathen land.

Risking the scorn of his companions and the wrath of his masters, Daniel purposed in his heart that he would

not defile himself with the king's dainties (R.V.), nor with the wine which he drank. It would be far better to live on simple food than to feast on the dainties sent from the king, he had the good sense to see that if he were to rise in the kingdom it must be with a clear head and a pure heart and that wine is the deadly enemy of both; in any case he would be true to the national ideals of Israel and above all true to Israel's God. And so he put his request to the prince of the eunuchs. That official was afraid to grant it. Daniel applied, therefore, to the subordinate officer who had the immediate charge of himself and his companions, and induced him to try them temporarily on a vegetable (pulse) diet, with water to drink instead of wine. The test was to extend over a period of ten days, and if at the end of that time favorable results were not apparent the procedure would be changed.

When the ten days were ended it was seen that the countenances of Daniel and his three friends were fairer and they were fatter in flesh than all the youths that did eat of the king's dainties. We are not told that this result was due to a miracle of any sort. Most likely it was the natural result of a temperate diet. Daniel had won his point. The final test came at the end of the three years of special training. The graduates of the royal academy were brought before the king. The four Jewish youths were found to be distinguished beyond all the others in wisdom and knowledge, Daniel being skilled particularly in the interpretation of visions and dreams. Therefore, "stood they before the king," i. e. they became his personal attendants. As this gave free access to his presence it involved a position not only of high honor but of great influence. And their superiority stood the test of time. Whenever the king consulted them on matters which required wisdom and understanding he found them not only better, but "ten times better" than all the magicians and astrologers that were in all his realm. And Daniel continued even unto the first year of king Cyrus.

Let us stop here for a moment. How are young people, older people tempted to defile themselves today? What are some of the things that make it easy to yield, hard to refuse? Why should we purpose in our hearts not to defile ourselves? Why not pet, drink, tell unsavory stories, engage in questionable conduct, employ questionable business practices? What is there to gain? What is there to lose? Daniel might easily have argued himself out of his convictions—his future was at stake—why not yield? Is it proper to compromise in order to gain success? Would Daniel's way of keeping fit help us?

II. Paul's Way of Keeping Fit

Read I Cor. 9:19-27. Study especially verses 24-27. In your own words how did Paul keep himself fit for the sake of others? What illustrations does he use? Are they apt illustrations?

It is a long distance from Daniel to Paul. Daniel was a statesman of the exile (about 600 B.C.); Paul was the great missionary to the Gentile who lived in the early days after Jesus Christ. No man rendered such great service to the cause of Christ as he. By his strenuous labors and sacrificial toil he made the church of Jesus Christ a world conquering church. On his second missionary journey he spent 18 months in Corinth, the greatest commercial city in Greece, and one of the wickedest cities in the Roman Empire. He succeeded in establishing there a church which continued to grow after his departure. Dissensions arose, however, and other abuses also, so that three years later Paul wrote a letter to this church from Ephesus, in which he sought to solve the problems of the church in the light of the cross. One of these problems had to do with eating meat offered to idols. Paul realized that this was an indifferent matter in itself, yet undoubtedly it held a real danger for the spiritual life of many of the Corinthians, imperfectly weaned away from their former faith. It was while he was dealing with this problem that he reminded them how strenuously he strove to keep himself fit and how necessary it was for all Christians.

He took his illustrations from the Isthmian games. These games were a glorious feature of life in Corinth, representing to that city what the Olympic, Pythian, and Nemean games meant to the Greeks in other portions of the country, and what world series baseball games, championship football games, great prize fights mean to us. The contests carried on in these games were chariot racing, horse racing, and foot racing, together with boxing, wrestling, throwing the spear, and throwing the discus. The prizes were simply wreaths of leaves; these were of the wild olive (Olympian), parsley (Nemean), laurel (Pythian) and Pine (Isthmian). The athletes trained long and strenuously, forcing their bodies to endure many hardships, that they might become strong and tough, supple and resourceful, and gain the victory which meant more to a Greek than anything else. All of this required great self-control; and indeed the Greek word usually translated "temperance" means "self-control."

"Now the Christian life, Paul says, is a race, and a hard race too. If discipline and constant self-restraint are necessary to enable the athlete to win his race, discipline and rigorous self-restraint are necessary to enable a man to run successfully the Christian race." But how much more should a man be willing to exercise self-discipline for the Christian race? In the Isthmian games only one can win the prize, but in the Christian race all can win it; in the Isthmian games one runs for a corruptible crown; in the Christian race he runs for an incorruptible one. Marcus Dods reminds us here that "while it was

quite true that the wreaths of pine given might fade before the year was out, yet he came home with all the honors of a victor the wall of his town being thrown down, he passed in as a conqueror, and his statue became that of his fellow citizens." He was honored during of his days. And yet with all that it was able crown. If they were willing to make for a crown of that sort what exertion Christian make for an imperishable crown?

The apostle appeals to his own conduct of the lesson that he is trying to express, not say anything more about their duty, but—"I so run, as not uncertainly." That is, steadfastly upon the goal. The trouble was it is that sometimes our eye is upon the goal, sometimes it is off. Then his figure changes to "So fight I as not beating the air." That is, fight as one in earnest. He does not miss waste them upon the air; he plants his body of our spiritual activity is wasted because of no definite aim. And the adversary against which he blows is his own body. Paul uses the Greek word 'I buffet my body,' the Greek means 'I buffet and bring it into a subjection.' That is, he keeps his appetites instead of being his master slave of his spirit. We might note here to misconception that Paul brings his body voluntary and arbitrary asperities (cf. Col. 3:10) the unsparing employment of it in the service of God. And his purpose is lest 'I myself should be lost.'

Was Paul an exception? Or is it necessary for Christians to discipline themselves constantly to succeed in the Christian life? Why is that continuous care necessary? Why is it that many of our aged Christians, and too many ministers, are so full of grievous sins? What are the dangers we need especially to be on our guard against? Impurity, the lust for power, the lust for pleasure, can we buffet our body and keep it under control? Can a Christian engage in practices which are a moderation, but which carry with them excess?

III. Timothy's Way of Keeping Fit

Read I Tim. 4:7-12; II Tim. 2:1-6. What does Paul suggest whereby Timothy may keep fit?

Timothy was a young man, who met Paul on his first missionary journey. He was converted on that occasion. When Paul returned a year or so later Timothy was invited to join Paul and Silas. He became Paul's devoted companion and minister, and with him almost constantly during the rest of Paul's life. Paul looked upon him as a son. During Paul's imprisonment Timothy was in Ephesus, having been put in charge of the great church in that city. During the course of his imprisonment Paul wrote two letters to Timothy advising him as to the proper conduct of his work. In the first letter Paul suggests as to how he may keep himself fit for the work. We mention a few of these suggestions for example:

1. Bodily Exercise. It is profitable, and necessary, to have a little in comparison with spiritual exercise. Paul did not need to emphasize this point to the Greeks, and Timothy's father was a Greek. He had inherited the value of physical exercise. As Americans, especially young Americans, we are prone to neglect bodily exercise. Bodily exercise is profitable, and no man can be fit unless he does take the proper amount of bodily exercise. What kind of exercise should we take? Is it possible to take too much? Can bodily exercise take the place of spiritual exercise? Is there any danger in that respect, say in Sunday golf, or in winter sports?

2. Spiritual exercise, or exercise unto godliness, says this is even more profitable. Is it necessary in the spiritual life? How should we exercise ourselves unto godliness?

3. The setting of a right example. Timothy was not put it perhaps in the same way. We should consider examples. And to a certain extent we should have a healthy feeling. For too often those of us who are examples become prigs, and overlook our faults. Yet certainly we should measure up to the standards that we expect of others. Certainly we should not set a bad example for others. We may be influenced by what we do. Timothy was a minister. He must live a life consistent with his office. He must preach by example more than by words. We must live out our ideals. We must think other men should live in word, in deed, in love, in faith, and in purity. Would we expect all men to follow our example?

4. The endurance of hardship. 2 Timothy 3:12 translates verses 3-7 as follows: "Join the ranks of those who bear suffering, like a soldier of Christ. No soldier gets entangled in civil pursuits, lest he be disqualified. A competitor is not crowned unless he observes the rules. He who has done the work must have the fruit. Think what I mean? The Lord will understand perfectly."

Paul uses here three inspiring figures, may well close our study. If a Christian is to be a soldier, eager to please his

(Continued on page 11)

LDREN

A GIRL AND A LITTLE KITTEN

ten here, the next time a s on your car, bring it home t was what little four-year- said to her Uncle David eard that he had taken a off of his car and sent it to its mother. ght, I'll do that," answered l, and the very next day he vely little gray kitten home

mine, my little gray kit- Selma. "Did it jump on e the other little kitten?" n't jump on my car, but I car and came along home thought you might like a

I never been so happy in e stroked it and petted it, d tried to sing it to sleep. tter not hold Kitty all the s," her mother told her in, but she just would not attention.

id it very well, but after a his little bones began to en he saw Selma coming he ran away and tried to called, "Here, Kitty, Kitty ach that finally he scurried ding place and ran up to me-ow, me-ow."

ma, Kitty is saying, 'Don't much, let's play something mother. Selma, however, n listen to her dear kitten. him up tight to her and y Little Bluebird," and ie, Mew, Mew, Mew," to d again.

h was ready. After Selma the house, Kitty stretched thought, "I'll just be gone Why won't that nice little one sometimes?"

nch was over Selma came calling, "Kitty, Kitty, ou Kitty?" but no Kitty that poor little Selma for she loved her kitten

nd her best to comfort her, pt crying over and over, ty ran away, because I him and when he would me-ow, don't hold me so ld keep on holding him ghter anyhow. The next s back I won't hold him

ad, dear," said Mother, efully about supper time itty will come home for milk."

s exactly what happened. Kitty's saucer of milk out

ROUND TALES

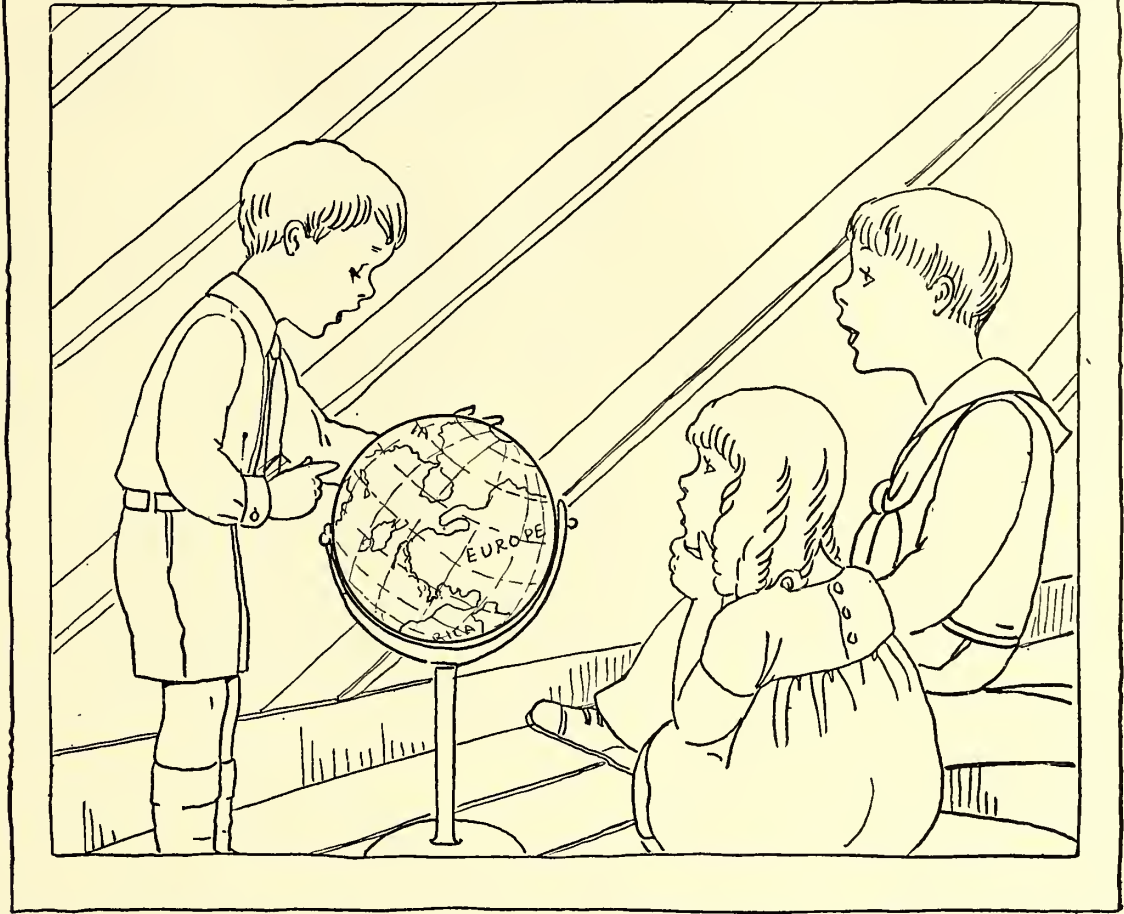
STORIES FOR THE KIDDIES
NELSON WHITE

ld hen sees clever tricks as much as any - er upside down and see



not always what you e when you see them n Around Tales" for in- are beginning this week. these little figures, turn own and see one animal other. Every week for will be a funny "Turn

A FAMOUS VOYAGER



(To be colored with paints or crayons, Whenever you come to a word spelled in CAPITAL letters use that color.)

Here is **BROWN**-haired Teddy and **YELLOW**-haired Susie May and **RED** (use **BROWN** and **RED**) haired cousin Willie, all having a very interesting time in Susie May's attic. Teddy is telling Susie May and Willie about a famous Voyager and Teddy has found a globe of the world on a **YELLOW** stand to show Susie May and Willie just where Christopher Columbus sailed. The globe is light **BLUE** with

PINK (use **RED** lightly) and **YELLOW** countries on it.

Teddy wears a light-**GREEN** blouse and a **RED** tie. His belt is **BROWN** and his trousers are dark-**BLUE**. The cuffs of his socks are **GREEN**.

Susie May wears a **PINK** dress. She is sitting on a **YELLOW** box. Willie has a **BLUE** sailor suit on and a **RED** tie. He is sitting on a large **RED** box. His shoes are **BLACK**.

The rafters are light-**YELLOW** and the roof between is **TAN** (use **BROWN** and **YELLOW** mixed). The chair board is the same color as the rafters and the floor boards are **BROWN**.

Teddy says Christopher Columbus had three ships. The pictures in the border show what they looked like. You can color the ships **BROWN** with white sails. Paint the border **GREEN-BLUE** (use most **GREEN** and mix the colors) and the lettering can be **RED**.

as usual, and there was a great rush of kitty feet and Kitty himself jumped right up into Selma's lap.

The next day was a very happy time for both Selma and Kitty. Selma would hold a string for Kitty to reach after, she would throw her red ball, and then she and Kitty would race after it. Nearly every time Kitty won the race. So they played one game after another. Soon Kitty learned to play "I spy" with Selma, only Kitty was always the one to hide; he just wouldn't hide his eyes and let Selma hide. Maybe he was afraid she would slip off from him, and he loved her too well to let her leave him.

Now Kitty follows Selma around all day long, and they never seem to get tired of playing together. — Carolyn Carper, in Christian Evangelist.

A TRIP TO NEW YORK

Dear Standard:

Last Saturday was my birthday. I am nine years old and am in the fourth grade. My teacher's name is Miss McPhaul, I like her fine. I have five sisters. I went with my mother to New York this summer, we spent one day at Bronx Park looking at all the animals, birds, and the largest snake in the world. We spent one day at Coney Island. I received my testament for reciting the child's catechism at the close of the Daily Vacation Bible School. I also learned the twelfth chapter of Romans. I like to hear my mother read your nice stories and letters.

Your friend,
Walden McMillan Hearn.
Teachey, N. C.

ATTENDED D. V. B. S.

Dear Standard:

I am a little girl seven years old. I go to school and am in the third grade. My teacher's name is Miss Hall, I like her fine. I go to Sunday School every Sunday. I received my testament for reciting the child's catechism at the Daily Vacation Bible School. I learned the twelfth chapter of Romans this summer. We take your nice paper and my Mama reads us all the nice stories.

Your friend,
Madelene Hearn.
Teachey, N. C.

THEY COLOR THE PICTURES

Dear Standard:

I am a little girl six years old. I go to school and am in the first grade. my teacher's name is Miss Herring, I like her fine. I have four sisters and one brother. My Daddy is with the State Forest Service. I want to surprise my Grandmother and Grandpa McMillan. We race to see who can get your paper first to color the nice pictures. I learned the 100th and 23rd Psalms at the D. V. B. School and all four of us (Continued on page 14)

PUZZLE CORNER

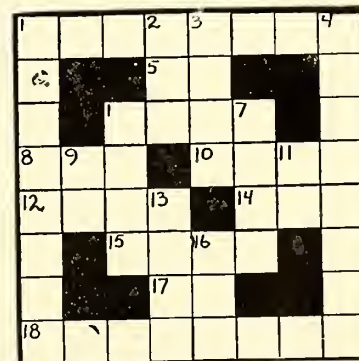
A Famous Birthday

Add together:
2-3 of an animal,
2-7 of a cradle song,
1-5 of a girl's name,
3-7 of a bird,
2-5 of a boy's name,
1-5 of a river in Alaska,
And find a famous birthday.

Five-Letter Words

1. A flower.
2. A number.
3. A food fish.
4. A wild animal.
5. To admit as true.
6. A box.
7. A diagram.
8. To dupe.

The first four words start with the letter T. The last four end with T. All words have five letters.



Horizontal

- 1—A fall sport
- 5—Arab (abbr.)
- 6—A kind of small sour apple
- 8—Fresh eggs
- 10—Wheel with teeth
- 12—Vases
- 14—Past
- 15—To sever violently
- 17—Railroad (abbr.)

Vertical

- 1—A month
- 2—A sailor
- 3—To boast
- 4—Spring sport
- 6—A small coin of U. S.
- 7—To carry
- 9—Conjunction (abbr.)
- 11—Agriculture (abbr.)
- 13—Wither
- 16—Part of body

(Puzzles Answers on page 14)

CHURCH NEWS

PERSONAL

The address of Rev. J. J. Hill, D.D., Superintendent and Treasurer of Presbytery's Home Missions, and Stated Clerk of the Presbytery of Memphis, is changed from 1465 to 1473 Madison Ave. All treasurers and correspondents will please note the change in number.

WADE C. SMITH'S ENGAGEMENTS

First Presbyterian Church, Dothan, Ala., October 2-13.

First Presbyterian Church, Bogalusa, La., November 3-10.

First Presbyterian Church, Charleston, W. Va., November 17-24.

First Presbyterian Church, Harrisonburg, Va., February 16-23.

First United Presbyterian Church, Pittsburg, Kansas, March 16-30.

The period, October 16-30, by reason of an eleventh hour cancellation, being unassigned, is available to any church that may care to use on such short notice. Communicate with Rev. O. E. Buchholz, D.D., director of Extension Department, Assembly Training School, Richmond, Va.

NORTH CAROLINA

Myers Park, Charlotte—Dr. W. L. Lingle preached for us at the evening service September 22, while Dr. E. G. Gammon, pastor, addressed the Davidson College Y. M. C. A.

Charlotte, Tenth Avenue—Last Sunday our church began evangelistic services with Mr. Harry D. Clarke as evangelist. Mr. Clarke who is an ex-sailor, had an unusual conversion, has had rich and varied experience, is possessed with an attractive personality. He is a powerful preacher but best of all is a consecrated man of God. He also is a song writer and a song director. In preparation for the services cottage prayer meetings were held.

Charlotte, Second Church—Rev. R. H. Stone, pastor of three churches in Winston-Salem Presbytery, occupied the pulpit of this church, September 29th, and preached on the subject of "Antiques." He began by showing the emphasis placed on altars in the early ages of the Church, he then pleaded for the family altar, which has become an "antique." Noting the antique craze now sweeping over the country, he recommended this antique to the consideration of those who enjoy the gathering of such reminders of the past.

We enjoyed this sermon, not only because it was a practical one, but also because the preacher was a man who is doing excellent work in a difficult mountain field.

Charlotte—The Second Church is planning to put on the new expanded session of the Sunday School, Elementary Division, which combines a short period of the morning church service, after which the children will return to their rooms and continue their own work which will be in the nature of handwork largely. The church calendar of September 22 makes the announcement as follows:

Beginning October 6, new literature published by the committee in Richmond will be in the Elementary Division of the Church School. In order to give the children of the church full advantage of the second session which the new courses provide the Sunday morning session of the Cradle Roll, Beginner, Primary, and Junior Departments will be extended through the church hour. Primaries and Juniors will come into the church auditorium for the first fifteen minutes of the regular church service in which period Dr. Hardie will preach a five-minute sermon to them.

Dr. J. F. Hardie is discussing the book of Hebrews at the weekly prayer meeting.

Red Springs—Dr. and Mrs. B. F. Bedinger delightfully entertained at their home Friday afternoon at a reception in honor of their son and daughter, Dr. and Mrs. Robert Bedinger, of the mission on the Congo, under the Southern Presbyterian Church. Many guests called during the afternoon.

Central Steele Creek—We had our midsummer communion service the third Sunday of August; and had the happy privilege of having Dr. Geo. F. Robertson with us in the preparatory services for several nights of the preceding week.

Dr. Robertson's bow abides in its strength, and we were delighted with the thoughtful and helpful discourses he gave us on this occasion.

Lee Park—Rev. A. F. Doty, of North Charlotte Church, preached for eight days at this church embrac-

ing the third and fourth Sundays of June and greatly endeared himself to this people. He speaks out of a rich experience with men in personal evangelism and knows how to move among the people as he seeks the fruit of the preached word. There were no accessions but the membership was encouraged and strengthened. Rev. R. J. McIlwaine was with Mr. Doty part of the time.

Salisbury First—We had to fill our pulpit on September 22 Rev. J. King Gordon, of Kenora, Ontario. Mr. Gordon is a son of Dr. Charles W. Gordon (Ralph Connor), whom we know so well both from his charming stories and from his visit to our church last spring. We appreciated deeply the messages Dr. Gordon brought us, and heard his son with equal interest.

Mecklenburg Presbytery is called to meet on October 9 at Rocky Mount, N. C., during the sessions of Synod, for the purpose of considering the request of Rev. W. H. Matheson:

1. To dissolve the pastoral relation between him and Thomasboro Church.

2. To dismiss him to Nashville Presbytery if the way be clear.

By order of the moderator, W. H. Frazer, D.D.

J. G. Garth, S. C.

Charlotte, N. C., September 27, 1929.

Pinehurst—The Community Church is to be erected near the Pinehurst schools at a cost of approximately \$75,000. The new edifice is expected to be ready by March. The church itself will seat 450 persons, and the Sunday school wing will accommodate 500.

The building will be constructed of Colonial face brick and is expected to be one of the finest church buildings in the state. Its erection has been made possible through the efforts of a group of citizens of Pinehurst in raising the necessary funds from residents and winter visitors.

Pleasant Hill—The week following the third Sunday of August we had preaching each night with the Lord's Supper on Sunday.

We were fortunate to have with us for these services Rev. A. H. Key, pastor of Bethel Church, of Bethel Presbytery, S. C. Brother Key preached the gospel with earnestness and power, and our people heard him gladly. Four young people united with the church on profession of faith.

Sincerely yours,

R. W. Culbertson.

Banks—Services began at this church on Sunday, August 11, at 11:00 a. m., and continued over the following Sabbath. There were two services each day, one at 11:00 a. m., and the other at 8:00 p. m. Rev. S. B. Lyerly of St. Pauls Church, Charlotte, and Rev. R. J. McIlwaine conducted the services. The attendance was good. The interest in the meeting was encouraging from the beginning. There were eight additions to the Church on profession of faith the second day of the meeting. Nine others were received later in the meeting, making seventeen altogether, all on profession of faith. Mr. Lyerly greatly endeared himself to this people by his rich gospel preaching and his brotherly spirit among the people. Nearly every home in the church was visited and much personal work was done. The Communion of the Lord's Supper was administered on the last day and one infant was baptized.

Rocky River—We have had a splendid meeting in this old historic church. Rev. R. C. Morrison, pastor of the Presbyterian Church, Fountain Inn, S. C., came to us on Tuesday, August 27 and preached faithfully the unsearchable riches of Christ. It is not necessary to use adjectives. Mr. Morrison preached the word in its purity and with power—such preaching is always blessed of God. The Christian people were built up in the faith, and others were made to think of God's hatred of sin, and His love for lost souls.

One was added to the church on confession of faith. The meeting closed on Sunday afternoon, September 10, the communion of the Lord's supper being observed after the morning service.

T. H. Spence.

Harrisonburg—Rev. J. E. Flowe, D.D., superintendent of Home Missions, in Concord Presbytery, began a meeting in this church on Sunday night, September 1 and continued to preach for two weeks, closing Sunday night September 15. Dr. Flowe brings to the evangelistic work a long experience, acquired in both the pastorate and in the evangelistic field. He is a sound proclaimer of the law and the gospel; and has a very apt way of putting truths before an audience. He has none of the objectionable traits of the professional evangelists. His sermons were highly appreciated by his congregations. Seven were added to the church on confession of their faith in Christ. We are looking to God for good and lasting results from this meeting. An offering was taken for Home Missions amounting to over \$80.

Eureka Church, Moore County—This church has recently had a successful series of evangelistic meet-

ings, conducted by Rev. J. M. Clark, D.D. pastor, Rev. W. S. Golden. The date of the series was September 1st through 8th. Large crowds were present at all the services, and eight were received into the church on profession of faith. A young married couple coming into the church had their baby to receive baptism with them. They preached strong sermons, which had deep impressions on their hearers. Scores of church members were created themselves. The pastor and people were delighted to have Dr. Clark with them, and we remember these good meetings. Dr. Clark has many old acquaintances and friends, being himself of Moore County.

Priest Hill Church, Moore County—This year a series of evangelistic services of great interest was held during the summer. Rev. C. E. Clark, of Parmer pastor of this church, assisted the pastor, Rev. W. S. Golden. The building overflowed with people at most of the services, and great work was done in the community. Mr. Clark has a special interest in these good people, who always hear the word.

Fayetteville Presbytery will hold its starting at the Eureka Church, Moore County from Carthage, beginning October 22. Please note the change in hour of meeting. Carthage is on the line between Raleigh and Charlotte. Four bus lines connect with trains at Sanford. Those planning to attend will please notify the pastor, Rev. W. S. Golden, at Carthage, at their earliest convenience.

Mebane—Beginning September 4th, we have the rare privilege of having with us in a tenting Dr. and Mrs. Ernest Thacker, one of the State's best evangelists, and Mr. and Mrs. White, of Indiana, who have been in the music at Montreat for the past four summers.

We feel that our church and entire town community has been drawn closer to God by the presence of these people. They bring to us daily a message of eternal life. Dr. Thacker in his simple, yet forceful preaching God's word, and Mrs. Thacker's most marvelous lectures, were the means by which such a hold upon both the saved and the unsaved was obtained. That only God in his infinite wisdom is the author of this sure good accomplished.

There were hundreds who rededicated to Jesus Christ and scores led to accept personal Savior.

The music which was in charge of Mr. and Mrs. White was by far the most select, uplifting and stirring that our town has ever had. We are confident it will be God's will to have these four with us again and any church will be fortunate to get them. Daniel B. C.

Charlotte—The Men's Fellowship Club meeting of the fall on Monday, September 23, was held at the home of Walter L. Lingle, president of Davidson College, who was the honor guest, and made an excellent address. He stressed making sympathetic contact with the world. "Let the knowledge and the practice of the gospel enlarge your vision and scope of thinking." "Know the Bible and carry it into your daily lives."

Dr. Lingle urged his hearers to learn to know other people, to understand them in a practical way, and really to know them. "When a man or woman say, 'I don't like that man or woman because he or she doesn't know me,' it is really because he or she doesn't know him or her."

The new president of Davidson College, Dr. W. B. Bradford, was in the city for a few minutes on the recent opening of the college. He was sure that the relationship between Davidson College and Charlotte would be as cordial as that between Davidson College and the city.

R. E. Suther, president of the club, presided at the meeting. W. B. Bradford was in the city for a few minutes on the recent opening of the college. He was sure that the relationship between Davidson College and Charlotte would be as cordial as that between Davidson College and the city.

Mooreville Second—This church has since February. While vacant we have had a successful series of evangelistic meetings. The pulpit for awhile was supplied by Mr. E. A. Beaty, from Davidson College. The time the church and manse were paired was made possible mainly by a donation from the church from another town.

The pulpit was filled by Mr. DeV. Kenly, N. C., for three months during this period our local people were benefited. Mr. Helm conducted a Daily Vacation Bible School. The study of the catechisms was strengthened. Eight testaments and one Bible were presented for perfect recitations. The sessions were for any that would come. Testaments were given to two Baptist children. Naturally these children had to have a second question, "Who are to be baptized?"

Mr. Helm worked hard. His labors were rewarded. The services were well attended. At this time three were received on profession of faith and ten on reaffirmation or letter. Mr.

course at Davidson college. He has re-
to Richmond to enter Union Seminary.
day, September 22 the congregation met
morning service. Rev. Walter Furr con-
vice and moderated the meeting of the
when the congregation extended an
Rev. Ralph S. Carson, of Durham, N. C.,
the pastor. A salary of \$2,100 has been
people are praying that Mr. Carson will
accept the call.

A Member.

The first week's work at Flora Mac-
ended Monday evening, September
gathering in the rotunda of the main
reception was under the auspices of the
and was for the purpose of getting ac-
ing as the guests the new students and
pers. Various features were used for
own to each other and its purpose was
shed.

night, annual stunt night was held in
in, breaking the ice for the new girls.
The first chapel services President Vardell
the benefit of the new students the work-
Government, which is such a vital
lege life. Dr. Vardell also preached the
the school term at the First Presbyte-
ere Sunday morning, all the students

meeting of the Junior Class Miss Mil-
ton, Durham, N. C., was elected presi-
s Esther Hutchins, Lexington, N. C.,
and Margaret Burgess, Sumter, S. C.,
itor of the Annual.

just been received that Col. Walter
the firm of Butler Brothers, of New
ago, will visit the college sometime dur-
of October. Colonel Scott is one of the
cotchmen in the United States and a
nd of the college.

APPALACHIA

Presbytery—The committee's funds are
sustaining the work which Presbytery
er the supervisory care of your Home
ittee. No funds are at this Committee's
in repair of buildings and replacement

buildings of the Bachman Memorial
me after more than ten years of hard
ce need of paint and repairs, while other
roof leaks stopped and some minor
equipment, as for instance mattresses,

ce as the agent of the church is passing
on to a few friends of the work, in
pe that each individual who receives
find it in his heart and means to make
to help meet these emergencies. Any
\$1.00 up will be greatly appreciated.
your remittance, for Farner repair
to Rev. B. M. Larson, Tr., Athens,

of Knoxville—A review of the report
Caroline Miller has prepared as worker
ery of Knoxville, reveals the following
erence to Daily Vacation Bible Schools
he recently passed weeks within the
presbytery:

ches constituting the presbytery report
ion Bible Schools conducted, having a
nt of 1,148 eager and enthusiastic boys
total of 194 days were spent in actual
teaching of the word of God through a
three hours each. In these schools the
paid workers were utilized, while 116
and workers in the local churches
pay as teachers and helpers. Of these
were held under the supervision of the
nd by Presbytery's Committee of Reli-
ion, while the remaining seven were con-
al pastors and helpers. Two young
Assembly's Training School, Miss Kate
go, S. C., and Miss Carolyn McGehee,
ere associated in this work and were
a 50-50 basis by the Committee at Rich-
esbytery's Home Mission Committee.
ches which hitherto had not conducted
Bible Schools made an effort this year
spend issues.

nds held the past summer in most in-
dork was eliminated save in so far as it
contribution to the presentation to the
al mind of the great messages of the
d Children were most eager and enthu-
sise to the message of the book. An ex-
h average attendance and interest was
ne part of the children and workers in
e heart rejoices in the splendid work
done within the presbytery and plans
for an even more effective and en-
for Daily Vacation Bible Schools for

WOMAN'S AUXILIARY

(Continued from page 7)

NORTH CAROLINA SYNODICAL AT DURHAM

The Woman's Auxiliary of the Synod of North Caro-
lina will meet in the First Presbyterian Church of Dur-
ham, N. C., at 3:30 p. m., Tuesday, October 15, and will
continue in session until noon, October 17.

The theme for this meeting will be Foreign Missions
and this will be a special feature of Tuesday night session.

At this time North Carolina unit of Mission Court,
Richmond, Va., will be presented to N. C. Synodical and
to General Assembly. Dr. R. M. Wilson, a medical mis-
sionary to Korea, will make the address on Foreign
Missions. The recently elected Secretary of the Depart-
ment of Women's Work of the Southern Presbyterian
Church, Miss Janie W. McGaughey, of St. Louis, Mo.,
will be present throughout the sessions of Synodical.
Miss McGaughey will give the Bible messages each day
and on Wednesday morning will address the Assembly on
"Our Supreme Task."

Rev. H. H. Sweets, D.D., Louisville, Ky., Ex-Secretary
of Department of Christian Education and Ministerial
Relief of the Southern Presbyterian Church, will give an
address on Christian Education and Ministerial Relief and
also present the birthday gift for 1930.

Rev. J. H. Henderlite, D.D., Gastonia, N. C., Chair-
man of Synod's Committee of Religious Education will
speak on Religious Education and Stewardship.

Miss Carrie Lee Campbell, Richmond, Va., Vice-Presi-
dent, Virginia Synodical will present Auxiliary methods
and also accept the North Carolina Unit Mission Court
for General Assembly.

Dr. W. C. Pressley, of Peace Institute will bring a
message from Peace, also a number of Peace girls will
render special music Wednesday night.

Rev. E. E. Gillespie, D.D., Greensboro, N. C., will
present Home Missions and Rev. C. E. Hodgins, Greens-
boro, Synod's chairman of Woman's Work, will bring
a message from Synod.

Besides these outstanding subjects, other matters of
interest will be presented.

GREETING CARDS

A beautiful monogrammed greeting card, with envelope
to match, has been printed for the convenience of presi-
dents to welcome new members.

These cards are available, at 25c a dozen. Order from
The Department of Woman's Work, 270-277 Field Build-
ing, Saint Louis, Mo.

MRS. WINSBOROUGH'S BOOK

"The Woman's Auxiliary Presbyterian Church, U. S."
by Hallie Paxson Winsborough, cloth binding, 75c, paper
binding 50c, is the background history development of
the Woman's Auxiliary. Every member of the Auxiliary
should have a copy and study it. Order from The Presby-
terian Committee of Publication, 6 North Sixth Street,
Richmond, Va.; or Department of Woman's Work, 270-
277 Field Building, Saint Louis, Mo.

MONTREAT—ASSEMBLY INN

Ernest Thompson

To one who has recently been there these words bring
up a picture of unusual loveliness—a winding road lead-
ing into a cove, surrounded on three sides by towering
mountains—in the center for the jewelled setting, a
little lake formed from the babbling mountain streams,
woods filled with all kinds of wild flowers in season—
groups of buildings showing here and there through the
trees. The crowning triumph of these buildings is the
Assembly Inn, outwardly, fitting most exquisitely into
its surroundings, inwardly, a thing of beauty and seem-
ingly so built as to be a "joy forever."

Personally I am a recent and reluctant convert to Mon-
treat both as a place for summer gatherings and for
meetings of the General Assembly.

One is intrigued by being away from the embarrass-
ment of being entertained in strange places, relieved from
long distance travel after the sessions, rested by the com-
fort of the Inn, cheered by the sociability of meeting
everybody in the lobby. Work is hastened by the con-
venience of getting committees together. Concentration
on the task at hand is secured by the lack of disconcerting
distractions. It is easy to do your work, get done with it
and go home.

Only one cloud, beside those so often resting on the tops
of the mountains, mars the satisfaction of this unique
place. And that is a debt incurred in the effort to finish
Assembly Inn in time for the meeting of the last General
Assembly.

It is a marvelous piece of property we have there at
an unbelievably low cost. The General Assembly, realiz-
ing this at its recent meeting, designated Sunday, Oc-
tober 13, as a day when the cause of Montreat might
be presented to our churches, looking to the end of
liquidating this indebtedness.

It is earnestly hoped that all of our ministers and
churches will observe this date, each giving at least some
small amount for this cause and so giving to the Assem-
bly, as the central gathering place of all its interests, a
magnificent piece of property free from all incumbrances.

R. O. T. C.

Religious Obeisance to Caesar

A. J. McKelway

In George Lansbury's contribution to "Labor Speaks
For Itself on Religion," he writes, "Years ago I was
asked, 'Why don't people accept religion? why don't the
masses go to Church?' I said then, as I say now: they,
the masses, believe that we Christians do not believe what
we say we believe."

The Southern Presbyterian Church has upon the Min-
utes of its last General Assembly a resolution, adopted
without one dissenting opinion, in which there is an un-
qualified renunciation of war, including the expressed
refusal of the Church to be used as an instrument or
agency for the promotion or support of war, and its re-
fusal ever again to bless a war. In the meantime, and
now, this same Southern Presbyterian Church, through
some of its colleges (which are certainly its agencies
and institutions) complacently tolerates a policy of com-
pulsory military training, which policy constitutes *de*
facto a contradiction both of the letter and spirit of the
splendid resolution adopted by the General Assembly. So
far as the writer is able to learn, our Church is the only
one which is able to countenance this contradictory policy.

About a year ago, The Christian Century, rejoiced
editorially that President Oxnham, of the Methodist Col-
lege at Greencastle, Indiana, had abolished compulsory
military training in that college, thus putting an end to
compulsory R. O. T. C. in denominational colleges. A
member of the board of trustees of one of our colleges
wrote to the editor to correct his statement, since such
a policy was still in full force in more than one of our
colleges. The board member wrote that he "vigorously
opposed this state of affairs" with in the Board and that
also "Protests have been entered by patrons of the insti-
tution and some students have gone elsewhere to a school
on this ground." Writing of this incident, another distin-
guished minister of our church said, "The idea of the
Church of Jesus Christ compelling its best students to
take special training on the field of Mars is an anomaly
at which the devil himself must grin in complete satis-
faction."

There are several reasons given for the continuance of
R. O. T. C. in our colleges. They generally are ex-
pressed in these terms: The financial aid to students; the
physical exercise afforded the students; teaches students
to hate war; training Christian officers for the next war.

There are some reasons for its discontinuance. It is a
contradiction of the profession of the Church. It is at
absolute variance with the Spirit of Christ. It creates a
ridiculous situation in that "faculty members" are ad-
mitted to the most intimate contact with the students if
they teach the military profession in a manner satisfactory
to the War Department whereas, the mathematics profes-
sor must subscribe to the Confession of Faith. The Church
has no business, even for a large number of pieces of
silver, in joining hands with the War Department in
its war program while professing the ministry of the
Prince of Peace.

Just how long the membership and the ministry of our
Church winks an all too tolerant eye in the presence of
this situation this may indicate to some extent the justice
of the charge quoted in the first paragraph of this article.

In the meantime, the minister of our Church with con-
scientious scruples against having his son trained in the
most efficient methods of wholesale slaughter under the
banner of Christ, must send him elsewhere.

Laurel Hill, N. C.

A PLEA FOR UNION WITH THE U. P.'s

(Continued from page 4)

Certain things, which we cannot take time to discuss
here, have been done in the United Presbyterian Church
that has prepared it for union. It is not with it, as with
the Southern Church, a question of union now or a post-
ponement until better acquainted and prepared. It is a
question of congenial union with a church holding simi-
lar views on the great doctrines of christianity and
Presbyterian attainment, or be led into a church that is
now in a turmoil, where their very foundations are being
shaken.

We presume the vote in the presbyteries would or could
be taken with the understanding that the details of ad-
ministrative matters would be worked out satisfactorily
before the final steps in union are taken. A favorable vote
would open the way for the U. P. Assembly of 1930 to
hand the question down to the presbyteries.

Present indications are that by next year the real con-
ditions in the Presbyterian Church, U.S.A., will be better
understood, and that the United Presbyterian Church
will be ready to act. An unfavorable vote by the Southern
Church will aid the Northern Church to realize its hope
for union. And will be a disappointment to a major part of
our people.

Billings, Okla.

Calvin L. Young.

SUNDAY SCHOOL

(Continued from page 8)

to render who-hearted service, ready to bear suffering.
He must be an athlete, ready to subject himself to sacri-
fice and discipline according to the rules of the Chris-
tian life. He must be a husbandman, continuing patiently
in monotonous toil for the same of the future harvest.
Think on what these words of Paul mean for your life.
"The Lord will help you to understand perfectly."

STORY

A NEW LINE OF THOUGHT

(Copyrighted by D. J. Walsh)

The Spencer high school had been out now for more than a month. The summer vacation was passing and Margaret and Angeline Carter, who taught in the school, were longing for something, anything, to happen so long as it brought a change. The first week or two after school closed the two young women had been busy in doing a belated house cleaning in their small, white house. When the cleaning was finally done to their entire satisfaction they turned their attention to their clothes, and when their wardrobe was in apple-pie order they made calls and caught up with their reading. And now when they had done everything they had planned there seemed nothing further for them to do but sit with folded hands and wait for vacation to end and the school year to begin. Though, dear knows, the Carter girls were tired to death of teaching. In fact, they were tired of home and a wee bit tired of each other, and for the past week they had discussed the idea of selling or renting their house and boarding for the coming year.

"I think," said Margaret seriously one day when a morning of idleness had irritated her frayed nerves more than usual, "that I shall go to see Cora Blaine and see if she will let me board with her this winter."

"Well, of course you can do as you like," answered Angeline, "but for my part I wouldn't think of boarding with Cora Blaine, not with that snip of a daughter of hers in the house."

The discussion was waxing hot when the postman brought a special delivery. Angeline tore open the letter and read it.

"It's from Cousin Fanny Pringle," she announced as soon as the man had gone. "She is coming to make us a visit. She is planning a continental tour and she is seeking a congenial companion for herself and a comfortable, safe place where she can leave Darling while she is gone—Darling—who do you suppose Darling can be. Mar-

garet? I never heard her mention her before, did you?"

"Never," said Margaret. "But read on, Angeline, maybe she will explain."

"I shall room at the hotel while I am in Spencer," Mrs. Pringle wrote. "But I shall expect to take my meals with you girls, as the hotel fare doesn't agree with Darling. I will arrive some time before noon on Tuesday and I wish you to have an extra fine sirloin steak, well done and cooked without either salt or pepper. I trust you will select the steak very carefully, for Darling is most finicky about her food. She is having a twist with her stomach and that is one reason why I am getting her out of the city for a few days, hoping the change will do her good. In her present condition of health I am uneasy about leaving her for my trip abroad and I shall not go unless I can find an understanding person to leave her with." There was not a great lot more to the letter and nothing that explained the mysterious Darling.

Tuesday! Why, there would be only tomorrow in which to put the house in

order and do the extra baking for their guests! The Carter girls were all excitement and with so much to think about and so many things to attend to they forgot for a time their differences and were as busy as bees.

Tuesday morning dawned clear and bright. Margaret and Angeline were up at five o'clock putting the last touches to their immaculate house and planning the final details of the dinner. Everything must be perfect, for Cousin Fanny was very wealthy and fussy, and then of course there was the mysterious Darling. No one could guess what she would be like. Probably some one out of the ordinary, for Cousin Fanny was always getting infatuated with unusual people. And then of course there was the trip abroad, and it all depended upon which of the Carter girls Cousin Fanny took a notion to. A trip abroad with all expenses paid was a prize worth working and fighting for if necessary. And Margaret and Angeline each secretly meant to do her best to win her way into the good graces of Cousin Fanny.

As the hands of the clock in the hall moved to the noon hour, excitement. The table was set for five best linen and silver, the cooking and the extra was pounded to a shred be put over the coals at notice.

The coffee had just begun late when Margaret, who the dozenth time to the house, announced in a low

"They've come!" She the door.

Angeline, who was in slipped the steak over the off her kitchen apron, s hair with her hands an the front hall just as Mar the door in answer to a peal of the doorbell. On th Cousin Fanny. She was lady, elaborately dressed, stood the chauffer, and in held a small, silky black had such a funny, wrinkling face that Angeline ha

Ledge vs. Boulder Granite

The purpose of a monument is to perpetuate the memory of the dead. An all-important factor, therefore, is its permanence.

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Winnsboro Granite

"The Silk of the Trade"

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Typical Granite Boulder.

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desire to shriek as the diminutive little creature peered at her from under a huge red satin bow.

"Well, here we are," announced Mrs. Pringle. "Parker," she commanded the chauffer, "set Darling down, and then you may go." Then, turning to the waiting girls, she said: "I hope dinner is ready. Darling is used to having her meals on time and she doesn't like to be kept waiting. Let's eat as soon as I can get my things off. We can talk later while Darling is having her nap. She likes to go to sleep just as soon as she is through eating."

While Margaret was helping Mrs. Pringle remove her wraps Angeline hurried back to the kitchen and a few moments later they were all seated at the table. Darling had a chair close beside his mistress, because, as Mrs. Pringle explained, her food had to be cut up just so. The girls winced when they saw the little dog eating off the delicate china that had been put on the table for the expected guest. It was a long tedious process coaxing Darling to eat, but after a while she was stuffed to her mistress's satisfaction and was carefully lifted down from the chair and laid to rest on a fat silk pillow on the davenport, where it was cool and quiet. When the little dog's snores satisfied Cousin Fannie that her pet was sleeping she herself settled cozily back in her chair and announced that she herself felt like taking forty winks after her dinner and journey. This left the Carters free to retire to the kitchen and do up the dinner work.

It was a good thing that Mrs. Pringle and Darling were tired and their naps were prolonged, for never before had it taken the Carter girls so long to do a mess of dishes. They did not talk much, for fear of disturbing the sleepers, but words under the circumstances were unnecessary. They would look at each other and go off into perfect spasms of laughter. They laughed until they cried.

"Can we hold out for a whole week. Angeline?" Margaret asked in a whisper.

"I don't know," Angeline answered. "But whether we do or not, I can see where the experience is going to do us a world of good, can't you?"

"Which do you prefer, Angeline—a trip abroad with Cousin Fannie as a companion or staying at home to keep Darling comfortable?" Margaret asked.

"Neither," Angeline answered, with finality in her voice. "I only want you, my home and my job when vacation ends. What about you, sister?"

"You have expressed my sentiments exactly. What fools we were getting to be to want to break up our dear home. And, Angeline, do you remember those lines. 'The more I see of men the better I like logs?'"

Angeline nodded and they began to laugh again, and anyone who heard them would realize that nothing—nothing could ever spoil their companionship again.

A HELPING HAND
 Margaret Duvall Lee

"But he is dying."
 These words reached me as I was sitting in the sun parlor at the end of a long hospital corridor. The tone of the small voice, more than the words aroused my interest; so I immediately made an effort to find out what was happening. I could hear the harsh voice of authority reply:

"You have plenty to do without worrying about a nameless foreigner for whom nothing can be done; he is past human assistance."

The sweet young voice replied, "Oh! that is just it, medical skill is useless, but could we not call some person to minister to his spiritual welfare?"

Again the voice of authority more stern than before—"Resume your duties, there are many depending on your professional knowledge and skill."

I watched the young nurse walk down the corridor to continue her duties for the suffering ones in a mechanical man-

ner. All lightheartedness was erased from the countenance which a moment before would have been an inspiration to the most cynical. My curiosity to know the reason for those heart-rending words, "But he is dying," led me to follow as the nurse passed down the corridor which I knew led to the general ward. All at once she passed, bowing her head as though in deep thought. Could I read her mind? No, but I could notice those young lips move in an earnest entreaty. Then the countenance cleared, and a look of determination crossed her face as she hurriedly continued on her way.

Down the length of the ward, where the first beam of morning light was peeping through the windows, I saw her approach the bed of a young lad. Though the light was dim, I, a casual observer could tell the boy was fighting a losing battle for life on earth. Reaching under the covers, she found his hand, apparently to count the dying lad's pulse: but again I observed that look of light and inspiration cross her face, her lips moving as though in prayer.

I was so entranced as I witnessed this sad scene, that I scarcely realized she had left the patient's bedside. She walked past me to a window where she stood buried in meditation. I passed her to finish my night's vigil in the sun-parlor; she turned to me and said:

"Oh! nurse, I may have neglected my duties for a few moments: but you understand. I could not leave that poor boy to go on his last journey without a prayer or a friend. He was brought in a few hours ago by an officer who found him critically ill in a railroad station. He has been unconscious since his arrival. We do not even know his name. The police are trying to trace identification. However, it will be too late for those near and dear to see him alive."

"May I ask if you were praying for the lad?"

"Yes, my prayer for him was—"

"The Lord is my Shepherd: I shall not want, He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me: Thy rod and Thy staff, they comfort me."

"Now I can continue my work without a guilty conscience. I could not have performed my duties if that poor boy had gone as may others go, without a prayer or a friend to guide them 'Home.' Do you wish to see my reward?"

She led me to the bed of the boy who five minutes before had been drawing most agonizing breaths. He now lay quietly breathing. As we stood there he looked up into the nurse's face, his sinking lips trying to murmur some message that we were never to hear.

She leaned over him and whispered these words—

"Remember what our Christ said, 'Lo,

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I am with you always even unto the end of the world."

The boy had passed to the other side: we could not tell whether or not he heard her last comforting words but I know that I turned to this young nurse and quoted—

"Well done, thou good and faithful servant."—United Presbyterian.

CHILDREN

(Continued from page 9)

got certificates for being on time and present every day.

Your friend,
Edna Earl Hearn.
Teachey, N. C.

IN HOSPITAL THIS SUMMER

Dear Standard:

I am a little girl five years old. I go to Sunday School every Sunday. This time last year I was going to the Highland Presbyterian Sunday School at Fayetteville. I have one brother and four sisters. My sister next the baby had ostemycolitis this summer and had to stay a week at the Baby Hospital at Wrightsville Sound, her name is Neta Marie and the baby's name is Hilda. I help Mama when the rest are at school. I learned the 100th and 23rd Psalm at the D. V. B. School.

Your friend,
Elouise Hearn.
Teachey, N. C.

PUZZLE ANSWERS

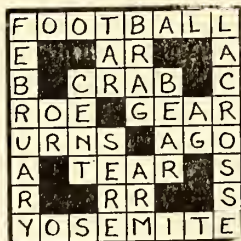
A Famous Birthday

CO-w, LU-llaby, M-abel, BUS-tard, DA-vid, Y-ukon.

COLUMBUS DAY

Five-Letter Words

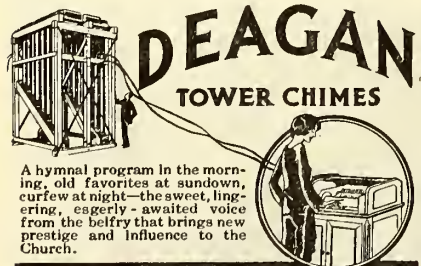
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A DAY'S VACATION

Mrs. J. G. Nelson

"Oh, Mother," cried John as he rushed into the kitchen where his mother was just beginning to attack the pile of breakfast dishes, "Daddy and I are going to the river to fish. Put us up a lunch quick, please."

"I haven't anything cooked for a lunch. Why didn't you tell me last night that you were going, so I could have prepared something?" answered his mother.

"Give us some bacon and eggs to cook and some bread. I wish you would go with us, Mother. Sister is crying so hard to go, but Daddy told her that she couldn't unless you went, and that you were too busy to go," said John.

"Well, I am busy. I haven't done any of my morning's work and this is ironing day, and I want to bake a cake, for tomorrow Aunt Sarah is coming for lunch."

"Sister and I will make the beds and Daddy will sweep, while you hurry and dress. Let the ironing go; I like to wear my shirts and overalls not ironed. Aunt Sarah has cake at home every day. We have so much fun in the woods. Come on and go with us," argued John.

Mrs. Robinson looked at him thoughtfully. "I believe I will," she said. With a half-reluctant glance at the pile of unwashed dishes, she began to pack some bacon, eggs, a jar of butter, another of jam and the bread in a box. Then she went to her room to change to her outing clothes. The beds had been made and the floor swept, but in a very hasty manner.

"I can't leave my house this way," she thought. "Aunt Sarah might come today."

She started to the door to give John the lunch and to tell him that she would not go. But a glance at Sarah's radiantly happy face as she danced up and down the hall, made the mother change her mind again. Soon she and the happy little girl joined the others at the car, where John was packing in the fishing tackle and bait.

A short drive brought them to the river. The hooks were made ready and in a very little while they were all trying their luck in the water. As the restful stillness of the woods stole over Mrs. Robinson, she forgot her household cares and entered into the spirit of play with her family.

Such an exciting moment when Sister caught her first fish! Then mother caught the largest one of them all. How good were the bacon and eggs cooked on a camp fire, with jam sandwiches for dessert and how many interesting things they saw in a walk down the river! Time to go home came entirely too soon.

"It has been the happiest day I ever had," confided Sister to John as they were washing the breakfast dishes while their mother cooked the fish for supper, "and Mother says that we are going with you every time you and Daddy go this summer."

A POOR UNFORTUNATE

"His hoss went dead an' his mule went lame;
He lost six cows in a poker game;
A hurricane came on a summer's day,
An' carried the house whar he lived away;

Then a airthquake come when thet wuz gone,
An' swallered the lan' that the house stood on!
An' the tax collector, he come roun'
An' charged him up fer the hole in the groun'!
An' the city marshal, he come in view
An' said he wanted his street tax, too!

Did he moan an' sigh? Did he set an' cry
An' cuss the hurricane sweepin' by?
Did he grieve that his ol' friends failed to call
When the airthquake came an' swallered all?

Never a word o' blame he said,
With all them troubles on top his head!
Not him—He clung to the top o' the hill

Whar' standin' room wuz left him still,
An' barin' his head, here's what he said:
"I reckon it's to get up an' git;
But, Lord, I hain't had the measles yit!"
—Frank L. Stanton.

A man sued for his overcoat and lost his suit.—Colby White Mule.

A Presbyterian Church of hundred members in a city wishes to secure the good tenor singer in a officers of the church themselves to secure a singer so that his salary be supplemented by his b Address music Com Presbyterian Standard, C

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S P A R K L E S

Oy, Oy, Oy

An oyster met on oyster
And they were oysters two.
Two oysters met two oysters
And they were oysters too.
Four oysters met a pint of milk
And they were oyster stew.
—Pitt Panther.

How Could He Know?

It is related that Billy Sunday, well known evangelist, stopped a newsboy in Philadelphia one day and inquired the way to the postoffice.

"Up one block and turn to the right," said the boy.

"You seem a bright little fellow," said Sunday. "Do you know who I am?"

"Nope!"

"I'm Billy Sunday, and if you come to my meeting tonight I'll show you the way to heaven."

"Aw, go on," answered the youngster, "you didn't even know the way to the post office."

Sidewalk Expert (surveying newly laid strip of sidewalk in which are many childish footprints): "Children are all right in the abstract but I don't like them in the concrete." — Notre Dame Juggler.

Just about the most useful day we can think of is Wednesday. Very often, and especially in summer, if it were not for Wednesday there would be nothing to keep the week-ends apart. —Life.

Mark Twain is commended to a certain kind of critic. He said: "It isn't the things in the bible I don't understand that worry me; it's the things I do understand!"

A minister who had given up his former position as a magistrate in order to enter the church, was conducting his first marriage service.

"Wilt thou have this man to be thy wedded husband?" he asked the bride.

The bride answered promptly: "I will."

"And you," he continued, addressing the bridegroom, "what have you to say in your defense?"

At Blah University, where they hope to have a championship football team this fall, this arrangement has been made for the spring exams: The examination will be given to the football coach first. If he passes it, it will be given to the players. If he does not pass it, another one will be given him—and so on, until he gets an exam he can pass. The coach stopped going to school when he was ten years old.

Unpopular Summer Fiction

"The Smell of Loneliness," by Hal I. Tosis.

"The Naked Truth About the Sun-Tan Back," Noe Skeeter.

"Down the Cellar in 18 Steps," by O. U. Stumble.

"The Sheik's Demand," by Mustapha Kiss.

"The Descent of Man," by Ima Nape.

"The Midnight Horror," by Hoos Thair.

"Essays," by U. R. Borsum.

"The Fly," by Knight.

"Missed," by A. Mile.

"Let Bygones Be," by Gones.

"Ben Franklin's Auto," by Ography.

"Yes," by George.—The Pathfinder.

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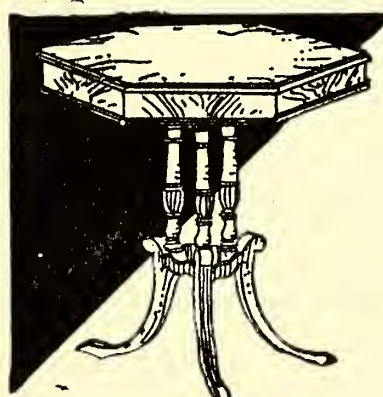
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How the Ministers' Annuity Fund Will Benefit the Church

1. It Will Make It Possible for the Church to Meet a Sacred Obligation.

The minister, when he is ordained by the Presbytery, is called away from gainful occupation. The Church promises him a living that will keep him "free from worldly cares and avocations." In many instances the Church has failed to provide these men a living—nothing like adequate provision has been made for their old age and disability. No other plan has been devised whereby the Church may so fully meet this solemn and binding pledge except through a contributory pension plan such as the Ministers' Annuity Fund.

2. It Will Encourage and Strengthen the Minister and Insure Better Service on His Part.

Anxiety concerning old age and the provision after his death for those dependent on him lies at the root of restlessness in the ministry today. The certainty of a fixed annuity on retirement and for widow and orphan in case of death will stimulate morale and largely increase the effectiveness of every minister and missionary.

3. It Will Remove the Unjust Discrimination Against Mature Men.

Scores of churches have declared they would employ no man over forty-five years of age. Recently some have refused to have any one over thirty-five visit their churches. Part of this comes from the fear that the local church may have to care for the minister on retirement. The Ministers' Annuity Fund shows a way out of this difficulty. Thus many men of broad training, ripe experience and tried ability will be made available for large use during their years of maturity.

4. It Will Deepen Respect for the Church on the Part of All Right-Thinking Men and Women.

It is not right for the Church to regard so lightly the very serious financial burdens being borne by our ministers and their families. Abundant provision was made for the Levite in the days of old. The Ninth Chapter of First Corinthians explicitly brings this obligation over into the Christian Church. "Ever since the dawn of the Christian era," challenges the business world, "you have taught us that our responsibility to our fellowmen is endless. You have seen us accept this responsibility and through a system of pensions offered protection for our employes when no longer active. But what have you done for your own helpless servants who have grown old?"

5. It Affords An Approved Christian Business Method for the Church.

Under the plan of Ministerial Relief, provision is not made for the days of inactivity of the minister until he must have assistance. The Church must then pay in cash 100 per cent of whatever relief is given. Under the Ministers' Annuity Fund both the minister and the church month by month, in small sums, are setting aside funds to meet the days of coming need. When the day of retirement comes these deposits will have been increased by about fifty-four per cent through the marvelous workings of compound interest.

There is a restlessness today in the ministry of all Churches that is very serious. Many of these servants of the Church are so harrassed and disturbed on account of financial matters that they cannot give their undivided attention to the spiritual ministries to which they are called. The Ministers' Annuity Fund will center the thought of the Church on this problem, which grows more critical every year, and altogether will bring new encouragement and strength to the hearts and homes of its servants.

Watch this page for answers to other questions

Ask any question and we will gladly answer

THE PRESBYTERIAN CHURCH IN THE UNITED STATES,

Department of Ministerial Relief and Ministers' Annuity Fund,

Henry H. Sweets, Secretary. John Stites, Treasurer.

410 Urban Building, Louisville, Kentucky.

Correct Date of Home Mission Week

There is a discrepancy in the minutes of the General Assembly regarding the dates of the Annual Week of Prayer and Self-Denial for Home Missions. This has been very kindly brought to the attention of the Executive Committee and this notice is published because we do not wish there to be any mistake in the minds of our people about the matter. The correct date is November 17-24 as printed in Recommendation 11, page 68, in the Minutes of the Assembly.

We trust this week will be observed throughout the church for this essential and important branch of the church's work.

CLINTON RALLY AROUSES ENTHUSIASM

(Continued from page 1)

President John McSween, who talked on "Presbyterian College's Need and This Opportunity"; William P. Jacobs, of Clinton, general chairman, who told of the business man's place in the movement; Rev. Dr. R. A. Lapsley, Jr., of Columbia, on the Church's educational need; Rev. C. K. Douglas, of Manning, representing the alumni; R. T. Gillespie, Jr., representing the students; C. M. Bailey, Clinton, as chairman of Zone No. 1; Col. A. L. Gaston, of Chester, as chairman of Zone No. 2, and Rev. John W. Davis, of Kings-tree, as chairman of Zone No. 3.

Additions to the executive committee and officers personnel of the campaign this week included W. J. Bailey, Clinton banker and manufacturer, as treasurer; Rev. Dr. H. W. DuBose, Spartanburg, chairman of the speakers' bureau; Rev. Dr. F. D. Jones, associate chairman of the speakers' bureau. Executive committee members, in addition to these men, the general and associate general chairman, zone chairman and Presbytery chairmen include Dr. E. C. Doyle, Seneca; Dr. S. C. Hodges, Greenwood; Rev. Alexander Sprunt, D.D., Charleston; E. S. Tennant, Spartanburg, and Joseph L. Walker, Columbia.

A majority of the group chairmen and associate group already have been obtained by the Presbytery chairmen, and these group leaders are busy securing the services of chairmen for the churches in their respective groups. The group chairmen and associates will be announced next week.

GOLDEN RULE SUNDAY OBSERVANCE URGED IN EUROPE

(Continued from page 1)

organization of a permanent International Golden Rule Council.

The provisional committee includes the following well known persons: Count A. Apponyi, Hungary; Dr. Eduard Benes, Minister for Foreign Affairs, Czechoslovakia; Dame Rachel E. Crowley, Chief Social Service Section League of Nations, England; Principal Alfred E. Garvie, Scotland; Duchess of Hamilton, England; Minister Rudolf Holsti, Finland; Bishop Irinaus, Novi Sod; Major T. F. Johnson, Refugee Settlement Commission League of Nations, Great Britain; Ringold Kalnings, former Finance Minister, Latvia; Dr. Adolf Keller, European Central Bureau for Inter-Church Aid, Switzerland; Senator F. Lafontaine, Belgium; H. J. Procope, Minister for Foreign Affairs, Finland; Dr. Siegmund Schutz, Germany; Premier A. Volde-maras, Lithuania; Dr. Ycas, Minister of Finance, Lithuania.

SOUTHWESTERN'S DORMITORIES ARE FULL

(Continued from page 1)

institution are greatly encouraged by accounts of the recent hearty action of the Synod of Mississippi, agreeing to attempt to raise its share of the sum undertaken by the synods for the payment of the debt and the endowment of the college.

JUNIOR COLLEGE HAS BRILLIANT RECEPTION

(Continued from page 1)

to train young men as husbands for his girls.

A quartette, of college students, Jack McIllwain, John Hudgins, Lambert Sykes, and Luther Clark, sang a negro spiritual which was enthusiastically received by the audience and an encore demanded.

Rev. S. B. McLean of Charlotte, formerly of Maxton brought congratulations from Mecklenburg Presbytery and felicitations from the president of Queens College who was unable to be present. "My heart's desire is realized," said Mr. McLean, who from the beginning has been an ardent worker for the college. He congratulated the charter students upon the privilege of establishing the principles and morals of the college. He also spoke of his satisfaction in reading about President McLeod's dedication of the college to the guidance of the Word of God, and said that with such a pledge he had no fears for its success.

The high mark of the program was reached when Rev. Lacy L. Little, D.D., and missionary to China and moderator of the Synod of North Carolina, said "I bring greetings from the Synod to the youngest member of the fine galaxy of Presbyterian institutions in North Carolina." He expressed also the Synod's pleasure over the successful opening of the college and congratulated the students upon their fine equipment, their president, and the spiritual atmosphere of the community in which the college is located. Doctor Little stated that there is only one other Presbyterian college for men in North Carolina and said he believed the Junior College fulfilled a long felt need.

Some clever "stunts" performed by the college men entertained the guests and President McLeod made a few closing remarks, asking the faculty to come to the stage and introducing each one to the audience.

After a final chorus, the guests were invited to make an inspection of the buildings, ending at the dining hall where refreshments were served.

Board of Trustees Praises Work of the Junior College Club

At the public reception given Friday night by the Presbyterian Junior College, Rev. R. A. White, D.D., of Mooresville, representing the board of trustees, highly complimented the work of the college club. Doctor White spoke particularly of the comfortable and attractive infirmary and the home-like den, also commenting upon the improved condition of the grounds. He said that the trustees realized the amount of work and the sacrifices that had been made in order to make these improvements and that he wanted the club to know how much their efforts were appreciated.

College Trustees Adopt Budget

Friday afternoon the trustees of the Presbyterian Junior College for Men met in annual session and passed upon routine matters. Among the rest, a working budget was adopted in order to put the operations of the college on a strictly business basis. A committee was appointed to make a study of the future needs of the college and to make recommendations to take care of the growth of this institution. In this connection it was brought out that with the addition next year of new classes and perhaps larger classes the problem of additional teachers and equipment will present itself.

The members of the board of expressed themselves as being pleased beyond their fondest expectations with the successful opening of this institution. Resolutions were passed thanking the people of the town and others who contributed to the successful opening. Chairman E. H. Evans of Laurinburg presided at the meeting.—Maxton Scottish Chief.

Near East Relief Continuation

Findings by Co-operating Committees

A careful review of the work we have been doing through Near East Relief causes a joyful pride in the excellent achievements and confirms our determination to see this task through, and at the same time gives grave concern as we face the final effort to bring the whole task to worthy culmination.

While the American people may congratulate themselves on having done so well, there is serious danger lest we fail in carrying the work to its safe conclusion. With our ample means, we must not be recorded as leaving unfinished a task of such human importance.

A year ago, we advised the Trustees to call on the people to subscribe a carefully prepared budget of \$6,000,000 for the last 32,131 orphans. This call has gone to individuals, churches, schools, clubs and many other organizations, with admirable support from the religious and secular press.

But we are distressed to learn that the response has been insufficient, making it necessary to give up the rehabilitation work for refugees and to reduce drastically that for the orphans. The process of liquidation has been hastened in every possible way, but it is not finished. At least \$2,000,000 more is imperative to meet the minimum requirements of the orphans.

This will require more than doubling the income of the corresponding months of last year. Immediate cash is needed, and we urge gifts accompanied with pledges for the same amount payable over one or two years, so that when campaigning closes by order of the Trustees, the funds will be available to complete the overseas commitments of Near East Relief, which will run two years or more beyond that date. The spirit of America demands that Near East Relief finish the proposed minimum training of the orphans in institutions and their proper placement where they may live the useful lives for which they were rescued and trained.

This outstanding international service has written a new chapter in the history of philanthropy. The whole movement is reconstructive in its nature, not pauperizing the people it benefits, is wisely guided under expert advice in its various phases, is scrupulously administered, is co-operative with other overseas agencies, and has enlisted the aid of native forces in a way to prepare them to carry on after our service is completed.

In addition to humanitarian care, the orphans have received a training that undoubtedly will provide a worthy measure of leadership in their communities and countries. Through the demonstrations made in modern methods of education, in trade training, in religious and character education, in welfare work, in public sanitation and hygiene, in agricultural and industrial production, lasting benefits should result. These demonstrations have induced additional similar work by native agencies and by other countries. By-products such as these, incidental to the care and training of the orphans and eagerly welcomed by the authorities, have multiplied America's contributions to the Near East.

It has been good for us to join in this task. The work has given us an interdenominational and interorganizational co-operation of much benefit to this country; it has developed better understanding of people and purposes both at home and abroad; it has extended the spirit of goodwill; it has developed new sources of benevolence; it has helped us to realize our privilege of stewardship; it has brought the Bible Lands close and made the people of the Bible Lands more real to us.

DEVOTION

TWO WAYS

Elisha Safford

"I might have made that self," said the college pre-impromptu speech to the group. "There was a time," in a semi-humorous vein, such an ambition. I wanted a ball star. I wanted to see in the sporting columns of the I wanted the thrill of being the field of battle on the sh- hurraing comrades. I wan- much, but not quite enough to submit to the grind of to put myself under rigorou- give up my late hours, my le- my own particular fondness and various other things. stern lessons life has taught men, is that in this world desire two mutually exclusi- expect to attain them. It ne- done. It never can be done."

It would seem that this is for a good many young peo- Here is Tom. He is a promi- parents are proud of him. H- mire him. His teachers be- Like all young fellows, Tom with dreams and ambitions. into the future and picturing moves forward along the p- years. He hopes for certain longings and desires. But occur to Tom that if he is c- ambitions that are mutually and destructive one or the o-

For example, neither Tom Harry nor any of their frie- to possess and enjoy self- good health. These two ca- together, and every young p- decide which he is going own. If he insists on gra- desire, satisfying every app- bound to have late hours, foods, to cultivate intemper- may as well make up his- that he will have to deny- coveted boon of good hea- physician or any man or w- rience and they will unhes- roborate this truth.

Nor can Tom reasonably sess both laziness and succ- covers that he wants to be- going drifter and a succes- the wisest thing he can do- quickly between them. "I- ambition to be a rich man," in modest circumstances. "I- and my early aims were- career. But when I found- out my ambition to be ric- danger my health by worki- and never taking a vacatio- decision. I decided that I- my health. Nor for all the- world shall I die twenty ye- time as Harriman did, or- age drinking hot water a- mensely rich man is com- concluded the farmer.

The central lesson of life simply this—we must choo- may not always lie betw- wrong, between righteous- sometimes it may be just- thing of value and somethi-

(Continued on pa-

NEGRO COLLEGES IN TEN YEAR

(Continued from page 1) Negro physician in Am- 3,343 of Negro populatio- one white physician to e- sons, while the proporti- dentists was only one-t- as that of physicians. N- cal seminaries are turni- ly less than ten graduate- cies occurring in 19,000- The report points out- groes themselves are- uous efforts to meet thi- established 16 colleges a- which they own, admi- large degree finance. — Advance.

EDITORIAL

TRUTHS FOR THE NEW AGE

The most striking passages in Ezekiel that touches most closely the conveyance of every consecrated minister is where he presents the minister as a watchman on a tower who must at the peril of his life stand firm in the face of approaching danger.

When the people do not heed, the watchman will perish, but their blood will not be on his hands.

When the watchman fails to cry out and his blood will be required of the watchman.

The editor of a Church Paper is also a watchman. He must warn of danger and if he fails to do so, he is held equally responsible as the minister.

In the past we have seen danger approaching the Church and it has been borne in that we must lift our voice in warning. We urge our ministers to be on their feet, lest they be led away by the subtleties of the enemy.

Look over the Church and see the danger. The Church as set forth in the scriptures is addressed by ministers of various gifts, but it seems to us that the Church is drifting from the old paths and substituting for the old truth those of man's reason.

Many who claim to be watchman, but whose voice is heard, warning the Church and saying, "that unless the ministers and people recognize the changing times in which we live, there is danger in store for the Church."

At Montreal we more than once heard a warning. This danger as far as we can perceive it, lay in the fact that the Church is drifting to the old truths, and is not standing firm to the new truths that are being brought forth under the new conditions in which we live.

The frequency with which we hear of a panic, we fear that a panic has seized especially the younger men, and the danger of their imagining that they are left behind in the march of time.

The danger that they should face is not that they should be left behind, but that they should be swept off their feet, and swept from the earth, as once sheltered our fathers.

One thing is that unless we recognize the discoveries of the scientists, we shall lose the rising generation and thus lose the future of the Church.

Repeatedly charged that the modernized and tired of old truths, that have been belated, and that the modern mind is questioning the old.

When we listen to these watchmen and read the scriptures we are apt to conclude that the old teachers of our Church are a remnant, religious Bourbons, who cling to anything new.

They have been accused of moss-kissed because we cling to the old truths, and the inspiration of the Bible.

How easy it is for a man to become proud of the past, we have more than once seen our heart to see whether such is true, or whether we have reached a state of mental paralysis that we are no longer able to the conviction of truth.

Unconscious of our love for the past, we are the memory of our old teachers follow in their steps, yet we hold to them not because they are old, but because they were founded upon God's Word.

The present generation are too much like the fathers who spent their time, either in clinging to some new thing.

Those whose chief merit is that it is new, and a reaction for us. We fear the new, and the new theology, and pray that the time will come when every truth, founded upon the Bible, may carry conviction with it.

It is true that this is a new age and that there are many new truths abroad, but the basis truths, the inspired Word, the Son of God dying for man, His return to earth, and the final triumph of the Church are old, but woe be to that man who turns from them with the vain hope that the new is better.

MODERNISTIC APPREHENSIONS

We often hear the warning, that we must not take counsel of our fears—and we have found it good advice. There is no warning about taking counsel of the fears of those we oppose—so we propose to urge our friends of the conservative party, to take counsel of the fears of the liberals, and not only to take counsel of their fears, but also encouragement.

No one who studies the signs of the times will deny that there is reason for those who hold to the old truths to fear the results of the present day agitation for he must be a blind man who does not see that never in the history of the Church, at least, not in modern times has the Church been attacked on more sides than at the present time.

The accuracy of the Bible is called in question, in so many ways that we do not know what to accept and what to reject.

He who, according to the Scriptures, was sent to save men by the blood of the Cross, was merely sent as an example to follow, and the awful suffering on the Cross had no saving power, but were merely to show men what sin would do when unrestrained.

The Old Testament, so rich in promises of the future and full of comfort for the sorrows of men, has no more divine power than a page of Caesar's Commentaries or Virgil's Iliad.

These views, so repugnant to those who accept the Word in its entirety, seem to have a peculiar fascination for the young ministers.

They not only seem to love what is new, but love to differ from what their fathers believe, so that in this way, they may show independence of thought. They also imagine that in this way they can gain a reputation for learning, and enroll themselves among the intelligent scholars.

Of course we know that the noise they make is out of all proportion to their numbers, and we always discount this fact, yet that they should be so inclined is a symptom that causes us uneasiness when we look to the future.

We have seen many changes in our day. We have seen the speculations of men taking the place of a "Thus saith the Lord," and we have seen doctrines dear to us so trimmed down that we scarcely know them.

In view of these signs, the old men look to the future of the Church with sad misgivings, and imagine that "the perilous times" have indeed come.

An old soldier, in speaking of his army record, once said "I killed as many of the enemy as they did of me."

In like manner we can cheer the hearts of the timid orthodox that the other side is as frightened as we are, and is by no means satisfied with the outlook.

In one of their journals, that out-Herods Herod in its radicalism, sounds an alarm, and calls upon the critical school to line up more hopefully against the orthodox.

He evidently sees the handwriting on the wall, and believes that the reaction has set in.

In sounding the alarm he calls upon his radical friends to take courage.

He begins by stating what he considers the cause of the revival of orthodoxy.

According to this watchman upon Zion's walls, this revival of orthodoxy has been due to the quiet, yet persistent efforts of Biblical scholars to discredit evolution and higher criticism, and to bring back the antiquated idea that the Scriptures are inerrant.

He also laments the fact that the preaching of these new evangelists, not only has no trace in its of the new ideas and conclusions of Science, but, that the multitudes hang upon their words, and are led by them.

Another sign that causes him uneasiness is that men in high life, men who figure in Congress and heads of the Government, are sympathetic with these old truths, and also that the followers of progressive theology have grown timid and are afraid to use the new nomenclature, and have adopted terms of the old theology.

Evidently frightened by these facts this watchman calls upon the progressives to rally around the progressive flag, or to be prepared to see the antiquated theologians sweep the country.

We quote his words: "If higher critics and modernists have any grounds for their faith, it is time that they wake up from smug complacency to the fact that they face the most powerful forces ever lined up against modern ideas."

Those of our brethren who are ready to leave the Old Ship of Zion, as rats leave a sinking ship, we would advise to remain where they are.

If they have become frightened, it is evident that the enemy is more so.

A WISE INVESTMENT

Every true Christian ought to seek to grow in grace, and the only way to make this growth, is to seek to obey our Lord's commands. There is no truth more clearly laid down than that we are not our own, but belong to Him with all we have, and that we not only do not own ourselves, but that what we imagine we own belongs to Him.

As stewards of the Lord's money we must not only give, but we must give wisely, and see that what we have is wisely invested.

The one talent man imagined that he had done his duty because he was able to return the one talent intact.

His lord, however, reminded him that he owed the natural increase of that talent.

Those of our readers who have means should keep this truth ever before them that what they have should be invested where it will bring the best returns.

We do not know a better investment of the Lord's money than to put it where it will bless the destitute places of our land with gospel preaching.

In the eastern part of this State there is the town of Williamston with a population of 1,800, where the consolidated school number 323 pupils, but these children have no Sunday School privileges. The nearest Church is a Primitive Baptist, with occasional preaching, as a rule by elders who do not believe in an educated ministry, and no effort is made by them to provide religious training for the children of the community.

A recent census shows that there are 39 families or 171 persons not one of whom is a professed Christian.

Our devoted Synodical Superintendent, Dr. E. E. Gillespie, held a meeting there recently and organized a Church of 24 members. Rev. Z. T. Piephoff, just from the Richmond Seminary, is now its pastor, full of the zeal of youth and blessed with common sense. They propose to erect a church building and they have a fine lot. The members aided by Presbytery and Synod have raised over \$7,000 in cash and the brick needed for building, but need \$6,000 more to build as they ought. They mailed to prominent Presbyterians of the Synod 10,000 letters, asking \$1.00 from each, or more if possible. Presbyterians are noted for their liberality, but it must have been an off-day with those addressed, as only 525 replied, and their contributions netted only \$650.00.

Gentle reader, were you one of those who failed to reply? If so let us beg you to reconsider, and help this most worthy cause, for by so doing, you will bless a deserving people and invest the Lord's money wisely.

Of all men the Home Missionary needs encouragement most. He faces in his work difficulties that would daunt most men, and there are times when a contribution would only meet a pressing need, but gives him encouragement when is most depressed.

Send all you can spare to Rev. Z. T. Piephoff, Williamston, N. C.

CONTRIBUTED

THE LIGHT OF THE WORLD

Rev. Lacy L. Little, D.D.

(Moderator's sermon before the Synod of North Carolina at Rocky Mount, October 8, 1929.—Ed.)

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matthew 5:16.

The first command given by the Lord of the universe, when He created this mundane sphere, was "Let there be light." Clothed in human flesh, as he lovingly ministered to the children of men, this same infinite Creator said "I am the light of the world." Again, as He sends forth His disciples on their mission of mercy to benighted mankind, He says "Ye are the light of the world." In wonderful words, the apostle Paul describes this divine illumination when he says:

"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—II Cor. 4:6.

As a safeguard against the delusion that this heavenly enlightenment was to terminate in themselves, the Master said to His disciples "Let your light shine."

Our Mission One With the Master's

Having burst the bonds of the grave and meeting together with His own chosen ones on the first day of the week, at eventide, the Savior gave utterance to these memorable words "As my Father hath sent me, so send I you," setting forth very clearly the central thought of the Gospel: that the disciples of Jesus, like their Lord, should not live for self, but for others.

"Let Your Light Shine"

Not "under a bushel"—and not for the praise of men. There is such a thing as false modesty. The Master enunciated in plain terms the attitude we should have toward ourselves: "Let not thy left hand know what thy right hand doeth." This is to warn us that we are to be on our guard against self-gratulation and self-complacency. At the same time our Lord did not command us to conceal from others the good deeds that we do for the glory of God. On the contrary, He bids us to let these "shine," so that others may be stimulated thereby.

"Let Your Light So Shine"

Not that men may see us, but that they may see Him, Doctor Bonar writes of a friend of his, who on the streets of Glasgow saw a large crowd gathered around an immense painting that was being sold at auction. As he approached, he observed the spectators lost in admiration of this wonderful picture and heard the voice of a man, who, concealed from sight behind the painting, was directing the attention of his audience first to one mark of excellence of this work of art and then to another. The crowd was absorbed in contemplation of the many attractions of the picture and utterly unmindful of the one who, behind the canvas, was pleading for their approval of this masterpiece. Doctor Bonar used this incident as an illustration of the way in which the disciple should show forth the many charms and excellencies of his Lord, keeping self out of sight in order that his Master may be seen and loved: "that they may . . . glorify"—not you—but "your Father which is in heaven."

Jesus the Sun, His Disciples the Moon

Jesus said, "I am the light of the world," thus fulfilling the prophecy of Malachi that the "Sun of righteousness" should "arise with healing in his wings." He also said, "Ye are the light of the world." It has been well said that Jesus being the "Sun," His Church may be compared to the moon: as the moon shines upon a world of darkness, not with a light of her own but, with a light reflected from the sun, so the Church of Christ, with her face turned to her Lord, receives His glorious light and transmits it to the world that is darkened with sin and the shadow of death. Furthermore, when the earth comes between the sun and the moon, the light of the sun is cut off and the moon suffers an eclipse. So, when the things of this earth come between our Lord and His Church, the "light of His countenance" ceases to shine upon her and, receiving no light from Him, she is unable to transmit the light of His salvation to a perishing world. What a blessed privilege to be permitted to keep our faces constantly turned toward Him, so that His healing light, shining full upon us, may be reflected into the hearts and lives of those to whom He sends us! What a tragedy is enacted when His people allow earthly pleasure and earthly ambition and earthly honors to intercept the full, free shining of His glorious light and, instead of becoming lightbearers, they cast a shadow upon the world of mankind round about them! Years ago, from a mountain top in China, just before sunrise, we looked down upon a valley filled with fleecy, snow-white clouds. A little later, the sun rose and gilded these clouds with golden splendor. They melted before his beams and all nature was illumined with the brightness and glory of the sun. This was a wonderful illustration of what the "Sun of Righteousness" is waiting to do for a world that is shrouded in ignorance and sin.

Again, it was night and the writer ascended that same mountain top, finding it wrapped in the embrace of a heavy mist when, suddenly, the moon shone forth and

with soft, bewitching beams put the mist to flight, shedding her blessed radiance over mountain top and vale. Here, was given us a picture of the mission of the Church to a benighted world, when receiving the light of His glorious truth from her ascended Lord, she lets it shine forth in such power and beauty as to dispel the mists of ignorance and superstition and idolatry that envelop so large a part of the inhabited world of today.

"Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." . . . "Wherefore He saith, 'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.'" Ephes. 5:8, 14.

"Let Your Light Shine"

1. As Individuals

The individual soul may be compared to a single bulb of electric light. The value of the single bulb is reckoned according to the candle-power it possesses. The worth of the individual soul is estimated by the "Father of Lights" according to its power to shed the light of His truth. This applies alike to pastor and people, man and woman, old and young, home and foreign worker.

One of our veteran missionaries to China said to a young lady who had recently arrived on the field: "My dear, you began to preach the Gospel the very moment your foot touched the shores of China. The message of your life speaks for, or against, Christ, every passing moment." In China or in America, it is equally true that:

"You are writing a gospel, a chapter a day,

By the deeds and the words that you say;

Men read what you write, whether faithless or true,

Say, what is the gospel according to you?"

Searching, indeed, was Ralph Waldo Emerson's criticism of the man whose message was not backed up by his life: "What you are speaks so loud, I can't hear what you say."

Over and over, as the writer has mingled with the ignorant, illiterate throngs of China, the thought of another has come to him: "You are the only bible that most of the people can read." The same great truth was expressed by the Apostle Paul:

"Ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God."—II Cor. 3:3.

How careful we, as individual light-bearers, should be, so to walk before men that our light may shine with a clear, steady, unobstructed radiance, that will point the way of salvation to many a soul stumbling on in the paths of darkness and death.

2. As Families

The family may be likened to the chandelier, where a group of separate lights combine their radiance for the illumination of a given area. This is a very effective plan for chasing the darkness away. The enlightenment of a nation depends upon the family life of its people. The glory of America was the Christian home of her early history. The greatest peril that confronts our country, today, is the decline of the spirit of godliness in the home circles of our land. Fathers and mothers must win their children back to the family altar and to regular attendance upon the sanctuary until they shall be ready to say with the Psalmist of old:

"Thy word is a limp unto my feet,
And light unto my path."

and

"The opening of thy words giveth light;
It giveth understanding unto the simple,"

and

"With thee is the fountain of life:
In thy light we shall see light."

The light that shines out from the Christian home not only dispels the darkness from the surrounding community but reaches out to the bounds of the state and the nation and to the "dark habitations of cruelty" the world over, provided God-fearing leaders in agriculture, in industry, in commercial life, in the education of the young, in the production of wholesome literature, in positions of public trust, in the healing of the body and in the ministry of the Word. And, when we refer to the light of the Christian home, we think at once of the radiance that encircles the brow and shines forth from the life of the queen of the home, the consecrated mother, who seeks no higher glory for herself than to lead her children in the paths of righteousness and to train them for the service of the King. For:

"Many make the household,
But only one the home"

and it is eternally true that:

"The hand that rocks the cradle moves the world."

Is it not too often true, in our day, that "the hand that rocks the cradle" is the hand of a hireling, who loves her wages more than she loves the precious little life committed to her care, while the mother forfeits her God-given crown by a mad quest for worldly amusement and social distinction?

Apart from the illumination given by God's Holy Word under the influence of His Holy Spirit, the most winsome, the most pervasive, the most far-reaching, the most beneficent light in all the world is the light of heaven upon the brow of a Christian mother, as she bends above the form of her beautiful babe and offers it unreservedly to the service of her Lord. All praise to those mothers who are true to their heritage and who are making this most splendid contribution to the upbuilding of the Kingdom of God at home and abroad. Most earnestly and most persistently should the call go forth from our pulpits to the women of our homeland not to

despise their birthright, and sell it for a mess, but, rather, to meet faithfully and joyfully responsibilities and privileges entrusted to them by the Lord, in training Christian boys and girls to be bearers of the true light to the multitudes in the darkness of sin.

3. As the Church of Christ

The true, invisible Church of Christ is one, and may be compared to a mighty light—its beams are shining forth over the perilous whole world, giving warning and guidance in the "utmost part of the earth."

How clearly our risen Lord sounded forth His Church to make Him known to men and children throughout the whole world! How people have responded to this "Great Commission" deep the darkness that envelopes more than the world of mankind, today! How urgent the need of a new consecration of life and substance on the part of God's people to the work of the Kingdom!

Our General Assembly has enjoined our people to make this a year of special evangelism. The Assembly's Committee of Forty-four has echoed this call. The Great Commission of Chicago is sending forth repeated appeals to people in all lands to unite in prayer for revival. The Lord of the Church, "when He beheld the multitudes, was moved with compassion on them, because they fainted and were scattered abroad, as sheep without shepherd. Then saith He unto His disciples: 'The harvest truly is plenteous, but the laborers are few. Pray ye therefore, the Lord of the harvest, that He will send forth laborers into His harvest.'

We observe that our Lord did not say "Let us labor," but "Pray ye." The old Latin statement was: "Laborare est orare"—"to labor is to pray." It is to transpose this sentence and make it read "orare est laborare"—"to pray is to labor." If we pray, we shall labor aught.

The great central dynamo of Heaven is being set in motion. The power lines have all been laid. The communication are all complete. The Lord of Light is for His people with united hearts to press forward in prayer, and the Light of the World shall fill the uttermost bounds thereof.

"Thou, whose almighty word,
Chaos and darkness heard,
And took their flight,
Hear us, we humbly pray:
And where the Gospel's day
Sheds not its glorious ray
Let there be light.

"Thou who didst come to bring
On Thy redeeming wing,
Healing and sight,
Health to the sick in mind
Sight to the inly blind,
O now, to all mankind,
Let there be light.

"Spirit of truth and love—
Life giving, holy dove—
Speed forth Thy flight;
Move on the waters' face,
Bearing the lamp of grace,
And in earth's darkest place
Let there be light.

"Blessed and holy Three!
Glorious Trinity!
Wisdom! Love! Might!
Boundless as ocean's tide
Rolling in fullest pride,
Through the world far and wide
Let there be light."

A COUNTRY CHURCH COMMITTEE

A forward step in the Country Church work was taken by the last Assembly. It provided for the formation of a Committee on Country Church Work in each synod, also for a similar agency in the presbyteries and synodicals.

Recommendation was made that the Country Church Department be put on a permanent basis as soon as possible. This can best be done by the setting aside of legacies for an endowment as approved by the General Assembly in 1925. See page 47 in the Proceedings of the General Assembly.

The Form of Bequest is as follows: "I, the undersigned, do hereby bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States for 'the establishment of a Country Church Department for the support of the Country Church Work' the sum of _____ (insert the estate devised and bequeathed) dollars for the benefit of said Church."

The last Assembly passed the following resolution: "That each Presbytery and Synod appoint a Committee on Country Church Work, or if deemed wise, a Mission Committee of the above bodies, to promote the Country Church Work. The same should apply in the Woman's Work. Reports should be made to the Country Church Department to the General Assembly. Said committees should present the cause of Country Church work and send copies of their reports to the Country Church Department."

esbytery, synod, presbyterial and synodical injunction of the General Assembly it will Country Church Department to begin to function for which it has been preparing for the

Sunday of May was fixed as Country

for Village and Country Churches was literature and information about a free wall the Country Church Department, Box 1176,

EAT NEED FOR A PRESBY- AN CHURCH IN MARTIN COUNTY

North Carolina there are large sections ically destitute of Gospel privileges. This pressing fact in the experience of some of aders for some time, but it has not been y members of the church who are inter- hest welfare of others, and especially in mate brethren.

ation of the conditions referred to above, unity in Martin County which has a con- l with an enrollment of 323 pupils. These no Sunday School privileges whatever. nitive Baptist Church not far away which preaching services, conducted, as a rule, by ot believe in an educated ministry and lieve in Sunday Schools. That church has members, and no effort is being made by e religious training for the children of the recent census revealed the fact that there families in that community in which there ed and seventy-one persons, not one of essed Christian, and there are many other dults, as well as many children, who are gnorance of the saving truth of the Gospel. at present holding services in this school- nday night with an attendance of around great need for work here.

of the Home Mission work of our denomi- cted Williamston, N. C., as a well-located n to establish a Presbyterian Church and needy and destitute sections. Dr. E. E.

MINISTERS' ANNUITY FUND AND THE ELDER

Ever since 1717 the Presbyterian Church in America has been trying to solve the great problem of how to deal justly with the ministers and missionaries who, on account of sickness or old age, have been forced to retire both from labor and from income, and with the needy widows and orphans of those who have died.

At this time the General Assembly is making arrangements to put all of this work on an approved, economical, Christian, actuarial basis. It is proposed that, when we begin to use up the energies of our ministers and missionaries, at that time we shall lay by in store for the days of need. The marvelous working of compound interest on such sums will provide more than fifty-two per cent of the entire cost of the same.

In this connection we wish to call attention of all our elders to a report prepared by Judge Drake, of Washington City, and adopted by the elders who were commissioners to the General Assembly of our sister Church in Cincinnati, Ohio, in 1885. Its message is vital and powerful today:

"That the Church is under the most sacred obligations to care for her disabled ministers is obvious from the relation which the Gospel ministry bears to the Church. A living ministry is one of the foremost and most precious of the ascension gifts of our glorified Lord to His Church—to be prized as His gift, to be used as His gift, and to be cared for as His gift. As in other forms Christ lives and manifests His presence in His Church, so does He pre-eminently in the persons of those called by His grace and imbued by His Spirit, who have been separated to His service and have spent the vigor of their lives in making known the savor of His Name.

"But the Church does not regard her obligation to Christ for such a gift as wholly discharged when some equivalent is rendered for its direct and immediate benefit. The honor of Christ's Name is involved in the proper care and maintenance of those whose "strength has been weakened in their way," and of those who, "having served their generation, by the will of God," are laid aside from the further exercise of their ministry by sickness or by the infirmities of age. Nor are their families, often left destitute by their death, to be uncared for.

"This obligation has been fully recognized in the Pres-

and every member of our Sabbath schools shall thoroughly understand the nature of the sacred claim of these wards of the Church. The heart of the eldership should be tender on this subject. If the people are instructed they will promptly, heartily and generously respond. Let us solemnly, and in the fear of God, charge ourselves with this responsible duty. . . .

"Brethren of the Eldership! The honor of Christ's Name is involved in the proper discharge of this duty to His ministers. The cause is urgent. The claim is just. The means are ample. A united, energetic, persistent movement on our part, all along the line of the Church, will fill the impoverished treasury of the Board of Relief, and gladden the hearts of hundreds of Christ's servants who, after long and faithful service in the ministry, look to it as their only means of support in their sickness, or helpless old age."

A letter to 410 Urban Building, Louisville, Ky., will bring to any member of the Presbyterian family full information concerning the Minister's Annuity Fund.

410 Urban Building, Louisville, Ky.

REMEMBER MONTREAT, OCTOBER 13

Up to a few months ago Montreat had been operating on a cash basis. But it became necessary to incur a \$70,000 debt in order to finish and furnish Assembly Inn for the meeting of our General Assembly in Montreat last May. With all the facts before it, the Assembly unanimously decided it was best to remove this indebtedness at the earliest possible date. To this end it took vigorous action and did all possible to give its encouragement and assistance in the undertaking.

It offered to give out of the accumulated earnings in its Publication Department, \$25,000 to be paid in as a like amount should be paid from other sources. It heartily endorsed a campaign for funds throughout the borders of the Assembly. It directed its Work Committee to appoint a suitable day for the cause to be presented in all the churches and an offering to be made to liquidate the debt.

The Assembly could not make a stronger nor more earnest appeal than this. Sunday, October 13, is the day appointed and all the churches are asked by the Assembly, both to present the claims of Montreat and to take an offering for the liquidation of the \$70,000 debt. This request for every reason should receive a loyal and hearty response. The appeal is reasonable!

(1) Because of the immense service Montreat has rendered and its unspeakable value to the Church.

(2) Because Montreat is a gift to the Church, one of its greatest assets, and deserves a manifold greater support than it has received.

(3) Because of the wise investment of money in this Institution. Every dollar given gains at least two dollars as a permanent investment for the Church. Gift money is not used for current expense or up-keep, but only for improvements which are made at a cost of about one-half their market value.

(4) It is not reasonable to expect the Montreat management to pay out of its annual income the cost of maintenance and up-keep, plus the cost of permanent improvements, such as Assembly Inn.

(5) It would be almost a calamity, and would check and paralyze the future development of the Institution to have to apply all of its income to interest and debts.

(6) The task is easy. Raising \$70,000 is no burden for all the churches of the Assembly, if each church would do its part.

October 13 is the day appointed. Let every pastor and session give their church a chance and the appeals for Assembly Inn will be no more.

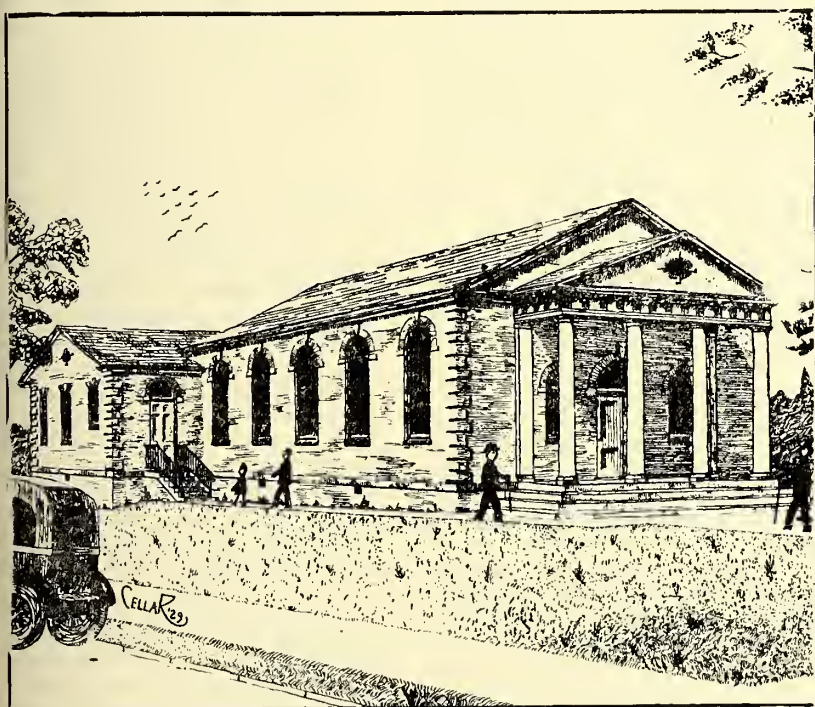
THE YOUNG WOMAN WITH THE LAME FOOT

Egbert W. Smith

The love of the Korean Christians for the Word of God is continually reflected in the letters from our missionaries. It is also touching to note the sacrifices that many of the poor women make to take the bible courses offered by our missionaries. Miss Willie Burnice Greene, of Kunsan, Korea, gives the following illustration of this devoted spirit of self-sacrifice:

"I want to tell you about the young woman with the lame foot. She was here last year also, and when she came last year she only brought about 3 or 4 handfuls of rice for she thought that she could eat by herself and would only eat a little at a time and so be able to take the course. She was a great problem, for she cried every day, and pleaded with us to let her stay. We felt sure she could not get help from home, but she persuaded us to let her stay till she could write and hear from her husband. In a few days the full amount of money came, so she studied to the end. But we found out that her husband had borrowed the money at an exceeding high rate of interest. In the end I had to lend her the money to pay off the debt. This year when she came to register, she paid her entrance fee, then for her rice, and then to my surprise returned the money I had lent her. Clapping her hands with joy as she did so, saying, 'I've saved ever since I left last year and its all come out even; for see I have 20 sen (10 cent) left and that will be 5 sen for collection each Sunday.'

"Think of that sacrifice! Was she sorrowful over not even having one sen left to use during the month? No, she was very happy that God had let her save enough to pay it all and even have collection to put in Church each Sunday during the month."



Williamston, N. C., Proposed Church—Rev. Z. T. Piehoff, Pastor

ical Superintendent of Home Missions, in Williamston some time ago and organized 24 members. Rev. Z. T. Piehoff, who as pastor of this church and is delighted unity for service this community and the county affords. His wife, who is a graduate Assembly's Training School in Richmond, on the field and both are eager to render they can to the needy and interesting iction who are hungering and thirsting rist came to teach and preach and live. e have no building and no equipment for illiamston our meetings are being held in ub under disadvantages; therefore, our ntral building, including an auditorium hool Department, at Williamston. A cut building is printed above. The estimated biding is \$15,000.00. Toward this amount and brick with which to build has been ount yet needed to build is \$6,000.00. Our already given all that they possibly can. this undertaking therefore depends upon friends in other sections. As we cannot his building until we are assured of the eed to build, and as it is our desire and inilding during the early days of Septem- please send us your contribution at your nce? We thank you.

byterian Church by the establishing of the Board of Relief but its provisions as shown by the report of the Board to the Assembly and in the address of Doctor Cattell, are so slight and desultory, that they show a very partial and inadequate sense of the value of Christ's gift. It is time our Church should awake to a full sense of its duty to these worn-out servants of Christ, and charge herself with their proper maintenance.

"During the present Assembly many of us have been deeply moved upon this subject. We have felt a special call to go forward, actively and earnestly, in this matter. The hearts of the pastors are with their 'suffering brethren,' but many of them feel a reluctance to press home this subject upon the hearts and consciences of their people. It seems to them like pleading for themselves or claiming their own right. We do not think there should be this reluctance, but we can understand the feeling that underlies, and we can sympathize with it. And it constitutes an obligation, all the more imperative and sacred, for the elders to give their hearts and hands to the important work of this Board. We ought to esteem it both our duty and our privilege to bring this cause before our people, so that in every congregation systematic and liberal contributions may be made to it. In few things can we better uphold the spirits of our pastors than in giving our time and strength to this blessed work.

"Let us, then, brethren, charge ourselves with the personal duty of seeing that every member of our Church

Men-of-the-Church Presbyterian Church in the United States

E. PURCELL, D.D., Executive Secretary
HENRY GRADY BUILDING
ATLANTA, GEORGIA

N. L. FAIRLY, D.D., Wilmington, N. C.,
Charge of Men-of-the-Church Department

ANCE OF ASSEMBLY'S HOME MISSIONS

of Assembly's Home Missions arises out of human elements involved. Here the whole joins in preaching the gospel of the underprivileged people of our land. Some romance has been caught up into the folio-man interest stories from the Assembly's Mexican and Mountain work.

happened When the Presbyterian Church ro Slave.

Message and What Came of It.
r Beet Farm Fails—A Mexican School rges.
derate Medical Officer and His Dream.

MOD OF APPALACHIA

meeting in the interest of Men's Work was eting of Synod, September 12. Synod formed its endorsement of the Men-of-the-ations were adopted calling for the reor-e committee and directing that an aggres-made to promote the work. An expense f \$100.00 was ordered.

ing of men was held at Abingdon, Va., 228, composed of men from the churches resbytery and three churches of Holston round-table discussion was followed by a series of talks by laymen showing the organization and its practical workings. resbytery existing organizations have been ring the year, and at least two new ones of formation.

arked development of the year is in Knox-y. Doctor Purcell addressed the Presby- meeting. Under the efficient leadership L. McClurkan, Presbytery's Chairman, ably r. J. P. McCallie, a genuine interest is throughout the Presbytery.

ty of Synod's Committee is: 1. To secure rees in the Presbyteries. 2. To stimulate effort in each Presbytery directed by the ommittee. 3. To secure a strong delega- 's Conference at Montreat.

ts for inspiration are now being planned h four Presbyteries.

ment and prospects in Appalachia are en-

G. A. Wilson, Jr., Chairman,
Synod's Committee.

MESSAGE AND WHAT CAME OF IT

Ralston, a native of Rockingham Coun- al a missionary to the Indian territory, had Ava, Thomas L., and Calvin. A small as willed to these children by their grand- r education. The part of the youngest s \$256.56, to be used only after he had omore class in college, or in case of his e time, to go as a memorial to some edu- on.

ev. C. J. Ralston, was sent by the Com- Missions to take charge of Armstrong e-blooded Indian church school in an iso- e Choctaw country. While connected with k, he became intensely interested in the e Indians.

1894, Mr. Ralston came before his Pres- in Tishoktok, to urge the purchase of a r for a Christian school for Indians. He e the regular schools would soon be placed e government control, and was urging the eady for that time.

meeting of the Presbytery, Mr. Ralston e the Indian Council to plead for an agree- ame matter of purchasing land for the e. While he was speaking before the coun- eaded a telegram which read as follows: s owned this morning at eleven o'clock." e for his home immediately to carry the e young son to Denton, Texas, a former home, e needless to say that the father's heart

tu from the burial, Mr. Ralston stopped in e was asked by a friend to attend a school e found two factions disagreeing as to the pur- eanement of the local school. He was asked e effort to reconcile the factions, but appar- e not be brought together. At this junct- e proposed that they sell him the property e subject of the dispute, and he would guar-

antee to establish a school within twenty days. The offer was accepted and the \$256.56, which he would have used in helping to educate his baby boy, was paid for the property.

Within ten days the little school was opened and named Calvin Institute, although struggling along against many odds in its early years, of the Indian Presbytery. In 1908 the General Assembly, meeting in Greensboro, North Carolina, passed a resolution enlarging Calvin Institute into the Oklahoma Presbyterian College. Mr. Ralston was a member of its board of trustees and did not miss a regular meeting of that board to the end of his life.

Oklahoma Presbyterian College is now the largest and most important missionary institution in all the South-west. It wields perhaps the greatest Christian influence of any school in the young state of Oklahoma. One who is in a position to know whereof he speaks, says, "If the Indian Mission work of our church had accomplished no more than the establishment of Oklahoma Presby-terian College as an institution for righteousness in this new State, it would have been abundantly worth while." This school has throughout its history been supported almost entirely by appropriations from the Assembly's Home Mission Committee.

It must have been all dark that day when Calvin Ralston received the message that his young son was dead. Surely there was only glorious light for both Calvins when on January 7, 1929, the father went to be with the son and both together could lay such a trophy as Okla-homa Presbyterian College at the feet of their Lord.

(Continued in Next Issue)

WHAT HAPPENED WHEN THE PRES- BYTERIAN CHURCH BOUGHT A NEGRO SLAVE

A few years before the Civil War, Rev. C. A. Stillman, D.D., then pastor of the Presbyterian Church at Gainesville, Ala., came before the Synod of Alabama with a novel proposition. He urged the Synod to buy a negro slave to be trained and sent as a missionary to Africa. His proposal met with favor, and Doctor Stillman was entrusted with the training fo the slave, whom he accompanied as far as New Orleans to give him God-speed on his way.

This story is concerned, not with what the Foreign Missionary did, but with what happened in America as a result of such a proposition.

The first thing that did occur, happened to the mind of Dr. C. A. Stillman. When the war was over, he was thoroughly convinced of the obligation of the church to do something for the spiritual needs of the newly freed slaves. Things were bad enough when they attended the church of their owners; he readily saw that now they would attend none. There was no place to look for a negro ministry for the much needed negro churches. And so in 1876 we find Doctor Stillman overturing the General Assembly to establish a school for the training of colored people. In this proposal he received the earnest support of Dr. Benjamin Morgan Palmer and many other prominent leaders of the church. The result was the founding of Tuscaloosa Institute at Tuscaloosa, Ala-bama, where Doctor Stillman had meantime moved as pastor.

When the Assembly must have a superintendent for the new school, Doctor Stillman was called. For twenty years he managed the Tuscaloosa Institute with consummate tact and patience, and at the same time retained, through all that troublesome period, his popularity as pastor of the aristocratic old church at Tuscaloosa. Upon the death in 1895 of its first superintendent, the name of the school was changed to Stillman Institute in honor of this white man whose life had so richly blessed the colored race. The school has always from that time to the present had the ablest men at its head.

Stillman Institute is the chief contribution of the Southern Presbyterian Church to the uplift of the negro race. The school is located on a plot of one hundred and ten acres of fertile land in the suburbs of Tuscaloosa, well adapted to the variety of farming operations carried on. It has substantial brick buildings for the students and good homes for the faculty. There is a Theological Department, Boy's Department, a girls' Department, agricultural work, training in mechanical arts, and in addition, the new Nurses' Training School, provided for by the Birthday Gift of the Woman's Auxiliary. A very important part of the school has always been its Theological Department. In its work, this department has trained hundreds of colored preachers for the Methodist and Baptist denominations as well as all those for our own church. Stillman has helped educate approximately two thousand negroes, some five hundred of these having graduated from the Theological Department and gone out to preach the gospel to their own people. The school is supported entirely by appropriations made from the funds of the Executive Committee of Home Missions of our Church.

It was Stillman Institute that in 1889 overtured the General Assembly to establish a permanent mission in Africa, stating that one of the graduates was preparing to go, and that a consecrated young white man from Ala-bama was ready to go with him. As a result, the next year Samuel N. Lapsley, the white man, and William H. Sheppard, the negro, went to the Congo to found what has since grown to be one of the great foreign mission projects of the world. Little did the Synod of Alabama realize what a mighty thing it was beginning when it bought a negro slave to make a missionary for the Congo.

WOMANS AUXILIARY

The Department of Woman's Work, Presbyterian Church, U. S.
270-277 Field Bldg., St. Louis, Mo.

SYNOCDAL PRESIDENTS OF THE WOMAN'S AUXILIARY

Alabama—Mrs. J. F. Hooper, 610 Mabry St., Selma, Ala.
Appalachia—Mrs. F. B. Kegley, Wytheville, Va.
Arkansas—Mhrs. Walter Wilson, Arkadelphia, Ark.
Florida—Mrs. W. G. Thompson, Jr., 3215 Obispo St., Palma Ceia Park, Tampa, Fla.
Georgia—Mrs. E. G. Abbott, 1315 Eberhart Ave., Columbus, Ga.
Kentucky—Mrs. H. P. Cooper, Lebanon, Ky.
Louisiana—Mrs. Charles L. Bodin, Box 79, M. R. A., Lake Charles, La.
Mississippi—Mrs. J. S. Hicks, Holly Springs, Miss.
Missouri—Mrs. Walter Craven, 223 Frances St., Excelsior Springs, Mo.
North Carolina—Mrs. G. V. Patterson, Gastonia, N. C.
Oklahoma—Mrs. Wilbur Garvin, 611 Euclid, Lawton, Oklahoma.
South Carolina—Mrs. Parker Connor, Edisto Island, S. C.
Tennessee—Mrs. J. F. Forsythe, Bethel Springs, Tenn.
Texas—Mrs. J. W. Culver, Texas Military Academy, San Antonio, Texas.
Virginia—Mrs. C. R. Vaughan, 319 Mountain Ave., Roanoke, Va.
West Virginia—Mrs. J. McD. Lacy, Elkins, W. Va.

FORTY OR ONE HUNDRED THOUSAND

Rally Day in the Auxiliary is upon us. Have you all that you need in the way of material for that important day? Have you gathered together your faithful workers and with enthusiasm planned a way for better work?

Someone has pictured the Auxiliary as a great ocean liner bound upon a mission, fully equipped for its task, a wonderful ship. But just before the prow there are high rocks, standing ready to wreck the vessel. These rocks stand for the women of our Church, who, though they are members of the Church, will not have anything to do with the work of Christ and stand in the way of the more fruitful work of others. There are 100 thousand of these women in our Southern Presbyterian Church, against 40 thousand interested, active Auxiliary members.

A situation such as this confronting us brings at once a stupendous task and a great challenge. Think of the untapped power which lies in that great army 100,000 strong! Think of the strength and inspiration which is there, a reservoir as yet unused. How many of the 100,000 are in your Church, and how many of them will be reached by your Rally Day?

The answer lies in the local auxiliary. You are making a special effort just now to gather your forces for a year of more fruitful service. You are having a program on the subject "Our Greatest Asset" which is of such interest to us all since it presents the need of our children and Young People. You are using the invitation cards (50c per 100) and the leaflets, "Reach Them—Teach Them," "The Sunday School in Galilee" and the pageant, "The Church and the Child." If you have not these on hand, you may still order them for the program. A good program is of great importance, for it is an effective way of holding your rallied forces for interest and work.

But in the final analysis the forward march of the Auxiliary and of the Church lies in the prayer and constant work of the few. Call upon the uninterested, pray for them, work with them. Let us rally our forces and bring them in for the Master's service.

Perhaps you have had your Rally Day Auxiliary meeting, but it is rally time now and every month until we have them all, until the proportion is no longer 40 to 100 thousand.

A message has come to us from Miss Catharine Garvin, the daughter of our President of Oklahoma Synodical. Her many friends will remember how very ill she was during the Montreat Training School for Auxiliary Leaders. Miss Garvin expresses her deep appreciation for the "kindness shown and the prayers offered" during her illness, and wishes to thank those who made such proof and interest during the Conference. She writes that she is now back at her work and feels that she is gaining strength each day. At the close of her letter, Miss Garvin sends this message to her Montreat friends. "The friendships that I formed and the sweet associations will linger in my memory through life. I pray that the inspiration I received will make me a more fit vessel for my Master's services."

Department of Woman's Work, 270-277 Field Building, St. Louis, Mo.

A MONTREAT LETTER

The Montreat Auxiliary had the great pleasure of entertaining the Appalachia Synodical.

The sessions opened in the Chapel of Anderson Auditorium, September 24, Mrs. T. B. Kegley, of Wytheville Va., called the meeting to order. About forty delegates and visitors were in attendance, being entertained by the local society in the Assembly Inn.

Montreat is beginning to realize the great value of Assembly Inn and what it means to have such a place of comfort and beauty in which to entertain our guests.

Mrs. R. C. Anderson has been selected as the new president of the Synodical and Mrs. Dorsey, also of Montreat is the Secretary.

Tuesday evening the Synodical was entertained at a reception given by the students and faculty of the Montreat Normal School in the Alba Hotel which is the school dormitory in winter.

The school has enrolled 100 girls from all over our Southland. Then five girls together with a faculty of fifteen with Mr. and Mrs. S. L. Woodward to head

(Continued on page 12)

EVIDENCE

That Presbyterian College is Vital to All of Us . . .

EVIDENCE SHOWING that Presbyterian College, of Clinton, South Carolina, is vital to all of us is readily available. The College, its record of achievement reveals, is a vital force in the lives of all our people, in the growth of the Church and is the advancement of Christian Education. P. C. plays an important part in:

1. Our Daily, Moral and Spiritual Life.

EVIDENCE: 1,750 men and women, graduates and former students, trained in a Christian atmosphere by Christian teachers, taking part in community, social, welfare and uplift work.

2. Our Religious Life.

EVIDENCE: 200 ministers of the Gospel who received their inspiration and early training at P. C.; 145 P. C. graduates now in ministerial posts; 24 P. C. graduates now ministerial students in training; 13 P. C. graduates serving as foreign missionaries.

3. Our Commercial, Financial, Social and Political Life.

EVIDENCE: 912 business men and women; 84 physicians, surgeons, and dentists, P. C. graduates now occupying places of Christian leadership and service.

4. Our Cultural and Educational Life.

EVIDENCE: 192 teachers, 19 athletic directors, trained in Christian principles at P. C., stressing the word of God in education, leading our youth in righteous paths, teaching our boys and girls how to live and grow and lead useful lives.

5. Our Presbyterian Church Life.

EVIDENCE: A brilliant history of faithful service to our Church for fifty years. Presbyterian College is so vital to Columbia Seminary that last year, of the 65 students at the Seminary, one-third were P. C. men. The Synod of Georgia, too, has adopted P. C. as the official, standard Presbyterian college for men for that Synod.

WHAT THE \$350,000 FUND WILL DO

1. Deliver P. C. from the burden of debt.
2. Eliminate life-sapping interest payments.
3. Deliver the Church from burdensome emergency contributions for operating expense.
4. Assure receipt of three gifts totaling \$148,000, offered upon condition that debt be liquidated by January 1, 1931.
5. Bring the endowment (by receipt of the \$148,000) almost up to the required half-million mark.
6. Assure retention by P. C. of its "A Grade" standing and membership in Southern Association of Colleges.

✓ ✓ ✓

WITH ITS NOTABLE history of achievement, Presbyterian College could not remain true to its ideals if it did not look ahead to an even greater measure of service in the years to come. To render such service the College must first be placed upon a solid financial foundation.

In the achievement of this foundation the initial step must be the liquidation of the debt of \$346,000—the chief barrier to complete operating efficiency. With the debt cleared away the College will be assured of the receipt of three endowment gifts totaling \$148,000, offered upon condition that the indebtedness be eliminated by January 1, 1931. These gifts will bring the College endowment (at present \$338,000) nearly up to the half-million mark required by the Southern Association of Colleges for "A Grade" Colleges.

Liquidation of the debt and meeting of the endowment requirement are essential if Presbyterian College is to retain its high classification by and membership in the Association. It is for this reason that P. C. is now undertaking its PROGRAM OF DELIVERANCE—a Synod-wide campaign to raise \$350,000. Here, then, is an opportunity for all of us to share in a noble undertaking—an undertaking that is truly vital to all of us.

A COLLEGE FREE OF
DEBT CAN BETTER
SERVE OUR CHURCH.



Program of **D**eliverance
PRESBYTERIAN COLLEGE

CHURCH NEWS

(Continued from page 8)

Wilson's sense of duty that he should accept another call.

3. We assure Dr. and Mrs. Wilson and family that our most hearty and sincere good wishes and prayers attend them as they enter upon their work in their new field of labor.

4. That a copy of these resolutions be given Dr. Wilson and copies be sent to our church papers for publication.

R. C. Anderson, Chairman.

Mrs. Crosby Adams.

I. J. Archer.

Committee on Resolutions.

(Dr. Wilson recently resigned at Montreat to accept the pastorate of the Lincolnton, N. C., Presbyterian Church. He began his work there September 22nd.)

Presbyterian Orphans' Home, Barium Springs —

On a recent Sunday morning, Rev. A. C. Miller, of Shelby, N. C., who has charge of the Evangelistic work for the deaf mutes in this part of the state, brought a number of his people to Barium and took charge of our eleven o'clock service. There were some thirty-five or forty of the visitors. Mr. Miller preached a very interesting sermon on Love which was interpreted to us by one of the visitors. This was a new experience for us all, and very impressive. I am sure it made us all more grateful to God for the special powers of hearing and speaking. They were most welcome and we hope they will visit us again. At the close of the service they took up a special offering among themselves for the Orphanage.

The pulpit at Little Joe's Church was filled on the last Sunday in September by Rev. M. W. Doggett, of Kingsport, Tenn. Mr. Doggett brought us a very interesting and helpful message on Faith. He was accompanied by Mrs. Doggett, and they spent the week-end visiting their daughter Miss Elizabeth Doggett, who is a member of the High School faculty this year. We were delighted to have them as our guest and hope to have the pleasure of having them again during the year.

Kenly—Visitors from over eastern North Carolina attended the dedication services here September 29. Many former members and friends of the church and three of its former pastors were present. Six Presbyterian ministers in all were present and had a part in the services of the day, they were, Rev. T. H. Spence, of Harrisburg; Rev. G. F. Kirkpatrick, of Laurinburg; Rev. G. E. Clark, of Parkton; Rev. W. B. Neill, of Faison; Rev. A. G. Link, of Raleigh; Rev. D. F. Waddell, of Selma, and Rev. C. Logan Landrum, the present pastor of the church. The church, which was organized in 1890 and rebuilt several years ago, was formally dedicated at 3 o'clock in the afternoon. The building which was dedicated and which the church has occupied for some years is of brick and has two additions, Sunday School rooms and pastor's study.

Mr. Kirkpatrick preached the sermon at the morning service. He emphasized the fact that christian character is the strength of our nation. He paid beautiful tribute to the early pastors of the church and especially to Rev. Jas. H. Kirby, who for more than twenty-two years was a faithful worker in the church and a highly respected citizen and business man.

The sermon at the dedication service was preached by Rev. T. H. Spence. He spoke of the power of the church in the world, an appropriate history of the church was read by Mr. J. T. Edgerton, an elder in the church. The dedicatory service was led by the pastor, who also offered the prayer of dedication.

The choir, which consisted of voices from the different churches of Kenly, rendered several anthems during the day. Mrs. H. M. Grizzard and Miss Katie M. Hooks were in charge of music. Kenly has an abundance of musical talent.

Kenly Church has always been a missionary church. Five churches have been organized from mission points started by her workers. We have two young men now studying for the ministry, one a junior at Union Theological Seminary, at Richmond, and the other a senior at Davidson.

SOUTH CAROLINA

Harmony Presbytery will meet in stated session at Lanes, October 15, 1929, at 11:30 a. m.

Also called to meet in special session at Synod.

W. H. Workman, S. C.

Blacksburg—Rev. S. J. Hood, who has been pastor of the Blacksburg A. R. P. Church for several years and recently also of Tirzah, A. R. P. Church, near Rock Hill, has accepted a call to Philadelphia Church in Mecklenburg Presbytery. He will be received by that body at its next meeting.

Clinton—Beginning on Wednesday night, August 21, and continuing through Sunday, special evangelistic services were held at the Thornwell Memo-

rial Church, to which the public was invited. There was only one service daily, at 7:30 p. m., and the leader for the services was the Rev. E. D. Viser, pastor of the First Presbyterian Church of Orlando, Fla., and one of the well known ministers of Florida Synod. Mr. Viser also preached at the closing union services of the summer, which were held in our church, to a packed house.

Ebenezer—The annual evangelistic meeting was conducted by Rev. W. A. Hafner, of Gaffney, assisting the pastor, Rev. John C. Bailey. Services were held from August 26 through September 1. The sacrament of the Lord's supper was administered on the sabbath. There were six additions by profession and one by letter. The sermons were evangelistic in spirit and were greatly enjoyed by the large congregations attending.

Bethel—The York County Sunday School Convention was held at Bethel Church on Tuesday, September 3. Under the leadership of Mr. A. M. McGill the work has made satisfactory progress during the past year, township conventions being held in all townships. During the campaign for members in April, about 350 new members were added to the schools of the county. Mr. W. T. Beamguard and Mr. T. Vance Roach are the only surviving members of the original organization just 27 years ago. Two splendid inspirational addresses were delivered. Mr. Julian S. Miller, editor of the Charlotte Evening News, spoke on "The Philosophy of Man-Making," emphasizing christian character through the Sabbath School. Dr. Luther Little, of the First Baptist Church, of Charlotte, spoke on the subject, "The Educational Task of the Church." About 700 people were in attendance. The attendance banner was awarded to the Hopewell Presbyterian School, Lesslie, S. C., of which Dr. D. S. Rawls is the energetic superintendent. The music was furnished by the Bullock Creek choir, and the orchestra from Hickory Grove, led by Mr. J. B. Dickson. A splendid picnic dinner was served in the grove.

Spartanburg, Second Church—The officers of the church were much gratified when a tabulation of church attendance was made this week to find that during the month of September only 70 of the 425 members of the church had failed to attend a morning service. Many of those who failed to attend the morning service have attended evening services, but no record was kept of that. The attendance at the evening service is always larger, more visitors attending.

Every member is being given a slip to fill out at the morning service, giving name and address, telephone number, whether a member or not, and if one desires to unite with the Second Church to indicate it. This method has brought many into the church. The pastor, the Rev. John D. Henderson, preaches only evangelistic sermons, never just to entertain. His officers follow up and visit the prospects. As a result there has been added to the church since the church year began April 1 one and a half members for every Sunday during the year, and only five months of the year have passed.

The first Sunday in September was the third anniversary of the occupancy of the church. The membership of the church has been more than doubled in that time.

S. F. Parrott.

Bethel Church, Clover—Bethel, which is 164 years old celebrated on August 7 Home-Coming. It was a great occasion for the many former members and descendants of former members who returned to the old church to spend the day in fellowship and worship.

It was regretted that none of the former pastors of the church could be present, four of her ministerial sons were present and made short talks. The service was under the direction of the pastor Rev. A. H. Key. After singing the doxology the opening prayer was made by Rev. H. D. Corbett, pastor of Bowling Green Church, a daughter of Bethel. The address of welcome was given by Dr. T. N. Dulin, an elder in the church, to which Dr. C. E. Adams, of Gastonia, N. C., a former elder responded.

A history of Bethel was read by Mr. H. G. Stanton, a deacon in the church. The following ministerial sons were introduced, and responded with short talks. Rev. W. W. Arrowood, pastor Presbyterian Church, Tazewell, Va.; Rev. E. L. Flanagan, pastor West End Presbyterian Church, Atlanta, Ga.; Rev. W. H. Johnston, pastor Amity Presbyterian Church, Charlotte, N. C.; Rev. J. H. Dulin, pastor Armstrong Memorial Presbyterian Church, Gastonia, N. C.

The sermon was preached by Rev. W. W. Arrowood, a son of the church and also a son of one of Bethel's most beloved pastors, the late Rev. W. B. Arrowood. After the benediction by Rev. J. E. Berryhill, pastor of Union Presbyterian Church, Gaston County, N. C., a bountiful dinner was served by the ladies to the fifteen hundred or more people attending, after which there was the renewing of old friendships, meeting new friends, the enjoying the remainder of the day in christian fellowship. Surely it was a day

long to be remembered as an occasion of joy and profit to all who were present.

ALABAMA

Trinity Church, Montgomery—Trinity is proud mother of three "children": Mulberry Church, Montgomery; Millbrook Church, Ala.; and Calebee Church, Shorter, Ala. Churches have been recently organized from among those which have been nurtured by Trinity for many years. During those years, Trinity has had her own night service, in order that her pastor might minister to the chapels. Now that they are churches, and in view of the rapid growth of the Cloverdale residence section of Montgomery, will inaugurate night services October 6. This but one feature of an intensive full-time program for the mother church, a new program planned to meet the challenge of her fortunate location and the enlarging opportunity.

Having given some of our best officers to organized churches, a congregational meeting was called to elect a number of new elders and deacons. These will be ordained and installed in communion service on October 6. On this day we shall observe Rally Day in the Sunday School in the three young people's societies.

We report with sincere regret, the loss of a fine and efficient director of Religious Education, Mrs. M. E. Smith. She became the bride of Rev. P. Adams, pastor of the Roxboro Presbyterian Church, Roxboro, N. C., Tuesday, September 17. The wedding took place in Montgomery, the home of the bride, and for the past three years, the bride has devoted labors as a professional Christian worker. After her graduation from the Assembly of God School, she served the Central Church of Montgomery for a year. She returned to her home church in Montgomery in response to a unanimous and enthusiastic call of the congregation. She leaves it with the love and prayers of the congregation.

Miss Mildred Thomason, a former member of Trinity, has been selected to succeed Mrs. Adams. She has already entered upon her duties.

The Synod of Alabama will meet in Montgomery, Tuesday, October 8, at 7:30 p. m.

H. V. Carson,

FLORIDA

The Presbytery of Florida will meet in Tallahassee, Fla., on Tuesday, November 12, 1929, at 7:30 p. m.

Daniel J. Currie,

DeFuniak Springs Church—After an excursion spent in Virginia, New York, and Pennsylvania, the pastor, Rev. Daniel J. Currie, returned to work on the third Sunday in August.

During his absence the congregation worshipped with sermons by Rev. D. P. Drawbaugh, of Tallahassee, Fla., Rev. Warner Thompson, of Tallahassee, Fla., and Dr. H. A. Love, president of Palmer College, Tallahassee, Fla.

One member has recently been received. The congregations are large and interested. Prospects are bright for a fine season of work in the fall and winter.

We are looking forward with great pleasure and high expectation to having Gypsy Smith, of Tallahassee, Fla., for a series of services during the month of November.

Tampa Presbytery, Gardenville—This is a large and growing community, situated at the mouth of two rivers entering Tampa Bay, about five miles south of Tampa, Fla., on the "Tampa River."

A number of fine people from the north have come and built their homes on the mountains overlooking the bay.

There is, as yet, no organized church in Gardenville. Rev. Charles Kingsley, of the Tampa Presbytery is trying out a new plan for a day school of some 100 has been organized in some months is going well. The people are interested and made out a "call" to Mr. Kingsley asking him to preach every Sabbath which he is doing, also visiting and otherwise giving his time to the church, though it was to a regularly organized church. It is great good being done with a constant interest. The people freely refer to the evangelist as "our pastor" and gladly receive him and his wife in their homes. Services are held in the auditorium of the high school, but there is a new church and the time for organization of a Presbyterian church seems near. Steps have already been taken to organize a Woman's Auxiliary and a church paper. A vass will be taken "Church Paper Week" during the church paper, not a single copy of which has been received in the community.

"The Economic Crime of the Protestant Church"

what Dr. Joseph H. Odell in a magazine article called the failure of the Church to provide honestly for its retired ministers and their families.

There is an awful economic waste when the Church permits her aged ministers to continue too long in exacting pastorates where the duties are too much for their lessening physical powers. The Church suffers and the minister is needlessly sacrificed. Of what great service could he be if retired and financially provided for before all his strength is abated? With his ripe experience he could then encourage younger men, occasionally supply pastorless churches and serve in countless other ways.

The obligation assumed by the Church, when it takes a man from civil life and sets him apart for a definite function which he cannot well combine with other and remunerative activities, nor from which he has either the will (as a rule) or the opportunity to pass into any other occupation, is paramount.

This definite function of the minister requires a long period of general and specialized education. In this it is like the profession of the physician, of the lawyer and of the engineer; but unlike those professions, the activities of the clergyman are part of an organism and largely regulated by the authority of the session and Presbytery; and the large financial prizes possible to them are not open to him.

Indeed, upon the salaries paid in the Church, and probably that always will be paid, a minister has great difficulty in maintaining and educating a family, keeping up the decent style of living demanded by those he serves, taking the part in philanthropic and social activities required by his position, making provision for his own growth by purchasing books, papers and magazines, attending conferences and conventions, and at the same time laying up a reasonable provision for his old age and for his family.

That some clergymen, of every denomination, have somehow managed to do all of these things is a remarkable instance of good management, and proof positive that either the minister or his wife has "good business sense." That some Churches have been more considerate and just with their pastors is a tribute to the Christianity and understanding of officers and people.

The Minister's Annuity Fund of our Church will solve this problem and remove this reproach from our Church's history. Its fundamental principle is this: The moment we begin to use up the energies of a servant of the Church we then begin to lay in store to provide for him, when he can serve no longer, or for the widow and orphan.

"The object of the plan," says Dr. Edward D. Duffield, President of the Prudential Life Insurance Company, "is to meet an obligation which has been too long unrecognized. If the Church is to advance and to in any measurable degree fulfil its great purpose, it can no longer overlook the claim of these faithful servants who have for these many years labored in its behalf. I cannot think that it is necessary to more than present this cause to obtain a favorable response."

The General Assembly has directed its agencies to enter the Fund. Home Mission Committees of Synod's and Presbyteries are deciding to enter and the Assembly, Synods and Presbyteries are urging the churches and ministers to enlist.

What is Your Church Doing?

Watch this page for answers to other questions

Ask any question and we will gladly answer

THE PRESBYTERIAN CHURCH IN THE UNITED STATES,

Department of Ministerial Relief and Ministers' Annuity Fund,

Henry H. Sweets, Secretary. John Stites, Treasurer.

410 Urban Building, Louisville, Kentucky.

WOMAN'S AUXILIARY

(Continued from page 7)

them and Dr. and Mrs. R. C. Anderson as guiding spirits always make an interesting group. The summer people often express themselves as thinking it must be very quiet and dull in this resort town during the winters. Do not waste your sympathy, kind friends, if there is ever a dull day in Montreat one who has been here four years has failed to discover it.

Mrs. Joseph Will, sister-in-law to President Wilson, has been a guest at the Inn for several days.

Mrs. McIver, of Chattanooga, Tenn., who was Miss Julia Holt of Davidson is visiting her daughter who is a student at the Montreat Normal.

The Montreat Presbyterian Church very reluctantly bade good-bye to her pastor, Dr. Willis Wilson, this week. Doctor Wilson goes to Lincolnton, N. C. A very beautiful reception was given to Dr. and Mrs. Wilson by Mrs. Franklin Wilson, in the name of the Auxiliary. The members of the Extension Board of the Auxiliary stood with the pastor and his wife to receive the many guests who called to say good-bye.

The young people of the "cove" regret very much to give to Lincolnton, Miss Isabel Wilson, who has been a leading spirit among them, always on the alert to give somebody a good time.

Montreat has sent a number of boys and girls to our colleges this fall.

Miss Emily Miller returned to her studies with Westminster choir in Ithaca, N. Y. Miss Annie Webb as teacher of mathematics at Flora Macdonald. Mr. Donald Wilson at Georgia Tech. Mr. Frank Wilson and Mr. Allen Wilson to Davidson College. Misses Bessie and Virginia Wilson to Peace Institute at Raleigh. Miss Mary Miller to the University of North Carolina. Miss Elizabeth Duncan to Maryville College at Maryville, Tenn. Miss Irene Stevenson and Miss Lucile Land to N. C. C. W. at Greensboro. The Moffett boys, whose parents from China are still in their cottage here go to the University of Tennessee.

The Auxiliary make an earnest effort to keep in touch with these boys and girls. We have a secretary whose business it is to do this and keep the Auxiliary informed about them. We also remember them with gifts, and count this as one of our most worth while acts of service.

We have a wide awake Girl's Circle. A lovely thing they did was to put flowers in every room in the dormitory the day before the girls arrived for school.

Montreat has had a series of lovely weddings this past season but none in whom the friends were interested more than the coming marriage on October 2 of Miss Lawrence Wyley and Rev. Harry Keller Holland, pastor of the Presbyterian church at Conyers, Ga. The ceremony will take place in the chapel of Anderson auditorium and will be performed by Dr. W. S. Wilson, former pastor of the bride.

Miss Wyley has been the inspiration for a number of parties. Dr. Margery Lord, president of the Business Woman's Circle, entertained for her as did Miss Lillian Russell, secretary of the Auxiliary.

Rebecca Ranson Duncan.

THE FORT HILL CHURCH—CLEMSON COLLEGE, S. C.

The September meeting of the Fort Hill Church Auxiliary was held was Mrs. A. G. Shanklin, the president, as hostess. A goodly representation took part in a very interesting program and made plans for entertaining the new students just entering Clemson, and also for entertaining Synod at a picnic luncheon on September 25th.

The reception for the new students was held on the lawn of the Manse on the evening of September 6th., this being given under the auspices of the Woman's Auxiliary. The receiving line was composed of the following—Mr. and Mrs. A. G. Shanklin, Dr. and Mrs. R. N. Brackett, Rev. S. J. L. Crouch and Mr. and Mrs. M. E. Bradley. On account of her recent illness Mrs. Crouch was unable to stand in the receiving line, but greeted all friends from the porch. All church members and newly elected members of the faculty without local church affiliation were invited to meet the new Presbyterian students, the new students numbering about seventy-five. Quite a number of visiting young ladies came from neighboring towns and a very enjoyable evening was spent. Ice cream and cake was served by members of the Auxiliary.

The many friends of Mrs. Crouch rejoice to know that she is recovering from her recent operation and stay of several weeks in the Anderson Hospital.

After being closed during the summer months to unite in Union services with the other churches on the campus, the Fort Hill Church was open again on Sunday morning, September 7, the regular Sunday School services being held at 10:30 and the church services at 11:30.

The first meeting of the Business Woman's Circle for the new session was held at eight o'clock on the evening of September 17, with Mrs. J. T. Foy as hostess. Twelve members of the young business set of the college community responded to roll call. Mrs. M. E. Bradley is the newly elected president of the circle, taking the place of Mrs. B. B. Burley, resigned, and had charge of the meeting. Miss Cornelia Graham led the devotional and Miss Vera Lowe was in charge of the program. Following the business meeting a delightful social hour followed, during which Mr. Fay served refreshments.

The regular Wednesday evening meeting of the Chris-

tian Endeavor was held in the Presbyterian Church on September 18, with members of the college cadet corps and young ladies of the campus present. The program was in charge of the Rev. Mr. Crouch. This is the first meeting of this organization since the close of the past session in June. It is hoped that a flourishing band will continue throughout the year.

M. S. B.

LITERATURE FOR YOUR WINTER'S PROGRAMS

Take advantage of the half prices on the Year Book Literature for the remaining six months of the Church year. Orders sent in during September and October will bring the regular literature for October, 1929, through March, 1930.

Auxiliary Program Literature, 50c.
Circle Program Literature, 50c.
Auxiliary and Circle Literature Combined in One Package, 75c.
Literature for Free Distribution, 50c.
Business Circle Program Literature, 50c.
Business Circle Program Literature, 50c.
Year Books, 2 for 5c.
Folders of Topics for Business Circle Programs, 2c.
Order Now from Department's of Woman's Work; 270-277 Field Building, Saint Louis, Mo.

THANKSGIVING—CHRISTMAS GIFTS

Service Through Victrola Records

Miss Annie Ellis and Miss Annie Dowd from the Carrie McMillan Home at Kochi, Japan have written of their need for Victrola records. We feel sure that there is many an accumulation of Victrola records in the homes of our Auxiliaries, where mothers are wondering what they are going to do with all these records in this day of radio music. Here is a school where these records are wanted, not only old, but new. Picture to yourself the Japanese girls of the Carrie McMillan Home in far-away Kochi as they listen to the music which you have sent them across the water. Perhaps you have played for them an inspiring hymn, perhaps a joyful song. They will be happy as they listen to your loving messages in music.

Ship records to the Carrie McMillan Home, Kochi, Japan. Packages up to eleven pounds may be sent by Parcel Post at about 12c per pound. The package must have a declaration card attached. Mark parcels, "Breakable," "Gift," that care may be taken in handling and that the missionaries may not have to pay custom's duty on the records. If the packages are mailed about Thanksgiving time they will arrive for Christmas.

MRS. RUSSELL'S ENGAGEMENTS FOR FALL

October 6-11—Bremen Memorial Church, care Miss Mary P. Musser, 1045 Valley Road, Charleston, West Va.
October 13-18—First Presbyterian Church, care Mrs. E. B. Sabine, 825 Westover Ave., Norfolk, Va.
October 21-25—Orange, Texas, care Mrs. Tom Coyle.
October 27-November 8—Open.
November 10-15—Lynchburg, Va., care Mrs. Easley Edmunds, Jr., Grey Rocks, Route No. 4.
November 17-22—Broadway Presbyterian Church, New York, N. Y., care Mrs. John H. Reid, 250 West 73rd St.
November 25-30—Open.
December 1-6—Shepherdstown, West Va., care Mrs. Adrian Folk, Route No. 5.

Any other churches desiring to secure the inspiring messages which Mrs. Russell brings in her bible classes may do so through Dr. O. E. Buchholz, Assembly's Training School, 3400 Brook Road, Richmond, Va.

TEXAS TRAINING SCHOOL FOR AUXILIARY WORKERS

The Training School for Auxiliary, Westminster Encampment, Kerrville, Texas, opened Tuesday evening, August 13, and closed at noon Wednesday, August 21, 1929.

Credits were offered in three subjects, "The Country Church," Rev. H. W. McLaughlin, D.D.; "Stewardship," Rev. R. C. Long, D.D.; and "Auxiliary Methods," Mrs. J. W. Culver, Synodical President. Each member of the faculty presented not only material from the text books but by the addition of new, and challenging facts led the pupils into an enthusiastic study of the subjects.

Thirty minute worship periods were held each morning conducted by our own Texas men, Rev. E. S. Sansom and Rev. T. W. Currie, D.D. Evangelism was the theme of the entire conference and each of the worship periods dealt with some phase of it. The spiritual messages were brought by these consecrated, gifted ministers in such a manner as to establish the sweet spirit of the day.

Inspirational and educational messages were presented each evening by means of two pageants, one "Indian Village" written by Mrs. F. H. Hisey, given under the direction of Mrs. R. S. McClamrock; the other "The Wings of the Morning" written and directed by Miss Elizabeth Dobbs and by addresses given by such eminent speakers as Rev. R. L. Cowan, D.D., Rev. R. F. Gribble, D.D., Rev. J. O. Reavis, D. D., Rev. E. S. Sansom.

Miss Janie McGaughy, the newly elected S. the Department of Womans' Work came as the three closing days and gave helpful metho gestions for Bible Study also inspirational n Personal Evangelism.

Mrs. G. M. Doyle, musical leader furnished the conference, through the School Choir and special numbers. It was a difficult task to p musical treats, blending the voices in such c bers without the usual practise.

In an effort to co-operate with Synod in wide Evangelistic Campaign the program s to that end. Through the discovery of t Stewardship, The Challenge of the Open o Methods of Service, the Needs of the Wor the call to Personal Evangelism those, who be more in prayer and service for the Master

The social features of the school were delig tunities to form new friendships and renew th of the charm of the School would be lost r feature. Mr. and Mrs. Garland, the efficient r his wife not only help with every social but pleasant surprises which add much to the spir liness.

The registration reached its highest mark The program closed with commencement v which time the pupils were called upon to st plauded for their success.

GROUP CONFERENCE AT HOP

The eastern York district conference Presbyterial met in the Hopewell Church C., on Thursday morning last, at 10 o'clock Cato, district chairman, presiding. An ir votional service on prayer was conduct O. W. Carmichael, pastor of the Neely's P. Church.

Cordial greetings were extended by Williams, to which Mrs. J. M. Love gr sponded. A solo by Mrs. R. M. O'Hair enjoyed.

The outstanding feature of the morn was an address by Mrs. Loraine Simril o Methods. Group meetings of the various round table discussions were held. At nc was served and a pleasant social hour v

Mrs. Z. V. Davidson had charge of the for the afternoon session. She spoke of Paul as the author of the Book of i book assigned for study next year.

Mrs. J. R. Lindsey, first president of Be terial, told of some of the inside work infant presbyterial. A report was give Rainey, a delegate to the colored confer

Miss Mary Lesslie, of the Associate Pre sion in India, gave an impromptu talk o try and the people. Each presbyterial presented her cause.

All of the churches in the district were The attendance banner went to the Bo Church.

NORTH CAROLINA SYNODICAL AUXILIARY

The North Carolina Synodical Auxilia in the First Presbyterian Church, of Du Tuesday, October 15, 1929, at 3:30 p. continue in session until noon, October

Executive Committee meeting will be day, October 15, 1:30 p. m., at the church

SUNDAY SCHOOL

(Continued from page 6)

mally any more than the other. But one out at least in the scattered passages that considering. We must go about our work faithfully. We recall, because we have re the main obstacles which confronted Ne sought to rebuild the walls of Jerusalem. the man's spirit is summed up in the m sent down to those who would impede a work: "I am doing a great work, so that down; why should the work cease, while come down to you?" Neh. 6:3. What are which tempt us from our work, God's Jesus felt that he must make good use of ties that were before him: "We must wor him that sent me while it is day; the night no man can work." Yes, the night cometh. when our work here on earth shall be don come to stand before the judge of heaven give an account to him of what we have c new day dawns may we enter upon that glorious work which shall be given to t been faithful in their work here on earth 46-7; 25:21.

YOUNG PEOPLE'S DEPT.

A. Gamble, Jr., Editor, Pinetops, N. C.

YOUNG PEOPLE'S TOPIC

Rev. W. Arnett Gamble, Jr.

October 20—The Young People's Meetings.—
Col. 3:12-17

Remarks

Text given for this week in our denomination seems an indefinite one, giving the possibility of covering "the whole world" if one wished connection with this topic. The subject in an Endeavor list is "Taking Part in the Why and How?" Perhaps the makers of such a development in mind for their "why" and "how" will constitute part of the comments.

The Leader

Study Colossians, the book of the bible from scripture for tonight's meeting is taken, we find in the second chapter Paul speaks of what the Christian ought NOT to follow after. In our teaching what true Christians ought to do as part of this teaching or exhortation is for us in connection with our topic. We want to take to pieces the question of young people's meetings: the "why" of them, the "what" of them, the "how" of them, the spirit of them. Our own experience, and our powers of thought, each throw light on these questions. Some of the assigned talks we want further on the subject treated.

Why Have Y. P. Meetings?

Young people should be seen and not heard" is a long paid tribute to, not only in the home of the church. It is still a worthwhile guide to, and also in certain parts of the church's life. Our church leaders have been learning in the last half century that young people in the church should not be kept silent if they are to be in leadership. In starting the Christian Endeavor Society, Rev. Francis E. Clark recommended that provided that each member should take part in each meeting. This was in order that they testify for Christ and be trained for service. Religious educational leaders do not debate the need of such expression by the young people. The expressional and other activities of young people are more easily carried out in the presence of all older persons except one or two who is at least part of the reason for young people's meetings.

What Should Y. P. Meetings Include?

In an age of stress upon the "worship" in our services. We have been including this element in our services for a long time, though without a name. It is well to remember, however, that the scriptures, prayer (as also the "talks") have the purpose of the ascribing of "worship" to God. Here it might not be amiss to mention the "prayer service" adopted by many C. E. churches. A short service with the leader, prayer-committee, and a few others before the regular service. This does much to promote a worshipful and atmosphere for the whole meeting. Young people promise to "take some part, aside from the regular service, in every C. E. prayer meeting, unless conscientious reasons." This participation is to the acquiring of poise and power in our work. If the society membership becomes a reasonable regularity in such participation, two groups should be organized. One for the members, the other for the observers. Watching others eat and take exercise is a little benefit to the observer. The church should have too many "observers."

Music may be arranged for a good share of the service, provided it is suitable in character and in the spirit of the meeting.

It is the society whose minister will attend to the chief comments in a fairly good proportion of the meetings. Of course the opportunity should be given to the Advisor or Counsellor to make

How Should Y. P. Meetings Be Conducted?

What the worship should fit into, the theme of the meeting. Sometimes the president should conduct the worship features, though the president should attend all the meetings. The C. E. service is usually held on the first Sunday night, a splendid opportunity for a special worship. The plan is that the roll should be "called" in (not alphabetically every time) and each member should respond with a testimony or bible verse. These should be presented from absent members. An interesting and helpful type of participation—"discussion period" is usually that of the speaker in one's own words, the remarks of the one who speaks them. Reading a

OBITUARIES

DIED

Newton—Mr. John J. Newton was born at Newton's Cross Roads, N. C., on November 25, 1846, and died at Rose Hill, N. C., on August 9, 1929. Services were conducted by his former pastor, Rev. W. P. M. Currie and interment was at Rose Hill. He united with Mt. Zion Church in 1866 and had been faithful in his service to the church.

Kingsley—Chester J. Kingsley passed the river at Greeneville, Tenn., September 2. He is a brother of Rev. Charles Kingsley, evangelist in Tampa Presbyterian, also of the late W. N. Kingsley, Baptist minister. Other brothers are Ross Kingsley, at Greeneville, Tenn., W. R. Kingsley, Miller, Mo., and T. G. Kingsley, of Florida. He died in full faith.

Wiggins—Mrs. Ethel Wiggins died at her home in Chester, Pa., August 19. She became a member of the Presbyterian Church in childhood and died in the faith. Mrs. Wiggins was the eldest daughter of Rev. Charles Kingsley, evangelist, Lithia, Fla.

McKinnon—Mrs. Emma Bruton McKinnon, wife of D. D. McKinnon, senior elder of the Wadeville Presbyterian Church died September 13, 1929, at her home at Wadeville, N. C., in the 73rd year of her age. Faithful to the end in all things great and small, a noble soul has passed to her reward.

Garrison—Eugene H. Garrison, at his home, near Newport, S. C., on July 23, 1929. He had been in ill health for over a year. He was aged 69 years. He is survived by his wife and two sons and three daughters. He was a ruling elder in the Ebenezer Church, his father and grandfather having also been elders in this church. Interment in the Ebenezer cemetery.

Fewell—Mrs. Alice Ligon Fewell, wife of Mr. J. Edgar Fewell, at the Lyle Hospital, Rock Hill, S. C., on July 24, 1929, after a short illness. She was a daughter of Mr. W. T. Ligon. She was married on January 26, previous, and would have been 18 years of age on the day of her funeral. Interment in Laurelwood cemetery, Rock Hill, S. C.

Thomasson—William N. Thomasson, at the home of his daughter, Mrs. G. H. Gruver, Charlotte, N. C., on July 26, 1929. He had been in ill health for over a year, following a stroke of paralysis. His wife had preceded him to the grave nine years. He is survived by two sons and five daughters. He was a deacon in the Hopewell Presbyterian Church, Lesslie, S. C. Interment in the Neely's Creek cemetery.

Taylor—At his home, Rock Hill, S. C., on July 30, 1929, Joseph Miller Taylor, after a critical illness of only a few days of heart trouble, aged 55 years. He is survived by his wife, one daughter and four sons. He was a ruling elder in Tirezah A. R. P. Church, and the interment was in the Ebenezer cemetery.

Watkins—Doris Virginia Watkins, 18-month-old daughter of Mr. B. C. Watkins and wife, of Lesslie, S. C., after a short illness of pneumonia following whooping cough, on September 25, 1929. Interment in the Hopewell Presbyterian cemetery.

Clipping is good work for a beginner but if a member is still reading clippings after several weeks or months or years, this person is lazy or the leaders of the meeting are not preparing properly for the members' participation. "Clippitis" is an ancient disease in young people's societies, but is still quite as deadly as when its parents, the "hookworm," first attacked a young people's society.

The leader of the meeting should prepare all elements of the program ahead of time, make proper assignments, keep copies or "parts" for those who lose them, be at the place of meeting ahead of time, start on time, keep things moving briskly, give opportunity for recognition of visitors in the meetings—and do all in the spirit and practice of prayer.

The Spirit of a Y. P. Meeting

Our scripture for tonight teaches us the spirit in which our meetings, and our life as a group of young people, should be conducted. Our spirit should be that of kindness, gentleness, meekness, patience, forgiveness. We should endeavor to so live with Christ that His peace may dwell in each heart. The society life will then be one in which the members are at peace with one another. Singing with God's grace in the heart, the natural way of admonishing our fellows will be by psalms, hymns, spiritual songs. The purpose of it all should be the adding of glory to the name of our Lord Jesus Christ, a young man, who knows the needs and desires of young people, and desires to build up young people in Him and use them in His service.

MRS. ELIZABETH McINTYRE McCALLUM

In the evening hours of December 16, 1928, Mrs. Elizabeth McCallum, the widow of the late Joseph Brown McCallum, in the 72nd year of her sojourn here on earth, quietly passed from us to enter into the mansion that Christ had prepared for His loved one.

She was the last surviving child of the late Dougald C. and Demarias McIntyre.

Mrs. McCallum possessed traits of character of sterling worth, which, illumined by divine grace, combined to give her a strong personality, an unselfish and consecrated life for the duties of home, society and church. Her love for her home and her devotion to her children and grandchildren were marked and beautiful.

She was an active and loyal member of the Presbyterian Church, and even in declining years her interest and service in the church were unabated. Better still, her christian faith was her strength and inspiration in life and her hope and comfort at the approach of death.

The memory of this christian mother and friend will abide and prove a source of inspiration as time goes on. Such an heritage challenges the best that can be offered in return.

The following children survive her: Messrs. John D. and Lamar, of High Point, N. C., and Rufus B., of Laurinburg; Duncan and Misses Mary Edna and Blanche, of Rowland, N. C., also three grandchildren, Mary Elizabeth, Joseph B., Jr., and James William McCallum, of McColl, S. C.

The services were conducted by the Rev. J. M. Lemmon, pastor of Ashpole Presbyterian Church, assisted by Rev. C. S. Mathews of the Lumberton Presbyterian Church.

She was laid to rest in the old historic cemetery at Ashpole Church.

J. M. Lemmon.

Rowland, N. C.

RESOLUTIONS OF RESPECT

As an appreciation of the beautiful and helpful christian life of Mrs. Elizabeth Brown McGee, wife of our fellow-elder Mr. Edgar M. McGee, be it resolved, that the session of this church extend to him and to his and her families, our heart-felt sympathy, in the death of this beloved wife and mother.

And be it further resolved, that this resolution be inserted in the sessional records of this church, a copy given to Mr. McGee, and another copy sent to the Presbyterian Standard for insertion.

Signed:

A. H. Fraser.
N. C. Long.
Edward G. Hayes.
S. M. Alexander.
W. E. Kistler.

NEILL McKAY

On Friday, July 12 Neill McKay was quietly and quickly called to his eternal home. There was no lingering illness, no anxious waiting. He had been in declining health for a number of years, but his passing was peaceful and the end was even unexpected. He was visiting at the home of his daughter in Red Springs, and on the preceding day had been well enough to go about town as if better than usual.

The funeral was at Union Church in Moore County, and was conducted by his pastor, Rev. J. F. Menius, assisted by Revs. J. B. Black, of Red Springs, W. S. Golden, of Carthage, and M. D. McNeill, of Cameron. Several other ministers and a large number of friends were present.

Neill McKay was the son of "Lawyer" Neill McKay. He was born at Summerville in Harnett County on December 28, 1859. As a boy he attended the famous Union Home School, near Carthage. There he met, and a little later married Mattie Blue, daughter of Capt. S. McN. Blue. They lived on a farm near Union Church for many years. Seven children came to gladden their lives. About eleven years ago Mrs. McKay went home. Soon afterward Mr. McKay and Ruth removed to Buie's Creek, in Harnett County. After Ruth's marriage he lived with her, making repeated visits to the other children. The surviving children are Neill, Jr., Mesdames J. H. Brown, Sam Trogden, Carlos McLeod, J. D. McLeod, Jas. McDonald and Forrest Holland. One sister, Mrs. Fannie Chapin, and four brothers, Felix, Fred, John, and Moore, survive.

For more than forty years he was a faithful member of Union Church. For about eight years—until his death—he was a useful and generous member of Buie's Creek Presbyterian Church. He was made an elder in the latter church and served with fidelity and zeal. He was a good father, kind, gentle, patient. He was a warm and generous friend and neighbor. He was interested in the uplift of his community and always put his church first. He will be much missed—especially by his pastor and the little church. But the Master knew best and will fill his place somehow. We will go forward inspired by his memory, and challenged by his example.

Rev. J. F. Menius, Pastor.

Lillington, N. C.

CHILDREN

UP FROM THE DEEP

Wilbur Rice stood by the controls of the undersea boat and watched the dial which told him how deep the submarine was under the water. When it pointed to one hundred feet, he called out to the Captain, who gave orders to stop pumping water into the ballast tanks.

"The bottom of the bay is ten feet under our keel," he said to Wilbur. "I believe we'll settle down nicely."

Wilbur nodded his head in agreement. He had always been interested in deep sea boats, and he had been lucky enough to get the chance to go down with the L5 on this important test.

"When we get there," explained the Captain, who was Wilbur's uncle, "we are to shut everything down as though we were disabled, send a radio S O S, and then wait for results. Mr. Slade, I firmly believe that your inventions will work, and that the government will be glad to accept them after this trial."

"Thank you, Captain," replied Mr. Slade. "I am hoping to be able to convince the inspectors that my ideas will be the means of saving the life of many a brave sailor."

"They will, I am sure. Well, we've struck bottom with our forward end, and soon we'll be lying completely on the ocean's bed. Send the radio call for help, men, and shut down everything."

In a few minutes this was done. The men all collected together in the control room of the L5, silent and thoughtful, wondering what new idea it was that was going to "save" them, now that they were pretending to be wrecked.

"Men," said the Captain, "I want to give the deep-sea divers all the time possible to apply the device that has been invented by Mr. Slade. They are supposed to descend, find out where we are, and attach air hoses to valves that are in the side of the submarine. Then they will pump fresh air in here to keep us alive while they are trying to raise the boat. Isn't that right, Mr. Slade?"

Everybody turned to Mr. Slade for his answer, but he looked so weak and pale that the Captain asked him quickly what was the matter?"

"It's just my lungs," was the answer. "I always get sick when I am in a closed room without any air, and I imagine being shut in down here will be a difficult ordeal for me to withstand."

"Sit down, Mr. Slade," invited the Captain. "There will soon be plenty of air for us all, because I believe I can hear the divers working on the outside of the submarine."

They all listened, and sure enough they could hear the men working outside. The divers even rapped on the side of the undersea boat to let them know what it was; and then they went away.

"The pump ought to be started pretty soon," remarked the Captain. "Then everything will be all right."

But the men waited and waited and the air didn't seem to get any fresher. Instead it got worse, and beads of sweat began to stand out on their foreheads.

"I know what they have done," gasped Mr. Slade. "They have connected the air hoses to the wrong valves, and instead of pumping the air in here, they are pumping it into the tanks!"

"I'll soon inform them of their mistake," replied the Captain. "Wilbur, give the inspector's boat a call on the radio and tell them what the trouble is. In the meantime, one of you men start the oxyogen generator."

"Captain," interrupted Mr. Slade. "Don't forget that every machine on this submarine is supposed to be broken down. If you start any of them up again, the test is over, and I've failed. Do you understand?"

"Yes. But what else can we do. I can't let the crew suffocate."

"I'll go up and tell them myself," said Mr. Slade. "I'll use a pair of my artificial lungs."

For a moment the Captain was undecided. Then he replied.

"All right, Mr. Slade. I haven't any objection, because, after all, that is what we'd have to do if we were really wrecked."

But when the inventor tried to put on his "lungs" he fell back in his chair too weak to raise his arms.

"I'm exhausted," he said. "Very well, Captain, send the S O S. I'm through, I guess, although I'm sure my inventions will work."

"I'll go up, Uncle," offered Wilbur, eagerly. "I'd like to try Mr. Slade's idea."

Again the submarine Captain hesitated.

"Let him do it, Captain," put in Mr. Slade. "It is perfectly safe!"

"All right," agreed Wilbur's uncle. "Put on the suit, Wilbur, and we'll get ready to let you out."

As Wilbur was putting on the new deep-sea suit devised by Mr. Slade, the inventor told him what to do.

"First, we let out a long rope that has a float tied to the end of it. This float goes to the surface. Then we tie the other end of the rope to something that is solid within the submarine, and as you go up, you always keep hold of this rope. Do you understand?"

Wilbur nodded assent. There was no time for delay, so everything else being ready, the crew let Wilbur out into the water, and closed the escape door after him.

As soon as he was in the water, Wilbur felt himself being drawn up toward the surface, and he understood what Mr. Slade meant when he said to keep hold of the rope. The greatest danger a man has to face when rising from the bottom too quickly, without giving his body time to adapt itself to the changes of pressure. If it wasn't for the rope, Wilbur would have popped to the surface like a cork, and he would have suffered from what divers call the "bends." But with the rope in his hands, he could let himself up gradually. This he did, and soon he was on the surface beside the inspector's boat.

They were surprised to see Wilbur appear as he did, for Mr. Slade had not told them about his second idea of an artificial lung. He preferred to have them see it actually in use before making any comments on whether or not it was any good.

"Send the divers down again," said Wilbur, as he climbed aboard the tender. "They connected the air hose to the wrong valves!"

"That's all right," said one of the men. "We are testing those out first. If they work, the submarine will rise to the surface on its own account. It ought to be pretty nearly up as it is."

"But they've got the air generator shut off!" cried Wilbur.

"They can start it again," said the Chief Inspector. "That has nothing to do with the real test."

In a few minutes the nose of the L5 showed above the water, and shortly afterwards, the entire submarine was in full view. The men opened up the conning tower and came out on deck and waved.

"There's Mr. Slade," said the Chief Inspector. "Call him on board. I'm heartily in favor of his inventions, and I want to buy them for the government. Not only do I want his idea of how to bring a sunken submarine to the surface, but I want the other idea of how to escape from one should it be impossible to carry out the first scheme."

"I want to thank you for what you have said," replied Mr. Slade, later, "but all of the credit is not to be mine. You must not forget to mention the name of Wilbur Rice, to whom I am greatly obliged. Without him I should not have been able to prove to you the value of my artificial lungs."

And with this "honorary" mention,

Wilbur was satisfied. It only goes to show, he thought, what a fellow can do when he gets the chance.

LICKING JIMMIE

Jimmie was the strongest boy in his school. He could saw wood, carry heavy baskets of fruit, climb trees, and run faster than anyone he knew, and when he got into a fight he fought fair and always won.

After a while he grew very proud of his record. He began to boast about how strong his arms and legs were, and how easy it was for him to lift heavy things.

One day his mother heard him. But although she knew how well he could run and lift and fight, she did not call him a strong boy. Her very good reason was this.

Every time anything went wrong at home or in school, Jimmie lost his temper. His tongue ran away with him. He let it say all kinds of cruel and thoughtless and impatient things, and he kept on saying them until his temper cooled.

One day, when his mother heard him boast how strong he was, she called him to her and said: "Jimmie, you have one foe whom you have never once beaten in a fight."

Jimmie looked surprised and interested.

"Who?" he asked, puzzled.

"Yourself," said his mother.

"Me?" said Jimmie. "What do you mean, mother?"

His mother said: "Day before yesterday, I asked you to bring up some wood in the morning and you forgot it. I let it go until afternoon, and then I asked you again. Instead of taking five minutes of your time in bringing up the wood, you said: 'Don't waste my time, mother. I'm busy.' When I insisted, you lost your temper and said the same old things. I always try to forget you have said them, because I know your temper has run away with you. That is the way you very often get beaten, Jimmie; and I think, until you can fight that enemy and lick him, you'd better not boast any more about how strong you are."

Jimmie hung his head. He knew what his mother said was true. But after a little while he forgot about it, because things went pretty smoothly.

One day his father asked him to take an important letter at once to the post-office. Jimmie was within ten minutes of finishing an airplane model.

"What's your hurry, father?" said he. "Can't a fellow ever have any time to himself? I'll go as soon as I finish this."

"It is necessary that this letter be sent at once," replied his father.

Jimmie's face grew as black as a thunder-cloud, and before he knew what he was doing, he had thrown his fine new airplane straight at his father. His father had never seen Jimmie throw things about, though many a time he had heard him lose his temper.

The airplane crashed past his father and fell, a wrecked heap, on the floor.

And then, before Jimmie could open his mouth, he remembered his talk with his mother.

Without a word he picked up the letter and ran as fast as he could go to the post office. Perhaps he was trying to run away from his tongue, but of course it went with him. But for the first time in his life he kept his lips tight shut upon it.

It was almost dark when he got back and supper was on the table. Jimmie came in, very silent.

His father said: "Thank you, Jimmie. You made some speed to the post-office. I think you ought to get a good job as special delivery boy."

Jimmie mumbled, "Thank you, father." To be praised, after what he had done, was too much.

After supper he went to his room, and tried to study, but he couldn't keep his mind on his lessons. He kept thinking of the way he had thrown that air-

plane at his father. At last when he heard his father stairs, and followed him to

"Father, I'm sorry," he said. Nor did he stop there. He father what his mother had his having one enemy beaten. "I was so proud of father, of how fast I could well I could fight with arms, too, and what he could carry. But mother is beaten the other day when me to bring up wood, and licked worse, when you go to the postoffice. Father catch me getting licked like Jimmie stalked out of the r

His mother was just in had heard Jimmie's last w "Good for you, Jimmie," said.

But it took a long time to me," as he called it. He hard, and often; but eve was afraid of losing out, away to his room and open of his closet. Can you guess inside? The wrecked pie precious airplane.—Katherine, in Christian Register.

PUZZLE CORNER

Junior Cross-Word

1		2	3	4
		6		
7	8			
10				11
12			13	
		14		
15				

Horizontal

- 1—Indoor game
- 6—Consume
- 7—A vegetable
- 9—Egyptian sun-god
- 10—Latitude (abbr.)
- 11—Vapor
- 12—Comparative suffix
- 13—Province in Italy
- 14—Boy's name
- 15—To divest of clothes

Hidden Fall Flow

Take one letter from each sentence to form the fall flower:

- Gladys tore Lillian's dress
- Monday begins the new year
- Drawings always help in
- tailed explanations.

Double Word Square

- Rapid descent.
- Enclosed space.
- Seek support.
- Solid earth—Period of time
- Toward the ocean.
- Sharp cry of distress.
- Draws one's strength.

Under a spreading chestnut
A stubborn auto stands;
The smith an angry man
With trouble on his har
The carburetor seems to b
The cause of all his wo
He tightens half a dozen
But still it doesn't go.
He sits beside the road to
His brain a chance to co
He ponders on his training
In the correspondence sc
And then he starts his job
And just by chance 'tis
The cause of all his troub
He's out of gasoline.—E

HENRY'S PRIZE

way home from school one Henry and three of his stopped every now and then snowballs to throw at some tree or fence or telegraph made believe that whoever mark would get a prize.

They came to Granny White's Henry noticed a star-shaped way between the two parlor of the little frame cottage. boys!" he cried pointing to 'Let's see who can hit that

That's easy!" said one of the as he picked up some snow. he it's my first turn!" shout- and threw with all his might. d aimed a little too far to and the snowball crashed st the window-pane.

ed at what they had done, the other boys ran away as could till they were a long Granny White's house; then d all out of breath.

row snowballs against that led one of the boys, but not feel like throwing snow- more. He kept thinking of Granny White and the ss. She lived alone, and he now she was going to keep a big hole in her window. ant to play any more," he e other boys, "I'm going

ed away as fast as he could anny White's house. But ached it he could not bear he parlor window. He went door and knocked. Gran- t with a smile on her kind 'Well, well, if here isn't e said. "Come right in and

ondered how she could be n one of her windows had broken. He sat down near stove and turned to Gran- ke your window, Granny. mean to. I was trying to on the front of your house e parlor windows, and I d struck the glass. I'm aw-

White smiled a pleasanter ver. "You didn't break the ey," she said. "The snow een soft, for it did not go pane."

ns an astonished little boy ard that the window wasn't r all, and he was glad, too. you are smiling," he said. so glad the glass didn't t in all the cold air."

at alone. I am happy that nest and manly enough so ne back to tell me you did ou really thought you had window. I never should who threw that snowball, n I heard it hit the glass il to the parlor window a boy or girl in sight!" nry noticed that it was outside and told Granny e going home she gave agful of cookies and said, ey, take home these nice, cookies for your supper. as baking them when you snowball."

ran home he was very nk that he hadn't broken nny White's window after was still happier that he k and told her who it was own the snowball. Then, he hugged the bag with icy cookies he thought of nny: he was the only one oy that afternoon to win a ead he hadn't hit the mark, Th Youth's Companion.

ls, says a naturalist, "don't wcky they are." Do a fam- bi, for instance, realize that ruing about in a beautiful co?—London Opinion.



(To be colored with paints or crayons. Whenever you come to a word spelled in CAPITAL letters use that color).

YELLOW-haired Susie May and BROWN-haired Teddy are having a fine time gathering all the leaves on the lawn into a big pile.

"Here are some bright RED leaves from under the maple tree," cries Susie May with her light PURPLE frock held out full of the bright leaves. Susie May's frock has white collar and cuffs and a BLACK velvet tie. Her slippers are BLACK and her socks are light PURPLE.

"Oh, I have a heap of BROWN oak and YELLOW poplar leaves!" says Teddy. He is raking the leaves together on the GREEN grassy lawn beside the GRAY (use BLACK lightly) cement walk. Teddy's rake is RED with a long BROWN handle. Teddy wears a pair of dark BLUE over-alls over his TAN (use BROWN and YELLOW mixed, lightly) blouse. His shoes are TAN.

The tree has a BROWN trunk and the broom standing against the tree has a long RED handle and top to the whisks. The whisks are BROWN. There is one BROWN oak leaf hanging over-head. The sky is light BLUE.

Both children have PINK (use RED lightly) cheeks and RED lips.

You can color the border bright YELLOW and the lettering a nice bright RED.

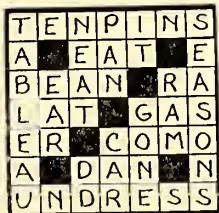
PUZZLE ANSWERS

Hidden Fall Flowers

Goldenrod, Aster, Dahlia.

Double Word Square

F A L L
A R E A
L E A N
L A N D A Y S
A S E A
Y E L P
S A P S



AUTUMN NIGHTS

A tang of frost is in the air,
The stars shine clear and bright,
And by these signs the elfin know
It is an autumn night.

They hurry forth from out their dens
With paint brushes in hand
And spread a coat of hoary white
Upon the sleeping land.

They tweak the leaves from off the branch
And toss them far and wide;
They tease the nut burrs till they scream
And laugh to split their side.

And then before they scurry off
They blow a chilly blast
To tell the little boys and girls
Snow time is coming fast.

TOMORROW

He was going to be all that a mortal should be
Tomorrow;

No one should be kinder or braver than he,
Tomorrow.

A friend who was troubled and weary,
he knew,
Who'd be glad of a lift and who needed it, too;
On him he would call and see what he could do,

Tomorrow.
Each morning he stacked up letters he'd write

Tomorrow;
And thought of the folks he would fill with delight,

Tomorrow.
It was too bad, indeed, he was busy today,
And hadn't a minute to stop on his way;
More time I will have to give others he'd say,

Tomorrow.
The greatest of workers this man would have been

Tomorrow.
The world would have know him had he ever seen

Tomorrow;
But the fact is he died and he fade from view,
And all that he left here when living was through
Was a mountain of things he intended to do

Tomorrow.
—Edgar A. Guest.

TURN-AROUND TALES
TWO-IN-ONE STORIES FOR THE KIDDIES

BY NELSON WHITE

This puppy feels so sad and glum,
His joyful air is lagging -
But when we turn him upside down



He jumps-with tail a-wagging.

Things are not always what you think they are when you see them first. Our "Turn Around Tales" for instance that we are showing this week. Watch out for these little figures, turn them upside down and see one animal change into another. Every week for awhile there will be a funny "Turn Around."

"Iceland," said the teacher, "is about as large as Siam."

"Iceland," wrote William, afterwards, "is about as large as teacher." —Ex.

Heard in local movie house when a picture of a chimpanzee was flashed on the screen:

"Oh, look at that bamboo!"

"Huh! That ain't no bamboo, it's a boomerang."—Annapolis Log.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage

HOME MISSION STUDY BOOKS

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A special edition of this book in paper binding has been prepared for the use of those studying Home Missions this fall. The book is recommended for special reading in this connection, as it throws a flood of light on modern social problems as viewed from the Bible standpoint. Price, student's edition, 75c.

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Order all of these books from

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Richmond, Va.—Texarkana, Ark.—Tex.

STATEMENT

Pilot Life Insurance Company, Greensboro, N. C.

Condition December 31, 1928, as Shown by Statement Files

Amount of Capital paid up in cash ----- \$
Amount of Ledger Assets December 31st of previous year -----
Premium Income, \$2,829,629.03; Miscellaneous, \$912,949.95; Total -----
Disbursements—To Policyholders, \$1,248,371.94; Miscellaneous, \$1,485,073.40; Total -----
Business written during year—Number of policies 34,790; Amount -----
Business in force at end of year—Number of Policies 75,568; Amt. -----

Assets

Value of Real Estate (less of encumbrances) ----- \$
Mortgage Loans on Real Estate -----
Loans secured by pledge of Bonds, Stocks, or other collateral -----
Loans made to Policyholders on this Company's Policies assigned as collateral -----
Premium notes on Policies in force -----
Net Value of Bonds and Stocks -----
Cash -----
Interest and Rents due and accrued -----
Premiums uncollected and deferred -----
All other Assets, as detailed in Statement -----

Total ----- \$
Less Assets not admitted -----

Total admitted Assets ----- \$

Liabilities

Net Reserve, including Disability Provision ----- \$
Present value of amts. not yet due on Supplementary Contracts, etc. -----
Policy Claims -----
Dividends left with Company at interest -----
Premiums paid in advance -----
Unearned Interest and Rent paid in advance -----
Commissions due to Agents -----
Estimated Amount payable for Federal, State, and other Taxes -----
Dividends due Policyholders -----
Amount set apart for future dividends -----
Accident and Health -----
All other Liabilities, as detailed in statement -----

Total amount of all Liabilities, except Capital ----- \$
Capital paid in Cash ----- \$1,000,000.00
Unassigned funds (surplus) ----- 422,939.64

Total Liabilities ----- \$

BUSINESS IN THE STATE OF NORTH CAROLINA DURING

Policies on the lives of citizens of said State in force December 31st of previous year	22,097	\$48,351,234.00	15,733
Policies on the lives of citizens of said State issued during year	3,648	\$9,599,597.00	13,861
Total	25,745	\$57,950,831.00	29,594
Deduct ceased to be in force during the year	2,210	\$5,405,874.00	11,454
Total	23,535	\$52,544,957.00	18,140
Losses and Claims unpaid December 31st of previous year	5	\$6,124.00	2
Losses and Claims incurred during year	116	\$242,716.10	168
Total	121	\$248,840.10	170
Losses and Claims settled during the year, in full, \$258,951.35; by compromise, \$480.00	111	\$236,182.10	165
Losses and Claims unpaid December 31st	10	\$12,658.00	5
Premium Income—Ordinary, \$1,498,039.30; Industrial, \$165,982.20; Total, \$1,664,021.50.			

President, A. W. McAlister; Secretary, Arthur Watt; Treasurer, Vaughn, Actuary, Arthur Watt; Home Office, Greensboro, N. C. For Service: DAN C. BONEY, Insurance Commissioner, Raleigh, N. C. Manager for North Carolina, Home Office.

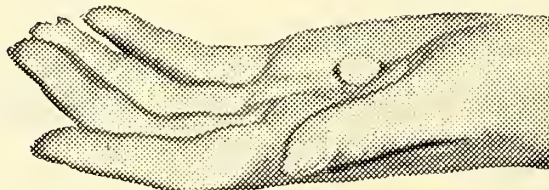
STATE OF NORTH CAROLINA
Insurance Department

(Seal)

Raleigh, March 12, 1929

I, DAN C. BONEY, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Pilot Life Insurance Company, of Greensboro, N. C., filed with this Department, showing the condition of said Company on the 31st day of December, 1928.

Witness my hand and official seal the day and date above written.
DAN C. BONEY, Insurance Commissioner



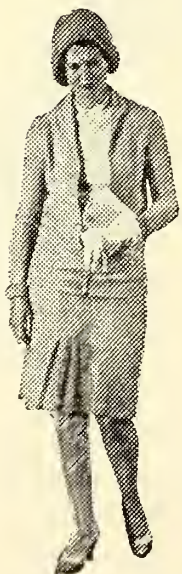
Needless Pain!

Some folks take pain for granted. They let a cold "run its course." They wait for their headaches to "wear off." If suffering from neuralgia or from neuritis, they rely on feeling better in the morning. Meantime, they suffer unnecessary pain. Unnecessary, because there is an antidote. Bayer Aspirin always offers immediate relief from various aches and pains we once had to endure. If pain persists, consult your doctor as to its cause.

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ORRY

ANNNOYS YOU MOST?

and nature of common was the theme of a paper symposium on the psychol-sonality by Prof. Hulsey e University of Rochester international Congress of meeting at Yale Univer- told that Professor Cason ploration of what peeves veral years ago. He called ups to tell him what an- most. He compiled a list of vances, but finding dupli- many instances of spurious he boiled the list down to mber was the basis of his der to show the compara- of various annoyances he a scale which ranged from nate in annoyance—down give some of the annoy- by the professor, together ber indicating their power A gushing manner, 18; ; continually criticising 23; younger person show- et for older person, 26; ring to make a sale, 23; a ding in front of me instead a line, 24; talk of one's ill- o see an intoxicated man, n intoxicated woman, 26; aking unnecessary move- performing, 17; hearing ring mechanical music, 7; singing, 17; to hear vocal whistling to one's self, 3; r persons talking during ure performances, 18; a ing over my shoulder at azine I am reading, 14; to wear, 17; to hear a woman o see the bald head of a e or hear an animal treated person, 28; a dirty bed, 28; ckroaches, 24; mice, 20;

sight of a snake, 17; to find dirt in food I am eating, 25; to find hair in food I am eating, 26; to smell liquor on breath of person, 28. In looking over this list we wonder why the mosquito and the loud speaker were not mentioned, and in speaking of a liquor breath we wonder that the stenches of the cigarette were not mentioned. We are certain that all our readers could very easily add to the list given above of things which most annoy. A dog which barks all night annoys us extremely, and the man who tell us of a happening and takes 30 minutes to do it when two minutes ought to suffice, and the man who takes out time with inconsequential chatter when we are wild to get to our work, and the man who rudely interrupts and destroys the interest and point of a story and— But stop. Soon we would make a list longer than the one given above and not repeat any of it. It is easy to believe that the learned professor compiled a list of 21,000 annoyances. We would have given him full credence even if he had announced that he had compiled a list twice 21,000. It ought to do us all good to read thoughtfully, however, the list given above. It should make us more thoughtful, more man- nerly and more likeable. Let us not be guilty of annoying others with the very things which most annoy us. Let us seek to be more thoughtful, more considerate even to the point of sac- rifice ofttimes of our personal pleas- ure. Thus the world will grow kinder, pleasanter for every person. And we should remember that annoyances are not to be permitted to make us cross, petulant, impatient. We are to conquer our annoyance, whatever it may be, by that grace which is freely given. We are to win people from thought- lessness by a spirit of such unfailing courtesy and consideration that our ex- ample may rebuke without speech and inspire to finer things without ser- monizing. We grinned broadly when

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we saw "The bald head of a man" in the list of annoyances. A bald head should not annoy any one save the man who has it.—United Presbyterian.

And every man decideth which way his soul shall go."

—Forward.

DEVOTIONAL

(Continued from page 2)

uable, yet not essentially evil or worthless in itself. Here again we must choose and here, too, may be found a real test of character for many of us. "Don't you know," demands John Ruskin, "that if you read this book, you can't read that?" If you elect to spend your leisure time playing dominoes the probability is you will never become an accomplished musician, a successful artist, or a writer of ability. An unwise choice here may not doom you to the slavery and bondage of sin, but it may doom you to mediocrity and inconspicuousness in a world in which you would have stood out above the throng had your choice been otherwise:

"To every man there openeth a high way and a low

Aunt Liza's former mistress was talking to her one morning, when suddenly she discovered a little pickaninny standing shyly behind his mother's skirts. "Is this your little boy, Aunt Liza?" she asked.

"Yes, miss, dat's Prescription."

"Goodness, what a funny name, Auntie, for a child! How in the world did you happen to call him that?"

"Ah simply calls him date becuz Ah has sech hawd wuk gettin' him filled."

—Exchange.

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Subject

'Are the Issues of the Reformation Present Day Issues in the Religious Life of Europe?'

1. Is God a real God? Is he a person? Is he running this world?
2. Is Religion to be proscribed? Or is it still the inalienable right of every man to worship God as his conscience dictates?
3. The Perils of a commercialized Church—the need of a prophet voice that recognizes only God as Master.
4. Is the Bible the one virile and infallible message in spiritual things or merely a worn book for a dusty shelf?
5. Is Salvation the result of an evolutionary process or is the sinner justified by faith?

These are some of the issues and, if Europe, with America, is to lead the way to a Better Day, these issues must die.

To keep alive, on the continent of Europe, a Church that will fearlessly proclaim them, Southern Presbyterians are asked to contribute

\$20,000 on Reformation Sunday

Send all contributions for **Protestant Relief in Europe** to

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EATING FOR HEALTH

Twice as many young women between the ages of fifteen and twenty-five die with tuberculosis as young men of the same age. The causes of this situation are attributed to several factors—more young women in industry, the fast pace of modern youth, and so on—but medical men are agreed that self-dieting to achieve a slender form is one of the most important reasons for the untimely death of so many of the nations fairest.

The most important factor in the matter of diet is balance. Eat balanced meals which supply the body with all the necessary elements for heat, energy and repair, without over-loading it with too much of any one substance. Balance in weight is a goal to strive for. Overweight is as detrimental to health as underweight. If you are too slender it is probable that your resistance to disease is low; if you are too heavy, you are more than likely overtaxing your vital organs.

Eat plenty, but do not stuff yourself. Always stop eating before you feel that your next bite will be all you will want. Starches must not be more abundant in the diet than green vegetables. Milk and its products are the most nourishing of all foods.—Tuberculosis and Health Society of St. Louis.

A Most Benevolent Cow

A man was trying to fill out a claim sheet for damages inflicted by the railway. His cow had been killed, and he so entered it on the blank. All went well until he came to the question: Disposition of the carcass?—

He puzzled for a time, then filled in—"Kind and gentle."

—Sante Fe Magazine.

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Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

WHEN BILLY WAS KIDNAPPED

Mrs. Barrett sat on her wide porch knitting a sweater out of gold-colored yarn. It was intended to embellish a new golf costume in which she accompanied her banker husband to the links at the Country Club, where he got most of his much needed exercise. Like her husband, Mrs. Barrett was stout and florid, a condition which came from having plenty of ease, a good cook in the kitchen and an unlimited credit at Mr. Houlehan's superior grocery store.

Very comfortable and fair looked Mrs. Barrett as she sat knitting this delightful summer afternoon, while the honey-suckles threw off their golden perfume and the bees hummed and her three-year old son, William, Jr., plied up and down the lawn in his expensive new automobile, painted green and fully equipped, save for motor power, which Billy's stout legs supplied. Mrs. Barrett had Billy where she could keep an eye on him for the reason that she lived in a continual fear of his being kidnapped.

It was Miss Stowe who had put the idea in Mrs. Barrett's head. Ideas usually had to be put in Mrs. Barrett's head; they did not grow there. Miss Stowe lived alone in the pretty house opposite, and she hadn't a thing in the world to do but to hear her parrot swear and watch her neighbors. She was sure that the child of Westmore's banker would sooner or later be in danger of the kidnapper and had so announced to Mrs. Barrett. As a consequence Mrs. Barrett kept her eye on Billy every moment that Avis, the reliable \$10-a-week maid did not.

The telephone bell rang and Mrs. Barrett ran in to answer it. It was Miss Stowe, who had just read something dreadful in the Tattler and wanted to know if Mrs. Barrett had seen it. Those dreadful Serges had bought the house where they lived and Gordon street had them permanently. Now wasn't that sad tidings? The Serges were quite beyond

(Continued on page 19)

GET WHAT YOU BUY

Monument buyers are in almost all cases interested in securing the very best material. Material costs only about 20 per cent of the price of the job. Hence the percentage of increase for the best material over the cheapest material is insignificant. Besides which, Winnsboro Granite, when specified, returns to the dealer considerable saving working as it works easier and more safely, owing to the toughness, than most other granites.

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the pale of banker's families and moneyed old maids. There were six children and the father watched the Bell street crossing and the mother was a good-natured slattern who didn't know a thing about sanitation. It was awful, horrible, shocking to have such folks in the neighborhood. "I knew when Jennie Pratt went away and left her house to be rented that trash would get into it. And now we've got them forever," cried Miss Stowe passionately. "Until they came there wasn't any objectionable feature here on Gordon street, not a dog, not cat, only dear little Billy and Honeydew, and I'm sure Honeydew is harmless enough." Honeydew was the parrot.

Five minutes later, when Mrs. Barrett returned to the porch, Billy was nowhere to be seen. His green auto stood empty.

She called, she hunted, she got Avis to call and hunt. Miss Stowe saw what was going on and came running out. Billy gone? Kidnapped! Of course. At that Mrs. Barrett had hysterics. Mr. Barrett was out of town, she hadn't an available relation or a friend nearer than Miss Stowe—Miss Stowe sent for the police. They came, gorgeously panoplied. Westmore's entire force, four crowded into a borrowed roadster. They beat through the shrubbery, they looked into the pond, they asked questions. Who had seen Billy last? Hazel Peters said she had seen a little red car going like everything, swoop through the street a moment before the alarm was given. Mrs. Cryden said she had heard a scream. Old Mr. Mitt said that a mysterious car had kept it's headlights turned on the Barrett house for ten minutes the night before. Little Carrie Wade, pie-eyed with imagination, said a queer-looking man had walked past the Barrett house three times that morning. The consensus was that Billy had been kidnapped for ransom. Mr. Barrett was notified by telegraph, extra police were called. Mrs. Barrett went to bed in a collapse and Doctor Hilton, arriving in haste, administered bromide and strychnine.

They searched far and near without avail. Miss Stowe enjoyed the first real excitement for years. After Mrs. Barrett, she was the center of attraction. Honeydew swore to empty ears; he capered on his perch, beat his wings, stood on his head with rage while his mistress, with folded arms, held audience on the front steps.

Hours passed. Afternoon arrived and the Tattler was just ready to get out an extra edition with dazzling headline, "Son of Banker Disappears!" Five times had young Boyd Walters, reporter for the Tattler, appeared on Gordon street to gather news. Avis, swollen faced with weeping and incoherent, told all she knew. Miss Stowe told much more than she knew.

Three o'clock brought Mr. Barrett, scarlet and dripping with perspiration. His high-nosed car was splashed with mud, for he had sought every possible short cut. He barely looked at his moaning wife. Being efficient, he went to the telephone and called up the Tattler office and the chief of police. Half an hour later, damp from the press, startling lettered bills appeared in several public places, "\$1,000 Reward!"

About that time a swarthy, tubby woman in a faded blue dress appeared in Gordon street. She ambled causally by Miss Stowe's with a wide white-toothed smile. Obviously she was looking for somebody.

"It's that awful Serge woman," Miss Stowe said to the little group on her steps. They looked after her scornfully. "What can she want on this street?"

The Serge woman ambled down and ambled back. Then Miss Stowe overhauled her.

"Who are you looking for?" she demanded.

"That man's house where the lil'l boy got lost," returned Mrs. Serge amiably. "What for?"

"Oh, 'cause," Mrs. Serge broadly grinned.

"Do you suppose she knew anythin'?" asked Mrs. Lippitt.

"How could she?" Miss Stowe sniffed. She pointed. "That's the house over there."

The women went to the front steps, changed her mind and went around to the

back door. An instant later Avis' voice was heard ascending in a shriek. Still another instant and Mr. Barrett dashed out of the house and plunged into his waiting car; he waited only long enough for the Serge woman to take a seat beside him before he broke the speed limit in his flight.

Ten minutes later he returned with the missing child. A waving of handkerchiefs and cries of joy went up from the group on Miss Stowe's steps. All the same they were disappointed.

Billy Barrett had been found. In fact he had never been lost at all. Lacking society, and free for an instant from his mother's watchful eye, he had wandered forth in search of some one to play with. He had come to the little house beside the crossing where Mr. Serge kept watch, had strolled in and finding it impossible to understand Mr. Serge's jargon or for Mr. Serge to understand his he had promptly gone to sleep. He had awakened refreshed and had had his dinner from Mr. Serge's pail—dark looking bread and onions and a red pepper. When Mr. Serge's "trick" came to a close he had taken Billy home with him and he had been having the time of his life playing with the smaller Serges when Mr. Serge, who had gone to the news-stand after some tobacco, had seen the poster—" \$1,000 Reward!" He had hurried home to tell Mrs. Serge and she had fared forth to the bankers, discreetly keeping in the background meanwhile.

And that was all there was to the kidnapping of Billy Barrett except that Mr. Barrett really paid the \$1,000 to Mr. Serge, who refused to take it.

"Na—Na! Me like lil fella, na—na!" protested Mr. Serge.

But Mr. Barrett insisted and it was Mrs. Serge who finally took the money. The \$1,000 gave them their home free and clear. And because they were simple, kindly, honest folk who minded their own business, even Miss Stowe had to admit that she did not begrudge them their good fortune.

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"DON'T try to put anything over on Nature," is the way a cop would express it. "Sooner or later she'll get you. Give you a ticket and lay you up in a place where you'd rather not be. Even cops can't get away with it. Like everyone else, if they don't pay attention to the warnings they get a summons that lands them in the doctor's office."

"What the doctor advises is Nujol. Says Nujol will regulate you just like you regulate traffic. Keep things from getting in a jam. And the doctor is right. Just ask the healthiest men on the Force. If they need Nujol—with all the exercise they get—what about the fellows that roll by in their cars?"

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tioning at all times as Nature intends them to. Normally. Regularly. It not only keeps an excess of body poisons from forming (we all have them), but aids in their removal."

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SPARKLES

I'm Alone
Pat was spending the night in a haunted room. Suddenly a voice moaned, "There's only you and me, there's only you and me."
"Huh!" cried Pat, "there'll only be you when I get this other boot on."—*Psychic News.*

Customer: "You charge more for cutting a woman's hair than a man's. How is that?"
Barber: "We barbers have had to learn an entirely new line of conversation for you ladies."—*Watchman-Examiner.*

Grandma: "Oh, Jenny, darling, I am surprised! Aren't you going to give your brother part of your apple?"
Jenny: "No, granny. Eve did that and she's been criticized ever since."—*Exchange.*

Teacher: "Who was king of France during the Revolution?"
Confused Student: "Louis the Thirteenth—no, the Fifteenth—no, the Fourteenth—no, the—well, anyhow, he was in his teens."

Mrs. Mandy Johnson: "I wants to see Mistah Roeser."
Office Boy: "Mr. Roeser is engaged."
Mrs. Mandy Johnson: "Go long, boy. Ah don't want to marry him. Tell him his wash lady wants huh money." —*Evangelical Crusader.*

Vacation Money
"Little bankroll, ere we part,
Let me hug you to my heart,
All the year I've cherished you,
I've been faithful,
You've been true,
Little bank roll, in a day
You and I will go away
To some gay and festive spot,
I'll come back—but you will not."—*Ex.*

Vacation Joys
"We are camping tonight at the tourist camp;
Give us a pillow, please,
Our weary forms a place to stretch.
And room for both our knees.
Many are the backs that are aching tonight,
Waiting for the tour to cease,
Many are the hearts that are longing for their homes,
Where they can sleep in peace."—*Ex.*

Cross Examination
A lawyer, formerly a vaudeville star, question a witness who also is an ex-vaudeville star.
Lawyer: Where were you at noon, November first, last year?
Witness: Where was I at noon, November first, last year?
Lawyer: Yes, where were you at noon, November first, last year?
Witness: Why do you want to know?
Lawyer: Why do I want to know?
Witness: Yes, why do you want to know?
Lawyer: Because it my duty to find out.
Witness: Because it is your duty to find out?
Lawyer: Yes, because it is my duty to find out.
Witness: Then I will tell you.
Lawyer: Then you will tell me?
Witness: Yes, I will tell you.
Lawyer: What will you tell me?
Witness: What will I tell you?
Lawyer: Yes, what will you tell me?
Witness: Why, what do you want to know?
Lawyer: What do I want to know?
Witness: Yes, what do you want to know?
Lawyer: I want to know why the judge is tearing his hair and why the jurors are strangling each other.
—*College Humor.*

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Representing the Presbyterian Church in the U.S.

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No. 42

THE 116th ANNUAL SESSION

Of the Synod of North Carolina Held at Rocky Mount, October 8-10

J. G. Garth, Publicity Director of Synod

of North Carolina met at Rocky Mount, October 8-10. The representatives and elders, the First Church on Tuesday, and adjourned Thursday, 10 a. m. The attendance was usual, probably owing to the fact that the elders were not as usual.

Church, under the leadership of the pastor, Rev. Willard Conner, a complete organization for the entertainment of the members and every facility was provided and the disposal of the Synod was grateful, and expressed its gratitude in a resolution.

of the Synod was discussed with the greatest rapidity, due to the preparation of the report by the Committee of Finance, which met on Monday, and the details committed to the Finance Committee.

the work was digested and the Finance Committees could not do more work and offer recommendations without the delay of as much as a week. This had already been done and the Synod expressed its appreciation of this fine piece of work, and the chairman, Dr. A. D. P. Gilmour, and the executive secretary, Dr. E. E. Gillespie, and the other members of the committee for their self-sacrificing labors. Always the conviction of the committee had justified the work and a word was heard summing up too much power.

A committee of five was appointed to study the whole plan of the Synod for further efficiency. The report in Synod's dispatch was read by the moderator, Rev. J. G. Garth, of Winston-Salem, with acclamation, and none could pass him in his courtly administration. His fair church procedure, his impartial attention, his model presiding officer.

daily press of the state could find space to the reports of the account will be conspicuous features.

Heard by Synod

sermon by the moderator, Dr. L. Little, 34 years' ministry in China was a literary and stimulating appeal to be heard by the World. The sermon appeared in the week's Standard.

addresses by Drs. B. S. Johnson were stirring to the Synod, as they urged more evangelism in the church. The president of Union Seminary, 158 students there, and wishing to pursue the degree of Doctor of Divinity, only 12 had been admitted against the roads of northern seminaries.

Lingle, new president of the Synod, there were 606 at that time and they could take 500 more, and need \$500,000 more to erect a new church, a new

Y. M. C. A. building, and more scholarships for needy students. He spoke of the fine spirit among the boys, and expressed great hope for the future of the school.

Dr. R. C. Anderson pleaded for the Church to stand by Montreat, and pay the \$70,000 debt as requested by the Assembly.

Dr. D. Clay Lilly urged comity in promoting interracial relations with the colored people, and working with the headquarters of this movement in Atlanta.

Dr. W. J. Martin, president emeritus of Davidson College, who is giving a year to the promotion of the Annuity Fund for Ministerial Relief, made a strong address on the Fund, which was heard with close attention. He was convincing.

Strong speeches advocating Men's Work were made by Rev. H. N. McDiarmid and Dr. J. S. Foster. Dr. J. L. Fairly, coordinate secretary of Religious Education, the chairman of Men's Work, presented this report, and later spoke on his new field in Religious Education.

Dr. S. L. Morris, veteran secretary of Assembly's Home Missions electrified Synod with an appeal to back up the Assembly's call for evangelism. He spoke at the popular meeting for Home Missions, at which time Synod also heard Dr. W. H. Frazer on Colleges for Women, and Dr. J. S. Foster, who deplored the falling off in conversions and benevolence, and urged the duty of stewardship of time and money. Dr. W. L. Lingle gave some illuminating experiences in Personal Work for individuals. This meeting was presided over by Dr. E. E. Gillespie, the executive secretary of Home Missions.

Synod heard with pleasure an appeal from Roy Breg, of Atlanta, southern secretary of Christian Endeavor, for the church to think of its young people and encourage them in their efforts to lead spiritual lives.

A fine presentation of the Junior College at Maxton was made by Rev. R. A. McLeod, the president and J. P. Wiggins, of Maxton, secretary of the board. They showed progress in the endowment and equipment of the school which opened with 82 students, double the number anticipated. Synod adopted a resolution of appreciation of Mr. Wiggins and his promotion of the college.

Pleas were made for West Raleigh Church by Rev. J. R. Walker, the pastor, and Dr. E. P. Harrison, of State College, whose students include 500 Presbyterians. It is planned to build a \$250,000 church for these young men, one unit of \$100,000 to be quickly erected. A strong committee was appointed to do this.

Rev. G. C. Shaw (Colored), president of Mary Potter Memorial School at Oxford, addressed the Synod on his work. This school is affiliated with our Home Missions through the Northern Board.

Joseph B. Johnston, superintendent of Barium Springs Orphanage, pre-

sented the cause of 354 wards of Synod now at that institution, and pleaded for the raising of the deficit and full support of the orphanage in the budget and the Thanksgiving collection. Rev. Campbell Symonds, of Fayetteville added his plea for the children. Last year's expense was \$94,000, there is a deficit of \$45,000.

The Work of Synod

Dr. A. D. P. Gilmour, chairman of the Committee of 27, read his report to Synod, which had been formulated by the two day sitting of the committee just previous to the meeting of Synod, at which all but three of the committee were present. The divisions of the report by subcommittees were placed in the hands of standing committees appointed by the moderator to review and recommend. We give short summaries of these reports as adopted by the Synod:

Sub-Committee on Home Missions

This was the 41st annual report. Eighty-nine persons have been supported in whole or in part by this committee, and more than \$67,000 expended. Nearly all fields in the nine presbyteries have been supplied with preaching. In the four state institutions 15 per cent of 7,000 students are Presbyterians. Dr. W. D. Moss at Chapel Hill and Rev. J. R. Walker at Raleigh State College are regular pastors, while two young women work in the normals, Miss Lucy Crisp at Greensboro, and Miss Ruth Hillhouse, at Greenville. All these workers have faithful and successful.

Rev. A. C. Miller works among the deaf mutes of the state.

September 16 was set as day of prayer for Synod's Home Missions.

Rev. A. T. Lassiter was reelected synodical evangelist.

Sub-Committee of Schools and Colleges

The central treasury for this cause was continued and F. L. Jackson, Davidson, was reelected treasurer. The sum of \$32,758 was distributed to the eight schools, and the following percentages were adopted for next year: Six per cent, to Glade Valley and Elise High Schools, 11 per cent to Peace, Mitchell and Junior College at Maxton, 18 and one third to Davidson, Queens, and Flora Macdonald. With the addition of Junior College the churches are urged to increase their gifts to this cause.

Sub-Committee on Religious Education

The churches were urged to adopt graded literature in Sunday School work. Young People's Conferences were commended. Presbyteries were urged to employ full time Directors of Religious Education. Mr. Claude T. Carr was reelected Synodical Director, and made his annual report. Training Schools, Daily Vacation Bible Schools, and conferences had been held over the Synod much under his direction, 1465 teacher training credits had been awarded, the Davidson Conference was

(Continued on Page Two)

Campaign Groups In South Carolina Set Up

Presbyterian College Program of Deliverance is on the Way in Fine Shape

Chairmen and associate chairmen have been obtained for the twenty-eight groups into which the Synod of South Carolina has been divided for the carrying out of the Presbyterian College \$350,000 Program of Deliverance.

These group chairmen and associates now are busy, in turn, obtaining the services of chairmen for the churches in their respective groups. Each church in the Synod is to have a chairman and a campaign committee, with the pastor as associate chairman, to carry on its part of the movement to raise the funds necessary to deliver Presbyterian College from the burden of debt.

The church chairmen are to be obtained by October 17, and the church committees by October 24. When the organization is complete more than a thousand laymen and pastors will have been welded into a strong force for the waging of the campaign.

Growing enthusiasm for the program has been noted throughout the State, for the program not only will deliver the college from the burden of debt, but also will deliver the Church from burdensome emergency contributions for college operating expense and life-sapping interest payments on the debt.

The group chairmen and associate group chairmen follow:

Zone No. 1: Piedmont Presbytery—Group 1, G. W. Brown, Anderson, chairman; Rev. J. H. Carter, Anderson, associate chairman. Group 2, Dr. E. C. Doyle, Seneca, chairman; Rev. J. L. Crouch, Clemson College, associate chairman; Group 3, L. H. Smith, Easley, chairman; Rev. C. G. Lynch, Easley, associate.

South Carolina Presbytery—Group 1, Dr. B. O. Whitten, Clinton, chairman; Rev. E. D. Patton, Laurens, associate. Group 2, Joel S. Bailey, Greenwood, chairman; Rev. J. W. Jackson, Greenwood, associate. Group 3, P. H. Mann, Abbeville, chairman; Rev. J. F. Bradley, Abbeville, associate.

Congaree Presbytery—Group 1, A. B. Langley, Columbia, chairman; Rev. F. Ray Riddle, Columbia, associate. Group 2, T. K. Elliott, Winnsboro, chairman; Rev. Dr. G. G. Mayes, Winnsboro, associate. Group 3, Rev. A. Douglas McArn, associate chairman; Group 4, William Wise, Trenton, chairman; Rev. B. S. Hodges, Batesburg, associate.

Zone No. 2: Enoree Presbytery—Group 1, I. A. Phifer, Spartanburg, chairman; Rev. J. D. Henderson, Spartanburg, associate. Group 2, J. V. Askew, Union, chairman; Rev. J. F. Matheson, Union, associate. Group 3, James A. Winn, Greenville, chairman; Rev. C. T. Squires, Greensboro, associate.

Bethel Presbytery—Group 1, W. B. Byars, Rock Hill, chairman; Rev. A. W. Shaw, Fort Mill, associate. Group 2 not yet selected. Group 3, C. N. Alexander, Clover, chairman; Rev. W. S. Patterson, Clover, associate. Group 4, R. R. Hafner, Chester, chairman; Rev. J. C. Neville, Lowrys, associate.

(Continued on Page Two)

THE 116TH ANNUAL SESSION OF OF THE SYNOD OF N. C.

(Continued from page 1)

attended by 449, which was the best yet.

Sub-Committee on Stewardship and Business

To all benevolent causes Synod gave last year, \$747,998, which was a decrease of \$148,042 from last year. To local work, contributions were \$1,529,945. The whole amount was \$2,359,874, a per capita of \$31.91, which was a decrease from \$37.57 of last year.

February was set aside as Stewardship month, the year as Stewardship year. March 16 is every member canvass date. Synod adopted the 60-40 ratio between Assembly and Synod's causes. The budget for next year is \$885,000. For Synod's 40 per cent, \$354,000, was divided as follows: Home Missions, \$88,500, Orphans' Home \$66,375, Schools and Colleges \$76,995, Union Seminary \$11,505, Presbyterian Home Missions, \$110,625.

The budget of the Synod's Work Committee, \$9,000, was apportioned to Home Missions, \$6,000, Schools and Colleges, \$2,000, Orphans' Home, \$1,000. Men's Work was appropriated \$300.

Sub-Committee on Woman's Work

Synod congratulated the women on their successful work especially commending the emphasis laid on the spiritual life. Synod commended the colored women's conference and the unit at Mission Court at Richmond. Synod offered its assurance of sympathy to Mrs. Winsborough, who has resigned as superintendent of the Assembly's Department of Woman's Work, and welcomed Miss Janie McGaughey her successor.

Dr. D. H. Scanlon was appointed to convey the greetings of Synod to the Synodical meeting at Durham, October 15-17.

Sub-Committee on Men's Work

This report was given in connection with a popular meeting, led by Dr. J. L. Fairly. He reported fine conferences at Montreat. Dr. J. S. Foster gave some account of Dr. W. F. Weir's addresses there, and urged all to get the book to be published containing the addresses. There are about 100 men's organizations in the Synod. Pastors were urged to encourage and co-operate with their men in forming groups for work in the churches.

Sub-Committee on Assembly's Causes

The churches were urged to take definite responsibility in Foreign Mission work. The Synod gave \$232,020 to this cause last year. Assembly's Home Missions received, \$93,486, Ministerial Relief and Education, \$45,447, Sunday School Extension, \$14,669, Training School, \$3,744, Bible Cause, \$3,744. Synod urged the adoption by the presbyteries of evangelistic campaigns, endorsed Home Mission Week, November 17-24 and endorsed the Annuity Fund.

Sub-Committee on Publicity

Synod again endorsed the Presbyterian Standard as its organ, and directed its agencies to take \$3,600 worth of advertising in the paper. It urged also the consolidation of the paper with the Presbyterian of the South when the way was open.

Special Actions of Synod

Synod resolved to appoint a committee to consult the Trustees of Davidson College with reference to abolishing military training.

Special committees were formed to promote building a new church at Davidson College, and another building at Raleigh, at State College.

A Bureau of Vacancy and Supply was ordered to be established in the office of the Executive Secretary.

Synod adjourned to meet October 14, 1930. No place was chosen, the matter being left in the hands of the stated clerk.

CAMPAIGN GROUPS IN SOUTH CAROLINA SET UP

(Continued from page 1)

Zone No. 3: Pee Dee Presbytery—Group 1, Paul Quattlebaum, Conway, chairman; Rev. C. D. Brearley, Conway, associate. Group 2, Dr. F. L. Martin, Mullins, chairman; Rev. Fred J. Hay, Dillon, associate. Group 3, R. B. Fulton, Florence, chairman; Rev. H. G. Bedinger, Hartsville, associate. Group 4, Dr. O. A. Matthews, Bennettsville, chairman; Rev. J. S. Garner, Bennettsville, associate. Group 5, Julian S. McGregor, Ruby, chairman; Rev. J. Hector Smith, Jefferson, associate.

Harmony Presbytery—Group 1, R. H. McElveen, Lake City, chairman; Rev. R. W. Park, Lake City, associate. Group 2, Captain W. C. Davis, Manning, chairman; Rev. R. H. Ratchford, Greeleyville, associate. Group 3, Hugh L. McLaurin, Wedgefield, chairman; Rev. R. L. Grier, Mayesville, associate.

Charleston Presbytery—Group 1, Frank C. Riddick, Charleston, chairman. Group 2, Rev. F. B. Mayes, Beaufort, associate. Group 3, Prof. A. J. Thackston, Orangeburg, chairman; Rev. W. S. Scott, Bamberg, associate.

"No More Valuable Agency"

Rev. John McSween, President,
Presbyterian College,
Clinton, S. C.

Dear Mr. McSween:
Especially through the students who enter the ministry, Presbyterian College, at Clinton, S. C., is rendering to the Church in South Carolina and Georgia, and wherever the Church has projected its program, a service, the value of which cannot be estimated. At present there are fifteen Presbyterian College men at Columbia Seminary, which is thirty-two per cent of the student body. In former years P. C. has sent to Columbia, for theological training, many of her choicest sons.

From personal knowledge of P. C. men at the Seminary, and as fellow workers in Presbytery and Synod, I wish to say to Presbyterians of South Carolina, that the Church has no more valuable agency for producing trained leaders than her college at Clinton.

I have two sons who are now students at the College. Through observing the development of my own boys, and through their friends, I am deeply impressed with the fine spirit, sterling character, and steadfast faith of young men who are trained at Presbyterian College.

Cordially yours,
Richard T. Gillespie,
President, Columbia Theological
Seminary, Decatur, Ga.

DR. BEDINGER RESIGNS HIS CONGO POST

Missionary and His Wife Close Active Relations With the Foreign Mission Work After 18 Years of Service

The following recommendation was adopted by the Executive Committee of Foreign Missions at its meeting October 9-10:

"Rev. Dr. and Mrs. R. D. Bedinger, for 18 years missionaries in Africa, tender their resignation from the foreign service to the Executive Committee under the fixed conviction, reached after much prayer and with sincere regret, that their field of service hereafter must be in this country. Dr. Bedinger requests that their resignation take effect on or not later than February 1, 1930, which ordinarily would mark the expiration of their furlough, unless he should enter upon some self-supporting work in advance of that date, in which case his salary would at once cease. We recommend that the Executive Committee in accepting their resignations express to Dr. and Mrs. Bedinger its profound regret, its sincere appreciation of the preeminently faithful and efficient service they have rendered in our African Mission during the last 18 years, and the assurance of its prayers that God's rich blessing may rest upon them and their children throughout the coming years."

DEVOTIONAL

HE CLOSED THE BOOK

Jesus, about to preach his first sermon, first "opened the book," and then, having read his text, "he closed the book." An obvious reason for closing the book was that he could not read it all, and we must constantly take it piece by piece in our studying and teaching it. But there were much deeper reasons why Jesus, having read his text from it, closed the book. He closed it to concentrate attention upon himself. He did not want his hearers to think only of the book and worship the bible. The Jews came perilously near doing this very thing as they pored over its pages, counting its very words, droning it out in the synagogue and shouting it on the streets. They were slaves of the book, worshipping its letter, and missing its spirit. Jesus, having read the book, then closed it and pushed it aside and took the center of the stage himself. He would not have it take his place, but would have them worship only him. The bible is not the Saviour of the world, and we are not to turn it into a book of magic. Highly as we are to appreciate and reverently as we are to study it, yet are we to make it only the means and not the object of our worship. More deeply still, Jesus closed the book because he was above it and independent of it; in a sense he did not need it. He had the spiritual content and life of the book in his own soul. He was himself a fountain of truth that welled out of him as water out of a spring. Books did not make him, but he made books. His soul was a soil full of seeds out of which come vast forests of literature and harvests of spiritual life. All great teachers are their own books and speak out of the fulness and freshness of their own minds. Some men when they close a book are done and can say nothing of themselves, but Jesus closed the book because he did not need it and spoke words out of his own living experience that have ever since been the saving wisdom and the wonder of the world. We should so read and study the bible that when we close it its words and spirit will remain in us as our living experience and constantly bear fruit in our lives.—Banner.

When thou prayest rather let thy heart be without words than thy words without heart, and remember emphatically either prayer will make thee cease from sin or sin will certainly entice thee from prayer.—John Bunyan.

Self-praise cannot abide when we lose ourselves in praise to God.

Faith that it is not worth fighting for may be surrendered without loss.

CHARLOTTE STANDARD TRAINING SCHOOL

Mr. Claude T. Carr, Director of Religious Education of the Synod of North Carolina will conduct a Standard Training School for Mecklenburg County Presbyterian churches in Second Church, Charlotte, October 27 to November 1. This is the Eighth Annual School for this county.

The school begins at 3 p. m. Sunday October 27, and will have two periods on the following five evenings. Mr. Carr is director, Dr. R. H. Lafferty is local chairman, W. E. Price is treasurer.

The courses of study will be as follows: Primary Methods and Materials, taught by Mrs. F. F. Ballard, Birmingham, Junior Materials and Methods, Miss Nan Weeks, Richmond, Teaching Work of the Church, Dr. E. B. Paisley, Richmond, The Pentateuch, Dr. C. M. Richards, Davidson, The Pupil, C. T. Carr, Mooresville, N. C.

All the faculty are specialists in their subjects, connected with our institutions and agencies.

FACING THE SUN

Egbert W. Smith

When the bright day is done,
Close,
And eastward far the shadows fall,
With noon's harsh noises
ward repose,
Ere night descending shall,

A glory flames upon the
Of richer color than
born,
God's daily sign to unbelieve,
Life's beautiful eve out
morn.

The kindly tolerance that
had spurned,
The deeper wisdom that
'have brought,
The peace of soul from
learned,
The tenderer sympathy
ing taught.

The ripening fellowship
Love,
The loosening grip of
and greeds,
The spirit touched with
above,
And voiced in loveliness
deeds.

The quickened zeal to
day,"
To fill with loving
grown few,
The longing at the end
say,
"I've finished what
to do."

So shines the sunset
The Master's image
grown,
As grace, transforming,
stined goal,
And colors life with
known.

Bright is the promise
star,
And rich with hope
life is new,
But when for us the
bar,
A prospect fairer
view:

Our Father's House,
heart's deep longing,
Sweet with His love
love first came,
And there to welcome
thronging,
More beautiful in
same.

No strangeness there;
of time
Baptized in immortal
us;
Earth's best, all flow
Heaven's sweet
With dear familiar
meet us.

And there each noble
piration,
Cherished on earth
and tears,
Shall blossom into
mation,
And we be "like Him"
nal years,

And workers with Him
lime,
To endless altitudes
deavor,
On tasks outranging
time,
In exercise of power
never.

Life's sunset do we
rise.
Those glorious tints
heavens are gay,
Colors of morning are
The golden dawn
day.

PRESBYTERIAN STANDARD

FOUNDED 1858

Organ of the Synod of N. C. for 70 Years

The Post Office at Charlotte, N. C., as Second Class Matter

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EDITORIAL

AT THE SYNOD

Dr. Searight disclaims any connection with the Synod, yet he sees some resemblance, in at least. He has lingered long on this subject, always lands on his feet, when he is at the meetings of the Courts of the Synod, either General Assembly or Synod. His last meeting at Rocky Mount was no different, he fared better in many respects, than in the nearness of the place of entering the delightful hospitality when he was at that place.

Days of uncertain domestic help, she is a woman who opens her home to the stranger, because she has no assurance that the labor will fall upon her.

In this uncertainty, it is fast becoming the custom of churches entertaining Courts of the Synod to do so by proxy in hotels or boarding houses, else to let others do the entertaining. This year at Rocky Mount, N. C., the attendance above the average.

The sermon was preached by Rev. D. Searight, who has spent many years as a missionary in China, and is now home on a furlough. His sermon in full in the Standard of the Synod.

Dr. S. Foster, of Winston-Salem, N. C., was elected by acclamation. This is rather an unusual thing, as it is generally customary to substitute the delegates, and at times the delegates.

It seemed to be in the air, the Union work among the Churches, seems also to have related the commissioners of the General Assembly and the Synod.

Dr. Searight, the present moderator of the General Assembly, was elected by acclamation, and the Synod of North Carolina also elected its moderator in the same manner.

Dr. Searight may claim that this is probably the highest honor was given without a contest—a proceeding that shows both the respect of the man and his reputation as a speaker.

The exercises with which each meeting of the Synod is opened daily constitute the most important part of the proceedings because by each service the members are brought into a frame of mind to debates that may be sharp.

The report of importance was that of "The Committee of Work," with Rev. Dr. Searight as chairman.

Dr. Searight made a most carefully prepared report, and the Synod to work to great advantage and

in the manner of transacting business was at the General Assembly, it was a new thing and of course it met with opposition because they saw in it a tendency to the concentration of power, alien to our form of representative government.

It is predicted that in time we would have a concentration of Cardinals, all the power in the hands

of a few in order to avoid that danger and to have a political government representative, and in his report that all the recommenda-

tions of his committee should be referred to the Standing Committees, appointed at each annual meeting by the Moderators, that should consider these recommendations and report to the Synod, and such should only become the action of the Synod when confirmed by a majority vote. In this way the action instead of being the act of a small minority, would become the action of the Synod. The report of this Work Committee reflected great credit upon the analytical mind of its Chairman, backed as he was by his Committee.

This report showed that there has been a decided decrease in the benevolent contributions.

Dr. Lingle, the new President of Davidson College addressed the Synod in the interest of that institution. The address was clear and informing, and no doubt will bring forth fruit, if not in the shape of money, certainly in new students.

The Synodical Communion was held on Wednesday, at which time Dr. Walter Lingle and Dr. A. R. McQueen presided.

Then followed the Memorial services in honor of Rev. Mr. Yandell, Rev. Mr. Gaston and Rev. J. S. Morrow, Colored. The latter will be printed as the brother appointed to read this was absent.

We should have mentioned the address on the value of Montreat by Dr. R. C. Anderson. Rev. H. N. McDiarmid made an address on Men's Work, and was followed by Dr. Foster on the same subject.

Dr. W. J. Martin, former President of Davidson College spoke in behalf of the Annuity Fund.

We have heard more than one speech on this subject and have read more than one explanation of the proposed plan, but we must say that this address was the best we have ever heard. It came with peculiar force because as an elder he could advocate it without making the impression that he was self-interested.

The Christian Endeavor Secretary, Mr. Breg, was introduced by Rev. W. A. Gamble. His address made a favorable impression on the Synod and must have removed some of the objections to this Society.

The interest of Synod in the proposed new church building in West Raleigh was solicited by Dr. Harrison of the State College and Rev. J. R. Walker, the pastor.

Wednesday evening was devoted to the cause of Home Missions in the Synod.

Instead of having representatives from various fields to present the work, Dr. Gillespie, believing in variety, had several speakers with prepared addresses. Dr. S. L. Morris of the Atlanta Committee delivered a carefully prepared address that showed much study and thought.

The time was carefully divided among the speakers and when Dr. Morris was about to encroach upon the time of the others, in his enthusiasm for his subject, Dr. Gillespie in the most delicate manner dropped a hint to that effect.

When Dr. Morris asked a few minutes times in order to "wind up," it was suggested, "sotto voce," that he was already "wound up."

However that may be, it was an address far above addresses on such occasions, giving us a glance at the past that caused us to remember things forgotten.

Dr. Walter Lingle spoke on Personal Evangelism and Dr. J. S. Foster gave us a short, but strong address on Stewardship.

Dr. Lacy, President of Union Seminary gave a most interesting account of the work and prospects of the Seminary.

He reported 146 students already on the ground. He warned the Church of the danger threatening the Church, through the ministry of the future by reason of the rebellion against old beliefs. He quoted from a questionnaire sent out in the neighboring states near Chicago, where ministers confessed that they do not believe in a personal God, some did not believe in inspiration and some never prayed.

It was a wonderful address that made us realize the need of better training, such as our Seminary could give if they could raise money enough to enlarge the faculty.

Dr. J. H. Henderlite presented the report on Religious Education, and bore testimony to the excellent work of Claude T. Carr, Director of Religious Education. Dr. J. L. Fairley, the co-ordinator of Religious Education, delivered a fine address, which favorably impressed all who heard by its clearness and good sense.

The Synod's action in taking publicity space in the Standard is highly appreciated.

The editor was forced to leave at mid-day on Thursday, and, therefore, must refer our readers to the story by our co-laborer, if they wish to know the further proceedings.

THE DEATH OF H. B. SEARIGHT, D.D.

On October 8, the members of the Synod of North Carolina, in session at Rocky Mount, were saddened by a telegram from Washington, N. C., stating that Dr. H. B. Searight, the pastor of that Church, had passed away after a long illness. The Synod stood in silent prayer which was offered in behalf of his widow and family.

Dr. Searight was born in Nashville, Tenn., August 27, 1878, was educated at S. W. P. University, studied at Princeton Seminary and Union Seminary, Richmond, Va., and was licensed by Nashville Presbytery, September 9, 1901. In 1902, September 12, he was ordained by Cherokee Presbytery and then served as pastor the Acworth group of churches from 1902-1908. October, 1908, he became pastor of our church at Washington, N. C., where he did his best work, dying October 8, 1929.

He was a trustee of Peace Institute and a member of Synod's Work Committee, and in 1925 he was the Moderator of the Synod of North Carolina. Dr. Searight was a man of scholastic ability, and a close student.

His friends expected him to occupy a professorship in one of our Seminaries, but death cut short what promised to be a career of usefulness.

We can ill afford to lose such men—his loss will be long felt, as he was a strong conservative thinker at a period of our history when such men are few.

TWO KINDS OF LIES

There are more ways of killing a dog than hanging, and in like manner there are more ways of lying than suggesting the false. The moralists have always made the distinction between suggesting the false and suppressing the truth, and have classified both under the name of lying.

This distinction, however, is not always kept in mind, and under the cover of the latter name much lying is done. Sometimes it is done to ignorance, and sometimes it is deliberate. Cardinal Gibbons who during his life was one of the leaders of the Catholic Church in America, and who by reason of his high character was a man of much influence, wrote a book discussing the Church and State in which he endeavored to gain the respect of the Protestant world for his Church, by reciting what the Catholic Church had done for the world.

Among the blessings he mentioned the gaining of the Magna Charta from King John by the barons of England, by which the world gained trial by jury, right of habeas corpus and no taxation without representation.

He claimed that the Catholic Church was the leader in this movement, as it was by Langston, Archbishop of Canterbury at the head of the Catholic barons of England.

His object was evidently to meet the charge that our liberties in this country would be in danger in the event that the Catholics gained the control of our government.

If such a claim could be substantiated by the facts in the case, it would be a strong answer. This, however, is another case of suppressing the truth, yet with those ignorant of history, it has for years carried weight.

Let us examine the facts, and see how far the Catholic Church was responsible for these blessings. The Catholic Church then was the Church before any division. There were two elements in it, one believing in liberty and one ready to persecute. These two parties, 268 years after, under Martin Luther divided, one becoming the Protestant Church which suffered persecution and the other the Church now known as the Catholic Church of this day, which was the more powerful body. As soon as this separation took place, the stronger body began to persecute the weaker, and ever since wherever they have had the power, they have persecuted the Church. So far from giving the Catholics the credit for the Magna Charta, let us remember that English history gives the credit to Langston, Archbishop of Canterbury who was afterwards suspended from his office by the Head of the Catholic Church. Let us also remember that this Head of the Catholic Church

(Continued on page 10)


CONTRIBUTED
**THE SUCCESS OF THE CHURCH
DEPENDS UPON THE PERSON-
ALITY OF ITS MEMBERSHIP**

C. W. Hunt

An editorial in the Charlotte (N. C.) News dated July 28, dealt at length on the church's present condition and position, under the caption of: "The Church In Retreat." There is nothing in that editorial that is not food for thought, but the writer was discussing conditions and was not offering remedies.

The present writer may not be capable of discussing causes and effects, but if there is any humble, little layman who feels more keenly the ills of the church, than I, then I am not acquainted with that man. I doubt if I can be classed as either an optimist or a pessimist. I am free to confess there are some hopeful signs and signs that offer no hope, so without further preliminary I am about to say that the churches' future depends upon the individual members. If these are awake to the importance of their profession, feel that its ultimate triumph depends upon what we as individuals do and say and feel, then it goes forward. If all but a few "Salts of the earth" feel that all that is required of them is to pay a small amount to the budget when begged to do so; that there is no obligation for attendance upon the hours of worship; that they can run with and be like the worldly; neither attending the services, paying the budget, saying a prayer or lending a helping hand, then the condition of the church can be classed as hopeless, and its position, as it faces the world, a problem, a very serious problem. These are facts that have to be faced.

A Striking Contrast

Not many months ago I attempted to speak to an adult Sunday School assembly on this subject: "What kind of a church member are You?" My attempt to distinguish the different personalities and what caused them to be in the Church, was far from satisfactory to me, but I tried to illustrate my meaning in this way: here is a man in mature life, who has gone far afield in sin, has been wicked, an unbeliever. By some wonderful Providence of God this man is awakened, is convicted, is converted to God, and comes into the church feeling that he was lost eternally. Such a man feels an obligation to God and to the Church that the man or woman who was never wicked, nor ever felt that he or she was lost in sin can ever feel. The former church was made up largely of such men, the harvest of the pioneer preachers; and they were alive, they went forth to help others, felt a duty to, and a pride in their church that made them towers of strength, men and women worthy of example. In contrast with such as are here mentioned the church is now largely composed of men and women who grew up in it very perfunctorily. They never felt that they were lost, never experienced any change of heart; they love the church from habit, not for its vitality or saving power to them. Such as these all too often feel that the obligation is small. If they feel like sleeping all Sunday morning it is their business. They want the church to grow and prosper, but not by any act of theirs. Let Sam do the work, hold the offices and assume all the obligation. They may be wide enough awake to confess that the church stands them a good turn, in that it is the only thing between them and utter ruin of society, as civilization is known. It has never occurred to these members described here that if all felt and acted as they do, the whole organization would go to the "Bow-wows," the ministry would quit in disgust, and the houses of worship would be deserted.

These are not fancies. Trace them out and you will find truth in all the foregoing. I was born in the church, have been a member for 54 years, I have seen many phases, have seen the obligation felt grow less and less. I belong to a church that is now in the midst of a great building program; greater than its number of members ought to undertake, as judged by the world. In it are men who feel the responsibility and have obligated themselves to the limit in a human sense, but there are those who are willing to stand aloof, pay little, come seldom; yet if these were asked the direct question: do you want the church to grow and win? they would answer in the affirmative; yet there is not enough of the love of God in their hearts or church pride in their bosoms to cause them to feel that their church's success depends on the attitude of the individual. It can never grow and succeed while less than half its membership has to carry the burden. Can anything save the church of God live under such conditions? Would anything save the untiring mercies of God stand for such laxity?

Spiritual Declension Explained

Dr. E. O. Watson, a native South Carolinian, who has grown old in the service of The Southern Methodist Church, as pastor, presiding elder, and is now editor of the Southern Christian Advocate at Columbia, in a sermon the last Sunday in July took severely to task those who like Elijah under the juniper tree see only evil in present conditions. He quoted the opinion of many leaders of wide reputation, but the most thoughtful and hopeful thing he said, outside the promise of the Master himself that the "gates of hell shall not prevail," was the assertion that the present chaos comes from what has come

into the world in the last twenty-five years: the movie, the radio, the auto, the airplane, the world war. All these have come in so short a time that they have demoralized us; that we live in a new world so new we have not yet found ourselves. The foregoing is a poor synopsis of an hours discourse, but there is something worth thinking about. It may be possible that the newness of things we have, the elimination of distance by auto and airplane, the ability to hear anything and everything going on in the world from the air, while under one's own roof, has much to do with the wildness, in comparison, of the present membership, but be it understood and well known that none of these in any way releases the individual church member from his or her obligation to the church of his choice. These new things may finally work out to the glory of God and the good of the church, but it is yet to be seen.

My experience is with the small town church, the city church, the village church and slightly with the country church. I know that the trouble with my city church is the lack of that feeling of responsibility that each member is an integral part of it. Too many feel that they are just fillers in, occasional bench warmers, the church will go on even if they drop out. I am sure right here is the secret of the church's present ills. You and I are not willing to acknowledge that the church's prosperity depends upon Me, upon You; that Our presence, Our money, Our first duty is at the regular service; that is what the church is to Us, what it is intended to be, it requires Our love, Our prayers. Our presence and all the money we can possibly give it.

Small Interest at Summer Resorts

I have dealt with a resort village church now for eight years, and here is a thing few ministers have ever come up against, and even fewer laymen know anything about the conditions I have found. This special church has a once a month regular service the year round. That is all they ask (the membership is very small) all they want, all they care to pay for. This happens to be where I spend my summers, and from the first I have undertaken to provide a preacher so as to have services each Sabbath morning, all on my own resources, depending on the Sunday morning collection for the expenses. I have succeeded in the several years very poorly. We have had many inspiring services. The thing I cannot understand is the fact that these people attend service in the off seasons, but when the summer comes and I announce a program of services by a different minister each Sabbath, the local membership, on the whole, quit me as school children quit school when it is out. I am told that such is true in all Methodist resort churches in the connection. The local membership will not come to church for various excuses. There is only one conclusion: such are short on vital religion; they feel that they are getting enough already. (It is proper to say here that such is not true of other denominations.) And this would be unfair if I did not say that in this resort work I come in contact with another class: men who are forward in church work when at home, go to a resort and never go to church, spending their time in amusement. These have some excuse; the preacher gets a vacation, why not I have a respite from the church service? Will that pass muster under the searching eye of truth?

A Demand for More Consecration

Hence I assert without the fear of any one's successfully contradicting it that the church's present ills lies in indifference of its membership, and the cure for its ills in a better, more faithful, more consecrated membership. We have gone along so long, filling the church roll with children's names whom we have failed to follow up and teach; who grow up to take the church as a matter of course, a thing that will live on in spite of anything I do or you do, who have no abiding faith in God, nor feel any need of Him in their lives or in the life of the church. With such a membership there need be no wonder that the attendance is small; that anything of a worldly nature will attract them; that there is no desire to make the church the greatest thing in all the land. And this brings me back to where I began. A reconsecrated ministry, assisted by a deeply religious laity, that will not perfunctorially preach twice each Sabbath, but a preacher and a leadership that will visit and follow up and lift up or drive out the dead membership like a pruner in his vineyard. The general run of church membership will have to wake up before there can be what is known as a live church and at work to save men from their sins and make the world fit to live in.

I know of no better closing of this than the retelling of the incident in a fourth quarterly meeting many years ago, when Rev. Hugh K. Boyer was presiding elder, when he found a church that always paid out rather far in arrears for the end of the year and chided the officials for their lack of interest. They began to make excuses about the little time they had to do the church's work. When they had finished Doctor Boyer said: "Brethren, is the church of God worth while? Is it? If it is, it demands the best there is in us."

The success of the church, the getting of it out of its present lethargic state depends upon the personality of its membership. You, I, all of us must make its needs first.

Charlotte, N. C.

(Mr. Hunt, the writer of the article above, is a good Methodist friend. His logic, however, is undenominational.—Ed.)

THE TWO MEN

Rev. T. J. Knight

The first is of the earth, earthy; the second is of the LORD from heaven. I Cor. 15:47.

There are two men in the world, world position to each other.

The one is the result of Satan's work, the perfect creation of God. He is of the earth, of his nature and his desire to do evil and rebel against God. He is under the control of the devil. 10:5-19. His whole work is to bring about the downfall of mankind.

The second is from God. His nature is to serve God and bless the human race. He is God himself. John 1:1. And was made of a man. Ver. 14. As a man he conquered Satan. 3:21. He made a way for a captive race to return home to God. Eph. 4:8.

These two characters have their representatives in the Christian world today. It is hard to distinguish them, for there are nice ladies and gentlemen in both groups. In fact, the Master tells us to "judge"; but "try the spirits." "Every spirit that confesseth that Jesus Christ is come in the flesh, is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God." A kind act and good behavior do not always indicate a godly person. For "Satan himself is transformed into an angel of light."

By the Sin of the First Man

The whole race of human beings have been under the power of the devil. I Jo. 5:19. Through the dispensation till Christ came given opportunities to help himself back to God, he failed every time. Those who found their way to the Creator were led by a special Providence. The whole race is permeated with sin and it is the will of God for them to please God. Jo. 8:44. We must expect a clod of earth to turn to an angel, and an out going through the tree as to expect a man to turn to God of his own free will. When the Holy Spirit was sent to write on the heart, Heb. 8:10. And he was told to be "born again." Jo. 3:3. "They that are in the world do not please God." Rom. 8:8. "If any man love the Spirit of Christ he is none of his." Ver. 9. The blessed gospel age it is man's part to "open the door." Rev. 3:20. It is the Spirit's part to "teach the nations." Jo. 14:16. Also protect and fight for the church, with "sword" and "shield," Eph. 6:16.

Their Plans and Purposes

The first man beguiled the parents of the human race in the garden and aimed at the destruction of the world; but the second man, the Lord Jesus, conquered Satan by his life of righteousness and atoned for the guilt of the world on Calvary. 15:22. And so brought life and "purity" of the city to light through the gospel," II Tim. 1:10. Now the "devil" "walketh about seeking whom he may devour."

But "the second man," Christ Jesus, has to have suffered a while, make you perfect in strength, settle you," I Pet. 5:8-10. The first brings death and misery; the second brings life.

This struggle has been going on between the forces in the world, all the time, since the fall in the flesh. The Lord Jesus is in the flesh, the Spirit, his Word, and his messengers, giving the great throng of redeemed ones to fill the earth, the New Jerusalem. Luke 14:23. The devil is all the time sowing the tares. It goes on in the community circles, as well as in great count down world-wide movements. But the most important is that in the individual life. It is true that "the powers, the rulers of darkness of this world, the spiritual wickedness in high places are at work." Eph. 6:12. But the mighty Captain has said to his flock, "They shall never perish, I will never pluck them out of my hand," Jo. 10:28. The eternal God is thy refuge, and underneath thee are the everlasting arms," Deut. 33:27.

Cornelia, Ga.

**LISTENING THREE HOURS
WANTING MORE**

Egbert W. Smith

A recent letter from Rev. Martin A. Hopp, one of our beloved missionaries, makes it still more clear the recent upheaval in China, instead of being a setback, has powerfully advanced the Kingdom of our Saviour in that great land. He speaks of receiving into the Kingdom 82 members by baptism. Of a certain layman in the field he says:

"Here I examined some of the most prominent quakers I ever examined. One young man was a catechized and belonged to an official family. I had been converted in the Tsingkianpu field and had come home especially to tell the glad news to the members of her family. Her testimony was so appealing that she could not resist it. I paid them a visit and spent hours talking and answering questions ab-

ing man, though most deeply interested in of his country and a former student in a demy, was also a most earnest inquirer, due to the fact that his wife is a fine Christian in our Sutsien school. One school teacher miles to be examined and four miles back woman made a round trip twelve miles on examined and attend church.

places I preached to crowds on the streets. In of us preached to a crowd of over a huny till we were exhausted. After three hours still stood and wanted to hear more! The gelist told me that he frequently has similar The people seem to be open to the gospel as

MISSIONS OF STUART ROBINSON SCHOOL

By Alma Harris

ity, alumnae, students and other friends emily's Training School often speak of f A. T. S. No one can be there very long s conscious of this spirit which is such a of the school. Therefore when getting o to Stuart Robinson School I was very ed to be told by one who, though he had e privilege of attending A. T. S., knew because of three years spent at the "inross the way." "You'll find the spirit of onson more nearly like that of A. T. S. lace you go." I had not been at Stuart ong before I realized this to be so. It g that cannot be easily explained but it everything that is done and said—the in-concern in the guests and in each other, the acts, the way in which the work is done— showed this spirit. As I came to know s better and learned of and attended the er groups held twice a week I found the is spirit.

ers at Stuart Robinson are of the high- their training and character make them o do the work they have been called of Each of them—the superintendent and atrons, dietitian, nurse, office workers s have gifts with which they could make themselves in the world. However, they .this mountain school in which to labor ich they receive very small salaries. No what part of this is put back into the year, too. Their reward is the joy of the knowledge that the boys and girls itted to live lives of usefulness and to ers among their people.

and girls are among the finest that can any school. I was impressed with the ad good will with which they did the ks about the grounds, dormitories and . There are no hired servants but every n order and just as it should be. The d order on the dining-room and dormi-group of that size and of those ages was rful. In the Sunday School classes they markable knowledge of the Bible. There er of girls in the Teacher Training Class ways entered into the discussions in a owed great ability as well as a knowl-Bible.

ing people have wonderful religious opesides the influence of the lives of the al workers. The Bible is taught in every gh the High School. Sunday School is Sunday morning in the administration al then teachers and pupils go to Blackey he morning service in the little church e are three Christian Endeavor Societies on Sunday afternoon and night. The ng talks given each Thursday night are to the children and young people. The given by Mr. Cockerham, Mr. Cooper wis are most helpful and inspiring. I ed to find in talking with a number of eople that they are interested in taking they have gained to their people in the ollows of the mountains.

entified with Stuart Robinson are the al his wife, Rev. and Mrs. H. L. Cocker- hearts are wrapped up in the school, n and the faculty. Their lives and prayers to them all. Every Sunday some of the in their home and only those who have ter day in a boarding school know what hange it is to visit in a real home. It is blessing to those who have so little op- change in a place so shut off as the . It was my good fortune to be in this umber of times.

it a great privilege that my first work yd of Kentucky was at Stuart Robinsdn oating much pleasure in working all over ut shall always be glad when my work eack there.

ch has a right to be proud that it has col as a part of its work. All who give orts, support may be sure that their gifts are to further the Kingdom of God.

Harbard put it stronger. Probably he was think- lucion when he wrote: "The actual fact is that Opportunity not only knocks at your door ay; an anvil chorus on every man's door, and the owner around the corner with a club. can easily be recalled by every one where ctually smashed in the door and collared her dragged him forth to success."

CONCERNING COLLECTIONS

"The announcement of the collection brings a drop in the temperature. It sounds and seems an irrelevant intrusion of secularity into the sanctities of worship; but that is quite wrong. We have drifted into the bad habit of thinking that any allusion to money in public worship requires apology; and so we do it timidly and shamefacedly. But all this springs from a misunderstanding about money.

"We are not ashamed to talk freely about money elsewhere; and if appeals for money are distasteful to us in church, it is not because there is anything wrong with money, but because there is something wrong with us."

Dr. Richard Roberts, in the *New Outlook*, tackles that difficult question, the church collection. He writes, after the above:

"Money is a symbol of value and that value is something created by the toil of man out of the gifts of God in nature. A coin is so much minted life; and if we could keep that steadily in mind we should in general use money very differently from the way in which we commonly do.

"Money has, to be sure, no value in itself. It is a symbol: and value is imputed to it by social agreement. We mint or print money as a convenience of exchange, a device to facilitate the transfer of values and the distribution of commodities. It is an invention to simplify life; and it is a curious reflection that a device of simplification should have become the subject-matter of the most intricate studies, the profound mysteries of international finance.

"But money still remains what it was, one of the vehicles of our social traffic. Sometimes we speak of it as currency, which, being interpreted, is something that runs; and money which is not running is not money. Moreover, we speak of money being in circulation, which means that money is money only when it is in motion.

"Idle money is not money at all; it is the symptom of a disease or an obsession. Money is the common carrier of value; and it is, therefore, a binder of society. Alas, that in our time it should have become also a divider of society! But that is due not to any evil in money but in us. Sometimes people inveigh again "tainted gold." But there is no such thing. Unhappily, however, there are tainted persons.

"But money can become the carrier of more and rarer things than economic value. Economic value is itself in a real sense a spiritual thing. We know it is a real thing; but no man has ever seen it. We have to invent symbols of value in order to handle and to mobilize it. We say an ounce of gold is worth so much; but that is more or less arbitrary. There is no value in gold except what we attach to it in our minds; and if you doubt that, you have only to consider how much a chest of gold would be worth to you if you were stranded and starving on a desert island.

"What value gold has is attributed to it by social agreement. We take a piece of metal or of paper and we make of it a carrier of value; but if we can do that, we can make it a carrier of other things as well. And here we come upon the higher uses of money. It may be made the carrier of love and light, of grace and good will, of beauty and truth. We may transfigure it into a currency of spiritual values; we may use it to put into circulation the deep things of God.

"Here a new principle comes in. In commerce there is a principle of equivalence. For your penny or your dollar you get the expected equivalent in goods and service, and for more money you may acquire commodities more in quantity or better in quality. But when money passes into the realm of the spirit that principle does not apply. There the return is determined not by the amount of the gift, but by the spirit and the intention of it.

"The value of a man's gift is not measured by the amount of it, but by how much of himself goes with it. The amount of the gift, of course, bears some reasonable relation to one's means; for he who gives less than his means allow is giving nothing of himself. His gift is without grace and good will, and there is no blessing in it for himself or for his neighbor.

"The collection should be and can be made the supreme sacramental moment of a Sunday-morning service. The collection plate becomes a sort of altar on which the sacrifice is myself. And that, I think, is the only Christian way of looking at it. Instead of being an impertinent intrusion of secularity it becomes in that light the high moment of our worship."

SERVING THE KINGDOM IN OVERALLS

Egbert W. Smith

If any one has any doubt whether the gospel is still the almighty power of God, let him read the letters of our foreign missionaries. There he will see drunkards made sober men, the lewd made clean of heart, and the Pauline miracle continually re-enacted of the enemies of the gospel transformed into preachers of the faith which once they destroyed.

I want all our people to read the following paragraph which I find in a very recent letter from Mrs. H. L. Ross, one of our beloved missionaries located at Morelia, Mexico:

"The colporteurs of the Latin-American Prayer Fellowship have just visited our city and in spite of fanatical opposition sold over two hundred New Testaments in the market places. These three Mexicans are from the labor-

ing class and serve the Kingdom in overalls. They are all trophies of Grace and knowing that the Word is the Seed of Life, they sow it with joy.

"At a temperance service given at our church, one of them told of his conversion. Since childhood he had been a heavy drinker and lost in every form of vice. Under the influence of drink, he had committed many crimes, more than once attempting to kill his wife. He was often conscious of being bound and carried about by an evil spirit, who incited him to specific violences. One night he felt thus led to go to the evangelical church where services were being held, to attempt the killing of 'one of those Protestants.' He was met at the door by a Mexican woman, who had something in her face and voice which subdued the spirit which was directing him. Led by an influence he could not comprehend he quietly entered and took a seat, listening with a new fixity of attention to the scripture reading and gospel songs. As is often the case with the depraved, God used a hymn to carry to his soul the message of life.

"This man is now a joyous servant of the Christ, straight and clean in body and soul, and bears about his Indian face that same light which the woman had in hers, as she invited him into an evangelical church on that memorable night."

BOOKS

The Gospel of the Kingdom, with an Examination of Modern Dispensationalism, by Philip Mauro.—Samuel McPheeters Glasgow, D.D.

Mr. Mauro, a well known Bible teacher, a member of the bar of the United States Supreme Court, was himself an erstwhile strong dispensationalist. This background makes his present volume both arresting and significant. He presents, with trenchant pen and keen discriminating insight and full scriptural background, the prevalent view of the fathers up to some thirty years ago. His position regarding dispensationalism is one quite congenial to a great segment of our own Church.

He examines the Scofield Bible with searching frankness and proceeds on the safe basis that the comments are not as completely inspired as the text. He traces the history of dispensationalism; discusses sanely the subject of "law and gospel;" patiently and earnestly faces the whole Kingdom question, and the Kingdom passages of the gospel and their import.

He projects, with great vigor, the part that Israel shall have in the Kingdom, and seems also to find that every Jew that is saved will be saved in the same manner as any other man is redeemed; namely, by a personal faith in Christ and not by some national-wide movement into the Kingdom.

The book is well written. There is a movement that one senses at the very beginning and which carries well to the end, and the whole presentation is very strong.

Knoxville, Tenn.

GOD'S GARDEN

[These verses were written by Mrs. Dorothy Frances Gurney, a granddaughter of Bishop Bloomfield, of Chester and London, for the late Lord Ronald Sutherland Leverston-Gower, on his garden at Hammerfield, Pennshurst.]

The Lord God planted a garden
In the first white days of the world,
And He set there an angel-warden
In a garment of light unfurled.

So near to the peace of Heaven,
The hawk might nest with the wren;
For there in the cool of the even
God walked with the first of men.

And I dream that these garden closes,
With their glades and their sun-flecked sod,
And their lilies and their bowers of roses,
Were laid by the hand of God.

The kiss of the sun for pardon,
The song of the birds for mirth,—
One is nearer God's heart in a garden
Than anywhere else on earth.

For He broke it for us in the garden,
Under the olive trees,
When the Angel of Strength was the warden,
And the Soul of the World found ease.

"But once I pass this way,
And then—and then, the silent Door
Swings on its hinges—
Opens . . . closes—
And no more
I pass this way.
So while I may
With all my might,
I will assay
Sweet comfort and delight
To all I meet upon the Pilgrim Way,
For no man travels twice
The Great Highway
That climbs through darkness up to light,
Through night
To day.

—John Oxenham.

CHURCH NEWS

PERSONAL

Rev. R. D. Bedinger, D.D., changes his address from 48 St. Dunstan's Road, Asheville, North Carolina, to Richmond, Virginia, care of Union Theological Seminary.

NORTH CAROLINA

Norwood—At the morning service September 29, seven young people were received on profession of faith and the sacrament of baptism.

At the communion service October 6, one was received by transfer of membership.

Belmont—The revival services conducted throughout the week at the Belmont Presbyterian Church by Rev. Donald McIver, of Bristol, Va., closed last Sunday night. Services have been held each morning and evening for the past week.

Large congregations have heard Rev. Mr. McIver. He is a native of North Carolina, having been reared in the congregation of old Buffalo Church, near Sanford.

SOUTH CAROLINA

Chesterfield—Rev. J. K. Johnston, who has been supplying Chesterfield, Ruby and White Oak in Pee Dee Presbytery, is scheduled to sail for Brazil during September. He will be stationed at Patrocinio. He will be accompanied by his wife, who before her marriage was Miss Theresa Reid, of Bishopville. Mr. Johnston is a native of Chester.

Columbia—The Rev. McKendree Long, of Statesville, N. C., conducted four fine services in his evangelistic campaign Sunday, three at the Arsenal Hill Presbyterian Church and one at the University of South Carolina under the auspices of the Y. M. C. A.

The Arsenal Hill church was taxed to its utmost capacity to seat the congregation, which literally hung upon every word of the evangelist.—Columbia State.

Summerton—Memorial services were held in the Presbyterian Church on Sunday, September 1, for their late pastor, Dr. W. H. Trainum, who died suddenly in Piedmont while on his vacation in August. Rev. W. R. Pritchett, of Olanta, S. C., presided. Ruling Elder A. P. Burgess, of the Summerton Church and Rev. J. M. Rodgers of the Methodist Church spoke on his life and work. Dr. Trainum was much beloved both by his own congregation and by the people of the town. He was unselfishly devoted to his work. Mrs. Trainum will reside with a relative in Alexandria, Va.

The Fort Hill Church, Clemson College—On Wednesday, September 25th, the Fort Hill Church had the pleasure of entertaining at luncheon the entire Synod of South Carolina, during the past week in session in Anderson. During the summer President E. W. Sikes and Rev. S. J. L. Crouch had extended an invitation to the synod to spend one day at Clemson College, attending chapel services in the assembly hall, having luncheon on the campus, and holding its afternoon session in the Presbyterian church. It had been planned to serve luncheon on the college cam-

pus under the historic trees on the homestead of John C. Calhoun, but due to heavy rainfall the plans were changed and luncheon served on the main floor of the Y. M. C. A. building.

The members of synod arrived at the college at 12 o'clock and went immediately to the assembly hall where chapel services were to be held. In behalf of the college President Sikes welcomed the visitors to Clemson College, and introduced to the audience, composed of more than twelve hundred cadets, members of the faculty and the Synod of South Carolina, Dr. H. H. Sweets, of Louisville, head of the Educational Board. Dr. Sweets made a very forceful talk. At one o'clock the body adjourned to the Y. M. C. A. building, where luncheon was served by the ladies of the church. President and Mrs. Sikes were invited to have luncheon with the visitors, as well as the entire congregation of the Fort Hill Church. At 2:30 o'clock the visitors and members of the congregation assembled in the Presbyterian church where the afternoon business session of the Synod was held. Following this meeting the Synod adjourned to hold its evening meeting in Anderson.

Despite the very heavy and steady downpour of rain during the entire day, about two hundred visitors drove to Clemson for the day. Many of them were paying their first visit to the college, and all expressed their great pleasure of the day spent on the historic campus. Among the out-of-state guests were Dr. H. H. Sweets, of Louisville, Ky., head of the Educational Board, and Dr. R. T. Gilliespie, president of the Seminary at Decatur, Ga.

M. B. S., Church Correspondent.

The Fall Meeting of Bethel Presbytery was held at Salem Church, Cherokee County, about five or six miles west of Hickory Grove, on Tuesday and Wednesday, October 8 and 9. Rev. W. D. Ratchford is pastor. The opening sermon was delivered by Rev. W. S. Hay, the retiring Moderator, from the text, Acts 4:20, his subject being, "Constrained testimony—the urge of the Gospel message." The sacrament of the Lord's Supper was administered by Revs. J. B. Swann and W. W. Harrison.

Rev. A. W. Shaw was elected Moderator. He is pastor of the church at Fort Mill. Twenty-two ministers and thirty-three ruling elders were in attendance. Visiting ministers were Revs. W. A. Hafner, of Gaffney; John McSween, of the Presbyterian College and J. S. Baird, of Louisville, Ky.

A beautiful gavel was presented to the Presbytery by Mr. T. J. Robbins, of the Mount Pleasant Church.

Mr. Robert W. Abell of McConnellsville, a student at the Presbyterian College was received as a candidate for the ministry.

The Presbyterial address was delivered on Tuesday afternoon by Rev. W. S. Patterson, of Clover, on the subject, "The apologetic value of Foreign Missions." The Presbyterial sermon was delivered on Wednesday morning by Rev. J. J. Brown on the subject, "Christian Stewardship."

On the question of the union of the Southern Church with the United Presbyterian Church, Presbytery voted against the proposed union.

Considerable opposition to the proposed pension plan of the General Assembly developed, and as result of two overtures on the subject, the whole matter was postponed until the Spring Meeting of Presbytery.

November 17-24 has been designated as the annual week of prayer and self-denial for national home missions. Congregations were urged to observe it appropriately.

It was announced that the Synod of South Carolina

had joined with the Synod of Georgia and the Rev. George C. Bellingrath as director of re-education.

A committee consisting of Revs. W. D. R. G. Somerville, and Ruling Elder R. D. B. Mc appointed on Country Church Work to co-ordinate the Director, Rev. H. W. McLaughlin in his efforts to promote the interests of these important churches. The latter is to be invited to visit our Presbyterial conference on the country church task.

President John McSween spoke earnestly in behalf of the Presbyterian College. The Synod is now joint owner of the College, and Florida Synod invited to share in its ownership at the next meeting of the Florida Synod. Presbytery heartily endorsed the Director's plan, and there will be general exchange of views on October 27, presenting the situation to the congregations.

Revs. Frank A. Drennan and A. W. Shaw as commissioners to the next General Assembly at Hot Springs, Va. Ruling elders K. E. McKeown and White were chosen as the lay commissioners. Services were held at night, but Rev. R. W. Jopling, of Hopewell School house on Tuesday night, preached at Hopewell School house on Tuesday night. Woodlawn church at Sharon was selected for the spring meeting.

Sumptuous dinners were served on both days. A big chicken stew by the men on Tuesday night.

John C. Bailey,

Greenville, First Church—Rally Day, October 1, a red letter Sunday for our church. Dr. Sweets, Executive Secretary of Christian and Ministerial Relief, who is known and loved by the church, was with us for our three services.

Our pastor, Dr. Sloan, very happily introduced a brother in Christ and also a brother-in-law, before a double pleasure to all of our church members. Our entire Sunday School assembled in the morning, and it was good to see 580 present.

Dr. Sloan made a special appeal, that beautiful new building and double the membership. He also that the children remain for church services. Dr. Sweets was very emphatic in urging the old time family pew and both ministers to support the fact that the Sunday School and the church are one, and not two separate organizations.

Dr. Sweets gave a very earnest sermon on 3:16-21, and at night, by request, he gave from his trip to the Orient.

On Friday evening, October 4, about 100 of our church met in our new Fellowship Hall. A delicious supper was served by our Women's Society.

After supper a good program was enjoyed. A feature being an address by Dr. Sheppey of the Second Presbyterian Church. Many questions were discussed, all looking to an early organization of "Men of the Church." The original committee consisted of W. L. Miller, R. N. Ward and Col. Keith. Names of others will be named for various departments of work. Echoes from the meeting were evening full of good things.

On Sunday morning, June 30, our beautiful new Sunday School building was used for the first time. It was formally opened and many other churches of the city were present. The building and were entertained in the new social hall. The building is four stories, with a basement, and has 77 rooms, completely equipped. The proximate cost of \$80,000, and the third story yet finished. It is modern in every respect and provides sufficient room to house the growth of our church for some years. The main floor of the building is made up of a chapel, where prayer meetings are held and the men's bible class will meet. The cradle roll and beginner departments, and daughters' bible class room, pastor's study, the large primary department are located on the second floor. The junior, intermediate and young people's departments, the Graham bible class and Taylor's bible class are on the second floor. The basement is a well equipped kitchen and social hall, where all church social needs are satisfied, whether along Sunday School or Christian Endeavor or other lines. The building is of red brick, the halls are tiled with rubber tiling, while the class room floors are of wood. Rev. T. W. Sloan, D.D., is the pastor of our church, and his twenty-fifth anniversary as pastor was celebrated two years ago. Dr. Sloan was on his vacation and Dr. S. L. Morrison was with us for two Sundays in August. Mr. Plumer Smith, of our African mission, who was supported by our church, visited us recently and his story of his work greatly impressed our church members.

GEORGIA

Athens Presbytery—At a recent called session of the Athens Presbytery, Dr. Thomas M. Johnson of the Jefferson Church was received as a candidate for the ministry. Mr. Johnson is attending the Presbyterian College of South Carolina and is a member of the Junior class. His father, gr-

CHURCH PAPER WEEK

The General Assembly Has Appointed the Week of Nov. 3 to Nov. 10

as CHURCH PAPER WEEK. At that time, the pastors, the Auxiliaries and all other church workers are requested to bring to the attention of all church members the duty and privilege of subscribing to the Church Papers.

No person can be as useful in church work who does not read the Church Papers. The minister has no time to inform the congregation of events, projects, purposes, needs, and all the thousand and one things each ought to know for effective work in the departments.

The discussion of the church's great projects, such as now is going on, as to the Ministers' Annuity Fund, will be found in the Church Papers. Other important matters are discussed, and we ought to know what they mean, and how they bear on our own work and people.

Good reading for the family is provided by the Church Papers, and solve many problems of restless children, and furnish a quiet hour for older people. The devotional articles are valuable in developing our knowledge and faith. The Sunday School articles and Young People's discussions are very helpful.

The Presbyterian Standard will give the Auxiliary, or any other organization ONE DOLLAR out of \$3 collected for a new subscription.

We are depending on our auxiliaries to send us many new subscribers the week of November 3 to November 10.

PASTORS, DON'T FORGET THE CHURCH PAPER WEEK

The women want your co-operation to make it a success.

ther have all been ministers of the Presby-
 ytery of Athens will hold its Fall meeting
 Hermon Church, Ia., Ga., Tuesday, October
 ing session beginning at 11:00 a. m.
 S. J. Cartledge, S. C.

Nacoochee—The opening of this school
 year of service in its new quarters was a
 us event. The exercises were held in the
 the Community School, which was more
 the large crowd. Before the exercises, pic-
 made of the various groups composing the
 at, the people from the large 1500 acre farm,
 men, women and children, were grouped
 a picture. There are 15 of these farm fami-
 ve been brought together here for five years
 farming and home making, and a splendid
 to see them all together. Next came the
 oup, which include students and teachers,
 about 150. Never was brought together a
 of boys and girls, most of them still un-
 world, many of them away from home for
 and what a challenge they presented to the
 will guide them for the next year! They
 into the school in a most unexpected man-
 in both dormitories is full and more are
 Every available room is filled to capacity
 come knocking at our doors. Can we turn
 No, they must have their chance before the
 unity for them has passed, or they must
 their mountain homes to grow up in ignor-
 d group to photographed was made up of
 the entire community and a splendid gather-

includes in its faculty and student body
 ple. There are about 200 pupils in the Com-
 l, with eight teachers; the Farm School
 ment of 60, with three teachers, and there
 more people in the farm families who come
 ion of some member of the faculty; in the
 here are about 120 pupils with eight teach-
 ke up the Rabun Gap-Nacoochee family—
 indeed, but a happy and busy one. There
 n this group, for every one has his job and
 see that it is done and well done. This is
 eriment in school work. It is said that there
 school like it in the United States, and
 hat there is not its like in the Southern
 Church. It is seeking to bring to bear on
 problem of our southland a practical and
 for many of the vexing questions which
 ed both church and state for generations

KENTUCKY

Robinson School, Blackey — On Sunday
 ember 22, Rev. S. M. Logan, of Winchester,
 Guerrant Presbytery, commenced a ten-
 at Blackey, holding two services on each
 also one every evening at the Presbyterian
 reaching each morning at Stuart Robinson
 hour. The plain, sincere gospel messages of
 ere productive of much good to the school
 rrounding community. At the close of the
 ee on Sunday, September 29, eight boys and
 orjority of them dormitory students, made
 heir faith in Christ, were baptized by Rev.
 nam and received by him into the Blackey
 Church. It is expected that others will come
 ch later as a result of this meeting.

ce coming to Bevier a little over a month
 le and I have held two communion meet-
 ervices each; one at Mt. Zion, where there
 sions of faith, and nine added to the church,
 at Nelson, where there were 14 professions
 the school children, but none have yet been
 the church. In these meetings we were as-
 Frank Cox, a member of Bevier Church,
 in the Louisville Theological Seminary, as
 ganized a Sunday School at Nelson, and
 as organized auxiliaries at Mt. Zion, and
 shall begin a meeting at Mt. Pisgah the
 at 7:00 p. m. Our work is in the coal min-
 Kentucky, and we find many souls we long
 impress them to come into the fold.

J. T. Wade.

Presbytery of Ebenezer met in the Sharon
 Augusta, Ky., on September 24 at 8
 opening sermon was preached by Rev.
 ter of Paris, Ky. There were 10 min-
 elders present. Mr. Chas. Fufbr of the
 ue Church was elected moderator. Mr.
 presenting the Executive Committee on
 and Rev. J. S. Baird, D.D., representing
 Committee on Christian Education and
 elief were present to assist Presbytery
 the work for the causes they represent.
 nces will be held in this Presbytery to
 men of the church. A memorial service
 honor of Rev. A. D. Tadlock, D.D., and
 I. Doermann. The sermon was preached
 Duke Williams. The Hopewell Church
 ly suspended from the roll because it

refuses to sever its relations with J. Archer Gray, who
 was deposed from the ministry by West Lexington
 Presbytery. Presbytery voted to support the Min-
 isters' Annuity Fund as presented by our Executive
 Committee. An ad interim committee was appointed
 to study the question of union with the United Pres-
 byterian Church and report at the spring meeting.
 Rev. E. V. Tadlock spoke on Assembly's Home Mis-
 sions at the evening session and Mr. Chas. Fagan an
 elder of the Sharon Church read a history of the
 Sharon Church and Presbyterianism in Bracken
 County. The next stated meeting will be held at
 Millersburg, Ky.

Benjamin Andres, S. C.

Fulton—Under the leadership of Rev. and Mrs. J. T.
 Wade, who work hand in hand in many kinds of
 up-to-date lines of religious work, the conditions at
 Fulton have been greatly improved during their
 stay, of 15 months, at this place. During this time, in
 addition to the regular work of preaching, holding
 prayer meetings, and conducting Sunday Schools,
 Daily Vacation Bible Schools were held at Fulton,
 Clinton, Mt. Joy, Columbus, and Murray; evangelistic
 services at all of these points save at Mt. Joy; School
 of Missions at Fulton, holding two Daily Vacation
 Bible Schools and two revival meetings at Fulton.

Fourteen were added to the Fulton Church, 12 on
 examination, and 2 by letter. A good brick church,
 formerly owned by the Methodist brethren, was pur-
 chased at a cost of \$2,000.00, having to borrow \$600.00
 from the Church and Manse Fund; a splendid roof
 has been added, chairs, to the amount of over \$100.00,
 supplied, three pulpit chairs and a communion table
 presented, church lighted with electric chandeliers,
 and some money now in the hands of the treasurer,
 Mr. W. A. Bell, toward purchasing a musical in-
 strument. Besides, the church has been insured for
 three years, and the street paving tax for this year
 has been paid. The most encouraging feature is the
 changed attitude, on the part of the people, to the
 Presbyterian Church.

For some time these christian workers were treated
 as though they were interlopers, but, during the last
 few months of their stay, they were shown many
 marked courtesies, and from many sources came the
 praise of the Presbyterian Church.

The Synod of Kentucky, for the first time in many
 years, are manifesting an interest in this wonderful
 Home Mission field, and has offered to pay the salary
 of the man who will take up the work which Mr.
 and Mrs. Wade have laid down for what seemed to
 them a more needy field, among the coal miners of
 Bevier, Ky., and surrounding sections.

MISSISSIPPI

Presbytery of Mississippi—At an adjourned meet-
 ing held in Tupelo Presbytery changed the meeting
 from October 15 to October 22 at 7:30 p. m. in Na-
 chez.

S. C. Caldwell, S. C.

MISSOURI

Napton—My first meeting as evangelist of Lafay-
 ette Presbytery was held in the Memorial Church near
 Napton, Mo., from the ninth to the seventeenth of Sep-
 tember. No services were held for three nights during
 the week on account of rain, bad roads and Missouri mud.
 The attendance at other services was good. Visible results,
 six accessions to the Church membership, four on con-
 fession of faith and two by letter. Offering for Presby-
 tery's Home Missions, one hundred dollars (\$100.00).

The church has no pastor.

J. Walter Cobb.

The Presbytery of Upper Missouri met in Law-
 son, Mo., September 17, 18, at 11 o'clock. The sermon was
 preached by the retiring moderator, the Rev. Rev. J. Lay-
 ton Mauze, D.D. The sacrament of the Lord's Supper
 was observed, presided over by Rev. Joseph Rennie, D.D.,
 and Rev. I. Cochran Hunt, D.D.

Rev. J. E. James, D.D., was elected moderator, and
 Rev. H. T. Guthrie, Temporary Clerk.

There was a large attendance both of ministers and
 elders.

The following commissioners were elected to attend
 the next General Assembly. Principals: Rev. Trigg A.
 M. Thomas, D.D., and Rev. H. T. Guthrie; Alternates:
 Rev. R. S. Crain, and Rev. I. F. Swallow, D.D.

Elders: Principals—H. F. Harbinson, and John W.
 Newlee.

Alternate: H. A. Hecker, and H. A. Wylie.

The Presbyterian sermon was preached by the Rev. A.
 H. Sargent on the subject of the power of the Holy
 Spirit.

The annuity fund was discussed and adopted and com-
 mended to all the churches and ministers.

The question of uniting with the United Presbyterian
 Church was postponed until the action of that Assembly
 had made evident their desire.

Since the last report two young ministers have taken
 up active work in our Presbytery, the Rev. F. H. Tegler,
 of the Richmond Church, and the Rev. C. D. Wardlow
 of the Northeast Church. They were received and in-

stalled recently. All of our Home Mission churches are
 supplied.

Most of our churches report activity and spiritual
 progress.

OKLAHOMA

The Presbytery of Mangum met in the First Pres-
 byterian Church, Weatherford, Okla., Wednesday
 evening, September 11, 1929. All the ministers of
 Presbytery were present save the infirm ones: Revs.
 J. E. Latham, S. L. Hogan and J. T. Wilson.

Elder D. T. Dunlop was elected moderator and
 C. E. Devin temporary clerk. Weatherford is an in-
 teresting little city of western Oklahoma. It is situ-
 ated on Highway 66 which is the main street of the
 republic. The Southwestern Teachers' College is
 located here. This and other features make Weather-
 ford a strategic point for Oklahoma Presbyterianism.
 Rev. C. Fred Hancock is the very acceptable pastor
 of the Presbyterian Church. The business was mostly
 routine but there were at least three things of more
 than local interest: (1) The Presbytery voted with
 some feeling and much enthusiasm in favor of the
 union with the United Presbyterian Church, (2) The
 Presbytery accepted the plan of "The Ministers An-
 nuity Fund," (3) Mr. George Troudt a member of the
 Weatherford Church was received as a candidate for
 the ministry and directed to matriculate at once in
 the Austin Seminary. It is to be hoped that Brother
 Troudt is the beginning of a long line of Oklahoma
 preachers from Mangum Presbytery. The Presbytery
 adjourned to meet at Marietta during Synod.

J. W. Moseley, Jr., Stated Clerk.

Durant Presbytery met September 10, 11, 1929, at
 Wewoka.

Rev. E. G. Beckman, who has been serving the
 First Church, Wewoka, was elected moderator. He
 has been serving the church as stated supply for al-
 most two years but was at this meeting installed as
 the pastor of the church. During the short time that
 Mr. Beckman has been in Wewoka he has built up a
 splendid congregation of about 50 members with five
 ruling elders and five deacons. He and his people
 have also built a splendid new church valued at about
 \$15,000. They are to be congratulated on the splendid
 success that has accomplished their labors.

Rev. Horace C. Casey, who was recently installed
 pastor of the church at Holdenville was elected tem-
 porary clerk.

In connection with Home Mission Report given by
 the chairman, Rev. W. N. Sholl, a short program on
 Evangelism had been prepared. This was in keeping
 with the request made by the Assembly's Work
 Committee. Rev. R. R. Craig spoke on the subject, "Bible
 Evangelism"; and Rev. W. A. Rolle, D.D., "Evan-
 gelism in the Light of Oklahoma's Needs." A strong
 appeal was made to the members of presbytery to
 make this the best year possible in the winning of
 souls.

Members of presbytery were glad to have Rev. J. S.
 Baird, D.D., present. He gave a very helpful and in-
 forming address on the Ministers' Annuity Plan and
 answered several questions that were in the minds
 of the people. Hon. A. N. Leecraft, of Durant, was also
 present and gave a very illuminating talk on the same
 subject. He is a member of the Assembly's Work
 Committee. Presbytery voted in the affirmative on
 this question.

Rev. Erskine Brantley, D.D., who has served in
 Oklahoma for the past 27 years and was the organi-
 zer of Durant Presbytery, preached the opening
 sermon on Acts 1:11. His subject was, "The Second
 Coming of Christ." Members of presbytery and the
 entire congregation were greatly helped by this
 splendid sermon. Dr. Brantley is loved by all the
 members of the presbytery and synod. He has done
 much for the building up of the kingdom of Christ.

R. R. Craig, Stated Clerk.

TENNESSEE

Memphis, Highland Heights—This church has just
 enjoyed one of the greatest revival services ever
 held in the city. Dr. Trigg A. M. Thomas was the
 evangelist and preached the gospel in its beauty,
 power and purity September 1-15. Mrs. Thomas as-
 sisted very ably by singing each night and leading
 one of the four prayer meetings each morning. The
 church was filled to overflowing with people stand-
 ing at the doors even to the streets. The "Win-One
 Club" was very active. There were 40 additions to
 the church and there will be perhaps as many more
 to be received later. The whole church was revived
 and a reconsecration of life is the great blessing to
 the church and community. Dr. Thomas uses no sen-
 sational methods but through good preaching and
 singing won the hearts of the people from the begin-
 ning. The church made good preparation for the re-
 vival through a religious survey and cottage prayer-
 meetings. Dr. Thomas is most highly commended to
 other churches who are seeking a great man of God
 to lead them in a revival.

(Continued on page 11)

SUNDAY SCHOOL

Rev. Ernest Trice Thompson, D.D.

Lesson for October 27, 1929

THE CHRISTIAN VIEW OF RECREATION

Jer. 31:12, 13; Zech. 8:5; Mt. 11:16-19; Mark 2:18-28; 6:30-32; Jno. 2:1-11. Print Mt. 2:13-28

We are considering this quarter some of the great social teachings of the bible. Last week we saw that useful work was one of the social obligations of the Christian. But if we are to live normal lives, if we are to develop harmoniously all the powers with which God has endowed us, work must be balanced by recreation, re-creation, as the word properly signifies. It is most fitting though that we should consider this week the Christian view of recreation.

Before you read the discussion that follows, read over the assigned passages. Write down what the bible teaches here about recreation.

We will consider:

I. The Value of Recreation

The prophets of the Old Testaments, under whom the religion of the Old Testament reached its highest development, and Jesus in the New Testament all appreciated the value of recreation.

Take Jeremiah for example. He lived during the last days of the kingdom of Judah. He saw the fate that awaited the nation when no one else was willing to see it, or to take intelligent steps to avert it. For forty years he stood out in Judah, isolated and alone, meeting the opposition and the plots of the kings and the princes, the prophets, the priests, and the great masses of the people. When, however, the fate that he had foreseen actually came upon the nation, and the people were sunk in hopeless despair, Jeremiah encouraged them with pictures of the future. He promised (Jer. 31:12-13) that God would bring them back from their captivity, would bless the land with abundance of grain and oil and wine; would make their souls as a watered garden (This metaphor is far more expressive in the East, where drought is so common); would turn their mourning into joy: "Then shall the virgin rejoice in the dance, and the young men and the old together." The significant thought for us just now is that God so plainly desires that His people shall enjoy themselves—both young and old. Jeremiah cannot conceive of that future destiny which God has in store for His people without the dance, not our modern dance, it is true, yet the symbol then as now of carefree and unrestrained joy.

See also Zechariah (8:5). He wrote after the return of the exiles. The little colony made slow progress; the people grew discouraged; the prophecies of Jeremiah seemed impossible of fulfillment. Zechariah was raised up to encourage the people. He said: "There shall yet old men and old women dwell in the streets of Jerusalem. . . And the streets of the city shall be full of boys and girls playing in the streets thereof." Again the recognition of the importance of play, and its necessary inclusion in God's ideal for His people.

Jesus too recognized the value of recreation. We have no real record of his youth, but we can be sure that He who advanced in wisdom and stature, and in favor with God and men joined in the games of the boys of his own day. Even as a man he retained his interest in the play of children, and must have watched them often. Otherwise he would not have used the illustration he did in Matt. 11:16-17. His opponents he said were like spoiled children who would not play at dancing or mourning. They criticised John the Baptist because of his austerities, and they criticised him because of his social proclivities. There is certain truth in Bruce Barton's remark that Jesus was the most popular dinner guest in Jerusalem. And what light this throws on his attitude toward life.

It is interesting to note in this connection that Jesus' first recorded miracle was wrought at a wedding feast (Jno. 2:1-11). That was a most festive occasion. But if the wine gave out that would embarrass the hostess, and mar the pleasure of the guests. Jesus worked his first miracle solely so it would seem that such consequences might be averted.

The Pharisees noted that Jesus and his disciples never went about with sad and solemn faces, and they criticised him for it. They wanted to know why he and his disciples never fasted. Jesus replied that he and his company were too happy to fast, it would be hypocritical for them to go about with long faces, they were like a merry wedding party. Mk. 3:18-19.

There were times, of course, when Jesus and his disciples grew weary. When such times came he recognized the need of rest, or as we should say of a vacation. One such occasion is recorded in Mk. 6:30-32. Jesus said: "Come ye yourselves apart into a desert place and rest awhile."

So we say that Jesus and the prophets recognized the value of recreation. It is to be regretted that His followers have not always possessed equal discernment. The Puritans have been much maligned, and are generally caricatured. Yet it is not to be denied that they were too solemn a lot. They did not adequately recognize the value and indeed the necessity of play. John Wesley to whom the Church owes such a large debt of gratitude had some-

thing of the same spirit. Children in the school that he established were not allowed to play, and perhaps for that reason they were not very successful. He himself was constantly resolving that he would be serious at all times, and on all occasions. Perhaps there are some Christians today, who inherit the same attitude. But not many we think. Christians in general recognize today the value of recreation.

What is its value? We are driven to play by one of the strongest instincts we possess. It is through play that children develop their latent powers. Some recreation is necessary for older people as well as young in order that they may preserve their physical wellbeing, and in order that they maintain a fresh and healthy attitude toward life.

Two questions arise here. (1) Do we give recreation the right place in our lives? Do we give enough time to recreation? Do we give it too much time? Do we engage in the most helpful forms of recreation? How much time should we give to recreation—what are the best forms of recreation—from the standpoint of mental and physical wellbeing?

(2) What responsibility do Christians have for providing opportunities for recreation for those who would not otherwise possess them? Are there, for example, proper facilities for all ages and all classes to find proper recreation in your community? In all towns, playgrounds become increasingly necessary. Are suitable and sufficient playgrounds provided in your town? For the poorer classes? For the negroes? There is plenty of room in the country—but facilities are commonly lacking. Is this a thing about which Christians should properly be concerned? Is it a thing about which your class or organization can properly act? Some children, and some adults, too, do not have time for recreation. The hours and the conditions of labor are too severe. Is this right? What are the conditions in your community? The probability is that you do not know. It would be worth while to find out. Is this any proper concern of, say the Woman's Auxiliary?

II. The Problems of Recreation

We have dealt so far with the value of recreation, and with the responsibility of Christians to see that all classes of the population have an opportunity to engage in suitable forms of recreation. But it is generally recognized that there are certain problems in regard to recreation that Christians have to face, and about which at the present time there is not always a general agreement. We do not have the space here to deal with all those problems—but they are problems which Christians of the present day need to face, and about which they need to do some very clear thinking.

For example, what kinds of recreation can Christians properly engage in? There are some forms of recreation which the Christian conscience almost universally condemns. There are other forms which the Christian conscience almost universally approves. About these there is no real difficulty. There are other forms of recreation, however, which are on the border line,—recreations which some Christians approve, which others condemn,—recreations which are often harmless, but may easily become harmful. Some of these doubtful recreations are dancing, card playing, theatre attendance, mixed bathing. In many communities where this lesson is studied there will be such general agreement that these recreations are proper or improper that it will not be recognized that any problem exists. Nevertheless in many communities, and in the minds of many individuals the problem does exist, and we need to face the facts frankly.

What can we say about such recreations? We note first of all the bible does not decide the question for us. Jeremiah does speak of dancing in the New Jerusalem, but the dancing he knew was not mixed dancing, and the other recreations to which he referred were not even known in bible times. During the age of the Puritans the Church took a stand against many of these diversions and others as well. This attitude has been passed down from generation to generation, and is accepted by many Christians today as an essential part of their christianity. If there is any justification in this attitude it is because of the abuses to which these recreations are subject, the consequences to which they lead. It is foolish, for example, to say that a game of bridge is necessarily and itself wrong. In itself it is no more an evil than a game of rook, or parchesi, or croquet. It is a fact, however, that games played with playing cards do more readily lend themselves to gambling devices than the other games to which we have referred. And gambling is an evil which grows on one, and has undermined the character of many a man, many a woman. If any card game is wrong it is because of the abuse to which it is subject. If theatre attendance is wrong it is not because the theatre is necessarily an evil, or because it is a sin to attend even a good play, but because so many plays are demoralizing that it is advisable for Christians to set themselves against the whole institution rather than to attempt the task of raising its standards. And so with our other debatable recreations. If Christian people are to oppose these diversions, they should make the grounds for their opposition plain, especially to our young people. We should not allow them to think that the Church condemns practices in themselves harmless as though they were necessarily and inevitably wrong in themselves. We should let them see that christians refrain from some practices which are morally neutral in themselves because they do actually prove demoralizing to so many, refrain because of the possible danger to themselves, or because of the proved danger to so many of our weaker brethren. The question is, is this danger

real enough to demand the christian's non-Should the Church oppose card games, themselves, or gambling which is the real er for the Christians to stay away from the gether, or would it be better for them to help to develop the better types of play? oppose dancing or only the wrong kind of de do you think?

The only other question that we will discuss raised by our printed text. What recreations the Christian engage in on the Sabbath. (answer to question 60 leaves no room for any sort. According to this famous statement bath is to be sanctified by a holy resting all from such worldly employments and recr- lawful on other days; and spending the who public and private exercises of God's worst much as is to be taken up in the works of mercy." As we saw in previous lessons, statement goes beyond the scripture warrant commandment, (Ex. 20:8-11) two injunction on God's people: (1) Remember the Sabbath it holy; (2) in it thou shalt not do any gave us a most important interpretation of t ment in Mark 2:23—3:6. The scribes a had interpreted the prohibition of labor so r it had made the Sabbath rest a burden inste lege as originally intended. Jesus by conc showed that works of necessity (Mark 2: mercy (Mark 3:1-6) were certainly not o spirit of the Sabbath. But he went further. I a far reaching principle that has a bearing ction problem. He said: "The Sabbath was and not man for the Sabbath." It follows bath was not intended to become a burde was given to him for a blessing. Any interp fourth commandment based on the assumpti day to be observed for its own sake rathe designed to minister to man's welfare is twin injunctions of Ex. 20:8-11 indicate that man's spiritual wellbeing that God has in r onarily his physical welfare. Apply those our particular problem it seems to us to fo those recreations are prohibited on the that (1) require the labor of other men; (2 the rest of other folk; (3) that render wors for ourselves or others; (4) that destroy value of the day, that prevent us from ke Holy Day, or that impair in any way our Is this the correct solution? If so are you v ly to bring your Sabbath recreations to the

DR. BEDINGER AT UNIO

Picturing the "changing African" on 'continent" with the great new demands w made of him, the Rev. Robert D. Beding week told the Society of Missionary Inq Theological Seminary in Richmond, Va., th must hasten its work in preparing the m the inroads of secular civilization.

Doctor Bedinger, who for eighteen years, the Morrison Bible School for Evangelis Africa, and is on furlough to study at Ur was the first of a group of distinguished spe appear before the missionary body during

Contrasting the use of bicycles five year employing of Ford cars for the same purpos the displacement of the caravans by pul months-old newspapers by the radio, and of vice by air mail, the speaker delineated a co is rapidly emerging into great commercial great energy being directed toward the mini copper, diamond and radium deposits has integration of tribes, resulting in dissatisfie are indifferent toward religion and missio commercial conditions have come to stay speaker, the Church must cope with the sit and as quickly, as possible.

"The first duty of the Church," said Do "is to develop and foster a Christian ch natives that will withstand the onslaught of zation. To do this, we need more and bette better equipment and faculties but greates need of a printed literature with which to

Developing and fostering the emerging making it self-governing and self-supporting to be the second duty of the organized Ch ally, he declared, there must be more worke field with the least possible delay in order work which has been started.

HERE IS A WAY YOU CAN H

Have you some good used clothes packe you are not wearing? They could be doing our mountain section a great deal of go Sunday School class, your circle of your group interested in collecting good wearin sending it to us. We have a large num people who are in need of help. Anything v will be put to excellent use and greatly appa ages may be sent to Katherine O'Neill, Co

Men-of-the-Church

Presbyterian Church in the United States

J. E. PURCELL, D.D., Executive Secretary
HENRY GRADY BUILDING
ATLANTA, GEORGIA

JOHN L. FAIRLY, D.D., Wilmington, N. C.,
in Charge of Men-of-the-Church Department

for November Program—Continued from
Last Week

SUGAR BEET FARM FAILS—A MEXICAN SCHOOL FOR BOYS EMERGES

es a very humble Scotchman to admit his own failures. This is the story of a Scotchman who came back; who missed financial riches, but a before God. He was born in Kentucky, eduntre College and Princeton, held three pastoring twenty-eight years in Indiana, Illinois, and and then became a Home Missionary in Texas, lder of a great mission school.

that a first-prize exhibit of beet sugar from unty, Texas, shown at the international ex-900 was the direct cause of the coming of Rev. ner from Ft. Collins, Colorado, to the Rio ntry. This preacher joined a group of business ing the plantation which had produced the ugar. Folks had been making money growing in Colorado. Two years' of bitter experience new syndicate that beet sugar did not make he Rio Grande. White collar farmers, with verhead, water-shortage, bugs and borers,—so y of the sugar plantation.

oint the preacher came to Texas to try to salving from the wreckage of his investment. sentence of his tells the story of that effort, years of nursing a forlorn hope, preparations for a return north." But God had other plans not "returned north" yet. The aftermath of g enterprise is thus told in the preacher's : "Come two messages on the same day in 11; one an invitation to the pastorate of a the other an invitation from the Synod of ndertake the development of Tex.-Mex. The w in the invitation to the city pastorate 'A od.' The preacher's wife had a different inter- n city pastorate is an appeal to your pride. Mex. work is of God, and you are turning it e you are afraid to tackle it.' So we set our cactus wilderness, and so we wrought at the here with the blessing of God, we have spent the happiest years of our lives working with ys, helping to lay the foundation of Tex.-

exican Institute was truly a cactus wilderness en hundred acres of wild land without build- ipment. In October, 1912, the school was mule barn, with mules on one side of the el school on the other.

quent story is one of heroic struggle againt g odds—revolutions in Mexico, border ban- rnaoes that twice blew away every stick l, and a bank account that was often in red. exas-Mexican Institute at Kingsville, Texas, d worth while missionary project. There are erlocking tile buildings that are storm proof, ne buildings. These include an administration a school rooms and chapel, library and read- rmitories, dining hall, commissary and teach- here is a faculty of five teachers and a stu- one hundred Mexican lads. These boys are cademic courses, farming, dairying, printing, and withal learning to be Protestant Chris- an Citizens.

onored the man whose sugar beet plantation ore of usefulness and helpfulness than he l possible. The church has honored him with arship of the General Assembly, and the Mexi- he Rio Grande country owe him a debt they ble to pay. He is happy in living his days e Missionary to the Mexican people—a call- he has never been ashamed.

MODERATE MEDICAL OFFICER AND HIS DREAM

bit of this story served the South during the a young medical officer under the command rgan. In this capacity he spent much of his Cumberland Mountain area, crossing and any times. The absence of churches and reli- ion of the mountains made so indelible an pon this young officer that it eventually he whole course of his life—and through him the multitude of other lives. Sometime during in the hills, slowly perhaps or possibly all came the dream that was his guide through

Amattox the young doctor went back to his the cure of bodies, however noble, would n. His mind went back to the hills where in need of the cure of souls. With this on left his medical practice and entered Union

Seminary where he fitted himself to preach the gospel.

Upon leaving the Seminary the door to the hills did not seem to open. Because of his brilliant attainment, the young preacher was called to the First Presbyterian Church, Louisville, Kentucky. Still mindful of his dream, he began at once to bring his large influence to bear upon the Synod, urging it to care for the destitute parts of that state. Through his influence the Synod was led to inaugurate its Synodical Evangelistic Work, the first work of the kind ever undertaken in the Presbyterian Church.

Whom should the Synod call to lead this new work unless it be the brilliant pastor of the First Church who had championed its beginning? Needless to say he accepted the work. When the First Church's pastor became a missionary to the hills, his dream began to come true. He found in the mountains to which he went, to quote his own words, "a region as large as the German Empire practically without churches, Sunday Schools, or qualified preachers; whole counties of people who had never seen a church or heard a gospel sermon they could understand."

The new superintendent had a zeal for his work, and with every missionary he sent, and every church he built, the Synod's expenses mounted. When he was ordered to retrench and cut the expenditures, he resigned with these words, "Brethren, if you cannot afford to pay for the schools and churches and the missionaries for the poor Highlanders, God can pay for them."

In this simple faith that "God can pay," this mountain missionary organized the independent American Inland Mission supported by the Society of Soul Winners. He raised \$14,000 annually for his work and expended it employing preachers and teachers, building churches and schools, caring for the sick and orphaned. In ten years he saw 6,404 persons converted under the influence of his work and workers. When his health began to fail, he transferred in 1911 fifty missionaries together with all the property of his mission to the Assembly's Home Mission Committee of the Presbyterian Church.

Although worn and feeble from his fatiguing duties, he could not stop. The last Sabbath of his life he preached and received fourteen persons into the Church at one service. April 26, 1916, at the age of seventy-eight years, this soldier, doctor, and man of God was called home. In being the first evangel to the mountains, in turning the mind of the church to the heart of the hills, in seeing many thousands brought to the Savior, the dream of Edward O. Guerrant came true a thousand fold. All that our church is doing in the mountains today had its inspiration in Doctor Guerrant, and more than a decade after his death his work and influence are still growing. Surely his was a worthwhile dream, realized in a worthwhile way. When he dared to attempt such things in his day of adversity, surely we will be recreant to our trust if we do not carry them on in our own.

GOOD RESULTS IN HARTSVILLE, S. C.

Henry G. Bedinger, Pastor

In response to the request of the editor of this column the following account of the work of the Men-of-the-Church of Hartsville, S. C., for the year ending March 31, 1929, is gladly given.

While the results are far short of what they might have been, it was in many ways the most successful year since organizing, due chiefly to two reasons, i. e., careful planning and faithful adherence to the Monthly Programs.

In the beginning the Executive Committee adopted the policy of following closely the Assembly Plan of Men's Work. Except for occasional deviations, this was done throughout the year.

Following this policy, the Council decided to meet regularly on the last Sunday afternoon of each month and plan definitely for the monthly meeting of the Men-of-the-Church to be held on the second Thursday night. The Council meetings were held regularly and the Educational Programs and Service Objectives carefully planned.

Most of the programs were put on by local men, numbers of whom for the first time participated actively in church work. Material was furnished the speakers by the Department Chairman responsible for the program, who secured it by writing to the Executive Committees and from the Church papers. The talks were usually well prepared and surprisingly interesting. Quarterly a supper meeting was held, when a special speaker was heard as an addition to the usual program. The Circles of the Woman's Auxiliary graciously served these meals for the men. The Service Program was outlined by the Department Chairman and the objectives assigned to the Group Leaders for their groups.

One of the most enjoyable features of the year was the presence of pastors and men who were occasionally invited from nearby churches. The older boys of the Church and the Boys Scouts were also several times their guests.

The results of this work were soon revealed. Through the Educational Programs each month much information about the work of the church was disseminated among the men. Workers were discovered and developed for service. Deeper interest in religion was cultivated and felt in the church.

Some of the objectives of the Service Programs may be mentioned: In the Department of Spiritual Life the men sponsored at different periods the attendance at the Men's Bible Class and the evening services. The attendance increased decidedly as the result of their efforts. Copies

of the Gospel of Matthew were distributed. The groups conducted services and prayer-meeting while the pastor was on vacation and frequently supplied vacant churches during the year.

In Evangelism the men conducted cottage prayer meetings in preparation for an evangelistic meeting in their church. A group assisted by others, during the whole year held a service each Sunday night in a nearby community. As a result the whole community has been blessed and eighteen persons were led to Christ as Saviour, most of them united with the Presbyterian Church and now attend regularly the services there. God has richly owned and blessed this effort.

Under the Department of Missions, besides the regular programs on the subject the men co-operated with the Woman's Auxiliary and the Christian Endeavor in a School of Foreign Missions. Sixteen men attended the Men's Class, which was conducted by the men themselves. The Home Mission Programs were presented at the regular meetings.

The Department of Christian Training sponsored the Presbyterian College Emergency Fund, sending groups of men to present the cause in six churches in the Presbytery. Two boys were sent by the Bible Class to the Young People's Conference at Clinton. Two men serve as Boy Scout Masters and others on the Local Council.

The programs on Stewardship were among the best of the year and the men assisted the deacons with the Every Members Canvass. The interest created through the Men-of-the-Church greatly helped the financial program of the church. Interest is in direct proportion to information.

Under the head of Christian Social Service and Fellowship the chairman invited the Superintendent of the Public School to tell the men how they could serve the youth of the community best. He also had a representative of the local Red Cross who gave a most interesting account of its work in the district. Special emphasis was given to the fellowship at four of the regular meetings during the year. The Men-of-the-Church, in co-operation with the Woman's Auxiliary and the Christian Endeavor, had a very enjoyable "Get-together-meeting" for the whole church in September.

While much of this work is done by the men of any well organized church, the experience of this church has been that the Men-of-the-Church organization has been a wonderfully stimulating and useful influence.

Bedinger, Pastor.

THE MINISTERS' ANNUITY FUND AND THE PRESBYTERY OF KNOXVILLE

The following resolutions were presented by a Committee composed of R. T. Faucette, Chairman, E. J. McMillan, and C. R. Endsley, and were unanimously adopted:

"Your committee, after careful study of the Minister's Annuity Fund, endorsed by our General Assembly since 1924, is unanimous in recommending that Knoxville Presbytery approve this plan and earnestly seek through all its agencies to cooperate in the establishment of the Fund, urging all the churches and pastors of Knoxville Presbytery to adopt and enter into it.

"An Analysis of minister's salaries and conditions affecting these, discloses the regrettable fact that all too few of the ministers of our Presbytery are adequately renum- erated.

"We are, therefore, conscious that our recommenda- tions, under present conditions, may work some real hardships, by reason of the 2½ per cent requirements of this plan, on the part of the minister. Nevertheless, the benefits provided in the working of this Annuity Plan so far exceed the relatively small cost, that the sacrifice involved is more than justified.

"Beyond doubt ultimately the Minister's Annuity Fund will prove a real blessing to the churches of our Presby- tery and throughout our General Assembly. A general study of the reasons for and purposes of this plan will revitalize our church membership.

"In seeking to establish the Ministers' Annuity Fund throughout our Presbytery, your committee begs leave to suggest that some action be taken looking toward the readjustment of the salaries of our under-paid ministers, to the end that the benefits of this plan may not of necessity be denied them, or be had at a sacrifice they can ill afford."

The Home Mission Committee decided to pay an amount equivalent to ten per cent of all the salaries paid by the Presbytery to its workers and not to call on the workers for any part. This, therefore, means an increase of ten per cent in the salary of each of the employees of the Presbytery.

STUDENT BIBLE CONFERENCE TO BE HELD AT LEES-McRAE COLLEGE

There will be a Student Bible Conference conducted at Lees-McRae College, beginning with the Chapel exer- cises on October 16 and continuing through the Sunday services October 20. This conference will be led by the Rev. Taliaferro Thompson, D.D., Professor of Religious Education at the Union Theological Seminary, Richmond, Va., and will be open to all who may be interested in the privilege afforded by the coming of Doctor Thompson.

YOUNG PEOPLE'S DEPT.

Rev. W. A. Gamble, Jr., Editor, Pinetops, N. C.

YOUNG PEOPLE'S TOPIC

Sunday, October 27—Heroes of the Reformation.
(Reformation Day) References: Hebrews 12:1;
Revelation 2:7

C. G. A.

For the Leader

Today has been appointed by our Assembly as Reformation Day. We shall study something of the beginning of our peculiar brand of religion. Let us see why there was need for reformation, and why the people who led in the movement were called "heroes." Four hundred years ago, practically everyone in central and western Europe called himself a Christian, and all belonged to an ecclesiastical body called the Catholic Church. The word Catholic itself means universal, and the Church was the most universal organization that has ever existed. Every child was born into the Church as he is now born into the state; the Church was not supported by volunteer contributions, but by taxes which had to be paid; and the state saw that the Church's laws were enforced. The ruler of this tremendous organization was the "bishop of Rome"—or the pope. He was the supreme administrator. He might depose a king; forbid the people to obey a law of any state; or release a ruler's subjects from their oath of allegiance. He was indeed the "father" of Christendom—as the word pope signifies. Of course there is only one supreme Head of the Church—Jesus Christ. The popes were themselves only human and consequently they used their authority to further their own aims. And if the head of the church was corrupt we can expect the same laxity among those in lower stations. There was a spirit of unrest and doubt pervading the whole of Christendom.

The Dawn of the Reformation

In the fourteenth century, John Wycliffe appeared in England and John Hus in Bohemia, both preaching that the individual Christian needs no priestly mediation between himself and God. Wycliffe translated the bible into English so that the common people could read it for themselves. "He made the bible vulgar, so that even women could read it"—and though Wycliffe himself was not burned for this deed, his followers were killed by fire and sword. But the work had started, and as a rock gathers force when rolling down hill, just so the spirit grew that ended with the breaking away from the Catholic Church. John Hus was called the "Morning Star of the Reformation."

Martin Luther and His Ninety-Five Theses

Martin Luther himself was a monk in the Catholic Church, and had no thought of revolting from the Church. He even made a pilgrimage to Rome for the good of his soul. When he had returned from this pilgrimage, a certain agent of the church was selling "indulgences" in the district to which Luther belonged. An indulgence, according to Catholic theology, was a "remission of the temporal punishment in purgatory due to sin"—that is, one could sin and buy himself forgiveness so that he would not have to suffer for his sin after death. Against this Luther protested. He wrote a series of ninety-five theses which he posted on the church door in Wittenberg on October 31, 1517. He wrote the theses in Latin for the educated class and in German for the rest of the people.

The theme of the theses was that the Christian who has true repentance has already received pardon from God altogether apart from an indulgence, and does not need one; Christ demands this true repentance from everyone. With this as a beginning, Lutheranism, as the teaching of Luther was called, spread like wildfire through the Germanies and Scandinavia.

John Calvin

The second general type of Protestantism which appeared in the sixteenth century was the forerunner of the modern Presbyterian, Congregational and Reformed Churches. The leader of this movement was John Calvin. He too was destined for a monk, but changed his plans later and studied law. When he was about nineteen, he experienced a "conversion." He rebelled against the Catholic Church and became the apostle of a purer life. Calvin wrote a full account of the Protestant position as contrasted with the Catholic. He was so strict in his doctrine that the people were oppressed. "No more festivals, no more jovial reunions, no more theaters or society." Calvin was the theologian of the Reformation, and modern founder of Presbyterianism. As the head of Council of Geneva in Switzerland, he ruled the city. The Puritans of England and the Covenanters of Scotland were also followers of Calvin, as also were the Huguenots of France.

John Knox

John Knox was a Catholic priest in Scotland in 1545. The next year he turned against the Catholic religion and began preaching a strong puritanical morality. The Catholic church was still powerful enough to have Knox banished and imprisoned in France. Soon thereafter Knox found his way to Geneva where Calvin was and in Calvin Knox found a leader with whom he could agree. He

went back to Scotland, was successful in political maneuvers and had the queen imprisoned. Knox was overwhelmingly the victor, he organized the Presbyterian Church and made Scotland so completely Protestant that it is to this day one of the strongholds of Protestantism and Calvinists. Once again one man turned the course of history.

The Heroes

Why are these men called heroes? They were intolerant and did many things that we consider autocratic: Luther was against the peasants, Zwingli intended waging war in the name of religion, Calvin ordered a Unitarian burned to death, Knox severely censured the girl-queen he had imprisoned. The people in 1500 A. D. had various opinions. They knew no other way to advance religion than by force. Force had been used against them and they in turn used force. We call them heroes not because of their methods, but because of their devotion to God's cause. They were intolerant of error, yet they made possible an age of religious tolerance.

They made possible our present attitude that war is devilish, though they themselves used fire and sword. We may not admire their methods, but we can admire the courage that broke away from the autocratic church of the middle ages. They ushered in a new autocracy, but they also showed men could successfully rebel against tyrants.

"Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Hebrews, XII, 1.

FLORIDA PRESBYTERIAN YOUNG PEOPLE'S RALLY

The most successful and inspiring Young People's Rally ever held in this section of the church met at Chipley, Fla., Saturday, September 28, when the young people of the Presbytery of Florida gathered for an all-day program.

At noon there were registrations of 146 delegates, and quite a number of others arrived in time for the afternoon session.

The following program was carried out:

Theme: The Young People of the Church.

Worship period of song led by Miss Kathryn Gallo-way of the Voice Department in Palmer College.

Open Discussion of Ways and Methods and Purposes in Young People's Work led by Dr. Charles Haddon Nabers, of the Pensacola First Church.

Devotional Message by Miss Rachel Wylie, Student Secretary of the Florida State College for Women.

During the dinner hour Mr. A. J. Coakley, Director of Religious Education in the Synod of Florida spoke on "What the Church Can Contribute to Youth," and Miss Campbell, of Jacksonville, spoke on "What Youth Can Contribute to the Church."

In the afternoon session the Group Discussion for Adults and Young People was led by Mr. Coakley, the Seniors were led by Miss Kathryn Monroe, Director of Young People's Activities in Pensacola First Church, and the Intermediates were led by Mrs. Walter E. Wicke, of the McIlwain Memorial Church, Pensacola. The closing devotional message was given by the chairman of the Presbytery's Committee on Young People's Work, Rev. Edward N. Caldwell, of Tallahassee.

In addition to the speakers on the program, the following pastors of the presbytery were present: Rev. D. J. Currie, of DeFuniak Springs, Rev. C. B. Ratchford, of Chipley, Rev. R. H. Latham, of Madison and Rev. Henry Holmes, of Monticello.

CHRISTIAN ENDEAVOR ENDORSED BY ALABAMA C. E. CONVENTION

The following resolutions were adopted by about 100 of the young people from sixteen Southern Presbyterian Churches assembled at Christian Endeavor State Convention, Dothan, Ala., April 12th, 1929, during their Denominational Conference:

1. Be it resolved that we hereby declare there is nothing wrong with our Church, its creed nor its methods; but that we young people should give it more loyal and active support.

2. Be it resolved that it is the judgment of this group of young people, members of the Presbyterian Church in the United States, that the Christian Endeavor Society affords the best means for the training and development of our young people and that it need in no way detract from our Denominational loyalty, and does not when properly directed.

EDITORIAL

(Continued from Page Three)

actually annulled the Charta, and ex-communicated the barons concerned in it.

In view of these facts the only conclusion possible is that either Cardinal Gibbons was ignorant of history, or else he deliberately distorted facts—unless he refused to agree with the moralists—that suppression of facts is equal to suggestion of the false. Either horn of the dilemma will not be very complimentary to his worship.

WOMAN'S AUXILIARY

The Department of Woman's Work, Presbyterian
270-277 Field Bldg., St. Louis, Mo.

SYNODICAL PRESIDENTS OF THE WOMAN'S AUXILIARY

Alabama—Mrs. J. F. Hooper, 610 Mabry St., Selm
Appalachia—Mrs. F. B. Kegley, Wytheville, Va.
Arkansas—Mrs. Walter Wilson, Arkadelphia, A.
Florida—Mrs. W. G. Thompson, Jr., 3215 Obispo
Cia Park, Tampa, Fla.
Georgia—Mrs. E. G. Abbott, 1315 Eberhart Ave., C.
Kentucky—Mrs. H. P. Cooper, Lebanon, Ky.
Louisiana—Mrs. Charles L. Bodin, Box 79, M.
Charles, La.
Mississippi—Mrs. J. S. Hicks, Holly Springs, M.
Missouri—Mrs. Walter Craven, 223 Frances S.
Springs, Mo.
North Carolina—Mrs. G. V. Patterson, Gastonia,
Oklahoma—Mrs. Wilbur Garvin, 611 Euclid, Lawto
South Carolina—Mrs. Parker Connor, Edisto Isla
Tennessee—Mrs. J. F. Forsythe, Bethel Springs,
Texas—Mrs. J. W. Culver, Texas Military Acade
tonio, Texas.
Virginia—Mrs. C. R. Vaughan, 319 Mountain Ave.,
West Virginia—Mrs. J. McD. Lacy, Elkins, W.

A PLEA FOR STEWARDSHIP

Throughout our whole beloved Church there being placed in all of our programs a special on that which is the supreme task of the winning of souls to Jesus Christ in this land the sea. This commission has been entrusted Christ Himself, who says to us: "Ye shall unto me." But first, He said to His disciple "Lift up your eyes, and look on the fields."

This is the season for us to lift up our eyes on the fields of need in our own land. October have been designated by our Assembly a season for Home Mission study, prayer and by planning to begin the study in October ready for the climax to the Home Mission vember 17-24, the week of prayer and see Home Missions.

Our text book for study this year, "Ten Ways" by Chas. Hatch Sears, is the general to be used throughout the United States. Our Mission Committee in Atlanta has excellent material to you for working out programs that special challenge of the cities to our Southern Church. This is included in the valuable titled "Leader's Helps" prepared this year B. Paisley.

Let us emphasize the study of Stewardship with our Mission Study classes as this recommended to us again this year. "Stewardship of the Crowded Ways" gives special material for your devotionals.

We strongly recommend "The Bible and Lenses" by Dr. Walter Lingle for parallel connection with the study of the Home Mission Order at least one copy of Doctor Lingle's Bible Auxiliary and encourage its reading by as best as possible, for its message will be especially just at this time when our thoughts are the social problems of our cities.

Plan for the kind of mission study that best group: A Church School of Missions which plan in many places, or the circle or group classes. The important thing is to lead the member of your women into the study of the Mission task. Then we shall all be more intercessors for our Master's work and more nesses to Him in our own homeland.

With a prayer for God's guidance of you on you, I am

Faithfully yours in His service
Janie W. McGaughey,

GROUP CONFERENCE KING'S MOUNTAIN (N. C.) PRESBYTERIAL

The Group Conferences of King's Mountain (N. C.) were held during the week of District No. 1 was held September 24 at Church, Gastonia, presided over by Mrs. S. Belmont, and District No. 2 was held on at Spindale presided over by Mrs. R. W. Rutherfordton.

In spite of the inclement weather, both were well attended, most of the auxiliaries in the material being represented.

An interesting presentation of the Standard by the Presbyterian Cause Secretaries and messages on "Personal Evangelism," the theme of the conference, were brought by Rev. W. M. C. R. T. Baker.

We were fortunate in having with us conferences, missionaries from China, Miss and Mrs. Lacy Little, who gave very interesting of their work in that country.

The Bible Hour—The Study of Romans was a helpful way by Mrs. Fred Allen and Mrs.

The whole days program was very interesting and all causes of Presbyterian work were At both meetings delicious lunches with

ere served by the hostess auxiliaries in the buildings near the churches.

Mrs. Claude Litman,
Secretary of Presbyterial.

ADELAIDE

Egbert W. Smith

ye Southerland, our missionary nurse at Mexico, writes a most interesting account of a Zitacuaro School whom she is helping to support. It shows the rich fruits of a missionary's work and illustrates also what splendid material those Mexican boys and girls. Says Miss

was a poor, ignorant, ranch girl seventeen years old when she came into the hospital with her feet and legs covered with sores. She stayed in the hospital for months getting these terrible sores cured. When she was ready to leave, she asked for work. She seemed to have the chance that I gave her work in the hospital. She did her work well. She heard the Gospel through morning prayers that are the first order of the hospital. She loved the hymns, and since she had a clear, sweet voice, we encouraged her to sing hymns. At first she was fearful about going to church because she had been told that she would worship the Devil, but after she had been in the hospital a few times with the rest of the hospital force, she took deep interest in the services. When she was in the hospital for two years, she made her profession of faith. Her face as she went about the hospital was radiant that the patients liked to have her

had never been to school a day in her life. She came to me and said she wanted to learn to read. I asked one of our teacher missionaries if she would take Adelaide. She put the girl in the first reader and she had studied some by herself, so they began to read together. She did so well that we decided to send her to the school in Zitacuaro to finish out the school that was drawing to a close. In less than half a year she had finished the third and fourth grades and made excellent progress in her studies. Last year she was in school for a year and completed the work of the fifth grade. Now she is preparing to return to Zitacuaro for another year before beginning serious work in nursing. During the two vacations she worked in the hospital. She is going to be a good nurse, strong, capable, willing, cheerful and all truly christian."

WISDOMS OF OUR HEARTS' DESIRE"

shadows drifting over the hills,
over the hills of our hearts' desire;
the trees reaching to kiss the sky
the road climbs higher and higher;
fountains of water, cool and clear,
soft winds that whisper, "God is near,
strength, and joy, and peace are here
the hills of your hearts' desire."

the hills of our hearts' desire
a quiet, restful place,
friendliness is the watchword,
and a smile is on every face;
the hills of our hearts' desire
where faith and hope grow strong,
the peace of God steals into our souls
the notes of the evening song.

of the hills of our hearts' desire,
back to the toil and strife
we go with a broader vision
and a nobler purpose in life;
of the hills of our hearts' desire
to serve our fellowmen—
Oh dear God, if it be Thy will,
bring us back to the hills again.

Grace B. Evans,
(Mrs. Arthur C. Evans).
Terrell, Texas.

Christian Observer in the issue of July 3, the Department of Women's Work there appeared a folder that had been issued telling of the things in store for those, who attended the Training School for Auxiliary Workers in Kerrville. In front of the folder was the invitation "Come to the Hills for your hearts' desire;" and leaders, who would help to gratify your hearts'

Grace B. Evans, Terrell, Texas, wife of the Presbyterian Church, U.S.A., was so attracted by the invitation to come to the heart of the hills that she began to inquire the rates and accommodations. She found Rev. and Mrs. A. C. Terrell and their children at The Westminster Encampment, Terrell, Texas.

On her first visit but the words and thought of the hills and then the participation of the reality so that she wrote the beautiful little

invitation came to receive their hearts' desire they

also gave freely of themselves and were a great addition to the Camp Life and we pray that they may be permitted to come back to the hills again.

WILMINGTON PRESBYTERIAL AUXILIARY

The District Days of Prayer of Wilmington Presbyterial Auxiliary will be held in the sixth district of the presbyterial as follows: District No. 1, October 24th at Myrtle Grove Church; District No. 5, October 25th, at Willard; District, No. 2, October 26th at Clarkton; District No. 6, October 29th, at Pink Hill; District, No. 3, October 30th at Beth Car; District No. 4, October 31st, at Pollockville.

A fine inspirational program has been arranged. Dr. George Worth, Superintendent of Kyangyin Hospital, China, and Dr. R. C. Clontz, Superintendent of Home Missions in Wilmington Presbytery will be the principal speakers. Mrs. Lacy Little of Kyangyin, China, will be the bible teacher. Other phases of our work will be presented by those leading the work. These days are set apart primarily for prayer, and the earnest consideration of the work of our Church and all the women of the Presbyterial are earnestly urged to attend these meetings. Lunch will be served at the Church each day.

Mrs. W. T. Bannerman, Pres.

GROUP CONFERENCES—FAYETTEVILLE PRESBYTERIAL

Group Conferences will be held in eight Districts as follows:

District No. 1, Erwin, November 5th—Chairman, Mrs. J. W. Thornton, Dunn, N. C.

District No. 2, Godwin, November 12th—Chairman, Mrs. David McNeill, Wade, N. C.

District No. 3, Philadelphus, November 13th—Chairman, Mrs. J. P. Wiggins, Maxton, N. C.

District No. 4, Wagram, November 14th—Chairman, Mrs. A. J. McKelway, Laurel Hill, N. C.

District No. 5, Lumber Bridge, November 7th—Chairman, Mrs. G. W. Hanna, Antioch, N. C.

District No. 6, Eureka, November 6th—Chairman, Mrs. J. D. Wimberly, Aberdeen, N. C.

District No. 7, Cameron Hill, October 30th—Chairman, Mrs. A. C. Prevost, Carthage, N. C.

District No. 8, Flat Branch, October 31st—Chairman, Mrs. Charles Ross, Lillington, N. C.

Mrs. Lacy L. Little, of China, will be the missionary speaker. All women of Fayetteville Presbyterial are cordially invited and expected to attend one of these meetings.

Mrs. W. M. Fairley, President.

PRESBYTERIAN WOMEN OF SOUTH CAROLINA

This is the title of a remarkable book of seven hundred and eighty-six pages by Margaret Adams Gist. It is just off the press; and Miss Gist and those associated with her have placed all the Presbyterians of South Carolina and others under fresh obligations to them for their faithful and self-sacrificing efforts. It is an excellent companion volume of the "Presbyterian Church in South Carolina since 1850," a book that has been published by the Synod of South Carolina. One is the complement of the other. "The Presbyterian Women of South Carolina" contains a wealth of details of permanent value to our great, historic communion and other Christians; and reveals the marvelous development of the women's work in organization, numbers, methods, literature and results. Pictures of some of the noted women of the Synod and of the historic houses of worship embellish some of its pages. Consecrated and skillful pens have recorded the facts and figures in attractive style that relate to the Women's Auxiliaries in Bethel, Charleston, Congaree, Enoree, Harmony, Pee Dee, Piedmont and South Carolina Presbyteries; to the history of each Presbyterial, to the Synodical, to the Colored Presbyterial in North Carolina and South Carolina.

Many honored names of men and women appear on its pages that are dear to the hearts of South Carolinians. Their posthumous influence abides.

The Presbyterian women have cultivated the spiritual life; have been loyal to Christ and the Church and have shown the christian spirit of co-operation in all their great and varied work for years. God has crowned their labors with success. They have always been deeply interested in Missions at home and abroad and the names of these missionaries from each Presbyterial are given in this book, and interesting biographical sketches of them written. "And they that be wise (teachers) shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." Daniel 12:3. Biographical sketches of many other prominent women enrich its pages and items of note are recorded. Hundreds of volumes have been placed in the hands of the women of the eight Presbyterials for sale at reasonable figures.

E. P. Davis.

Greenville, S. C.

CHURCH NEWS

(Continued from page 7)
TEXAS

Brownwood Presbytery met in Ballinger, Texas, September 17, 1929. Present: Ten ministers and five ruling elders. Officers: Rev. B. O. Wood, D.D., moderator; Rev. B. D. Kennedy, D.D., temporary clerk.

Ordained: John Knox Bowling as evangelist supplying Paint Rock group of churches; Thos. B. Gallaher by a commission on July 28 and installed pastor of Comanche Church.

Ministerial Annuity Fund was endorsed at the spring meeting. Rev. R. M. Hammock was placed upon honorary retired list.

As to the union with United Presbyterian Church, postponed until the possible points of difference in administration are worked out more carefully, and until the General Assembly of United Presbyterian Church takes a more decided stand as to the union, and until the practical advantages of the union are made evident.

Presbyterial sermon was by Rev. R. M. Hammock.

Next stated meeting at Eldorado, Texas, at 8 p. m., third Tuesday in April, 1930.

Malcolm Black, S. C.

Beaumont—More than 400 Presbyterians attended the congregational "Get-together" dinner of Westminster Presbyterian Church, Wednesday, September 25. The occasion was the launching of the campaign to secure \$125,000 for the erection of a new Sunday School building and church enlargement. The principal speakers were the pastor, Rev. T. M. Hunter, D.D., and Dr. S. W. McGill, of Kentucky, who is assisting the pastor in the campaign. The enthusiasm manifested indicated complete success in the undertaking. The attendance was made up entirely of Presbyterians. It was stated that this was the largest social gathering of Presbyterians ever held in southwest Texas. The beneficial results to the entire work of the church cannot be overestimated.

Presbytery of Paris met in the First Church, Texarkana, Texas, September 17, 1929, with 17 ministers and 12 ruling elders present.

Officers: Rev. Geo. C. Moore was elected moderator, and Rev. J. J. Ramsey, D.D., reading clerk.

A new church at Hallsville was reported and enrolled.

The Assembly's overture relative to union with the United Presbyterian Church was deferred until the next stated meeting of Presbytery.

An evening service was devoted to Home Missions and Evangelism, with addresses by Rev. Drs. Hill, R. M. Hall, and A. F. Cunningham.

Waskom was chosen as the place for the next stated meeting.

J. G. Varner, S. C.

VIRGINIA

Olivet—Rev. W. L. Latham, of Rutherfordton, N. C., has taken charge of Olivet Church in Lexington Presbytery and has moved his family there. His post office is Staunton, Va., R. F. D.

Mt. Zion Church in Lexington Presbytery has as its pastor now the Rev. J. T. Williams, who has been supplying Beulah and Stony Run churches. His present address is Cornwall, Rockbridge County.

Cornwall—Mr. L. M. McCutchan, a student in Union Theological Seminary, has labored for two summers in a community on the Norfolk and Western Railroad, 10 or 12 miles north of Buena Vista, Va., in a field that has been without a church building. His work has been very successful and a membership of about half a hundred has been gathered together. A movement towards the erection of a church building was made last summer a year ago and this summer the building was erected at a cost of about \$1,500 and paid for.

This building is at the mouth of Irish Creek, Rockbridge County, and across the South River, which flows into the north branch of the James River just below Buena Vista.

The church is erected very near to the spot on which the great Dr. Archibald Alexander was born and he gives the following account of his birthplace:

"The house in which I was born was built of square logs, as were most of the houses at that time. The place is rough, and is near a little mountain stream, called the South River, which, after joining the North River, falls into the James River, just above its entrance into the mountains. (Balcony Falls now). Nearly opposite to the place, Irish Creek, a bold stream from the gorge of the mountains, falls into the South River. This my birthplace at that time in Augusta County, which was unlimited to the west; it is now in Rockbridge County, and is about seven miles from Lexington, in an easterly direction."

Wm. C. White.

CHILDREN

PLUGGY MAKES A TOUCHDOWN

We had a pretty good football team at our school, with helmets enough to go around and everything; and the big fellow who was coaching us said that we'd win the championship game sure if we'd follow his advice.

I wasn't so sure, but that must have been because I was nervous. The Steam Rollers were already out on the field, going through a few signals, and I could see that they were just as husky as we were, if not huskier. I could also see that Pluggy MacDonald was worried.

Pluggy is the quarterback of our team, and I guess he's about the neatest football player there is. Anyway, I think so, and it's not because he's my chum, either, although that's got a little to do with it, I'll admit. He and the coach were always having arguments about the best way to score touchdowns.

"I've told you a dozen times before, Pluggy," the coach said. "Good football is hitting the other line hard and often. None of this fancy stuff is any good at all."

"Good football is using the old head," replied Pluggy. "Look at those Steam Rollers practicing out on the field. They are ten pounds heavier than we per man. If we try to go through them, they'll stop us like a stone wall."

"Never mind about that," replied the coach. "You do as I say."

We trotted out on the field and began to throw the ball around for a little practice. The referee got all ready, so did the linesmen, and when the two captains had arranged which team was to kick off and in which direction, the whistle blew and the game started.

Pluggy did as the coach told him to do. "8-9-6, Hike," he yelled, and since that was the signal for a plunge through the Steam Rollers' line, we all got set for the collision. When Pluggy yelled "Hike" the second time, we dug in and smashed the men in front of us as hard as we could, trying to knock them over and fall on top of them. At the same time we were supposed to open up a path for Pluggy, who always carried the ball on a play like that.

We were supposed to! But we had all we could do to open up a crack in the Steam Roller's line wide enough to see through, let alone a path big enough for Pluggy to lunge through with the ball!

"That's their style of play!" cried the Captain of the Steam Rollers. "C'mon, fellows. Let's hold 'em!"

"Hold 'em? Let push them back!" cried the rest of the team.

And they did push us back. Instead of our making any progress toward their goal, as we should have done, they were forcing us back toward our own.

"This is so bad that it's awful!" groaned Pluggy. "I'll bet a good forward pass would win the game for us, if the coach would only let me try one."

But the coach wouldn't, so the only thing we could do was to hit the line harder than ever in the hope that the Steam Rollers would get tired before us; but what was the use of having such a vain hope? In the second quarter our opponents pulled a neat fake pass and their quarterback got away for a forty-yard run, ending in a touchdown!

Score 6-0, their favor. Everytime a football team makes a touchdown, they have a free chance to kick a goal. Well, it isn't exactly a free chance, because the other team has the right to block the kick if it can. The Steam Rollers took their try and made it, which added another point to their score.

Then they got conceited, I guess, or maybe they thought they could tease us a little, for they let us travel down the field until we were within thirty yards of their goal. They expected us to keep on with our battering ram plunges, I guess, so they were caught unprepared when we tried a goal kick from the field.

So were we, but Pluggy knew what he was doing. He gave the correct signals, the center threw the ball back to him, he caught it in his hands and then gave it a terrific kick down the field. It soared over the heads of all the players and made a

PICKING GRAPES



(To be colored with paints or crayons. Whenever you come to a word spelled in CAPITAL letters use the

"Here is a nice big PURPLE bunch of grapes!" says BROWN-haired Teddy to YELLOW-haired Susie May.

"There are lots of PURPLE grapes among the GREEN grape leaves, aren't they?" said Susie May.

"Yes, and we must fill your YELLOW basket quite full—see it is nearly full. I can see the PURPLE grapes are almost to the top!" Teddy replies.

The vine has a YELLOW trellis.

The vine is BROWN and the little twisted tendrils are light GREEN.

Susie May wears a PINK (use RED lightly) dress with a light BLUE yoke and cuffs. They are bound with a darkened BLUE binding.

Teddy wears a light TAN (use BROWN and YELLOW mixed) blouse, with white collar and cuffs. His necktie is RED and his trousers are dark BROWN with white buttons. His socks

are TAN and his shoes P

The hedge is dark C BROWN trunks and the g GREEN (you can mix Y your GREEN to lighten it BLUE and both childrenr cheeks and RED lips.

You can color the bordt ure YELLOW a n d should be PURPLE.

beautiful arch through the air, going through the exact middle of the goal posts.

Maybe our rooters didn't yell! It was only three points, but that was something, anyway, and if we worked hard during

(Continued on page 13)

PUZZLE CORNER

Junior Cross-Word Puzzle

1	2	3	4	5	6
7			8		
9			10		
		11			
12	13			14	
15			16		
17					

Horizontal

- 1—A review (pl.)
- 7—Anger
- 8—Feminine name
- 9—Right (abbr.)
- 10—Exactly
- 11—Insect
- 12—Ripped
- 14—The size of a shot
- 15—Period of time
- 16—A constellation
- 17—A member of the senate

Vertical

- 1—Robbers on the high seas
- 2—Skill
- 3—Musical note
- 4—A pigeon
- 5—Before
- 6—Bar of sand
- 10—Even (poet.)
- 11—Coarse outer coat of wheat
- 13—Raw metal
- 14—Brother (abbr.)
- 16—Preposition

Beheading Acrostic

The letters beheaded arranged in order form the name of a season:

- Behead help and leave wager.
- Behead a poisonous tree and leave the French word for "step."
- Behead appreciation of what is fit and leave performance.
- Behead on and leave abbreviation of ponder.
- Behead additional and leave native metal.
- Behead not far and leave part of the head.

Fractional Vegetable

- Add together—
- 2-5 of a fruit.
- 1-6 of a number.
- 2-5 of a flower.
- 2-5 of a tree.
- and find a vegetable.

Arithmetical Puzzlers

- Take 1 from 9 and get 10. (Answer: IX; take I away leave X.)
- Bring three 2's together so as to make 24. (Answer: 22; plus 2 equals 24.)
- What number of 3 figures multiplied by 8 will make exactly 10? (Answer: 1-14 or 1.25.)
- Add 1 to 9 and make 20. (Answer: IX; cross the I and you have XX.)

Puzzle Answers on Page 13.

TURN AROUND

TWO-IN-ONE STORIES FOR

BY NELSON WHITE



In our little Zoo today we have the cutest pig. But turn him upside down and you'll see he's a piggy bank. Things are not always what they seem. Watch out for these little puzzles. Change them around and you'll see how they change into another. Every now and then there will be a Turn Around."

An hour of worship on all the hours of work.

A mind three-quarters full is less than twenty-five percent.

BITUARIES

IN MEMOIAM

WILLIAM GIBSON WATSON

God, in His wise providence, has called to His reward our brother, William Watson, an elder, faithful and true, of the Presbyterian Church, Salisbury, N. C., there-fore solved:

The mindful of the deep loss to our church of one who was a loyal and consistent faithful ruling elder, a loving and con-der and husband, and an esteemed and

Express in this manner our deepest ap-preciation of the work, worth and influence of one so regular in attendance on the services of our church, punctual in the performance of his duties in his walk and conversation be-fore all men.

Assure the grief-stricken family of our sympathy and pray that God may give to them peace, comfort, and strength in the time to come.

May these resolutions be spread on our church records, a copy published and a copy sent to

S. H. Plexico.
E. W. Rice, Committee.

MARRIED

Watson—In Montgomery, Ala., September 7, 1929, by Rev. Herbert V. Carson, D.D., Rev. P. J. of Roxboro, N. C., and Miss Emily Watson, Montgomery, Ala.

Wilkeson — In Richmond, Va., at the bride's sister, on April 25, 1929, by Rev. J. the uncle of the bride, Mr. James F. Petersburg, W. Va., and Miss Cary on, of Mooreland, W. Va.

Howard—At the bride's home in Moores-ville, September 7, 1929, by Rev. R. A. White,

Mr. Edwin Beverly Gresham, Jr., of Charlotte, N. C., and Miss Christine Howard.

DIED

Williams—W. T. Williams, at his home near New-Port, S. C., on July 22, 1929, from an infected throat and heart trouble, aged 60. Survived by his wife and three sons and six daughters. He was an elder in the Tirzah A. R. P. Church. Interment was in the Neely's Creek Cemetery.

COMPARATIVE STATEMENT—FOREIGN MISSION RECEIPTS

Receipts Applicable to Regular Appropriations:		
September	1929	1928
Churches	\$ 28,011.70	\$ 24,442.33
Sunday Schools	408.14	955.18
Sunday Schools Objective	526.37	425.54
Societies	4,965.30	6,266.75
Societies Objective	107.50	55.50
Individuals	2,767.96	1,809.30
	\$ 36,786.97	\$ 33,954.60
Legacies		21.75
	\$ 36,786.97	\$ 33,976.35

Six months April 1 to September 30, 1929, inclusive:		
Churches	\$217,041.06	\$218,769.25
Sunday Schools	6,933.80	7,794.13
Sunday Schools Objective	11,531.33	13,405.98
Societies	38,996.19	39,379.02
Societies Objective	766.36	719.53
Individuals	21,368.68	16,853.92
	\$296,637.42	296,921.83
Legacies	130.18	106.73
	\$296,767.60	\$297,028.56

Cost Year 1928-29	\$1,209,205.39
Initial Appropriation 1929-30	1,235,068.96
Deficit March 31, 1929	\$174,659.02
Less gifts for same	2,179.44
	172,479.58
	\$1,407,548.54
Nashville, Tenn.	Edwin F. Willis,
September 30, 1929.	Treasurer.

RECEIPTS FOR ASSEMBLY'S HOME MISSIONS

The following table gives a comparative statement of receipts of the Assembly's Home Missions for six months, April 1st through September 30, 1929:

	1929	1928	Inc.	Dec.
Churches	\$113,783.25	\$104,320.86	\$9,462.39	
Sunday Schools	2,499.81	444.92	2,054.89	
Auxiliaries	7,465.36	8,010.01		\$544.65
Y. P. & C. E.	509.83			509.83
Individuals	3,220.19	1,364.27		1,855.92

Total Receipts—\$127,478.44 \$114,140.06 \$13,883.03 \$544.65
Designated Gifts, \$12,532.63; Total \$140,011.07.

Total amount apportioned by the General As-sembly's Home Missions for 1929-30—\$840,000.00
Total receipts April through Sept. 30, 1929—140,011.07

\$699,988.93
A. N. Sharp, Treasurer.

CHRISTIAN EDUCATION AND MINIS- TERIAL RELIEF

COMPARATIVE STATEMENT OF RECEIPTS

April 1, 1929-September 30, 1929

April 1, 1929-September 30, 1929				
	1929-30	1928-29	Inc.	Dec.
Churches	\$40,349.60	\$40,858.34		\$ 508.74
Sabbath Schools	2,279.91	2,240.95	\$ 38.96	
Societies	6,275.44	7,087.55		812.11
Individuals	4,211.82	3,599.48	612.34	
Miscellaneous	66.27	486.85		420.58
	\$53,183.04	\$54,273.17	\$651.30	\$1,741.43
Net Decrease,	\$1,090.13.			

John Stites, Treasurer.

"For this is the challenge of the Dollar
Dug from the mountain side and washed in the glen
Servant am I, or the master of men;
Steal me, I curse you;
Earn me, I bless you;
Grasp me and hoard me a friend shall possess you;
Lie for me, die for me;
Covet me, take me;
Angel or Devil, I am what you make me."

CHILDREN

(Continued from Page 12)

Pluggie laughed. "I know I'd have to surprise them in order to score," he replied. "And besides, a touchdown counts six points while a field kick only counts three. If I had kicked that last time instead of trying for a touchdown, the score would have been 7-6 in their favor."

For a moment the coach was silent. Then he said, admiringly:

"Pluggie, that sure was using your old head," and after that, there were no arguments about the right way to play foot- ball!

PUZZLE ANSWERS

P	A	R	A	D	E	S
I	R	E		O	R	A
R	T		E	V	E	N
A		B	E	E		D
T	O	R	N		B	B
E	R	A		A	R	A
S	E	N	A	T	O	R

Beheding Acrostic

A bet
U pas
T act
U pon
M ore
N ear

AUTUMN

Fractional Vegetable

LE-mon, T-wenty, Tu-lip, CE-dar.

LETTUCE

RIDES A PONY

Dear Standard:

I am writing to you to surprise my Grandmother. I am a little girl seven years old. I have four brothers and one sister. I have a little black pony, I like to ride on his back. I like to go to Sunday School. My teacher is Mrs. Dees. My pastor is Mr. McIntyre.

Your friend,
Mary Best.

P. S.: Hope Mr. Wastebasket is on a vacation.

THE JUNIOR COOK

Scalloped Oysters

Wash and pick over enough oysters to make 2 cupfuls.

Butter a baking dish (not too deep a dish).

Roll enough crackers to make one cupful.

Melt 1-3 cupful of butter and mix with the crumbs.

Strain the oyster liquor and add enough milk to make one cupful.

Put a thin layer of crumbs in the buttered dish.

Cover this with a layer of oysters and then a layer of crumbs alternating till the dish is full.

Season each layer of oysters with pepper and salt before putting on the crumbs of salt and 1-3 teaspoon pep- per.

Pour the liquid over the top and bake for 25 minutes. Serve immediat- ily.

LEAVES OF AUTUMN

Down the lane they're dancing by ones and twos and threes—

Little leaves are dancing away from mother trees.

They've donned their newest dresses of brown and red and gold

And fearlessly they're dancing away into the cold.

A puff of wind,—they're rustling now, murmuring to each other,

"Perhaps we're foolish little leaves to leave our sturdy mother."

But on they whirl and dance again in Nature's merry game,

Forgetful of the mother tree and woods from whence they came.

Now whirling high, now floating low, now twirling round about,

Now hurrying on in answer to the North Wind's lusty shout,

They very air seems full of leaves — they come down all the ways,

Dancing in the nipping breeze these frosty days.

ON THE CAMPUS

Dear Standard:

I am seven years old I live on the Columbia Seminary campus. When we came here we killed some snakes; one was a king snake and the other was the mother snake.

William C. Robinson, Jr.
Columbia, S. C.

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FRANK E. BROWN, Roanoke, Va.

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S T O R Y**WHERE THE LATCHSTRING WAS OUT**

(Copyright by D. J. Walsh.)

Lalia Dartmouth looked up from her packing to regard her neighbor with a questioning frown.

"I may be all the kinds of an idiot you say, Ida, but I've always figured that since God gave Harry and me a heavenly spot like Lakeside, we've no right to be stingy with it."

"I wouldn't call it being stingy to close my doors against people who merely make a summer convenience of me and scarcely think of me at any other season."

"It isn't as bad as that, dear."

"All right, but you wait and see what happens this summer, since you've already indicated that your latchstring is out."

In spite of what she was pleased to term her friend's annual croaking, Mrs. Dartmouth went blithely on with her work, singing happily with the knowledge that she would be in her beloved little home on the shore of beautiful Lake Penewee.

She loved every blade of grass, every tree, every wild flower that grew on the place. She reveled in her daily dips in the lake's limpid waters—two or three dips if the weather was especially warm; delighted in the morning rows along the seven hundred feet of frontage she and Harry owned. She even rather enjoyed those storms which sometimes swept over the lake from the north, sending the occupants of Lakeside cottage porchward to cover the furniture against the oncoming rain.

And then she adored the flivver and the motor boat, both kept purposely for the various necessary trips to the village which was two and one-tenth miles distant. She called the flivver Libbie and was sure Lindy couldn't possibly care more for his plane than she did for the little car which the Dartmouths kept stored in a farmer's barn all winter.

Lalia kept the little cottage looking like a glorified doll house, with bright, cheerful drapes and gay painted furniture which she gave a fresh coat the first thing every summer.

Taking it all in all, she was so proud of the place that she never could resist saying to each friend and acquaintance as the time drew near every summer for their exodus to Lakeside. "Oh, you must drive down. You've no idea how we've improved it since last season!"

Strange as it may seem it wasn't always the best friends nor the closest acquaintances who availed themselves of these wholesale invitations of Lalia's, and when she came home one fall telling of entertaining the Meachams, whom she barely knew, the Bordens, whom she never had seen before, but who were cousins of some people she had known in childhood and the Mattinglys, whom she scarcely ever saw any more, but who were passing through on their way West and were wishful of a night's rest in the country, not to mention the saving of a hotel bill, her neighbor and very best friend, Ida Sterns, took her to task about it.

"You're tired out instead of rested every fall when you come home. You aren't doing right by yourself and your family to accept so much responsibility, let alone reaching out for it the way you do."

Lalia had chuckled, replying with mock seriousness, "All right, dear old pal, next summer, the moment things get too much for me I'll send for you to straighten them out."

This morning, with the Dartmouths almost ready to leave, Mrs. Sterns reminded her friend of her promise of the fall before, and Lalia laughingly renewed it. "Not that I expect to need you, Ida, darling," she said laughingly, "but you know I am always as good as my word."

When she reached Lakeside Lalia was filled with renewed wonder at the beauty of the place. As she was hurrying the porch chairs and tables into their accustomed places, more joyed than ever to be there, the telephone smote her ear rather discordantly.

The Dracons were on the wire. They were passing that way and were perishing to see the much-talked-of Lakeside and fain would stop for a glimpse of it.

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Lalia grumbled mentally, "I had lunch." Her mouth's course was obvious. She arrived and immediately used herself in the surgery, while Lalia hurried to the house she had brought from home for lunch, not yet having had opportunity to stock her larder at the stores or nearby farms. The first of it all the Meachams drove into the driveway in a car and announced that they were ravenous."

They were fortunately with only one car, the principal one being the Meacham's. Lalia's own little tummy was empty, and she was impatiently waiting for the combined effort to move on, intending to go into town for supplies at the first opportunity. The mention of going was made. Mrs. Meacham suggested that the Meachams would remain overnight and have a motor boat ride with her. She arrived the following noon. The Dracons indicated that the matter appealed to them immensely, as Lalia had pridefully shown over the house previously. The Dracons were tired of housing so many never before could take care of twelve children, with its big stack of beds and cots reposing in plain sight. They were prepared for supplies and dinner through with, the guests immediately thereafter taking to the rowing. Their hostess did the dishes. Disgusted, Lalia sat on the porch, planning herself when a siren another car drew up at the

Mattinglys, with their new baby, who looked and acted up anything and everything. But Mattingly had learned from his motor boat the year before, and he beheld it riding the water. He parked his car and chased Mattingly gayly to his wife to see if she wished to ride with

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That was the last straw for the long-suffering hostess of Lakeside cottage on Lake Penewee. She went straight to the telephone after the Mattinglys were out of earshot and long-distanced Ida Sterns, and the next day when that estimable lady appeared with host Dartmouth on the noon train Lalia took to her bed immediately with a severe headache.

The village doctor happened to have a summer cottage less than a quarter of a mile from Lakeside, and when he came downstairs after having been summoned to see Mrs. Dartmouth he told the assembled multitudes that their hostess must remain in bed for a day or two.

"So Mrs. Dracon can wash the dishes," Mrs. Sterns announced sweetly, nodding in that lady's direction, "and Mrs. Meacham can walk up the road a half-mile for milk, while Mrs. Mattingly and I shell peas and peel potatoes for dinner after we do up the beds. Mr. Dracon will have to drive to town for supplies, while Mr. Mattingly drives east a half-mile for chickens and eggs, and Mr. Meacham goes a mile the other way for cooking apples. Harry is taking care of Lalia."

"Oh! We were just about to leave," the Dracons and the Meacham chorused in one breath, while the Mattinglys disgustedly began an assembling of wraps and bags, not to mention the Airedale, who already had chewed up one of Lalia's bedroom slippers, a corner out of Harry's overcoat and Ida Stern's best handkerchief.

"Come on down, dear heart," Mrs. Sterns called out to Lalia as soon as the coast was clear. "I did my duty as I saw it and you're going to have at least one quiet week-end at this busy place."

WHEN LITTLE MARY HAD A STY

The following "fable" appeared in a recent issue of the Journal of the American Medical Association:

"One day little Mary came to her mother and showed her a sty on her eye. So the mother went to the family doctor and said: 'Doctor, doctor, come quick. Little Mary has a sty on her eye.' And the doctor said: 'I will, but first you must have the oculist examine it.'

"So the mother went to the oculist and said: 'Oculist, oculist, come quick. Little Mary has a sty on her eye.' And the oculist said: 'I will, but first you must get the nose man to examine her sinus.'

"So the mother went to the nose man and said: 'Nose man, nose man, come quick. Little Mary has a sty on her eye.' And the nose man said: 'I will, but first you must see the tonsilectomist.'

"So the mother went to the tonsilectomist and said: 'Tonsilectomist, tonsilectomian, come quick. Little Mary has a sty on her eye.' An the tonsilectomist said: 'I will, but first you must consult a diagnostician.'

"So the mother went to the diagnostician and said: 'Diagnostician, diagnostician, come quick. Little Mary has a sty on her eye.' And the diagnostician said: 'I will, but first you must get a blood count.'

"So the mother went to the blood-counter and said: 'Bloodcounter, blood-counter, come quick. Little Mary has a sty on her eye.' And the blood-counter said: 'I will, but first you must call in a dietitian.'

"So the mother went to the dietitian and said: 'Dietitian, dietitian, come quick. Little Mary has a sty on her eye.' And the dietitian said: 'I will, but first you must give me \$25.' So the mother gave the dietitian \$25 and this is what happened:

"The dietitian began to study the diet, the blood-counter began to count the blood, the diagnostician began to diagnose, the tonsilectomist began to take out the tonsils, the nose man began to work on the sinus, the oculist began to lance the sty and the family doctor began to make periodical calls to see how Mary was doing. So the sty disappeared and little Mary got well again."

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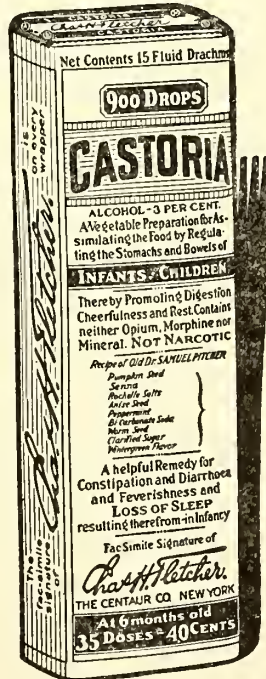


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S P A R K L E S

Nature

It's nice to drive through the country and see the farmers' front yards blooming with brightly colored sunflowers, hollyhocks, and gasoline pumps.—Life.

The Science of De Duckshun

Sam Johnson, a colored cotton planter of Mississippi, came into the country bank and asked for credit.

"Why, Sam," said the banker, "haven't you just sold your cotton?"

"Yes, suh," was the answer, "but de ducks all got it."

"The ducks all got it?"

"Yes, suh, I shipped it up to Memphis, and dey deducks foh freight, deducks foh hauling, deducks foh storage, deducks foh insurance, and deducks foh commission. Dey deducks just nachully et up dat cotton. Dat's why I'm heah."—Thirst Magazine.

D

The rising generation retires about the time the retiring generation rises! —Rice Owl.

"Could you pass the bread?"

"I think I can. I moved pianos all summer."—Ex.

Warned

"Are you sure your folks know I'm coming home to dinner with you?"

"They ought. They argued with me a whole hour over it."—Texas Ranger.

A department store executive relates: "We put a green boy in the shoe department yesterday. A lady came in and said she wanted to see misses' mules. 'I don't think Mrs. Mules works here,' said the boy."—Journal of Education.

"Women are all alike."

"Yeah, each one's different."—Reserve Red Cat.

"You're crazy," said the mattress to the quilt."—N. Y. Medley.

Explained

Teacher: "Parse the sentence, 'Tom married Jane.'"

Boy: "Tom's a noun, because he's the name of something; married's a conjunction because it joins Tom to Jane; and Jane's a verb because she governs the noun."—Christian Science Monitor.

She Knew How

The meek-looking woman with shell-rimmed spectacles was applying for a driver's license.

"How many miles have you driven?"

"Fifty thousand miles—and never had hold of the wheel" interposed her husband, stepping up.

She got the license.—Ex.

Sure He Passed

The young man had just driven home from college, at the close of the term.

"Did you pass everything?" anxiously asked his mother.

"Everything but two Buicks and a Hudson—they must have had aeroplane motors in 'em!"—Ex.

Orthodox Jewish Father (to son prominent in college activities): "Son, vot's dis I read about you bringin' home de bacon?"—College Humor.

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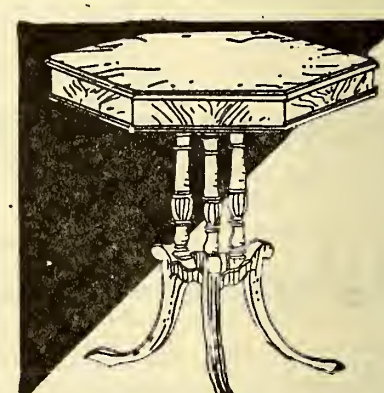
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CHARLOTTE, N. C., OCTOBER 23, 1929

No. 43

Synodical of North Carolina In Session at Durham, October 15-17

J. G. Garth, Publicity Director of Synod

The fifteenth annual meeting of the North Carolina Synodical was held in Durham, N. C., at the Presbyterian Church, Durham. The splendid entertainment of the gathering was fully adequate. The local auxiliary had completely their forces for the comfort and business of the Synodical. All were greatly impressed with the fitness of the buildings, and the great work being carried on by Dr. D. H. Scanlon and his helpers in the education and promotion of the church.

Dr. D. H. Scanlon, which kept appearing at the meetings. They fully expressed their gratitude to the Synodical. No pains were spared to promote the work and the guests. Delegates and visitors numbered 190 in all.

President of the Synodical, Mrs. J. G. Garth, of Gastonia, graced the meeting with her presence and showed great skill and tact in the administration of the meeting. The whole session was carried out without a hitch.

Distinguished Visitors at the Synodical

The Synodical had a number of distinguished guests who contributed their interest of the program. Miss McGaughey, of St. Louis, the new Women's Department, was present for the three days of the meeting, and her spiritual devotionals styled "Our Supreme Task," which she presented into sweet meditations for the members of the Synodical. Miss McGaughey, also presented "Our Supreme Task," which she presented into sweet meditations for the members of the Synodical. She presented a challenge to the women of the Synodical last year reported.

Dr. Cameron Morrison, of Charlotte, is chairman of this committee. She reported that the building alone cost \$31,300. There is a deficit of about \$16,000, and a special committee was appointed to raise this shortage. Mrs. Robert Wyatt reported that the furnishings of the four family apartment had been supplied by all the presbyteries, and cost around \$5,000. One apartment was completely equipped by Wilmington as a memorial of the late Mrs. George C. Worth, the missionary to China. Mecklenburg presbyterial furnished all the silver for the whole building. The details will appear in the minutes of the Synodical to be published later. The building is heated by hot water and has an oil furnace. Heat and water are furnished the missionary families which occupy the four apartments. The Synodical will provide the upkeep of \$1,000 per year.

The Synodical voted its thanks to Mrs. Morrison and her committee for their diligence, and also the Virginia ladies who are acting as hostesses. The building was presented to the General Assembly and received by Miss Carrie Campbell as official chairman of the committee of the Assembly, who was present, and later offered some suggestions on Auxiliary methods. Miss Campbell was one of the distinguished visitors at the Synodical.

High Lights in the Synodical Reports

We shall give a few of the outstanding matters in reports of the year's activities.

The colored conference at Greensboro last June was declared a great success, with 62 delegates. Plans for next year's conference were made with Winston-Salem as the place.

Mrs. J. H. Suttonfield reported 7197 church papers taken in the Synod, 4,605 Surveys, and 4015 calendars of prayer. She gave a unique presentation of her work by decorating herself and a parasol, with the leaflets offered for the study of the women.

The orphanage was declared in great need of help, with a deficit of \$16,000 at the start of the year, which now amounts to \$41,000. We publish by request a letter

(Continued on Page Two)

S. C. Synodical Meets At Bishopville

Miss McGaughey, Secretary Visits the Gathering and Makes Address

The sixteenth annual meeting of the South Carolina Synodical, which convened with the Bishopville Presbyterian Church, October 9-10-11, with Mrs. Parker E. Connor, presiding, and Miss Elizabeth Stribling, secretary, stands out as a meeting of new spiritual life. Great zeal was shown in the advancement of the various phases of woman's work in the church. The theme, Personal Evangelism, permeated all the programs during the entire meeting. Wednesday evening the Executive Committee met. Devotional was conducted by Mrs. S. C. Hodges.

Thursday morning the Auxiliary proper met. About seventy-five delegates and as many more visitors registered.

Devotional was conducted by Mrs. T. B. Fraser, of Sumter, greetings were extended the Synodical by Mrs. M. W. Player, hostess auxiliary president; Mrs. J. L. Marshall, Clemson College, responded. Various reports from the different committees were given and the roll call and introductions made. Synodical officers' reports were called for. Mrs. Mason L. Carroll on History Publication, Mrs. J. H. McSween, White Cross Work; and Mrs. F. L. Martin, on Young People's Conferences. Mrs. D. W. A. Neville, of Newberry, Secretary of Literature, all made interesting reports.

Outstanding in the program for Thursday morning was the address, "Our Supreme Task," by Miss Janie McGaughey, Secretary of Woman's Work of the Presbyterian Church of U.S.A.

Thursday afternoon Mrs. Frank H. Wardlaw had charge of the devotional, "Publish the Glad Tidings. Why?" Presbyterian Presidents gave their reports. Mrs. Mason L. Carroll, of York, spoke on the subject of "Our Birthday Offering." An election of officers was held and the following were elected: Mrs. Parker E. Connor, Edisto Island, was elected president, and is serving her second term; Mrs. S. C. Hodges, Darlington, vice-president; recording secretary, Miss Elizabeth Stribling, Walhalla; treasurer, Mrs. M. L. Carroll, historian, Mrs. S. G. Stoney, Charleston. All other officers were hold-overs. Mrs. Hugh Cooper of Kingstree is the new Secretary of Christian Social Service. A special feature of Thursday afternoon's program was the address of Dr. H. Waddell Pratt, professor in Columbia Seminary, on the "Every Member Catechism." Dr. F. W. Gregg was to have delivered this address but was unable to be present. A conference for Secretaries of Christian Social Service was held after adjournment, Mrs. C. J. Milling, of Darlington, being chairman.

Thursday evening a large and attentive congregation gathered at the church to hear Dr. Henry H. Sweets, Executive Secretary of Christian Education and Ministerial Relief, Louisville, Ky. A review of his work and a plea for financial backing to carry on the work was the purport of his address. A special offering was made to

(Continued on Page Two)

P. C.'s Program Progresses Prosperously

Endowment Campaign on in the Churches—Local Chairman Appointed—Dr. McPheeters Give Key to Success

The organization that will carry on the Presbyterian College \$350,000 Program of Deliverance continues to develop steadily, with the naming of church chairmen, associate church chairmen, with the pastors as associate chairmen.

When the organization is completed through the formation of church committees there will be more than a thousand persons ready to conduct the campaign. The intensive effort formally opens on November 10, and will continue through November 19, but the special gifts work is already under way under the leadership of William P. Jacobs, general chairman, and Rev. John McSween, president of the College.

Church Chairmen include: Piedmont Presbytery—J. B. Ligon, Townville; Sam Glenn, Fair Play; Frank Axman, Anderson, R. D.; Dr. C. D. Evans, Iva; John B. Gray, Star, R. D.; M. M. Erwin, Honea Path; Dr. J. M. Hobson, Belton; Calhoun Harris, Anderson; P. T. Haynie, Anderson; M. M. Hunter, Pendleton; J. M. Craig, Pendleton, R. D.; W. P. Nesbit, Piedmont; J. Y. Jones, Pelzer; Mrs. W. H. Welborn, Williamston; H. Majeski, Anderson, R. D.; G. T. McGregor, Anderson; J. R. Falls, Catechee; Dr. J. N. Hall, Westminster; J. J. Ballinger, Seneca, R. D.; Jesse Neville, Walhalla; J. E. Kelly, Walhalla, R. D.; G. W. Ballinger, Seneca; J. C. Hunter, Liberty; J. H. Bruce, Pickens; Frank Brown, Carmel, R. D.; W. M. Scott, Easley; R. L. Perry, Mt. Pleasant, R. D.

Congaree—J. S. Wannamaker, St. Matthews; Dr. H. E. Wymann, Aiken; R. C. Heyward, Batesburg; W. C. Lynch, Edgefield; William Wise, Trenton; J. W. Marsh, Johnston; J. B. Howard, North Augusta.

Other chairmen will be named later. A call to all Presbyterians in South Carolina to face squarely the problem of what failure or success will mean to the Presbyterian College \$350,000 Program of Deliverance is made in a statement prepared by Rev. Dr. W. M. McPheeters, professor of Old Testament literature and exegesis at Columbia Theological Seminary, Decatur, Georgia.

If this is done, points out Dr. McPheeters, "there is little reason to doubt that by the blessing of God the program will be brought to a successful conclusion."

Dr. McPheeters then continues: "Dr. DuBose has pointed out that our College is an important barrier against the tide of 'secularism and agnosticism' which threatens the interests of our youth.

"The failure of the Program, then, would mean the removal of one important barrier against this peril. Success will mean that this barrier will be strengthened and rendered increasingly more effective.

"Dr. Warren Brown in his Educational Survey has shown that the success of our Seminary at Atlanta is fundamental to all of the interests and

(Continued on Page Two)

SYNODICAL OF NORTH CAROLINA

(Continued from page 1)

on the work of the orphanage written to the secretary of that cause.

Misses Bessie Blakeney and Edmonia Martin pleaded for more interest and funds for foreign missions. Miss Martin asked for her help for her school at Recife, Brazil.

Miss Margaret McQueen gave the report of honor roll societies of young people, and said that Orange, Albemarle and Kings Mountain had all their societies to reach the grade of over 90 per cent. Miss Ruth Abbott, of Greensboro, secretary of the Davidson Conference of the Presbyterian Young People's League thanked the Synodical for their co-operation in making the annual conference a success. She said the Mamie McElwee Fund was now \$2250, and it was hoped to complete it this next year.

Mrs. Coit Robinson and Mrs. A. A. Walker reported the Training School at Montreat last summer. Mrs. Walker had won distinction among five who had successfully completed the study in Missionary Education and was called on to explain the work done. We will publish the score card she exhibited.

The address of the president, Mrs. G. V. Patterson, was enthusiastically received and she was accorded a promise of full co-operation next year.

Mrs. W. B. Ramsay installed the new officers as follows: Recording Secretary, Mrs. Charles Rankin; Treasurer, Mrs. C. M. Norfleet; Historian Mrs. S. M. Rankin, Secretaries as follows: Assembly's Home Missions, Mrs. T. C. Turnage, Religious Education, Mrs. W. M. Baker, Orphanage Work, Mrs. R. D. Grier, Community Service, Mrs. J. R. Page.

Miss Myrtle Williamson, of Ashe county, spoke in the interest of her work.

The communion service was conducted by Rev. G. L. Cooper, of Durham. The cups used were of soapstone, the gift of Korean natives of Soonchun station in memory of the late G. W. Watts, of Durham, whose funds support the station. Each cup represented a day's wages.

The Synodical will meet next year in Belmont.

S. C. SYNODICAL MEETS AT BISHOPVILLE

(Continued from page 1)

defray expenses of Synodical at this service.

Friday morning the meeting was called to order by the president and the devotional conducted by Mrs. J. M. Williams, Jr., on the subject, "Publish the Glad Tidings, Who?" The minutes of the preceding sessions were read, reports of cause secretaries were given. The report of Conferences for Colored Women was to have been given by Mrs. J. I. Copeland of Clinton, but on account of the recent death of her husband, she could not attend, and Mrs. Connor made the report. The report of Finance Committee was made by Mrs. Mason L. Carroll, the report of the Executive Committee by Mrs. Parker E. Connor, and the report of the Fort Hill Church Campaign, by Mrs. W. D. Barnett, who reported that there was only a small deficit left of the amount pledged by Synodical. This was promptly subscribed and Mrs. Barnett was given permission to disburse as she saw need. After a short recess, a hymn and prayer by Rev. F. M. Drennon, Miss Janie McGaughy led in the discussion, "Our Share in the Task." Reports of special committees followed. Resolutions of thanks for entertainment were read by Mrs. Hodges. Officers were installed by Miss McGaughy, and Greenville chosen as place of next meeting. Adjournment was next in order and the 16th Annual Synodical was dismissed with prayer by Dr. D. M. McIver. Splendid music consisting of pipe organ numbers, solos, duets, choruses, and congregational singing were special features of every session and contributed largely to the entertainment of the program. The music was under the di-

rection of Mrs. Geo. M. Stuckey, organist for the Bishopville Church. A most bountiful and delicious dinner was served the delegates and committees in a vacant store room a short distance from the church both days.

Publicity Committee,
Mrs. R. S. Latimer.
Mrs. G. G. Baker.
Bishopville, S. C.

P. C.'s PROGRAM PROGRESSES PROSPEROUSLY

(Continued from page 1)

activities of the Church in these Southeastern states. Dr. J. Spole Lyons has advanced a similar view. Dr. R. T. Gillespie has shown that the College is a most important feeder to the Seminary.

"Accordingly the failure of the campaign would mean the crippling of the Seminary and that in turn would mean the crippling of our home mission, foreign mission and evangelistic work, and all of our other work as a church in these Southeastern synods. On the other hand, the success of the campaign will mean not only that the Seminary will be provided with an efficient feeder, but that through it, every part of the Church's work, as our Synod stands specially related to it, will be advanced.

"The College needs not only to be relieved of the burden of debt, but to have its endowment materially increased. The failure of the campaign would mean not only that the College will continue to be burdened with debt, but that it will fail to receive a material increase in its endowment. Success will mean not only that the College will be redeemed from its debt, but that it will have \$148,000 added to its endowment, and so will be placed at once upon a more solid and efficient basis.

"A part of our heritage, for which we ought to be and are thankful, is the prestige of the Presbyterian name especially in matters of education. What will happen to that prestige, however, if we permit our College to go to the block when the Methodists have put Wofford upon a solid financial basis, the Baptists Furman, the Lutherans Newberry, and our A. R. P. brethren, who have only half our numerical strength, have raised \$390,000 to do the same for Erskine? The failure of our campaign, then, would mean a loss of prestige for the Presbyterian Church that would be mortifying to every member of that church in the Synod of South Carolina. The success of the campaign will mean that we can, unashamed, look our Christian brethren squarely in the face and take our place beside them in the furtherance of a great common cause.

"Such, then, are the alternatives. Each one of us will have to decide what he is going to do to avert failure, or to insure success. Love for our children, for the interests, honor and advancement of our Redeemer's Kingdom, and a proper Christian self-respect, all demand that each of us, according to his ability, lend a hand in bringing this Program to a successful issue."

ORGAN TO BE DEDICATED AT DAVIDSON

The Date is November 1—Recital by
Dean Vardell, of Winston-Salem—
Dr. Glasgow to Conduct Services
Next Week

Announcement was made at Davidson that the dedication exercises for the \$20,000 Skinner organ in the auditorium of new Chambers building would be made on the night of November 1, at which time appropriate exercises have been arranged for the formal presentation and acceptance of this gift, as well as an organ recital with Charles Vardell, Jr., dean of the school of music at Salem College, Winston-Salem, in charge.

Ex-Governor Cameron Morrison and

DEVOTIONAL

FOUR THINGS MONEY CANNOT BUY

Boy's Industrial School Journal

One day a group of successful men were discussing at the luncheon table the purchasing power of money. "There's nothing that money will not buy," declared one of the men. The others pondered this in silence, but one voiced an exception, "Money will not buy health," he asserted.

"You are wrong," replied the champion of wealth. "There are many invalids who could regain their health if they had the means of employing specialists, or taking treatments at expensive sanitoriums, or living in more sanitary surroundings. In many instances money will buy health."

"Money will not buy happiness," said the first speaker.

"You're wrong again. Ask the average person what he needs to make him happy. He will tell you that all he wants is to be wealthy enough to work or rest when he pleases, to enjoy all the amusements that give him pleasure, and perhaps to travel or study. Money will buy happiness for millions of men and women."

So elated was this man at the ease with which he had disposed of his opponent's exceptions that he leaned across the table and said triumphantly: "I'll tell you what I'll do. Write down four things really worth having that money cannot buy, and for each I'll give you my check for \$1,000!"

The next day the same group met again at the luncheon table. The man who had been challenged handed the challenger a strip of paper. He read it in silence. Then he read it again slowly and thoughtfully, the rest of the party looking on with keen, but mute interest. When he finally laid it down,

Mrs. Morrison, of Charlotte, the latter the donor of the organ and piano, which constitutes the musical equipment of the auditorium, will be honored guests at this dedication, and the entire exercises will be in charge of Dr. Walter L. Lingle, president of the college. Dean Vardell will be assisted in his recital by Mrs. Emily Cullum, contralto, formerly of Chicago, but now a resident of Davidson.

It is planned to make these exercises one of the outstanding events of the college calendar, and the date has been specifically set on the night preceding the football game between Virginia Military Institute and Davidson so that Davidson alumni, returning for the contest, will have a chance to attend. Mu Beta Psi, musical fraternity, will be assisting Dr. Lingle and his associates with the program.

Rev. Samuel M. Glasgow, D.D., pastor of the First Presbyterian Church, of Knoxville, Tenn., has been obtained by Davidson College Y. M. C. A. officials to conduct the fall evangelistic services at Davidson College. These services begin on October 27 and will continue for four days, closing on October 30. The minister being brought to Davidson this fall is one of the most widely known divines of the Southern Presbyterian Church, and has achieved fame, not only as a minister of the gospel, but also as an author of note.

Other men who have been at Davidson to conduct evangelistic services at different times include Dr. W. T. Thompson, of Richmond, Va.; Dr. Vander Meulen, of Louisville, Ky.; Dr. Ben R. Lacy, president of Union Theological Seminary, Richmond, Va.; Dr. Chas. F. Myers, of Greensboro; Dr. Edgar A. Gammon, of Charlotte; Dr. Dunbar Ogden, of Mobile, Ala.; Dr. Walter L. Lingle, now president of Davidson, but at the time of Richmond, Va.; Dr. Robert King, of Pulaski, Va., and others.

Ernest Milton.

he took out his check book, wrote a check for \$4,000 and passed the table. This is what was written on the paper:

A Baby's Smile

You cannot purchase a baby with coin or currency, stocks or bonds. To the soul that has so recently come from paradise, the most coveted in this world have no appeal: a mother's kiss, a father's caress, a pretty trinket may win a baby, but you cannot bargain for gold.

Youth When It Has Come

The mill will never grind a water that has passed. All things in the world cannot buy back and joyousness of youth or free happiness of maidenhood. Maturity has blotted them out.

The Love of a Good Woman

Her love, like a baby's smile, cannot be bought with gold. Men may buy silver and gold and precious stones, but true love lasts eternally, is the most precious a woman can bestow. No man is rich enough to buy it; no man is wise enough to possess it.

Entrance Into Heaven

Money will buy every material thing there is to be found in this world, not a penny of it can be taken with you next and used to gain admission to the state of immortal bliss. The heavenly gate is not susceptible of bribes. There, at least, money will not buy.

FIVE MINUTES WITH GOD

A young woman whose life was hard and whose hours were long, in the habit of running in for a five-minute chat with God. The woman who lived on a side street, the factory where the young woman worked. "I always feel better after I have seen her," she explained to her inquiring friend. "Even a five-minute talk with a person like that does a world of good. You know how to work in the factory here and she knows just what it is like."

Christians should not forget to have a God who knows a world of good. He knoweth our frames, declares the psalmist. Why do we not see him often? Even five minutes spent in talking to him and in inquiring the heart of its problems would be helpful. That five-minute prayer is—talking to God, and all about our trials and sorrows, and asking him for sympathy. Most of us find time to consult human counselors and advisers, but do we not consult God, also?—For

AT CHURCH NEXT SUNDAY

If I knew you and you knew me, How little trouble there would be. We pass each other on the street, But just come out and let us see. At church next Sunday.

Each one intends to do what is right, And treat his neighbor as he ought. But he may not quite understand, Why you don't take him to church. At church next Sunday.

This world is sure a busy place, And we must hustle in the race. For social hours some are scarce, The six week days, but a Sunday. At church next Sunday.

We have an interest in our town, The dear old place must not be gone. We want to push good things around, And we can help some if you will. At church next Sunday.

Don't knock and kick an innocent, slap. At everybody on the map, But push and pull and boost and brag. And use up all the standing room. At church next Sunday.

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EDITORIAL

I AM OPPOSED TO ORGANIC UNION

When I was asked me some time ago, why I am so strongly opposed to union with the other churches of this country, but also to the four large Presbyterian and Reformed churches with us in the Western Section. I was asking the question knew that I have been tremendously in favor of unity, and the lead in every community in which I lived, in drawing the churches closer together through the agency of an active Association. He knew my former interest in the Council of Reformed Churches, and my admiration for the other great churches of the Western Section. He knew that I have stood for our remaining in the Federal Union in the face of its many mistakes, and that most of the conservatives in our church with whom I am usually aligned in my opinion are opposed to our continuing in the

light of these facts, he could not understand so strongly opposed to organic union. I were to try to give him, and any others who are interested, some of the reasons why. I am very strong in my conviction that organic union is neither wise nor best.

Should we change our status, when after many years, we are either giving more or less than the other churches involved in organic union?

Organic union meant a toning up of our spiritual life; a quickening of our evangelistic zeal; and a revival of the grace of giving; such a union is not divisible. But, candidly, without international prejudice in the judgment, we have no right to think, because of statistics and reports of information, that we would not be benefited by these things.

Should we change our status, when it is not apt to be for the better?

When every man recognizes the theological and doctrinal dangers to be faced. There is a doctrinal unrest that exists today. There are doctrinal dangers to be faced. In facing them we must keep the control of our church in our own hands. If we are swallowed up in an organic union, we lose entirely this control.

There is danger (?) in the craze for union which is sacrificing our Presbyterian System of government. Unite with the Northern Methodist Church and the Presbyterian Church North is convinced we shall be in such a minority that our Presbyterian System cannot be maintained. The South Indian Union shows what the result would be.

When I was almost laughed at in the Boston Convention when he protested against the reception of the South Indian Church, because in a few years we will inevitably accept the Historic Episcopalian governmental system. If we believe in the Presbyterianism as scriptural and the ideal system, we had best beware of entangling ourselves in a union, nearly all the churches are gravitating toward us in this. A too hasty union will

stop this movement and lead us to sacrifice our great system.

4. Until the Presbyterian Church, U. S. A., decides what it will do as to women preaching, we would better stay apart. The argument "thou also" does not carry great weight. We will settle that question if and when it arises for ourselves, if we stay apart. If we unite, the Northern Church will settle it for us.

5. With the memory of the Cumberland Union and Canadian Union fresh before us, we should be sure of practical unanimity before we move in this matter. The tragedy in Canada makes the heart of one who loves the church and longs for its unity, ache within him.

A distinguished leader who had recently visited Canada said to me: "There is far more bitterness in many Canadian towns today between two so-called Presbyterian Churches, than there ever was between the Methodist and Presbyterian Church there."

A very prominent pastor of one of our great churches, a man of middle age, said to me recently: "Our committee on union ought to be made to realize that if they force union, there will be a continuing Southern Presbyterian Church, and it will not be a small or weak one either." If he is correct, I do not see how any one who loves his church, can be in favor of union."

6. I feel deeply that Christ's prayer "that they all may be one," is more really and practically fulfilled when there is unity with love, than where there is forced union with hate.

7. There is a large section of our church that believes that our church is called upon to witness for the spirituality of the church. Our seeming failures to so witness, are no argument against our historic position of present duty.

And the idea that we can witness better and more effectively from within a huge consolidated church is absurd.

We would be swallowed up by what is said to be one of the most perfect ecclesiastical machines to be found anywhere outside the Papacy. And that machine would not permit us even the chance to protest.

8. In fact, many of us want ecclesiastical freedom for our church. We have as citizens practically no voice in the political affairs of our nation. And when it comes to something as dear to us as our church, we are not disposed to hand its control over to other sections to dictate and control our doctrinal, social and ecclesiastical views.

9. This feeling becomes all the stronger when we realize that such a union is not something that we can try out, and if it is not satisfactory change. We take our property, our rights, our very name into such a union.

But if we were ever forced to come out, we would come out stripped of all these. Let rationalistic Modernism secure control of the Consolidated Church, and let us be forced to come out and stand for vital truth, we would come out stripped of everything. Let some acute race question arise, that would force us in order to preserve our self-respect or even racial integrity, to come out; and we would come out stripped.

The time to consider these possibilities is before union and not after.

10. Why unsettle all our benevolent enterprises?

The great thing before us now is our Annuity Fund Plan.

Launch an organic union campaign, and you will kill that plan. People will not give to that campaign, no matter how they feel about organic union, if there is danger of our church's being disrupted on that issue.

Foreign Missions and Home Missions are in debt. They will be vastly deeper in debt if this divisive issue is injected into our church.

And not being convinced that our Lord calls for an organic union rather than loving unity and co-operation; not feeling that such a combine would really advance our overtaking the common Christian task; not feeling for a moment that increased efficiency, even if secured, would pay for the peril of power and the tyranny of bigness, I am decidedly against the movement toward organic union, that is now stirring and unsettling our churches.

J. M. W.

A WISE INVESTMENT

Every true Christian ought to seek to grow in grace, and the only way to make this growth is to seek to obey our Lord's commands.

There is no truth more clearly laid down than that we are not our own, but belong to Him with all we have, and that we not only do not own ourselves, but that what we imagine we own belongs to Him.

As stewards of the Lord's money we must not only give, but we must give wisely, and see that what we have is wisely invested.

The one talent man imagined that he had done his duty because he was able to return the one talent intact.

His lord, however, reminded him that he owed the natural increase of that talent.

Those of our readers who have means should keep this truth ever before them, that what they have should be invested where it will bring the best returns.

We do not know a better investment of the Lord's money than to put it where it will bless the destitute places of our land with Gospel preaching.

In the eastern part of the State there is the town of Williamston, with a population of 1,800, where the consolidated school numbers 323 pupils, but these children have no Sunday School privileges. The nearest church is a Primitive Baptist, with occasional preaching, as a rule by elders who do not believe in an educated ministry, or Sabbath Schools. This Baptist Church has only 65 members and no effort is made by them to provide religious training for the children of the community.

A recent census shows that there are 39 families or 171 persons not one of whom is a professed Christian.

Our devoted Synodical Superintendent, Dr. E. E. Gillespie, held a meeting there recently and organized a church of 24 members, and Rev. L. T. Piephoff, just from the Richmond Seminary, is now its pastor, and he is full of the zeal of youth and blessed with common sense.

They propose to erect a church building and they have a fine lot. The members aided by Presbytery and Synod have raised over \$7,000 in cash and the brick needed for building, but they need \$6,000 more to build as they ought.

They mailed to prominent Presbyterians of the Synod 10,000 letters, asking \$1.00 from each, or more if possible.

Presbyterians are noted for their liberality; but it must have been an off-day with those addressed, as only 525 replied, and their contributions netted only \$650.00.

Gentle reader, were you one of those who failed to reply? If so, let us beg you to reconsider, and help this most worthy cause, for by so doing, you will bless a deserving people and invest the Lord's money wisely.

Of all men the Home Missionary needs encouragement most. He faces in his work difficulties that would daunt most men, and there are times when a contribution not only meets a pressing need, but gives him encouragement when he is most depressed.

In our early ministry we covered a home-mission field that required 350 miles riding on a mustang each month.

We were building on no man's foundation and at times, like the Hebrews in Egypt, we had, in our building, to make bricks without straw.

We recall, on one occasion, that we apparently reached the end of our resources in building a church.

We were greatly depressed, and we asked ourselves the question, whether it was just for one man to bear all the loss, to undergo privations, to live far from congenial surroundings, while the Church at large seemed so indifferent?

At the darkest hour there came a liberal check from an old elder in Kentucky, and at once the sky grew bright, the hardships trifles, and success certain.

Think of the home missionary and his problems and his need of support, and send him what you can, and cheer him.

Send all you can spare to Rev. L. T. Piephoff, Williamston, N. C.

CONTRIBUTED

THE UNFINISHED TASK AT HOME

Rev. A. A. Walker

We are but following the conventional plan when we begin the study of the Unfinished Task at Home by an effort to determine what our task at home is. Indeed, it is necessary that we shall define that task; otherwise we cannot estimate with any special degree of accuracy the progress that has been made toward its accomplishment; or the work that yet lies before us. Further, it is entirely possible, and I believe, very probable, that our inability to interpret the meaning of our task at home is responsible, partly at least, for much of the aimlessness of our christian activities; for I have been impressed with the idea that many of our efforts and activities have neither objective nor purpose, save only that we shall be busy doing something. And, it would not be a surprise to me to find that many of our discouragements arise from the same source; we fail to accomplish the results we expect, and we immediately conclude that we are failing in our purpose.

What the Unfinished Task is Not

Our Task is more than "Evangelization." It is that, surely; but much more. By Evangelization, in the popular, modern use of the term, we mean the preaching of the Gospel. A nation is said to be Evangelized when the gospel has been preached to all its people. While it is true that there are actually millions of the people of the United States who have no definite relations with the church, and have made no profession of faith in our Lord Jesus Christ, it is not because the opportunity has not been afforded them, or because they do not know about Jesus Christ. Practically every person who has come to the age of understanding, has had the opportunity of knowing about, and of accepting Christ. That being so, if Evangelization is our task, it is practically completed. That which remains to be done is to see to it that the children, as they arrive at the age of understanding, are also given this opportunity.

Our task is more than to bring the people of the Home Land to a profession of faith in Christ Jesus. To save the Home Land, and to save the world, is the task of the church. This is a task that makes the church, with all her blunders and weaknesses, glorious; for in this we follow the example of our Lord who came into the world to save sinners. But the work of salvation has only begun when we lead men to a profession of faith; just as the development of a man has only begun when he is born into the world. If every person in our land had accepted Jesus Christ as his Saviour, and all the children made partakers of the covenant through baptism, we could say that the Home land had been saved; but we should find ourselves at the very beginning of another degree of our task.

Our task is more than to bring all our people into active church membership. It has been my observation, as I have held evangelistic meetings in a number of states that there is an impression prevailing that to bring people into the church is very largely our task. As I have talked with pastors, preparatory to their meetings, and have asked for a list of persons who might be reached at that time, almost invariably, when certain names have been mentioned, I have been told that they are already members of the church. To become a member of the church, in a measure, is to be a recruit in the army; but it is very far from being a trained soldier.

Our task is more than to have every member of the church at work, and engaged in some definite activity. If all our people were members of the church, and all definitely and closely adjusting themselves to the program of the church, in the increase of faith and knowledge, and in the adoption of the church's plan of stewardship, both as to life and possessions, would then the task be complete? Under those circumstances we might say that the "Millennium has been ushered in." Here also, while the church would be on the way toward the accomplishment of its task, the end might be far off in the future.

The True Object of the Task Misunderstood

I am convinced that a great many persons misunderstand the whole meaning of the objective of redemption. Again and again we have heard preachers say, as they have made their earnest appeals to men to accept Christ that "We should prepare for Death." I am of the opinion that that phrase "Prepare for Death" should be forever banished from the pulpit, and from our endeavors in personal evangelism. To regard salvation merely as a sort of life insurance, and from that standpoint to make our appeal to men, to say the least, is placing a very low estimate upon the purpose and the benefits of the atonement through Jesus Christ. To be sure, under the impulse of that appeal many persons do profess a faith in Christ; but because they have paid the premiums, as it were on their insurance policies, by their profession

of faith, their development stops right there; and they lead the balance of their lives under the deadly delusion that they have done all that is required or expected of them; and, if they are actually born into the kingdom, they remain in a state of spiritual childhood with disastrous compacency.

Life, not death, is the end of all our preaching, training and labor. It is because we may and shall live beyond the present life that the great commission has been given to us. If nothing but death lies before us, there is no vital or moral reason why men should become christians; the only appeal that could be rightly made would be one of expediency; that is, merely a matter of adjusting ourselves to society.

We know very little of what God has in store for us in the future life, whether by way of condition or service; but we are sure of this, that God has a service for us in the life to come: "Therefore are they before the throne of God, and serve him day and night in his temple." Rev. 7:15; "His servants shall serve him." Rev. 22:3. In some manner, this world is a school room in which the people of God are to be prepared and trained for some great purpose in the mind of God, with reference to the eternity of the future. And, in my mind the conception of our task that does not include this is faulty; and the preaching that does not hold this before the people as a large part of our objective, is incomplete. The state, or condition, that shall be ours will be commensurate with the service; but it may be only incidental to the service.

Character Building the Real Task

As I have said, we know so very little about the plans of God for the future, and what our service shall be, we must concentrate our attentions upon the earthly objectives; for, naturally, our task is here. Here upon the earth we are to reach out to some development of character, some grasp of knowledge, some attainment of faith that is to be our preparation for the service beyond. Paul tells us that the organization of the church is given for the purpose of enabling us to attain that development: "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; "Till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4:11-13.

Without entering into any special exposition of this passage, we may notice that there are three lines of endeavor, through two attainments, into one great objective. To be sure, the three lines of endeavor are all one; they are closely connected; they are inseparable, and they react upon each other. The saints are to be perfected; to be trained; matured; developed; they are to receive this development, from the human side, partly at least, in the work of the ministry; thus striving for and winning the "Edifying of the church." The attainments are, the unity of the faith, and the knowledge of the Son of God. I understand that this unity of faith does not mean that our faith must be alike; that is, that we have a standard of faith upon which we shall all agree, and conform to it; but that we must have a faith that conforms to the faith of our Lord Jesus. His was the perfect faith; and ours must be at one with that. Our knowledge of him is not simply a theoretical, or technical knowledge of his plans and purposes; but a personal knowledge of him; a knowledge that has become a vital part of our being. But the great objective is that we shall become perfect men; fully matured, developed men.

In a word then, our task, generally speaking, is the development of character; character that has been formed under the crystallizing touch and guidance of the Holy Spirit, and our conformity unto the divine plan. The evangelization of the world, persuading men to accept Christ, bringing men into the church, and the active program of the church, are all agencies toward the accomplishment of this great end.

Just as the perfect body, with bones supporting the body, and articulating at the joints; with nerves, blood vessels, muscles, and all the organs of the body functioning perfectly, lends its aid to the purposes of the mind; so we of the church have not completed our task until the whole body of Christ, which is the church, as well as every member in it, is in complete harmony with the head, who is Christ. And this is our task; to attain unto this perfection, this developed maturity in the church, and through the church, for the glorious purpose of our Lord and Saviour.

I think I am not stressing this point unduly, or insisting too strongly that the development of character is the objective of the church's endeavor. Theoretically, we know it to be true; but actually, it is often lost sight of. In my contact with the students from the Seminaries who, in their pure zeal for the service of God, are looking for work after their graduation, I have discovered what I believe to be a failure to appreciate that fact. They have told me that they want work where there are opportunities for growth; that they want a church or a group of churches where they can get results. By this they

seem to mean that they want a location where many persons out of Christ who may where there are young people and children reached. It occurs to me that if I were the a church in a community where every person was a professing christian, the development character would be an undertaking worth the best and most earnest efforts.

The kingdom of heaven, in its most intense and development, cometh not with observable processes most vital to, and in, our task, and secret as the development of the seed, or the ripening of the fruit on the tree, cannot always see the results; and he cannot see the processes. All he can do is to supply conditions, and let the processes take care of themselves. "I have planted, Apollos watered; God gave the increase." 1 Cor. 3:6.

Our unfinished task is the task itself. The hundred years that have passed since we received our great commission have but brought us to the old of that task. Under the guidance of the Spirit, through the preaching, the consecration, the suffering of the church, we have a church that is nominally christian; but so far as having accomplished our task, we are just beginning to really begin it.

My thought is that the largest part of the work, certainly in the stage of development we have attained, is to develop into the character of his people; this should be the to which he shall address himself. I do not mean he shall neglect evangelism, or the winning of souls; but I do mean that by the development of the people he will have the truest evangelism most effective. By this means, instead of one personal evangelist, the pastor, in time you will have many evangelists; instead of a evangelistic meeting each year, and that for you have a continuous meeting. It is an that need not depend upon the spoken word, but personal appeal; for the silent and forceful of the cross as reflected in the lives of the consecrated men will draw men to Christ.

Secret of Progress of the Church

The progress of the church from this time will depend upon how largely we devote ourselves to this work of development. The pastor himself of power and efficiency when he has all the work of evangelism in his congregation, he has deprived his people of their privilege, their heritage. The congregations are perfect for the pastor to do all the work. They frankly, when they are looking for a pastor want a man who can reach the young people, many other such things; just as if they were a congregation, or as parents had no responsibility, they should be developed to the point where they not only recognize and assume their responsibility, but win a power in that service, and as a privilege.

It speaks much for the power of the church has grown as it has; the impetus by the cross, the example of the loyal martyrs who have lived and died for it, has wonderfully used of the Spirit. The church has numbers and in power notwithstanding the conditions, the inconsistencies, and the weak membership. But whatever may be true in where the gospel appeal is new, we cannot see that here in the home land the motion of the church has become slower and slower kinds of organizations within the church; these will take the place of consecrated men. My heart has ached many times as I have seen the absolute dependence of the church as its organizations and plans, and the individual upon its devices to bring people to its aid. Of these things may be, and generally are, a sincere desire to accomplish something. The various committees of the church stand of the work entrusted to them; and the seasons of prayer to put life into it. It is nearly always something lacking; something not yet been able to locate.

Do not misunderstand me; I do not believe the church has failed. I think the tremendous work of the church must rejoice the heart of God. In the past we have been operating in the preliminary of our task, through evangelism and other things. Now we have reached a stage where we are turning ourselves to intensive development rather than to extensive. We are not to lay aside the former we have been doing. The unsaved must be reached; the children must be brought in to the edge of the Lord; and the programs of the church must be formulated and followed. But the church now is to give a new conception, is as old as the message itself, of personal power, and power, for the purpose of God. The other stages of development further on; now is the church itself.

Of necessity our task will be accomplished

ry little time to plant an acorn; but it to grow the oak. It is comparatively easy e; but it takes a long time to develop into e souls that have been touched by divine e has given the church no easy job; it is ll call upon her every power and energy. s, the task is no greater than her potential ough the Spirit.

nd not be easily discouraged because we immediate results. There will come mo- discouragement when we contemplate the of the task; but we shall reap if we faint nd will be reached if we conform to the and move upward into each higher stage s it presents itself. Christ never expected e world in his earthly day; he knew it thousands of years to win the world to a t worthy of an eternity. The greatest of emptations was the temptation to take a o the winning of the world through the personal power rather than through the in- character energized by the Spirit.

ashed task; and a new task. God hasten ts completion.

N. C.
by request of the Presbyterian Ministers' of Mecklenburg County.—Ed.

BYTERIAN ORPHANS' HOME

the Secretary of Orphanage of North Synodical. Published by Request of the Synodical at Durham

enner:

meeting of Synodical is not so far away, I you the situation here in order that you can report, to the Synodical.

might have been just like any other year, if l been different. But the fact of the matter e Thanksgiving people forgot us to the ex- Ten Thousand Dollars, and when the year ere just that much further behind than we We don't know whether this Sixteen Thou- represents the straw that broke the camel's ame pretty near breaking our back. It made year without paying up any of the money from the banks. And also there were num- ants that were due that were not paid.

hat the first months of the church year were ard to get along, because we never receive third of the amount necessary for our main- ing the first seven months of the church year. debts are all paid in the spring and we start slate, it isn't so difficult to finance this s. But this year, with these unpaid notes at d unsettled accounts where we do our heav- it made it extremely difficult to get along

on became more and more acute. In July, ble to pay off at the end of the month. We e the money necessary for this, but not all. nounced to the workers here and they got just as they had to have them, and some of get their money until the latter part of n the end of August came, we found that oney at all to pay off, and we had to ask wait. As a matter of fact, it was the eigh- tember before any of the August checks were

ny of our workers had to borrow money to er. We know that all needed their checks, did way in which they waited speaks mighty eir loyalty and good will toward this place. e one a good many things here at Barium to situation, in a way. But none of them gave elp. The various Farm and Truck Farm e been especially industrious this year, and it ough their efforts have been blessed.

from the farm, from our orchards, and from herds, have been more than usually large. k, nutton and poultry have kept our table de- ut us having to buy any of these commodi- e been abundant and has kept the wrinkle out grams, and have filled a good many cans for o much for what we have tried to provide

a few words about what we are trying to The situation of the Orphanage in regard s been explained to our workers and to the selves, and we decided to do some things seemed rather drastic, but I believe it is k out very satisfactorily.

twice a year, it has been our custom to give a boy a clothing box. The clothing box con- ew garments as were deemed necessary— rish, ties, etc. This fall, we decided to dis- th is for one time. Instead of supplying the girls outfit, we called in all of her old clothes, and ing Room is remodeling and refitting outgrown do, rather than to make new ones. This, of ean a pretty big saving. Sometime, of course, t practiced indefinitely, but skipping the one e is going to be good for us and certainly bank account.

saving (although not as great) has taken e boys' clothes to effect a material saving in

shoes and clothing. There are three distinct types of clothing which the boys use—Dressed up clothes, school clothes and work clothes—Blue shirts are to wear for work and for school, up to a certain age, when white shirts are allowed for school; and white shirts are always allowed for dressed up clothes. Now, the big saving is to move up the limit for the blue shirts school clothes, and you don't know how hard it was to make this change. However, the boys are taking it now good naturedly and this means quite a saving, although it means a sacrifice in looks. I have always heard that girls were the hardest to please in the matter of clothes, but it appears that boys are just as hard.

Now in doing these things here, we hope to help remedy the situation that we are in. If the Church in all its departments, responds with a liberal Thanksgiving offering, we believe that our deficit will be materially decreased. There was a reduction of Nine Thousand Dollars in this deficit, in the year ending, March the 31st, 1928. It dropped back \$16,000.00 in the year ending 1929.

We don't believe it is possible to reduce the \$107,000.00 revenue that we are supposed to get from the Synod in the long run. We are going to reduce it this one year by doing without things that we can do without for a while but which we could not adopt as a regular practice. For instance, we couldn't continue the use of made over clothes, altogether. Possibly once in every two years can this be done.

One means of cutting expenses has been suggested to us a number of times, and that is to cut down our population. That sounds so logical and reasonable that the wonder is that we don't adopt it. When we cut down our population we can certainly cut down our expenses. We have been trying for two years to do this thing. We got it down to three hundred and forty-four this fall, and we felt surely we would hold it at that. That was our firm determination the first of September, and in less than ten days, we took in eleven children that just had to come in. Three of them, by the way, were from your neighborhood. The children. One was from Wilmington. Four from Gastonia and three from Greensboro. Seven of these eleven were urgent cases. In fact, three were being held at the church offices in Greensboro with no place to go.

We tried our best to find a loophole to turn down these children, but there was just no way to do it. If the Orphanage is going to continue to operate and had room, it had to take in these children, or at least that is the way it looked to us, and I am sure that is the way it looked to the people who had the interest of the particular children in mind. As a general thing, when we are not dealing with individual cases, it is easy to say cut down population; but when the actual cases are presented to us, and we see the need we simply can't do that. Children have to come.

Connie Maxwell Orphanage in South Carolina closed one of its cottages. Simply sealed it up, and cut down their population in this way. I hope that the time will never come when Barium Springs will have to do this way, although we certainly did approach it twice.

We have October and November yet to live through, before the usual returns from Thanksgiving commence to come in. We need help now, and we need a Thanksgiving offering more than we ever needed it before, even at the time when we were advocating a big building program. We have the buildings. They are full of children. We have a good organization, splendid workers in charge, and all we need now to put the place absolutely in shape is money to operate and the blessings of Almighty God to guide us.

With best wishes,

Yours truly,

(Signed) Jos. B. Johnston,
Manager.

COLUMBIA BIBLE COLLEGE

Dr. Thornton Whaling

To the Editor of The State:

South Carolina is coming into its own. Hydro-electric development, mills, factories, iodine vegetables and fruits are destined to place the state where it belongs, in a position of leadership amongst its sister states. The hour has arrived and no earthly power can delay much longer the universal prosperity and wealth, which with the state's other splendid gifts ensure power and priority.

Columbia is sharing already in the promise and fulfillment of this prosperity. New mills, factories, plants of various kinds, business developments foreign to a decade ago, are here or on the way, and its streets suggest industry, commerce and financial stability.

Back of all this growth must ever be the character of the citizens of the Capital City and state. This character is conditioned by the education and training which schools, colleges and universities, as well as pure religious homes, confer. There is one book which ought to have a supreme place in the culture given by homes and also by educational institutions. The nation as a whole believes in that book. We cannot quite call our land a Christian land, but the only way to make it so is to put the divine book in the center of the life and service both of home and school.

There is one institution in the city and state which exists solely to accomplish this result. Other institutions are not criticized, they are rendering valuable service, but the Columbia Bible college exists for the sole end

of crowning the Bible as supreme, and construing history, science, art, philosophy and all learning from the biblical standpoint. The whole land is growing in the appreciation and recognition of the value of such schools. Great cities are hastening to found endow, and adequately support them. The Evangelical Theological college of Dallas, Texas, only five years old, but already with buildings and endowments approaching a million dollars, is a sample. The training school at Richmond, Va., with over a hundred students and over a million in plant, is another illustration. I lately visited Norfolk, Va., and found in the heart of its choicest people the conviction that this fair strategic city must speedily have its bible college.

New York, Philadelphia, Chicago, San Francisco, Richmond, Dallas, Norfolk have no right to surpass Columbia at this point, and so Columbia has its bible college, with gifted leadership in its trustees, its honored dean, Dr. R. C. McQuilkin, and his able faculty, and with an attractive attendance of over 60 students. Its buildings are adequate and fitting, but under a debt, however, which ought to be speedily lifted. The prayers, the contributions, the co-work of the Christian people of Columbia and South Carolina could not be better expanded than in the growth, enlargement and adequate endowment of this college, which ought to have a large place in the heart of true Carolinians. Golden benedictions of liberal subscriptions will amply prove that South Carolina and Columbia appreciate their rich and remunerative opportunity.

Real relievers in the Bible all over our land should rally to the support of Columbia Bible college as they already have generously done to many Bible institutions in other cities.

Columbia.

A BOOK ABOUT SHAKESPEARE

Thornwell Haynes

If you should write a book about the value of Shakespeare as a writer, what would you call it? Would you name it 'Why I Love Shakespeare' or 'Shakespeare, the Greatest of Them All' or—what?

From the pen, or perhaps typewriter, of Norman Hapgood has just come an intensely suggestive and satisfying book, published in an attractively red and blue binding by that old and staid firm of artistic book makers, the Century company, of New York.

In his first paragraph the author questions whether he has chosen the right name, and confesses there has been more trouble about it than about naming a baby. He seems to forget that, in fact, the volume is a baby—an offspring of his own mind. And a very sweet and adorable child, by the way. He says he couldn't call it "Shakespeare's Place in a Liberal Education," nor could he be quite so personal as to select "How Shakespeare Stands by Me."

Probably you are wondering, then, what he does call it.

It came to him by chance. Walking in the park with Janet, a sixteen-year old friend, the foremost track athlete of her school, discussing her plans for going to college, he expressed surprise that a young person of her tastes did not know more of Shakespeare. Janet laughed. "Why should I?" she demanded, in her merry way.

This book is an answer to Janet's query. So he calls it: "Why Janet Should Read Shakespeare."

Truth it is, Mr. Hapgood's smooth and incisive paragraphs, with their copious and wise quotations from such a multitude of authors, fully answers why every one should read Shakespeare. Answers, indeed, why every one should read and re-read him.

How long has it been since our forefathers' library consisted of the Bible, Bunyan's Pilgrim's Progress, and Shakespeare? Regarding them, the author remarks that "the tongue of Shakespeare, the Bible, lasting over to 'The Pilgrim's Progress,' is the most imaginative and fertile the world has produced, at any rate since the days of Homer and Aeschylus."

Ruskin declares that the greatness of any English writer since Shakespeare can be measured by the amount he has been influenced by Shakespeare. In a word, it is not likely one will be great without feeling the greatest. Wisely the author remarks: "Shakespeare and the Bible will be the foundation and the solace of the most inspired souls even after the Aladdin-like conquest of air and earth has gone beyond its present dreams."

It is probably all well and good, and probably it is not all well and good, to be an adept in the use of slang. Only yesterday I was hearing a minister of a 'First' church glibly using what years ago was considered 'cuss' words. Just why this should be so I could not understand, especially when there are so many beautiful words rich and resonant with color and perfume! Why should one speak the language of the alley when the language of a Shakespeare is accessible?

The challenge which some of the newer forces of education have made to the older forms is the challenge of usefulness in our modern life. There is something of value in such challenge. "But wisdom, beauty, deep appreciation of human fate and life-meanings," says Mr. Hapgood, "these can never be obsolete."

The book is stimulating from beginning to end. It suggests new points of interest, and every Janet and John who wonders why she or he should read Shakespeare, and every father and mother of Janet and John—these the volume answers fully.

Central, S. C.

CHURCH NEWS

REV. D. M. FULTON, D.D.

Resolution of the Congregation of the First Presbyterian Church of Darlington, S. C., on the Death of Former Pastor

On September 19, 1929, our former beloved pastor, Rev. Darby M. Fulton, D.D., who had served this church faithfully and continuously for a period of thirty-three years, his entire ministerial life, was removed from us after a lingering illness. This unusually long pastorate was greatly blessed of God and speaks for him the place of love and affection that he held in the hearts and lives of the people whom he served. His strong and earnest preaching of the gospel in its purity, his kindly and sympathetic ministrations to those in sickness and sorrow, his affable and friendly personality, his godly and exemplary life, his interest in every movement that looked to the moral and spiritual upbuilding of his community and its people, made his ministry and his influence effective and fruitful as probably no other citizen of this town has ever done. For this reason, it was said at his death that Darlington had lost its first citizen. His life was spent and dedicated to his Master's service.

In his passing, we, the members of this church, feel that we have suffered the loss of one who dearly loved the church and the people whom he served. Therefore be it resolved:

1. That in our sorrow and deep sense of loss, we humbly bow in submission to the will of God, who "doeth all things well" and who ordaineth "whatsoever comes to pass for his own glory."

2. That as members of this church, we here record our gratitude to God for his life, his labors, his love and his faithful ministry.

3. That we extend to the bereaved children and relatives our deepest sympathy in this great sorrow that has come to them and commend them to our loving Heavenly Father for His grace and strength to sustain them in this hour.

4. That a copy of these resolutions be given to the members of the bereaved family and also sent to the Christian Observer, Presbyterian Standard, and our local paper for publication.

Respectfully submitted,
T. Dudley Paulling.
D. T. McKeithan.
Miss Carrie McIver.
Mrs. J. R. Daniel.
S. F. Ervin, Sr., Committee.

PERSONAL

Rev. H. F. Beaty, recently of Florida, has accepted the position of bible teacher at Crossnore, N. C., in the mission school there, and has changed his address to that point.

Rev. W. H. Matheson, has given up his work at Charlotte, N. C., Thomasboro Church, and moved to Woodbury, Tenn.

NORTH CAROLINA

Salisbury First—Dr. W. J. Martin, president emeritus of Davidson College, and now connected with Doctor Sweets' Committee of Christian Education and Minister-

ial Relief, spoke for last Sunday in the absence of our pastor, Rev. Edgar A. Woods.

Doctor Martin is coming home when he comes to Salisbury. He conducted both the morning and evening services.

Charlotte—Thomasboro. — Rev. W. H. Matheson, who has served this church two years, coming from Union Seminary, has accepted charge in Nashville Presbytery of four churches, Woodbury, Cripple Creek, Stones River and Milton. His home will be at Woodbury.

Before Mr. Matheson and Mrs. Matheson left Thomasboro, the church auxiliary gave Mrs. Matheson a reception, and bestowed on her a parting gift of appreciation of a pair of blankets and other things. The men of the church made Mr. Matheson the recipient of a nice purse. The felicitations of all the village were extended to these faithful workers.

Charlotte, Tenth Avenue—This church has had a real revival of religion. Rev. Harry Clarke, of Chicago, preached for two weeks, and the crowds attended night and day with increasing numbers. Eight persons were received into the church on profession of faith, and many of the people of the congregation, old and young, rededicated their lives to the Master in holy living and devoted service.

The music of the meeting was an attractive feature, led by George Chenot, our choir director and pastor's assistant. Mr. Clarke sings well as does Mr. Chenot, who also plays several instruments. His trombone added much to the enjoyment of the service. The pastor and his members are very grateful to God and these workers in His kingdom.

Laurel Hill—The series of services at the Church in the Pines, Rev. Edgar Woods of Salisbury preaching, opened Monday night with an unusually large "Monday night" congregation. Tuesday night the congregation increased by about one hundred per cent, the church being filled almost to capacity. The enthusiastic reception accorded to Mr. Wood's messages indicates that there will be increasing attendance throughout the week.

Great interest has been shown in the musical feature of the services. Singing has been a decided attraction as a background and preparation for the splendid messages delivered by Mr. Woods. Tuesday night the large congregation was delighted with the splendid rendition of two beautiful sacred numbers by a choir of 20 voices from the Maxton Presbyterian Church, and one anthem by the Church in the Pines choir.—Laurinburg Exchange.

Presbyterian Orphans' Home, Barium Springs — Believing that many of our friends would be pleased to know something of the athletic phase of our school life here at Barium Springs, we are going to take this opportunity to speak of that.

Beginning with September 21, we had a line-up of ten games, four of which have been played. The first was with Winston-Salem High. While the Winston team was about 30 pounds above our boys, the game was hard fought, the score being 19 to 21 in favor of Winston. Lexington came next. They were given a warm and cordial welcome to the tune of 13 to 0 in Barium's favor. The next onslaught was at Concord, when Concord High sustained a defeat of 25 to 7. The last of games thus far was with Statesville High. This is always TH7 game of the season. Statesville carried off the trophy last year, the score being 7 to 0. This year our Barium boys waded through their line of defense to the tune of 19 to 0. Three games out four—not a bad record, don't you think? Six more games to play, and reports on these games will be

given some time soon. Watch for them. Barium of the hardest fighting teams we have had years. They do team work, and it is showing school work. After all, the reaction on class is the ultimate goal to be attained in promoting. This, we have accomplished. Don't you think is worth while?

An interesting event of the past week was a que entertainment in the form of a "Treasure" given by the juniors in honor of the seniors. They joyed a picnic supper at the spring after the same afternoon, a number of Mitchell College, and teachers enjoyed a picnic on the grounds, delighted to have them.

The Presbytery of Albemarle met in session, October 15, 11:00 a. m. in the Goldsboro and in the absence of the Moderator was opened last Moderator present, Rev. J. T. Wildman. The service in compliance with the request of the Assembly, after which the roll call showed 1 and nine ruling elders present. Rev. Willard elected Moderator, Rev. H. M. Wilson, temporary. Presbytery heard Rev. J. S. Baird, D.D., on a unity plan, and voted unanimously to endorse a committee of seven, consisting of two elders and three deacons to help put into operation in the Presbytery.

Presbytery voted to delay action on the basis with the U. P. Church, since that Church is in action.

A committee was appointed to consider the of so increasing the annual amount to be sent to Barium Springs Orphanage, that it will not be necessary to depend upon the Thanksgiving offering, the actual running expenses of the Orphanage to report to the spring meeting.

The Chairmanship of Local Home Missions vacant by the death of Rev. H. B. Searight, filled by the election of Rev. E. C. Lynch.

Memorial of Rev. J. L. Yandell was read by Crane.

Presbyterial sermon was preached by R. Brown on "The Trinity." The time, place and the Doctrinal sermon was left to the Moderator. Stated Clerk for later action, since no invitation given for the spring meeting.

Presbytery adjourned Wednesday afternoon
W. S. Harder

Charlotte — The Presbyterian Hospital met at the hospital on Wednesday afternoon, 9, with an attendance of seventy. The meeting presided over by the vice-president, Mrs. L. and was opened with prayer by Miss Annie

There was a generous response to the jell shower at this meeting and other miscellanea for the hospital were also brought in.

The chairman of the nurses' committee plans for providing more social life and for the nurses. A report of flowers sent was made by the flower committee chairman of the woman's ward committee. The kind, courteous interest that is displayed to the charity patients by all in the hospital, an especially interesting case, that of a child whose face has been transformed by operation, both doctor and hospital care being out of charge. The large amount of charity by this hospital is the answer to the question times asked as to why the hospital should in addition to the fees that are paid.

A note from the president, Miss Harriette read, expressing her regret at being forced up the presidency because of conflicting resignation was accepted, with a vote the auxiliary express to Miss Orr by letter and of her untiring and constructive work.

At the close of the meeting, the membership committees met with their respective chairs to make further plans.

Mrs. Chesley Watkins, Publicity Chairman

SOUTH CAROLINA

Kershaw—The Sunday School of this church served Rally Day the second Sunday in October, "What Manner of Child Shall This Be" given under the direction of Mrs. B. W. Baker. B. J. Truesdale. The attendance was very good. A liberal special offering was made.

The Woman's Auxiliary has just signed a check for the purchase of a splendid Estey pipe organ for the installation of which is to be completed by November. The church feels greatly in debt to these donors for their magnificent gift.

Pee Dee Presbytery met in Hartsville, October 8 with eighteen ministers and 17 elders in attendance. Rev. J. Hector Smith was elected moderator and Rev. Fred J. Hay was elected clerk. Rev. John McSween and Rev. John W. Barron addressed the Presbytery in behalf of the Presbyterian College. Dr. F. H. Barron addressed the Presbytery in behalf of the Ministers' Annuity Fund. The Presbytery endorsed the Annuity Fund Campaign of Deliverance for the Presbyterian people. The overture from the Assembly is

CHURCH PAPER WEEK

The General Assembly Has Appointed the Week of Nov. 3 to Nov. 10

as CHURCH PAPER WEEK. At that time, the pastors, the Auxiliaries and all other church workers are requested to bring to the attention of all church members the duty and privilege of subscribing to the Church Papers.

No person can be as useful in church work who does not read the Church Papers. The minister has no time to inform the congregation of events, projects, purposes, needs, and all the thousand and one things each ought to know for effective work in the departments.

The discussion of the church's great projects, such as now is going on, as to the Ministers' Annuity Fund, will be found in the Church Papers. Other important matters are discussed, and we ought to know what they mean, and how they bear on our own work and people.

Good reading for the family is provided by the Church Papers, and solve many problems of restless children, and furnish a quiet hour for older people. The devotional articles are valuable in developing our knowledge and faith. The Sunday School articles and Young People's discussions are very helpful.

The Presbyterian Standard will give the Auxiliary, or any other organization ONE DOLLAR out of \$3 collected for a new subscription.

We are depending on our auxiliaries to send us many new subscribers the week of November 3 to November 10.

PASTORS, DON'T FORGET THE CHURCH PAPER WEEK

The women want your co-operation to make it a success.

the U. P. Church was answered in the
McInnis was received as a candidate for
meeting will be held in Florence, S. C.
A. H. McArn, S. C.

Hill—This church very delightfully entered Group Conference of the Lancaster-Kershaw Bethel Presbyterial on October 4. This district of the auxiliaries of the churches of Beaver Springs, Heath Springs, Kershaw, Lancaster, Tirtzah, Van Wych and Waxhaw. The conference was an address by Rev. J. M. Waggett, Chairman of Women's Bethel Presbyterial, on "The Auxiliary as a Asset in the Local Church." The Bible Hour led by Mrs. Z. V. Davidson, of Chester. Mrs. Williams, Jr., of McConnellsville, President of the conference, was heard on "Personal Evangelism," discussed "The Responsibility and Opportunity of the Local President."

Presbytery met with the Lane's Presbyterial on October 15, 1929, at 11:30 a. m. The meeting was a most pleasant one; the weather crisp and beautiful, and the hospitality unstinted. The moderator, Dr. J. M. Waggett was absent in the opening sermon was preached by the moderator present, Rev. C. K. Douglass. It was a most interesting and helpful conference on Evangelism was held at which a number of addresses were made, and special prayer offered for the awakening of a more zealous spirit of evangelism on the part of our great church.

An overture was sent to the Committee on Religious Education asking for a change in the date of Rally Day to the last Sunday in September. The consideration of union was postponed until the spring meeting.

The Presbyterial sermon was preached by the Rev. J. R. Cunningham, D.D., on the "Power and Care of God for His Own."

Presbytery will meet in the spring in the New Bethel Church, Piney Flats, Tenn., April 14, 1929. Presbyterial adjourned to meet in adjourned session at the call of the moderator.

The Presbytery of Asheville met at Swannanoa, N. C., October 15 at 11:00 a. m. The opening sermon was preached by the retiring Moderator, Dr. L. T. Wilds, Text Lev. 17:11; Subject: "Bible Atonement."

Rev. J. A. Flanagan was elected moderator and Rev. W. F. Creson, temporary clerk. There were present 19 ministers and 15 elders.

Candidate O. C. Landrum received from Guerrant Presbyterial and after examination was licensed to preach the Gospel. A commission was appointed to ordain and install Licentiate O. C. Landrum as pastor of Hazelwood Church. Installations reported—Rev. W. F. Creson at West Asheville, and Rev. M. S. Avery at Oak Forest.

Presbyterial Sermon was preached by Rev. W. S. Hutchison, Text, Matt. 11:5. Presbyterial Communion was administered by Drs. R. F. Campbell and J. R. Sevier.

Dr. F. H. Barron representing the Committee of Ministerial Relief presented the Ministers Annuity plan which was approved by Presbyterial.

Presbyterial disapproved of the recommendation of the Assembly to unite with the United Presbyterian Church. Dr. Lacy I. Moffett of the China Mission gave a stirring address on conditions in China.

Adjourned to meet in the 1st Church, Asheville, November 25, at 3:00 p. m. Place of Spring Meeting, Montreat, N. C. W. A. Murray, S. C.

VIRGINIA

Petersburg—On September 6 invitations were mailed by the Second Church to all her young people to attend a banquet given in honor of those leaving for college. A delightful evening was planned in every detail from the delicious menu which was interspersed with musical numbers and college reminiscences to the most enjoyable program which followed. Our pastor, Rev. D. T. Caldwell acted as toast-master in entertaining style. We were very fortunate in having as our guest speaker Dr. D. W. Richardson of Union Theological Seminary, who brought our young people an appropriate and inspiring message.

Virginia R. Winfield, Sec.

Hebron—The past half year of our church has seen its membership increased by twenty-one additions, thirteen by profession and eight by letter. During the summer the pastor, the Rev. W. C. Jamison, conducted a bible study class for the young people of the congregation at the manse every Thursday evening. He made these lessons, not only profitable, but very interesting. The interest shown was most gratifying. The average attendance was twenty-eight.

A course of congregational bible reading has been inaugurated by the pastor. Each Sunday he assigns a portion of scripture to be read during the week and a count is made the next Sunday of those completing the assignment. There has been an average of sixty-five reading each week the whole assignment. The new testament is almost finished.

In the latter part of August we had a revival service, preaching by the pastor for eight consecutive nights. The meeting was marked by the largest night attendance we have ever had. From this meeting we had not only additions to the church, but feel that the whole spiritual life of the church has been revived.

East Hanover Presbytery met with the Brunswick Church October 1. Rev. John B. Gordon, moderator, and Rev. C. A. Ray, reading clerk. Addresses were made by Rev. Drs. Homer Mac-

moderator, and the Rev. W. C. Frierson was elected reading clerk. At a prior called meeting the Rev. Messrs. E. G. Tomkinson, of Suwanee Presbyterial, and R. A. Brown, of Louisville Presbyterial were received. At this meeting the Rev. Messrs. F. S. Jones, of Kanawha Presbyterial and J. McC. Sieg, of the Presbyterial of Union U. S. A. were received.

Rev. C. B. Boyles was dismissed to the Presbyterial of Brooklyn, Nassau, U. S. A., the pastoral relations between himself and the Banner Elk, N. C., Church having been severed.

The Presbyterial reaffirmed its endorsement of the Annuity Fund and appointed a special committee of five with Dr. S. H. Hay as chairman, to help set up the plan in this Presbyterial.

A most interesting and helpful conference on Evangelism was held at which a number of addresses were made, and special prayer offered for the awakening of a more zealous spirit of evangelism on the part of our great church.

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Place of Spring Meeting, Montreat, N. C.

W. A. Murray, S. C.

Millan, Henry W. McLaughlin, and Henry Sweets, on their particular branch of the Church work. President Jarman presented the claims of Mary Baldwin College, making friends for that institution.

Presbyterial endorsed the Annuity Fund Plan. An encouraging report was received on the Presbyterial's Home Mission Work.

A budget for Benevolences of \$140,000 was accepted and ordered apportioned to the various churches.

Rev. C. A. Lawrence presented his resignation as pastor of Overbrook Church, Richmond, which was accepted by Presbyterial, to take effect November 1.

Rev. S. R. Prince was received by letter from the United Church of Canada and was granted permission to supply the Samuel Davies Church, Hanover County.

Candidate R. E. Watts was received from East Mississippi Presbyterial, after a most satisfactory examination, he was licensed as a probationer, a call for his pastoral services from the Emporia group of churches was found in order, and a commission was appointed to ordain and install him as pastor at a later date.

Commissioners to the General Assembly in 1930:

Ministers: Rev. W. L. Carson, D.D., Richmond; Rev. W. W. Bain, Crewe; Rev. M. B. Heizer, Rawlings. Elders: T. M. Carrington, Richmond; Dr. Hugh C. Henry, Petersburg; R. Lee Chambliss, Rawlings.

Alternates—Ministers: Rev. Hugh Fitzpatrick, Richmond; Rev. Chas. A. McGirt, Sandston; Rev. N. L. Dennis, Blackstone. Elders: George Kemp, Richmond; W. L. Walters, Richmond; James W. Gordon, Bon Air.

Place and time of Spring meeting, Crewe, Va., April 21, 1930.

WEST VIRGINIA

Matoaka—The work of the church has begun to revive since the arrival of the pastor, Rev. L. T. Edgerton. The young people's work has been organized with 24 charter members, with Miss Maggie Carlyle as director. After the organization was set up the pastor and his wife extended the young people an invitation to meet at the manse for an evening of fun and laughter, that each might become better acquainted.

Bluefield—Westminster Church looks forward with keen anticipation to the fall activities.

Rally Day will be observed at the Sunday School on October 6, and will be followed by the quarterly communion which has always been a home-coming day for the entire church.

Group No. 3 of the Bluestone Presbyterial composed of representatives from the Auxiliary of Williamson, Welch, Northfork, Vivian, Bramwell and Westminster Church, Bluefield, will meet in our church on October 3, for all day conference.

Mr. R. A. Hawkes, a deacon in this church and president of the Men-of-Westminster-Church was honored at the meeting of Bluestone Presbyterial, by being made chairman of the Presbyterial's Men's work. He knows the organization well, is "on fire for the work," and will be a valuable assistance to all churches in the Presbyterial, who need a layman to stir up their men.

On October 6 Westminster Church began broadcasting our Sunday evening services over WHIS (1420 KCS, 221.1 Meters).

C. G. Gunn, Pastor.

Bluestone Presbyterial—Following the opening sermon by Rev. H. H. Orr, Rev. S. W. Moore, D.D., of Bluefield, was elected moderator.

Two ministers were received from other Presbyteries: Rev. L. T. Edgerton from the Presbyterial of Orange, who has accepted work at Matoaka, and Rev. W. B. Simmonds from the Presbyterial of Paris, who has been assistant to Dr. Engle at Williamson for a year.

Two candidates were received from other Presbyteries and examined for licensure and ordination: Mr. J. E. Knight from the Presbyterial of Holston, who has recently taken up work in the home mission field on New River with headquarters at Rush Run, and Mr. F. L. Shannon from the Presbyterial of Dallas, who has recently become assistant with Dr. Line-weaver at Beckley.

Presbyterial had already given its indorsement to the Ministers' Annuity Fund Plan and the Basis of Union with the United Presbyterial Church.

A plan of Evangelism for the Presbyterial by giving the Home Mission Committee authority to take the matter up with any church desiring help in evangelistic services and to call upon the ministers of the Presbyterial to conduct such services. In addition to the Popular Meeting arranged for Tuesday night in the interest of Evangelism, Presbyterial set aside an hour for free discussion of this subject and for united prayer in behalf of the spiritual life of our churches.

The spring meeting of Presbyterial will be held in the First Presbyterial Church of Bluefield, April 21, 1930, at 7:30 p. m.

W. C. Neel, S. C.

APPALACHIA

Presbyterial met in the Presbyterian Church N. C., October 7, 1929. There were present ministers and nineteen ruling elders. The sermon was preached by the Rev. T. P. D.D., at the request of the retiring moderator Robert Yost, who could not be present. J. M. W.

Clapp, of Plumtree, N. C., was elected



Airplane View of Presbyterian College

THE things we hold most dear *depend upon Christian Character*

MORE perhaps than most of us realize, those things which really matter in our lives depend to a great extent upon Christian education and Christian leadership. It has long been so in Presbyterian life.

Our religious life, our home life, our social life, even our business life — life from any angle, in fact—find their highest fulfillment through the power of Christian education.

For it is through Christian education that our Christian leaders develop. It is through Christian education that our boys and girls shall keep their faith.

All these things mean a great deal to us. And because they do, Presbyterian College means a great deal to us—to the Presbyterians. For Presbyterian College, because it is a stronghold of Christian education, is perhaps one of the greatest sustaining factors.

A survey reveals, as a matter of fact, that as a Church we have a tremendous need of Presbyterian College. From this institution have come many of the men who are our ministers and missionaries. We find Presbyterian College men in positions of lay leadership in church after church

throughout the Synods. And we find Presbyterian College the source from which the stream of intellectual thought is kept true to evangelical Christianity.

Thus church, home, community, true Christian thought—the things we hold most dear—depend upon Christian education; and Presbyterian College plays a vital part in promoting Christian education.

WITH A VIEW to continuing and improving its service to the Church, Presbyterian College is now undertaking a Program of Deliverance.

A fund of \$350,000 is needed to liquidate indebtedness incurred in service to the Church. The debt eliminated the College will be placed in a position to render service of increasing value to our people.

Your prayers, your interest, your liberality—the unanimous support of loyal Presbyterians—will make the “Deliverance” complete.

WHAT THE \$350,000 FUND WILL DO

1. Deliver P. C. from the burden of debt.
 2. Eliminate life-sapping interest payments.
 3. Deliver the Church from burdensome emergency contributions for college operating expense.
 4. Assure receipt of three gifts totaling \$148,000, offered upon condition that debt be liquidated by January 1, 1931.
 5. Bring the endowment (by receipt of the \$148,000) almost up to the required half-million mark.
 6. Assure retention by P. C. of its “A Grade” standing and membership in Southern Association of Colleges.
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A COLLEGE FREE OF
DEBT CAN BETTER
SERVE OUR CHURCH

Presbyterian College

PROGRAM OF DELIVERANCE

Most of the ministers in the Synod of South Carolina will exchange pulpits on Sunday, October 27, to stress the value of Presbyterian College to the Synod and the urgency of the need now confronting the institution. Ministers throughout the Synod have readily agreed to co-operate in every way to make the campaign a success.

WOMANS AUXILIARY

The Department of Woman's Work, Presbyterian Church, U. S.
270-277 Field Bldg., St. Louis, Mo.

SYNOCDICAL PRESIDENTS OF THE WOMAN'S AUXILIARY

Alabama—Mrs. J. F. Hooper, 610 Mabry St., Selma, Ala.
Appalachia—Mrs. F. B. Kegley, Wytheville, Va.
Arkansas—Mrs. Walter Wilson, Arkadelphia, Ark.
Florida—Mrs. W. G. Thompson, Jr., 3215 Obispo St., Palma
Ceia Park, Tampa, Fla.
Georgia—Mrs. E. G. Abbott, 1315 Eberhart Ave., Columbus, Ga.
Kentucky—Mrs. H. P. Cooper, Lebanon, Ky.
Louisiana—Mrs. Charles L. Bodin, Box 79, M. R. A., Lake
Charles, La.
Mississippi—Mrs. J. S. Hicks, Holly Springs, Miss.
Missouri—Mrs. Walter Craven, 223 Frances St., Excelsior
Springs, Mo.
North Carolina—Mrs. G. V. Patterson, Gastonia, N. C.
Oklahoma—Mrs. Wilbur Garvin, 611 Euclid, Lawton, Oklahoma.
South Carolina—Mrs. Parker Connor, Edisto Island, S. C.
Tennessee—Mrs. J. F. Forsythe, Bethel Springs, Tenn.
Texas—Mrs. J. W. Culver, Texas Military Academy, San Antonio,
Texas.
Virginia—Mrs. C. R. Vaughan, 319 Mountain Ave., Roanoke, Va.
West Virginia—Mrs. J. McD. Lacy, Elkins, W. Va.

SUNDAY SCHOOL RALLY DAY AT BANNER ELK, N. C.

The day itself was most beautiful, the perfect Indian summer day that makes our mountains into a paradise. And the church was beautiful, too. All those who haven't a lovely natural-stone church to decorate with mountain evergreens and autumn leaves and flowers have missed a great experience. We had the back of the pulpit platform hung with these, the front edged with them, and pots and baskets of marigolds, cosmos, larkspur and dahlias in every available place, with flags to add more color to the pattern. The neighborhood gardens furnished the flowers, and the school boys brought the evergreens.

Since our church is without a pastor now, we had our regular Sunday School period, and then assembled for the Rally Day service about eleven o'clock.

We entered by departments, and as the Lees-McRae School is in session, the church was full.

After the evening hymn and prayer by Mr. Richard Flynn, the Juniors took charge for their part of the program. They gave a Foreign Mission Show, with a whole Japanese village set forth on a table and a Korean wedding party on another. Miss Hall, one of the teachers in the department, told how the children had received these paper villages as prizes, and had cut out and colored them and set them up, with the help of their teacher. (They had also made flourishing banana trees, of red and green paper, each planted in its own potato, which lent an elegant air of the tropics, even if they are not indigenous to the Island Empire.) She explained that if we do our duty by American youth, America can convert the world, and if we do our full duty by God's commands we cannot neglect the children of other lands. This seems to us Juniors a very good way to put missions into the Sunday School.

The children then came to the platform, and holding up one little figure after another, explained what all these people were and their various occupations.

Next the little Juniors, a big class just removed from the Primary Department, marched up and recited the 100th Psalm, then sang most sweetly one of their Primary songs, "Away in a Manger." If Rally Day does not bring touchingly to our hearts the story of the Immortal Babe and all He may mean to our own children, those hearts must be hard indeed!

The Primaries then lifted their baby voices in two of their lovely songs, and recited scripture like little veterans. Their superintendent, Mrs. Tate, was with them, as ever faithful and enthusiastic. Mrs. Edgar Tufts, with her own dear little girl, was also there, and played all the hymns for us.

Then came the Rally Day Pageant, presented under the direction of Miss Turlington and Miss Faucette, presented by the college girls and one of the boys, in his Scout uniform. The parts of the Mother, the Church, the State, the Home, and the Voice of the Future, were all well taken, and the cradle in the foreground, though only a chip basket, was a very good cradle indeed. Some of the Primaries, proudly carrying christian or American flags, assisted as the representatives of the Children's Army. And all of us were moved to hope that, in this favored valley, our children will be brought up in the nurture and admonition of the Lord.

The offering was then presented by departments and classes, and the offering prayer made by Mr. Stinson, the former superintendent. Mr. David Draughn, acting superintendent for Mr. VonCanon, then asked Mr. Stinson to count the collection during the singing of the closing hymns. Mr. B. F. Hall rose to make an earnest appeal to the young people to give their lives to Christ early in their pilgrimage, and closed it with prayer.

The offering was reported as something over \$17.00. And after prayer by Mr. Pritchett, principal of Lees-McRae, the exercises closed.

In the afternoon Sunday School was held, as usual at our two chapels, Hanging Rock and Arbordale, with faithful workers from the Banner Elk Church in

charge. "How beautiful on the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth."

APPALACHIA SYNOCDICAL

The fifteenth annual meeting of the Woman's Auxiliary of the Synod of Appalachia was held at Montreat, September 24-26 with an excellent attendance.

Mrs. F. B. Kegley, who, for four years has so faithfully led Appalachia as her beloved president, conducted all the sessions.

The theme, "Teaching the Christian" was developed in four of the sessions of the Synodical as follows:

I. Teaching the Christian at Montreat was ably developed by Dr. R. C. Anderson and the Montreat Normal School girls. Dr. Anderson talked about the wonderful advantages of Montreat and the Normal School girls presented in a very appealing manner the pageant, "Flame Up, O Torch of Truth."

II. Teaching the Teachers was the subject developed on Wednesday morning in a conference period with Mrs. R. T. Faucette in charge of the Teaching of Auxiliary Leaders." Dr. R. F. Campbell then taught the women about Synod's work.

Most instructive and enjoyable "Echoes from the meeting of General Assembly" were given by Mrs. Walter McCoy, life president of Appalachia at this session of the meeting.

III. On Wednesday afternoon came the "Close of the Term," with reports from the faculty.

1. The Heart—Mrs. J. S. Poindexter, Secretary of Spiritual Life.

2. The Head—Mrs. W. J. Sheldon, Secretary of Literature.

3. The Eyes—

Near Vision—Mrs. Geo. St. Clair, Secretary Assembly's Home Missions.

Far Vision — Mrs. W. K. Armstrong, Secretary Foreign Missions.

4. The—Mrs. Geo. Miller, Secretary Synodical and Presbyterian Home Missions.

5. The Hands—Mrs. J. L. Calloway, Secretary Christian Social Service.

The baccalaureate address was delivered by Mrs. W. M. Ryburn, Secretary of Christian Education and Ministerial Relief.

Following the address the vice-presidents of the college gave their annual reports as follows:

Abingdon—Mrs. E. T. Howard.

Holston—Mrs. J. H. Von Cannon.

Asheville—Mrs. Jere Cocke.

Knoxville—Mrs. R. T. Faucette.

Commencement exercises closed with the address of our beloved retiring president, Mrs. F. B. Kegley.

IV. On Wednesday evening the "Teaching Missions" part of the theme was given by the veteran home missionary, Rev. R. P. Smith, of Asheville, and Dr. Robt. Bedinger, of Africa. Both these talks stirred us to renewed efforts, both at home and in foreign lands.

After a short business session on Thursday morning the Synodical adjourned to meet in Galax, Va., in October, 1930.

All members of the Synodical were entertained in beautiful Assembly Inn by the local Auxiliary and came away feeling that indeed it had been a blessed privilege to be there and enjoy the feast of good things for mind, body and soul.

Mrs. H. B. Walker, Secretary Literature.
Knoxville Presbytery.

HELPFUL LEAFLETS ON PERSONAL EVANGELISM

There have been many requests for leaflets which would help the personal worker for Christ. Every Christian has the bible, his greatest tool for the Master's work of soul winning, and yet each one of us needs direction and study that we may use the tool for the service of God. Here is a short list of helps.

"Fishers of Men" by Wade C. Smith, is a unique booklet, telling of the "fish," the "angling" and the "bait." Order from the Committee of Publication, Box 1176, Richmond, Va. (Price 5c, or \$4.00 per 100.)

"Selected Texts for Personal Workers" is an invaluable list of Bible references of verses, which, stored in our hearts and minds, and used under the power and direction of the Holy Spirit, will bring their fruit. "My word shall not return unto me void." Order from the Bible Institute Colportage Association, 843 North Wells Streets, Chicago, Ill. (Price 4c, 40c per doz., \$3.00 per 100.)

"How May We Know Jesus Better?" by Rev. George W. Truett, D.D. (Price 25s per doz., or \$1.50 per 100.)

"What Can I Do to Win Others to Christ?" by Rev. Howard W. Pope. (Price 10 copies, 15c, 100 copies \$1.00.)

"One Hundred Scripture Passages." (Price 5c each, 25c per doz., \$1.00 for 250.)

These may be ordered in small quantities from the Department of Woman's Work, but any large orders should be sent in to the publishers. The last three given here may be ordered from The Bible Institute Colportage Association, 843 North Wells St. Chicago, Ill.

(Continued on page 11)

YOUNG PEOPLE'S DEPT.

Rev. W. A. Gamble, Jr., Editor, Pinetops

EDITOR' LOOKOUT

Rev. W. A. Gamble, Pinetops, N. C.

GEORGIA CRUSADES

By Miss Julia Parker, our Georgia Corre-

Georgia's first Union Officers' Conference, Indian Springs, September 14, 15, was quite successful in every way. A better place could not be chosen, as Indian Springs is centrally located in a beautiful place to stay, and very interesting from a historic standpoint. It was here that Creek Indians in 1825, ceded to the whites their last land. The conference was delightfully entertained at the New Hotel Elder, and we were served a fine meal, including plenty of friend chicken.

Although the attendance was not as large as we had hoped for, we were not at all discouraged. A group of thirty enthusiastic Endeavorers, from widely scattered parts of the state, gathered for this nature. Everyone showed interest and fine co-operation and we expect these conferences an annual feature of our state. We had a jolly good time of fellowship together as well as gave serious thought to plans for promoting more than ever before Christian endeavor in Georgia, that we may be of great "For Christ and the Church."

The conference sessions were held under the leadership of some of our state officers and our beloved Southern Secretary, Mr. W. Roy B. We were exceedingly glad to officially welcome him to Georgia. His office was moved to Atlanta on October 1. A great deal of time was given to district work—reorganization of weak districts and methods, and district conventions. We received a most interesting report of the International Convention at Kansas City and then discussed the motion of the Crusade program in our state. Georgia may march strongly forward under the leadership of the Crusade with Christ. Many of our workers were given attention, including the development of our departmental programs. Crusade emphasis, our state aims and goals for the new Christian Endeavor World Campaign. At the state convention next April a silver loving cup will be awarded to the society in each department, Intermediate and Young People's—who has done the best work done this year. Georgia will boost the Christian Endeavor World Campaign very vigorously and win honors this time. President, Lawton G. Hatcher of August presented the race for a free trip to the World Exhibition in Berlin next August and has been made a special state contestant.

Sunday morning a very impressive service was held down by the spring, a good beautiful Sabbath day. The conference closed at 4:30 Sunday afternoon with an inspiration by Mr. Breg, after which all joined hands. "God Be With You Till We Meet Again" repeated the Mizpah Benediction. We then returned to our home tasks with new inspiration and consecration to go forward for "the Church" in Georgia.

YOUNG PEOPLE'S TOPIC

Sunday, November 3: Making My Body a Temple for God.—(1 Cor. 3:16, 17; 1 Cor. 6:19)

C. G. A.

For the Leader

How interested we are in our bodies! How we make them attractive to the world! We study of dressing; we plaster our hair down this week, get it curled the next; we wear spring clothes now, snow is still on the ground, and fall clothes are in fashion. Girls, of course are supposed to conform to fashion dictates than boys are—but that depends on individual. Boys like being well-dressed just as much as girls do. There is nothing wrong in being well-dressed as long as we do not make clothes our chief aim. Clothes wear out, and fashions change, and we grow, but away in our hearts we remember that our bodies are immortal. This immortal part of us truly affects our faces and the way we walk. Our bodies are important! "Do you not know that your body is God's temple, and that God's Spirit dwells in you?"

The Body and Health

How many foods we see advertised that are supposed to keep our bodies strong? How many of exercise we should take to "keep fit?" A clean up week, and physical education to keep down the spread of disease. About the

advertised as being for our health is cigarette advertisers have come just as close to making "healthful" as they dare. Indeed, people in enjoying health today as they have never enjoyed health is our right—our birthright. The child is led to suffer from some preventable disorder its birthright. Health is coupled with happiness when we are healthy our body-engines run smoothly and our worries cannot oppress us. A beautiful body. God has given each of us a house for the soul. He, too, dwells within. "Then glorify God with your body."

The Body—A Clean Temple

Some of the things that we must do to keep for the King? We have said that we must be healthy and strong. What things affect our health? There is good humor—the good humor that comes from love. Anger makes us sick, physically sick. Hatred makes us sick. Our bodies cannot function when we are "out" with the world. And each other as Christ taught us to love each other not be ill-natured. A Christian should be the happiest person in the world. Praise the Lord, the long-faced Christian are gone—he had no religion to keep him miserable! "Love" is the law of health.

Some of the things that will harm our bodies and make it an unfit temple. We all know that our bodies are in check with regard to eating and drinking. And we all know that smoking slows up our bodies. Perhaps the young people who study this will not have the temptation to smoke—but many people do have it. Merely having some one who is not good for us doesn't worry us a great deal, but should we deliberately add to the score? What must we have to keep us happy? One who finally depend on tobacco as a necessity for us and if there is no tobacco there is no happiness for the individual. But those of us who desire a beautiful body for the Great King need nothing to be told that a smoke-smudged temple is an unfit temple.

The Mind and Health

Health is a great achievement, but mental health is a greater one. "A clean mind in a sound body" is what we might all adopt. Others may see to it that their bodies are kept in condition, but you—and you only—must keep your mind clean. A clean mind shows on the face. Perhaps we have sound healthy bodies, but we can all have healthy minds. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely,

whatsoever things are of good report—if there be any virtue, and if there be any praise, think on these things."

Ye Are Living Epistles

When John wrote the last word of the Revelation, God did not stop revealing Himself to us. The Spirit of Christ still is being revealed through us. We are living letters.

"You are writing a gospel, a chapter each day,

By the deeds that you do and the things that you say, Men read what you write, whether faithless or true, Say, what is the gospel according to you?"

We are temples for God's Spirit, and we are living letters from God to the rest of the world. He has honored us—let us also honor Him. "Do you not know that you are God's temple, and that God's Spirit dwells within you?"

DIXIE ENDEAVOR DAY

For a number of years it has been the custom for Christian Endeavor Societies in Dixie to set aside a day once each year for a special program to be presented in their churches. This is Dixie Endeavor Day and it falls this year on November 3.

A most attractive program has been prepared in the Southern Office and a copy will be sent to every society in each of our Southern States with the request that careful plans be made for its presentation, using if possible, the Church's evening service on November 3, or some other more convenient date.

Dixie Endeavor Day has always been a big day in Dixie—one that has meant much to the work because of the offering made for the maintenance of the Southern Office at that time. This year it is particularly important because of the large plans which have been made for the advancement of the work. The Southern Office of the International Society of Christian Endeavor, formerly located at Chattanooga, Tennessee, has been removed to Walton Bldg., Atlanta, Georgia, in order that it may serve the entire South in a larger way.

President Poling will soon announce the appointment of the Southern Advisory Committee, which is to help the progress of the work in a very material way. This committee will probably hold its first meeting within a short time.

WOMAN'S AUXILIARY

(Continued from page 10)

HISTORIANS, ATTENTION!

The duties of the Historian for Synodical, Presbyterial and local Auxiliaries has been prepared and is now ready for circulation.

Order your leaflet today, free, from the Department of Woman's Work, 270-277 Field Building.

OBITUARIES

DIED

Clark—Mrs. Wade H. Clark, born March 2, 1878, passed away October 5, 1929, at her home near Shiloh Church, Iredell County, N. C. She was an earnest faithful life-long Christian and is mourned by her husband, two daughters, five sons, two sisters, two brothers and a host of friends.

Beam—Mr. D. C. Beam, aged seventy-three years, died October 10, 1929, at his home in Rutherford County, Bostic, N. C., R. F. D. No. 1. He was a faithful member and elder of Brittain Presbyterian Church. He finished his work and God called him home. We thank God for his life.

Johnston— "Aunt" Nancy Johnson, thought to be ninety-seven years of age died October 5, 1929, at the home of her niece in Marion, N. C. She joined Union Mills Presbyterian Church at the age of ninety-four. Interment took place at Round Hill Baptist Church, Union Mills, N. C.

Barksdale—After an extended period of illness, Miss Annie Barksdale, of Saxe, Va., departed this life on July 20, 1929, to be with her heavenly Father whom she loved so much. She bore her afflictions with patience, and always had a cheerful smile for her friends as they visited her from time to time. She was a member of Hermon Presbyterian Church and will be greatly missed, but we humbly feel that our loss is heaven's gain.

"Blessed are the dead, which die in the Lord."

W. F. F. L.

Saxe, Va.

MARRIED

Bryant-Turner—In Winchester, Va., August 31, 1929, Alva E. Bryant, of Wheeling, Wa. Va., and Maude F. Turner of New York, N. Y.

MacCrosson-Simon—In Winchester, Va., September 2, 1929, Wm. J. Mac-Crosson, of Westmount, N. J., and Ella C. Simon of Westmount, N. J.

Hutchison-McDaniel—In Winchester, Va., September 4, 1929, Ray Hutchison and Pauline McDaniel, both of Washington, Pa.

LDREN

WINS THE BATTLE

had run all the way from sister Lizzie's. She entered, to find Lizzie sitting at ease covered novel in her hand. "Come out!" was Allie's despair-sank into a chair and began

"What are you talking about?" demanded like Allie, was plump and dark-eyed.

"Come out, I tell you. Heart's all And she's got asthma besides. she can't live no time the

"Come alive!" gasped Lizzie.

"Looking at each other helplessly—first time in their lives they upon to face a problem with-

of Mom herself. After a few ing that there was no help from her sister, Allie wiped rose to her feet.

"Come with you," Lizzie said. She and the disordered room, cons- fate, grabbed her coat and

the outdoors. Together they through the streets until they Peck dwelling, which was

an un-down old building rented

cluttered bedroom lay Mom clean bed. On one side of

old boy sucking his bottle. sat a grubby-faced little girl

half, hugging a ragged ted- other children under school

babbling over a bag of pop-

"I am," Mom said piteously. woman of sixty-three with

and a grim mouth. Mom even children, six of whom

washboard and ironing board. She had had neither good clothing nor good food nor a comfortable place to sleep. Rest, peace and pleasure knew her not. Nearly all of what she earned went to help somebody out of a tight corner. Her family were always in tight corners. Now she lay in her daughter's room, dependent, helpless and despairing, with a wornout body and flagging breath and a heart that thumped and wiggled and threatened to stop. The doctor had been stern in his command that little old Mom, who had always taken care of everybody, should now be taken care of.

There was a council outside the house that afternoon. The children gathered in—the boys, Bill and Ed and Grif, and the girls, Allie and Liz and Conny. What was to be done? The doctor had been there again. This time he said the house must be cleared out and Mom kept quiet—her life depended upon it.

Allie sat on the grass and wept. Liz clung to the clothes line and groaned. Connie sniffed. Ed smoked and Grif chewed gum. Only Bill seemed to be thinking constructively. Bill was a war cripple who drew a pension. He wasn't married. It was all he could do to take care of himself and even then he often had to call in Mom to help him.

"Well, sir, it's up to us," Bill said. "Mom's stuck by us folks through thick and thin. She's fed us and clothed us and got us up to be men and women. Now she's used up. We got to come across and help her to die comfortable, anyhow, if we can't do no more for her. It's no place for her here at Allie's with four kids sprawlin' over her the whole enduring time. It's no better where the rest of you live than it is here. As for me, I've only got a room, and I share that with another fellow. Folks, here's the long and short of it. Mom's got to go to Miss Clinton's."

Astonished looks, gasps, stirrings of objection. Miss Clinton kept a swell private hospital where they had trained nurses and things.

"Yes, sir!" said Bill, thumping the

ground with his cane, "If Mom's got to go she's going right. We'll pool together every last cent we can rake and scrape and send her to Miss Clinton's."

Clearly it was the only thing to do under the circumstances. The six children and their partners in matrimony scared up every last cent they had and it was just enough to keep Mom one week at Miss Clinton's. After that—but they were too grieved to look ahead.

Toward night the doctor came and they moved Mom round the corner to the big house that had been a private residence before it was a hospital. The boys carried Mom on a cot tenderly, solemnly. The others followed in a tearful procession. But Mom scarcely knew anything that was going on now. She was too far gone.

Mom was put to bed in a sunny room with pink and gold fixings. Under her were fine coil wire springs, a spring mattress. She lay between sheets of the finest, smoothest texture. She was highly covered with a fleecy blanket. An alcohol rub made her feel rested. She had a new nightie with sprigs of pink flowers on it. There were roses on the stand beside her bed. And outside the open window in the swaying boughs of a green tree a bird sang.

The food was delicious. Mom could eat anything. Her stomach had never been crowded with rich viands. She enjoyed her asparagus, chicken, hot broth, eggs and tea which had real cream in it. She had ices, too, colorful things in tall thin glasses. Too sick to feel selfish or to worry about anything, she lay and took what was brought to her by the smiling, gentle-handed nurse. Peace, beauty, luxury unfolded her. She folded her thin hands and drew sighs of blissful comfort.

Nobody was allowed to see her. Her heart was much too weak. She did not speak, only she smiled faintly in apology or gratitude when anything was done for her.

The week passed. Again there was counsel. Where was more money coming from? Mom mustn't be moved. Mouths tightened, eyes grew stern with purpose.

Ed went out and sold his fiddle. It was a good fiddle and he loved it. But if he hadn't fiddled so much at local dances he might have had a good job this long while. The price of the violin went toward Mom's fund. And Ed took his job. Lizzie decided to do some of the washings Mom had been obliged to give up. Conny got back some regular cleaning jobs that she had turned down. Allie put her home in order and took a roomer. Grif and Ed settled down to the first real work of their lives.

Money came, Mom's expenses were met the second week. The third week there was a good bit left over. The fourth week there was no question that Mom could stay at Miss Clinton's all summer if she had to. Truth was, Mom was picking up. The folks noticed the change in her every time they went to see her—color, added flesh, a new hopefulness. Mom wasn't going to conclude her existence after all.

There came a day when Mom was declared fit to leave the hospital and go about her business. Then it was Miss Clinton spoke right to the girls who had come to conduct Mom away.

"Can't let her go, can't spare her," smiled Miss Clinton. She patted Mom's tight little hand. "She going to stay here with me and help round at easy jobs and earn good wages."

Mom nodded joyously. "Yes, I be," she said. "And just as soon as ever I kin, girls, I'm going to pay you all back for what I've cost you."

"Mom!" cried Liz and Conny and Allie in one indignant breath. "Don't you dare! After all you've done for us. No, sir! We are doing well enough, You keep every cent you earn for yourself."

Mom stayed at Miss Clinton's. It was fun to work there. She might in time almost get strong again, though she could not last a week at the washtub, as Miss Clinton knew.

It was pleasant to go visiting the children. Some of them were buying homes and paying for them. They were all fixing up to beat the band. Everybody seemed to be getting a lot out of living these days.

Mom wondered and wondered how it had all happened.

A ROUGH GHOST

"So you don't believe in ghosts, eh?" said Howard Merrick. "You-o-o better not let the spooks hear you say that this night, Rose Lee Arthurs!"

"Aw!" exclaimed the little girl, kicking at a pebble on the driveway. "You can't scare me! I don't believe in ghosts."

Howard came back from the gate and stooping low, for he was big and all of fifteen, he whispered in Rose Lee's ear:

"I dare you to say that in the cemetery tonight at midnight!"

"I'm not allowed to be out after dark," said Rose Lee cheerfully. "It's seven o'clock usually and eight when we have Daylight Savings."

Mildred, Rose Lee's big sister, had been listening to all this talk with one ear. She was thirteen and already in High School. And she was pretty, too.

"Howard," she called, "what are you trying to do? You let Rose Lee alone. She knows better than to believe in silly ghost, don't you Rose Lee?"

"I dare you to come to the cemetery and say that tonight at seven o'clock!" cried Howard, turning his bright black, bird-like eyes on Mildred.

"Well, we'll see," said Mildred, cocking up one eyebrow like her father.

Howard went off whispering and looking very pleased about something, and Mildred called Rose Lee over to her.

"Listen," she said, "you know what Howard plans to do. He wants us to go to the cemetery and then he'll scare us. Like as not he'll dress up like a ghost and come pouncing out at us."

"Oh, my!" exclaimed the little girl with a shudder. "I'm glad we won't be there."

"Oh, but I'm not so sure we won't be there," said Mildred.

Rose Lee looked quite startled and said: "But we're not allowed to be out after seven. It isn't Daylight Savings any more."

"Well, Hallowe'en is an exception I guess," said Mildred. "Now don't try to get out of it. We must teach Howard a lesson. It'll be fun. I'll get Dolly Davis to go with us, and we'll take sheets along and be ghosts ourselves. We have to have you along so you can scream for us."

Rose Lee began to look interested. She had the shrillest scream in the whole town. In fact, the vocal teacher at school said: "There's no doubt in my mind that Rose Lee will one day be singing soprano in the Operas." You see, Rose Lee could begin the scale where most people leave off and go right on up, loud and squeaky until she was up among the high notes that mice and mosquitoes use.

Dolly Davis was a scary person and that made Rose Lee want to seem brave, any way, she went with the big girls that night. Oh my! Will she ever forget that night? Well, not much!

The cemetery was an old one in a church yard and it happened that Hallowe'en fell on a Monday. Don't forget that! It was dim and spooky enough when the three girls arrived at the grave yard, and the church looked like a skinny face with a tall pointed hat on, and long staring eyes and open mouth.

Mildred ran right among the graves and began to shout: "I don't believe in ghosts. No-o-o! No-o-o! I don't believe in ghosts!"

Just then they heard a little noise behind one of the tomb stones and they knew that Howard and probably a few friends were hurriedly getting ready to "pull off" something.

The girls flapped their sheets around the tomb stones, and every once in awhile Rose Lee would let out an awful scream.

"Gee whiz!" whispered Dolly. "She doesn't sound human!"

Rose Lee was real pleased to see Dolly getting scared and she was beginning to

(To be colored with paints or crayons.

YELLOW-haired Susie May is dressed up in her Hallowe'en costume. She is a GRAY (use BLACK lightly) kitten with a PINK (use RED lightly) ribbon around her neck. The ribbon has a YELLOW bell on it. The linings of Susie May's ears are PINK.

Teddy is dressed like a little Imp. His suit is bright RED and his tail is a YELLOW ribbon tied about his waist

enjoy herself a lot, when all of a sudden a white thing came bounding into the church yard. It was too big for Howard, but anybody, even in the gloaming light could tell that it had on a sheet.

"There're two of them under it," whispered Mildred. "Keep real quiet. They don't see us yet."

They crouched down and waited very quietly. The ghost waited, too, and pretty soon it sat down.

"They don't know we're here," whispered Mildred. "Wait and I'll creep up and scare them. When you see me pounce, be sure and scream, Rose Lee."

Mildred dropped her white sheet and crept along noiselessly, her khaki suit making her almost invisible. Suddenly she rushed and jumped on the "ghost." At the same time Rose Lee let out the worst shriek you ever heard.

Just at that very moment Mildred knew that she'd made a big mistake. Something heaved up under and began to run. She clung fast and felt something hairy and knew she was on an animal of some kind. Every time Rose Lee screamed, the animal would wheel and start tearing off in a different direction. My! That was some ride!

As it happened Howard and two pals heard Rose Lee's screams and, dressed in ghostly sheets, they were sneaking into the cemetery when a large creature rushed at them, snorting and billowing out white stuff. The boys were ashamed to run away,—maybe they were scared stiff and couldn't run. Anyhow, the thing ran into Howard and then stumbled on a tomb stone and fell down. The boys ran then, believe me! And the thing ran after them. They ran into the preacher's yard next door, and the thing ran right after them. They rushed for the barn, the thing

(Continued on page 14)



Whenever you come to a word spelled in CAPITAL letters use that

and knotted at the end and trimmed to form a dart. Teddy carries a domino of RED card.

Susie May and Teddy are giving a dance before the big ORANGE (use RED and YELLOW mixed) colored pumpkin-Jack-o'-lantern. There is a GREEN stem at the top of the lantern.

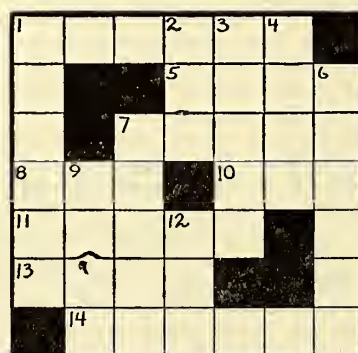
The wall is YELLOW from the light and Susie May casts a BLUE shadow and Teddy casts a PURPLE one.

The carpet is dark GREEN chair-board and floor are BLUE. Both children have PINK shoes and RED lips.

Paint the border a light GREEN. The pumpkin ORANGE. The candlestick ORANGE color. The candle is white with a YELLOW flame. The apple is RED and the leaf is GREEN. The word 'Halloween' can be dark GREEN.

PUZZLE CORNER

Junior Cross-Word Puzzle



- Horizontal**
- 1—To practice sleight of hand
 - 5—Those not in office
 - 7—Strap for sharpening razors
 - 8—A New Zealand parrot
 - 10—Point of compass (abbr.)
 - 11—Shun
 - 13—A religious period
 - 14—Shelter

- Vertical**
- 1—A dog-like animal
 - 2—Obtained
 - 3—Allured
 - 4—Famous college of England
 - 6—Coin
 - 7—A river of E. France
 - 9—Level
 - 12—Pronoun

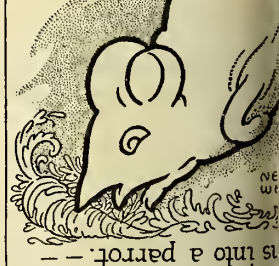
State Chops

- 1. Use the last three letters of a traveler for the first of one of the United States.
- 2. Use the last three letters of a fruit for the first of one of the United States.
- 3. Use the last three letters of a symbol of affection for the first of one of the United States.
- 4. Use the last three letters of part

TURN-AROUND TWO-IN-ONE STORIES FOR THE

BY NELSON WHITE

Here you see a little mouse nibbling at a carrot. But when you turn him upside down...



Things are not always what they seem. Think they are when you first. Our "Turn Around Tale" stance that we are showing Watch out for these little friends them upside down and see how they change into another. Every while there will be a funny turn-around.

of a tree for the first of United States.

Enigma
I am composed of 12 letters. My 6-5-3-4 is to faster. My 1-7-8-10 is a girl's name. My 11-2-12-9 is to raise. My whole is seen at the end of October.

Puzzle Answers on Page 14

O R Y

FIRST CHICKENS

ks, there's no sign we're to
ut this season," boomed the
voice of Grandpa Tybee as
the great table around which
family were gathered for a
er in the shade of the cotton-
ohn's comfortable dobe ranch

spring day in the early sev-
means pioneer times in the
ttled, prosperous valley. In
were just beginning to think
more than a cow country.
Tybees were cattlemen.

an ungrateful critter, ever
at he has not. When I first
ange it would have seemed
gh to eat an egg once in a
that the boys are freighting
larly I pine for fried chicken
hicken and dumplings, which
ore suitable in the state of

beats chicken for a Sunday
eed John. "I reckon, though,
in vain. No freighter's likely
in 'cross the plains. Wait till
se comes this way."

after my time," declared his
new this to be true. The last
visibly aged his sturdy frame.
e the subject, Ned's wife
Madge, the youngest sister-in-
your Sunday School coming

JOY OF YOUTH

ung man or woman is able to
he business world and receive
from their services, joy knows
e can soon have you in position
uch a salary. Just drop us a

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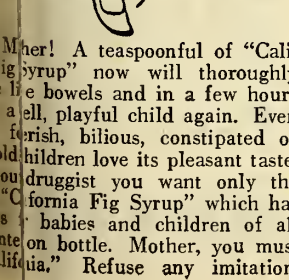


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her! A teaspoonful of "Cali-
g syrup" now will thoroughly
be bowels and in a few hours
a well, playful child again. Even
ferish, bilious, constipated or
ld children love its pleasant taste.
ou druggist you want only the
s "California Fig Syrup" which has
ate on bottle. Mother, you must
lifornia." Refuse any imitation.

on? I s'pose you've all the cowboys con-
verted by now."

Madge had been staring up at a bird's
nest. She was back in the farmyard of
her early home surrounded by a noisy
flock of chickens to be fed. Her mind re-
turned drearily to brother John's door-
yard and these critical, scoffing relatives.

Madge forced a smile. "There were
seventeen out last week," she answered
evenly.

"Well, now! Pa, you better go over
some time. Ray's wife can give you a
class to teach."

None of the rest wanted him to be much
at Ray's—not till he had made his will,
anyhow; but this proposition was hailed
by an acclaim of laughter. Grandfather
Tybee wasn't known as a Sunday School
man by any means. He was supposed to
have scant patience with Ray's marrying
this shy, domestic girl and settling down
to regular farm life.

Madge herself knew better. Like many
rough-barked pioneers, grandpa was se-
cretly homesick for more things than
chicken. "You're the most like my Lucy
of any girl or woman I've seen out here.
Keep your house the most like her, too,"
he had once said approvingly.

The long-mourned Lucy had been the
Sunday School sort, too. Ray's whole na-
ture responded to being under such in-
fluences again. If only his father could
stay with them without stirring up hate-
ful jealousies!

Covetousness leads to sad ill will and
plotting. Now Madge was a plotter, too.
Her scheme seemed a crazy one. If sensi-
ble, why had nobody thought of it before?
The idea seemed more natural to any
other of the family—except her own baby
boy!

The Sunday School pupils liked to linger
as long as possible. All were used to
their teacher's naive questions about what
was so familiar to them. "Want I should
bring you a young crow? They made
good pets, only powerful bothersome,"
suggested one boy. "Greatest thieves and
mischiefs ever you see."

Madge declared she had no yearning
for crows nearer than the river timber,
which was a crow city of notable popula-
tion. The lad's disappointment was so
clear that she felt tempted to enlist his
aid for her wild project but secrecy seem-
ed wiser.

"Anything you want at Joe's store?"
asked Ray at breakfast.

"Are you riding over or going in the
little spring wagon?"

"Riding Black Ben. I'm in a hurry."

Her face clouded. "Just ask if he has
plenty of eggs and when he expects to
have more in. I mean to go myself for the
next ones."

Ray grinned understandingly. "You
want the job of scrambling them yourself.
All the boys are willing. It's no joke to
pack such loads over our road."

"The next eggs aren't to be scrambled,"
she answered gaily, then rosily repented
of the speech, but Ray took no notice.

Both he and the men seemed surprised
and teased considerably when Madge
claimed there were no eggs to fry only
two days after she herself had watchfully
brought home a sizeable basketful which
Missouri Ike, who drove the light wagon,
said she was lots more fussy over than
the baby.

"After such solicitude about getting
them here, did you accidentally smash the
whole lot, or were they bad?" Ray ques-
tioned.

"I hope not. Really, Joe couldn't let
me have but a few: and all you men had
two apiece yesterday morning. Joe ex-
pects more next Friday. Send Ike in and
buy the store out, if you want to."

"How many of them you going to pack
away on us?"

"Not any—I guess," she said, with such
an anxious look that he went off laugh-
ing but mildly perplexed.

This was not the last myterious dis-
appearance of eggs that Madge shame-
facedly acknowledged to have appropri-
ated for a secret purpose. "I—I'll not use
any more that way whatever comes of it.
Not this year, anyhow," she promised
tearfully.

Ray was horrified to see how his re-
peated teasing seemed to unnerve her. He
let the June morning's program wait till
he apologetically comforted her and beg-

ged to know if that sore hand of hers
wasn't worse than she let on.

"Truly it isn't. I undertook something
it looks as if I can't put through; and
the disappointment's just about made me
sick. That's all," she maintained.

The young husband kept puzzling over
it all. The trouble could not be wholly
due to her injured hand. Madge had acted
queer at least since the big storm soon
after that dinner at John's. She came in
drenched from one of her rambles but
showed no sign of a cold. Then there was
that mystery of the wasted eggs. She
wasn't a cook that often spoiled food; and
eggs cost high here. Ray gloomily sup-
posed he had said too much and made

Madge morbid about that mammoth cake
or whatever she kept trying to succeed
at.

At noon Madge was her old self, or
even more chipper. Ray could not tell
whether or not this was wholly due to
his father's presence. The two of them
had evidently been bantering each other
at a great rate. It was a merry meal-
time. Yet Madge showed scarcely cour-
teous warmth in urging his father to
stay longer.

He must have meant to stay. Anybody
could see he didn't half mean that about
going on to Dick's before dark. That is,
at first. After Madge's ready agreement
there was no keeping him.

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Ray was hotly indignant; but his wrath died at sight of the quick tears in those big blue eyes. "It was dreadful, I suppose," she whispered. "I'll explain on Sunday. If everything goes well we'll just make your father come back then. If not, I'll tell him as well as you what's made me so queer all these weeks."

This was more mystery; but Ray Tybee had begun to think that no man can fathom the whimsies of a woman. His father had told him that often enough. And it likely would not hurt the old man to ride on to Dick's, though he did look to have failed lately.

Ray had to be off after straying cattle till nearly dark on Saturday. As he rode up be the corral the young ranchman stopped Black Ben and sat as if paralyzed, staring at his father and Madge squatted together on the ground.

"Lan' a'livin'! They be, they do be baby chicks!" yelled Missouri Ike. "Where'd they rain from?"

It was purely an oratorical question. Nobody there yet visioned the day of airplanes. They had no knowledge of incubators and brooders, never dreamed of a time when live baby chicks would be shipped hundreds, even thousands of miles by parcel post.

"Yes, sir! These are real live chicks," affirmed Grandfather Tybee. "Madge here raised them by hand—so far's they've got. You'd never guess how they were hatched."

"I do guess!" yelled Missouri Ike. "'Twas in nests, proper as ever you please. I seed her a comin' way from one, but never suspicioned what for. Say, ma'am, was your hand pecked bad?"

"No. I lost my balance and fell into a patch of cactus just as I claimed. You're right about the crows hatching our chickens, though. I robbed their nests and put in hen's eggs; but all the first lot were chilled by that big storm. Lots of the nests were washed right out of the trees. My other eggs weren't so good, or I miscalculated; and the only way was to keep robbing you boys."

"Everything's justified. And seven's the perfect number. These are the start of great farm flocks," prophesied Grandpa Tybee.

He began to chuckle. "Won't we make those youngsters stare soon's the Sunday School's over tomorrow? You have a sure fire attraction for that hereafter. Maybe I'll even be needed, as Kate said. They don't know I did superintend a school back home. I'd ha' done full better to keep tied to such things; but mebbe 'tain't too late to hitch up again, so long's the Lord's hatching chickens where man looked for none."

The words might seem a jest but his tone told both young listeners of true yearning—and resolve. As he predicted, the little Sunday School thrived remarkably. The things for which a Sunday School stands were built staunchly into the growing young life of the whole sunny valley.

Madge had felt some compunction about cheating the crows even in behalf of Grandpa Tybee; but her act results in mercy to all their tribe. Exasperated as farmers sometimes get at corn field depredations, no one remains resentful long. "You're pests, that's true. Yet crows did us a good turn back in Madge Tybee's day. I guess I can spare you a few quarts of feed in memory of that," is the philosophical remark you hear on any valley farm.

At many a Sunday School feast the old story is retold over heaping platters of fried chicken and great dishes of stewed fowl prepared especially for the old folks and babies. Everybody partakes liberally of the gravy because the very first chicken of that precious seven supplied broth for Grand Tybee and baby Ray when they had whooping cough together in the fall!

"Folks joke about the number of chickens that enter the ministry. Our valley kind certainly are great for getting into the Sunday School," says the present Ray Tybee, another great good man like the honored ones before him. It is also his proud boast that the country Sunday Schools are still growing in good proportion to the flocks of chickens.—Mary S. Stover in Kind Words.

CHILDREN

(Continued from Page 12)

rushed after them. They climbed the rafters and sat there trembling.

After awhile somebody came with a lantern. It was the preacher and his wife. "Yes, those children have been annoying Molly," complained the preacher, going right up to the "ghost."

"Oh, dear!" mourned the preacher's wife. "Look, they've taken one of my best sheets off the line! Isn't that too bad!"

And, bless me, if she didn't lift the white stuff off the ghost, and there stood Molly, the preacher's cow, looking real excited and pepped up, for a cow!

Her master put her into her stall and soothed her kindly. When he had gone the boys slid down from their perch.

"Gee!" said Howard. "I'm shaking yet and besides that cow might have killed

me. That was a dirty trick for to play."

"They ought to know bet carry a joke so far," Quim, other boys, said in a shaking

"I'll say I was scared," Ch house admitted.

"Shall we go back to yard?" inquired Howard, rubb spots.

"Naw!" cried his two frien no telling what those roug will be up to next."

That was why when Mildred herself up and trembling wit found her little sister thrash with a big stick, and her Dolly up a tree, the boys we in sight.

"Oh, Mildred, are you kil the little girl.

"No, you brave little thi

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at was a cow, I think. I saw
ey were scared green. Let's
afraid of the ghost," came in
voice from the tree where
ken refuge.
!" said Mildred.
d," said Rose Lee. "It was
and the boys were worse
we."
Mildred couldn't understand
Howard looked at her so
r afterwards, and Quim and
n't speak to her at all.
w," she told Dolly, "I think
s kind of mad to have girls
like us to be fraidy-cats.
o be the brave ones."
had asked Howard and he
d truthfully, he would have
girls are too rough."
Molly, the preacher's cow,
her cud and saying to her-
language:
Never to break loose and
a clothes-line full of clothes
ough a cemetery after dark
n. "T aint healthy for cows."

S P A R K L E S

"Are you sure you have shown me all the principal parts of this car?" asked the fair prospective buyer.
"Yes, madam, all the important ones," replied the salesman.
"Where, then where is the depreciation? My husband told me that was one of the biggest things about a car."
—Ex.

Little Benny had a fit,
His mother didn't notice it;
It didn't hurt the child a bit—
In fact, it was a benefit.
—Texas Ranger.

From the annual report of a Baptist association in Georgia: "Neither by experience, nor observation, nor hearsay does your committees know anything about christian liberality. We have never seen any nor heard of any nor seen any one who has seen any or heard of any. There is a record of a man, nicknamed Barnabas, who sold his land and gave all the money to the church, and of a nameless widow who gave two mites, all her living. But these died nearly two thousand years ago and left no descendants."

Evolution

Age six—Father gives Willie roller skates.
Age twelve—Father gives Willie bicycle.
Age eighteen—Father gives Willie college education.
Age twenty-three — College gives Willie diploma.
Age twenty-four—Father gives Willie job.
Age twenty-four years, three days—Father gives Willie up.
—Pitt Panther.

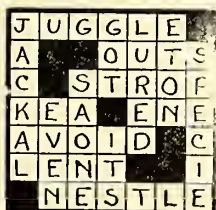
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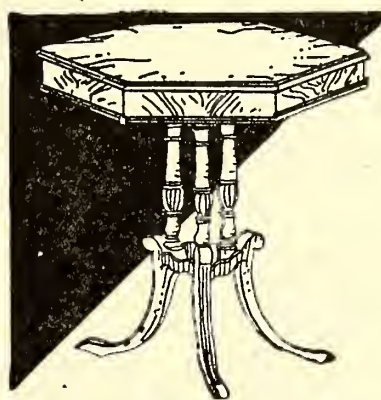
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MINISTERS' ANNUITY FUND

The Best of Reasons for the Best Pension Plan

1. The Plan does what the Presbyterian Church has always wanted

to do and what it has unsuccessfully tried to do since 1717, i. e., provide for the old age and disability of its ministers and missionaries whom the Church has called away from the sources of worldly gain and for whom it has been ordained of God that "they who preach the Gospel should live of the Gospel." The Plan is drawn so as to free the minister from the feeling that he must break his ministerial service in order to insure himself or his family against the uncertainty of provision for his old age or disability.

2. The Plan is economical and will prove effective. Payments by the

church and by the minister provide only about forty-six per cent or forty-eight per cent of the cost of the benefits—compound interest on amounts paid by these supplies form fifty-two per cent to fifty-four per cent of the cost. The payment by the minister of two and one-half per cent of his salary in advance each month will bring more system into his personal finance. Many ministers prompted by generous hearts and a desire to set an example to the flock give to every good cause far above their ability. The Church will now encourage them to lay by in store for the days of inactivity by agreeing to pay into the fund \$7.50 each time the minister pays \$2.50. Prompt monthly payments by the church will bring more system into the church finances. Some churches today are months behind in the payment of salary due their ministers.

3. The Plan is actuarially safe and sound. The amount of research,

study, conference and observed experience—extending over a quarter of a century—on which the Fund is built, is far more than appears on the surface. Leading actuaries of America have critically examined the calculations and tables on which the Fund is based and have declared it to be conservative and actuarially sound.

4. The Plan will provide reasonably adequate pensions and the

payments by the minister and the church are not too heavy. The ideal pension is one that lets the pensioner down as easily as possible—providing a living as near as possible to that before retirement. Ultimately each minister and missionary will receive thirty-five seventieths or one-half of his average salary for thirty-five years under the Plan. The peak of earning power of our ministers is at age forty-nine. Should the minister retire at age sixty-five he would receive not one-half of his salary at that time—but one-half of the average salary of the thirty-five years including the higher salary period.

5. The Plan provides a just and reasonable pension. While in

every case it is based on service, in every case it is also based on the average salary which the minister has received. The larger the salary received the more the minister is asked to contribute to the pension plan of his Church; the larger the salary paid the more the church is asked to contribute to his pension. Increasing the salary automatically increases the pension. Many of our ministers and missionaries are laboring on wholly insufficient salaries. The sin and folly of this will be brought to light in the educational processes now being set in motion to establish the Ministers' Annuity Fund. The pension system cannot correct the evil. The local church and the Presbytery must awake to a keener sense of responsibility and see that the solemn promise made at the installation of the pastor that he shall provide a living that shall keep him "free from worldly cares and avocations" is met.

6. The Plan will care for the whole group of ministers and mis-

sionaries and will help all the churches to meet a solemn, serious and binding obligation to provide material things for those who have

been called to minister in spiritual things. If the needed accrued liability fund is raised now the plan will never involve the Church in a deficit. The plan will expand with an expanding Church, without placing any additional weight of responsibility upon the Church.

7. The Plan removes the whole pension system of the Church

from the uncertain and inadequate ground of benevolent contributions and places it on a sound and firm contributory basis. The cause comes out of the "benevolent" side of the budget into the side of church expense where it belongs. Its purpose is not to minister to need, but to prevent need. Ministerial Relief—from which grants are now made on application of the Presbyteries to ministers or widows who are in need, without other sources of supply, and have not relatives who are able and willing to support them—will have a diminishing place in the budget. Ultimately the Endowment Fund of Ministerial Relief now almost \$1,600,000, with the addition of the 1930 "Birthday Offering" of the Woman's Auxiliary will care for necessitous cases. Our Church, for a few years, has been giving larger grants from Relief funds than any other church in America, with one exception, and yet the average amount last year was only \$415 a year per family. On account of ever increasing debt this amount is being scaled this year.

8. The Plan conserves all its assets for the servants of the Church.

It is impossible for either church or minister, or both together, to provide similar protection at anything like so low a cost. This is the testimony of leading life insurance men throughout the country. There is, however, no question here of pensions vs. life insurance—if at all possible all our ministers should have some life insurance in addition to participation in the Ministers' Annuity Fund. There is every reason to believe that the minimum benefits can be increased as the reserves accumulate.

9. The Plan will greatly lengthen the years of effective service for

capable and able-bodied ministers. It removes from the minister's life the fear of want or dependency in old age and from the church the fear that it may have on its hands and its treasury a minister who, on account of age or disability, is not able to render the service needed for the growth and development of the church. It will also free the sons of the manse from the necessity of turning aside from the ministry to seek more remunerative work that will enable them to support their father and the family. Of the ministers who now serve our Church 13.7 per cent came out of the manse. Of our candidates for the ministry today only 7.2 per cent are the sons of ministers. No one who studies these figures can doubt the cause of this decline. Homes of farmers provide 36.2 per cent of our present ministry, and this has increased to 37.8 per cent of the candidates now in preparation for the ministry.

10. The Plan will develop and extend the confidence, love and co-

operation between pastor and people. We hear much of the duty of pastor to people, of pulpit to pew, but we have regarded too lightly the duty of people to pastor, of pew to pulpit. The minister is human—God has not assigned angelic beings to this task. As far as possible he should be freed from material anxieties and worldly entanglements in order that his time, energy and all the powers of his soul may be given to spiritual ministries. In this material world and unspiritual age the demands on him are beyond the comprehension of those who have not shared his experiences. A united, energetic, persistent movement on the part of the people to meet sympathetically and lovingly their God-given responsibility along these lines will clothe the minister with confidence and love and faith and expectancy—so shall we all become more effective "laborers together with God."

Watch this page for answers to other questions

Ask any question and we will gladly answer

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ESTABLISHED JANUARY 1, 1858

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BY PRESBYTERIAN STANDARD PUBLISHING COMPANY

CHARLOTTE, N. C., OCTOBER 30, 1929

No. 44

Greensboro Dedicates New Edifice

Presbyterian Church in Hand- building Just Finished in New Location

The Presbyterian Church, of N. C., has entered the new building which is the culmination of the hopes and industry of its past. They have a new building a little further from the old location which is encroaching on the site. The new building is valued at \$750,000, and presents a picture in architecture. The church was dedicated on Oct. 24, by Drs. E. W. Smith and J. A. Greter, former pastors, preached the services, morning and evening. The auditorium was massed with the exercises were deeply interesting. We expect to publish a cut of the new church. We give below the short history of the church as published in the Standard on the day it was dedicated.

History of First Church

The Presbyterian Church of Greensboro, N. C., was organized Oct. 24, 1853, with twelve members, and a church building.

The first church building was erected on the old site, the site of the cemetery grounds, and was a gift from Jesse H. Lindsay. The Sunday School was organized by William A. Cumming as the first pastor.

The minister of the church was Denny Paisley, who in 1853 moved to his native County of Guilford, where, four years later, he organized a church, and served it for nearly twenty years.

The first pastor installed was Rev. John A. Greter, whose tenure extended from early 1853 to his death, in January, 1853. At the death of his pastorate the membership was 72, and at its close, of whom seven were colored. In 1846 the second church building was erected on the site of the first, with the customary galleries for the colored people, and also a lecture room for the church. Both were of brick.

In 1853, Michael Greter, of Greensboro, Va., the father of the donor, presented the church for communion service. In 1854, Dr. Harper Lindsay gave to the lot north of the lecture room, which was used as a carriage and stable. In 1853, a call was extended to Rev. J. Henry Smith, then pastor of the Halifax Courthouse, Va., of the Samuel Davies Institute, Greensboro, the foremost, but felt constrained to decline. From September 1, 1854, the pulpit was supplied by Rev. L. M. McQueen, of the Presbyterian Church. For the next year, to January 1, 1859, Rev. J. S. Sythe, a native of Ireland, served the church.

On June 6, 1859, a second call was extended to Rev. J. Henry Smith, of the Presbyterian Church of Greensboro, Va. He began his work on April 20, 1859. At the close of his pastorate the resident membership was 120.

Florida Synod Stays With Davidson

President of Davidson Expressed Satisfaction—Has Nothing to Say Present About R. O. T. C.

The Publicity Department of Davidson College announces the decision of Florida Synod to continue its allegiance to Davidson instead of P. C. It also says Dr. W. L. Lingle is not ready to announce his views about military training at Davidson, and had no part in the discussion at Synod of North Carolina when that body appointed a committee to interview the trustees of Davidson and suggest to them the abolition of the R. O. T. C. The announcement follows:

Dr. Lingle had no public statement to make regarding the North Carolina Synod's action against the abolishment of R. O. T. C. at Davidson, saying that when the proper time came he would "express any opinions that I may now have, or may form, on this subject." He wanted it clearly understood that the action of the North Carolina body occurred after he had left Rocky Mount for Richmond, Va., for a committee meeting in the latter city.

The Davidson president was pleased with the Synod of Florida's decisive vote to continue its support and ownership of Davidson College, rather than accept the overtures of the South Carolina and Georgia Synods to support Presbyterian College in South Carolina.

He stated that strong overtures had been made to the Floridians, and that acceptance would have meant a severance of the happy relationship between Davidson and that synod. "After a full discussion," he stated, "the Synod of Florida, by a flattering vote, decided to continue its long-established relationship to Davidson, which," he added, "gives all the friends of the college great pleasure."

Ernest Milton.

Local Committees Are Appointed

South Carolina Presbyterians Lining up for Great Campaign to Begin on November 10— Special Speakers in the Churches

With virtually all the Church Chairmen and associates named and with many of the Church Committees organized, the work of building up the organization for the Presbyterian College \$350,000 Program of Deliverance has taken great forward strides during the last week.

The Program received impetus, too, through the exchange of pulpits in most of the Churches in the Synod of South Carolina on Sunday, October 27. Another feature will be the appearance of special speakers, as well as pastors and church chairmen, in many of the churches on November 10, the date of the formal opening of the extensive effort in the campaign.

The South Carolina Presbytery, at its recent meeting in historic Rocky Springs Church, passed a resolution endorsing the Program.

Church chairman named to date include:

(Continued on Page Seven)

South Carolina's Most Urgent Task

Delivering Presbyterian College from Debt the Great Duty of the Church, Says Dr. DuBose

There is no more urgent duty than the Presbyterian College \$350,000 Program of Deliverance now confronting the Presbyterians of South Carolina, declares Rev. Dr. Henry Wade DuBose, pastor of First Church, Spartanburg, in a statement issued recently.

Dr. DuBose's statement was made in connection with the waging of this campaign to raise funds needed to clear away the P. C. debt, and thus to insure the receipt of conditional endowment gifts, as well as assuring the retention by the college of its "A Grade" standing and membership in the Southern Association of Colleges.

Says Dr. DuBose:

"The campaign to deliver Presbyterian College from debt will test the mettle and church loyalty of us all. I think it will do more than that. It will determine whether or not the Presbyterians of South Carolina are intelligently concerned about the future leadership of the Church.

"Our college at Clinton is the cornerstone of Presbyterian Education for an important group of Southeastern states. Without this college as a foundation, Columbia Seminary would be seriously handicapped. Without Columbia Seminary, Presbyterianism would be sorely handicapped from South Carolina to Louisiana.

"But this is not half of the matter. There are imperative reasons why strong Christian colleges should be maintained in our land today. Their influence may be the decisive factor in the battle against secularism and agnosticism.

"Presbyterian College rests on splendid foundations. It has a magnificent campus and group of buildings, an admirable faculty, a situation most favorable in a wonderfully loyal community. Once delivered from this burdensome debt, the college is assured of sufficient endowment to guarantee its future security and progress.

"As I see it, we have no duty more urgent, we have no opportunity more inviting than that afforded us by this campaign. It is a big undertaking, and its success depends upon sacrificial loyalty and Synod-wide co-operation."

Many Students at Moody Institute

The fall term at The Moody Bible Institute of Chicago has opened with the largest enrollment in both the day and evening schools that has been recorded for several years. For the day school all dormitory rooms are assigned, and the management has been obliged to secure more than thirty rooms outside. The evening school reports 114 more students than on the corresponding date of last year.

Additions to the faculty, the launching of the enlarged music course, and various other advances in curricula promise much for a highly successful term of study and training.

Opening Of New Seminary

Delayed Account of Westminster Sem- inary Which Began its Work in September in Philadelphia

The following account is from the New York Times of September 25:

Westminster Theological Seminary, organized as a protest against the administrative policy at Princeton Seminary, was opened with the assurance that a campaign would be started soon to raise \$1,000,000 to buy a site and erect a permanent home for the institution.

The opening was heralded at the exercises in Witherspoon Hall as "the beginning of a great movement to resist and, if possible, overcome the tendency toward Modernism," and one which would be "a reformation like that of the sixteenth century, with a return to common honesty and common sense."

Announcement of the campaign for funds was made by Fred M. Paist of Philadelphia, chairman of the executive committee. He said the school would operate on a present budget of \$65,000 in its temporary quarters, and that most of this sum had been obtained.

Of fifty students enrolled for the opening of classes, twenty are former students of Princeton Seminary. The organizers of the new seminary broke away from Princeton after the last Presbyterian General Assembly approved the plan for a single board of control there.

Dr. J. Gresham Machen, a member of the new seminary faculty and formerly of Princeton, declared that several members of the new board of control at Princeton had signed the Auburn affirmation "which makes essential Christian doctrines no longer necessary."

"Westminster Theological Seminary is intended to continue unimpaired that tradition of unswerving loyalty to the Bible and to the Reformed Faith which was destroyed at Princeton by the action of the last General Assembly in reorganizing Princeton Seminary," Dr. Machen said.

Three great convictions may be distinguished as the convictions upon which Westminster Seminary stands:

"First, the Christian religion, as it is set forth in its grand consistency in the Confession of Faith of the Presbyterian Church, is true.

"Second, the Christian religion welcomes, and is capable of, a scholarly defense.

"Third, the Christian religion must be proclaimed, without fear or favor, and in clear opposition to whatever opposes it, whether within or without the Church, as the only way of salvation for lost mankind.

"We are not devoted to the goddess of the world nor to the goddess of a worldly Church," Dr. Machen continued. "We are devoted to an unpopular cause, the cause of Jesus Christ, who is being increasingly deserted and belittled by the visible Church.

"Most seminaries regard not the Bible alone but the general phenomena of religion as their field for study in order to arrive at a type of religious experience best suited for the man of the day."
(Continued on Page Two)

Arkansas College In Its 58th Year

Arkansas College, Batesville, Ark., began its fifty-eighth year on September 20, under most favorable auspices. The attendance of students is but slightly under that of the opening days of last year and more continue to come, indicating an attendance of about two hundred in college classes alone. The Senior Class numbers approximately thirty members, and is of excellent quality. There is a well-selected freshman class of seventy. Significant developments are an increase in the number of men attending, and the full attendance upon the special departments.

The faculty is completed with the return after a year's leave for graduate study of Professor J. B. Daffin, of the Science Department and Professor J. Q. Wolf, of the Chair of English, and with the addition of two new members, Miss Anne King Gregorie, Ph.D., in the Chair of History, and Miss Tabitha Cobb, M.A., in Biology.

The address at the opening was delivered by Rev. H. K. King, of Batesville, and the annual sermon was preached on September 22 by Rev. Julian S. Sleeper, pastor of the First Presbyterian Church, Texarkana.

The city of Batesville has completed subscriptions to the amount of \$15,000, her share of the \$75,000 emergency fund authorized by the Synod of Arkansas, and the special committee of Synod is now actively engaged in raising the balance from churches and individuals, with encouraging success.

The spirit of faculty, student body and community is very fine and the outlook for an excellent year was never more promising.

OPENING OF NEW SEMINARY

(Continued from page 1)

the present day. It is the Holy Scripture and not the human phenomena, however, with which we are concerned. Christianity flourishes not in the obscurantist dogma but in the full light of day."

Dr. Machen declared that the study of Hebrew and Greek would be stressed at the seminary because "to understand the Bible one must understand the language in which the Bible is written."

The Rev. Walter D. Buchanan, pastor of Broadway Presbyterian Church in New York City and a leader of the contest against Dr. Harry Emerson Fosdick in the New York Presbytery, read a statement drawn up by a committee representing friends of Westminster, saying that the establishment of the seminary marked the beginning of a movement to resist and if possible overcome the tendency to modernism.

Signed by himself and the Rev. Walter F. MacMillan of Philadelphia, and the Rev. Alexander Allison of Bridgeport, Pa., the statement declared the seminary's belief in the Bible as the revelation of God, in the Virgin Birth, the death, resurrection, ascension and the second coming of Christ.

The Rev. Dr. Charles Schall, of the Wayne Presbyterian Church, presided and the Rev. Dr. Robert Dick Wilson, senior faculty member and also a Princeton dissenter, welcomed the students.

The seminary building provides an assembly room, recitation rooms, dining hall and library, but the students will have rooms elsewhere.

The faculty was announced as follows:

The Rev. Robert Dick Wilson, Professor of Semitic Philology and Old Testament Criticism; the Rev. J. Gresham Machen, Professor of New Testament; the Rev. Oswald T. Allis, Professor of Old Testament History and Exegesis; the Rev. Cornelius Van Til, Professor of Apologetics; the Rev. R. B. Kuiper, Professor of Systematic Theology; the Rev. Paul Woolley, Instructor in Church History, and the

Rev. N. B. Stonehouse, Instructor in New Testament.

GREENSBORO DEDICATES NEW CHURCH EDIFICE

(Continued from page 1)

members numbered 102 white, and 15 colored.

In the summer of 1868 twenty-three colored members, of their own accord, withdrew to form the St. James Presbyterian Colored Church, of Greensboro, in connection with the Northern Presbyterian Assembly.

On December 15, 1875, at the pastor's initiative, the Evelyn Houston Missionary Society was organized, serving for a long period as a Missionary Aid Society, the name changing in the course of years to the Women's Home and Foreign Mission Society.

In 1886, Rev. Egbert W. Smith, son of the pastor, was elected Junior Pastor. On October 12, 1887, eighty members residing in South Greensboro, being granted letters of dismission, were organized into the Westminster Presbyterian Church, Rev. Egbert W. Smith being the first pastor.

In 1889 the congregation began the erection of a new church building. The church was completed three years later, at a cost of \$23,000, and was first used for public worship on Sunday, June 26, 1892.

In the fall of 1893 the church called Rev. Egbert W. Smith to be co-pastor with his father.

In the summer of 1897 the church began its work in Western North Carolina, sending Rev. E. E. Gillespie to Ashe County as its first representative. On November 22, 1897, the beloved senior pastor was called to his reward, in the 78th year of his age, and the 39th of his pastorate.

On December 6, 1903, the J. Henry Smith Memorial building was dedicated.

On April 29, 1904, a new Presbyterian Church was organized in North Greensboro. Eleven members from the mother church joined at the organization. In August this church entered its new building at the corner of Carolina Street and Bessemer Avenue, where the First Church pastor held Sabbath afternoon services, till on April 1, 1904, Rev. J. W. Goodman became the first pastor of the Bessemer Avenue Presbyterian Church, (Church-by-the-Side-of-the-Road).

In September, 1905, the contract was given to erect in West Greensboro on the corner of Mendenhall and Walker Avenue, a fourth Presbyterian Church, (Church of the Covenant).

On November 12, 1905, Dr. Egbert W. Smith resigned the pastorate to accept a call to the Second Presbyterian Church of Louisville, Ky. From January, 1906, until December 15th of that year, the church was without a pastor, but was regularly supplied by visiting ministers.

On October 28, 1906 a call was extended to the Rev. Melton C. Clark, pastor of the Presbyterian Church in Florence, S. C. He began his ministry on December 15, 1906.

In July, 1914, in connection with the Westminster Church and the Church of the Covenant congregations, steps were taken to organize a mission work at Glenwood.

In January, 1916, a Sabbath School was organized among the colored people in East Greensboro, under the direction of Elder L. Richardson, and Deacon D. R. Aiken.

In March, 1916, Dr. Clark accepted a call to become the pastor of the Second Presbyterian Church of Charleston, S. C.

Rev. J. G. Walker was selected in April, 1916, as stated supply for the Bessemer Avenue Church, and superintendent of young people's work in the congregation of the First Church.

On June 11, 1916, a call was extended to Rev. Chas. F. Myers, of Charleston, W. Va. Dr. Myers entered upon his duties September 11, 1916.

DEVOTIONAL

MIDNIGHT AND MORNING

Out of my heart a stream of blood is oozing!

It is my Gethesmane.

Blood breaks ferociously, without my choosing,

Through furrowed brow of agitation—Turbulent, uncheckable contemplation.

It must be divinity.

Were it less potent I know a soul that's suffering

In the dark of olive trees

Who would like super-man be quick recovering,

Though the poniard be sharp as sword Damascus

And as depthless in reach as ray of solar-sheen,

And up-springing from his knees.

But prostrate, impotent, I lie awaiting
In my dark Gethsemane!

No earthly source of power is now awaiting

For quenching this killing flow incarnadine

Or e'en to cover up the appalling scene—

Takes heaven's divinity.

Out of my heart a flood of light is beaming.

It is my Mount Olivet.

Light breaks gloriously, without my dreaming,

Through placid brow of satisfaction—Quiescent, dissipated all distraction.

'Tis darkling man's last sunset.

On sorrow's height there was a great awaking

In the dawn of Calvary

Which plucked the thorns and quenched the flow abreaking

From my rigorously wrung and turbulent soul

And made me blaze fore'er in part and whole—

A darkless day of vict'ry.

And now, vibrantly winged with hope, awaiting

My moment of destiny

A myriad of miracle forces are creating

Some passionate insatiable desire

For Alpine Edelweiss which grows up higher.

'Tis heaven's divinity.

J. W. Moseley, Jr.

Dncan, Okla.

THE IMP OF DISCOURAGEMENT

This splendid little story, which is quoted from an old clipping of unknown origin, points its moral so plainly that there is nothing we need to say to simplify the lesson it teaches:

In the Street of Life, walking in the darkness of the shadows, hungry old Satan was out hunting with his dogs, the little imps of human weakness. A man came walking down the street. Satan said to the little imp, scowling with a bitter face: "Go, get him for me!"

Quickly the little imp crossed the street, silently and lightly hopped to the man's shoulder. In his ear he whispered, "You are discouraged."

"No," said the man, "I am not discouraged."

"You are discouraged!"

This time the man replied, "I do not think I am."

Louder and more decidedly the little imp repeated, "I tell you, you are discouraged."

The man dropped his head and murmured: "Well, I suppose I am."

The imp, darting back to Satan, said proudly: "I've got him; he is discouraged."

Another man passed. Again old Satan said: "Get him for me!"

The proud little demon of discouragement repeated the tactics. The first time he said: "You are discouraged," the man replied emphatically, "No!" The second time the man replied, "I tell you I am not discouraged!" The third time he said, "You lie! I am not discouraged." And

he walked down the street, his going toward the light.

The imp of discouragement his master, crestfallen. "I got him," he retorted. "Three times he was discouraged. The first time he called me a liar, and that was all."—Exchange.

MIRACLE OF GRA

Isa. 38:1-8; II Kings

The sun dial of Ahaz, in re-

In a garden of old—by

Ever marked on its lifted

The swift flight of Time,

ing there.

To this short column's base

of stone,

Each measured by sequen-

line,

That recorded degrees of

flown

From the rise of sun to th-

cline.

In those stately halls, by t-

gay,

And sweet with the breat-

ed flower,

The good son of Ahaz in

sway

Of great Judah's line,

power.

The angel of Death—So it

day

Over that threshold did s-

Swift past the portals he

way,

But he paused ere re-

monarch's side.

The story is told—how

king,

That time did vanish d-

senger there,

Added years were promis-

faith did bring,

When to God he voiced

prayer.

The sun dial marked on

plate,

(Ere over its stairs crep-

line.)

When the sun, in his wes-

ney late,

His rays, deflected a mir-

* * *

O troubled souls who pain

face—

Like Ahaz's son, afflic-

trod,

Today, Faith's given mirac-

For "nothing is impo-

God"

Margaret K

PRAYER

In the secret of His presen-

It is there I see the Lor-

In the secret of His presen-

It is there I hear His W-

In the secret of His presen-

Oh the bliss of being th-

When the time is near to v-

When I talk to Him in

In the secret of His presen-

It is here I see myself;

As I look upon my risen

And bow at His behest.

In the secret of His presen-

May the time go by on

Till I see my Lord in Glo-

And learn of heavenly

R. E. Hen-

IF WE KNEV

If I knew that a word

A word not kind and tr-

Might leave its trace

On a loved one's face,

I'd never speak harshly

Would you?

If I knew the light of

Might linger the whole

And lighten some heart

With a heavier part,

I wouldn't withhold it;

Would you?

—Author

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EDITORIAL

PRESBYTERY OF MECKLENBURG

At the meeting of this, the largest Presbyterian Southern Church met in the Brainin Church, near Rockingham, N. C.

To measure the size of a place, this is a fair measure, but when measured by the hearty response given us, this is a great place.

The pastor down to the humblest member were welcomed, and when the lunch hour there was proof in abundance that we were anxious to reach our heart, the route of the tradition says is the stomach; for rarely have we seen a more bountiful or better reception that which met our eyes when we entered in that upper hall.

It would fail us if we tried to give details of the fare. Suffice it to say that our preachers, whose names we shall not mention and who, on previous occasions of a similar nature, had come off with flying colors. Their actions, silently confessed that they would hold no more, though they left almost as much as they had destroyed.

At the same time, they ate, and were conquered.

Brother M. Stribling, of Rockingham, was elected Moderator by acclamation, and a fine report he made.

Brother played one quality that is said to be the mark of a good Moderator, he decided the matter and then stood his ground firmly.

Brother one said once that in moderating a meeting it is better to stand by a wrong decision than to waver, because the value of a moderator lies in his ability to keep order, and he will throw a meeting into disorder more quickly than to decide as if in doubt.

Brother H. Frazer preached a great sermon and says does. It was clear, evangelical and full of unction.

Brother all there was an absence of the "crescendo and diminuendo" in the delivery of the prayer so popular with some of our best preachers, who foolishly imagine that such a prayer adds to the solemnity of the occasion.

Brother S. J. Hood, of the A. R. P. Church came to Philadelphia Church.

Brother always glad to mix these stalwart preachers with our men, because they are true to the old faith, and their example will have a conservative effect upon our men who may be tempted to wander.

Brother Hood goes to the second largest of our Presbyterian churches, the membership being 727 in the Brainin Creek and 418 for Philadelphia. In accordance with the request of the Assembly's resolution of Forty-Four, a special hour was set for Evangelism, at which time Thomas Hood of Charlotte, gave one of the most interesting addresses on "Soul-Saving" it has ever been our fortune to hear.

Brother the presbyterial Sermon" was preached by Rev. C. H. Little, of Sharon Church, and the "Soul-Saving" was presented by Dr. Lynn Hood, assisted by W. D. Loy, of Steele

Creek Church and J. E. McLaughlin, of Hamlet, N. C.

Rev. C. G. Long, in the absence of Dr. Gammon, chairman of Foreign Missions, presented the report on that work, and Dr. Lacy Moffett, of China, delivered an address on the work in that land.

We had to leave before this address, but we understand that it was one of the great addresses of the meeting.

We regret that we were forced to miss not only this address, but also the Presbyterial Sermon by Rev. C. H. Little.

POSTURE IN PRAYER

Whether it is one of the essentials of religion or not, posture in prayer has always occupied an important place in worship.

There was a time, in the past, when you could spot the religious leaning of a worshipper by the position he assumed in prayer.

Our Methodist brethren made a specialty of kneeling, while his blue-stocking brother could be spotted by the fact that he always stood in prayer.

A correspondent calls our attention to the growing disregard of this Presbyterian custom and the rapid drift to the Methodist custom of not standing.

It seems that he has been on a visit to one of our Seminaries, and to his surprise he found that the students during prayers at chapel exercises sat still with inclined heads, but that all stood reverently during the prayer service with which each recitation opened.

He wishes some expression of opinion from us, explaining why this difference of posture, not only in our Seminaries, whereby the old Presbyterian standing has given place to bowed heads but also in our churches.

Our first remark would be that these apprentice preachers are by no means sinners above all the Galileans because of the way they do things. They have their followers in all our Churches, to such an extent that any one standing during prayer is the exception rather than the rule, and whoever stands in some of our churches, makes himself to that extent conspicuous.

In considering then the question of posture in prayer there are two facts that stand out clearly.

In the first place, our Presbyterian forbears always stood in prayer, contending that such was the Scripture attitude.

The other fact is that in this age standing in prayer is one of the lost arts.

Presbyterians rarely stand in prayer, but bow over the back of the pew in front.

This wide departure from a custom hallowed by past memories and sweet associations must have some adequate cause to be so universally adopted and followed.

We believe that the answer can be found in the apparent lack of reverence for God, that is characteristic of this age.

We no longer approach Him, with godly awe, realizing that He is a great King in whose eyes the very heavens are unclean.

Just as no one would think of sitting in the presence of royalty, so the right conception of God's majesty should cause us to rise and stand humbly in His presence.

This is an irreverent age in which we live. We have lost the right conception of God's greatness. We rush heedlessly into his presence, as if He were a mere man like ourselves.

Then again, another reason is to be found in the fact that we are an ease-loving people. We love to move along the line of the least resistance. We cannot understand why in our prayer, we should be forced to assume an attitude that impresses us as a penance.

Thus far in our quest for a reason for departing from old ways, we have confined ourselves to the pew, but, as is generally the case, there are faults on either side.

The pulpit is also a sinner.

When a man, no matter how devout, is invited to join the preacher, as he leads in pray-

er, he is apt to recall past experience and remember that this leader rushes before God in prayer with little preparation and that he is going to wander over the universe, from alpha to omega, and that he is going to repeat the same thought in different words, and take ten minutes in which to do it, he is very apt to keep his seat.

We must confess that while we believe in Calvinism with all our heart and hold to the perseverance of the saints, but when faced by a long prayer, we fall from grace, into the very meshes of Arminianism.

If that be treason, then our readers may make the most of it.

RACE SUPREMACY

The white race dominates the world, and we are proud of the fact, and can see no sign of any other condition.

"Let him that thinketh he standeth take heed lest he fall," says the Apostle to the Corinthians—and it will be wise for the white race to take heed, because in time it will become a serious problem for those of us who belong to the dominant race.

Let us keep in mind these facts, that the white race numbers 600,000,000; the black race 700,000,000; the brown race 400,000,000.

According to these figures the white race numbers less than one third of the human race, so that speaking numerically a combination of the yellow, brown and black races could easily wipe us from the face of the globe, matching man for man.

Off-setting this numerical superiority, the white race commands nine-tenths of the land and is supreme on the sea.

When you add to these advantages the fact that they stand first in intelligence, in inventive genius and in what is now known as "Superiority Complex," you can easily see that under ordinary circumstances, we can easily hold our dominant position, and therefore we need feel no concern about the future.

The points in our favor, just enumerated, however, are not necessarily conclusive of our supremacy.

The world is advancing along every line, and nations that we once regarded as semi-barbarous now are able to cope with the most advanced, notably Japan, as shown now in the League of Nations.

As the world advances in material development, especially in the art of war, it is conceivable that these rude people of the yellow, black and brown races may become the equals of the white races, especially in the art of war.

All that seems needed to bring this about is that there should be developed among them the same race consciousness that now possesses the white race.

Any student of the history of the present day knows that in China, Japan, Egypt and India there has been a remarkable revival of this same race consciousness, and every indication points to an assertion of their national rights, and a demand that their equality with other nations be recognized.

Suppose that this threat becomes an actuality, and the white race faces a combination of the yellow, brown and black races with their teeming millions, 1,300,000,000 against 600,000,000.

The mind is staggered when it contemplates the awful horrors of such a contingency.

The pressing question is, What are we to do to meet this possible situation?

No effort of man will avert the danger. Only the Almighty can save the human race, and the only salvation lies in the spread of the Gospel among this host of possible enemies, and the only weapon we have with which to meet them is the Bible and its message.

We must evangelize these races of varied colors, and let them know that we are followers of the Prince of Peace.

What greater incentive can we have to evangelize the world than the thought that by so doing, we not only carry out the plans of our Lord, but that we also are doing much to protect our homes and loved ones?



THE CHURCH AN ORGANISM

"Now There Are Diversities of Gifts, But the Same Spirit." I Cor. 12:4

Rev. William Hooper Adams

Sometime ago I had the privilege of visiting the General Electric Works, at Schenectady, N. Y., which was founded by Thomas Edison. As I passed from building to building, and saw its nine thousand operatives, producing electrical apparatus from giant motors and dynamos to pigmy fuses for arc-lights for export to every country in the world, the work of the different workmen varying in fineness and bringing different rewards, all working in perfect harmony because in obedience to one organizing and directing will, I could not help thinking of a God governing a world through law, assigning to each individual a mission to execute and, of His own choice, allowing the success of the whole to depend upon the performance by the individual of his full duty.

What I saw in Schenectady was but one revelation of the will of God seen everywhere. It reveals a law which is fundamental in the philosophical and scientific doctrines of the age. We have read an ancient statement of this law in our Bible lesson this morning and I want to call your attention to the working of the same law in other departments than Christianity.

Biology's Lesson on Organization

We derived the name for the law naturally from Biology, the science of life, the science which concerns itself with all things that live, or to use the scientific name, with organisms, and here the doctrine on law is termed the Organic Theory.

Biology begins with the lowest forms of life, with shell-fish, for instance. It discovers that each shell-fish has a few organs; that is, parts formed by use and for doing something. These organs increase their efficiency by work or become useless, if long disused. In the light of these facts, we arrive at a more complete definition of an organism. An organism is something endowed with life in which every organ is at once end and means to every other organ.

This definition becomes more intelligible when we pass from shell-fish to the consideration of organisms of a higher order; horses, for instance. A horse has a large number of clearly defined organs: legs, a heart, a nervous system, etc., each of which performs a distinct function and if this function is permanently neglected, the animal is either crippled or dies. One point more, before we leave Biology. On the lowest levels of life, the individuals of a species are almost identical. As we ascend, we find the individuals differing more among themselves, some developing in one direction, others in another, or to use another scientific term, their organs become differentiated, acquiring new powers according as new demands are made upon them. On the lowest plane even scientists are perplexed as to how organisms should be classified, whether they belong to this genus or that, to this species or to that, sometimes even whether they are animals or plants because of the indistinctiveness of their organs. But higher up this difficulty ceases, and you need not be a scientist to distinguish between a horse and a cow, because each has well-distinguished organs and functions.

Organisms in Sociology

Parallels to these facts may be discovered in Sociology, the science of human society. The organic theory is found to be the key to many difficulties here. With its aid Herbert Spencer clearly set forth the dependent relations sustained by the individual citizens to the state and the dependence of the state upon the citizens who comprise it. On the lowest planes here, as in Biology, the individuals are much alike. The ordinary negroes in our Southland are so much alike, mentally and physically, that highly educated Northerners frequently have the greatest difficulty to distinguish one from another. Among Anglo-Saxon peoples, on the contrary, there is no such difficulty, for every man appears quite distinct in mind and body from every other man; each has an individuality of his own; each his own personality. The higher each man's personality becomes, the more clear-cut his traits and opinions; and the more highly society is organized the more dependent we are upon each other. Our ancestors could produce and prepare their own food; make their own clothing and everything else that their simple wants demanded. Yet, who prepares the various articles of our own clothing? Who supplies us with fuel? We live by unanimous consent.

This organic principle of the dependence of the parts upon the whole, or of the whole upon the parts, is found working in political organisms, notably the great American Republic. The Theory of States Rights, at least the extreme view of this theory, asserted the opposite of this Organic Theory. It was in virtue of the States Rights Theory that Eleven States seceded in 1861. This theory held that the states were members merely of a business co-partnership which might be dissolved when sufficient cause should be shown. A majority of the formers of the Constitution, beyond doubt, held this view. Yet events proved that the states of the Union were woven together by bonds more exacting than those of a co-partnership,

even by a law which makes every part necessary to the existence of the whole.

Economic Organisms

One more illustration. Economics, the science of wealth, has developed a Doctrine called the Division of Labor. This is what I saw applied with such wonderful success in Schenectady. To each operative is assigned a small but definite work. In some large shoe factories it takes sixty-four men to make a shoe, which one man made in former times. One operative now devotes his entire attention to the making of heels, another to shoe tacks, etc. If the heel-makers strike, the work of the entire factory comes to a standstill, as frequently occurs. No factory can exist unless some capitalist or group of capitalists work for the factory with the mind as the operatives do with their hands. Labor troubles arise whenever workers with hands fail to recognize the toil of workers with heads, or conversely. Each class is essential to the well-being of all.

The Church and the Law of Organisms

Let us now consider the organization of Christian Society in the light of these principles. We shall see that the Apostle was elaborating and applying to the case of the Corinthian church the same law of organisms which is the foundation of so much secular thought today. The conception of a Christian church which Paul gives is but the supreme expression of a law universally existing and which is becoming universally recognized.

The chapter which I have read to you is a part of the first epistle which Paul addressed to the church at Corinth. This city was at this time the commercial and political capital of Greece, even as Athens was its intellectual capital. Built on an isthmus which connects northern and southern Greece and which divides two seas, and with a capacious harbor upon either sea, Corinth was the natural meeting place of traders from all countries on the Mediterranean. With commerce came wealth and with wealth art and literature. With the insight of a general Paul had seized upon the city as a strategic point, for the advance westward of the Christian forces. A church had been gathered and like many another city church it was composed of people from all walks of life, as it should, inasmuch as the Spirit of Christ recognizes only one difference—a difference of attitude toward God. In the Corinthian church there were many poor artisans along with some wealthy and highly educated citizens. These social differences gave rise to jealousies and factions. The cause of rivalry arose from differences respecting teachers, one party acknowledged the leadership of Peter, another that of Paul, another that of Apollos. A more lingering cause of factions was found in a lack of appreciation of one member for the ability of another. Those endowed with rare gifts of mind despised those in inferior gifts and the latter in turn resented the contempt. Paul attempts to heal the wounds which Christian had inflicted upon Christian and harmonize once for all the discordant elements, by pleading for unity of spirit showing how necessary one member is to the whole.

The Church the Body of Christ

The illustration which Paul uses to exhibit the nature of Christian Society is the organic one which we have discovered already in Biology, Sociology, Political Science and Economics. The Christian church is the Body of Christ, Christ is the head. Just as life is necessary to the very existence of the body, and the usefulness of its parts, so the possession of the Spirit of Christ is vital to the Christian Church. Without it the church may have a highly educated ministry, a splendid ritual, wealth and art, and yet be dead and the world soon recognizes that fact. The ideal Christian Church is composed of a membership from every plane and occupation of life, united in spirit by love to Christ, and with each of its members honoring every other not for the possession of gifts, rich or poor, but for whole-hearted, ungrudging use of such talents in the service of Christ.

Service and Diversity

The serviceability of the Church to the world in every age depends upon the diversity of its membership. A poor church, like an organism on a low level, has few organs and poorly defined functions. A rich church, like an organism of a high order, has many organs, each of a distinct kind and with a definite work to do. The church of Christ has always been able to use an artist with his brush or a sculptor with his chisel to convey spiritual truth to artistic minds not yet Christian. The Christian farmer, merchant, or artisan, can so perform his work as unto the Lord that unbelievers may take notice of him that he has been with Jesus.

It is the Church's duty to utilize these talents. Macaulay has noted a contrast between the treatment accorded to sects arising within her by the Church of Rome from that accorded by the Church of England, and the comparison has been greatly to the advantage of the worldly wisdom of the Roman Catholics. Time after time a leader has arisen among the Roman Catholics, like Francis of Assisi, or Dominic, or Loyola, with an passionate affection for some disciple or doctrine underestimated by that Church. Rome has seldom lacked the worldly wisdom of the serpent however little she may have of the artlessness of the dove and she has actually formed the leader and his followers into a monastic order, as she formed the Franciscans when Francis preached poverty and benevolence. She cherished the sect and if it had any heresy lurking in it she gently purged it and utilized the new movement for her own ends. The Anglican Church,

less wise in this particular, drove out the Wesleyan associates to form the Methodist Church.

One member of the church should never do another. Some of the most useful members are the consecrated toilers who spend and are spent in the master's cause, yet no herald trumpets their praise. To be compared to the heart in the body, without which the body cannot live, though the body can live without and even portions of the brain. So the Church can do so without the multitude of consecrated one-talented men and women.

This, then, is the most gloriously personal message world has heard. God has assigned to each man and woman a part in the perfecting of this universal fulfilling of God's plan of salvation. God will do this purpose without your aid. The most wretched into which a human being may fall is one of utter uselessness. But to feel one's self in tune with the master's purpose, to feel that I am working in my life toward that "far-off divine event to which the Creation moves" and for which it groans, this is the joy, this renews my energies.

Your every act, when you are in your daily work, catch something of the radiance which this message upon honest toil. A piston or a crank may be awkward, useless thing in itself. It takes on its value when it is put into position with the other members of the Household duties, the daily routine of business, drudgery when viewed alone, they become divinely viewed as part of a universal divine program. Use your gifts, then, through exercise, fully consecrated to God.

A renowned musical conductor was engaged to direct an orchestra of several hundred pieces in New York. A violinist became despondent and thinking that his help, ceased to play. But the master's ear noticed the lacking note in the otherwise complete harmony, stopped the others to let the one player begin a new part. An infinite Master of Harmony needs the music of every member to round out the harmony of this plan.

Bryson City, N. C.

WHAT IS ASSEMBLY'S MISSION

Rev. B. C. Bell, D.D.

Superintendent Home Missions
Red River Presbytery

It is an indispensable, vital, force which gathers the people of the world and from there goes down through all the points of our Home Church to touch and stimulate the points and destitute parts of our beloved Southland. It is that power which completes and clinches the work of all subordinate Home Mission bodies. It is the first step in the journey, or as our Savior says, the first mile.

According to this figure it is the second mile which makes the first mile good. Otherwise it would be no good. So there are thousands of Home Missions tasks in this country, which abundantly illustrate the need of the second mile. What Home Mission worker has not experienced it! After doing all that he can, and using all the force he can possibly command, he still comes short of the victory. Then in his extremity all that he has done is in vain, he calls upon the Home Mission Committee and the work is completed. That is the second mile.

This second mile business may be illustrated by the department of our Home Mission history and the body but God can tell how it has worked. It can never fully be known on earth. There are now standing doing fine work, which but for the second mile, might be standing roofless. There are men standing on the farflung battle line, pointing the way which might have been pointless but for this second mile. There are missions lighting up dark places of the country, whose light would have gone out but for the second mile. There are whole Presbyteries vigorous working forces doing a powerful work which might have been shriveled up by now. There are lists carrying the glad tidings far and wide, not have made the trip, but for this second mile. No, the Assembly's Home Mission Committee made brick without straw, but she has made the same. She could have done far more, but she is thankful for what she has done. The influence of her hands are felt in every Synod and Presbytery in all the seventeen states in which our church is working. The fruits of her labors are felt today in the world. There are missionaries in heathen lands who have covered and turned thither by Home Missions.

After twenty-five years of association with the Home Mission task in all its relations as worker, evangelist, and superintendent, I have convicted myself that the Assembly's Home Missions lie at the very foundation of all our work both at home and abroad. It is to limit her resources. It is suicidal to let her resources diminish. Her history abundantly justifies her confidence, and her opportunity is now limited only by her resources. We have some wise and far-seeing men, and a great retinue of faithful men following in her train.

Shreveport, La.

THE HOME MISSION OBJECTIVE

this sublime Service the Assembly asks this year 10,000.00.

Each church does its share, debt can be removed and work advance in every department.

*A Saved Man
In a Saved Home
In a Saved Community
In a Saved Nation*

November Is Home
Mission Month

November 17-24 Is Home
Mission Week

A. N. SHARP, Treasurer, 101 Marietta Street, Atlanta, Georgia

ASSEMBLY'S HOME MISSIONS?

Homer McMillan

Missionary agency seeking the gifts of Christian to be able to justify its appeal by the service to the individual, the community, the nation and

Each year is asked to give \$840.00 to the Assembly's Home Missions. Many reasons can justify this contribution. Among them are the

Decrease of the number of people to whom Assembly's Home Missions ministers.

At hand to show that Assembly's Home Missions the gospel to 1,020 communities, and that is aided by this Committee touch directly or approximately one million people each year. Reaching influence of Assembly's Home Missions be better understood when it is known that one-fourth of the churches on the Assembly's roll by the Assembly's Committee. There are 28 missions made possible by the Assembly's help. In all are 3,500 pupils, every one of whom means a family. Vast multitudes are reached by the workers who labor in the Home Mission areas of the world.

Decrease of the types and kinds of people to which Assembly's Home Missions ministers.

The committee serves all classes of people, regardless of race or condition. In order to do its work, it works in twelve different languages every day. The committee maintains churches or schools or missionary born Americans,—mountain people, Indians,—for Italians, French, Mexicans, Cubans, Slavians, Hungarians, Syrians, Jews and Chinese. It is said in truth that the work of Assembly's Home Missions is a Pentecostal service in which every man hears the gospel in his own tongue. The ministry of 663 Home Missionaries,—pastors, teachers, doctors, nurses and counselors,—the blind receive their sight, and the lepers are cleansed and the deaf hear; the lame are made alive, and the poor have the gospel preached to them.

The Assembly's Home Missions is the agency which uses the resources of the whole church and in which the need is greatest.

Presbyteries were equally strong this service was necessary. Every Presbytery would be able to carry on its own Home Mission need, but all Presbyteries are not equally strong and not equally awake to their responsibilities and obligations. In the weaker Presbyteries we found the largest number of underprivileged people needing missionary service.

These Presbyteries in the Home Mission areas of the world in addition to the work of the underprivileged, receive assistance in some form from the Assembly's Home Missions Committee. Without the supplement from the Assembly 528 churches and 245 outposts and preaching points which these pastors visit,

would be deprived of the ministry of the Presbyterian Church.

4. Because Assembly's Home Missions is the chief agency of denominational growth and represents the advance line in every field of the Church.

The progress of God's Kingdom is in the number of churches that are organized and in the number of men, women and children that are won to faith in Jesus Christ. It is said that 90 per cent of the Presbyterian churches in the United States have been helped at some time in some way by Home Missions.

During the last church year, 25 churches and 58 Sunday Schools were organized by Assembly aid, and 5,188 persons were added to the church upon profession of faith; 12 churches were brought to self-support, and 13 churches were assisted by a small loan or a small donation in erecting houses of worship.

This is the work that measures the church's progress and multiplies its resources for advance in the Home and Foreign field.

5. Because Assembly's Home Missions promotes the institutions necessary to make and keep our nation Christian.

The primary objective of Home Missions is a saved man in a saved home, living in a saved community. The only effective method of saving a community is through the individual who has been saved by personal faith in Jesus Christ. Redeemed communities are possible only through redeemed persons.

Wherever the Home Missionary goes men are won to faith in Christ, the church is established, the home is protected, the school is encouraged, and the Sabbath is preserved. Eliminate from our nation's life these uplifting and conserving agencies, which the Home Missionary carries into the waste places and barbarism and degradation will engulf our land.

These are some of the reasons why Christian men and women are asked to contribute to Assembly's Home Missions, not only gifts of money, but gifts of prayer, of love, and of life itself.

HARVESTING, FOOTBALL, AND THE ORPHANAGE

This is Monday, October 21, 1929. It is a rainy day, but who cares! Because last week was as near a perfect one for Barium Springs as it could be possible to have, with a depleted treasury. The weather was pretty all week; dry and clear, so that the farm group made hay and sowed wheat until even Mr. Cavin smiled. We would hate to say just how many tons of hay this last lot adds up. Any how, this farm group has made enough hay to feed a hundred and twenty head of cattle and eleven mules through the winter.

The truck farm group dug eight hundred and sixty bushels of sweet potatoes—and the end is not yet! Just imagine what a thousand bushels of sweet potatoes will do after our kitchen group works on them a little bit.

From way down on the McDonald farm, comes notice of eighteen bales of cotton picked during the week. Scat! Mr. Boll Weevil!

Mr. Grier and the shop gang got in a good week's

work and also received news that the boiler has been shipped that will insure our staying warm this winter.

Reports for the second month of school have been out, and checked up, and while there are still a few vacancies on the honor roll and merit roll, the number of failures have been materially decreased. Everybody seems to be in a good humor after checking over these reports. Even Mr. O'Kelly is wearing a smile.

We would have been just a little bit suspicious of these reports had they come out later than they did. Mr. O'Kelly, being an alumnus of the University of Georgia, the two victories for his football team may have affected his disposition to such an extent that he would have been unable to see a mistake on the examination papers. However, monthly tests were held before either of these games were played.

The Junior-Senior entertainment consisting of a Treasurer Hunt, and Weenie Roast which took place Saturday night, October 12, was very much enjoyed.

The Treasurer Hunt ended up in a meadow about a mile from Barium, where the most delightful things to eat possible, were served.

Those who like football (and that numbers about 99 per cent of Barium Springs population), enjoyed the news of the Barium-North Wilkesboro game which resulted in a victory for Barium. They enjoyed seeing our 100-pound team play Salisbury, and emerge victors; and then another game of the small boys, the 115-pounders, against Rock Hill, in which Barium was again victorious, and then to cap it all, about half of Barium Springs went to Davidson on Saturday to see Davidson win out over Citadel; and to see the part that the two old Barium boys had in this victory. Walter Fraley's pass led to Thad Brock's place kick and added the one point necessary for victory. This almost ended the perfect week. But when we came home for supper on Saturday night, we found something special on the table, and this was the most delicious fish we have ever tasted. Or maybe it was because we were all so hungry, and it was just good fish. Anyway, everybody walked out of the dining room, leaning backward and feeling supremely grateful to the S. S. P. Fish Company of Statesville for making that delightful meal possible. Everybody went to bed Saturday night wearing a smile, except the cashier. There was still a lot of bills that ought to have been paid that were not. Maybe there will be another perfect week before winter sets in, and by this we mean perfect in every particular.

Barium Springs, N. C.

J. B. Johnston.

REVIEW

"Burning Beauty," by Temple Baily; Penn Publishing Co., Philadelphia, Penn.

These are trying days for mothers seeking pure literature for their daughters, as there are books without number dealing with questions not allowed in godly homes.

Here is a story, full of movement and interest, yet free from the faults, so common to books of this day.

We commend it highly to those seeking literature for their daughters.

**Remember the Orphans
on Thanksgiving Day**

**They Need
\$50,000**

There are 354 children at Barium Springs. They are wards of the Synod of North Carolina.

CHURCH NEWS

ORPHANAGES, TAKE NOTICE!

On November 20 we will devote an issue to the orphanages of our Church. All superintendents and others in charge of these institutions will please send us material for that issue. We will print stories free, but will charge the actual cost of cuts. Please send in material by November 12, or the 14th, at the latest date.

PERSONAL

Rev. W. H. Workman was reelected stated Clerk of Harmony Presbytery, and Rev. R. L. Grier, recording clerk, each for a term of three years at the fall meeting.

NORTH CAROLINA

Wilson—During the pastorate of Rev. E. C. Lynch, who came to Wilson about three and a half years ago, the First Presbyterian Church has enjoyed a very steady and happy growth. The Sunday School is the largest in the history of the church and about double the attendance of three years ago; the Woman's Auxiliary continues to be one of the most active in the Presbytery; an active and enthusiastic organization of the Presbyterian Young People's League has been formed, and 131 members have been added to the church.

Charlotte, West Avenue—We greatly appreciate the splendid gospel messages Dr. W. B. McIlwaine and Rev. J. G. Garth brought us last week in our preparatory services.

Our attendance in Sunday School last Sunday was 304.

The attendance in our Junior Church last Sunday morning was 77. What a grand thing it is to know that such a crowd of Juniors is worshipping in the Junior Church room, while so many adults are worshipping in the main auditorium.

The Session has received into this church during this quarter 29 members, 3 on profession of faith in Christ and 26 by letter, making 64 in all received from the first Sunday in June and for sixteen Sundays in succession since June when the pastor was in the pulpit have we received additions to the church with the exception of one Sunday. God is richly blessing us and to Him be all the praise.

Wilmore, Charlotte—On the night of October 27, a two weeks' evangelistic meeting came to a close at this church. Rev. W. T. Smith, pastor of Cornelius and Bethel Church, preached throughout the meeting. For some time, he has been devoting a part of his time to evangelistic work, for which he has special talents, and the Lord has greatly blessed his efforts. The meeting proved a real season of spiritual refreshing for the church. The congregations were large, many from other churches attending, and the interest increased from day to day. Many of the members gave themselves to prayer and a spirit of deep earnestness was prevalent. Good music was made a feature of the services and the singing was pronounced by

many as most excellent. Mr. Mack Cathey was director of music and the choir and congregation responded enthusiastically to his splendid leadership in a real worship of praise. Soloists and violinists from other churches very graciously took part and contributed much by their presence and musical talent.

Ten were added to this church by profession of faith, six by letter or re-affirmation, and other letters will come in; many pledged their allegiance to the Lord afresh and are going on their way rejoicing.

Two facts stand out from this concerted effort of the church in clear perspective, the one most pleasing, the other distressing:

1. That such a series of services, held after due preparation in prayer, and where the gospel is preached in its purity, may and does result in a real revival of love and devotion to Christ and His service in the hearts and lives of Christians and demonstrates the power of the gospel to bring light and joy into the lives of men as nothing else will or can.

2. That notwithstanding the fact that the saving of souls was emphasized as the chief aim and end of the meeting, the surface was hardly scratched in the large territory contiguous to this church and this sad fact seems largely attributable to the inability to induce the unsaved to even attend the services, although solicited by personal invitation, by cards delivered at the homes, by newspaper publicity and otherwise. It was noticeable that such of the unsaved as did attend seemed to come under the power of the Spirit and some were converted.

What can be done to get the attention of men today to their spiritual needs is a matter for most earnest consideration by Christian people.

Fayetteville Presbytery met in the Eureka Church, Moore County, on October 21. There were thirty-one ministers and forty-eight representatives present. Rev. J. F. Menius was elected moderator and Rev. W. J. Hunneycutt, temporary clerk. The opening sermon was preached by Rev. G. W. Hanna, the retiring moderator.

Action on the question of union with the United Presbyterian Church was docketed for consideration at the spring meeting. The Annuity Plan was discussed by Dr. F. H. Barron. The Home Mission Committee was directed to pay its proportional part of the annuity premiums for all workers receiving aid from home missions funds, when the plan is fully established.

Duncan Daniel McBryde was received under care of Presbytery as a candidate. He is a student at Davidson College. A memorial service for Rev. V. R. Gaston, who died June 20, 1929, was held.

Special emphasis was given to a number of causes. Among these should be mentioned the Orphans' Home at Barium Springs. A strong resolution was adopted calling on the churches to give more liberal support to this institution and a number of short talks were made. Evangelism was given a large place in the various reports and discussions. A deep sense of concern regarding this vital matter was manifest throughout the entire meeting. A number of resolutions looking to definite effort along this line were adopted and a season of prayer was engaged in for a deepening of the spiritual life of the members of the Presbytery and a great outpouring of the Holy Spirit upon the entire Church. Special attention was given to the question of Sabbath observance and Family Religion. A resolution putting the Presbytery on record as openly disapproving the operation of filling stations, swimming pools and other places of

amusement on the Sabbath day, and calling upon members of the churches to refrain from using institutions on the Sabbath was adopted. The estates were considered, and representatives of the institutions located in the Presbytery were heard.

Histories of Benson, Aberdeen and Churches were read before the Presbytery. The men who prepared these papers were thanked for services, and it was ordered that copies of histories be filed in the archives of the Presbytery. Notice was given that two or three other churches had about completed their histories and would present copies to the Presbytery. A resolution was passed asking the second six in the alphabetical order of the churches to prepare historical sketches for the spring meeting and present them to the Presbytery.

The entertainment of the church was efficient and helpful to the members of the Presbytery. A committee of young women arranged to serve both at the church, thus making it possible to devote the entire time to the business of the Presbytery. It also saved the housekeepers the burden of providing for extra company in the evening except for the one breakfast. Brother Golden and good people are doing an excellent work at a beautiful brick church with all modern conveniences in which to work.

Presbytery adjourned to meet in adjourned session in the First Church, Fayetteville, N. C., on October 3, 1929, at 2:00 p. m.

R. A. McLeod, S.

SOUTH CAROLINA

Clover—Our Sunday School combined its regular exercises, Sunday, October 13, with its annual motion picture exercises. Drills and other details of work done during the year were presented before a large audience. About 40 certificates of appreciation were given to pupils who had done their work successfully. Eleven testaments were presented to many pupils for having recited the Child's Catechism and two Bibles were given to pupils who had fully recited the Shorter Catechism. An offering of \$120.00 was taken for Sunday School extension.

Monday night, October 21, the Woman's Auxiliary held its annual rally day meeting, with a most interesting program. Miss Hudson, field representative of the Christian Education and Ministerial Relief Committee, was the speaker for the evening. Standing the rain, which made it difficult for those who live some distance from the church to attend this particular meeting, a large number of ladies were present.

Stanhope Love, Correspondent

Columbia—The Rev. John J. McSweeney, president of the Presbyterian College of South Carolina, in his Sunday morning spoke at the First Church in Columbia of the "deliverance" campaign of the college. The college is in debt in the amount approximately of \$35,000.00. He spoke of the obligations which the college has incurred by its efforts and plans now being made to meet the obligations of the institution so that its affairs may be placed on a more satisfactory basis.

All money given to the fund, he said, will be that fund, with no deduction for campaign expenses. The expenses of the campaign, approximately \$10,000.00, have been cared for by an individual.

Last night Dr. McSweeney preached before the congregation he had addressed in the morning at the State.

Anderson—Beautifully impressive were the services at the Central Presbyterian Church Sunday, October 27. Rev. J. H. Carter, was installed as pastor. A large congregation was present, the services of the First Presbyterian Church being united with the Central on the occasion.

Appointed by the Piedmont Presbytery a session composed of Dr. John McSweeney, Dr. R. Kirkpatrick and E. W. Brown had charge of the installation services. Dr. McSweeney, President of the Presbyterian College and formerly pastor of the Church himself, preached the inducting sermon, expounding obligations which the pastor and congregation assume. Dr. Kirkpatrick delivered the charge to the congregation and Dr. McSweeney to the new pastor. Mr. Brown led in prayer, as did Judge W. H. of Mt. Airy, N. C., a prominent North Carolinian and father of the incoming minister, who accompanied Anderson to attend the services.

A special musical program had been arranged and added much to the services, the choirs of both Presbyterian churches participating. Anderson was present.

Enoree Presbytery met in Union, S. C., October 21, 1929, and was opened with a sermon by Rev. Hudson, D.D., at the request of the retiring moderator, Rev. W. H. Hamilton, after which the services of the Lord's supper was celebrated, Rev. D. H. and Rev. P. S. McChesney, presiding. Rev. J. O. Wallace was elected moderator.

CHURCH PAPER WEEK

The General Assembly Has Appointed the Week of Nov. 3 to Nov. 10

as CHURCH PAPER WEEK. At that time, the pastors, the Auxiliaries and all other church workers are requested to bring to the attention of all church members the duty and privilege of subscribing to the Church Papers.

No person can be as useful in church work who does not read the Church Papers. The minister has no time to inform the congregation of events, projects, purposes, needs, and all the thousand and one things each ought to know for effective work in the departments.

The discussion of the church's great projects, such as now is going on, as to the Ministers' Annuity Fund, will be found in the Church Papers. Other important matters are discussed, and we ought to know what they mean, and how they bear on our own work and people.

Good reading for the family is provided by the Church Papers, and solve many problems of restless children, and furnish a quiet hour for older people. The devotional articles are valuable in developing our knowledge and faith. The Sunday School articles and Young People's discussions are very helpful.

The Presbyterian Standard will give the Auxiliary, or any other organization ONE DOLLAR out of \$3 collected for a new subscription.

We are depending on our auxiliaries to send us many new subscribers the week of November 3 to November 10.

PASTORS, DON'T FORGET THE CHURCH PAPER WEEK

The women want your co-operation to make it a success.

rdlaw, temporary clerk. Twenty ministers
en ruling elders were present.
1: Rev. D. B. Green was received from
Presbytery and arrangements were made to
pastor of Nazareth, Reidville and Antioch

d: Rev. R. D. White was dismissed to
olina Presbytery.
ons: Rev. C. S. Evans has been installed
Fairforest, Pacolet, Glenn Springs and
vary churches.

rian College: After hearing the convincing
Mr. W. P. Jacobs, Presbytery pledged
oyal support to the Presbyterian College at
ev. Henry Wade DuBose, D.D., has been
stee.

Presbyterian Church: The following action
: "Regarding the resolution adopted by the
assembly on the Report of the Ad Interim
on Closer Relations with the United Pres-
burch: Your Committee on Bills and Over-
mended that it be deferred because of
ditions.

ort was adopted.
Records: The Stated Clerk was instructed
the official records of the Presbytery with
ical Foundation at Montreat.

Plan. Presbytery endorsed the plan and
ministers and churches to enlist. Dr. F. H.
s heard in its interest.

ees: Presbytery's Work Committee and
mittees made encouraging reports of the
mitted to their hands. The outlook is prom-
ated Meeting: The next regular meeting
d at Landrum, S. C., on Tuesday preceding
Sabbath in April, 1930, at 11 a. m.

rial Sermon: Rev. J. H. Viser, D.D., was
to preach the sermon, with Rev. Charles
ternate.
Thanks: Presbytery by a standing vote
he pastor and people of the Presbyterian
d others for their generous hospitality.
E. P. Davis, Stated Clerk.

FLORIDA

st—The minister of this church, the Rev.
Barritt has returned from Synod, which
a journey of nearly 1,000 miles. The infor-
t Synod has again requested that every
ency in the Synod make worthwhile offer-
sembly's Home Missions and designate it
rk in Key West has wonderfully heartened
branches, American and Cuban, of our
his city. This congregation is praying that
uch the hearts of ministers, officers and
hat this may be done and the building will
cted in this city.

iles away to the south, 27 Presbyterian
ere represented at the Hispanic-American
nd Presbyterians all the way from Brazil
nt.

ministers of this city, Methodists, Baptists,
ns and Congregationalists, all visit the
ools, the hospitals, jails and poor house,
or remuneration of any kind and are
do.

for the new building, selected by Dr. S. L.
ought and paid for.

was observed and a Bible class conducted
ister is held in the manse until we have a

school is held in the frame building that
c the American and Cuban work.

owing churches are at work in the city
ervices of all are well attended. Roman
otestant Episcopal (Very High Church),
three churches, Congregational, one
vation Army, Baptists, one church, several
or the colored people, and some missions.
laces are well attended. The Presbyterian
h the new part of Key West and will meet
for both Americans and Cubans. Havana
iles away.

Alfred DeBarritt.

in charge of American and Cuban or-

GEORGIA

The Standard Training School for the
ata was held in the North Avenue Presbyter-
October 6-11.

chool was largely attended with over three hun-
chs attending.

ionals were most inspiring led by Dr. J. W.
v. F. C. Talmage, Rev. E. L. Flanagan, Rev.
nd, and Rev. R. W. Oakley.

es taught were as follows:

er, by Rev. Geo. C. Bellingrath; Teach-
the New Testament, Dr. Hunter B. Blake-
Materials and Methods, Mrs. W. G. An-
ly of Later Childhood, Mrs. S. H. Askew;
Administration, Miss Mamie Heinz; Cradle
stration, Miss Atha Bowman; Dramatization

Men-of-the-Church

Presbyterian Church in the United States

REV. J. E. PURCELL, D.D., Executive Secretary
HENRY GRADY BUILDING
ATLANTA, GEORGIA

COUNCIL SUGGESTIONS FOR DECEMBER

To the President: This is a very happy month for a man who has it in his power to make others happy. Talk with the Chairman of Department VII and check all the people who should be remembered at the Christmas time. Make them happy. Watch carefully, too, the plans for the Christmas service. It can be made very beautiful and inspiring.

To the Council: This meeting should be held seven to ten days before the General Meeting. Open and close

and Pageantry; Mrs. Edgar Smith; Adolescent Materials and Methods, Miss Alice Rivers.

The school was sponsored by the Presbyterian Sunday School Association of Atlanta, of which Mr. Ray Matson is President, in co-operation with Presbytery's Work Committee.

Dr. William Huck was Dean of the School.

SOUTH CAROLINA

(Continued from Front Page)

Local Committees

Charleston Presbytery—James Island, A. L. Welch, chairman, Rev. T. A. Beckett, Jr., associate; Summerville, F. G. Aldret, Rev. J. F. Cocks, associate; Charleston Second, Hall T. McGee, Dr. J. W. Hickman, associate; Charleston Westminster, J. E. Wasson, Rev. G. A. Nickles, associate; Charleston First, R. H. Phoenix, Rev. Dr. Alexander Sprunt, associate; New Wappetaw, L. A. Beckman, Rev. Dr. G. T. Pace, associate; Mt. Pleasant, W. J. Knox; Edisto Island, P. E. Connor, Rev. C. E. Robertson, associate; Beaufort, Dr. H. B. Senn, Rev. F. B. Mayes, associate; Orangeburg, Dwight Mosely, Rev. L. B. McCord, associate; Bamberg, E. H. Henderson, Rev. W. S. Scott, associate; Denmark, S. S. Ray; Branchville, J. A. Buie; Estill, Dr. E. H. Wyman.

Enoree Presbytery—Converse Clifton, Dr. W. E. Montgomery, chairman; Rev. Charles Cureton, associate; Inman, Gillespie Smith; Landrum, A. M. Foster; Fairforest, J. W. Cunningham, Rev. C. S. Evans, associate; Pacolet, Dr. A. H. Stowe; Glenn Springs, Dr. A. C. Smith; Mt. Calvary, L. M. Harrison; Spartanburg Second, T. P. Harkness, Rev. J. D. Henderson, associate; Woodruff, J. B. Kilgore, Rev. P. S. McChesney, associate; Nazareth, B. K. Gresham, Rev. D. B. Green, associate; Reidville, J. W. Gaston; Lockhart, S. R. Perrin, Rev. J. Q. Wallace, associate; Mt. Tabor, John Gregory; Greer First, E. H. Shanklin, Rev. W. H. Hamilton, associate; Fountain Inn, Adam Peden, Rev. R. C. Morrison, associate; New Harmony, W. F. Stewart; Monaghan, Carl Newton, Rev. C. E. Piephoff, associate; Reedy River, Preston Charles; McCarter, Edward Bramlett; Greenville Second, M. G. Boswell, Rev. Dr. Flournoy Shepperson, associate; Greenville First, Henry T. Mills, Rev. Dr. T. W. Sloan, associate; Highland, Charles M. Risor, Rev. C. T. Squires, associate; Simpsonville, J. L. Woodside, Rev. D. C. Stogner, associate; Lickville, J. H. McKittrick; Fulton, H. V. Smith; Greenville Third, B. B. Smith, Rev. J. H. Viser, associate; Fountain Inn Fairview, J. B. Wasson, Rev. J. L. Shannon, associate.

Bethel Presbytery—Ebenezer, R. T. Fewell, chairman, Rev. John C. Bailey, associate; Hopewell, Robert Fewell; Tirzah, Morgan Bailey; Fishing Creek, H. E. Hicklin, Rev. J. J. Brown, associate; Van Wyck, W. H. Moore; Rock Hill Oakland Avenue, H. M. Dunlap; Rev. Dr. Alexander Martin, associate; Fort Mill Unity, A. O. Jones, Rev. A. W. Shaw; Alison Creek, T. B. Spratt and W. B. Audrey, Jr., Jr.; Bowling Green, Giles Adams, Rev. H. D. Corbett, associate; Beth-Shiloh, Meek Williams; Clover Bethel, Guy Davis; Rev. A. H. Key, associate; Sharon Woodlawn, Joe S. Hope, Rev. C. W. McCulley, associate; Beersheba, W. P. Brown; Filbert, W. L. Pursley; Clover, Dr. R. L. Wylie, Rev. W. S. Patterson, associate; Mt. Pleasant, T. J. Robbins, Rev. W. D. Ratchford, associate; Bethesda, S. H. Love, Rev. W. G. Somerville, associate; Smiths, T. L. Strait; Uriel, J. F. Wherry; Blackstock, E. M. Kennedy, Rev. S. A. Ewart, associate; Concord, Thomas W. Brice; Cornwell, O'Neale McKeown; Great Falls, L. M. Pittman, Rev. J. M. Forbis, associate; Cedar Shoals, L. M. Pittman; Pleasant Grove, John Curry, Rev. A. M. McLaughlin, associate; Catholic, W. L. McCrory; Hebron, R. B. McDonald; Chester Purity, H. R. Woods, Rev. J. O. Mann, associate; Lowrys Zion, S. S. Abell, Rev. J. C. Neville; Olivet, Frank Ashe; Richburg, Ike Hicklin.

Other church chairmen for these Presbyteries and for other Presbyteries will be announced later.

with prayer. The major part of the program this month is given to Department IV. He cares for the Educational Program. The Chairman should have clearly in mind just how he is going to use the men. He should give encouragement and active help in the presentation of the Christmas Worship Service sent out by the Department of Christian Education. Make every effort to secure a liberal offering for the old ministers, the widows and orphan children on the rolls of Ministerial Relief. The men might send cards of invitation to your Christmas Church Services to guests at hotels and boarding houses. Better still, send some of the men to bring these strangers with them to church and arrange some hour of fellowship for them. Offer not only the cars of the men, but get the men to offer themselves to go with the young people to sing Christmas carols and to carry an echo of the angel's song into every street and into every shadowed place.

Department I has a chance to speak a good word for the Family Altar and Religion in the Home. Some churches arrange a program on the Family Altar. Urge the men, if the old year has brought about misunderstandings and bitterness of spirit in any relation of life, to be the first one in the Spirit of the Little Child of Bethlehem, to make it right in love and good will. Get the men to speak that word of encouragement and appreciation which they have thought of doing for so long; write that letter for which some one is waiting, and let not the Christmas stars pale before you have spoken a good word for your Lord and Saviour, Jesus Christ. Let him also suggest the Bible reading for the month.

Department III will arrange for the outpost work, and Department VII will arrange the supper meeting. Make a place at the family table for some stranger—in memory of that little Child of Bethlehem for whom there was no room when He came to earth.

To the Leader: No other meeting of the year will require the leader to be in such sympathy and harmony with his program as this one. It should be undertaken in the spirit of prayer. Pray with the speakers. Pray for your own part. The program is built around the little pamphlet by McConkey, "The God-Planned Life." Secure this. Give copies to speakers. Watch the Church Papers for other material. Work hard. It will be eminently worth while.

To the Speakers: Pray much over your talk. Study earnestly. Be prepared. Whatever you do, don't read it. More talks are ruined by poor presentation than any other cause. The theme is deeply spiritual and can only be presented in a prayerful atmosphere. Talk, feeling as Philip Brooks did, that Jesus is standing with His hand on your shoulder. If you feel it, men will feel it, too.

To the Group Leaders: The work for the men this month will be very interesting and appealing. Every group should make some person or family happy. In addition, encourage the men of your group to get behind the Christmas program and really make it a success. Men can be enlisted at Christmas time better than at any other time. Find your way into at least one heart, hitherto closed. Be sure that you know what the men are to do, and plan your work carefully. Use as many men as possible. Emphasize prayer at your group meetings.

Sources of Information

Write to the Executive Committee of Christian Education and Ministerial Relief, Dr. H. H. Sweets, Executive Secretary, 410 Urban Building, Louisville, Ky. The Church Papers will carry a helpful article early part of November. Get McConkey's "The God-Planned Life." Write also to the Department of Men's Work, J. E. Purcell, Executive Secretary, Henry Grady Building, Atlanta, Georgia.

A CALL TO MEN

(Written by J. C. Dougherty, Beeville, Texas, for the Sunday School Extension Program of the Men of the Church, October 4th, 1929.)

Men of the Church, why sit supinely by,
And see God's work transcendent and so high
Failing for lack of manly hearts and hands,
To follow faithfully the Master's plans.

Wake, rise, shake off that lethargy of old
It is the hour to strike, we now are told,
The hardest blows against Satanic wile,
We must not falter, faint, none of the while.

Then rally 'round our Sunday School, you men,
Until the angels shout a loud Amen,
And Heaven answers back in accents clear,
Rings out "Well done" and that's enough to hear.

The Sunday Schools, scatter them far and wide,
'Tis God's own surest way, we must decide.
The place wherein His Blessed Word is taught,
And where your sons and daughters should be
brought.

And why stay 'way you, men who always do?
Do you not need the Bible taught to you?
Are you so sure the knowledge of His Book,
Can give to you no hope nor heav'nly look?

Why leave alone to mother, child of thine?
As thou in worldly ways forgetful shine,
Why not with church and loving mother true,
Combine your help, your prayers and counsel, too.

SUNDAY SCHOOL

Rev. Ernest Trice Thompson, D.D.

Lesson for November 10

WORLD PEACE THROUGH MUTUAL UNDERSTANDING

Is. 2:2-5; 11:6-10; 19:23-25; Acts 17:22-28; Eph. 4:4-6, 13-19; Jn. 4:20, 21

Our lesson this week has to do with World Peace through mutual understanding. We study it most appropriately on the 11th anniversary of the signing of the armistice, which marked the ending of the great world war. Since that time there has been a growing sentiment against all war on the part of the peoples, a growing realization on the part of responsible statesmen that another war will prove fatal to civilization. Within the last year the nations of the world have ratified a solemn treaty which reads as follows: Article 1. The High Contracting Parties solemnly declare in the name of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another. Article 2. The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means." Hoover in the United States, Ramsay McDonald in England, Briand in France, Stressemann in Germany are eager to build on this treaty and organize the world for peace. Never in the history of the world has there been such an opportunity offered to the lovers of peace. It is most fitting, therefore, that Christians should consider what the Bible has to say on world peace through mutual understanding. Two questions come naturally to our minds: (1) What is the Bible ideal? (2) What is the Bible program for the realization of this ideal? Read the passages assigned with these two questions in mind.

I. The Bible Ideal

The Bible ideal is set before us most clearly perhaps by the prophet Isaiah. He is generally considered to have been the greatest of the Old Testament prophets. He lived in an age when war was considered to be one of the natural activities of men. Assyria the cruelest nation of antiquity, a nation which lived off the spoils of war, was the dominant world power. During the early years of Isaiah's ministry the northern tribes were carried captive, and a few years later Judah was threatened. Isaiah, however, did not lose faith in God, or in God's purpose for mankind.

In Is. 2:2-4, with the Assyrian menace still on the horizon, he predicted that the time would come when wars would cease, and peace would be established throughout the earth. Three things in particular strike us about this prophecy. (1) The legal settlement of disputes. Isaiah did not claim that differences would cease to arise between various peoples, but he did predict that such disputes would be settled in accordance with the divine law. "Many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And he will judge between the nations, and will decide concerning many peoples." (2) Universal Disarmament. The time will come says Isaiah when the nations will beat their swords into plowshares and their spears into pruning hooks. His idea is that law and justice will be so thoroughly accepted as the basis of international relationships that nations will no longer find it necessary to arm themselves, but will turn their energies instead, and their resources to the practices of peace. (3) Disappearance of the Military System. War will become such an utter impossibility that nations will cease even to teach their young men the art of war (neither shall they learn war any more). He could not have predicted in any plainer language the utter disappearance of war and all its concomitants from the face of the earth.

But when is this ideal to be realized? Isaiah says "in the latter days,"—that is, in the days to come. "It shall come to pass in the latter days," he writes,—sometime in the future, "that the mountain of Jehovah's house shall be established on the top of the mountains, etc." This passage does not mean that the temple shall actually be rebuilt on the top of the mountains, and raised physically above the hills, or that all nations will actually send their representatives to such a temple to learn God's will—it means rather that the day will come when the nations will accept God's will, and act in conformity with His laws. In that day the nations shall beat their swords into plowshares and their spears into pruning hooks. "It shall come to pass in the latter days." Isaiah is no more definite than that.

There are some Christians, however, who think that the Bible teaches that this ideal cannot be realized till after the second coming of Christ, and, therefore, that we should not strive to realize it in any other way than by the preaching of the Gospel. But this is not the teaching of Isaiah or of any other Bible writer. We cannot hope to consider here all the passages on which such a misconception is founded. One of the most familiar, how-

ever, is Mt. 24:6. Many Christians actually believe that Jesus predicts here that there shall always be wars and rumors of war. Even a casual reading of the whole passage will convince the reader that this is not the case. The disciples had asked Jesus to describe to them the signs of his coming. Jesus in reply pointed out first some of the misleading signs, false Messiahs, war, persecution, etc. These things would come to pass, Jesus warned his disciples, but they were not to be taken as the signs of His coming. Jesus said there would be wars and rumors of war, but he did not say that there would always be wars and rumors of war. As a matter of fact there have been enough wars to satisfy this prophecy a thousand times over.

Isaiah's ideal then is an ideal which is to be realized on earth, and it is an ideal which for all the Bible says can be realized now, in our own generation. We may differ as to whether any of us who now live may actually hope to see the realization of that ideal, but at least we can help to bring its realization several steps nearer. We can help to render war more improbable, if not impossible. This leads us to consider

II. The Bible Program

We realize, of course, that the Bible does not set forth any definite program which is to be rigidly followed. Rather we are left free to meet the needs of our own day in our own way. Nonetheless the Bible does offer us some valuable suggestions as to the way to peace.

1. We note first that world peace is bound up with the spread of the Gospel. Isaiah introduces his great prophecy in 2:2-4 with a picture of Jehovah's house exalted on the top of the mountains, and all nations flowing into it. We have already stated that this prophecy does not demand a literal fulfillment. It does look forward, however, to the time when the nations shall own their allegiance to the Lord God of Israel, and when they shall accept his word as their Law. Is. 11:9 is also significant in this connection. "They shall not hurt or destroy in all my Holy Mountain, for the earth shall be full of the knowledge of Jehovah as the waters cover the sea." This verse does not indicate any more than the others that world peace is impossible until every individual is committed to God's will, but it does say that world peace is bound up with the progress of the Gospel. The passage in John also has a slight bearing upon this point. In Jesus' time there was open hostility between the Jews and the Samaritans. Jesus pointed the Samaritan woman forward to the time when the ancient cleavage would be transcended, transcended because men worshipped a common Father. So also Paul in his famous speech on Mar's Hill. He pointed out that as a matter of fact we all do share a common humanity (17:26), but the realization of this fact with all of its significance for world peace is bound up with an acceptance of the God that made the world and all the things therein, a God whom we may seek and find, because He is not far from any one of us, for in Him we live and move and have our being.

Were the prophets right in linking the coming of world peace with the progress of the Gospel? We believe that they were. We know no international arrangements will guarantee universal peace unless the peoples as a whole, and the statesmen who guide our national and international destinies are committed to the Christian way of life. But if the Gospel is to insure world peace it must be such a Gospel as Isaiah and Jesus and Paul had in mind: a Gospel which makes God the judge and teacher of nations as well as individuals (Is. 2:2-4); a Gospel which transcends national differences (Jn. 4:20-21); a Gospel that insists that God made of one every nation of men to dwell on the face of the earth (Acts 17:26). Do we emphasize enough these international implications of the Gospel? How can we do so? Probably we will agree that the realization of world peace is bound up with the progress of the Gospel. Is the preaching of the Gospel, the broadcasting of the Gospel message of the Fatherhood of God, the brotherhood of man sufficient? We do not believe that it is. The Bible suggests, what our reason confirms, that there must also be

2. The Organization of the World for Peace.

We note here again that the Bible does not lay down the lines that such organization shall take, there is no Biblical model to which we must conform. It is interesting, however, to note how close the Biblical ideal does come to some of our modern endeavors:

(1) The Bible suggests that war must be outlawed among the nations. It does not use the word 'outlawry.' And we do not mean to suggest that Isaiah anticipated the Kellogg Pact. Yet Isaiah's whole prophecy suggests that some day the nations will turn away formally from the institution of war. They will no longer even think of it as a means of settling their disputes. The formal repudiation or outlawry of war as a legitimate means of settling international disputes is the first step in our modern peace program. That step has now been taken. All the nations of the world have ratified the Kellogg Pact quoted at the beginning of this article. We know, of course, that the mere signing of the pact does not guarantee that war will disappear. The pact must be written into the hearts of the people. We must hold our statesmen to its terms. Our last General Assembly recognized that this was a proper function of the church. And in a formal resolution they urged the responsibility of writing the pact upon the hearts of the people, on all who preach and all who teach in the Southern Presbyterian Church. Was the General Assembly right in assuming this to be a function of the church? How can it fulfill its responsibility?

(2) The Bible suggests that there must be machinery for the pacific settlement of disputes. We believe that Is. 2:2-3 is to be taken literally. The question is bound to arise—How is God to judge the nations? The judgment that Isaiah anticipated between nations that have matters at issue, a judgment that shall be publicly known and accepted. We do not see how such a judgment rendered in our modern world except through a tribunal applying God's eternal laws to the question.

Some such machinery for the pacific settlement of disputes is the second step in our modern program. The Kellogg Pact pledges the nations not to settle their disputes except through pacific methods, but disputes, to arise, and the pact will be put to unwarranted use unless some definite provision is made for the settlement of such disputes. At present two bits of machinery have been set up.

1st. The World Court. Here we have a judicial tribunal to which the nations may submit their disputes. The United States has refused to enter the court except with reservations that the other nations are unable to accept. At the present writing a new treaty has been formulated acceptable to the administration and approved by the League of Nations. This treaty removes the stumbling block that hitherto has prevented the world court from being set up. It provides that the world court shall submit an advisory opinion on any subject in which the United States claims an interest without the consent of the United States. Even with this reservation adherence to the World Court will be opposed by some Senators who oppose all American co-operation with European countries. Should we enter the court with reservations or not? Many peace advocates favor the world court will not be really effective until compulsory arbitration, until the nations pledge themselves to submit all their differences to the world court except those which have to do with domestic matters. England has agreed to sign a compulsory arbitration clause. Germany has already signed it, and France, is expected to follow suit. Should we sign such a clause?

2nd: The League of Nations. Just at the time when the question of American adherence to the League is a dead issue, America's decision to remain in the league was due in part at least to the fear that she might be called upon to fight in European wars. The time of the present writing a movement is afoot to revise the League constitution, and to bring it into harmony with the Kellogg Pact. A committee has been appointed which will report back to the next session of the League. If the Constitution should be revised there was no longer any question of America being legally or morally bound to act against any country because of its relation to the League of Nations. Should the United States enter the League?

(3) The Bible suggests that competitive armaments must cease. Is. 2:4. This is the third step in our modern peace program. Strong armaments do not guarantee peace. Impartial students agree that competitive armaments was one of the causes of the World War. America is rich enough to build a greater navy, to have a larger army than any single world power. But America can maintain a navy large enough to outmatch a combination of its foes, and future wars will be fought by single nations, but by groups of nations. The time of the present writing a movement is afoot to revise the League constitution, and to bring it into harmony with the Kellogg Pact. A committee has been appointed which will report back to the next session of the League. If the Constitution should be revised there was no longer any question of America being legally or morally bound to act against any country because of its relation to the League of Nations. Should the United States enter the League?

(4) The Bible suggests that the nations must learn war. It will probably be some time before the nations are able to do away with the war as a completely, but meanwhile we can begin to change the war psychology, and this is the fourth step in our modern peace program. By war psychology we mean that method of mind that looks upon war as the natural method of settling disputes between the nations. The state of mind many think is created by the old teaching history, of glorifying war, of investing war with romance and glamor instead of portraying it as it really is (read All Quiet on the Western Front). Compulsory military training in our schools and by the over development of the Citizens' Military Training Camps, etc. Do you agree? How can we change the war psychology?

As this lesson is written the papers indicate an outstanding lobbyist influencing the United States to vote against naval reduction and sowing suspicion at the Geneva Disarmament Conference. The pay secretly of three of the largest shareholders in this country. Big business is seen to have a financial interest in big navies is working against the whole peace program. If it is true, Christians must work openly for it. Do you agree? Can Christians do as individuals? What can they do?

These words of Praise give us the strongest reasons for supporting the . . .

Presbyterian College

PROGRAM OF DELIVERANCE



" . . . A part of our heritage . . . is the prestige of the Presbyterian name, especially in matters of education. What will happen to that prestige, however, if we permit our college (Presbyterian College) to go on the block when the Methodists have put Wofford upon a solid financial basis, the Baptists Furman, the Lutherans Newberry, and our A. R. P. brethren, with only half our numerical strength, have raised \$390,000 to do the same for Erskine? . . . Love . . . for the interests, honor and advancement of our Redeemer's Kingdom . . . demand that each of us lend a hand in bringing this Program of Deliverance to a successful conclusion."

—W. M. McPHEETERS, D. D.



"Presbyterian College has won its way to a position of honor and service which challenges the support and sympathy of our people . . . It has triumphed over obstacles . . . until it has attained to the position it enjoys today of fellowship and friendship amongst the colleges of the highest grade. . . . The college is of the Church and for the Church, and in this regard is like the Church. The Church deserves the support and sympathy of all its members for what it is and what it does and what it is yet to do . . . the college seeks like sympathy and support and is worthy of it."

—ALEXANDER SPRUNT, D. D.



" . . . Especially through the students who enter the ministry Presbyterian College is rendering to the Church in South Carolina . . . and wherever the Church has projected its program, a service, the value of which cannot be estimated. . . . At present there are fifteen P. C. men at Columbia Theological Seminary, which is thirty-two per cent of the student body . . . I wish to say to the Presbyterians of South Carolina that the Church has no more valuable agency for producing trained leaders than her college at Clinton."

—RICHARD T. GILLESPIE, D. D.



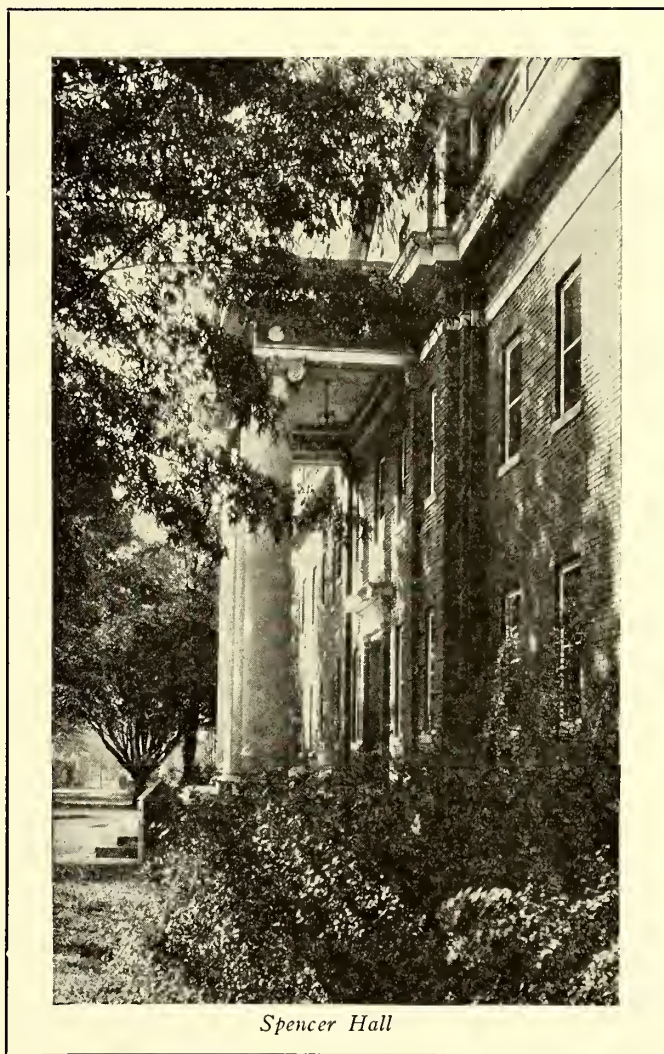
" . . . Our State (South Carolina) is now beginning to . . . set her feet upon a foundation of solid prosperity. . . . This will only increase the importance of the right sort of education. Presbyterians will not be content to have no hand in that all-important matter. Good business sense would demand that we keep our hand in now, even though it strains a bit to do it. 'Where there is no vision the people perish.' Let us think today of the South Carolina of the future, and the Presbyterian Synod of that day also. . . . Now is the time, from every good business standpoint, to make adequate arrangements to pay the debt of Presbyterian College."

F. W. GREGG, D. D.



"The campaign to deliver Presbyterian College from debt will test the mettle and church loyalty of us all. I think it will do more than that. It will determine whether or not the Presbyterians of South Carolina are intelligently concerned about the future leadership of the Church. . . . As I see it, we have no duty more urgent, we have no opportunity more inviting than that afforded by this Program of Deliverance. It is an undertaking the success of which depends upon sacrificial loyalty and Synod-wide co-operation."

—HENRY WADE DuBOSE, D. D.



Spencer Hall

THESE EXCERPTS from statements and letters written by Presbyterian Church leaders reveal most clearly the value of Presbyterian College to the Synod of South Carolina, and stress the urgency and importance of the Program of Deliverance now under way to raise \$350,000 to deliver the institution from the burden of debt. They are commended to the attention of the Presbyterians of South Carolina who have at heart the interests of the Church and the College. It is felt that they give the strongest possible reasons why all of us should support this Program designed (a) to deliver the College from the burden of debt; (b) to eliminate life-sapping interest payments; (c) to deliver the Church from burdensome emergency contributions for college operating expense; and (d) to assure receipt of \$148,000 in endowment gifts conditioned upon liquidation of this burdensome debt.

Presbyterian
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Program of
Deliverance

WOMANS AUXILIARY

The Department of Woman's Work, Presbyterian Church, U. S.
270-277 Field Bldg., St. Louis, Mo.

SYNODICAL PRESIDENTS OF THE WOMAN'S AUXILIARY

Alabama—Mrs. J. F. Hooper, 610 Mabry St., Selma, Ala.
Appalachia—Mrs. F. B. Kegley, Wytheville, Va.
Arkansas—Mrs. H. P. Cooper, Lebanon, Ky.
Florida—Mrs. W. G. Thompson, Jr., 3215 Obispo St., Palma
Ceia Park, Tampa, Fla.
Georgia—Mrs. E. G. Abbott, 1315 Eberhart Ave., Columbus, Ga.
Kentucky—Mrs. H. P. Cooper, Lebanon, Ky.
Louisiana—Mrs. Charles L. Bodin, Box 79, M. R. A., Lake
Charles, La.
Mississippi—Mrs. J. S. Hicks, Holly Springs, Miss.
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Texas—Mrs. J. W. Culver, Texas Military Academy, San An-
tonio, Texas.
Virginia—Mrs. C. R. Vaughan, 319 Mountain Ave., Roanoke, Va.
West Virginia—Mrs. J. McD. Lacy, Elkins, W. Va.

MRS. WINSBOROUGH VISITS THE ST. LOUIS OFFICE

The recent visit of Mrs. Winsborough in Saint Louis brought several happy days to the office force and to her friends. The Woman's Work Committee was then meeting, and Mrs. Winsborough was able to join them in session for one day before she went on to her home in Shreveport, Louisiana. Mrs. Winsborough's many friends will be glad and rejoice that her health is so much improved and that she daily gains in strength.

MATERIAL FOR THE HOME MISSION SEASON

Our thoughts have been turning to Home Missions for the past week and are looking forward to November, the month especially designated by our Assembly for the time of prayer for Home Missions and for the culmination of Home Mission study.

It is hoped that every study class and School of Missions has been using and will use "Stewardship of the Crowded Ways, a series of fifteen minute devotionals for use with the study of the Home Mission book, "The Crowded Ways" by Charles Sears—a most inspiring book concerning the need of our teeming cities.

The Week of Prayer for Home Missions November 17-24

Subjects for united prayer will be found in the Woman's Department of the November Survey. The power of united prayer is very great, and so we are all urged to use these topics lest we forget some important cause through forgetfulness or ignorance.

Many Auxiliaries have their Auxiliary inspirational meeting during this special week of prayer, as a culmination of the Home Mission season. There is much fine material for this program. The material is listed here below.

"God's Harvest" is an inspiring program of prayer, praise and information which brings a "supplement" of fact and story to aid in carrying out the program. The whole is so clearly outlined that it can be used by any group, from five in number to five hundred.

"A Morning Call" may be an alternate program or may be used in conjunction with "God's Harvest." It is a sweet and gripping play of a mother, daughter and friend in their Home Mission thinking. The play may be presented with setting and action, or could even be read as a dramatic reading by one person.

Self-Denial Envelopes should be in the keeping of every woman that she may begin as soon as possible together her offering of love. Be sure to order these immediately and distribute these early.

All material may be ordered from Miss Sue Haley, 101 Marietta St., Atlanta, Georgia.

Department of Woman's Work, 270-277 Field Building, St. Louis, Mo.

CONFERENCE OF COLORED WOMEN

Tennessee Synodical alternates the location of their conference for colored women: holding it in West Tennessee one year, with Memphis Presbyterial responsible for its support and the next year in Middle Tenn., with Columbia and Nashville Presbyterials responsible for the delegates.

The sixth conference was held at Bethlehem Center, Nashville, September 18-25, with fifty-six registered delegates; four from Memphis Presbyterial, forty from the city, Nashville, and the others from various points in Middle Tenn.

Mrs. Chas. S. Kinkead, Nashville, was leader of the conference, securing the speakers and teachers and arranging the splendid program.

The devotionals each morning were conducted by women, some of whom were of other denominations, who were in sympathy with the purpose of the conference. They were Mrs. Arch Trawick, Mrs. J. R. Wheeler, Mrs. E. P. Blair, Mrs. C. B. Wallace and Mrs. W. F. Powell.

Home, its needs, its influence and its ideal was presented by Miss Lucy Fletcher, Miss Sallie Jenkins, Miss Ware, Miss Abel and Mrs. B. W. Lipscomb. Health talks and demonstrations were given by Miss M. G. Nisbet and Dr. Mattie Coleman, efficient assistants of State Department of Health.

The Bible was taught by Miss Margaret Young, Supt.

of Bethlehem Center, who outlined the Gospel of Mark in a most interesting, helpful manner, stressing spirituality.

Sunday School methods were presented by Mrs. Shackelford and Daily Vacation Bible work by Mrs. Mattie Anderson, colored leaders, who are expert directors in their churches.

Woman's Work in churches in Schools and communities, its organization, development of leadership and parliamentary procedure was given by Mrs. Ross Woods.

The above work with a division for general discussion by delegates and the conference leader on community problems completed the daily morning schedule. The afternoon program consisted of a class in serving, with talks on thrift, conducted by Mrs. Vernon Blair and playground activities directed by Mrs. Shackelford.

The evening vespers and song service were conducted by the delegates followed by addresses by outstanding speakers of Nashville.

On Health, Dr. Sharp, State Board of Health, on Industrial conditions, Dr. Alva Taylor, of Vanderbilt, Moving pictures of his trip around the world by Dr. M. G. Buckner; Inter-racial co-operation, Dr. Lewis, negro minister and Dr. Jones, president of Fisk University.

On Sunday morning the delegates from out of the city worshiped at St. Andrews Presbyterian church, the sermon, being delivered by the pastor, Rev. Spencer Jackson.

On Sunday evening, Dr. John L. Hill, from the Baptist Educational Board brought to them a message of truth and inspiration.

The program of the last night was rendered by the delegates. They expressed in well chosen words their appreciation of the conference, the help it had been to them and their desire and aim to take home to others the lessons they had learned—such as organizing Bible study classes or some project for betterment of health among their people or some other plans that might be needed.

The evening and the conference closed with a pageant and song program.

Mrs. Ross Woods,
Ch'm Inter-racial Committee.

Lewisburg, Tenn.

FORT MILL AUXILIARY

The Women's Auxiliary of Unity Presbyterian Church, of Fort Mill, which since its organization is recognized as the most efficient and persevering aid to the church in its particular field, has just passed through an experience in the nature of a revival. Its monthly meeting was held in the church Monday afternoon, October 21, and was attended by Miss Irene Hudson, of Louisville, Ky., from the office of Dr. H. H. Sweets, Assembly's Secretary of Christian Education and Ministerial Relief, Mrs. J. M. Williams and Mrs. C. E. Porcher, of McConnells, S. C., and Mrs. John F. Gordon, of Tirzah, S. C., respectively president, corresponding secretary, and social service secretary of Bethel Presbyterial. The messages brought by these interested workers were informing and inspiring, and constituted an incentive to larger and more intensive effort. A social period was enjoyed following the conclusion of the one and one-half hour session, when the group adjourned to the manse where luncheon was served under the direction of Mrs. A. W. Shaw. The Auxiliary is composed of five circles, and meetings are held regularly, and are generally well attended.

C. S. Link, Correspondent.

MISS SAMMY HOGUE

Our New Director of Department of Spiritual Life

We are happy indeed to introduce to you our new fellow-worker, Miss Sammy Hogue, who is now directing the important work of the Department of Spiritual Life in our office. Her picture and further facts about her will be found in the November Survey.

The message of this, her first letter to you, together with the enclosed leaflet which she has prepared, give evidence of her consecrated and devoted spirit of love to our Master and her very splendid qualifications for this place of leadership. We bespeak for her your loyal co-operation and prayers, and urge you to avail yourself of the privilege of seeking advice or help from her. Write any of us when you feel we can serve you.

Janie W. McGaughey,

Secretary of the Department of Woman's Work.

MRS. ROY TAYLOR

It is with sorrow that we, the Woman's Auxiliary of the Cooleemee Presbyterian Church, wish to offer this tribute of respect in memory of one of our faithful members, Mrs. Roy Taylor, who died October 1, 1929.

Be it resolved:

1. That we bow in humble submission to God's will.
2. That we extend our sympathy to her bereaved family.
3. That a copy of these resolutions be placed on the minutes of our auxiliary, a copy sent to the family and to The Presbyterian Standard.

Mrs. Irwin Graham,
Mrs. J. E. McNeely,
Miss Rosa Penninger.

Committee.

YOUNG PEOPLE'S DEPT

Rev. W. A. Gamble, Jr., Editor, Pinetops,

EDITOR'S LOOKOUT

Rev. W. A. Gamble, Jr., Editor, Pinetops,

The special objective of the foreign mission of young people of our Church is the medical work. In this connection some extracts from Rev. J. W. letter concerning work in the Ellen Lavine Grapital at Haichow (pronounced Hi'jo), Kiang, will be of interest.

The workers in this hospital are Dr. and M. Morgan, both of whom are doctors, and M. Bracken, who is superintendent of the Chinese twenty nurses. Mr. Vinson is accountant for them and is brought into daily contact with the hospital. He mentions some of the cases not daily clinic. "Here is a man with a tubercular one there is infected with hook worm. This young man with blood streaming down his face has just had with his brother and his head had come into contact with the business edge of a butcher's cleaver old gray-beard, with the look of misery in his a carbuncle between his shoulders; none of the tiny carbuncles one sees at home, but a full-grown covering some twenty-five or thirty inches square a mite of a baby with his head on one side an abscess on the other. These two men by the badly infected hands. This man has leprosy; the to him, cancer of the face. Several have malaria, kala-azar. That middle-aged man has trachoma almost blind.

"There were seventy-two patients in the clinic. Several will go to the operating room tomorrow. Three or four operations in the afternoon busy morning in the clinic make rather a full day for our one doctor-surgeon. But his day's work is not finished until after he has inspected his average of five in-patients after supper. It's a lucky night too, when he is not called up in the middle of the night.

Our young people's societies and organizations are asked to have a part in such work through the purchase of "shares" at five dollars each. Shares can be purchased through a letter to the Executive Committee of the Department of Missions, P. O. Box 330, Nashville, Tenn. A list of synods, is soon to be published giving a record of the number of shares in Medical Missions in which have been purchased by the young people. Who will lead? Will your society be listed as a pure

YOUNG PEOPLE'S TOPIC

Sunday, November 10—Uprooting the Causes of War
Isa. 2:4; 11:6-9; Jas. 3:13-18; Jas. 4:1-3; Rev. 19:11-16

The Leader

Tomorrow is November 11, known throughout the world as Armistice Day, because on that day, November 11, 1918, the Allies in the World War, of 1914-1918, and the Germans, ceased firing on the battlefields of France, and on other fronts. It was an armistice while a little later at Versailles, near Paris, the representatives of all the nations gathered and made a peace which were signed by the Allies and the Germans.

Ever since that time the nations of the world have been trying to find some basis of mutual agreement which they could give up war as a means of settling controversies between themselves. The last time that the nations agreed not to resort to war was the signing of the Kellogg-Briand Pact in which the nations agreed not to resort to war by all other means had been tried.

Our topic today is Uprooting the Causes of War as Christians we want to discover the meaning of Christ commands for destroying war.

The Causes of War

War has been the way nations have settled their differences between themselves from the dawn of history. Tribes and nations have fought each other and have killed, destroyed property, enslaved their enemies, and misery and degradation and havoc all over the world.

What causes war between nations? In olden times it was hunger, or the love of conquest, or revenge, or desire for possessions, and other reasons.

But what causes wars in this age of the world? The causes are fear of other nations, suspicion, racial hatred, and commercial ambition. A recent book gives as follows: (1) The system of alliances between nations, as Germany and Austria on one side, France and Russia on the other. (2) Militarism, keeping big armies and navies. (3) Nationalism, or national pride. (4) Economic imperialism, grasping after trade advantages. (5) Propaganda, or spreading suspicion of other nations.

Present Day Militarism

Militarism is the warlike spirit in nations which prompts them to keep large armies, build big navies, and munition plants and study chemical warfare, and all forms of military preparedness for war.

(Continued on page 11)

O R Y

WEATHER IN BLOOM

face fastened the quaint old och carefully and her husband her with satisfaction. "Nice, Ellen," he remarked smooth black silk gown, superb of the best quality, and of silvery-white hair. "How old take you over to Edin-are"—his voice held a note of the old friends left. "How you Edinburgh castle I remember one night I was across the street from the lie just below the hill that the pile of gray stones and—ned. She glanced sharply at yly tinted travel-folders that had been studying. "Eric, ng restless. Ever since that ft me you have wanted to n foreign travel. Of course" oftended as she regarded the ce of the old Scotchman—place with the steep hills ough cobble-stones and the pple with their kilts and bag- vays seem like home to you to see old Bruce who lives heath with his collie dog , but I can't defraud my ny brother's son and I want \$2,000 to him intact."

as she talked. It was true. e money had so unexpectedly ad been thinking of Bonny almost uncontrollable home- is birthplace had seized him to feel the deck of an ocean his feet and hear the watch e bells. "It is your money, you think that Dick really have only a few years left e is young. With youth one m—a future—the old have emories."

do better soon," defended h there was an odd dubious- mind even as she spoke. feel that Lucy must be ex- possibly quarrelsome for

comprehendingly as Ellen's ted further criticism of her iled inwardly as he listened n the in-law's culpability. y a niece by marriage, con- must be at fault. Eric was

convinced that Dick, the in-law to him, was worthless, lazy young fellow, who would probably never amount to anything, but he knew to voice his belief to Ellen would bring down a storm of angry words and would really grieve her. Therefore, he puffed away at his pipe and resumed his study of the fascinating travel folders. Two thousand dollars would give them a year abroad. "If I could only earn some money," thought the old captain restlessly, but the empty sleeve precluded such ambitions.

Ellen went on her way, but so perturbed was she from the thoughts aroused by Eric's speech that she completely forgot to telephone, according to her invariable custom, to Lucy announcing her arrival. Lucy lived at the other end of the town, and Ellen hated to go into a drug store and spend the necessary nickel. Long habits of thrift remained with her and a nickle dropped into an outside telephone seemed wasteful to her. She wanted to leave Dick as much as possible. "How they will enjoy our little cottage when we are through with it," she reflected tenderly. Every board and nail in the tiny place was surrounded by old memories of their happy youth. Eric had been the kindest of husbands and had worked and cherished her with all his strength. Most of the cottage had been built by his own hands—before the loss of the left arm. Here her sparkling blue eyes dimmed as she remembered his grief at having to give up active work to depend solely on his pension. This with the cottage sufficed, for they were accustomed to plain living, but now doubts assailed her as she recalled the longing in his face when he spoke of Scotland and his kinsmen. After all the money had been left to them to use and he wanted to travel. She remembered a time when she had craved a plush coat, although her dark cloth jacket was perfectly good. Eric had worked nights and earned enough to surprise her with the plush garment, and on her wedding anniversary she had worn the warm, silk-lined coat that enveloped her with fragrant warmth.

She was torn with doubts as she went up the steps of the rented house where Dick lived. The place looked shabby and uncared for, greatly in contrast with Ellen's neat cottage. "I would love to cross the ocean," she thought wistfully, Eric's wanderlust had seized her, but duty looked grimly ahead.

"I tell you I won't go and call on the Smith's baby. I don't care if they do get another doctor. The old woman can't last

forever and that \$2,000 will go a long way. Why should I wear myself out walking and working. The world owes me a living. I'm sorry I let her spend all that money to put me through medical college. I hate the work. When she drops off I'll buy a racing car and—"

Ellen's veined hand was pressed closely against her heart. Dick's voice, rough and shrill with anger, floated out from the open window and her breath came in little gasps. The pounding in her ears dulled his voice, but her extraordinarily sharp ears still heard clearly above the sound of her heartbeats.

"I wish," cried Lucy forlornly, "that you had no money coming to you; then you might brace up and make a living the same as other men do. Here we are in this run-down house with no prospects because you expect to step into the dear little cottage that your uncle built himself—"

There was an ugly snarl in Dick's laugh. "Dear little cottage," he mocked. "Do you think you're ever going to settle down in that? The inheritance will be absolutely mine and you'll never use that. I'll sell it the minute I get the place. Houses are at a premium now. I know a sure thing that I'll bet that—"

Ellen could not see the steps for the blinding tears that clouded her vision. Stumblingly she hurried down the street and into the drug store at the corner, where she went to the phone booth.

"Eric, come down here and get me," she said when his pleasant voice answered. "I—have had sort of a shock—take care of those travel folders because—" Here a tiny ripple of joy ran through her halting speech. After all it was not late. She could give Eric his heart's desire with no thought of duty to intervene. "We are going to Scotland very soon, and Eric"—unconsciously her hand was pressed against her heart—"I misjudged Lucy. Our little home shall be left to her instead of—that is"—a new hesitancy crept into her tone, she had discovered that her judgment was not infallible—"if you think best."

"Whatever you like," he returned, as he always did. "Ellen, I'll bring the folders with me. Think, I'll be able to show you the Scotch heather in bloom on the hillside."

THE HARD TASK OF THINKING

The Mentor has assembled a number of instances from the experiences of noted

authors, and, for the greater encouragement of all who write, we give a number of them:

"Virgil devoted seven years to the building of one of his 'monuments,' his 'Georgics' comprising a little more than two thousand lines. Just words, yet destined to outlive the pyramids.

"Lucretius gave a whole lifetime to a single poem. Then there is Thucydides, father of historical criticism. His masterpiece was twenty years in the making—a work that easily fits between two octavo-size covers!

"Jean Jacques Rousseau wrote: 'My manuscripts, blotted, scratched, interlined, and scarcely legible, attest the trouble they cost me. Some of my periods I have turned and returned in my head for five or six nights before they were fit to be put on paper.'

"'You will read this treatise in a few hours,' Montesquieu, the celebrated jurist, told some friends on completing 'The Spirit of Law,' 'yet the labor expended on it has whitened my hair.' That his time and effort were not altogether ill spent is conjectured from the fact that many of the principles defined in the book had a powerful influence in the framing of the Constitution of the United States.

"Even Carlyle with all his experience found the task of putting together a manuscript extremely arduous. 'Certainly,' he once remarked, 'no one writes with the tremendous difficulty that I do. Shall I ever write with ease?'

"'He wrote with his heart's blood,' is the way his brother John expressed it. In time he sent his message forth in thirty-four volumes—a prodigious amount of work. Yet 'composition was a torture to him.'

"Rudyard Kipling rewrote his stories many times over, and then often made numerous corrections in the proof. Hall Caine made it a rule to revise every novel he wrote a dozen times. 'The Raven' lay in Edgar Allan Poe's desk for ten years before he considered it fit to be published. Locke's 'Essay on the Human Understanding' was eighteen years in the making. Plato spent weeks over a sentence, Charlotte Bronte hours over a word. Ruskin was never weary of polishing his jewel-like phrases. Izaak Walton's simple, homely diction cost him incredible toil.

"Men of the most brilliant and imposing talents have lived a life of intense and incessant labor. Yet if any work be marked (Continued on page 13)

YOUNG PEOPLE

(Continued from page 10)

at least 80 per cent of the revenue raised States is spent for past wars or preparation s. Every year our government spends over r equipment and training of the army and

ching our young men in Annapolis, West erved Officers Training Corps in Colleges, ary Training Camps the arts of war so as r any future wars.

Bible Vision of World Peace

Isaiah had a vision of world peace when be beaten into plowshares, and spears into s, and nations should study war no more. of a Prince who should bring peace and to the earth. This was Jesus, God's son and e is the Prince of Peace whose reign shall ah foresaw all the nations going to Zion word and learn his law. He said Christ dge of all nations and teach them love od.

of world peace can only be realized by the truth which we call the gospel of Jesus

The Gospel of Peace

have been made in recent years and offered of the war question. Treaties of peace have stant succession, the League of Nations has disarmament councils have been held, sov- ulers have exchanged opinions, but still r hangs over the world.

cy one thing that can bring peace and that ng of the gospel of peace for sin through a risen Savior. Only when men have been God through faith in Jesus Christ, and m will they forget racial pride, and covet- will wars cease because men have learned od that passes all earthly understanding.

Learning War No More

oday as in 1914 is an armed camp. The bat- abmarines, the bombing planes, the muni- ure to be found in every land. Armies and

navies are manned as fully as before the war.

America is teaching her rising generation the arts of war. The young men are the main recruits. Isaiah says if the gospel shall prevail they will learn war no more.

Should we not as a Christian people cultivate the spirit of peace? Is not the youth of today the class to cultivate peace and brotherhood? Should our Christian colleges encourage warlike preparedness by training their students in the arts of war?

Christ as Judge Among Nations

Isaiah says the God of Jacob shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

What a marvelous world it would be if the gentle Nazarene who loved all men should be the judge of nations, and all disputes were brought to him for settlement? He knows justice and equity, he loves brotherhood and charity, he would give the weak their rights and curb the overbearing and selfish. May not the spirit of Christ rule today if we will but declare his will and demonstrate his principles?

The writer of this article would suggest to our young readers that prizes are offered by the Brook-Bright Foundation, 342 Madison Ave., New York, to high school students who will write essays on some phase of world peace.

The prize essays of 1929 were used as a help in preparing the above article.

J. G. G.

THE IMPORTANCE OF HOME MISSIONS

Essay Winning Second Prize, Suwannee Presbytery

We have a great many missions all over the United States, but for the size and wealth of our country we should have many more.

Many persons have said they would not give any help or money to foreign missions because we have people in our own country who need help. While others do not help our home missions and give no reason for their not doing so. But I can give them a reason. Foreign missionaries are more interesting than missionaries from our country.

Those coming from abroad have glamorous tales to tell. Things seem more strange and wonderful. This all helps to make some people more eager and enthusiastic over helping foreign missions.

It may seem more interesting, but here is a different side of it. Those who our foreign missionaries are trying to reach and help are so far along with their own customs they do not wish to give them up for new. They have their religion which has been theirs for scores of years and they are not always easily persuaded to give that up too. Furthermore they are mostly uneducated and they do not understand our teachings. They, therefore, take years to learn.

Now I will come back to our own people, taking the mountain people, for instance. They have come from "high stock" have keen minds, and are eager and quick to learn. Only because they have gone where they do not associate with modern ways, they have fallen back and need to be brought forward again.

In the backwoods of Kentucky, North Carolina, Virginia and etc., these people live. They need not only spiritual but medical help. Now there are quite a few missionaries scattered around but there is still plenty of room for more.

There are many people, a great many people all over our country who need help, especially from Christians. We, the United States, need more missions, not foreign missions, but for ourselves. We could set no example, for the heathen people, of True Christians. Yes, maybe some of us could, but as a whole we are worse than we think we are.

O course all people have not the same viewpoints, but my idea is this. We should first, as a nation, turn the courses of our own people, branding our country, "A Christian Nation," so all other countries can see for themselves the greatness of Christianity. We have the money, the people, everything but the courage to push it through. If only we could realize its great cause, put a shoulder against it and help push it on, our nation would be the foremost in Christianity. Then we could easily turn the heathens in their paths to the road leading to Everlasting Life.

Jacksonville, Fla. Elizabeth M. Allen (13 years).

CHILDREN

THE HAUNTED WOODS

"No, said Marge Meredith firmly, "I'm not a bit superstitious."

"I'm not either," her brother Dick replied stoutly.

Their cousin Jim Bradford smiled slyly.

"Well," he remarked, "I've heard some pretty queer tales about this mountain. By the way, have you ever seen Old Goodman's grave? Of course, there must be some way of explaining it, but they do say that Old Goodman was a hermit who lived up here for years by himself and one day some hunters came up here and stopped at his little cabin. It was growing dark and when they went into the cabin, by the dim light they saw something sneak across the floor. It was a porcupine. They made a light and found the bench stool and table all gnawed up. Then they knew nobody had lived there for some time. Well they looked around outside and pretty soon in the deepest part of the woods they found a tombstone, a neat marble slab—I'll show it to you. It marked the hermit's grave. Now, how did he manage to bury himself and put a tombstone on his grave? That's the question."

"Yes, I've heard that yarn," said Dick, "and about the ghost that prowls around here, too. But I don't believe it, no, sir!"

"Neither do I," said Marge glancing quickly around.

They were gathering nuts in a little clearing near some dense evergreen trees. There was a brisk breeze blowing the boughs and leaves, making a sighing noise and causing the lights and shadows to dance and quiver.

"Don't it look spooky in there?" remarked Jim, pointing into the trees. "The trees sort of hiss, don't they? And it looks as though something was moving around in the shadows."

"Aw, hush up!" warned Dick. "You make me tired."

"Dare me to go in there?" demanded Margie boldly. "I'll show you I don't believe in ghosts."

"Gather your nuts, Marge," said Dick, "what's the use wasting time."

"We've got the pail almost filled," said Marge. "Let's get Jim to show us the tombstone. He says he's been there and knows where it is."

"Sure I know where it is," said Jim, "but I'll tell you honestly I wouldn't care to go there after dark."

"Well, who wants to," Dick demanded. "We want to go there now."

Jim finally consented, but first he had to climb a tree to get his bearings and sight some landmark which he knew. Afterwards he led his friends confidently along trail saying:

"I hope we'll get back all right. Some very queer things have happened up here. Remember that Italian or some kind of foreigner who was found up here scared stiff and telling some story about meeting a ghost and being chased half the night?"

Marge took her brother's hand, but they kept on bravely until they saw a tumble-down log cabin before them. This had been the hermit's lodge, Jim told them, and of course, they went inside timidly and looked around.

After peeping in all the nooks and crannies of this gloomy shack, the young adventurers went to find the tombstone. They had not far to go. After skirting the cabin three times in widening circles they saw something white gleaming through the trees.

"That's it!" hissed Jim in an awed voice.

There in the dense growth of trees and underbrush stood the stone. Dick stooped down and read.

"Here lies Bill Goodman, a hermit. Let him rest in peace."

"Gee!" Dick exclaimed. "It's all spelled wrong. That's funny, isn't it?"



(To be colored with paints or crayons. Whenever you come to a word spelled in CAPITAL letters use

"Oh, look at the GRAY (use BLACK lightly) squirrel! He is burying a BROWN nut!" cried YELLOW-haired Susie May.

"Yes, he is saving for the winter months!" said BROWN-haired Teddy, "Just see how he digs in the GREEN lawn! He makes quite a neat hole to put his nut into."

Teddy wore a GREEN wind-breaker jacket and a beret of the same shade of GREEN. His scarf was ORANGE (use RED and YELLOW mixed) color

"I'll say," agreed Jim. "It's awful funny. Everybody around here was mystified. And believe me, everybody locked doors and windows for a long time at night after all this was known."

Dick looked very thoughtful and turned questioning eyes toward Marge. She was reading the inscription on the tombstone.

"Pe-e-c-c," she said. "Hum. That hermit couldn't have been very well educated."

"He wasn't," explained Jim. "He could hardly read or write, but he had been brought up in the back woods and loved nature and hated people. He kept going off by himself into the woods, they say he could pretty near talk to animals. Anyway he ended, you know, by staying up here and being a regular hermit."

"Now, let me ask you," said Dick. "How could a man bury himself? It can't be done, that's all."

"Well, he did it, didn't he?" demanded Jim. "Maybe, at least, the folks say, his ghost came and did it."

"Huh," snorted Marge, "I bet—say—listen—" she looked excitedly from one to the other of her companions, "I bet I know! He didn't bury himself."

"What?" from Jim.

"I know," cried Dick, "he isn't under that stone at all. He didn't like hunters and nut pickers to visit him, so he went away and left that tombstone here."

Jim's face broadened.

and light GREEN striped with an ORANGE color tassel. His trousers were BROWN and his socks were GREEN with ORANGE color and light GREEN bands about the cuffs.

Susie May wore a RED wind-breaker jacket and a little leather hat of the same shade of RED as her jacket. Her skirt was dark BLUE.

There were two pointed GREEN trees behind a bush of RED leaves then there were two YELLOW fluffy trees with a RED tree between

them and two more tall GREEN trees—all in a row the other side of the lawn. That was near the squirrel which was near the squirrel with RED and BROWN leaves falling to the branches. Three were falling.

Paint the sky light BLUE the cloud white. Susie May and Marge both have PINK (use light) cheeks and RED lips.

The border of this picture is colored ORANGE color and the lettering that goes across

"Say, why didn't anybody think of that before?"

"Jim," said Marge, "I noticed a spade in that cabin. Let's dig under the stone and see."

The boys ran and got the spade, it didn't seem necessary to disturb the tombstone, so they just dug around it. The earth was hard, and they stuck an immense root from a big tree nearby, which went down, down ever so far.

"This dirt hasn't been disturbed for ages," said Jim. "I'm sure now. The hermit isn't buried here at all."

"Well, after all," said Marge, "he had a right to go away and be in peace."

"I bet the ghost that chased the Italian was the hermit," said Jim, "Come on let's get away. I'd hate to have him catch me now digging in his grave."

"Sure," agreed Dick, "I don't mind ghosts, but a cranky hermit can stam-pede me any day."

Hastily the three put the spade back in the cabin and fearfully left the spot, expecting any moment to have the hermit dart out at them from behind most any tree.

"It's much scarrier to run than to walk along," panted Margie, doing her best to keep up with the boys.

When they reached the village and told their story, it caused quite a stir. Several of the men went up next day and dug up the grave. Sure enough, not a bone did they find under that white tombstone.

"It's a wonder we didn't think of it before," everybody said.

PUZZLE CORNER

Junior Cross-Word Puzzle

1		2	3	4
		6		
7	8			
9				10
12				13
			14	15
			16	
17				

Horizontal

- 1—Fall game
- 6—Grassy meadow
- 7—Feminine name
- 9—To dress
- 10—Spoil
- 12—Narrow beam of light
- 13—Bustle
- 14—Models
- 16—A little island
- 17—Type of airplane

Vertical

- 1—Large
- 2—A sci
- learn
- 3—Sprea
- dryin
- 4—Bleat
- sheep
- 5—Sprin
- 8—Same
- 10—Britis
- in Ma
- 11—Enlar
- 14—Chart
- 15—Greas

Word Square

My first is a national em
My second is a narrow
My third is a girl's name
My fourth is a cogged w
(Continued on page)

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 druggist for genuine "California Fig Syrup" which has directions for children of all ages printed on the wrapper! You must say "California" to get an imitation fig syrup.

STORY AND EVENT

(Continued from page 11)

edly good, it is the public's habit to attribute the author's success mainly to 'genius.'

"One definition of genius has been attributed to a dozen wise men: 'Genius is the capacity for taking infinite pains.'"

ANCHORED

They had come from far up the river and had anchored at the little Chinese village late in the afternoon.

All at once she turned. She was young, slender and golden haired.

"Had you thought, Herbert," she began, "that tonight will be Christmas eve? At home in the old church they have decorated the Christmas tree and trimmed the altar. I can just see mother going across to the church, her grey hair shining under her hat. On her pantry shelves are the mince pies, already baked for tomorrow's dinner, and she has all her Christmas packages neatly wrapped in white tissue paper, waiting for delivery. And I— will not be there to see! Oh, Herbert, it makes me homesick at Christmas time to be so far away. It's the hardest time of all. Not that I regret being here with you—it isn't that—it's just that we are separated from those of our own kind. That, we are here in China, you and I, and about us only a sea of yellow faces."

The missionary laid a hand on the young shoulder.

"I know Alice Ann," he replied tenderly, "I know all about it. But after all—we wouldn't have it otherwise. We wouldn't you know."

She nodded, although the tears were running down her cheeks.

No, we wouldn't go back," she answered tremulously.

The boat safely anchored, they walked up to the little town lying before them with its narrow, crooked street. Suddenly she lifted her head.

"It's good to be out of the boat, any way. Isn't it?" she said. "Just think, the only light we have had on this trip has been an old kerosene lantern, and I had to dress sitting on the bed. There wasn't even a dresser drawer I could call my own. Do you think I might have a dressing table some time, Herbert? There is such a pretty of one in the last catalogue that came from home."

The missionary nodded.

"Of course, Alice Ann," he said still tenderly as he studied the beauty of the young face.

They walked on without speaking. Suddenly Alice Ann broke the silence—

"Look at that little house, dear," she said. "It is, it must be a mission, it is so still and quiet and different. Suppose we go in and tell them who we are, Herbert and Alice Ann Granger, missionaries to China."

The missionary smiled. He was young and broad shouldered, with frank eyes.

"Suppose we do," he agreed. The next moment they found themselves standing before the door of the little compound. They knocked.

Almost immediately it opened, and a tall blue eyed young woman stood in it, regarding them.

The missionary smiled.

"We are Herbert and Alice Ann Granger," he began, "and we have just landed in your little village from a long trip up in the interior. Our boat is safely anchored down below, and because it is Christmas eve we thought we would just come in and say, 'Merry Christmas!'"

"Yes, Merry Christmas," echoed Alice Ann Granger softly.

There was a silence.

"You're a missionary, of course," he added finally.

The tall blue eyed young woman nodded.

"Yes, I'm a missionary, and only Miss Kent is here with me now. We're keeping house together. Do come in. 'Merry Christmas' sounds well," she smiled, "like a million dollars."

The next moment the missionary, Herbert Granger, and Alice Ann his wife, were ushered into a little room with pictures on the walls and rugs on the floor. The furniture was of Chinese make, but comfortable and inviting.

Alice Ann Granger dimpled into smiles. "What a charming room," she cried. "We have lived so long on our little boat, where we have no room even for a chair, that I appreciate all this."

She paused. "You are not of our denomination?" she asked shyly. And then she told her what it was.

The tall blue-eyed young woman shook her head, "No. We are of a different faith, but over here creeds do not matter. The one thing that does is whether or not we are reaching souls. Whether we have an eye single to the needs of these poor creatures."

Just then a woman came into the room, sweet faced, and with hair threaded with

PUZZLE CORNER

(Continued from page 12)

Beheading Acrostic

Behead not at all and leave always.

Behead ajar and leave a writing tool.

Behead a valley and leave a beverage.

Behead Paradise and leave an animal's lair.

Behead a place where corn is ground and leave to be ailing.

Behead a curve and leave the finish.

Behead all things and leave an adverb.

Behead to drive away and leave outside.

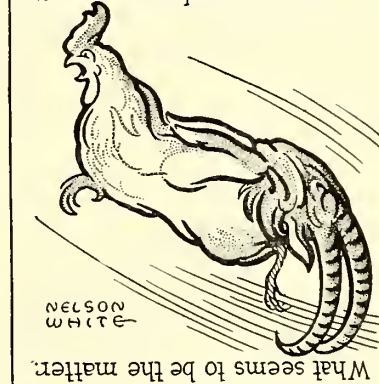
The letters arranged in order form the name of a month.

Puzzle Answers on Page 15

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This rooster seems to be afraid To stop and have a chatter— Let's turn him upside down and see



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silver. The tall young woman introduced her new found friends in a few words.

"Herbert and Alice Ann Granger, missionaries, dear?" she said. And then she added with a bright smile, "I am Patricia Maitland, and my friend and fellow worker here is Margaret Kent. The best part of us."

In a moment or two, tongues were unloosed, and the four foreign missionaries in China were talking busily.

In one of the lull's Margaret Kent spoke, "It is Christmas eve," she said, "and you must not think of going to your boat. We want you to spend the holiday with us. And after supper we will make candy and trim the Christmas tree."

"Make candy!" cried Alice Ann Granger, clasping her hands, "and trim the tree! How Christmasy and delightful! We used to do that at home."

After the simple little meal of tea, bread and butter and cold meat, they all repaired to the kitchen, and were soon deep in the manufacture of Christmas candy.

Leaving it to cool they trooped back to admire the Christmas tree.

"Tomorrow night we'll light the candles," said Margaret Kent, "and perhaps on it will be a little gift for you. I would not be at all surprised to find one there."

Alice Ann Granger flushed.

"But I've nothing for you," she cried. "Not a thing! It does not seem right coming in as strangers as we have, and sharing all your lovely hospitality and then giving nothing in return."

Margaret Kent suddenly put her arms around her.

"Do not say that," she said, "for you have given us yourself, which is the greatest gift of all."

Then Alice Ann Granger knew that on that Christmas tree would surely be a gift for her.

It was the next day, and Alice Ann Granger was so happy. The table was spread with a white cloth. In the center stood a little basket of holly, and there were silver knives and forks and pretty China plates.

She helped with all the preparations and did her best to make herself of use. When dinner was finally served, what a festive occasion it was! Sitting by her husband she enjoyed to the fullest that Christmas dinner in the little mission.

There were baked chickens, with dressing and gravy, just like mother had at home, hot rolls, currant jelly, and for dessert plum pudding. What a dinner it was and what a Christmas Day!

Dusk was falling by the time the dishes were washed and put away. Then they lighted the candles on the Christmas tree. From the tree Alice Ann received two packages. One contained an exquisite little jade pin. Another proved to be a delectable box of Christmas candy. For the missionary himself there was a silk handkerchief and a little leather bound pocket Testament.

Alice Ann suddenly turned to her new friends.

"How kind you are! How good you have been," she faltered, "to two lonely missionaries in China—Herbert and me, What can I ever do to repay you? Oh, it is too large a debt for me even to try to cancel. But you have made me so happy. I—I was a stranger and ye took me in." Margaret Kent stroked the soft golden hair.

"Who could help being good to you, child," she said tenderly. "You have done more than we, for as I have said, you have brought us the gift of yourself."

Suddenly outside the window Alice Ann Granger heard the sound of singing.

"What is it?" she said with an excited little cry.

Margaret Kent smiled.

"Just my native boys singing a little Christmas song I taught them. Do they not sing beautifully?"

They listened until the voices died away, and there was silence again. In it Alice Ann was thinking of many things. She thought of the little boat anchored close by on the river. She thought of their kerosene lantern, and the bed upon which she had to sit to dress. She knew before her stretched miles and miles of weary traveling—traveling always among those not of her kind. But it was all right. God had given her a Christmas Day—among friends.—Susan Hubbard Martin.

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Here's one granddaughter who takes advice from elder

Schoolgirl learns simple health measure

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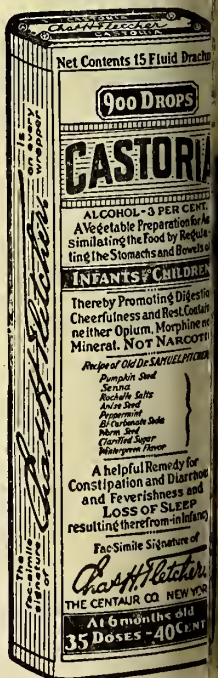
Starting right

you because it works so easily, regularly, in a normal fashion. Nujol was perfected by the Laboratories, 2 Park Avenue, York City. It can be bought where for about the price of a good movie. Get a bottle of Nujol today and try it, won't you. In sealed packages.

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tion always on hand. But keep it just for emergency—it is an everyday aid. Its influence will ease and soothe an infant who cannot sleep. Its regulation will help an older child whose tongue is coated because of sluggish bowels. All druggists have Castoria; the genuine one—Chas. H. Fletcher's signature on the wrapper.

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S P A R K L E S

Can You Beat a Lawyer?

Bursting open the door marked
"Private," the butcher confronted the
local lawyer.

"If a dog steals a piece of meat from
my shop, is the owner liable?" he asked
the man behind the desk.

"Certainly," replied the lawyer.

"Very well, your dog took a piece
of steak worth a half a dollar about
five minutes ago."

"Indeed," he retorted smoothly.
"Then if you give me the other half,
that will cover my fee."—Wall Street
Journal.

Suave Auto Salesman: "It runs so
smoothly you can't feel it, so quietly
you can't hear it, has such perfect
ignition you can smell it, and for speed
— you can't see it."

Englishman: "My word! How do
you know the thing is there?"—Ex.

Teach: "Give me an explanation of
three punctuation marks."

Boy: "A comma is the brake that
slows down the speed, an exclamation
point is an accident, and a period is a
bumper."—Ex.

On Second Thought

Mose: "When mah gets kissed, she
sho do hollar."

Gawge: "Ah'll say she do!"

Mose: "What's dat you say, niggah."

Gawge: "Ah sayed, do she?"—Ex.

A certain Missouri editor refuses to
publish obituary notices of people who,
while living, failed to subscribe to his
newspaper, and gives this pointed rea-
son: "People who do not take the home
town paper are dead anyway, and their
passing away has no news value." —
Michigan Christian Advocate.

Let the Tractor Pay

A salesman sold an old colored farm-
er a tractor. A few days after the ma-
chine was delivered the salesman called
on his customer for pay.

"Can you pay me for the tractor,
Uncle Jim?" he asked.

"Pay fo' de tractor?" he asked in
astonishment and wrath. "Why man,
yo' done tole me dat in free weeks de
tractor would pay fo' hisself."—Ex.

"Oh, yes, we have a wonderful cli-
mate," said the man from southern
Texas. "Why, only last season we
raised a pumpkin so large that, after
sawing it in two, my wife used the
halves as cradles in which to rock the
babies."

"Yes," replied the man from New
York; "but in my state it is a common
thing to find three full-grown police-
men asleep on one beat."

"Yes," said the hard hearted father.
"I'll take her back."

So they passed his plate and grand-
father gave him the last piece of
chicken.—Rice Owl.

PUZZLE ANSWERS

F	O	O	T	B	A	L	L
O	L	E	A				A
R	H	O	D	A			C
T	O	G			M	A	R
R	A	Y			A	D	O
E			M	O	L	D	S
S			A	I	T		S
S	E	A	P	L	A	N	E

Word Square

F L A G
L A N E
A N N A
G E A R

Beheading Acrostic

B-end, E-very, R-out.
N-ever, O-pen, V-ale, E-den, M-ill,
November

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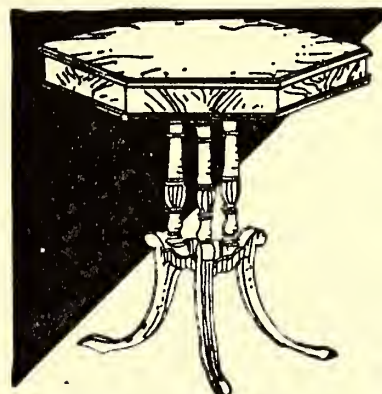
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MINISTERS' ANNUITY FUND

The following statement is from the pen of one of our dear friends, the late Dr. Jos. B. Hingsley, who with rare wisdom and skill handled for many years the work for the superannuated ministers of the Methodist Episcopal Church.

1. The Ministers' Annuity Fund is scientific, actuarial, and economical, and costs approximately half as much as the present imperfect, unscientific endowment and apportionment plan. It will be perpetually solvent, will constantly balance its budget, cash its promises, and make each day bear a day's pension burden.

2. The Fund simplifies pension administration, solves difficulties, does away with petty, annoying, vexatious rules, regulations, restrictions and entanglements, and maintains ministerial morale at a high level.

3. The Fund requires certain fixed contributions from ministers, which will be applied exclusively to their own pension benefits, or returned, with interest, should they leave the Presbyterian ministry.

4. The Fund substitutes for endowments and apportionments certain fixed contributions from each church for the benefit of its pastor and for the entire ministerial group.

5. The Fund utilizes established actuarial and reserve principles and compound interest.

6. The Fund provides for three dire contingencies—disability, old age and death.

7. The Fund deals generously and equitably with widows and children.

8. The Fund is connectional or general, not local, and is adjusted to expanding denominational administrative problems.

9. The Fund immediately reduces and ultimately does away with apportionments, or "askings."

10. "Detached" ministers and the organizations served by them will carry their legitimate share of the pension cost, and will no longer "cast their pensions burdens" on the pastoral charges.

11. The Fund underwrites certain definite pensions.

12. Pension administration will become uniform and personal, and ultimately routine and almost automatic.

13. Pensions will be divorced from the Church's benevolent program.

14. The plan of the Ministers' Annuity Fund will itself answer all questions concerning it.

COMPARE THE OLD PLAN

- a. An uncertain gratuity paid by the Church.
- b. No accrual of interest.
- c. Constantly rising costs.
- d. Unmeasured promises.
- e. Expectations disappointed.
- f. Church's resources drained.
- g. Insolvent, deficits constantly increasing.
- h. Today's pension burden added to yesterday's and passed on to tomorrow.
- i. Ignores sound financial theory.
- j. Operates by "rule-of-thumb," "hand-to-mouth" methods.
- k. Doomed to financial disaster.
- l. Proffers an uncollectible claim.

—AND—

THE NEW FUND

- a. A reserve created by ministers and churches.
- b. Compound interest utilized.
- c. Contributions stabilized.
- d. Defined, computed pensions.
- e. Promises cashed.
- f. Church's resources conserved.
- g. Perpetually solvent. Assets constantly increasing.
- h. Each day lifts its own pension burden, leaving the scales in perpetual balance.
- i. Based on scientific computations.
- j. Employs established actuarial, reserve methods.
- k. Has a sound financial future.
- l. Guarantees definite pensions.

Finally. When the Minister's Annuity Fund shall be in operation, and the accrued liabilities provided for, the accruing obligations for future services will be provided for perpetually by annual contributions and compound interest, apportionments will cease, except in special cases, pension matters will be handled quietly and confidently, and the attention of laymen and the ministers will be given to other matters.

We urge the careful study of the plan, request your suggestions or approval, and solicit your help.

Watch this page for answers to other questions

Ask any question and we will gladly answer

THE PRESBYTERIAN CHURCH IN THE UNITED STATES,

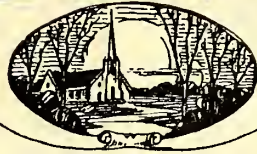
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ESTABLISHED JANUARY 1, 1858

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REV. J. G. GARTH, Treasurer and News Editor
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PRESBYTERIAN STANDARD PUBLISHING COMPANY

CHARLOTTE, N. C., NOVEMBER 6, 1929

No. 45

Poling Resigns Pastorate

Work for Youth Movement Continues as President of Christian Endeavor

A. Poling has resigned the pastorate of the Marble Collegiate Church on Fifth Street, New York, effective January 1, 1930, in order to give more of his time and energy to the young people's movement throughout the world.

His resignation was announced to the congregation on October 20th. Increased and heavy responsibilities have been placed upon him in the recent years. It has been clear to him for some time that he must be relieved of some of his duties. The question has been put down as to whether he should continue an arduous pastorate, even the greatest in America, or give his time to the wider fields of the Christian movement with which he has identified himself.

After endeavoring for five months to secure the withdrawal of his resignation, the continuance of his ministry in the Consistory of the Collegiate Church has finally acquiesced to the in-

terest as president of the World's Christian Endeavor Union and associations, as successor to Dr. E. Clark, have laid increased responsibilities upon him with the consequent growth of the Christian Endeavor movement. He is also leader of the National Youth Radio Conference and has ministered to millions of young people throughout the coast-to-coast program of the National Broadcasting Company on the Blue Network. His relationships include Editor-in-Chief of the Christian Herald, President of the General Synod of the Presbyterian Church in America, and Director of the J. C. Penney Foundation, a religious topic institution.

Poling was a close personal friend of the former pastor of the Marble Collegiate Church, Dr. David Wells, and came to the church as a special preacher and in 1923 as minister. During the last six years regular congregations have increased. The evening services are perhaps the largest in New York. The church carries on a wide range of activities. Many young people and men have been attracted to its activities. As a result of the emphasis in the Sunday school service alone, more than 1000 have made a definite public profession of their desire to receive the sacraments of the church.

Poling has indicated that he will not accept any other preaching assignment, at least, not in the immediate future. Tentative plans already made for his schedule through the end of the year include a trip to England and a return in January in connection with the World's Christian Endeavor Convention to be held in London, England, in August, 1930. On his return he will occupy the pulpit of the Marble Collegiate Church in intermission next Easter. His resignation does not contemplate any

(Continued on Page Two)

S. C. Synod's Work Committee For Program

Chairman F. W. Gregg Gives Reason for Supporting P. C.'s Plans for Deliverance

There are a number of important reasons why the Presbyterian College \$350,000 Program of Deliverance should be made an unqualified success, in the opinion of the Rev. Dr. F. W. Gregg, pastor of the First Presbyterian Church at Rock Hill, S. C., and chairman of the S. C. Synod's Work Committee. Dr. Gregg outlines the following reasons:

"First. It will make secure an institution of which all of us are proud. A fine plant, a devoted and able faculty, an excellent location, a splendid body of Christian students—no finer school is to be found.

"But all this is threatened by the debt. Removing the debt removes the threat and puts the college permanently on its feet.

"Second. The Presbyterians of South Carolina want a hand in the education of our young people. We believe that we contribute a vital factor in good citizenship. Our sister churches are all doing their part. If we lose P. C. we are probably out of it for good. The Baptists have five colleges in the State, the Methodists have four, the Lutherans three. Episcopalians, Catholics and others are doing their bit. Shall we desert the field? The North Carolina Synod supports two high

(Continued on Page Two)

Dr. Wilson Of Korea On Furlough

Noted Missionary Doctor Now at Richmond—Twenty-One Years as Physician to Lepers

Dr. R. M. Wilson, a medical missionary of the Southern Presbyterian Church and for the past twenty-one years chief physician of the large colony supported by the Mission of Lepers, New York City, is now on furlough in America and tells of great progress made in his field in restoring Koreans to health and usefulness. Dr. Wilson has seen 300 cures of leprosy in Korea.

Dr. Wilson, while in America, is at Mission Court, Union Theological Seminary, Richmond. He is to speak much during the coming year before church groups, medical societies and other gatherings.

Concerning his leper work in Korea, Dr. Wilson says:

"Our general hospital and leper hospital handle about 1,200 cases every year. I supervise a colony of 300 patients at Soonchun, and supervise the treatment of 500 cases at Funsan, Korea. We have sent several hundred cures from our colony, and only a small percentage of these have returned to the colony for further treatment. About one-half of our patients are able to do bodily work.

"Lepers built the entire colony with their own hands. Masons, carpenters, painters and others constructed the buildings and made them habitable. These lines of industry have proved

(Continued on Page Two)

All Ready For P. C. Program

November 10 S. C. Synod Will Start its Campaign to Deliver Their College From Debt

Everything is in readiness for the formal opening on Sunday, November 10, of the Presbyterian College Program of Deliverance.

This campaign, the goal of which is \$350,000, will be conducted throughout the Synod of South Carolina.

An organization of more than a thousand laymen and clergymen has been completed and is in readiness for the intensive effort of the appeal.

This intensive effort, beginning Sunday, will continue through Tuesday, November 19, among the members of all Presbyterian churches in the Synod.

Special speakers in some of the churches and pastors and church chairmen in others will set forth the details of the Program at the formal opening Sunday.

There will be no collections or offerings in the church services, it has been pointed out by leaders of the campaign. This is to be an organized, personal effort program with chairmen and committee members canvassing their prospects personally.

While the formal opening is not to begin until Sunday, there has been a great deal of special gift activity going on. The general special gift work has been under the direction of William P. Jacobs, of Clinton, the general chairman, and Rev. John McSween, president of the college and associate general chairman, in co-operation with members of the executive committee.

The group and church chairmen and Rev. John McSween, president of the college and associate general chairman, co-operating with the executive committee also have been conducting special gifts work in groups and churches in an effort to have a substantial part of the goal subscribed prior to the formal opening. All church chairmen have been urged to canvass their larger prospects early.

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Controlling Synods And Southwestern

Three States Supporting the College at Memphis Have Acted—Louisiana Yet to Meet

Three of the four synods which co-operate in the control of Southwestern have met, and the fourth, the Synod of Louisiana, will meet on November 19.

The Synod of Mississippi met on September 17, and, with a heartiness and unanimity which is unequalled, decided to inaugurate a campaign for \$400,000 for Southwestern, which is that synod's share of the \$1,200,000 fund which was sought from the four synods.

The Synod of Tennessee met on October 1. That synod had practically subscribed its quota of \$305,000. Many churches, however, did not reach their goal, and a committee of ten, including Dr. James I. Vance, chairman, was ap-

(Continued on Page Two)

Goodwill Congress At Nashville

Meeting to be Held in Connection With World's Alliance for Friendship

The fourteenth annual meeting of the World Alliance for International Friendship which is associated with the International Goodwill Congress, will be held in Nashville, Tenn., covering the Armistice period of November 10, 11, and 12. This is the first occasion the gathering will have been held in the South and there has been enthusiastic co-operation of the friends in Tennessee and throughout the South.

Officers and members of boards, and representatives of church boards and religious organizations, of civic, social and fraternal organizations are especially invited to attend the meetings. The day sessions will be held in the state Capitol, while the night sessions will meet in other halls and churches.

The Congress will especially consider "The Implications of the Kellogg Pact," "The Freedom of the Seas," "Anglo-American Relationships," "Reduction of Armaments," and "World Court." The inspirational and interpretative messages will be brought by such men as Hon. Ray Lyman Wilbur, Secretary of the Interior; Major General John F. Ryan; the Rev. F. Theodore Woods, D.D., Bishop of Winchester, England; Rev. Dr. S. Parkes Cadman and many others.

For all further information write to Mr. Fred B. Smith, World Alliance of International Friendship, 70 Fifth Ave., New York.

Fifty speakers of international reputation will address this meeting.

Preliminary meetings will be held in about 200 centers in Nashville and nearby towns before the Congress itself, these meetings beginning Monday, November 4. Addresses will be given in churches, universities, high schools, civic and fraternal clubs, religious and social organizations, and shops and factories.

Among the subjects to be discussed at the Congress are the following: Youth and The New Internationalism; The Implications of the Kellogg-Briand Pact; Reduction of Armament; Education and World Peace; Present Status of The World Court with Reference to the United States; Russia Today—Not Yesterday; The New Internationalism and the Kellogg-Briand Pact; Armistice Day Memories and Responsibilities; Enduring Peace through Co-operation of the Races; Tenth Anniversary of the League of Nations; The Preacher and the New Internationalism; Community Service for International Goodwill; The New Internationalism in the Next Ten Years.

Armistice Day, November 11, will be observed by a special meeting in the House of Representatives Chamber, State Capitol, and on the previous day in the churches throughout the city, the speakers who will have arrived in Nashville are to give addresses.

In announcing the basis of invitation to the Congress, Dr. Fred E. Smith, Chairman of the Executive Committee said: "The World Alliance welcomes to its platform men and women of un-

(Continued on Page Two)

Austin Seminary Head In Charlotte

Dr. T. W. Currie, President of Theological Institution, Holding Meeting at Second Church

Rev. T. W. Currie, D.D., of Austin, Texas, president of the theological seminary of the southwest, is in Charlotte, holding a series of Bible studies at the Second Presbyterian Church, with his friend, Dr. J. F. Hardie, the pastor, who is an ex-Texan himself, coming from Houston.

Dr. Currie has won for himself a reputation of being unique as a Bible teacher, and many conferences of our own and other religious organizations, as well as churches of all sorts, seek him for studies of the kind he is now giving. He is arresting, entertaining, thought-provoking, with the emphasis on the last word.

The services will extend over the week, closing with next Sunday. There are services at 3:30 and 7:30 p. m. At the afternoon services the general theme is "Messages of John," and the different topics are as follows:

His subjects for each afternoon service are Monday, "God, Jesus, Man;" Tuesday, "The Universal Appeal of Our Savior;" Wednesday, "Jesus the Giver and Sustainer of Life;" Thursday, "Jesus the Source of Light and Truth," and Friday, "Jesus the Keeper of Men Here and Hereafter."

Dr. Currie's general topic for the evening services will be "Messages of Matthew." Monday his subject will be "The Meaning of Conversion According to John the Baptist;" Tuesday, "The Meaning of Conversion According to Jesus;" Wednesday, "The Meaning of the Kingdom of God According to Jesus;" Thursday, "Why Citizens of the Kingdom Carry on According to Jesus;" and Friday, "Favorable and Unfavorable Opinion of Jesus Constantly Current."

Dr. Currie is the guest of Dr. Hardie.

DR. WILSON OF KOREA ON FURLOUGH

(Continued from page 1)

beneficial from a medical and economic standpoint. One will see lepers hobbling down to the water's edge daily to catch fish with a big net. This means meat for the camp.

"It costs \$4 a month to take care of each leper. This includes food, clothing and medical treatment. They sleep on stone floors, with a block of wood as a pillow. You would think the stone floor would be too cold for them in the winter months, but they heat the floors when they cook rice, and this heat lasts for twelve hours.

"The Koreans in our colony are a happy lot. From outcasts they have been converted into human beings, with trades and their duties to follow, and bent on winning back their health."

DR. DAN POLING RESIGNS PASTORATE

(Continued from page 1)

change in his denominational relationship.

The Collegiate Church is the oldest existing Protestant Church in Manhattan and America, having been started in Manhattan under the Dutch governor in 1628. The pastors are called for life and Dr. Poling is the first one in the history of the church to resign.

Dr. Poling is forty-five years of age.

GOODWILL CONGRESS AT NASHVILLE

(Continued from page 1)

qualified sincerity in the cause of international goodwill and universal peace. Utmost liberty of utterance is encouraged. The program is planned not only to appraise actual conditions throughout the world, but to promote various constructive methods for the

Dr. Glasgow Will Not Accept Presidency

Knoxville Pastor Decides Not to Accept Presidency of Training School—Holds Evangelistic Services at Davidson

Dr. Samuel M. Glasgow, who had been chosen as head of the Assembly's Training School at Richmond, has decided not to accept the position. This was after careful consideration. He prefers to stay in the regular pastoral work.

Dr. Glasgow was at Davidson last week, speaking to the students twice daily, at the regular chapel exercises in the morning and night. He came here under the auspices of the Davidson Y. M. C. A. Officials of that organization expressed gratification over the attendance and results of Dr. Glasgow's series of soul-stirring sermons.

Dr. Glasgow closed his four-day evangelistic services at Davidson College, by talking upon the subject, "Life Plus," making an earnest appeal to the students to devote their lives to the service of Christ, surrendering their talents completely to the Master."

Dr. Glasgow told his hearers that they could experience "life in the heights, the life abundant, and the life plus, with its precious and satisfying reactions to our conscious possessions," by giving away their lives, "freely, completely, courageously and gloriously." As a second essential to enjoying the "life plus," the speaker warned them not to forget life's humble service, maintaining that "the marks of greatness are out deep and low in life's humblest paths."

"Finally, if you want your life to be the finest, finished product, take your hands off the keyboard of your own life, and allow the Master Musician of the souls of men make music upon your life, which shall fill them with a glow and a peace and a joy, unknown apart from his touch."

S. C. SYNOD'S WORK

(Continued from page 1)

schools, three junior colleges and three standard colleges with a membership only twice our own. The A. R. P. Church with little more than half our membership has definitely decided to remain in the field of education. Is it time for us to run up the white flag and quit?

"Third. Many of us believe that our State is now beginning to arise out of her many adversities to set her feet upon a solid prosperity from the commercial and industrial point of view. This will only increase the importance of the right kind of education. Presbyterians will not be content to have no hand in that all-important matter. Good business sense would demand that we keep our hand in now, even though it strains a bit to do it—Where there is no vision the people perish.

"Let us think today of the South Carolina of the future, and of the Presbyterian Synod of that day also! They will be such as we make them.

"Fourth. There is no satisfactory alternative. We would not be satisfied to lose, by lack of devotion and sacrifice, what has been accomplished by the labors of those who have gone before us. No other plan is favorable, for the point is that we would still have the debt—An obligation that must be paid.

"Now is the time to make adequate arrangements to pay this debt from every good business standpoint. To this end then let us all pray and work together."

development of international goodwill. The officers and Executive Committee of the Alliance do not expect in every case to be in complete agreement with all the views expressed by those who participate, but they accord the largest liberty to all."

DEVOTIONAL

A NOVEMBER PRAYER

Thornwell Haynes

O Bountiful Dispenser of Autumn's colors and companionship, Maker and One with the kindly light in broken clouds and in our neighbors' eyes, awaken us to a life-absorbing consciousness of Thine Indwelling and Royal Munificence.

Forbid that our sense of touch with Thee may be numbed by the sullen grind of toil. Forbid that our tongues should be hushed by dread, or that wandering wishes should beckon us astray. But may every living fiber of our being pulsate with the Presence of Thine Own Radiant Life, and as the birds and clouds and leaves and sunshine sing, so may we sing the song Thou hast given us.

O Wonderful Father, we hallow Thy name for this marvelous November weather, so full of Thine Infinite Sweetness and Power. Grant it may tide us into a purified and glorified Thanksgiving. Amen.

Central, S. C.

REVERENCE FOR A PASTOR

Extracts from an Address by Mr. F. C. McMillan, Pittsburgh, Pa., at Montreat, August 7, 1929

I was taught to reverence my pastor. My own pastor in Des Moines, Iowa, is the best friend I have. He loves me and I love him. There is no man that I had rather see come into my office than my pastor. We talk things over; we pray things over, and my pastor has helped me over many a hard problem.

I find folks all over the country wanting someone to tell them what Jesus has done, and it is only when we are able to tell what Jesus has done that we are able to interest men in Christ and the Church. When anyone tells me that they do not believe in Jesus Christ and do not believe in the Bible, I always ask them to explain to me a transformed life; to explain to

CONTROLLING SYNODS AND SOUTHWESTERN

(Continued from page 1)

pointed for the purpose of trying to have each church measure up to its apportionment.

The Synod of Alabama met on October 8. That synod fell short of its goal of \$315,000 by more than \$200,000. The members of that Synod, with heartiness and determination agreed to pay the interest at six per cent on the amount of their quota which was unsubscribed until such time as the full quota of \$315,000 should be secured.

All three of the above synods evinced a deep interest in Southwestern, gave evidence of the fact that they recognized Southwestern as their own child, and that they desired and expected to meet the obligations of support which their privilege of control warrants. It is confidently expected that the Synod of Louisiana, when it meets November 19, will show a like attitude, and will evince a similar loyalty.

The 1929-30 session began with the largest freshman class in the history of Southwestern. On Friday, September 13, one hundred and eighty freshmen registered. Of this number approximately fifty were girls. According to the records in the Registrar's office the total enrollment in the four classes will be over four hundred and fifty for the first semester and will probably reach five hundred during the year.

me what it is that picks a man of the gutter and transforms him a sober man.

My Mother was one of the beautiful women in the world, my friend. When God took my er away ten years ago Jesus came my life to take my Mother's place today Jesus Christ is my best

ART OF GETTING ALONG PEOPLE

How to get along with people given by the late Mabel Crating quoted from her biography recently published by the Woman of the Y. W. C. A. The fine praise, use of gentle words, gentle manner and a gentle voice keeping a grip on our mo weaknesses are among the high the widely known leader of gave.

"Some of us make things awfully hard for others," said Miss Crating. "There are some very simple by which we can avoid doing the use of gentle words and voice. By the fine use of praise we have just heard something lovely, I am in a very good condition hear criticism of you. My mother been made antiseptic by the have heard of you, and the culture of criticism has no effect grow. It simply does not take a grip on our weaknesses may sometimes be so close strengths that just a touch of them over. That which is clever may so easily become by control of our moods. We dare go on a spree of bad temper depression. By taking the attitude seems to me.' By saying 'We of 'I.'"

THE OBJECT OF PUNISHMENT

Is to uphold the sovereignty. Gen. 3:11; Ex. 20:5.

Is to prevent the criminal from further trespasses. Gen. 3:22-24.

Is to discourage the commission of crime by others. Deut. 13:10, 11.

Is to help right the wrong. 22:19.

Is to cleanse the land from evil. 35:33.

Is to satisfy outraged justice. 23:41.

Is to induce repentance. Ps. Luke 23:42.

CHRIST AND CHRISTIANS

He is the vine; they are the branches. Jno. 15:5.

He is the foundation; they are the superstructure. Eph. 2:20.

He is the bridegroom; they are the bride. II Cor. 11:2.

He is the bread; they are the members. Jno. 6:35.

He is the shepherd; they are the sheep. Jno. 10:11.

He is the body; they are the members. Eph. 5:30.

NINE INCENTIVES TO PUNISHMENT

Our need. Ps. 143:9.

God's promises. Matt. 21:22.

God's mercy. Dan. 9:18.

Jealousy for God's glory. 12

The vindicating of God's justice. 18:24-30.

Our trust in God. Ps. 16:1.

God's answers. Jas. 5:16-17.

God's commands. Isa. 55:7-7.

Our Saviour's example. Mt. 23:23.

—Half Minute Pulpit, By R. C. Stevenson, Kershaw, S. C.

AN ASPIRATION

"Let me be a little kinder, Let me be a little blinder to Of those about me. Let me praise a little more. Let me be when I am wear Just a little bit more cheery Let me serve a little better Those that I am striving for

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EDITORIAL

THE MINISTRY ON TRIAL

was a time when the ministry was as a peculiar class, not to be criticised or despised.

Present generation of men have outgrown old-fashioned ideas, and have gone to an extreme, which, on the whole, is in the best interest of the Church.

The ministry has to stand on its own bottom by its life of service and consecration to its claims.

It is better that such should be the case. Ministers are, as Paul expressed it, "Men on trial" with their fellow men.

We are aware that there is a great difference between the minister as we see him now and as we saw him in childhood when we were young. The outer appearance and the claims are different.

For, it is evident that the minister has been on the dissecting table, and men are finding out why there should be this difference.

Here are the opinions advanced to explain the difference in quality.

The first explanation is that young men do not obtain a theological education without effort, with the result that "Many enter the ministry's office for a piece of bread."

A second reasonable explanation is that many enter the ministry without the old-time rigid discipline as to their piety and motives for entering the ministry.

A third explanation impresses us as being the most correct.

The first explanation is by no means correct, as any one who has been through a theological education will testify.

For, after you have the education, it is not the education that enters the ministry.

At the time a young man decides to enter the ministry and appears before the Church for the first time, when he faces Presbyterianism as an applicant for licensure, it is more of a form than anything else.

From our long experience of nearly 50 years we know of many to be turned back by reason of lack of scholarship, but never for a lack of piety. Piety is the all important requisite for the ministry, and by reason of its lack our numbers are languishing.

It is not to make this entrance more than a mere form, we are confronted by serious questions.

When a man comes before Presbytery and is examined upon experimental religion and upon entering the ministry.

He is a comparative stranger to his examiners and they can only judge him by his answers to their questions.

They require omniscience to avoid mis-

statements in the Seminary, there may be a better chance, but even before his teachers, he is

too often "on dress parade," and however they may have misgivings they hesitate to send him back and thus injure him for life.

It is evident that it is in his examination before the session that his unfitness, if any should be shown.

When a boy has grown up under the eyes of a set of hard-headed business men, they ought to know whether he is moved by the right motives in entering the ministry, or is coming because it will give him a stand in respectable society or a support during his lifetime.

They should know whether he has shown any zeal in Christian work or spirituality in religious life.

Of course there are serious difficulties here. He has often relatives and friends in the church and they will resent his rejection and impute false motives to the session, which will eventually end in a church row.

Let us, however, remember that there are worse things than a divided Church when the peace and purity of Zion is at stake.

Let us remember the words of Israel, "Be ye clean that bear the vessels of the Lord," and also that sessions should guard carefully the purity of the ministry and the good name of the Church.

"A GOOD MIXER"

Those of us who are called upon to recommend men to vacant pulpits find that among the most regular requirement is that he must be "a good mixer."

When we remember what the work of the ministry is, we wonder at this demand, yet when properly understood it should not occasion surprise. It is only another way of saying that he should be a man who can fit into the life of another man.

He should be a man who makes friends of all classes of men, not by card playing, not by making political speeches, not by telling questionable stories, but by being free and easy in his manner when thrown with the men of the world, yet always ready to sympathize with those in sorrow or with the innocent pastimes of the man on the street.

As we look back over a long ministry, we recall men who were strong preachers and popular, also. Yet they failed to win men.

They failed because their professions and practice did not tally. In the pulpit they were piously dignified, but in the smoking car they were of the earth's earthly. They preached better than they practiced, and when weighed in the scales of public opinion, they were found wanting. They forgot that because the smoking car crowd laughed at their shady stories, they respected them. In the eyes of the men of the streets, the preacher should be always approachable, with innocent points of contact with his fellowmen, but he should also be, like Cæsar's wife, above suspicion. If you lose a man's respect, you also lose your influence.

SOCIAL SERVICE IN ACTION

"Social Service" is one of those questions that has a double nature, depending largely upon the party behind it.

If the Church alone handles it for the good of the community, it is a part of legitimate work of the Church, and the more of that kind of work that is done, the better.

When, however it is a work done partly by the Church and partly by the state, it can be possibly criticized, and it is always safer for the Church to keep hands off, and never to dictate to the state what must be done.

We have always held that the Church should keep within the bounds of its commission, but at the same time to be on the alert to aid mankind whenever possible without interfering with the state.

We believe that her chief work is to save the souls of men, and also their bodies whenever pos-

sible, and often the salvation of the soul is made possible by the salvation of the body, as the care for the body gains a hearing for the care of the soul.

We see how our Lord did Social Service work when He fed the 5,000 men and women. The next day He preached about the bread of life, and He had a more sympathetic audience because He had fed them.

Workers among the poor of the cities follow this same plan.

After the feeding of the 5,000, Jesus was followed by a great multitude. He secured his audience and this is the explanation He gives: Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

He fed them in order to gain their favor and prepare them for hearing Him.

This is illustrated by the course of a pastor who wished to reach the many Greeks in the city where he preached.

He had his young people to hunt out the Greeks in the city, and to invite them to a fine supper prepared for them. They had the national air of Greece on the Victrola, stereoptican views of the Greek king and then the pastor addressed them, and invited them to the Sabbath School and thus secured 15 new pupils for the school.

The Church can in this way combine Social Service with the gospel preaching, and thus have the example of Christ.

THE FORCES OF EVIL

Dr. John R. Mott, who has recently returned from a world tour as the secretary of the International Missionary Union, in an address in which he appealed for a revival of evangelism in the Church spoke of the forces of evil which are at work in the world and which his extended travel gave him a chance to observe in their power and versatility in various places.

Dr. Mott was impressed with the number of the forces of evil that are at work in the world. These forces strike at the best that is in man and society, seeking to conquer all that is noble and useful. Opium, alcohol, industrial slavery, lust, gambling, and so the list could be lengthened, all inspired by greed, sapping manhood, corrupting womanhood, blighting childhood, till mankind seems wrapped in the coils of loathsome serpents from whose embrace no hope of escape is offered. And the magnitude of these evils is such that often there is no power to cope with them.

Another thing about world forces of evil that struck the traveler was the enterprise of these criminal agencies. They were active, ceaseless, ingenious, tireless, uncompromising and yet so seductive. Take for instance, the moving pictures which are so salacious, so false in teaching honor and reverence and true courage, are spreading throughout the world, entertaining probably 200,000,000 million young people per week with over-colored and vicious ideas. American producers mostly, but European, as well, are feeding the rising generation with the ungodly screens, undoing much the home can teach to the contrary. And these pictures are found in all the ports and many other cities and often villages all over the world.

The forces of evil are cruel, and shameless, caring naught for souls and morals. Like the terrible maw of a wild beast, they crush the life-blood of its victims and transmute it to silver and gold. It is nefarious and deceptive by nature, and absolutely without pity.

Dr. Mott in his address sought to arouse the Christian indignation against the enemies of youth and goodness. There can be here certainly a perfect hatred, an uncompromising war in the home, the church, the public forum, the religious press, and the various other factors of wholesomeness in society, business, and government. But as he said, the true weapons after all are prayer, preaching, home training, religious education, and even the ballot box. The forces of evil are fighting for the destruction of faith, goodness, love and hope. Let us join the battle with our Christian armor on, and girded with the sword of the Spirit let us fight for Christ and his Church.—J. G. G.



THE DEDICATION OF LIFE AND SERVICE

THE GOD-PLANNED LIFE

(Based on Leaflet by James H. McConkey)

God Has a Plan for Every Life in Christ Jesus

What a wondrous truth is this! And yet how reasonable a one. Shall the architect draw the plans for his stately palace? Shall the artist sketch the outlines of his masterpiece? Shall the shipbuilder lay down the lines for his colossal ship? And yet shall God have no plan for the immortal soul which He brings into being and puts "in Christ Jesus?" Surely He has. Yes, for every cloud that floats across the summer sky; for every blade of grass that points its tiny spear heavenward; for every dewdrop that gleams in the morning sun; for every beam of light that shoots across the limitless space from sun to earth, God has a purpose and a plan. How much more then for you who are His own in Christ Jesus, does God have a perfect before-prepared life plan. And not only so, but—

God has a Plan for Your Life Which no Other Man Can Fulfill

"In all the ages of the ages there never has been and never will be, a man just like me. I am unique, I have no double." That is true. No leaves, no two jewels, no two stars, no two lives—alike. Every life is a fresh thought from God to the world. There is no man in all the world who can do your work as well as you. And if you do not find and enter into God's purpose for your life there will be something missing from the glory that would otherwise have been there. Every jewel gleams with its own radiance. Every flower distills its own fragrance. Every Christian has his own particular bit of Christ's radiance and Christ's fragrance which God would pass through him to others. Has God given you a particular personality? He has also created a particular circle of individuals who can be reached and touched by that personality as by none other in the wide world. And then He shapes and orders your life so as to bring you into contact with that very circle. Just a hair's breadth of shift in the focus of the telescope and some man sees a vision of beauty which before had been all confused and befogged. So too, just that grain of individual and personal variation in your life from every other man's and someone sees Jesus Christ with a clearness and beauty he would discover nowhere else. What a privilege to have one's own Christ-in-dwelling personality, however humble! What a joy to know that God will use it, as He uses no other, for certain individuals susceptible to it as to no other! In you there is just a bit of change in the angle of the jewel—and lo, some man sees the light. In you there is just a trifle of variation in the mingling of the spices—and behold someone becomes conscious of the fragrance of Christ.

Every Child of God May Find and Enter Into God's Plan for His Life

You remember the story of the engineer of Brooklyn Bridge. During its building he was injured. For many long months he was shut up in his room. His gifted wife shared his toils and carried his plans to the workmen. At last the great bridge was completed. Then the invalid architect asked to see it. They put him upon a cot and carried him to the bridge. They placed him where he could see the magnificent structure in all its beauty. There he lay, in his helplessness, intently scanning the work of his genius. He marked the great cables, the massive piers, the mighty anchorages which fettered it to the earth. His critical eye ran over every beam, every girder, every chord, every rod. He noted every detail carried out precisely as he had dreamed it in his dreams and wrought it out in his plans and specifications. And then as the joy of achievement filled his soul, as he saw and realized that it was finished exactly as he had designed it, in an ecstasy of delight, he cried out, "It's just like the plan, it's just like the plan!"

Some day we shall stand in the glory and looking up into His face cry out, "O God, I thank Thee that Thou didst turn me aside from my willful and perverse way, to yield my humble life to Thee. I thank Thee that as I, day by day, walked the simple pathway of service, Thou didst let me gather up one by one, the golden threads of Thy great purpose for my life. I thank Thee, as a tiny trail creeping its way up some great mountain side, that pathway has gone on in darkness and light, Storm and shadow, weakness and tears, failures and falterings, Thou hast at last brought me to its destined end. And now that I see my finished life, no longer through a glass darkly, but in the face to face splendor of Thine own glory, I thank Thee, O God, I thank Thee, that it is just like the plan, it is just like the plan!"

Our "Too Late" is God's Opportunity

"Ah," says someone, "this is all very well for the young and the strong who have all of life before them but it is too late for me. My life has been full of blunders and failures. It is only after years of wandering that I have come to Christ. There is naught for me but the memory of mistakes and the fragments of a vanished and broken life."

In a certain old town was a great cathedral and in that

cathedral a wonderful stained glass window. From miles around people pilgrimaged to gaze upon the splendor of this masterpiece of art. One day there came a great storm. The violence of the tempest forced in the window and it crashed to the marble floor, shattered into a hundred pieces. Great was the grief of the people at the catastrophe which had suddenly bereft the town of its proudest work of art. They gathered up the fragments, huddled them into a box and carried them to the cellar of the church. One day, there came along a stranger and craved to see the beautiful window. And they took him to the vault and showed him the broken morsels of glass. "Would you mind giving them to me?" said the stranger. "Take them along, they are no longer of any use to us," was the reply.

One day, there came an invitation to the custodians of the cathedral from a famous artist, noted for his skill in glass craft. Ushering them into his studio, he stood them before a great veil of canvas. At the touch of his hand, the canvas dropped. And there before their astonished gaze, shone a window, surpassing in beauty all that their eyes had ever beheld. As they stood entranced, the artist turned and said, "This window, I have wrought from the fragments of your shattered one and it is now ready to be replaced." But the splendor of the new far surpassed the glory of the old and the fame of its strange fashioning filled the land.

Do you say that your plans have been crushed? Thank God and take heart. Know this—Jesus Christ is a matchless life-mender. He will take that seemingly shattered life and fashion a far more beautiful one from its fragments than you yourself could ever have wrought from the whole. In Him your weary soul will find its longed-for rest. And the fragments that remain of God's heritage of life to you, will mean in gladsome days to come, more than all the vanished years that are crooning their sad lament in your inmost soul tonight.

Meditation

1. Believing that God has a plan for my life, I bring the gift of my will to Christ, surrendering it freely to Him, in order that in co-operation with Him, I may work out God's perfect plan for my life.

2. I bring the gift of my earliest and my latest waking moments for Bible reading and for prayer and a family altar in my home.

The architect consults his blue print; the navigator corrects his compass; the musician tunes his instrument, the artist keeps some object of perfect beauty before his eyes. And can I hope to work out God's plan for my life unless I live in communion with Him?

3. As a token that all I am and have are His, I bring the gift of at least one-tenth of my income and at least one-seventh of my time for Christ's service.

In the early days of our country, patents from the King conveying land to the early settlers, contained this pledge at the end—"In token of which, I agree to pay each year on St. Michael's day, the sum of one shilling, in fee of knight's service." In token you see, that he held himself in readiness for any service his King might ask. And we serve the Lord Christ!

4. I bring the gift of my business and profession for Christ.

And so dedicating it, I shall expect to find it transformed by His Spirit into the work which He has given me to do for Him on earth.

5. I bring the gift of my home, my social life, my recreations, my personal influence to Christ.

Paul said, "The life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me." Christ in me and with me now, always and everywhere? Life will indeed be a different thing for me, if I can say that, too.

6. I bring as my gift, a new standard of living, "the simplicity that is in Christ,"—in order that I may have more to give for the bringing in of His kingdom on earth.

Laying aside every weight, I go on pilgrimage with Christ, my ever-present Companion and Friend, not overburdened with luxuries, choosing the simple, sacrificial life of my Lord—following Him in all things, who came not to be ministered unto but to minister and to give His life a ransom for many.

7. I bring the gift of my friendships consecrated to Jesus Christ.

St. Teresa says somewhere, that if our love for Christ is only great enough our faith deep enough to claim it—that God will give us "for the travail of Christ's soul"—all them that sail with us. Life is a voyage. There are many who sail with me—wife, brother, child, friend.

Will they come at least into the desired haven—because of me?

The above article is obtainable in a small folder. It is the material suggested for the Men's Column this week.

(A copy of the Gift Folder, "The Gift I Bring" should be distributed to each man present, who will follow the leader as the meditation on each of the seven suggested gifts is read.)

(Leaders wishing more material on the topic of the dedication of life and service, should write for these leaflets, Every Man's Life a Plan of God, Bushnell; The God-Planned Life, McConkey; How to Know the Will of God, Drummond and the Gift Folder, "The Gift I Bring," from Dr. Henry H. Sweet's office, 410 Urban Bldg., Louisville, Ky.)

Order sufficient copies of the Gift Folders so that each man may have one. They are free. Department of Christian Education, 410 Urban building, Louisville, Ky.

LET JUSTICE BE DONE!

Warren H. Stewart, D.D.

The Ministers Annuity Fund plan of providing for retired and disabled ministers is a matter of justice. I would say this as a hard-boiled man of the world, with no interest save an academic one in it. If the matter were left to me, I would have anyone that desired to demit the ministry to, would compel such demission on the part of those inert and incompetent; and for those thorough while ones that are left, I would provide a income and a secure pension. That is simple justice. This principle is recognized by the United States Government in the treatment of its Army and Navy Officers and its War Veterans; in the teaching profession Institutions and the Carnegie Fund; in industry some of the more progressive factories and steadily increasing so; and now at last by the Church various Pension Funds that are being established.

For ministers are compensated upon a support not upon a basis of salary, commission, fees or income is rated not upon earning capacity, but estimate of current need. Too often, alas! the support is not sufficient for genuine daily needs. That many think this is evidenced by the statement that the New York Brokerage House counts more than one hundred clergymen among its clients. And yet social custom expects a minister to be a family man, and to have a worthy living standards while abstaining from costly occupations,—and this on a salary which the United States say about \$1400 per year. "That is worthy of his hire"—and the hire should be the laborer.

If during his productive years a minister is from building up a competence, surely it is only a pension be provided to supplement what he saved or have put into endowments. The Ministers Annuity Fund rests its case upon the Churches, what is just and right. Too much in the past has been looked to the Church for old age help, as a mercy. But justice is a more fundamental principle than benevolence. The world's greatest wrong now, in the past, is the lack of economic justice. There is needed than charity; indeed, were justice more fully found, there would be little need for age-granting. If the Church holds up before the world the ideal of social and economic justice—she must do this by setting her own house in order first. Let her be a good employer of her own servants. Let justice be done.

Red Springs, N. C.

COUNTING THE COST—THE STORY OF A MEXICAN BOY

O. C. Williamson

We often feel that the day of suffering for the sake of the Kingdom of God, here in our own country, is at an end. It is not true among our Mexican brethren in the west. Among the new students in the Mexican Seminary at Austin Seminary is a young man who entered the Seminary was forced to weigh his own life as a call to preach against the most sacred of relationships.

Through the efforts of friends this young man sent four years ago to Tex.-Mex. Institute at Austin. Later his sister went to the school for Mexican girls. Both were converted, and became members of the Presbyterian Church. The mother, a strong woman, persuaded herself that her children would be saved through her church.

Finally, the young man graduated last year from the Tex.-Mex. A classmate declared himself a candidate for the ministry. He felt the call, but knew his mother would be violently opposed. He decided he could tell her of his decision with her disapproval, and so could help younger brothers, as his father and step father had done.

He managed to go to Austin to take work at the State University and the Seminary. He explained his plan to his mother, asking her approval. She she had felt sure that he and his sister would be converted to their new religion, and come back to the Catholic Church and insisted that he do so. He replied, "I have a profession of faith, and I shall stick to it." She replied, "Then in that case, I never want to see you again. If you are determined to be a Protestant, you may do what you please. I will hear either of you call me 'Mother' again, or I will hear of you call me 'Mother' again, or I will hear of you call me 'Mother' again." The young man said, "Then if such is your mind, mine is made also; I am going into the Gospel." In a few hours he left for Austin. He is taking course in preparation for the ministry. One of his friends told him to think the matter over, praying that if after a week or two he was firmly convinced, he would be arranged to receive him as a candidate for the ministry. Within about a week he came and was ready for the meeting of Presbytery.

Such is the calibre of these Mexican youth, products of Home Missions in the South. It costs them heavily to follow Christ, but they

29 SOME HOME MISSION ACHIEVEMENTS 1929

New Churches and 50 New
Sunday Schools Organized
Such Achievements Justify
New Investments

**The Gospel Preached
In 12 Languages**
By 663 Workers In 1020 Places
With 5188 Professions

\$840,000 Needed This Year
This Committee Earnestly
Requests Your Prayers
and Gifts

N. SHARP, Treasurer, Executive Committee Home Missions **101 Marietta Street, Atlanta, Georgia**

Such heroism will tell mightily in its influence
Texas.

A CALL TO EVANGELISM

Rev. Ernest Thompson, D.D.

Answers received, by the Chairman of the Com-
Assembly's Work, to the letter sent out by the
to our Pastors, Missionaries and Leaders, have
gratifying.

Letters all show that there is a deep, intense
and interest, and longing in the hearts of our
a great spiritual revival and the winning of
Christ.

Our Chairman wishes he had the time to answer per-
these letters. He takes this means of assuring
we written of his thankfulness to God for the
true evangelism which their letters manifest.
two letters from our Foreign Field—one from
the other from China—from which he makes
visions:

In the last few years it has seemed to me increasingly
that our beloved homeland is standing in dire
a boundless spiritual and material resources,
is lest she fail to meet her Master's expecta-
on the other hand yield to Satan's blandish-
fall into fearful evil. Hence our prayers have
for America as for Japan."

Look over the hearts of men in two lands, one
the other heathen, the appalling fact comes
unsaved men in both lands are fundamentally
Men in automobiles are as dead and as sure of
ness as men on burrows and donkeys."

It brings me to the point of this article: No
much we owe to our Foreign Field—and our
is great—we can never get away from our
on task and indebtedness. Indeed for the sake
gn Field, the Home field must be evangelized.
of the world America must be Christianized.
ourselves a Christian nation. We have the
of the content—the name but not the reality.
cesspools of crime and indifference, our coun-
neglected and destitute of Gospel privileges, our
s passed by, the negro so needed and yet so
ne Southland, our western borders bursting
unity and calling for help, the tides of un-
un-churching immigrants pouring in upon us
the European countries—all these place a ques-
after our claim to be a Christian nation in the
of that word.

The General Assembly's Home Mission Committee with
men and means is striving to keep pace with
need. There are no more self-sacrificing men
in the world than our Home Missionaries.
been more successful in winning of souls for
the Church, as the reports to the General
will show.

The present pressing needs of the Church is to
on itself as to the needs of the Home Mission
that our missionaries are doing and to give
Assembly's Committee the funds that will enable

it to prosecute the great Home Mission task with vigor
and enthusiasm and efficiency. Opportunities are slipping
away from us every day that we may never have again.

Let us take advantage of Home Mission Month, Novem-
ber, to put ourselves on the right side of the ledger in
our thinking and in our giving for this great cause.

Charleston, W. Va.

HALLOWE'EN

There is a Big Pumpkin Crop

We think of October the thirty-first as Hallowe'en
Day, but at Barium Springs, it usually amounts to a
Hallowe'en week, as there are so many folks who want
to have so many different entertainments that it will be
impossible to crowd all of this into one night. Hallowe'en
festivities commenced on Saturday, October 26th,
when the Virginia Hall Mission Band had quite an en-
joyable occasion at Mrs. J. B. Johnston's. There was just
one member of the Band absent, and that was Edna
McMillan who was playing sponsor to the Davidson foot-
ball team at Greensboro, that afternoon, and did not get
back in time for the party.

On Sunday we had an especially fine sermon by Mr.
Brown, and interesting meetings of the three Young
Peoples' Leagues; and then again on Monday we com-
menced to think Hallowe'en again. Possibly one of the
reasons for so much talk about Hallowe'en this year is
the number of pumpkins the Truck Farm raised. They
have been hauled in by the truck load and it seems that
that is considered the sign of a big Hallowe'en season.

The Intermediate Young People's League is planning
a rather ambitious party on Thursday night. The Seniors
are putting theirs off, as so many of the Seniors are
members of the football team, and this team will be in
no mood for parties on the eve of the game with the
Presbyterian Junior College of Maxton.

The High School Chapel period, this being the last
period before dinner, each Wednesday, have been partic-
ularly interesting this fall. The various classes in the
High School have planned to put on a special program
once a month at this period, and the Seniors have already
put on one program. This was most enjoyable, and if the
other classes follow the lead of this class, we will
have eight very enjoyable Chapel Periods. Then tenth
grade is due to put on their program Wednesday, the 30th.

We compile a lot of statistics at Barium Springs, on
a good many matters, but not everything. We sometimes
wish that we had a regular Roger W. Babson for keeping
tab of so many things that might not occur to us. For
instance, we would like to have the numbers of questions
on different subjects tabulated. Of course, at this time
of year, we are commencing to have a good many ques-
tions as to what we are going to have for dinner on
Thanksgiving Day. Also, inquiries about Santa Claus'
health and what may be expected Christmas. It isn't
necessary for the newspapers to put in "how many shop-
ping days left till Christmas" because we can tell by the
way the numbers of question about Christmas increase,
that the time is approaching for this great season. Right
at the present time, these questions are running about

two hundred a day, which is really a very mild display
of interest.

These questions come from the children. The grown-
ups are all more interested in Thanksgiving and what it
means for the Institution. We hope the people all over
the state are giving as much thought to Thanksgiving
as we are, because the very life of the Institution depends
on what the Church does for it then.

Barium Springs, N. C.

Jas. B. Johnston.

Note—The orphanage beat the Maxton Junior College
at football in Charlotte at the High School Stadium on
November 1. We won't give the score, because it will
look too bad, and we don't like to discourage a fledgling
college.

BOOKS

When Janey May Was a Little Girl

A Story that teaches obedience, truthfulness, courage
and kindness, by Julia Lestarjette Glover.

"In a series of events such as are likely to occur in the
life of any child, the author presents the lovable sides of
this little girl's character in the most natural way. Every
one of the eighteen episodes of the story is told in a
style charmingly simple and unaffected, and all of them
teach some virtue, such as obedience, truthfulness, cour-
age and kindness. Yet so well are these lessons woven
into the fabric, that you do not feel that the writer is
trying to point a moral or adorn a tale."

A splendid book for boys and girls from the ages of
10 to 15. Contains 128 pages. Five of the incidents in the
story are illustrated with pen and ink drawings.

Price 40c each. In dozen lots, net, 32c.

Augustana Book Concern, Rock Island, Ill.

We are indebted to Miss Glover for several entertaining
stories in this paper in recent years, and hope our young
readers will secure this book from her pen.—J. G. G.

ALAMANCE RALLY DAY

The annual Rally Day program of the Woman's Auxil-
iary of Alamance Presbyterian Church, was given at the
church, October 17, at 2:30.

Devotional was led by the pastor, of the church, Rev.
J. M. Millard. The program consisted of reading, drama-
tizations, special music, and a pageant.

The pageant "The Church and the Child" was presented
by Misses Cora Allred and Ola Fogleman. The thought
expressed in the title was impressively carried by these
young ladies.

Other who took part in the program were Mesdames
Nathan Smith, T. J. Pickard, W. A. Sharpe, J. M. Mil-
lard, Paul Coble and Miss Mary Ellen Millard. The
program was under the direction of the Auxiliary Presi-
dent, Mrs. P. T. Hines. Mrs. L. C. Troxler had charge
of the music.

Mrs. D. C. Stewart

It is only by labor that thought can be made healthy,
and only by thought that labor can be made happy; and
the two cannot be separated with impunity.—Ruskin.

Don't Forget This Year. Remember
54 Orphans Thanksgiving Day

The North Carolina Synod's
Orphanage Has Been
Forgotten in the Past
\$50,000 or a Deficit! Which?

the different classes. Posters of the various in the Nursery School, made by seniors, w. Fancy cakes, products of this department served by Martha McKinnon, Laura Margaret Burgess and Dora Huggins. tiles and clothing exhibit, supervised by the Miss Bell and assisted by her pupils, Lorine Anne Henry and Sallie Watts, was representative of the Senior, Junior, Sophomore and Fresh done in this department. The exhibit displayed assortment of coats, dresses, lingerie, household furnishings exemplifying different stitching, original designs, block prints, and posters illustrating history of costume. demonstration of gracious hospitality, so y projected through the artistry of the and the cordial entertainment extended the Burlington Auxiliary was most heartily ed by our entire group from Flora Mac-

SOUTH CAROLINA

South Carolina Local Chairmen

(Continued from page 1)

of additional church chairmen and associates unced this week. They include:

Presbytery—Indiantown, J. A. Cunningham, Rev. W. C. Clyde, associate; Williams-D. O'Bryan, Rev. John W. Davis, associate; Currie Chandler; Olanta, R. M. Thompson, R. Pritchett, associate; Bethel, R. C. McMidway, Hugh McFaddin; Union, J. D. McCentral, David C. Brown, Rev. Dr. W. I. associate; Georgetown, J. G. Leland; An-W. Cook; Lake City, George T. Hagan, Rev. ark, associate; Sardinia, Leon McFadden, R. Brown, associate; New Harmony, A. G. Lanning, J. V. Martin, Rev. C. K. Douglas, McDowell, John A. Montgomery, Rev. R. ord, associate; Drewington, David Plowden; H. W. Tiller, Rev. R. L. Grier, associate; H. Rhodes, Rev. G. Irby, associate; Conh Weatherspoon; Bishopville, J. F. Stuckey, McIver, associate; Tirzah Dalzel, Sam L. ev. W. H. Stevenson, associate; Wedgefield, Lauren; Hebron, L. W. Dick; Hepzibah, wn; Summerton, Wm. D. McClary; Pine-L. Baxley; Mt. Zion, St. Charles, George on, Rev. Dr. J. M. Waggett, associate; g. C. A. Vincent; Sumter, Dr. H. L. Shaw, Wells, associate.

Florence, D. H. McEachern, chairman, H. T. Graham, associate; Kentyre, C. C. Pee Dee, Worth Stuart; Dillon, Rev. Roy Carlev. Fred J. Hay, associate; Marion, W. D. ev. Dr. J. M. Holladay, associate; Latta, rham; Mullins, J. T. McQueen; Hartsville, nwell, Rev. H. G. Bedinger, associate; Ef-V. B. Gillespie, Rev. D. H. Dulin, associate; J. S. McKenzie; Darlington, D. M. Fulton, E. Simpson, associate; Timmons, John en; Lamar and Fairhope, A. M. Huggins; L. McLaurin, Rev. E. S. Coates, associate; C. Norton; Bennettsville, C. N. Brasing-J. S. Garner, associate; Chesterfield, J. F. Ruby, G. D. McGill; White Oak, C. B. eraw, L. A. Meiklejohn, Rev. Dr. A. H. associate; Jefferson, R. E. Miller, Rev. J. Hec- associate; McBee, C. S. McLeod; Rocky i. Campbell; Patrick, W. A. McNair; King-ay, John R. Towns, Rev. C. D. Brearley, Waccama, James Misroon; Little Chapel, t; Myrtle Beach, F. L. Ackerson; Loris, D. ; Blenheim, John R. Rown; Reedy Creek, McLaughlin; Clio, M. McCormick, Rev. A. hn, associate; Carolina, Duncan McLaurin; ill, R. C. Winters, Rev. A. M. Simpson,

ARKANSAS

ith—The fall has brought about a number at First Presbyterian Church. First the ol has been regraded by public school grad- of age. This required many months of scores of conferences with parents, pupils s. This system went into effect in the Sun- and the Christian Endeavor Societies on e and Promotion Day, September 22. The unday, September 29, was Rally Day. Cer- re delivered in the worship services in the artments of the Sunday School. The gen- Day program was held in the 11:00 o'clock rvice where attendance and catechism re made, teachers and officers dedicated, honor Bible Memory Work was recited eant "What Manner of Child Shall This presented. The church was beautifully and the service was very effective.

Christian Endeavor Societies had special services at their prayer meetings at 6:30. :30 the Annual Christian Endeavor Rally is held in the church auditorium. Lusk

Robinson, vice-president of the Senior Society pre- sided. All of the societies had a part in the service. Dr. Frank P. Anderson, pastor, who is co-adviser for the Young People's Society installed the officers and advisers.

Mamie Gene Cole,
Director of Religious Education.

Fort Smith—October 6 marked the installation of a new record system at First Presbyterian Church. The system requires the first ten minutes of the Church School hour for marking record cards. Each pupil checks by an "X" whether or not he is on time, brought his Bible, notebook, attended Church, Christian Endeavor and Boy Scout meetings last week. After this, the cards are given to the department secretary whose desk is outside the department. Late comers mark their cards at the secretary's desk and remain outside until after the worship service.

During the class period the secretary makes out the department report for the general superintendent and returns the cards to the class pocket which hangs outside each classroom. At the close of the class period the teacher fills out class record sheet from individual cards, then returns cards to department secretary who sees that they are returned to the general secretary's office. At the end of each month report cards will be sent to the parents. Much interest is manifested in the new system and the leadership feels that it will lead to efficiency.

TENNESSEE

The Presbytery of Memphis met in stated fall session October 15, 1929, in Grace Covenant Church, Memphis, and was opened with a sermon by the retiring moderator, Rev. H. B. Wade. Rev. Geo. S. Frazer, Litt.D., was chosen moderator and Rev. J. V. Johnson, D.D., was chosen temporary clerk. Rev. J. V. Cobb was received from North Mississippi Presbytery, arrangements made for his installation as pastor of Parkview Church in Memphis. Rev. H. M. Jenkins was received from East Mississippi Presbytery, and arrangements made for his installation as pastor of Arlington and Rosemark churches. Rev. W. L. Smith was received from the Presbytery of Potomac. He is engaged in teaching in Purdy School. The pastoral relation between Rev. G. B. Harris and Ripley Church was dissolved and he was dismissed to Columbia Presbytery. He becomes the pastor of the First Church in Fayetteville, Tenn., the middle of November. The pastoral relation between Rev. T. S. Daniel and Trenton Church was dissolved. Rev. Albert Keller was dismissed to St. Louis Presbytery, U. S. A., Rev. D. R. Freeman to the Presbytery of Abingdon and Rev. J. H. Rosenberg to Memphis Conference, M. E. Church South. Presbytery approved the Plan of Union between our Church and the U. P. Church with only one dissenting vote. The following were elected commissioners to the 1930 General Assembly:

Ministers—Principals: W. E. Powell, G. S. Frazer, Litt.D., Samuel Stanworth, D.D., Alternates: E. M. Nesbitt, H. B. Wade, E. D. McDougall, D.D.

Ruling Elders—Principals: E. H. Livermore, John Keenan, W. A. Taylor. Alternates: A. M. Sanders, Eugene Early, J. W. Morrison.

J. J. Hill, Stated Clerk.

VIRGINIA

Richmond, Ginter Park—Our Sunday School Rally Day this year was the best in the history of the church. The attendance passed our former record, and the offering amounted to \$923.22.

On last Sunday, we had a thrilling address from Dr. R. D. Bedinger, our missionary to the Congo, supported by this church.

On the first Sunday after the opening of Union Seminary and the Assembly's Training School, we had our annual joint communion service, a blessed and inspiring occasion. There are not many places in the world where so many active Christian workers could be gathered together.

Winchester—This church has purchased the lot and building on the south side of the church at a cost of \$11,000 to be used as an annex to the Sunday School. About \$9,325 have been raised to pay for the property and it is thought the balance will be raised before the church year is over. The church is congratulating itself that the purchase and payment of this property have not interfered with the benevolent budget of the church. The church closes the first six months of the church year on the honor roll of the Presbytery and Church where it has been for some time. It makes monthly remittances and stands more than square at the end of the six months in the payment of its budget. There is a most commendable spirit of unity and co-operation among the people as well as a justifiable pride in doing its part for the whole work of the church.

Norfolk Presbytery met on October 14 at Virginia Beach, Va. Present, 28 ministers and 20 elders. Elder W. E. Nicholson, of the Calley Memorial Church was

lected moderator and the Rev. J. W. McKnight, temporary clerk.

The Rev. T. B. Ruff was received from Roanoke Presbytery and arrangements were made for his installation as pastor of La Crosse Memorial Church at Phoebus, Va.

An inspiring conference on Evangelism was held under the leadership of the Home Mission Committee, with the Rev. S. J. Venable presiding, and the principal address made by Dr. J. L. MacMillan.

An interesting address in the Ministers' Annuity Fund was made by Dr. W. J. Martin, of Davidson, N. C.

An appealing address was made by Dr. L. Wilson Jarmon, president of Mary Baldwin College. He reported the institution as starting off well for this session, which is the first with only college students.

Candidate Erwin Hyde was dismissed to the Christian Church of Canada.

The Assembly overture on union with the United Presbyterian Church was not approved but our Assembly was urged to continue negotiations with that church looking forward to a general union of all Presbyterian bodies.

Presbytery adjourned to meet in Phoebus, January 13, 1930.

R. B. Grimman, Stated Clerk.

The Presbytery of Winchester met in Piedmont, W. Va., on September 24, 1929. Present, 25 ministers and 18 ruling elders.

Officers: Judge G. K. Kump, moderator; Rev. J. Beaty Smith, reading clerk.

As to the proposed basis of union with the United Presbyterian Church, the Presbytery voted "No" to its immediate adoption, but approved it as the foundation for further negotiations, and requested the General Assembly to recommit the said basis of union to its ad interim committee with instructions to collaborate with the similar committee of the United General Assembly in the extension of that basis to include a definite solution of the chief differences in administration, to safeguard the property rights involved in the proposed merger, and to provide for a true union without danger of substantial dissentiate minorities.

The Presbyterial sermon was preached by the Rev. G. G. Sydnor, D.D., on "The Security of the Believer." A memorial of the Rev. Geo. T. Chandler, D.D., was read.

An ad interim committee presented a thorough study of the Ministers' Annuity Fund, with a definite plan of procedure for the Presbytery and its churches. The general plan of the M. A. F. was approved, but the details of the report were postponed until the next stated meeting, or a called meeting, and the committee was enlarged and continued.

Country Church Work: A permanent committee was appointed on this department of work.

Next Stated Meeting: Charles Town, W. Va., April 15, 1930. J. A. McM., S. C.

ANNUITY FOR THE AGED OR DISABLED MINISTER

Dr. Thos. P. Harrison

Head of English Department of North Carolina State College

The plan proposed for retiring aged or disabled ministers is in accordance with the soundest principles of business. The provisions are that each church pay each year an amount equal to seven and one-half per cent of the minister's salary, and the minister paying two and one-half per cent as premium for the annuity. This method of providing for an inevitable emergency is orderly, safe, and sure, as against the present method which is emotional, unsystematic, and essentially uncertain, and which has proved utterly inadequate.

By the peace of mind resulting from the knowledge that his future and, dearer still, that of his wife and children, are assured in this manner, perfectly in keeping with his self-respect, a minister's efficiency, his physical, mental, and spiritual health, would be immeasurably enhanced. The minister sees old or disabled ministers thrown out of pastorates, dependent upon the charity of relatives or friends, their wives and children suffering actual privation: can he but be filled with apprehension with regard to his own future?—Faith? Yes; but "faith without works is vain."

The annuity plan is already in successful operation in the North Presbyterian Church and in the Episcopal Church. It is no experiment. Formulated by the most efficient insurance actuaries in the United States, and proved workable in practice, the annuity plan is as safe and sure as the best and strongest system of insurance.

It is unthinkable that the Presbyterian Church should fail to adopt the annuity plan. To provide the three million dollars required as preliminary to the complete institution of the annuities, will not require the Church to reduce its benevolent offerings to other causes.

The annuity plan for retiring aged or disabled ministers is by far the most important forward movement now before the Presbyterian Church.

SUNDAY SCHOOL

Rev. Ernest Trice Thompson, D.D.

Lesson for November 17

LIVING WITH PEOPLE OF OTHER RACES

Ruth 1:1-18; Jn. 4:5-10; Acts 10:1-11:18; Romans 1:14; Gal. 3:28, 29. Print Acts 10:9-15, 30:35; Gal. 3:28, 29

Our lesson this week is a most important one, and at the same time a most difficult one. It is important because we of the South have a real problem on our hands, the problem of living with the negroes as Christians. Difficult not only because of the complexity of the problem, but also because it is hard for those of us who were born in the South to face the problem squarely, without the prejudices which have been engrained in us from childhood. In this lesson we will try to put such prejudices aside, and face the questions that naturally arise when we think of the relationship of the two races purely from the Christian standpoint. But first we must examine some of the Bible passages that have to do with living with people of other races.

Read the passages assigned with these questions in mind. What does this passage teach about living with people of other races? What light if any does it throw on our proper attitude here in the South toward the negro?

I. The Bible Teaching

1. As given in the Book of Ruth. Most modern students think that Ruth was written specifically to teach the Israelites how to live with people of other races. Through most of their history the Jews were openly contemptuous of "Gentiles." In their latter history especially this was the case; and the Jews who returned to Palestine after the exile refused to have any dealings with the surrounding peoples, and passed rigid laws forbidding all intermarriage. This was the situation, many students think, when the little book of Ruth first made its appearance. The author reminded his compatriots that once upon a time a man of Judah left his own country with his wife and two sons because of a famine in the land and made his home in Moab. After awhile Elimelech the husband died. Later the two sons took themselves wives from among the daughters of Moab. Then the two sons died. In great bitterness of spirit Naomi the mother prepared to return to Bethlehem in Judah. One of her daughters-in-law, Ruth, insisted on accompanying her, though she realized that it would be difficult for her to make a new home in a foreign country. She gave her decision in those words which still have a strange power to move the heart: "Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; they people shall be my people, and thy God my God; where thou diest will I die, and there will I be buried; Jehovah do so to me and more also, if aught but death part thee and me." In Bethlehem Ruth supported Naomi by the labor of her hands, fell in love with a well-to-do, but very timid Jew, named Boaz, married him under very romantic circumstances, and became the ancestress of David.

Your prejudices against the Moabites, and against all foreigners, says the author of Ruth in effect, are unfounded. They may be assimilated into the life and ideals and religion of Israel as certainly as Ruth. Many of them are as worthy as Ruth. Do we need the Book of Ruth today? Do we have prejudices against people of other races? Are these prejudices well founded? How much of our attitude toward the negroes is due to prejudice?

2. As given us in the teachings and example of Jesus. Jesus also came in contact with peoples of other races. In his day there was very bitter prejudice existing between the Jews and the Samaritans. The Samaritans we remember were the descendants of the foreign people who had been brought into Israel after the captivity of the ten tribes, and who had intermarried with the poorer people who had remained in the land. Ezra and Nehemiah had refused to allow them to aid in the construction of the temple, and so there was instigated the great feud between the two peoples which continues to the present day. This feeling was especially intense in the time of Jesus. The Jews despised the Samaritans, and if they could help it refused even to deal with them. In traveling from Judea into Galilee they preferred to take the longer and more difficult trip over the Jordan and back through Perea rather than travel through Samaria. Jesus, however, deliberately chose to travel through Samaria. There, seated by the well, he entered into conversation with a Samaritan woman. The woman the record tells us was greatly astonished. She said: "How is it that thou, being a Jew, askest a drink of me, who am a Samaritan woman. For Jews have no dealings with Samaritans?" And yet to this woman Jesus unfolded some of the greatest spiritual truths recorded for us in Scripture. Then when urged by the woman's neighbors he remained in Samaria for two additional days, accepting their hospitality, and opening to them the words of life.

Jesus had no prejudices against peoples of other races. He dealt with them all on the same basis. Would he make any difference today in his dealing with people of other

races? Would he, if he came to visit us here in the South, adopt our attitude toward the negro?

3. As given us in the teaching and experiences of Peter. Acts 10:1-11:18. The disciples of Jesus found it difficult to overcome their prejudices against people of other races even with the example of their Master before them. We find as a matter of fact that even after Jesus' death and resurrection they continued to observe their Jewish customs, and to hold themselves altogether apart from Gentiles. In this connection the experience of Peter as recorded for us in Acts 10:1-11:18 is most significant. It seems that he was on the house top (used by the orientals somewhat as we use our porches) at dinner time, and very hungry. Suddenly he fell into a trance. In this state he saw a great sheet let down from heaven, filled with all kinds of animals. And there came a voice to him: Rise Peter, kill and eat. But Peter said, Not so Lord, for I have never eaten anything that is common and unclean. In other words he had always followed implicitly the dietary laws prescribed by Moses, according to which some meats were clean and could be eaten, while others were unclean and must be avoided. Then the voice came a second time: What God hath cleaned make not thou common. These words were repeated three times, and then the sheet was withdrawn. While Peter was still puzzling over the significance of this vision there came to him messengers from Cornelius, a Roman officer stationed at Caesarea, asking him to come and speak with him. Peter now began to understand the purport of the vision. He went the next day to Cornelius' house. He explained to his host very frankly that it was unlawful for him, being a Jew, to come into his house, and that he had come for one reason, and for one reason only, because God had just showed him that he should not call any man common or unclean. Then he asked Cornelius what he desired of him. Cornelius in his reply told him how God's providence had led him to send for Peter in order that he might hear the Gospel. Peter began his story with those memorable words: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is acceptable to him."

Would Peter have gone to Cornelius' house, and partaken of his hospitality, actually eaten with him (11:3), if he had been a negro? Would we? God is no respecter of persons? Is that true? Do we act as though we really believed it to be true, in regard to the black man? God is no respecter of persons. Are we?

4. As given us in the words of Paul. Paul was the greatest of all the followers of Jesus. More than anyone else he recognized and developed the universal elements in the Gospel. He looked forward to the time when all mankind should be united in Christ, when all those barriers that separate us from our fellowman should be broken down, and we should be one in Jesus Christ. One of his characteristic teachings is found in Romans 1:14, "I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish." He recognized in other words that he had an obligation to carry the Gospel to men of every race. And that Gospel he saw must ultimately do away with those prejudices that prevent our realization of the brotherhood of man. "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye are all one man in Christ Jesus." Gal. 3:28-29. Even clearer is his teaching in Col. 3:11, "There cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all."

If Paul had been living in our day would he have added: In Christ there cannot be black or white? Would he have approved of the action of a New York rector who when he saw a few negroes quietly worshipping in his church publicly from the pulpit asked them to leave?

We wish to apply these teachings that we have studied especially to the relations of blacks and whites in our own day because our problem, so far as we of the South are concerned, centers here. Before we come to some of the concrete problems presented, it may be well to note a very common misconception which enables men theoretically to justify attitudes which otherwise it might be difficult to justify. There are many people who believe that the Bible teaches that the black race will always be a subject race. That is an utterly false notion. It is based on a patently incorrect interpretation of Gen. 9:25, and began to be used before the Civil War to justify slavery. As a matter of fact the curse there is pronounced by Noah (not God) against Canaan, not Ham. And the descendants of Canaan are not the negroes, but as Gen. 10:15ff indicates the white races that dwelt round about Israel. So far as the writer knows there is only one passage in the Bible which specifically mentions the negroes, and at the same time reveals how God regards them as compared with the white races. That passage is Amos 9:7. The prophet there tells Israel that they are no more precious in his sight than the Ethiopians. Having noted then the Bible teaching, let us come to

II. Its Application in Our Own Day

We wish to be practical here, and not theoretical.

1. Should the negro receive equal value for equal payments? The writer knows a family who drove through the country with their baby and colored nurse. They stopped over night at a hotel. The nurse went down to the kitchen for her evening meal. She received only a portion of the regular meal that was offered the white patrons, and part of that was collected from the plates that came back from the dining room. But the family paid the same price for her dinner as they had for their own? Was that treatment Christian? In traveling on

trains, etc., in the South negroes pay the same for the white patrons of the road. Do they receive the same accommodations? They do not. The service which they receive on the train, in the waiting rooms, etc., is not equal to that received by white people. The same is true of steamships. Those, for example, that ply between Westport, Va., and Baltimore. Doctor Moton, president of Tuskegee Institute writes in his book, "What the Negro Thinks" (a book which every Southerner should read): "The obvious reason that he almost always gets the better of it. Save for the exceptions already mentioned, the accommodation for the negro in common carriers means neglect, inconveniences, and often ill treatment and abuse. For all of which he pays the same price that the white man pays for the same service. And this rankles deep in his bosom, and inevitably an ever increasing contempt for the white standards of honor and justice and simple honesty. When the negro pays what the white man pays should get as good service as the white man gets? What is the Christian answer?"

2. Should the negro receive equal justice with the white man in our courts? Doctor Moton writes: "The negro knows perhaps better than he knows anything else of his chances of securing justice in the courts in various sections of the country where discrimination is in things legal and common are so slim that in many instances he has nothing to gain by resorting to the courts, even for litigation with members of his own race. It is accepted by most as a foregone conclusion that a court anywhere will render a judgment against a man in favor of a negro plaintiff. It is a matter of common experience that the court will impose a heavy fine upon a negro when convicted of a crime that a white man convicted of the same crime. Now all phases of the government is the sentiment that the negro more unblushingly demonstrated than the officers of the law, those whose duty it is to see that the person of those who through guilt, accusation, or conviction come within the notice of the law. In prison the most palpable distinctions are made between white and negro prisoners in food, clothing, bedding, facilities for dress and personal hygiene, privileges and rules. Everywhere the principle is carefully maintained—no negro must not under any circumstances receive the same consideration as a white man." Are these charges true? Hardly think that they will be denied by any one who knows the facts. Is such discrimination just? Is it justifiable to lynch a negro? Note in this connection that most negroes who are lynched are not lynched because the law has failed to punish him, that an innocent negro is cruelly done to death.

3. Should the negro receive equal advantages with the white man. In Pullman accommodations say Dr. Moton says: "It is practically impossible for the average negro to go to the ticket window and secure Pullman accommodations of any sort. He may ask for them, but there is no law against that, but he is either told that they are all sold out, to come back again, or to go to the conductor at the train. In at least two states it is forbidden by law to sell Pullman accommodations to negroes and for a negro to travel in a Pullman. Should he have equal housing advantages? In the most southern cities the negroes live in the most unattractive, the most neglected, the most undesirable section of the city. "Civic authorities make no provisions for the improvement of the streets in this section; water and sewage do not extend to these parts; electric or gas lights are not available either for the homes or for the streets. The police visit here only when sent or called in; and of all it is frequently the location of the "red light district" operated and patronized by whites. All the negro section of these cities is a wholly unattractive section in which to rear children." This does not mean that negroes are content to live in such sections. If secure better accommodations they are forced to move into white districts. In Richmond, Va., for example, negroes forming about one-fourth of the city's population are crowded into one-eleventh of its area. Attempts to move out into better sections of the city they have met with a segregation law, which prevents such a move. After a few years the law will probably be found unconstitutional, but other means will be found probably to secure the same ends. Does the negro get a square deal in the matter of housing? And what about the schools? Are the negro schools equal to the white schools? Do they be? Doctor Eleazar writes: "Though a great deal is being done for negro education, public provision for this purpose are still far from adequate, and usually inferior to those for white children. There is a county, for example, which spends on its white schools an average of \$57 per child and on its negro schools an average of \$1.52 per child. There are other counties where like conditions prevail, and a number of states in which the average is five, six, or eight to one in favor of the white child? What conditions in your county and state? Should we be satisfied with such conditions?"

4. What about our social relations with the negro? Doctor Moton says that the terms "nigger," "coon," and "shine" are all expressions of contempt for the personality of these to whom they are applied. Are they offensive to members of the negro race. Should we continue to use them? Should we continue to

(Continued on page 9)

YOUNG PEOPLE'S DEPT.

A. Gamble, Jr., Editor, Pinetops, N. C.

YOUNG PEOPLE'S TOPIC

November 17—Who Is My Neighbor? Luke 10:25-37

Leader

When the Presbyterian Church sets aside the month for the study of Home Missions. The week of November 17-24 is a week of prayer for Home Missions in our territory in the south and west. The auxiliary is studying a book on the subject of missions, "The Crowded Ways," which describes work in the cities. As young people we should be interested in Home Missions, and our topic today is "Who is my neighbor?" which is intended to impress the importance of Home Missions. The church is advertising Home Missions. The new secretary of the Home Missions who is in charge of the department in Atlanta office of Home Missions is Rev. P. D. Miller, who is himself from a section in Georgia. His brother, Rev. Hoyt Miller, is a foreign missionary in Africa, while he is a home missionary. They were both from the Nacoochee Institute in Georgia, now the Rabun Gap-Nacoochee Institute, which has schools in the mountains of Georgia.

The Greatest Short Story

For today is the story of the Good Samaritan. Jesus answered the question of a Jewish man he asked, "Who is my neighbor?" Jesus told the story of a Jewish priest and a Levite who passed by a man who had been left robbed and wounded on the roadside. These men helped the unfortunate man, though they did go over and look at him as he lay unconscious when a Samaritan passed by he went and bound up his wounds, put the sufferer on his own beast, took him to an inn, and left money to pay for his care. This is the story which has often inspired deeds in all ages since Jesus told it.

Old Meaning of Neighbor

The word "neighbor" is an old Anglo-Saxon word, and means the next farmer, and the ancient meaning of it was someone that lived very near. We use this same meaning today, as we speak of our neighbors in the vicinity of our homes. In olden times the population was sparse our next neighbor was a mile, two miles, even ten miles away, but he was a neighbor, and people felt very kindly toward him and willing to do for them things they would do for others. In our days, especially in cities, the art of being a neighbor is not cultivated as it has been. Often people are poor, and never get acquainted with their neighbors. Sickness, misfortune, and even death come, and the next door pay no attention to the sorrows of their neighbors. As Christians, we should make friends with our neighbors, and do all we can to help them.

SUNDAY SCHOOL

(Continued from page 8)

In the south by their first names, or should we give them greater respect by calling them by the name of the poorest white, the title of Mr. or Mrs. of the richest men in North Carolina is a man who has a large and successful insurance company. Do you call him Mister? Ought you to? Last year negro men and women received degrees from the University of the South? Would you call them Mr. or Mrs.? Ought we to? Negro children are brought up by their parents, their teachers. In their presence should we address negro mothers, teachers? A few years ago the writer was in Edinburgh, carrying on his post graduate study. He and his wife were the home of one of the professors in the University of Edinburgh. They found when they arrived that the table was a negro student, educated, cultured—sitting at the table with them at the same table. What should we do? Mrs. Hoover is from the North. Her husband is the president of the United States. She set the example for the wives of the congressmen. One of them was a Negro. She was accordingly invited to the White House. Did Mrs. Hoover do the same? At the last meeting of our General Assembly was included about five colored commissioners of the gospel of our Lord Jesus Christ. They were together with their white brethren in the business of the Lord. But in the great auditorium at Montpelier they sat off to themselves, in a corner. And they were in the dining room with the other commissioners at a separate table. The writer understands, and may be wrong, that they ate in the kitchen. Have you approved of such treatment?

Jewish Idea of Neighbors

Jesus was rebuking this very thing in the parable of the Good Samaritan. He was showing just how the Jews felt about neighbors. The Jews were very exclusive in their notion of neighbors. They must be Jews, at least, and some sections looked down on even other sections of Jews. The citizens of Judea had a very poor opinion of Galileans, and the Pharisees thought all other parties of Jews much lower than themselves. They hated the publicans, and were glad when any misfortune came to them.

Christ's Idea of Neighbors

As Jesus told the story, and asked the lawyer, which of these three was neighbor to him that fell among thieves, the lawyer was forced to say, He that shewed mercy on him. And Jesus said, Go and do thou likewise.

If we should say what is Christ's idea of neighborliness, the answer would be that he would do just what the Samaritan did. Jews and Samaritans hated each other, and had done so for centuries. And so Jesus takes an extreme case. This Samaritan ignored all his prejudices against a Jew, and the man by the side of the road was doubtless a Jew. He saw he needed help and that at once, and without hesitation, he did all he could for the helpless man, and went the limit by offering to come back and do more if necessary. This was what Jesus did for us when he came to save us from sin. He is the world's greatest neighbor.

The Church and Its Neighbors

Our topic today is a home mission subject, and we can lay down the primary principle that everybody is our neighbor, and that we owe the gospel to all the world. But there seems a special duty that we owe to the people of our own land. A neighbor is one in need, whatever be his name and state.

We clip from the Program Builder the following practical suggestions as to how we can be neighbors in Home Missions:

Every place we have a mission school or an orphanage, medical care is given to people who could not otherwise afford it. One notable piece of medical work being done by our Church in the name of Jesus is that of Dr. W. C. Tate and Dr. Hardin in Grace Hospital at Banner Elk, N. C., where seven hundred hospital patients were cared for last year in addition to several thousand treatments given to out-patients. We have the medical work being done at Highland Institute in Kentucky, where Dr. E. J. Knopf has recently located. Stuart Robinson School at Blackey, Ky., has the service of a school and community nurse. Besides these, there is our new Nurses' Training School at Stillman Institute, Tuscaloosa, Ala., where colored nurses are to be trained for medical service to their own people. Home Mission money spent in being neighbors to the sick is an investment in the name of Jesus.

Our Church is neighbor to the colored people at Stillman Institute. We are failing to be neighbors to our colored friends as we might. It is a difficult task to which all too little thought and money is given.

Our Church is trying to be a neighbor to the foreign people who come to our country. These include Italians, Cubans, French, Chinese, Czecho-Slovaks, Jews, Syrians and Mexicans. If you feel this task is small, just remember there are 300,000 Jews and 1,000,000 Mexicans in our Southern States. We have not always been as kind as we might have been to these who come as strangers to us. If you are ever in Kansas City, Mo., go to see the Italian Missions. Dr. J. B. Bisceglia will be glad to show you a work of which you will be proud. Or if you should go to Baltimore, Md., look up Dr. A. J. Kligerman and ask to see the Christian work he is doing among the Jews. If you go to Key West, Fla., find Dr. de Barritt and see his Presbyterian Church for Cubans. And, if you chance to go to the Rio Grande country in Texas, visit Texas-Mexican Institute for boys at Kingsville, where Dr. J. W. Skinner lives. These are some of the places where we as a church are trying to be neighbor to our foreign speaking friends.

Our Church being neighbor to ambitious boys and girls desiring an education would take us through all our mission schools with their 3,000 students. Our purpose is to educate these in head and heart that they may become worthy citizens of the State and the Kingdom of God. As a Church we are trying to be neighbor to the Choctaw Indians in Oklahoma.

Our Church is being neighbor to hundreds of children in our orphanages. Through preaching the gospel of forgiving grace we are trying, as a Church, to be neighbor in the highest sense to the 25,000,000 non-Christians within the bounds of our Southern States.

May I Have a Personal Part in This?

I can take a new interest in the home work.
I can be kind to these classes of people who are my neighbors. My church cannot help them much in being Christian if I treat them in an unchristian way.
I can make this a definite object in my prayers.
I can listen to see if God may want me to give my life to be spent for these, my neighbors.
Always I can divide what I have with my neighbors through my gifts to the Church. This is the month we are asked to make an offering for Assembly's Home Mission work. I can do without at least one thing I had planned for this month and give the money to be used in His name among my neighbors.

WOMAN'S AUXILIARY

The Department of Woman's Work, Presbyterian Church, U. S. 270-277 Field Bldg., St. Louis, Mo.

SYNODICAL PRESIDENTS OF THE WOMAN'S AUXILIARY

- Alabama—Mrs. J. F. Hooper, 610 Mabry St., Selma, Ala.
- Appalachia—Mrs. F. B. Kegley, Wytheville, Va.
- Arkansas—Mrs. Walter Wilson, Arkadelphia, Ark.
- Florida—Mrs. W. G. Thompson, Jr., 3215 Obispo St., Palma Ceia Park, Tampa, Fla.
- Georgia—Mrs. E. G. Abbott, 1315 Eberhart Ave., Columbus, Ga.
- Kentucky—Mrs. H. P. Cooper, Lebanon, Ky.
- Louisiana—Mrs. Charles L. Bodin, Box 79, M. R. A., Lake Charles, La.
- Mississippi—Mrs. J. S. Hicks, Holly Springs, Miss.
- Missouri—Mrs. Walter Craven, 223 Frances St., Excelsior Springs, Mo.
- North Carolina—Mrs. G. V. Patterson, Gastonia, N. C.
- Oklahoma—Mrs. Wilbur Garvin, 611 Euclid, Lawton, Oklahoma.
- South Carolina—Mrs. Parker Connor, Edisto Island, S. C.
- Tennessee—Mrs. J. F. Forsythe, Bethel Springs, Tenn.
- Texas—Mrs. J. W. Culver, Texas Military Academy, San Antonio, Texas.
- Virginia—Mrs. C. R. Vaughan, 319 Mountain Ave., Roanoke, Va.
- West Virginia—Mrs. J. McD. Lacy, Elkins, W. Va.

NEW CHRISTIAN SOCIAL SERVICE LEAFLET

A new Christian Social Service leaflet is just off the press, whose title is, "The Cross, The Church, The Community." Service has been the motto of our endeavor, and how we need to serve! But in our service we have often forgotten that it is Christ whom we serve, not philanthropy, and that the bringing of Christ to the thirsty soul is the highest service possible. Read this leaflet, for it has a message for every soul as well as for the Social Service Chairman.

The cover bears a miniature poster which could easily be duplicated by the Social Service Chairman in large size. A poster such as this will prove to be an inspiration to every Auxiliary and Church.

This leaflet is free and may be ordered from the Department of Woman's Work, 270-277 Field Building, St. Louis, Mo.

NORTH CAROLINA SYNODICAL OFFICERS

New List of Officers for 1929-1930

- President, Mrs. George V. Patterson, Gastonia, N. C.
- Vice-President at Large, Mrs. W. L. Wilson, Acme, N. C.
- Recording Secretary—Mrs. Charles Rankin, Fayetteville, N. C.
- Corresponding Secretary, Miss Corinne Puett, Dallas, N. C.
- Treasurer, Mrs. Charles Norfleet, Winston-Salem, N. C.
- Historian, Mrs. S. M. Rankin, Greensboro, N. C.
- Secretary Foreign Missions, Mrs. Willis Johnson, Mooresville, N. C.
- Secretary Assembly's Home Missions, Mrs. T. C. Turnage, Farmville, N. C.
- Secretary S. & P. Home Missions, Mrs. E. P. Wharton, Greensboro, N. C.
- Secretary C. E. & M. R., Mrs. Edgar Yoder, Hickory, N. C.
- Secretary Religious Education, Mrs. W. M. Baker, Mt. Olive, N. C.
- Secretary Orphanage Work, Mrs. R. D. Grier, Statesville, N. C.
- Secretary Christian Social Service, Mrs. J. R. Page, Aberdeen, N. C.
- Secretary Development Spiritual Life, Mrs. A. J. Howell, Wilmington, N. C.
- Secretary Literature, Mrs. J. H. Suttentfield, Pine Bluff, N. C.

PERSONAL EVANGELISM

The interest of the women of the Church in Prayer and Personal Work has always been deep. From the very beginning of the Woman's Auxiliary especial emphasis has been placed on the prayer life, while interest in Bible Study has yearly increased.

Ten years ago, at the call of Mrs. Winsborough, the "League of Intercessors" was launched, and thousands of women enrolled for special prayer for our Church and for our mission work. The logical outcome of prayer, is work and these praying women in 1920 adopted as their slogan, "Every Woman a Personal Worker," thus realizing the responsibility of every Christian to be a Soul-Winner.

Two New Leaflets Stressing Personal Evangelism

Two new leaflets are just off the press and are available for the use of everyone who desires a copy.

"Personal Evangelism—A Call for Witnesses," is a free leaflet which will be sent upon request.

"Witnessing" is a leaflet based upon the Acts of the Apostles which presents a series of Bible studies on the theme of Personal Evangelism. (Price 5c.) Both leaflets are written by Miss Sammy D. Hogue, the new Director of Spiritual Life in the Department of Woman's Work.

"Personal Evangelism Package" of leaflets and helps. (Price 15c.) This package includes the two above mentioned leaflets and a number of other practical and inspirational helps.

Order from The Department of Woman's Work, 270-277 Field Building, Saint Louis, Missouri.

STORY

THE GUEST AT THE INN

David Lyall in *The British Weekly*

To the big, unruly household at Mains of Orde, one day early in a certain new year, which was never afterward forgotten by the Ordes, but was marked on the calendar of their hearts and minds as "Gerry's year," there happened a wonderful thing. A little child came all the way over the seas from "the Indies," as Ann Mackay, the old nurse, insisted on calling it, to Mains of Orde to be mothered and cared for. But in the end he mothered and guided them all, as the sons of heaven do to mortals when they have only a little while to spare for the task.

He was the only child of an old school friend and very distant relative of Ellen Orde, who had, much against her parents' wishes and will, married a medical missionary and gone away with him to a remote part of Northern India from which neither he nor she ever came back, even on a brief furlough. Gerry came instead, and though he was seven years of age, he had never been out of India. His journey in itself was an amazing thing, for he came all these thousands of miles entirely alone and unaccompanied, simply being passed on from one kind hand to another without meeting with anything but kindness. But that was because he did not know there was any other sort of thing in the world. He came to Mains of Orde because in Mrs. Hewitt's private papers had been found a letter addressed to Mrs. Orde, charging her to take care of the little orphan boy because his grandmother in Scotland, to whom he would naturally have gone, had died, and of all her relatives and friends she preferred that Gerry should go to Ellen. In her charging letter she gave some of her reasons, the chief of which were that she knew Ellen's big, motherly heart, and that as she had boys of her own she would make room for one more. Little Gerry, wholly unconcerned, arrived at Glenordy Station on a Saturday afternoon, by what happened to be the market train. He had a label tied around his neck, and the guard having read it, called "Mr. Orde" rather jocosely, thought there was more than a suspicion of softness in his voice.

"Here, Master Orde, is a parcel for you."

"A parcel, Alec?" repeated Robert Orde, a big dour-faced man, not much liked even in his own neighborhood. "And where is it? If it's a big parcel it must lie till one of the carts comes in. The gig will be full enough."

"Here it is," said the guard. "And I wouldn't mind taking it home myself if there isn't room at Mains of Orde. Jist drop a handy line to Melrum, and I'm on the job."

Robert Orde did not hear the last jibe, for he was staring down into a small round, childlike face, which had not much color except the glow of the big starry eyes.

"I'm Gerry," said a sweet, shrill voice, "and I'm going to Auntie Ellen." He gave a little shiver as he spoke, for it was a January day, and one of the snellest, and a few flakes of snow were already beginning to filter through the soundless air. Now Robert Orde had six children of his own, of whom he was only moderately fond, and they were a most unruly crew, in spite of the tight hand he held over them; they feared nothing under heaven.

But, among them all there was nothing so soft and so appealing as this; even the baby, with her lusty yell and her round, defiant eyes, made no such tug at his heart strings. He read the label, and tumbling to the truth at once, stooped down and lifted the little boy in his arms.

"If you're for Mains of Orde, my little man, come along then."

Instantly the little arms met tightly around the thick neck of Robert Orde, and the cheek, no harsher than thistle-down nestled against his. And such a thrill ran through the big farmer that he was surprised at himself. It was the

utter trustfulness and absence of fear that did it, as well as the spontaneous expression of affection. Gerry, you see, had met with nothing but love in his short life. It was, therefore, the only environment he knew. It took Mains of Orde some time to arrange the unexpected passenger on the front seat of the gig, but presently concluding that the only safe and warm place was on his breast, and under his big ulster, he directed the groom to take the driver's place. Thus did Gerry, warm and snuggling, make his first ride through the nipping Highland air to the last inn on the road. But happily neither of them knew that it was to be the last inn, and if love and longing could have kept Gerry, he would never have gone away. He fell asleep nestled against Robert Orde's breast, and so fearful was he of awaking him that he took unheard-of pains, and even achieved quite a gymnastic feat in getting out of the gig at the front door. He was impatient of the racket that was going on within; it sounded as if the boys were hurling themselves or one another down the stairs, and there were cat calls and other unholy sounds which indicated that the young Ordes were enjoying themselves after their own particular fashion. Their father pushed open the door. Dod, the eldest son, was standing cheerfully on his head, his feet being steadied by his second sister, Tibbie, who had perhaps the tenderest heart among them.

At sight of her father carrying something in his arms, however, she forgot to steady the feet, with the result that Dod, off his guard, tumbled to the floor with a mighty thud which awoke the sleeping child.

"Can ye not hold your din, you imps of darkness?" their father said angrily; but the child sat up as if uneasy at the strident tones, and suddenly smiled on them all.

"What, lots and lots of them!" he piped shrilly. "Let me down to play, too."

But at that moment Ellen Orde, wife to Robert, and mother of the unruly, came out of the parlor with her knitting in her hand to welcome her husband. She was not yet forty, but looked older, for she lived a harassing life, especially of late years, keeping the peace between her husband and the elder boys. "Mercy me, father, whatever have you got?"

Robert Orde set down the little boy, and Ellen darted forward, while the unruly whole five of them clustered around, Dod scratching his head in a kind of consternation. "O Bob, it must be Nancy's bairn," she cried in a voice which thrilled. "Her very eyes are looking at me out of his head."

And she ran and gathered him to her heart likewise, and once more Gerry came to his own.

The expression on the faces of the young Ordes made an interesting study. "Is he biddin' or stoppin'?" inquired Dod, comically. "And what are we to do wi' him?"

"Keep your hands off him, you young cubs," his father retorted sternly. "He's not for the like of you to handle or torment, you can see that!" Dod, the unregenerate, whom his father's threatening words and mien never failed to incite to rebellion and mischance, made a gesture which might mean anything, but presently, Gerry being released, looked around the little circle, then of his own free will toddled up to Dod and inserted some warm, clinging fingers into that hopeful's hard and not over-clean hand.

Mains of Orde turned aside with a grunt, for the spectacle made him to think. Relations between Robert Orde and his eldest son, just turned fifteen, were at a critical stage, and kept Ellen awake at nights. The father had not the right way with the boys; he shouted at them too much, and thereby won neither their respect nor love. And just of late he had refused to concede to Dod even one redeeming feature.

Dod was rendered mightily uncomfortable by this mark of signal regard from the little stranger, but from his first-night attitude Gerry never afterward departed. He loved them all, but Dod was his principal chum.

(Continued on page 12)

.. THIS WAY LIES DELIVERANCE



Administration Building

THIS WAY lies deliverance . . . of the Church and College . . . through the Presbyterian College Program of Deliverance. For the raising of the \$350,000 fund now being sought not only will free the College from the shackles of debt and life-sapping payments, but also will deliver the Presbyterian Synod of South Carolina from burdensome emergency contributions for college operating expense.

THE ORGANIZED campaign to obtain subscriptions to the Deliverance Fund will open formally Sunday, November 10, throughout the Synod. An organization of more than one thousand laymen and ministers will conduct the intensive appeal from that date until Tuesday, November 17. With everybody in the organization co-operating, with every individual church doing its share success is assured.

PRESBYTERIAN COLLEGE will be fifty years old next year, having been founded in 1880 by Dr. William Plumer Jacobs, also the founder of Thornwell Orphanage. As the College nears its Golden Jubilee, it comes before the Synod of South Carolina on its record of a half-century of service to the Church. Proud though it is of that record, Presbyterian College is not content to rest upon what it has done in the past. The College is looking ahead, planning for the future—a future in which it can render an increasing, unlimited measure of service . . . once it is delivered from its burden.



A COLLEGE FREE OF DEBT CAN BETTER SERVE OUR CHURCH

Presbyterian College
PROGRAM OF DELIVERANCE

LDREN

RADIO WARNING

ey heard his mother calling a-stairs, so he answered, "ute, mother!" and turned set to tell his friend Ernie l to go now but would be

was not a telephone radio, didn't actually say this to as a dot and dash radio, and ou said you had to spell y letter according to a code. knew this code and this made it possible for them essages to each other over dred miles of wild western at separated their two

ing, mother," called John ong, Ernie," he dot-dashed. u up later."

on the field and get some s, will you, John?" asked "I do need some for cook-

y went out of the house he t the sun was partly hidden black bank of clouds com- the east.

ke rain, mother," he said. a little," was the answer. t believe it will rain very

Dewey was mistaken. John y reached the edge of the he usually hunted for the ken eggs when he felt the of rain and heard the first of distant thunder. He look- y toward the sky and as he sight of his father gallop- w horses toward the barn. it, dad?" he cried.

o! Quick, John! Run in the help your mother close all and windows. It's going to "

st reached the house when. eshened. The thunder was now, and the sky darker. windows are shut," his "You'd better go upstairs out for that radio of yours." n the aerial, mother?"

ant do anything about that. down, it blows down. I "

on of the radio gave him ran up to his operating arted up the rotary spark he pressed down the key is friend Ernie.

is no reply. a moment and tried again. sswer.

me the wind was howling, s falling and the thunder as though the world was com- pend. John felt the house d the force of the rain and e tried the radio; this time ce, for in spite of the noise r, he heard faintly the dots ef Ernie's answer.

ot waste time in any con- le switched over to his set and sent:

heading your way two es an hour. "Get ready."

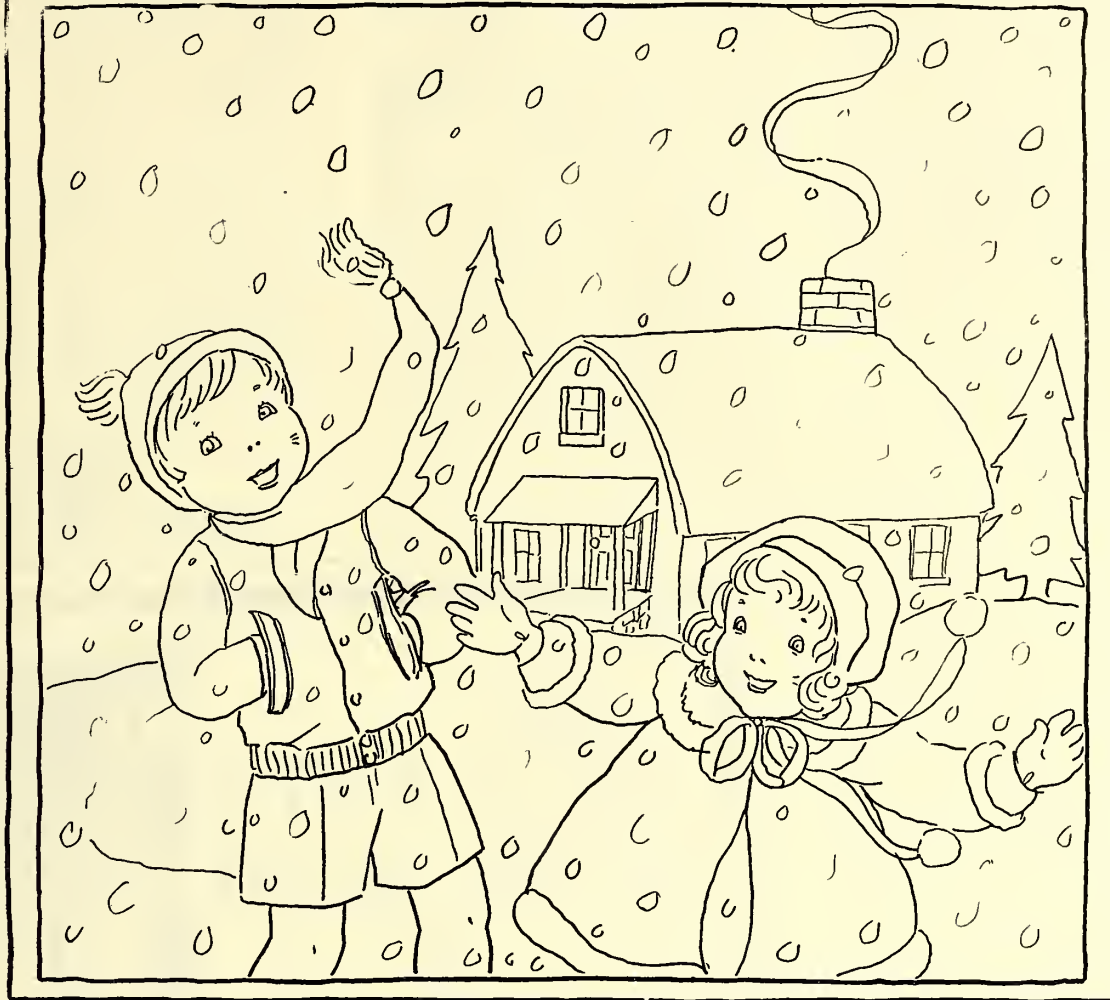
he finished the word eard a tremendous crash! must have been blown the roof of the barn. It e aerial and the guy wires ht, so the radio was now ssion.

th warning off in time, any- out John. "I wonder if he it:

we another rending of wood, by second crash. John look- of the window and saw that the f h blown off and had sailed air as far as the high stone

cornfield. There it had if to bits. A tree blew ment later, and soon after- with a wrench that almost ov- the house, the kitchen ell of wey homestead broke away

THE FIRST SNOW-FALL



(To be colored with paints or crayons.

BROWN-haired Teddy and YEL- LOW-haired Susie May are delighted for it is snowing at last!

"Oh, see the white flakes falling from the light BLUE-GRAY (use BLACK lightly and add a touch of BLUE) sky!" cries Teddy.

Teddy wears a GREEN wind-break- er jacket and a RED cap and scarf. His trousers are BROWN.

"See me catch them!" shouts Susie

Whenever you come to a word spelled in CAPITAL letters use that color.)

May skipping about with her arms extended. She wears a light BLUE hat and coat. The coat is trimmed with light-GRAY (use BLACK lightly) fur about the collar, cuffs and skirt. The strings to her hat have fur balls at the ends. Her frock is PINK (use RED lightly).

The YELLOW house in the back- ground has a BROWN roof and a RED chimney. The porch roof is BROWN, too. The snow has not covered the

GREEN grass yet nor the BROWN (use it lightly) path. The two trees are dark GREEN and the smoke from the chimney is GRAY.

Both children have PINK cheeks and Teddy has BROWN eyes, but Susie May has BLUE eyes. Their lips are RED.

The border of this picture can be colored YELLOW and the lettering GREEN.

from the rest of the building and went tumbling across the prairie.

When the tornado passed, the family came out of the corner where they had sought refuge and surveyed the wreck. There were a few things left standing about the ranch, but not many; and the downstairs rooms were in hopeless disorder.

"The most serious thing is the loss of our kitchen," mourned Mrs. Dewey. "There isn't a thing to eat in the house and no way to cook it even if there was."

"I'll drive into town and get a stove and some supplies," said Mr. Dewey. "You can get along until I come back, I guess."

But when he came to look for the wagon it was gone!

"I can't walk in," he said. "It's too far."

"Never mind, dad," said John. "I'll rig up a small aerial out of what wire there is left and send a radio to the broadcasting station. The men there will see that we get help."

Half an hour later he was trying to get in touch with the broadcasting station. He called it over and over again, listening each time to the announcer and to the beginning of the musical number. Finally the music stopped suddenly and the announcer said:

"One of our listeners has just telephoned in to say that somebody is calling this station in the Morse code. If the person wishing to talk to us will send his message promptly we will do all we can to help him."

Then John sent his message. He told

about the tornado and the wreck it had made of the house. He asked them if they would send out food and a few carpenters.

"We certainly will," came the announcer's voice. "Anything else?"

"That's all, thanks," was John's return message. Then he began to call Ernie, but no reply for two hours.

"Did it hit you?" he queried.

"Did it hit me?" was the reply. "I'll say it did. But thanks to your message of warning, we had all the livestock in the barns and everything else tied down with rope.

"Did your aerial stay up?" "Nope. I came down with the first strong gust of wind. But do you know those radio towers built of steel like the framework of a windmill?"

"Yes. What about them?"

"Well, my father is going to buy two of them for me."

"How can you use two?"

"I can't. One of them is for you!"

"For me?"

"Yes. You see, my father figures that your warning saved him over three thousand dollars in damages, so he feels he can afford to spend a little bit to repay his debt to radio."

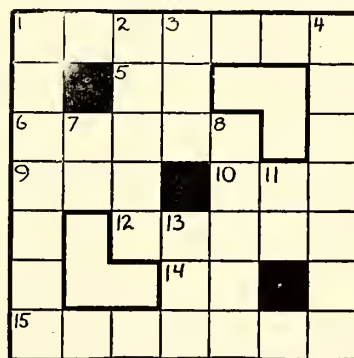
"That's funny," was John's reply. "My father feels we ought to have radio telephone instead of this dot-and-dash business. He has offered to buy us the tubes if we'll make the sets."

"And will we?" asked Ernie. "Both together now—"

And anybody listening in at that wavelength would have been surprised to hear two stations at once saying: "I'll say we will!"

PUZZLE CORNER

Junior Cross-Word Puzzle



- | Horizontal | Vertical |
|---|------------------------|
| 1—Hunters | 1—Solved |
| 5—Month (abbr.) | 2—Short spikes of iron |
| 6—Girl's name | 3—A fruit |
| 9—The sun | 4—Helped onward |
| 10—Anger | 7—Act |
| 12—Dish of uncooked vegetables served with dressing | 8—Sword handle (pl.) |
| 14—A thoroughfare (abbr.) | 11—Egyptian sun-god |
| 15—Clothed | 13—Beast of burden |

Enigma

I am composed of 17 letters.
 My 7-10-6-12-1 is a resting place for birds.
 My 2-13-9-4 is a man distinguished for valor.
 My 5-3-16-14-15 is to dig into.
 My 17-11-8 is a part of the foot.
 My whole was a famous American.
 (Continued on page 13)

STORY AND EVENT

(Continued from page 10)

The evening meal was ready, as it had to be on the very stroke of the master's return, and at the head of the table, between Aunt Ellen and Dod, the little new chum sat perched on a high chair, his face shining with complete joy. Everybody looked at him and he looked at everybody, and it was a sort of mutual admiration society. And somehow, for the first time in the history of Mains of Orde since this family had possession, all wrangling was banished from the table. Usually it went on merrily from start to finish of the meal, this one contradicting the other, the father correcting and reproving, the mother trying to keep the peace. Wrangling undoubtedly is a habit, and when it gets a deep enough hold there is no incubus more difficult to shake off. But they felt somehow that the little stranger, who had come alone to them all the way from India, must not be chilled or hustled on the night of his arrival. He seemed both to bring peace and to claim it.

From the keynote set that night he never afterward departed, and in the nine months he sojourned at Mains of Orde he accomplished a work beside which even the harvest of his parents in India had to bow. Nothing troubled the child, nothing put him about or dimmed his sunny smile. All the Ordes were passionate tempered, and at times, when Gerry saw its aftermath a puzzled look would come on his face, and he would creep up to the angry one and lay a small, quiet hand on the lips or the arms that were ready to smite. And it was so sweetly done that, somehow, nobody could ever be angry, and lest Gerry's smile should be dimmed, anger was always stayed.

"It's a wonderful bairn, that, Bob," said Ellen Orde to her husband one day, as they watched him chasing a butterfly among the roses in the front garden. "Sometimes when I look at him I feel a kind of creep."

"Why, Ellen?" asked Orde harshly. "I'm sure he's a happy bairn. He laughs with the foremost and the best."

"Ah, yes! he laughs but he doesna belong here, Bob. He's only come for a wee while."

"I wouldna bletcher if I were you, my woman. Look at him. He's the perfect picture of health!" said Mains of Orde, though not angrily. Even he had modified his speech to suit the gentle listening ear of Gerry. "If we take the same care you have done since he came, what for would he not bide here forever?"

"I don't know, Bob, but it's what I think," she answered.

Never was a child more sweetly mothered than Gerry. Each of the young Ordes had some particular service to render him. He shared in all their games, and the roughest element died out of them because Gerry must not be hurt or tumbled too much. But to hear him rock and squeak with delicious laughter when they played hunt the slipper or pirates in the barn, was to hear the music of the spheres. It was a long, beautiful, golden summer, which was ever afterward cherished in memory by the Ordes, and, although all have grown to man's estate, none have forgotten "Gerry's year." In October Dod and Dugald went off to a boarding school, and the term was half over when they were summoned by telegram to come home to Mains of Orde. "Mother doesna say who is bad, Doogie, but I know it's Gerry," said Dod, with a face of gloom, as he proceeded to ram a few things into his week-end bag. "If it had been anybody else she would have said. Beside, it's only Gerry that would want us at home."

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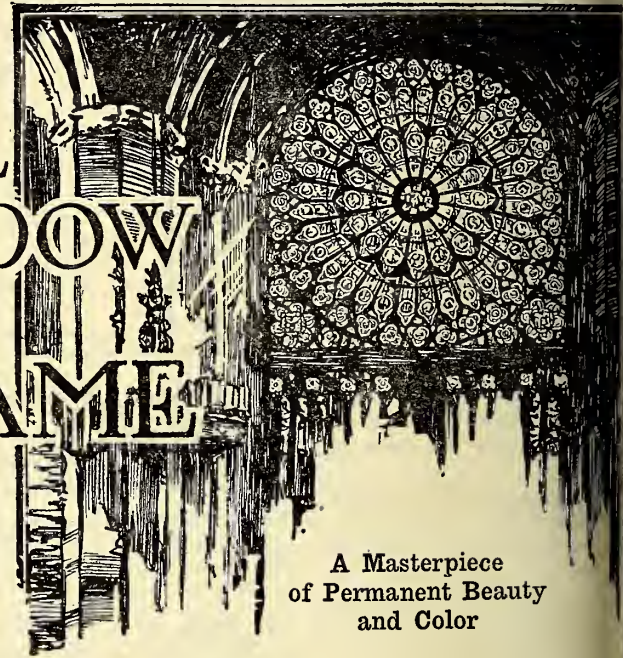
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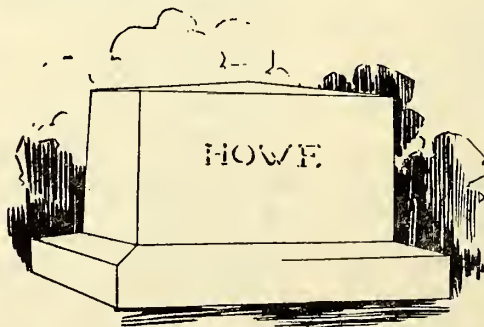
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He said "us" but he meant "me" and among all his school treasures he kept must sacredly under lock and key odd little scraps of paper covered with weird hieraglyphics in which Gerry unburdened his childish heart to his best chum. It was about five o'clock in the evening, a cold, wet, drizzling November night, when they arrived at Glenordy Station, and were met on the platform by their father.

"Yes, it's Gerry. He's bad. Doctor Lungair says he can't live, and he cries everlastingly for you, Dod. Get up and let's get away."

Dod took off his boots outside the nursery door, and with his young face set in calmness which had no replica within, approached the bed where Gerry, with pink cheeks and eyes of unearthly brightness, was holding out two quivering, joyful hands.

"O, my Dod, my lovely Dod!"

Dod clambered on the bed, and gathered the little frail body in its white night gown in his arms. Nobody sought to stop or stay him—in fact, those who were there just stole away. But not Dod's anguished, loving arms, nor all the prayers of a household united for the first time in its existence in one common purpose, could stay the little pilgrim whom the light beckoned from afar. Dod lay on the nursery floor in his clothes that night, and he of all the household, at three of the morning, heard the little joyous cry of recognition, "Mummy! Mummy!" which fell from Gerry's parted lips at the moment when the angels came and took him away.

"I don't know what to do with Dod," said Ellen Orde to her husband three days later. "He has neither eaten nor slept since Gerry went away. I'm fair at my wit's end."

Robert Orde went out by the door without a word. He was shaken without and within, and his own grief was tinged with a strange remorse. He had called Dod a rough tyke times without number, and had even said in his hearing that he never expected him to come to any good. Yet it was to the tyke the little guest at the inn had clung so mightily, and from whom he was so loath to part. Hardly knowing how or why, Orde wandered to the

CHILDREN

(Continued from page 11)

An Initial Puzzle

The initial letters of the following words spell something we must all do:

- A spring flower.
- A girl's name
- A gem.
- A vegetable.
- A black bird.

Puzzle Answers on Page 15

TURN-AROUND TALES

TWO-IN-ONE STORIES FOR THE KIDDIES

BY NELSON WHITE



This little duckling swims along—Of happiness he's dreaming, But turn him upside down and see
A rat with eyes a-gleaming.

Things are not always what you think they are when you see them first. Our "Turn Around Tales" for instance that we are showing this week. Watch out for these little figures, turn them upside down and see one animal change into another. Every week for awhile there will be a funny "Turn Around."

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churchyard, where the snow had blown already on the little new made grave. Something else was there beside the snow, the prostrate figure of the tyke, with his red head bared against the lilies the Orde bairns had tied together for their little comrade. Very silent he lay, but Orde could see his shoulders heave now and again.

Very lightly did the father step across the powdered grass to his boy's side. "Get up, Dod. It's no use lad. We—we canna bring him back." Dod's only answer was to kick out with his foot, as if he spurned the agonizing truth.

"Get up, my man, I—I'm vexed to see ye like that. Your mother aye said he didna belong here. He's—he's gone to his ain."

"Then what for, what for," bawled Dod, "did he come here at all? We was—we was better before he came. Naething mattered then, now everything does."

"Get up, my man, and let's go hame thegither," said Robert Orde, half kneeling, with a strange shyness, by his son's side.

The soul of a boy is a fearsome thing, that can scarce be handled save by the God that made it. And Robert Orde had stumbled blindly in his dealing with this one, and now had to start the alphabet afresh.

"Go away," said Dod, in a stifled voice. "I'll come when I'm ready." "No, my dear, you're coming now," said his father firmly. "We've been the better of Gerry, Dod, and your mother thinks this was what for he came."

Dod remained silent, and his shoulders ceased their tumultuous heaving. "I'm—I'm sorry I've been so hard on you, Dod. Get up, and we'll try again. I can't bring Gerry back, but I can be a kinder friend to you." Dod half turned, looked with startled eyes into his father's face, then

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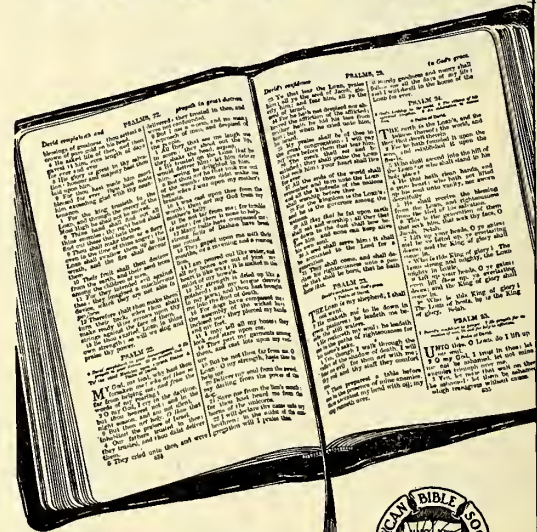
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out and was warmly gripped. They gloaming father and son hand in hand. tried this story in the "Stand-years ago. We are repeating it think it worthwhile.—Ed.)

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And charge you not one shilling.
—Kansas State Health Bulletin.

Ma: "That boy of ours gets more like you every day."
Willie's father (meekly): "What's he been up to now?"

First Goof: "If you give a girl an inch nowadays—"
Second Goof: "Ye-ah. She'll make a dress out of it."—New York Times.

Swimmin' Ways
A young man asked another how he could teach a girl to swim.
"You go up to her," said the other, "take her hand gently, lead her down to the water, put your arm 'round her waist—"
"Look here!" interrupted the instructor-to-be, "she's my sister."
"Your sister! Oh, shove her in!"
—Exchange.

At the "District Mail Advertising Convention" at Cincinnati, the story was told of an advertising salesman who, upon arriving at the hotel, was met by the porter who wanted to know how many trunks he carried.
"I use no trunks," the salesman replied.

"Oh, I thought you wuz one of these traveling salesmen gentlemen," said the porter.

"I am, but I sell brains, understand? I sell brains."

"Well, excuse me, Boss, but youse the first traveling fella' that's been here this season who ain't carrying no samples."

Out of Date
"I'd like to buy a petticoat," said a young woman, somewhat hesitantly.
"Antique department on the third floor, miss," chirped the floorwalker.
—Frisco Employes' Magazine.

"What makes you scratch your head?"
"Because," said the youngster, "I'm the only one that knows it itches."—Ex.

PUZZLE ANSWERS

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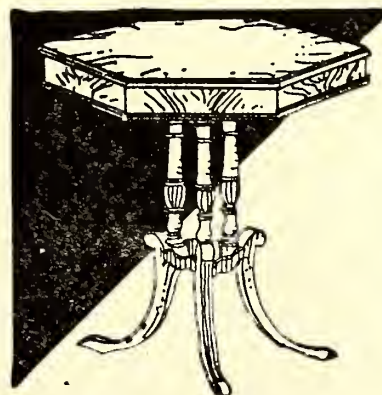
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Ministers' Annuity Fund and Home Missionaries

November is the period designated by the General Assembly for the study of the pioneer and sustaining work of the Church which we call Home Missions.

This agency of our Church sends out and seeks to support the workers for whom Christ has commanded His people to pray. These men and women are sowing the seed from which the whole Church will reap the harvest. They are laying the foundations deep and strong on which the Church will erect the Temple of God.

The personality of these sent forth for this pioneer work is their real asset which opens the door of opportunity, and is the instrument through whom the Spirit works.

Surely the Church has overlooked this fact. The support of our Home Missionaries in many instances has been wholly inadequate and the prospects for their future have been meager and uncertain. This hinders the development of strong, cheerful, hopeful personalities. Man does not live by bread alone, but he lives by bread.

The Home Missionaries have not had "a living wage"; they have not been able to buy books and magazines needed as their tools; they cannot go to conferences where their minds may be quickened and their hearts inspired by blessed fellowship; they have not been able to provide the social and health and cultural advantages which every true man should seek for wife and children; it has been wholly impossible to lay by anything for days of coming inactivity. (Read carefully I Corinthians 9:1-14.)

This state of affairs has brought restlessness into the ranks of these self-sacrificing servants of the Church. It has rendered it increasingly difficult to secure needed effective workers, and has hindered the efficiency of the work.

When the Church knows these facts the needed funds will be made available. When they were presented to the General Assembly in 1928, one per cent additional was added to the "Askings" for the Assembly's Home Mission Committee. Let the Church consider this need and respond liberally to it!

The Assembly's Mission Committee is heartily behind the Ministers' Annuity Fund. They consider it a safe, sane and economical plan to meet a situation which is serious and becomes more critical each year. But the Ministers' Annuity Fund cannot correct the ill of the Church's with-holding from its workers that which is their due. Many salaries of missionaries must be increased. The increasing of the salary is not only an imperative necessity for the present, but it automatically increases the pension benefits for disability, age or death.

The Church must more adequately meet this pressing need and provide for those who are our own. Other facts on Home Missions can be secured from the offices of the Assembly's Home Mission Committee, 101 Marietta Street, Atlanta, Ga.

Watch this page for answers to other questions

Ask any question and we will gladly answer

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ESTABLISHED JANUARY 1858

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CHARLOTTE, N. C., NOVEMBER 13, 1929

No. 46

Missions Week Begins Sunday

Presbyterians Will Meet to Study the Work of Evangelizing America

The objective "A Saved Man in a Saved Community," members of the Presbyterian Church in the U. S. are making preparations to observe the "Missions Week," November 17-24 as annual "Missions Week." The financial charge for the current church year for the denomination is \$840,000. This work is being handled by the Executive Committee on Missions in Atlanta, through the efforts of Dr. S. L. Morris, Executive Director, Homer McMillan, General Secretary, P. D. Miller, Educational and A. J. Rogers, Treasurer.

November 17th is annual Home-Coming Day in Sunday Schools. The auxiliaries of the various churches are using the entire week of November 17-24 for presenting and studying "Crowded Ways," by Sears is the textbook, accompanied by the "Helps by Mrs. E. B. Paisley, Little Rock, Va., and the Stewardship of Atlanta, Ga.

Federal Council Committee Meets

Gathering in Chicago, December 4-6—Dr. Lingle to Preside

Federal Council Bulletin makes following announcement:

The Executive Committee of the Federal Council of Churches of Christ in America will meet in Chicago, December 4-6, 1929. The meeting will be the St. Methodist Episcopal Church, which has generously offered its building for this gathering. The Executive Committee of the Council is made up of approximately twenty-five official representatives of the denominations of the Council. Each denomination, however small, has two representatives in this governing body with an equal representative for each of its communicants.

The annual meeting is the occasion for formulating major policies and for the work of the churches for their coming year. The chairman is Dr. Walter L. Rorer, Moderator of the General Assembly of the Southern Presbyterian Church, now President of Davidson College, Davidson, N. C. This is the first Executive Committee meeting which Dr. Lingle has presided over. The vice-chairmen are Dr. Wilbur N. Shart of the United Presbyterian Church, Pittsburgh, Pa.; Mrs. R. Judd, Baptist, of Brooklyn, N. Y.; and Bishop Charles H. Phillips of the Methodist Episcopal Church, Cleveland, Ohio.

The quadrennial body of the Council and also of its committees are invited to attend as co-workers, members, sharing in all the work, but without the right to vote. (Continued on Page Two)

The Story of an Annuity Bond

How the Lewis and Ingles Memorial at Union Seminary Has Proved a Benediction

Union Theological Seminary has had an interesting and happy experience with the first Annuity Bond it ever executed, covering the period from 1906 to 1929.

Col. Thomas Lewis and Mrs. Lewis, pioneers of Roanoke, Va., had given to Union Seminary in May, 1906 the sum of \$1,000.00 to establish a joint memorial of Col. Lewis' mother, Jane Tosh Lewis, and of Mrs. Lewis' mother, Agnes McClanahan Ingles.

This evidently turned their thought to the permanent good that could be accomplished through gifts to Union Theological Seminary. So, later in the year, Col. Lewis wrote, saying they had \$20,000.00 to give the Seminary to be added to this memorial, but they would need the income during their lives, and they wished to help care for three other persons should they survive.

Accordingly an Annuity Bond was given Col. Lewis, binding Union Theological to pay to him and to Mrs. Lewis \$1,200.00 a year as long as either of them should survive, and then to divide this amount annually among the others should they survive.

During the twenty-three years that the bond yielded its maximum income, Col. and Mrs. Lewis received from Union Seminary the aggregate of \$27,600.00, a sum greatly in excess of their original donation, while the principal remains intact ready to begin a new era of beneficence.

A happy feature of this transaction has been that Union Seminary, by careful management and segregation of this gift, has been enabled through nearly a quarter of a century to provide a reliable, care-free, tax-free income for this aged couple, one of whom attained the age of 91 years, and that it will continue to serve them in ministering comfort to a relative of theirs, blind and afflicted.

It is pleasant to think how, by a single wise step, these Christian friends were able to accomplish four most commendable objects.

The wise step was their placing this sum during their lifetime and under their own supervision exactly where they wanted it to remain for all time.

The four commendable objects were: A worthy tribute of loyalty and filial affection to their parents.

A thoroughly dependable support for their own declining years.

An extension of their accustomed benevolences long after their own departure, and under circumstances of peculiar distress and need.

A continuing and perpetual annual contribution towards supplying the world's greatest need, that is, of sound spiritual leadership.

How else could they have accomplished so much? And another thing they have done which seems to have been foreign to their thoughts—By establishing this splendid foundation in memory of their mothers, they have at the same time erected a worthy monument of their own piety, benevolence and wisdom.

P. C. Program Now Under Way

Over 1,300 Committeemen at Work to Raise \$350,000 to Clear the Debt and Stabilize the College

The Program of Deliverance, designed to raise \$350,000 for Presbyterian College, is now under way.

Thirteen hundred laymen and ministers throughout the Synod of South Carolina are at work on the campaign.

Church chairmen and committees are busy in 250 of the 270 churches in the Synod, while in some of the churches without regular pastors and where no chairmen have been named some special gifts work has been done.

Chairmen and pastors made short talks in a majority of the churches last Sunday, November 10, to mark official opening of the campaign.

William P. Jacobs, general chairman, and Rev. John McSween, president, brought their meetings to a close last week and are busy this week following up the special gifts work.

Other leading ministers in the Synod have issued statements urging united support of the Program.

Rev. Dr. Alexander Sprunt, pastor of First Church, Charleston, declared that the college is worthy of support.

"Presbyterian College," he said, "has won its way to a position of honor and service which challenges the support and sympathy of the Christian public. Like many other institutions it has had its days of discouragement and disappointment, but has triumphed over obstacles of the past until it has attained to the position it enjoys today of fellowship and friendship amongst the colleges of highest grade.

"It is an institution to which any parent may confidently entrust a son with an assurance of wholesome instruction and discipline and no uncertain sound as to whence we have come and whither we go.

"The faculty is composed of men of ripe scholarship and positive Christian experience—men who by diligent study are thoroughly prepared to teach in the various departments assigned them.

"The institution is located in the midst of a community removed from the common temptations to young men. The stamp of Godliness was so indelibly made on the little city by the late Rev. Dr. William Plumer Jacobs that to live in Clinton is, in a measure, to breathe the spiritual atmosphere in which he lived for so many years.

"There is an old saying, 'No excellence without great labor,' and the excellence to which Presbyterian College has come is the result of hard labor; not alone the labors of students and faculty, and even the self-sacrifice and toil of leadership, but of the citizenship of Clinton as well, and the members of the Synod.

"The Church for which our Lord suffered and died will never see the day when it will not require the sympathy and loyal support of its members. Our Lord has made it thus, and it is therefore wise that it should be so, however much some may speak of the constant needs of the Church.

"This College is of the Church and for the Church, and in this regard is like the Church. The Church deserves (Continued on Page Two)

Arkansas College's Progress in Financing

Encouraging progress in the financial affairs of Arkansas College, Batesville, was disclosed at the meeting of the Synod of Arkansas at Arkadelphia, October 29-31. The committee having charge of the raising of the emergency fund of \$75,000 reported \$43,000 already subscribed from scarcely one-fourth of the churches of Synod, with the larger churches yet to be heard from. Completion of this fund within the next few weeks is assured. Additional gifts totalling \$100,000 toward the expansion program were announced.

Synod elected the following Trustees for three year terms: Mrs. Fred Allsopp, Little Rock, Rev. H. L. Paisley, Fayetteville, Rev. S. R. Oglesby, D.D., Hot Springs, A. B. Banks, Little Rock, and John P. Morrow, Batesville, J. F. Grammer, Batesville, Duncan L. McRae, Prescott. Others elected for shorter terms to fill vacancies caused by resignation were Rev. S. J. Patterson, D.D., Morrilton, and Rev. W. F. Rogers, D.D., Warren.

A special meeting of the Trustees will be held in November. Home-Coming Day for the College is set for November 22. The situation is distinctly encouraging for the development of this historic institution.

Flora Macdonald Celebrates Homecoming

Founder's Day Also Recognized—Prominent Speakers Make Addresses

The week-end of November 1-3 was Home-Coming at Flora Macdonald College, at Red Springs, N. C. The alumnae came from far and near in goodly numbers, and spent a few days renewing old friendships and happy memories.

Friday evening at six o'clock they gathered for dinner in the dining hall. Miss Louise Mandeville, alumnae president, in an informal manner welcomed every one. The student body gave cheers for Founder's Day, the alumnae, and Dr. Vardell. Mrs. Eugene Morgan of Laurel Hill, one of Flora Macdonald's daughters, delighted her audience with two songs. One of these was composed by Charles G. Vardell, Jr., son of Flora Macdonald's honored president.

Mrs. Dan McCormick of McDonald, also an alumna told of the varied activities of F. M. C. graduates.

The only speaker of the evening was Dr. Ashley Chappel of Monroe. He said that he had decided to say nothing that had any sense so every one would enjoy him. However, running through his side-splitting nonsense, was a serious thread which might be summed up in "Girls, do not be content with the ordinary; look for thrills, but those of the right kind, as only the best in life can satisfy."

On Saturday morning, Founder's Day, a program was given in the college auditorium. It consisted of musical selections, a welcome from the alumnae president, greeting to the old girls from Dr. Vardell, and an address by Dr. E. V. Babb of Laurinburg.

(Continued on Page Two)

Home Missions Meeting In Iowa

Town and County Sections Confer at Ames—Dr. McLaughlin Elected to Religious Education Council

At Ames, Iowa, October 16 and 17, there was held a meeting of the town and country committee of the Home Missions Council. There were present M a l c o l m Dana, Congregational Church, Edwin De S. Brunner, Moravian Church and Society of Social and Religious Research, S. Van Der Wert, Dutch Reformed Church, Ralph S. Adams, Reformed Church, U. S., Henry W. McLaughlin, Presbyterian Church, U. S., Henry Israel, Y. M. C. A., W. R. King, Home Mission Council and Miss Anna Clark, Y. W. C. A.

Warren H. Wilson, Presbyterian Church, H. W. Foreman, Episcopal Church and others were prevented from attending. Dr. Dana is the chairman of the committee and Dr. Adams, secretary.

Reports were made of seven Rural Pastors' Schools, held last year, with a total enrollment of 636 rural ministers, ranging from nine at the University of Michigan to three hundred and sixty at the Vanderbilt University. Plans were made for the promotion of these schools in 1930.

Rural Life Sunday in May, is now being generally observed by many of the denominations. A committee was appointed to prepare literature and plans for observance of the day in 1930. Dr. H. W. Foreman, 281 Fourth Avenue, New York, is chairman.

Ministry of Healing in Rural Areas

The following is an extract from the minutes:

Dr. McLaughlin read a very interesting report on the situation and possible methods of approach. This paper will appear as a chapter in a book, "Round-Table on the Country Church," soon to be published. Drs. McLaughlin, Brunner and King constitute a special committee to project this important matter.

(a) That a summary of the paper, read by Dr. McLaughlin, be prepared and submitted for publication to Hygeia and the Journal of the American Medical Association.

(b) That each State Council of Churches and each State Home Missions Council be urged to appoint a special committee on Rural Medical Service, to study the state situation and to urge upon the state legislature the creation of scholarships for students for the ministry of healing in rural areas.

(c) That the Home Missions Council be requested to secure reprint edition of the paper through the publishers of the book which will contain it, and to distribute it widely.

Attention was called to the fact that the Journal of Religious Education proposed to make the May issue a "Country Church" number.

On motion, Dr. McLaughlin was elected to represent the committee at the annual meeting of the International Council of Religious Education, February 12-15, 1930, and champion the cause of the Rural Church. It was also suggested that if possible, Ralph S. Adams, Secretary of the Committee, also attend. Attention was called to the fact that a very thorough survey is being projected in the Ozarks. The date secured by the survey should prove very valuable in helping to formulate the Home Mission program of the Churches.

The members of the Committee attended the Country Life Association which was held at Ames, October 17 to 20. There were about 1,000 delegates registered, which indicates a growing interest in the whole matter of Country Life, as well as the Country Church.

Two Synods To Meet Together

South Carolina and Georgia Will Assemble at Clinton, S. C., to Consider Interests of Presbyterian College

The Associated Press reports the plan for a joint meeting of the Synods of South Carolina and Georgia at Clinton, S. C., the home of Presbyterian College which is under the joint control of these two bodies. Clinton is also the home of Thornwell Orphanage, which is likewise the protegee of the two synods.

The item of news follows:

Next year for the first time ever known the Presbyterian Synod of Georgia will have its annual meeting on South Carolina soil. Announcement was made here today that the Synod of Georgia and the Synod of South Carolina will meet jointly on October 7, 1930, at Clinton, S. C. The two state-wide church bodies will be guests of the Presbyterian College of South Carolina, and of Thornwell Orphanage, two institutions supported jointly by the two synods.

The Georgia Synod will have its individual business sessions in the Thornwell Memorial Church on the campus of Thornwell Orphanage. The South Carolina Synod will have its sessions in the First Presbyterian Church of Clinton. The delegates to the Georgia Synod will be entertained in homes and dormitories on the Orphanage campus and the delegates to the South Carolina Synod meeting will be entertained on the campus of the Presbyterian College. There will also be joint sessions of a popular nature, it is announced, in the First Presbyterian Church.

Rev. John McSween, president of Presbyterian College, as moderator of the South Carolina Synod, will preside over the sessions of his body, and Rev. D. P. McGeachy, D.D., of Decatur, Ga., moderator of the Georgia Synod, will preside over the sessions of that organization. Rev. H. Waddell Pratt, of Columbia, is stated clerk of the South Carolina Synod and Rev. A. L. Patterson, D.D., of Savannah, is stated clerk of the Georgia Synod.

First Church To Go Over The Top

Great Falls Raised Quota and Leads Carolina Presbyterians in P. C. Campaign

Great Falls Presbyterian Church, in the Bethel Presbytery, Synod of South Carolina, is the first church "over the top" in the Presbyterian College \$350,000 Program of Deliverance.

This church, a small congregation in Chester County, sent in a report of \$540—\$40 above its goal.

The report was sent by Col. A. L. Gaston, chairman for Zone No. 2, to William P. Jacobs, general chairman. L. M. Pittman is campaign chairman for the Great Falls Church, while Rev. J. M. Forbis is pastor. Great Falls is in Group No. 4 of the Bethel Presbytery. Dr. W. R. Wallace, of Chester, is the group chairman, and A. M. Aiken, of Chester, is the Presbytery chairman.

FLORA MACDONALD CELEBRATES HOME COMING

(Continued from page 1)

The speaker brought out that the important thing is not "Who am I, but what am I and what am I for?" He ended with a tribute to the Flora Macdonald graduates, saying that she is touching the lives of many with her personality which had been largely formed and fashioned by the Christian training at Flora Macdonald College.

The business meeting of the alumnae was well attended and new subjects for further work were planned. A reception closed the day's festivities.

Summer Courses For Ministers a Success

Winona Lake School of Theology Has Fine Season at the Northern Presbyterian Assembly Grounds

The 1929 session of Winona Lake, Ind., School of Theology, was the best in its history. A satisfactory increase in the student body was registered, and both faculty and students were enthusiastic in their work.

Eighteen denominations were included in the student body. Eighteen states and Canada were represented. This school is rapidly coming to be known as "America's Summer Seminary."

The faculty was "all star" made up, as usual, from outstanding professors who are recognized as authorities in their particular fields, and are known to be evangelically orthodox in their faith. They are Dr. Melvin Grove Kyle, Dr. John E. Kuizenga, Dr. Leander S. Keyser, Dr. Geo. L. Robinson, Dr. Robert H. Glover, and the Dean, Dr. J. A. Huffman.

The officers of Winona Lake School of Theology are: Dr. W. E. Biedewolf, director; Mr. C. E. Sawtelle, president; Dr. J. A. Huffman, dean.

A high percentage of the student body was made up of teachers from Theological Schools, Colleges, Bible Schools, Mission Schools and Pastors.

Elaborate plans are being made for next summer's session. Already an unusual amount of interest is manifested. The dates will be: First Semester, July 9-July 26; Second Semester, July 28-August 14.

The first class of Winona Lake School of Theology, composed of seven men and one woman, will be graduated next summer. Six of these will receive the Master of Arts (in Theology) degree, while two of them will receive the Bachelor of Theology degree. The graduates will represent almost as many states as the number in the class and several of the denominations. Winona Lake School of Theology is interdenominational.

A prospectus of the 1930 session will be ready about the first of the year, and copies will be mailed to those requesting. Requests for copies of the prospectus will be carefully filed, and filled as soon as they are ready.

FEDERAL COUNCIL COMMITTEE TO MEET

(Continued from page 1)

vote. Representatives of other interdenominational bodies carrying on important phases of specialized Christian service are also invited to be present for conference and counsel.

The decision to meet in Chicago was made by the Administrative Committee of the Council following a cordial invitation from the Council's Midwest Committee.

The meeting of the Executive Committee this year will be of unique significance as celebrating the Federal Council's "coming of age." This gathering will mark the completion of 21 years since the Federal Council of the Churches of Christ in America came into being. It is expected that much thought will be given to planning how the steady development of these 21 years may be made to minister to a still larger measure of co-operation and unity among the Christian forces.

P. C. PROGRAM NOW UNDER WAY

(Continued from page 1)

the support and sympathy of all its members for what it is and what it does and what it is yet to do. And for these reasons the College seeks like sympathy and support, and is worthy of it."

(Continued on News Page)

DEVOTION

THE FABLE OF THE POOR

Emma Gary Wallace, in Pitts Christian Advocate

Once upon a time a child was in a tumble-down hut on a piece of land near a tidy and prosperous town. As the lad grew up he was subjected to many harsh criticisms from his neighbors and townfolk, so that the time he was a youth he was convinced that every one who was comfortable and neat was an enemy to be feared, if not hated.

The youth liked to throw stones to break windows. He felt a thrill in trampling down fields of gardens and beds of flowers. His mental attitude toward those who were better than he, and who would have been his friends—was one of defiance. So little as he approached material things he built a wall about himself which shut him out and shut him in.

He did not realize, poor fellow, that the wall was of his own construction and that the stones of which it was reared were the ugly, jagged stones of envy, malice, ignorance and pride. He did not know that many people whom he looked upon as contemptuous to him were for him and would have helped him had he let them. He did not know that many of these people would have been as poor and wretched as he, had he not opened their hearts to his life.

One day the Poor Man, now grown to manhood's years, was walking by the roadside in the spring. The sky was overcast and a cold wind was blowing.

"Blow," he muttered bitterly, "my cupboard is bare, my woodpile is empty, and I have not seed to plant. Luck should come out. Luck it is. It always has been!"

There was a groaning noise followed by a creaking and a crash, and a great branch came falling down from the tree-top and felled the Poor Man to the earth. He lay like one dead. When he came up he was in a clean, white room as down. The room was more fully furnished than any he had ever seen, and in the window chattered a beautiful bird in a golden cage. The man frowned darkly at the little bird.

"Oh, little bird," he muttered, "all very well for you to sing, but you are fed and given a golden cage. But I am only a Poor Man and life isn't worth living."

The little bird hopped excitedly to perch, then shook its yellow head, and as plainly as possible the Magic Princess spoke from the warbled forth these words:

"O Poor Man, the kind of life you have lived is not worth while. Your very wretchedness makes you something better. A man who is poor is poor all the way through. Wealth is not of gold or silver, but of the heart. Happiness and success lie with the warming fire which keeps hearts aglow. Determine to do it and to help others to be happy. You will be rich as a king!"

The man in the soft white robe sat up on one elbow, his eyes a heart warmed at the sound of music somewhere near.

"O little bird," he muttered, "again."

The little bird was trilling in a burst of golden song. The man in the soft white robe had thought, for he had set his face in that direction. He had turned his back on poverty of life and spirit which had been his. He was no longer filled with bitterness and envy. He was shut in by a cold stone wall, but the sun was shining, and happiness lay ahead.

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FOUNDED 1858

Organ of the Synod of N. C. for 70 Years

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PRESBYTERIAN STANDARD

Box 869
Charlotte, N. C.

EDITORIAL

AND DO THOU LIKEWISE"

years ago the Synod of North Carolina adopted the Standard as its official organ. The exact value of this adoption has always been doubtful, because it was an agreement reached only one way.

According to this agreement the Synod had the right of way in our columns for whatever it needed, and we received in return expressions of good will.

At the last meeting of the Synod this paper was granted a subsidy, despite the opposition of the brethren who conscientiously voted against it.

The value of the publicity thus bought upon the number of readers reached by the Synod, one would expect a special effort to be made during "Church Paper Week" by the editors to urge their people to subscribe. As we have heard, only one pastor has made a special appeal in behalf of the Standard, though there may be others.

Editorial matter of the Caldwell Memorial Church was included in his Bulletin of November 3: "The Synod of North Carolina has adopted the Presbyterian Standard as its official organ, and appropriated a sum of money to defray the cost of advertising throughout the whole of the great causes of the Synod, and the efforts that are on foot to advance the Standard at home and abroad. There is also a provision throughout the Assembly to have each paper taken by every family, and the week of November 3-10 has been designated by the Assembly as "Church Paper Week." There are several reasons why you should subscribe to this paper:

1. It is the official organ of your own Synod, and it will carry throughout the year information relative to your own work which is essential to the carrying out of Synod's plans.

2. It is of interest in the work of the church because of its humanly speaking upon your being interested. No man or woman can be a well informed worker in the church who does not read the paper connected with that church. Ask it is to furnish information. You can get this information in the Standard, instead of in the papers about the work in North Carolina.

3. The Presbyterian Standard's soundness is attested by the men who furnish the material. It is not only this material sound, but the men who are covered will include all the great names before our Church, and the religious literature of these days of Modernistic thought and propaganda it is of greatest importance that properly edited material be placed in the hands of the people, especially in the hands of the

There are 7,197 church papers taken in the State of North Carolina, and these subscriptions are divided among three papers. The Standard has about 3,500 of this number. This is a total of 10,000. The price is \$3.00, and \$1.00 is retained by the Auxiliary taking the

subscription. Are you supporting the organized work of your Church?"

DISORDERS IN MILL SECTIONS

We do not propose to discuss the disorders in the mill sections of our State, beyond reminding the critics that the present is the time when calm judgment is needed.

Judgment of any kind should be based upon facts, and these facts should be furnished by disinterested parties.

The papers, North and South, even of this State, have passed judgment, without knowing the full facts in the cases.

We are not defending the judge nor the juries, except to say that we carefully read the evidence and are convinced that the verdict was a just one.

We have never known a case where the judge, in order to avoid the charge of being biassed to one side rather than the other, really stood so straight that he seemed to lean backward, though he really held the scales of justice fairly balanced.

Some of the charges made and published by reputable papers in other sections, have commented on the strikes, not only the section about Gastonia and Charlotte, but have included in their picture also the case of Winston-Salem.

As an example of the sensational reports they gave their readers, we give the following, taken from "Religious Notes and News," a column edited by Prof. James D. Rankin, D.D., LL., in the "United Presbyterian," the organ of the U. P. Church, so attractive to some of our brethren.

We quote the following: "The Dayton Review recently quoted the president of the Tobacco Workers International Union as stating that in the Camel tobacco factory at Winston-Salem, North Carolina, the minimum wage is 10 cents an hour and that thousands of women and girls are working at this starvation wage, while the president of the company has recently built a 374 room mansion, costing \$5,000,000. This palace contains plumbing fixtures of solid gold."

How far true the wage story is, we know not, but upon the face of it, we doubt whether women and girls would work for that pittance.

The mansion of 374 rooms and the plumbing fixtures of solid gold, make the story sicklied over with doubt.

Even in this city which is larger than Winston-Salem, according to Charlotte figures, we do not have such luxurious appointments, though at times our plumbing bills make us think that the repairs must have been made of solid gold.

It will be better if, instead of trying to place the blame, we agree that both sides are at fault, and then address ourselves to the more important work of relieving the innocent women and children.

We are glad to learn that the Federal Council is going to help to relieve the innocent parties in this strike—the women and children.

The Council, after seeking an avenue for their surplus energy seems at last to have found it.

The welfare of women and children furnishes a legitimate field for their efforts, and if they can relieve the poor, they will prove that they have pure and undefiled religion.

"THE SPLENDOR OF GOD"

I have no doubt many of our readers have been reading this excellent narrative in the Christian Herald. Some perhaps have wished that they had the story in the form of a book, and I am writing to suggest that they get it from our Committee of Publication for \$2.50.

"The Splendor of God" is a fascinating tale of the life of Adoniram Judson, one of the first missionaries to India, who followed William Carey into that land in the early 19th century. Judson took his bride Ann Hasletine, on a weary journey by sea to India to be missionaries to the benighted Hindoos, but changed his belief in the mode of baptism

while enroute, and being honest, released the Congregationalists from his support, and told the American Baptists what had happened and what he wished to do.

It will be impossible to trace the marvelous story of this tragic, yet luminous career, as he and his faithful wife served among the Burmans, seeing the modern miracles of grace in the conversion of some of them. Our purpose is to say that Mrs. Honore Willis Morrow, one of the editors of Christian Herald, has given the world one of the most delightful books of the past decade. By her deft hand and powerful capacity for realistic portrayal of incident and character she makes these missionaries live before us, and fascinates the reader by her sympathetic understanding and stirring fancy.

Auxiliaries, Christian Endeavorers, Sunday Schools, and even social circles will do themselves a great favor by obtaining this book. It would serve as an appropriate Christmas present for friends and among families. The book is published by William Morrow and Co., New York, 386 Fourth Avenue.

J. G. G.

ARE FOREIGN MISSIONS WORTH WHILE?

We are intensely conservative, according to our critics, yet we have no apologies to make. Now and then we examine our views, but find them more in accord with the beliefs of our Church and of the Bible, as we understand it, and therefore we find that we cling to the past.

When we compare the old truths with the new ones, held by many at the present time, we are the more convinced that the old are the best and the safest.

The Bible has stood the test of ages, and under its teachings, the Church has advanced in the establishment of the Kingdom of God, and therefore, unless the new truths can show better fruits than those of the past, it would seem to be the part of safety to hold to the old till something better is found.

Never saw yourself from the tree unless you know where you are going to land.

There are many who love the new, and nothing appeals to them unless it is new.

Then there is the temptation to test the truth by one's feelings rather than by the Word of God, and this leads men to teach the possible salvation of the heathen, notwithstanding the plain teaching of the Word of God.

Those who hold this view claim that they are more tender-hearted, forgetting that years ago Samuel said to Saul, "Behold, to obey is better than sacrifices, and to hearken than the fat of rams."

We have been in the ministry nearly 50 years, but never before this summer have we heard a Presbyterian preacher openly declaring that, while in his early ministry he preached that the heathen dying without Christ were lost, he no longer did so, because he did not believe it.

We understand that he afterwards explained this statement by qualifying it, that no heathen living up to his light would be lost.

He evidently forgot Paul's assertion that the Gentiles not having the law are a law unto themselves, which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.

Thus the inspired Word says that no heathen ever lives up to his light.

His conscience accuses him and because he does not heed that conscience, he needs salvation.

We were not surprised that missionaries who heard him, asked why they were called upon to leave home and loved ones and carry the Gospel to the heathen?

They might also have asked why God sent His Son to save men from sin when the did not need salvation?

Well may men ask, Whither are we drifting?



THE CROSS—THE CHURCH—THE COMMUNITY

"A Cup of Water—In My Name"
Mark 9:41

Miss Sammy Hogue

There is a sympathy deeply implanted in the human heart for fellow-creatures who are in sorrow or distress of any kind—for those who have tasted the joys of life, later to drink the dregs of despair and bitterness; for those who are the victims of circumstance, poor and neglected, ignorant and untaught, suffering and unrelieved. To meet the urge of this need today, men and women everywhere are responding, often generously enough; but far too few are seeking, as the ultimate end of their labors, the change of heart wrought by the Spirit of God in those who put their faith in the Christ of Calvary. "A cup of water . . . in my name"—not the condition "in my name"—thus spoke the Lord to His disciples nearly two thousand years ago; and thus His word echoes far down the centuries. "In my name"—that Name that is "called Jesus," the only Saviour of the people from their sins, "for there is none other name under heaven given among men," whereby the lost must be saved; that Name which is a "Strong Tower," where the oppressed may find shelter; that Name which is "Wonderful," even to the working of mighty changes in the human heart and life; that Name "which is above every name," and to which every knee shall bow! Eternal, majestic, omnipotent Name, giving light for darkness, joy for sorrow, hope for despair! Would that the multitudes might hear it spoken in reverence and love!

The story is told of a Chinese woman who, in her old age, hearing for the first time the message of the gospel, put her faith in the Name of the Lord Jesus. Eagerly she listened to the strange and wonderful words of the itinerating missionary; eagerly she begged her guest to stay longer, that she might tell more of the beautiful story. The missionary, however, had to go on to others who had never heard her message, and left with a promise to return if possible, or if not, to send another in her place. With the passing days, there came into the mind and heart of the new convert a growing anxiety and sense of loss; for, to her great distress, she had forgotten the Name of her Saviour! How she watched the road day after day, hobbling to the door with her cane for support, peering long into the distance, only to turn away disappointed that the missionary did not return to tell her again the Name of the One she had come to love! But that One knew her heart; He heard and answered her prayer; for one day another missionary, unknown to the first, passed that way, and satisfied the yearning soul by proclaiming the Name she longed to hear. And this Chinese woman is just one of millions who have forgotten the Name of Jesus, yea, who have never even heard it spoken in love—millions far and millions near!

"The Wondrous Cross"

"Other foundations can no man lay," I Cor. 3:11.

To share with the unsatisfied soul the peace of eternal redemption, and to give glory and honor unto the Name of the crucified and risen Lord, must be the motive of the benefactor of humanity, or the fruit of his labor shall abide but for a day. To build upon any other structure is but to see hopes shattered and labor spent in vain; "for other foundation can no man lay than that is laid, which is Jesus Christ." There are those who would do Social Service; there are others who would do Christian Social Service; and the difference between the two classes is as eternal and as mighty as the Cross of Calvary! Human effort alone, even human love and compassion, can give but temporary relief to the suffering body, mind, and heart; Christ alone can cleanse from sin, and put within the heart a song of hope and faith and love. The Christ of the Bible; the eternal Son of God; the "Lamb slain from the foundation of the world"; the One Who healed the sick and cleansed the leper, raised the dead and bound up the broken hearted—He is the One in Whose name a cup of water given will cause the despairing soul to look up and say, with the Psalmist of old, "I will take the cup of salvation, and call upon the name of the Lord." (Psalm 116:13). He is the One Who alone can satisfy the thirsty soul, as He satisfied the woman of Samaria, saying unto her, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:14).

"His Only Plan"

"Ye shall be witnesses unto me," Acts 1:8.

Between this compassionate Saviour and the thirsting multitudes today there stands His Church, only His Church; for He has no other plan for ministering "the cup of salvation." To the Church He has loved and cherished—His body, of which He is the Head; His bride, clothed in the beauty of His righteousness—He has spoken throughout the years, "Go . . . tell; go ye into all the world, and preach the gospel to every creature; ye shall be witnesses unto me."

Many are familiar with the story of a conversation which might have been carried on between the angel Gabriel and the Lord. Mindful of the failure of many of God's people to pass on to others the gospel message, mindful of the masses still unreached, the angel Gabriel is saying to the Lord, "What if these who have heard that

Thou hast died for them fail to tell the lost of Thy love?" And the answer comes back with words unflinching, "I am counting on them; I have no other plan." He is depending on His own to respond to His unfathomable love with a love which is so eager, so faithful, so consecrated to Him that His words shall be told to the millions who are waiting to hear.

"The Crowded Ways"

"When he saw the multitudes, he was moved with compassion," Matthew 9:36.

And what shall be the response of His Church as she faces the responsibility of making known the love of her Master to these near at hand, even in "the crowded ways" of the city? Jails are filled with youth, as well as with men and women of mature years, who can be reached with the story of redeeming love. Hospitals are crowded to overflowing with distressed ones, whose hearts are open to receive the truth as it is in Christ, waiting only to respond to the sympathetic touch of some Christian's ministry. The poor, groping in ignorance and indifference; the shut-ins, often lonely and discouraged; the children, crowded our industrial school; the negro, awakening to his need; the stranger, alone in the large city; the unsaved on every hand—are these not enough to challenge each Christian to renewed devotion and consecration to his Lord in making known His matchless Name in the dark places of "the crowded ways?" When the human heart responds unreservedly to the love of God, it overflows in love to others. "Love to God" expressing itself in "love for others," the "try-square of human action," the practical test of the Christian's profession of faith in the Lord Jesus—these are the tokens by which the world may know that there is a reality, a sincerity, finality to the believer's claim of an undying love for an ever living Saviour.

Dr. Walter Lingle, in his recent book, "The Bible and Social Problems," emphasizes the importance of this vital truth, when he writes: "I have a deep and abiding conviction that one of the greatest needs of the present time is that Christians should translate into life the social and ethical teachings of our Lord." Again, in the first chapter of his book, he pictures the true Christian ideal of those who would be actively engaged in Christian Social Service; for of such he says: "They believe that the cross, the atoning death of Christ, is the great central theme of the Bible. They believe, with the Apostle Peter, that Christ bore our sins in His own body upon the tree, and that by His stripes we are healed. At the same time, they believe that centered about the cross is a great body of social and ethical teachings, which define our duties to others in all the relationships of life. If the first commandment is to love the Lord our God with all our hearts and minds and souls, the second is like unto it; namely, to love our neighbor as ourselves."

When the Church of Christ really catches the vision of the thirsting multitudes, waiting for "a cup of cold water" in the Name of her crucified and risen Lord, she always responds with a devotion and consecration prompted by the One Whose Name she bears. What will be her response today? Her response will be determined by the response of the individuals who are members of the one body. What a challenge, what a responsibility, what a fruitful ministry, what a "crown of rejoicing" awaits the Christian who gives even "a cup of cold water" in the Name of the King of Glory!

"Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of Man!

"The cup of water given for Thee
Still holds the freshness of Thy grace;
Yet long the multitudes to see
The sweet compassion of Thy face."

A YOUNG GIRL LEADS A COMMUNITY TO CHURCH

Myrtle Williamson

"Sunday School" was over on Saturday afternoon; as the people passed out of the little school house door, the young minister (whose Sundays are so full that one Sunday School must be held on Saturday) asked if anyone wanted to help mark off the ground for the new church. In a few moments the group had moved to the foot of the peak, and, under the minister's direction, were busy with feet and yards and angles. While the children played in the sand which had been hauled for the cement, while the women watched and commented, the outline for the basement was staked off and a great feeling of thankfulness filled all hearts; the Low Gap church building had begun!

Less than a year ago there was in this community neither organized church nor Sunday School. Across the hills, too far for the children to attend regularly, are two churches, one of the Primitive Baptist faith, the other the old mother church of Presbyterianism in Ashe County (North Carolina's most north-western portion). There was and long had been a need for a church here, but the need was undiscovered; when the church is built it will stand as a monument to personal work, for it was through personal work that the need was found and met.

The church grew from an exceedingly small seed; at a funeral, Rev. John W. Luke spoke to a young girl about becoming a Christian; she was interested and came at his invitation to the preaching services at the Ebenezer Church; there she surrendered her life to Christ.

So complete was that surrender that at once others of her family and friends to share her joy; at her invitation and by her arrangements conducted a series of evangelistic services in Gap School House. Because of her great intelligence and the large number of children who had the privilege of religious training, a "Sunday School" started on Saturday—the only day that the minister's helper could be present to teach in the school. It was the interest in these Saturday sessions, occasional Sunday Sermon that Christian Church members asked for; the summer schedule was full, but she decided that in view of the need, one might as well begin before the opening of the regular season. The fact that May is a cold month in the mountains, the Bible School and the Evangelistic services were attended in the tent; and at the close of the season a petition was sent to Presbytery for the organization of a church. On June 22, the commission appointed by Presbytery met and the church was organized with members. At the next meeting of Presbytery, the call to Mr. Luke was approved and accepted.

From one man's interest in an individual has resulted a splendid group of people bound together as a church, with a loyal session and board of members who under the consecrated leadership of the pastor, are working and praying for a building of worship. Who can estimate the final results to the community of the sowing of seeds like these in fields so long desired a harvest? It is the ground that has yielded a hundred-fold, but the sowers are few.

West Jefferson, N. C.

BARIUM SPRINGS AND THE SYNOD

From the Last Report to Synod of North Carolina

We wish to call your attention to the following contributions from the nine Presbyteries fell off from that of the previous year. The total of the Support Fund increased to \$45,797.13. The deficit of 480.00 in the Capital Account and \$29,956.92 in the Reserve Fund we are glad to report have been retired, since covered by this report.

Eleven Thousand, Two Hundred Eighty Eight and Eighty-nine cents (\$11,208.89) has been added to the fund by special gifts.

In spite of our efforts to call to the attention of churches our most desperate plight as regards the Support Fund, there has been received in the six months of the new church year, only \$17,000.00 in regular contributions, less than one-third of the amount needed.

This lack of adequate revenue has brought a condition that must be met, either by reducing expenditures or by the increasing of money needed here, or by the increasing of supply.

We have made extraordinary efforts to improve the condition by plans now in operation, effective and food.

We have also most seriously attempted to reduce the number of children under our care. In the past year, not been successful. Several times we have made reduction in our number only to have an immediate increase of such urgent nature that we felt we could not do otherwise than to accept.

These calls have come from practically every Presbytery. The most recent being from Concord, Kinston, Orange, Albemarle, and Winston-Salem Presbyteries.

In view of these facts, there seems only one way to do, and that is to bring up the contributions to the point where full capacity can be taken care of without running behind.

This does not seem to be an impossible task. The right plan can be brought into play to get the church on the job.

To this end the following resolutions have been adopted and are submitted to you for your consideration:

1. Synod. That Synod place in its Benevolent Fund seven and one-half per cent of its total benevolent contributions about one-half the amount needed for the Home. That the other half be raised by special giving; and that all Church, Sunday Schools, and Presbyteries be urged to put forth their best efforts for the most worthy cause.

2. Presbyteries. It is urged that all Presbyteries this cause in their budget recommended to the Synod and appoint one or more representatives to keep the cause and its support before their churches, Societies and members.

3. Churches. That each church have an Agent, put the cause on its budget and specify the special offering at Thanksgiving, and that the special offering be sent in as promptly as possible.

4. Auxiliaries. That each Auxiliary put the cause on its budget and appoint one or more active members to urge liberal giving to special offerings.

5. Sunday Schools. That each Sunday School classes set aside its offering on one Sunday in the year for this cause. No cause will so appeal to the children as to cultivate in them the habit of giving as a part of their religious education.

6. Individuals. That individual members be urged to make a regular contribution to the Home and to use it as a thank offering for the Home.

7. That as far as possible, the various organizations contributing be urged to send amounts in ap-

The Home Mission Alternatives

1. Receive in Offerings the Amount Appropriated
 or 2. Reduce Salaries of Underpaid Home Missionaries
 or 3. Borrow at Bank and Incur More Debt
WHICH SHALL WE DO? Your Self Denial Offering Is Greatly Needed

N. SHARP, Treasurer, Executive Committee Home Missions 101 Marietta Street, Atlanta, Georgia

ly settlements, rather than deferring remit-
 near the end of the church year.

Conclusion

ering the work of this great Institution from
 , we are more firmly convinced that this work
 partnership with God. When the sum of our
 oted, it is so very small in comparison with
 e of God's blessing on the work, bountiful
 lance of fruit, health, and freedom from fatal
 accidents. Not a boy or a girl leaving our
 member of the Church, and we believe this
 are real Christians. We can see God's hand
 of ways, blessing our feeble efforts, and as
 this we feel that the part of the job com-
 ar hands must not fail.

with confidence to you to see that the program
 carried on with enthusiasm and persistence,
 thanksgiving receipts may relieve the present
 sis.

Respectfully submitted,
 C. E. Hodgin,
 President of the Board of Regents.

TION, DOCTORS AND NURSES

ppreciate friends here in the hospitals saving
 old surgical instruments. Many of these we
 paired and put into good condition and put
 se out in Korea in our six hospitals. Espec-
 and haemostats. Cataract knives are very

ctions can be sent directly to one of the doc-
 mission hospitals in Korea or to me at
 Va.

day in Charlotte the nurse had just 25 pairs
 sors on the shelf and all these in good condi-
 I left Korea we had only one pair and these
 good. The little nurse said please get us some
 . Our doctors in these hospitals are doing
 rk and treating from 8,000 to 12,000 cases
 often the hospitals are full of patients, even
 patients but often with poor instruments.

like so much to see the Christian doctors of
 rganize and stand back of our doctors, nurses
 on the field and help us to secure some of
 o needed. We must take our \$2,000 annual
 s and make it go as far as we can towards
 ll these poor sick creatures that come to us
 try to get along with just one pair of scis-
 be able to care for more sick and needy.

also be a very great encouragement to us doc-
 field to know that the doctors at home were
 are a bit about the work and to whom we
 r help and consultation. Usually we turn to
 who make white cross supplies and are so
 nd doing such a fine piece of work for the
 know many of you doctors care and are
 t we are not in touch with you, we do not
 reach you and so many are too busy making
 oing good to stop and think. Could we not
 ctors' Auxiliary" to the mission hospitals?
 ave some magazine or church paper through

which we could keep in touch but I know of no such
 way. What can we do to help you? I can tell you a hun-
 dred ways you can help us on the field.

I am to read a paper at the Southern Medical Associa-
 tion at Miami, Fla., and would hope that our Southern
 Presbyterian Doctors could have a meeting at that time
 and discuss this matter.

R. M. Wilson, M.D.

Mission Court, Ginter Park,
 Richmond, Va.

PIONEER PRESBYTERIAN MOTHERS IN THE SOUTHWEST

Rev. J. V. McCall, D.D.

Home Missions in the Southwest presents its peculiar
 difficulties. The Presbyterian Church has been slow to
 enter new territory and many of its pioneers have grown
 disheartened over the prospects of the Church of their
 fathers and have joined other communions to their en-
 richment and advance. Yet not a few have held steadfastly
 to their conceptions and laid the foundation for the future
 growth of this part of Zion.

Fifty years ago a little band of seven in a Texas vil-
 lage had no pastor, no building, no Sunday School, no
 church lot, and after two or three years of hoping and
 waiting, five of them came together casually and decided
 to give up the struggle and ask Presbytery for dissolu-
 tion. There was one courageous heart absent. When Mrs.
 G— learned of the decision of her fellows, she promptly
 called them together and told them if they wished to
 give up, all right, but she would not surrender and that
 she would not be dissolved. Ashamed of themselves, the
 others took courage and made further effort. In five more
 years they had a neat little house of worship and their
 first pastor. A year or two later Mrs. G—'s husband
 passed away and it became necessary for the widow to
 return to the old home state. Twenty years after this,
 feeling that the hand of death was upon her, this consec-
 rated woman came back to visit an adopted daughter
 and to worship one more time in a church building toward
 which she had given generously of care and toil and
 means. One time she was able to go to the house of God
 and join in the worship of her beloved Zion and then she
 was compelled to take to her bed, and after a few more
 weeks of suffering, she passed from the scenes of her
 early trails to the triumphs of the New Jerusalem. A
 brick building replaced the original structure and this is
 now one of the strongest churches in the Synod of Texas.

Seventy-five years ago a godly mother with her large
 family came to another Texas village. There was no Pres-
 byterian preacher, no Presbyterian church building, no
 Presbyterian Sunday School, no Presbyterian organiza-
 tion. Two years later a small organization was effected.
 It made little or no progress. A few years later the two
 older boys in this family made a profession of faith at a
 Methodist camp-meeting and wished to join the Method-
 ist church. This was a sore trial to the faith of that
 godly mother. Tenderly and kindly she protested, telling
 them she did not know whether they understood what
 they were doing; she did not want them to be separated

from her. The boys grew up indifferent wild reckless
 men of the West, as were the most of the men about
 them, and the poor mother's heart often fainted within
 her, lest she had made a mistake. Yet a covenant-keeping
 God brought those boys back in his own time and they
 passed away among the most useful and decided Christian
 men in the community. That little church is now one of
 the larger communions in our beloved Zion of Texas.

Twenty years later in life that godly mother had to
 make another move to a small village and here the same
 determined zeal encountered like difficulties. In a year
 there was a little organization of ten members, four of
 these coming from her own family, and a little later a
 pastor and a church home. For years that church has
 been a real force in the life of that community. This good
 woman has long since passed into the presence of her
 Lord. One son became a minister, one son an elder, one
 son and two sons-in-law deacons. Children's children
 show a like devotion to the faith of their grandparents.

The lives of these two pioneers show markedly the
 grace of a covenant-keeping God. The human factors are
 these two godly women, fostered by the help of the As-
 sembly's Home Mission Committee, which help has been
 given steadfastly, generously and faithfully all these years.

How many more fainting hearts would have been lighted
 up and how much larger harvests, if only lovers of Zion
 had given the Assembly's Committee more generous back-
 ing. Friends of the kingdom everywhere, will you not
 enable your agency, the Assembly's Committee of Home
 Misions, to do a larger work for our Master?

THE BEST PLAN DEvised

Rev. Walter L. Lingle, D.D.
 President of Davidson College

Very few ministers receive salaries that are
 large enough to enable them to save any consider-
 able sum for old age or sickness. The great major-
 ity of them find it difficult to make ends meet. The
 moment a minister begins to think about making
 money or investing money he deflects that much
 thought and energy from his ministry. The pro-
 posed Ministers' Annuity Fund is the best plan
 that has yet been devised to provide for the minister
 in his old age and for his family in case of his
 death or sickness. It thus enables him to give
 himself unreservedly to the ministry of the Word
 and to prayer in his best years. It also makes it
 possible for him to retire as old age comes on, and
 thus leave the Church free to select a younger man.
 I am heart and soul for the Annuity Plan.

"They do me wrong who say I come no more
 When once I knock and fail to find you in;
 For every day I stand outside your door,
 And bid you wake, and rise to fight and win."
 —Walter Malone.

Thanksgiving Day
 November 28th

MEMBER THE 354 ORPHANS

Barium Springs Orphanage Needs \$50,000

The Annual Budget	-	-	\$100,000
Synod's Apportionment	-	-	66,000
Collection Shortage Last Year	-	-	15,000
Balance	-	-	\$51,000

CHURCH NEWS

PRAYER ASKED FOR R. T. COIT

It is with a heavy heart I write you this time, for it is to tell you that we are sailing for America, October 29 on the President Cleveland S. S., because of Mr. Coit's ill health. We had hoped to stay out here an extra year after our regular furlough which is the spring of 1930, this being in accord with the request of our Executive Committee that furloughs be deferred if possible on account of the present financial condition. The mission granted this request and we hoped that after our summer vacation Mr. Coit might be able to go on with his work. But when Mr. Coit failed to improve during the summer they are speeding us on our way to America ahead of time instead of permitting the deferred furlough. Mr. Coit is simply about broken down from overwork and the doctors are insistent that he have a complete rest.

And now comes the request for your earnest and increasing prayers that our Heavenly Father will speedily restore by beloved husband to health and strength and make us both better fitted than ever before for the work to which He has called us. You have encouraged and upheld us with your prayers for many years and I know you will not fail us now. Since we are forced to go to America, we are looking forward with much pleasure to seeing you, but of course can't make any plans, for our first business is to give Mr. Coit the rest and care that he needs so sorely. If you should drop me a line just send it care Miss Laura Coit, North Carolina Woman's College, Greensboro, North Carolina.

Yours sincerely,
Cecile Woods Coit.

Soonchun, Korea.

DR. BITZER'S FORTY-FIFTH ANNIVERSARY

Evening services in the other churches were suspended at Holly Springs, Miss, Sept. 15, so their congregations might join with that of the Presbyterian Church in celebrating Dr. George L. Bitzer's completion of forty-five years in the ministry.

Doctor Bitzer was admitted to the ministry September 11, 1884, in the old Winchester Church, Virginia, and has faithfully served charges in Virginia, Texas, Georgia, and Mississippi.

A large congregation was present and special music was furnished by the combined choirs of the city under the direction of Mrs. D. M. Featherston. Miss Mattie Hopson, of Tiptonville, Tenn., former student at Mississippi Synodical College, came to take part and gave a solo.

Felicitous messages came from the other churches. L. G. Fant brought greetings from the Methodist Church, and also gave a resume of the history of the local Presbyterian Church during its ninety-three years of usefulness.

Mr. Fant recalled some of the able and consecrated pastors who have filled its pulpit, and cited as one of its greatest activities the founding of M. S. College.

L. A. Smith, Jr., brought an earnest message from the Episcopal Church, and Rev. R. A. Morris from the Baptist Church preached a short sermon on "What It Means to be a Minister of Christ."

All of the speakers congratulated Doctor Bitzer on his long, useful service, and the Church on its history.

Doctor Bitzer spoke feelingly in response and dwelt on the joy of serving.

NORTH CAROLINA

Jonesboro—Our pastor assisted by Rev. Mr. Turner will begin a series of revival services on November 17, at Salem Church, near Lillington.

Mooreville—At our fall communion in October we had very interesting services. Rev. C. R. Nisbet, of Charlotte, N. C., assisted in preparatory services and gave us all much pleasure and help. Since our last communion we have received four new members. At this season four infants were received for baptism. The fall work is progressing in a satisfactory manner.

Back Creek—On Sunday, October 27, Mr. W. F. Cowan was installed elder of this church, having formerly served as elder in Harmony Church. Mr. T. A. Graham and Mr. J. B. Douglas were ordained and installed as deacons. This gives the church an official force of seven elders and seven deacons.

New Bern—Rev. R. E. McClure, the new pastor of the First Presbyterian Church of New Bern has entered upon his new pastorate with much zeal and enthusiasm. He has the loyal support of a united body of officers and a congregation tried and true. The outlook for growth is encouraging.

Mebane—At a congregational meeting moderated by Rev. E. E. Gillespie, Executive Secretary of Synod's Work Committee, Sunday morning, November 3, Rev. W. M. Baker of Mount Olive, was unani-

mously called to the pastorate of the First Presbyterian Church, of Mebane. The committee recommending Mr. Baker was very enthusiastic over their selection and express good hopes of his acceptance.

Asheboro—The pastor, Rev. C. G. Smith, and about fifty members of the Presbyterian Church, attended the services of the First Presbyterian Church of Greensboro last Sunday evening, having been specially invited by Dr. C. H. Myers. Mr. Smith assisted Dr. Myers in the services. The sermon was preached by Dr. Myers to a large congregation almost filling the spacious auditorium of the handsome new church.

Unionville—Rev. H. C. Carmichael who formerly served the Unionville, Bethlehem and Midland group of churches has recently accepted a call to this group and will enter at once upon the duties of his new pastorate. For nearly three years Mr. Carmichael has been serving an important group of churches in the Methodist Protestant Church and it is with a great deal of pleasure that we welcome back to the Presbyterian Church this well trained and efficient minister.

Thomasville—This congregation of which Rev. J. K. Fleming is pastor, has recently suffered a great loss in the death of Mrs. McIntyre, affectionately known as "Mother Mc." While not a member of this church, yet she was a loyal supporter and when able a faithful attendant. She was one of God's choicest spirits and will ever be lovingly remembered. This congregation has taken steps toward building a manse and hope to commence work at an early date.

Greensboro, First Church—There were more people present last Sunday evening at our evening service than were present at any morning service in the old church, and there were six hundred more people at the morning service than were ever present at any service in the history of the old church. It is a great source of delight to the pastor and to the officers of the church the way our people are inviting their friends and neighbors to share with them our Sunday evening service.

Rutherfordton—Rev. I. S. McElroy, Jr., formerly pastor of the West Nashville, Tenn., Presbyterian Church, who was recently called to the pastorate of the Rutherfordton Presbyterian Church, has accepted the call, and began work in the new field, delivering the first sermon on Sunday, October 27 at 11 a. m.

Mr. McElroy is a son of Rev. and Mrs. I. S. McElroy, Sr., of Kings Mountain, while Mrs. McElroy is a niece of the late Woodrow Wilson.

It might be interesting to know that during the pastorate vacancy of nearly two months, one young man was received into the membership of the church by certificate.—R. G. H.

Rutherfordton—Rev. George T. Stephens, the evangelist, of High Point, began a series of four weeks revival services at the Tabernacle, at Spindale, near Rutherfordton, on Sunday evening, November 3, at 7:30 p. m.

The Tabernacle is 150 feet long and 100 feet wide, and will seat approximately 3,000 people. It was practically built in one day by 100 or more men, in eight hours work, and consists of more than two car loads of lumber.

A choir platform for 250 singers has been constructed in the south end of the building. Mr. Powell Lee, of Atlanta, Ga., is choir director and is assisted by Mrs. Lee, as pianist. Large crowds are attending the services which are being held each night at 7:30 o'clock. It is hoped that many souls may be won to Jesus Christ our Savior during the revival.—R. G. H.

New Bern—Rev. R. E. McClure was formally installed as pastor of the First Church Sunday night, October 27, in an impressive installation service of the Albemarle Presbytery led by Rev. A. S. Venable, D.D., of Farmville, with the assistance of Rev. W. S. Harden, of Greenville, and Ruling Elder B. W. Moseley, also of Greenville, members of the Presbytery commission.

Rev. George W. Mauze, pastor of the Kinston Presbyterian Church, preached the first installation sermon heard at the church in over two decades. For Mr. McClure succeeds Dr. J. N. H. Summerell, the beloved pastor here for over 20 years, who resigned some months ago because of ill health and moved to Greenville, N. C., to make his home near relatives.

The charge to the congregation was delivered by Mr. J. B. Sparrow, of Washington, N. C.

Mr. McClure is the son of the late Rev. A. D. McClure, D.D., pastor of St. Andrew's Presbyterian Church, of Wilmington, and moderator of the Synod of North Carolina that convened in the New Bern church in 1896.

Pink Hill—There are four churches in this field and since the present supply pastor, Rev. W. B. Knox, came in July there have been a number of events of more than average interest. First at Pleasant View Church with Rev. D. M. McGeachy, of Whiteville, as

visiting evangelist a week's meeting was held. There were services twice daily and on the 11th day three with a communion service at 11 a. m. at Smith's Church the pastor together with Freeman, of the Methodist Church, South, and their two congregations in a week of happy ship in preaching and praise and prayer. Sunday with Rev. Frank Goodman, of Kenansville, and R. C. Clontz, of Wilmington as preachers a meeting was held in the Pink Hill Church. Mr. Burr, an associate of the lamented Dr. Black, leading at Pink Hill and Mr. Malcom Grady layman, was in charge of the music in the Pleasant View meeting. A meeting is being planned near future at Hebron Church. It was on October 29, Tuesday, that the good women of churches together with many friends from churches met at Pink Hill in the Presbyterian Day of Prayer. A bountiful dinner was served noon hour and a splendid spiritual program of interest on the part of many marked the day long to be remembered. It would be difficult to name the leading spirits, but Mrs. Lee, the president of the Pink Hill Auxiliary, and Mrs. W. T. Banner, Presbyterial President, were both present and participated. Sunday Schools are functioning in the four churches and a Young People's Society at Smiths and Pleasant View. The aforementioned meetings have greatly benefited the several pastors and people and the future present promise of numerous possibilities. Several new members were added to the church rolls and the entire membership spiritually blessed. This is temporarily supplying the Seven Springs and reports the possibilities there as being promising. These churches are planning to have Thanksgiving Day in an all-day meeting with and afternoon services and dinner on the 29th. The meeting to be either at Smith's or Pleasant

Wilmington Presbytery—The meeting of the presbytery held October 22 and 23 was of unusual interest. It was held in the old Grove Presbyterian Church, in anville, N. C., the date of whose beginning is its baptismal font as 1755. It is, therefore, the oldest Presbyterian church in North Carolina. For the third successive time a ruling elder was elected Moderator, which is quite unusual. Geo. R. Ward, Esq., of Wallace, was elected to the office.

Addresses were delivered by Dr. Charles L. of the Commission on Evangelism of the Federal Council of Churches of America, Dr. H. H. Sweet, executive committee of Christian Education and Material Relief, Dr. George C. Worth, of the mission at Kiangyin, China, Dr. B. F. Bedinger, of Macdonald College, and others. Doctor Good leading part in the conference on evangelism. At the request of the Assembly's Work committee

Rev. C. H. Storey, D.D., of Western Texas Presbytery and Rev. R. H. Poole, of Fayetteville were received. The former succeeds Dr. J. L. pastor of St. Andrews Church, Wilmington. The latter takes charge of the Elizabethtown group of churches. Presbytery passed a resolution expressing its regret that the time is not yet ripe to conclude the proposed union with the U. P. church. The Annuity Fund received hearty endorsement.

Wilmington Presbytery now consists of 68 churches and 37 ministers, including four foreign missions. Two executive secretaries of the General Assembly average salary paid active pastors is \$2,166.

Andrew J. Howell, State

Presbyterian Orphans' Home, Barium Springs—The past week (the last week in October) was a cold, rainy one. I believe we did have one day of shine during the week. We are feeling the pinch of cold days and nights on account of the torn-up of our heating plant. A new boiler is being installed. We hope to see it in operation with the next week. In the meantime, we are making the best of the situation. It is right interesting to the children to watch the big piece of machinery into place.

Many visitors have called at the Home since our last letter. A delegation from West Ave. Church, Charlotte, N. C., was here for one afternoon. We are lighted to have them. For the week-end, we had a number of relatives of Miss Elizabeth Doggett, of High School teachers, to visit us from Kingsport. Then on last Sunday, several of our old girls drove all the way from Winston-Salem, Durham, and Durham, in the rain to see the old Home. A splendid way to express their love for Barium Springs.

We have two additions to our working force. Portia Mengert, Toledo, Ohio, who is to be in Frances Steele's work as Field representative this winter. Then we have Mrs. J. K. McGirt, Maxton, who comes as assistant matron. We extend to these a most cordial welcome to the Home.

On the first Sunday in November our pastor, C. Brown and Rev. J. L. Hood, pastor of Church at Troutman, exchanged pulpits. Mr. Hood, a stranger here at Barium, and we are always glad to have him preach for us. He always brings a message. Especially was this true on the last

SOUTH CAROLINA

S. C. Committeemen—Additional List

tion of the list of church chairmen for the Presbyterian College \$350,000 Program of Deliverance announced last week. These lay chairmen, in addition to those announced last week, include:

Carolina Presbytery—Whitmire, J. H. Simpberry, D. W. A. Neville; Owings, Johnston Thornwell Memorial, W. W. Harris; Liberty R. A. Boyce; Lisbon, R. L. Young; Mount-R. Fuller; Rocky Springs, N. J. Anderson; C. F. Fleming; Dorroh, D. L. Brooks; Lip, D. L. Abercrombie; Clinton First, A. W. Old Fields, J. Ben Hunter; Todd Memorial, Taylor; Watts Mill, J. E. Templeton; Green-T. Watkins; Hodges, J. A. Mundy; Ware John O. Davis; Ninety Six, J. C. Weir; Upper Pine, J. R. Hill; Warrenton, F. W. Wilson; Falls, John Gilbert; Lowndesville, Albert Mt. Carmel, M. R. White; Willington, Albert; Rocky River, E. F. Gettys; Abbeville, Power; Donalds, J. M. Campbell; Bethia, L. Pettigrew; Due West, W. S. Hordan; Hopey, Lewis Leslie; Lebanon, Charles S. Evans; e, James T. Erwin.

Presbytery—Fort Hill, D. H. Henry; J. Lee Hunter; Tugalo, Mrs. G. J. Ramsey.

Presbytery—Columbia First, Guy M. Tarpkins, D. H. Frierson; Rochland, Alfred Hugh and J. B. Bates; Eau Claire, H. S. Simpson, W. D. McNair.

Presbytery—Rock Hill First, James S. Rock Hill Oakland Avenue, H. M. Dunlap; Creek, J. A. Bigger; Tirzah, J. D. Glenn, Jr.; H. S. Ferguson; Kershaw, R. M. Perry; Green, Giles Adams; Beth-Shiloh, Meek; York First, G. H. Estes; Blacksburg, A. N. Ramah, W. D. McCarter; Clover Bethel, is; Sharon Woodlawn, Joe S. Hope; Beer-P. Brown; Filbert, W. P. Pursley; Bullock R. Y. Russell; Salem, G. H. Estes; Cedar and Great Falls, L. M. Pittman.

Presbytery—Spartanburg First, L. W. Perney Limestone, W. F. Sossaman; Center Mason Alexander; Lyman, L. S. Cobb; Luther Query; Cane Creek, Russell Jeter; rst, E. C. Bailey; McCarter, Everett Brambleville Second, E. O. Todd; Greenville Dr. John M. Fewell.

Presbytery—Kingston Conway, John R. Waccama, James Misroon; Little Chapel Fred Myrtle Beach, F. L. Ackerson; Loris, D. T. Blenheim, John R. Town; Reedy Creek, McLaughlin; Clio, M. McCormick; Carocan McLaurin; Society Hill, R. C. Winters; ak, C. B. Jones.

Presbytery—Union, J. D. McCullough; Hugh Weatherspoon.

Presbytery—John's Island, J. E. Lime-Rockville, C. F. Davis; Beaufort, Dr. H. B. Hill, Dr. E. H. Wyman; Allendale, R. B. Cun-Blakeville, Dr. D. K. Briggs; Barnwell, T. ware; Williston, W. R. Kennedy.

Presbytery of Piedmont met in Honea Path on the 14, 1929. There were present during the fourteen ministers and fourteen ruling elders. S. Crowley was elected moderator and Mr. Smith, of Easley, temporary clerk.

Printed minutes of meetings held since the last meeting were read for information. They were read to the attention of Presbytery that Revs. Wright and A. G. Harris had been dismissed to the Georgia Presbyteries respectively, and J. H. Carter had been received from Consbytery and arrangements made for his installation as pastor of the Central Church, Anderson, S. C., S. C.

On the proposed union with the U. P. Church postponed until the spring meeting. In the meantime the matter was referred to a special committee for study and report its findings. There was considerable discussion and difference of opinion on the Ministers' Annuity Fund. However, it was approved by a small majority.

A presbyterial sermon was preached by Rev. Phillips, his subject "The Future Life."

A resolution was ordered sent to the Assembly asking that the standard of excellence of the Woman's Society be so amended as to drop the item regarding enrolling in the Auxiliary of every woman member of the local church.

The next stated meeting will be at Liberty on April 15, at 8:00 p. m. H. A. Knox, S. C.

APPALACHIA

Hammondville—Six of the churches of Henderson County were just engaged in a series of simultaneous revival meetings, each local pastor doing his own part, excepting the Lutheran Church which was visited by a visiting pastor. Each day there was an afternoon service for men at noon, the pastors were busy in conducting these services; and each

afternoon there was a union prayer service of women, conducted by them, rotating from church to church; and then at night services in all of the churches. An important feature of the preparation for these meetings was a religious census of the community, which gave us desired information as to those whom each church should endeavor to reach and which served also to awaken a community interest in the revival effort. This effort was planned and directed by the local ministers' association. We would most heartily recommend this plan to other communities. The ministers have had the joy of doing their own reaping; they have gained a new spiritual hold on their own people and on the community at large; inter-church fellowship has been promoted as never before; and fifty dollars will cover the entire cost of the endeavor. Our Presbyterian Church will receive twenty new members, twelve of them on profession of faith in Jesus Christ.

VIRGINIA

Hampden-Sydney—College Church and the students of the college have just experienced a gracious revival. Rev. Dr. R. G. McLees, pastor of the church at Chatham, Va., and one of the most effective evangelists in our whole Church, conducted a meeting in this church throughout the week, October 13-20.

From the first there was manifested the deepest interest, and the services were the most largely attended of any series of evangelistic services that the church has had within the last ten years. Dr. McLees' godly walk, gentle spirit, and eloquent presentation of the good news of salvation won the hearts of the people.

Hearers of his messages frequently remarked, "Dr. McLees is the most eloquent preacher I have ever heard." This community is deeply grateful to Dr. McLees for his ministry, and he and his consecrated wife will always have a warm place in our hearts.

The attendance at the college is very much beyond all previous records. A goodly number of the students have been placed in private homes. The Freshman Class is of a very superior type.

The Alumni Record makes the following statement: "Of the Freshmen who were in College at the close of last session about 90 per cent have returned. There has probably been nothing comparable to this in the history of the College.

"Another outstanding feature of the enrollment is the way in which the Junior Class of last season returned. Every one returned except two that were excluded, and they were students who had been to another institution.

The increasing number of students from without the state is evidence of the growing reputation of the College."

Buchanan Group—This group looks forward with keen anticipation to the fall activities. A campaign to observe November as "Loyalty Month" has just been completed. Vacation weeks which have meant so much to each of us in health and refreshment are now fading into the past. The summer weeks have been devastating to regular services of worship. Church school work has been disrupted to some extent. But the new season is here. Freshened and strengthened, we are ready for work. We believe and have reasons for our faith, that it is going to be the greatest year in the history of the church.

The pastor, Rev. G. C. Crowell, with the officers and co-workers, through the church bulletin and pastoral letters plan for rallying all resources for a great winter's work beginning with the observance of "Loyalty Month." The entire membership being asked to pledge themselves to do three things: Rebuilding the Altar of the Lord; Attendance on every church service during the month; Join the "Win-One-Club," which means that each member will make a definite attempt to win someone for Christ during the month. Many have signed pledge cards which are to be paid in personal service.

Two prayer meetings are now in full swing each week, one each in two churches of this group, the pastor's wife conducting one with a record of 100 per

cent attendance and twenty-six walking two miles or more to attend the last service.

During the year fourteen members have been added, five Vacation Bible Schools conducted, two Church Schools of Missions, and one Standard Teacher Training School held, two Boys' Clubs organized, seven revivals, and young people's work organized. We are hoping to make this year's work prominent in evangelism.

SNEDECOR MEMORIAL

Central Alabama Presbytery met in Fulton Chapel, Hamnier, Ala., October 3, 1929. Opened with a sermon by Rev. J. R. Mallard. Present, five ministers and two elders. Rev. J. R. Mallard was elected moderator and Rev. W. J. Bishop temporary clerk.

Presbytery deferred action on the overtures until the spring meeting.

We had a conference with Dr. R. A. Brown Thursday afternoon. All of these causes were fully considered.

I. C. H. Champney, S. C.

DAY BY DAY

Charge not thyself with the weight of a year,
Child of the Master, faithful and dear;
Choose not a cross for the coming week,
For that is more than He bids thee seek;
Bend not thine arms for tomorrow's load,
Thou mayest leave that to thy Saviour God;
"Daily," only, He saith to thee,
"Take up thy cross and follow Me."

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

Comparative Statement of Receipts
April 1, 1929-October 31, 1929

Churches	\$51,349.53	\$53,800.17	\$2,450.64
Sabbath Schools	2,725.65	2,391.72	\$ 333.93
Societies	10,350.18	8,996.43	1,353.75
Individuals	6,099.48	4,435.55	1,663.93
Miscellaneous	66.27	486.85	420.58

Total Donors—\$70,591.11 \$70,110.72 \$3,351.61 \$2,871.22
Net Increase, \$480.39.

John Stites, Treasurer.

COMPARATIVE STATEMENT—FOREIGN MISSION RECEIPTS

Receipts Applicable to Regular Appropriations:

	October	1929	1928
Churches		\$ 59,717.19	\$ 56,133.14
Sunday Schools		1,715.30	2,305.42
Sunday Schools Objective		982.47	608.26
Societies		12,614.00	10,756.20
Societies Objective		306.49	95.00
Individuals		3,076.16	4,735.66

Legacies
 \$ 78,411.61 | \$ 74,633.68 |

Total
 \$ 78,411.61 | \$ 74,633.68 |

Seven Months, April 1 to October 31, 1929, inclusive:

Churches	\$276,758.25	\$274,902.39
Sunday Schools	8,649.10	10,099.55
Sunday Schools Objective	12,513.80	14,014.24
Societies	51,610.19	50,135.22
Societies Objective	1,072.85	814.53
Individuals	24,444.84	21,589.58

Legacies
 \$375,187.71 | \$371,555.51 |

Total
 \$375,187.71 | \$371,555.51 |

Cost Year 1928-29
 \$1,209,205.39 |

Initial Appropriation 1929-30
 1,235,068.96 |

Deficit March 31, 1929
 \$174,659.02 |

Less Gifts for same
 3,181.44 |

Total
 \$171,477.58 |

Total
 \$1,406,546.54 |

Edwin F. Willis, Treasurer.

RECEIPTS FOR ASSEMBLY'S HOME MISSIONS

The following table gives a comparative statement of statement of receipts of the Assembly's Home Missions for seven months, April 1, through October 31, 1929:

	1929	1928	Increase	Decrease
Churches	\$148,745.51	\$141,013.15	\$ 7,732.36	\$
Sunday Schools	2,755.14	444.92	2,310.22	
Auxiliaries	10,887.79	10,908.75		20.96
Young People & C. E.	609.83		609.83	
Individuals	3,320.04	6,601.90		3,281.86

Total Receipts from Living Donors
 \$166,318.31 | \$158,968.72 | \$10,652.41 | \$3,302.82 |

Designated Gifts
 14,931.20 | | | |

Total
 \$181,249.51 | | | |

Amount apportioned by the General Assembly for Assembly's Home Missions for 1920-30
 \$840,000.00 |

Total receipts for seven months, April 1 to October 31, 1929
 181,249.51 |

Total
 \$658,750.49 |

An N. Sharpe, Treasurer.

SUNDAY SCHOOL

Rev. Ernest Trice Thompson, D.D.

Lesson for November 24

THE HIGHER PATRIOTISM

The Book of Jonah. Print Jonah 1:13; 3:1-5; 4:5-11

Our lesson this week has to do with the higher patriotism. Patriotism is defined by Webster as love of country; devotion to the welfare of one's country; the virtues and actions of a patriot; the passion inspiring one to serve one's country. The higher patriotism we take it is that love for mankind which transcends national boundaries, or that love of country which leads one to serve it by serving all mankind, or that passion inspiring one to serve one's country only so far as is compatible with the interests of justice and truth. Which sort of patriotism is the greater virtue, patriotism as ordinarily understood, or the higher patriotism? Can one be a patriot of both sorts? Suppose there comes a conflict, what then? With these questions in mind read first II Kings 14:25 and then the little book of Jonah. Was Jonah a true patriot? Why do you think so?

Who was Jonah? We need to consider this question before we take up the further consideration of the book. In Jonah 1:1 and II Kings 14:25 we learn (1) that he was the son of Amittai,—a man otherwise unknown; (2) that he was a prophet of the northern kingdom of Israel; (3) that his birthplace was Gath-Hepher, a town of lower Galilee, not far from Nazareth (three miles), in the tribe of Zebulun; (4) that he exercised his prophetic office in the early part of the reign of Jeroboam II. He was then an early contemporary of Amos and Hosea. Some scholars think that he succeeded Elisha as the head of the schools of the prophets; (5) He was not only the hero of the book that bears his name, but also the foreteller and inspirer of the remarkable conquests of Jeroboam II. Jeroboam II we need to remember was the greatest ruler that Israel ever had after the division of the Kingdom. Before his accession to the throne the nation had been humbled almost to the dust before Syria, her great enemy and rival to the northeast. Inspired by Jonah Jeroboam regained Israel's lost prestige; the boundaries of the nation were extended on every side—even Syria was forced to pay her tribute; never had the people been so prosperous since the days of David and Solomon. We cannot be far wrong when we infer from this and Jonah's character as portrayed in the book that bears his name that he was a nationalistic prophet, a patriot of the narrower type, a man who believed with all his heart that Israel first was a religious as well as a patriotic duty.

Who wrote the book of Jonah? We have no way of knowing. It is not very likely, however, that Jonah himself was the author. Scholars are inclined to think that it was written long after his day, by some unknown writer about the time of Ezra and Nehemiah. The author whoever he was was a different sort of patriot from Jonah. We come then to the story itself. It is divided into two parts:

I. Jonah's First Commission—Rejected 1-2

1. Jonah's Disobedience 1:1-3. "The word of Jehovah came unto Jonah the son of Amittai, saying Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." Nineveh was the capital of Assyria, the cruellest nation in antiquity. At this time it was the mightiest nation in the world; it was beginning to extend its power westward; indeed a generation earlier Israel had been forced to pay it tribute; clear sighted men like Amos saw that if nothing happened to change the course of events Israel would have to bow ultimately to its yoke; a generation later the doom came, Israel was carried into captivity by the Assyrians. Jonah to be sure did not see that this was to be Israel's fate; he exulted as did Jeroboam and his contemporaries in Israel's bounding prosperity, and had faith in the nation's future. Nevertheless he was bound to recognize the fact that Assyria was the mightiest nation in the world; Israel's rival, and her most dangerous competitor for the markets of the world. He tells us himself that he longed for Assyria's destruction (4:2). Realizing that if the people repented at his preaching God would avert the threatening judgment 'he rose up to flee unto Tarshish from the presence of Jehovah.' Tarshish we should note was in far away Spain, at the other end of the Mediterranean Sea, the end of the world so far as the people of Jonah's day were concerned. Jonah was really anxious to escape unwelcome duty that was pressing upon his conscience, for the Jews were notoriously averse to the water,—in fact so far as we know Jonah was the only Old Testament Jew who ever ventured upon such a journey. He really thought, just as some people think today, that he could run away from God.

2. Jonah's Punishment, 1:4-17. "But Jehovah sent out a great wind upon the sea and there was a mighty tempest on the sea, so that the ship was like to be broken." The sailors were greatly alarmed—they cried unto their gods—and lighted the ship of its cargo, and finally when

all other experiments failed, cast lots to discover who it was that was responsible for the terrific storm. The lot indicated that it was Jonah. When he was pressed for an explanation he told them that the God from whom he had previously told them he was fleeing was not merely a local God as they had thought, but Jehovah, the God of heaven, who hath made the sea and the dry land. "Then were the men exceedingly afraid, and said unto him, What is this that thou hast done?" But they were not anxious to make Jonah the scape-goat. It was Jonah himself who suggested that they throw him into the sea. The sailors were at first unwilling to adopt this expedient, but when their efforts to reach shore continued fruitless, and it began to appear that the whole boat would be lost they took the prophet and flung him into the waters. Immediately we are told the sea ceased from its raging. And Jehovah prepared a great fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights."

3. Jonah's Repentance, 3:1-9. In the fish's belly we are told Jonah prayed unto his God. The prayer contains thanksgiving, rather than petition. The prophet is thankful that he has been delivered from the sea and that he is still alive in the belly of the fish. Because he has been saved thus far he is confident of his ultimate salvation. The psalm is divided into three stanzas, each one of which begins with the danger from which he has been delivered, and ends with an expression of absolute trust. We call it a psalm because as the Revised Version shows it is poetical in form as well as in expression.

4. Jonah's deliverance, 2:10. "Then Jehovah spake unto the fish and it vomited out Jonah upon the dry land."

II. Jonah's Second Commission—Accepted 3-4

1. Jonah's obedience 3:1-4. "And the word of Jehovah came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city and preach unto it the preaching that I bid thee." We are not told what feeling Jonah had when this commission came to him a second time, but he obeyed it, for reasons that we can well understand. He arose, we are told, and went unto Nineveh, an exceeding great city of about three days' journey. The three days' journey probably refers to the circumference of the city, which as a day's journey went in those days would make it about 60 miles. We note here that the circumference of the actual city as shown by its ruins was about nine miles, but Nineveh like London and New York had a great many suburbs closely united. To the Jews the great city included the whole area, and the circumference of this total metropolitan area is shown by ruins to be just about 60 miles. Jonah began to enter the city a day's journey, that is he began to perambulate the city, going hither and thither as was as possible in the first day. As he went he preached: Yet forty days, and Nineveh shall be overthrown.

2. Nineveh's Repentance, 3:5-10. Jonah's preaching produced quick results. The people of Nineveh believed God. Three things we take it their faith certainly embraced: (1) they believed in the God of the Hebrews as a true God; (2) they believed in His power to execute the threat; (3) they believed or at least hoped in His mercy and willingness to forgive the penitent. Therefore, we read they proclaimed a fast, and put on sackcloth (the regular sign of mourning) from the greatest of them even to the least of them. Even the animals were covered with sackcloth. The king led the people in their humiliation, for said he, "Who knoweth whether God will not turn, and repent, and turn away from his fierce anger, that we perish not?" That the whole capital should have been so easily affected seems to us very remarkable, but as Dean Farrar says: "There is nothing inherently impossible in the effect attributed to Jonah's preaching." "It was not necessary to the effect of Jonah's preaching," says Mr. Layard, "that he should be of the religion of the people of Nineveh. I have known a Christian priest frighten a whole Mussulman town to tears and repentance by publicly proclaiming that he had received a divine mission to announce a coming earthquake or plague." This repentance seems to have been a genuine one (not necessarily a lasting one), for the king exhorted his people not only to cry unto God, but to turn away from their evil ways, and from the violence that was in their hands. And it was effective. "God saw their works that they turned from their evil way; and God repented of the evil which he said he would do unto them, and he did it not."

3. Jonah's Anger, 4:1-5. God's mercy we are told displeased Jonah exceedingly, and he was angry. Why was he angry? Some think because he was jealous of his honor as prophet, and wished his predictions to be always fulfilled, but there is no hint of that in the story. Some say he was jealous of God's honor, but there is no hint of that. The real cause of his displeasure as he himself indicates is that he was unwilling for the enemies of Israel to be saved. To show his displeasure he requests God to let him die. God's only answer was: Doest thou well to be angry? Jonah did not deign to reply. He went out of the city, made a booth to protect himself from the burning eastern sun, and watched to see if God would after all destroy the city.

4. God's question, 4:6-11. First of all we are told God prepared a gourd and made it come up over Jonah that it might be a shade over his head. And Jonah was exceedingly glad because of the gourd. He wanted God to let him die (?), but evidently did not wish it to be from sunstroke. Then the gourd died, and a hot wind blew in from the desert, and the sun beat down on Jonah's head, and he fainted; when he came to he asked God once more

to let him die. "God said to Jonah, Doest thou be angry for the gourd? And he said, I do well angry unto death. And Jehovah said, Thou hast regard for the gourd, for which thou hast not neither madest it grow, which came up in a night, should not I have regard for Nineveh, that great city wherein are more than sixscore thousand persons cannot discern between their right hand and their left hand; and also much cattle?" What was Jonah's answer? We do not know. The book ends very significantly with a question.

Questions About the Book

Before we take up the message of the book let us ask two questions that we are bound to face:

1. Can we believe that Jonah was actually swallowed by a whale? The Bible itself says a big fish, per whale, perhaps some other fish. The word is translated whale in the New Testament, but the Greek word does not necessarily mean a whale any more than the Old Testament word. Those of us who read the Bible believe that all things are possible with God, and it would be very presumptuous for us to say the miracle could not have been performed. It may have happened on naturalistic grounds. Doctor Horton, who does not believe that the story is intended to be actual, says: "Mr. Frank Bullen's account of the cachalot shows conclusively that the sea contains a fish which could swallow a man without injuring him." And "The cachalot whale which has been seen in the Mediterranean can easily swallow a man or even a small shark. Sharks have swallowed men and vomited them out. But this raises the larger question.

2. Was Jonah intended by its writer to be taken as fact or fiction? Does it describe an actual occurrence, or give us on the other hand a great truth in the form of a parable, something on the order of the parables which Jesus used? Students of the Bible, both Conservative scholars tend to say the former, and Liberal scholars the latter; but many conservative scholars have no desire to explain away the supernatural elements of the book of Jonah as a parable rather than an actual bit of history. We haven't the space here to go into the various arguments that have been presented on these two views. Students who hold that it is actually a history refer to Jesus' references to Jonah in the New Testament. But their opponents reply that the fact that Jesus referred to Jonah by way of illustration does not necessarily mean that he believed in his existence, any more than a minister's reference to let means that he believes that Shakespeare's characters actually lived in the flesh. Those who believe that the book was intended from the first to be a parable argue that other things from the fact it was included among prophetic books rather than the historical books from the literary character of the book itself. Adam Smith says for example: "Nor does the book's written claim to be real history. On the contrary it is to us all the marks of the parable or allegory." Both arguments do not convince those who hold the traditional view. To us the whole question seems unimportant. The lesson of the book is the same in either case. The fortunate part of the whole business is that to most of us the whale looms so large that they fail to see the point to get his message from the book. Cornhill, one of the greatest of the Old Testament critics says that he has read this book without the tears coming to his eyes. Most men today because of the whale incident interpret it only a smile. We think it would be a gain if the church would agree to consider the book as a parable whether it is or not in order that we might truly appreciate its magnificent message. What is that message?

The Message of Jonah

1. The Missionary Message. This is the great message of the book. God loves all peoples (even the Assyrians who when the book was written were Israel's enemies), and desires them to come to a knowledge of the truth and be saved. All nations will respond to the Gospel if it is preached to them (even the Assyrians who it seemed at the time were the last people who had not been reached for the Kingdom of God). There was on the Old Testament who saw more compelling evidence of God's love for all mankind, the power of the Gospel to reach the hearts of all mankind than Jonah; no man in the history of the world till Jesus came. The book ends with a question because the writer was not interested in an answer, so much as he was in Israel's answer. Israelites had believed for many generations that they would ultimately reign over all the nations. But in Israel till the author of Jonah came believed that they had the responsibility of carrying the message to the rest of the world. Did the Israelites believe that Jonah was right or God? If they believed that it was right for God to care for Nineveh they would show it by the same. Who do we think was right? If we believe that God loves all mankind, and that there are men in every nation who will respond to the Gospel if it is proclaimed to them, what then? If we answer the question with our lips, have we really answered it?

2. The message concerning patriotism. Jonah's patriotism meant love only for Israel. The author of the book had a higher sort of patriotism. How does the message of patriotism work today?

Walter Lippmann says: "Our problem is to broaden the basis of loyalty. Within 125 years we have watched patriotism expand from the local unit to the larger unit. We have seen Massachusetts patriots converted into American patriots, Bavarians into Germans, Venetians into

YOUNG PEOPLE'S DEPT.

W. A. Gamble, Jr., Editor, Pinetops, N. C.

EDITOR'S LOOKOUT

North Carolina C. E. Union will hold an officers' in High Point, Saturday and Sunday, November and December 1st, beginning at two o'clock. All officers of local societies, city unions, county district unions, and the state union, are invited, entertainment will be provided all who notify A. J. Koonce at High Point. This promises to be a grand meeting, and plans are under way for a grandance.

International Society of C. E., Boston, Mass., each month a set of helps for social activities. The name of "Playtime" and are prepared and by Carroll M. Wright, Travel and Recreation president of the International Society. One of the helpful activities of this department is the of a "Playtime Library for Leaders." We are on Page 11 some of the last issue of "Playtime" of this library; perhaps we will have room later. Read over the simple conditions for the books, and take a look at the fine list of books available, and order what you need. The address is Vernon St., Boston, Mass.

Christian Endeavor World brings the interesting Dr. Daniel A. Poling, president of the International Society of C. E. and of the World's C. E. Union, named as pastor of the Marble Collegiate Church in New York City, where he has been for ten years. The resignation was that he might be enabled to use of his valuable assistance to the promotion of people's work and some of the other activities with is connected.

Poling has been described as "a humble, New Christian." Those who know him know that and along with it a speaker and leader of great and power. Endeavor hosts, and young people, may well rejoice that their interests pulled by at his heartstrings. Doctor Poling will conduct National Youth Radio Conferences, his work in-Chief of the Christian Herald, his work with Penney Foundation, and his word with some organizations.

YOUNG PEOPLE'S TOPIC

C. G. A.

November 24: Thanksgiving Through Thanks-Living— Psalm 116:12-14; 17-19

For the Leader

The first things we teach a little child to say "thank you," and if the child refuses to say "thank feel somewhat hurt. As children of the Great One, too, must learn to say "thank you." We enjoy to be thanked, and he too must appreciate thanksgiving. Remember that when Jesus healed the ten lepers and

few years we have been witnessing the growth of imperial patriotism within the British Empire? so far as I can see not the least ground for that the broadening of loyalty must stop at the frontiers."

Page says, "The task before us, therefore, is to create an area of goodwill so that law and order may transcend national boundaries and inhumanity. Some call this a dream, as men in the past called national unity a dream. But as men achieve." How can we widen the area of goodwill? What are the practical steps that our nation take to advance worldwide peace? To what measures should men who believe in the higher things bend their efforts? The fortunes of nations are the welfare of one nation is closely linked with the welfare of others. But sometimes the conflict does arise. In where does our allegiance lie? A recent edition of the Christian Century says: "A majority of the people of the United States believe that young Americans should be taught to accept and admire things as they are rather than to cultivate independent and critical thought the results of an inquiry addressed by Prof. E. C. Harper to 3000 teachers are a true index of public opinion. That radical criticism of acts of the government on the ground of injustice should be prohibited in the interest of patriotism was the opinion of one per cent. (Do you agree?) Slightly more than half the histories written for elementary and high school students should omit any facts likely to cause students to question or doubt the justice of our government and government. (Do you agree?) Still more than half the comfortable belief that if all other nations were as the United States there would be no more war. (Do you agree?) More than four-fifths believe that the duty of a good citizen to support the flag "for the sake of a good citizen to support the flag "for the sake of it may be unfurled?" (Do you agree?)

one of them turned and thanked him, he felt differently toward that one. But God has no favorites—"he is kind toward the unthankful and the evil," and "maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust." But though God is good to all whether they are thankful or not, it is a good thing for us to give thanks—it helps the individual to realize the greatness of his Maker though it cannot make God greater. Let us, therefore, say "thank you" with our lips and with our hearts.

The Source of All Good

"Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be found no variation, neither shadow that is cast by turning." The good things of this life are so numerous that we cannot count them—we depend on them so much that we cease to recognize them as blessings. But let us not grow fat and dull because of our blessings. Let us look to the Giver and thank Him for the good things.

For the beauty of the earth,
For the beauty of the skies,
For the love, which from our birth,
Over and around us lies,
Christ, our God, to Thee we raise
This our song of grateful praise.

"What Shall I Render Unto Jehovah?"

What shall I render unto Jehovah for all his benefits toward me?

I will take the cup of salvation, and call upon the name of Jehovah.

I will offer to thee the sacrifice of Thanksgiving, and will call upon the name of Jehovah.

I will pay my vows unto Jehovah, yea, in the presence of all his people,

In the courts of Jehovah's house, in the midst of thee, O Jerusalem.

Praise ye Jehovah.

A whole life of thanksgiving is not long enough for praising Jehovah. One whose life is filled to the brim with thankfulness, ceases to "give" his thanks and "lives" his thanks. Indeed, we can say "thank you" with our lips and not mean it. But if we say "thank you" with our lives we cannot be insincere—though we may say nothing with our lips. "I was eyes to the blind, and feet was I to the lame. I was father to the needy: and the cause of him I knew not I searched out." (Job 29:15, 16.)

What shall I render unto Jehovah? A life of thanksgiving. I shall give my thanks to him.

How Can We Live Our Thanks?

In the epistle of James, we are told that we must show our faith by our works. We cannot say our thanks without living our thanks. We may say to the poor, "Be thou clothed, warmed and fed," but our saying it does not clothe nor feed them. We must see to it that they are warmed and clothed and fed—we must do the work, thereby answering our own prayer that they be cared for. God blesses us and makes us reservoirs of blessing. We must be just as ready to pass these blessings on as we are to receive them. A lake without an outlet becomes sluggish. The Dead Sea has no outlet and as a result is so salty that nothing can live in it. Even so it is with us. If we do not share we become sluggish and mean and unloved.

"Saved to Serve"

The Motto of the Christian Endeavor is Saved to Serve. But we must go deeper than that—the root of it all is love, of course. Christ's love for us calls forth our love for Christ. The motto sounds a little unloving and commercial on the surface; we have to think down into the why of it to get the meaning. Saved? Yes, but why? Because of love. To Serve? Yes, but why? because of love also. While we are counting our blessings we should put "saved" at the top of the list, because no other gift compares with the love of Christ. And our sharing that love with others is serving him through others. "I was hungry and ye gave me to eat; I was thirsty and ye gave me drink; I was a stranger and yet took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison and ye came unto me." And may our generosity become so much a part of us that we forget the little things we do, just as those in the parable that Jesus told forgot them. Loving and serving and sharing grow with use. "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me."

Be Ye Thankful

Being thankful is a pleasant feeling. We cannot mope and be thankful at the same time. Thanksgiving calls forth a cheerful countenance and a song and praise. People around us are affected by our cheerfulness, and they too feel more cheerful because of us—that is living our thanks. Sharing our knowledge, our talents, going about our daily life with a cheerful energy—and by many other means we can live our thanks.

"Ten thousand thousand precious gifts
My daily thanks employ
Nor is the least a cheerful heart
That tastes those gifts with joy."

(Continued on page 11)

WOMANS AUXILIARY

The Department of Woman's Work, Presbyterian Church, U. S. 270-277 Field Bldg., St. Louis, Mo.

SYNODICAL PRESIDENTS OF THE WOMAN'S AUXILIARY

- Alabama—Mrs. J. F. Hooper, 610 Mabry St., Selma, Ala.
- Appalachia—Mrs. F. B. Kegley, Wytheville, Va.
- Arkansas—Mrs. H. P. Cooper, Lebanon, Ky.
- Florida—Mrs. W. G. Thompson, Jr., 3215 Obispo St., Palma Ceia Park, Tampa, Fla.
- Georgia—Mrs. E. G. Abbott, 1315 Eberhart Ave., Columbus, Ga.
- Kentucky—Mrs. H. P. Cooper, Lebanon, Ky.
- Louisiana—Mrs. Charles L. Bodin, Box 79, M. R. A., Lake Charles, La.
- Mississippi—Mrs. J. S. Hicks, Holly Springs, Miss.
- Missouri—Mrs. Walter Craven, 223 Frances St., Excelsior Springs, Mo.
- North Carolina—Mrs. G. V. Patterson, Gastonia, N. C.
- Oklahoma—Mrs. Wilbur Garvin, 611 Euclid, Lawton, Oklahoma.
- South Carolina—Mrs. Parker Connor, Edisto Island, S. C.
- Tennessee—Mrs. J. F. Forsythe, Bethel Springs, Tenn.
- Texas—Mrs. J. W. Culver, Texas Military Academy, San Antonio, Texas.
- Virginia—Mrs. C. R. Vaughan, 319 Mountain Ave., Roanoke, Va.
- West Virginia—Mrs. J. McD. Lacy, Elkins, W. Va.

GROUP CONFERENCES IN CHARLESTON (S. C.) PRESBYTERIAL

Two Group Conferences were recently held in Charleston, S. C., Presbyterial Auxiliary. The first, that of District No. 3, comprising the churches of McClellanville, Mt. Pleasant, Summerville, Westminster and the Second Presbyterian Church of Charleston, was held in the New Wappetaw Church, McClellanville, S. C., on September 26. The meeting was called to order by Mrs. D. E. Friar, Chairman, at 10:00 a. m. After the hymn "Jesus Calls Us" the Devotional was conducted by Mrs. G. T. Pace. The welcome was extended by Mrs. J. D. Mackintosh, and responded to by Mrs. Friar. The Roll Call of Auxiliaries was followed by introductions and greetings from Presbyterial officers.

Mrs. J. B. Morrison, Jr., gave her message on "Loyalty." The report of the Registration Committee, given by Miss Clara Seabrook, showed an attendance of 71. The offertory solo was sung by Mrs. H. B. Hill, Corresponding Secretary of the Presbyterial. Mrs. H. L. Davis then gave a talk on the Summer School of Missions, and after the hymn, "Take Time to Be Holy," had been sung, Mrs. J. M. Leland reviewed the Home and Foreign Mission Study books. The Standard was explained by Mrs. Alex. Sprunt, Jr.; and after the report on Young People's Work, the meeting adjourned for lunch.

The afternoon session opened at 2:00 o'clock, with a hymn and prayer. Mrs. Arthur Johnston spoke on Bible Study, and Mrs. J. B. Morrison, Jr., on the "Responsibilities and Opportunities of Auxiliary Presidents." Following this came the Budget of Combined Report Blanks, by Mrs. Clark Seabrook, Presbyterial Treasurer and Mrs. A. W. Blount, Presbyterial Secretary.

The Literature Table was given a period for attention and examination, after which came Three-Minute Messages from Presbyterial Officers, introducing Duties and Methods to Auxiliary officers. The reports of delegates to the Colored Conference, and Echo Conference for colored women, were delivered by Mrs. G. L. Mikell, Chairman of Local Home Missions. The Question Box was conducted by Mrs. H. B. Hill, "Things to Remember" by Mrs. J. B. Morrison, Jr., and "What this Conference has meant to me" by Mrs. D. E. Friar. The Conference was closed appropriately with the hymn, "Lord Dismiss Us With Thy Blessing."

II. On October 19th the Conference of District No. 4, which includes the churches of John's Island, James Island, Edisto Island and the First Presbyterian Church, Charleston, met in the John's Island Church, under the leadership of the Chairman, Mrs. Fuller King. The devotional was conducted by Rev. T. A. Beckett. Mrs. Manigault Jenkins welcomed the delegates, and Mrs. Ed. Grice, Jr., responded. After the Roll Call, introductions and Greetings, came a song by Mrs. Edmonds Welch, followed by the Presbyterial Presbyterial President's Message, "Loyalty." Mrs. W. H. Davis spoke on Personal Evangelism; Mrs. Ellen Pope on "Auxiliary Methods," and Mrs. Alexander Sprunt, Jr., on The Standard, and on Orphanage Work. Mrs. Inez Grimball called attention to the Literature Table. At one o'clock the meeting adjourned for lunch.

Work was resumed at two o'clock. Mrs. Harry Walker spoke on the Bible Hour, and Mrs. G. L. Mikell on Synodical and Presbyterial Home Missions. Mrs. J. M. Leland reported the Colored Women's Conference, and gave a talk on Missions.

Mrs. P. E. Connor, Synodical President, gave a talk on "Glimpses into the Church of China." Mrs. Brockinton spoke on Montreat. Miss Marianne Paul, Secretary of Young People's Work, told of the Young People's Conference. The "Question Box" was conducted by Mrs. Connor. The report of the Registration Committee, by Mrs. Elias Rivers, showed an attendance of 67. The meeting was concluded with a hymn and prayer. All those who attended these two Group Conferences spoke of them as most helpful and instructive, and delightful both socially and spiritually.

J. L. G.

Those who bring sunshine into the lives of others cannot keep it from themselves.—Sir J. M. Barrie.

Men-of-the-Church

Presbyterian Church in the United States

REV. J. E. PURCELL, D.D., Executive Secretary
HENRY GRADY BUILDING
ATLANTA, GEORGIA

THE DEPARTMENT CHAIRMAN AND HIS WORK IN THE MEN-OF-THE-CHURCH

The Presbyterian Progressive Program

The official program of our church is known as the Presbyterian Progressive Program. This program provides for instruction in and promotion of every phase of the life and work of the church. The General Assembly has approved the plan and has ordered every organization in the church to build its work around it and to use it vigorously. This program is the official program of the Men-of-the-Church.

Departments

In order more easily to promote this program in the various organizations of the Church it has been divided into seven departments. Each covers one phase of the work and the whole work is covered comprehensively in the seven. Needless to say, each part of the program is of vital importance and none can be slighted or ignored without loss to the whole.

These Departments and the months of emphasis are as follows:

- Spiritual Life and Evangelism—September.
- Foreign Missions—January, February, May.
- Home Missions—June, October, November.
- Christian Education and Ministerial Relief—April, December.
- Religious Education—July, October.
- Stewardship—February, March, November.
- Christian Social Service—August.

Departmental Chairmen

The Departmental Chairmen are the men in each local organization who are responsible for the mastery of and for the promotion of the work of one of these departments. By mastery is meant the possession of a comprehensive, intimate and detailed knowledge of every phase of his department; by promotion is meant the giving of this knowledge to the men and the leading of the men to do the work which the local church needs to have done in that department.

Appointment

The chairmen are appointed by the three elected officers—President, Secretary and Treasurer—together with the pastor. The Chairmen are not elected by the organization. The three officers named above have the full responsibility for the local Men-of-the-Church organization, and it is their duty to select such men as will carry out their ideas, aims and policies.

Character and Qualifications

There are certain general traits of character which every chairman should possess. He should have a deep and sincere spirituality—we might go further and say that he should have an aggressive spirituality. He should not only be possessed with a flaming zeal for the work of the Kingdom himself, but he should also have an intense desire to enlist the men in the same work. Needless to say, too, he should be a man of irreproachable character—men in the last analysis follow character. Lastly, each chairman should have a willingness to give his very best to the Master regardless of the sacrifice.

The foregoing qualifications are desirable in every chairman of every department. There is, however, room for individual gifts and talents and each department requires different types of men. Department I, Spiritual Life and Evangelism, requires one who knows himself by experience the joy of fellowship with Christ, and has found the personal joy of soul winning. Department II, Foreign Missions, and Department III, Home Missions, will be advanced by men whose hearts are aflame with the promotion of the gospel at home and to the uttermost parts of the earth. Department IV needs a man who has a vision of the possibilities in Christian Education, and whose heart is touched to care for those who have grown old in the service. Department V, Religious Education, requires one who is interested in the church as an educational institution. Department VI, Stewardship, will be best promoted by a man who has the financial interests of the church on his heart. Department VII, Christian Social Service, is the department for the man who longs to serve his fellow men in need.

This is but a hurried character sketch, but the possibility of using different types of men and the need of fitting the right man to the right place is illustrated. Perhaps not many local churches can furnish an ideal man for each department—perhaps none of them can—but there is no reason why they can't be developed. The making of such men is one of the objects of the organization—any man with a willingness to give his best to the Master can develop into the leader which this department demands. And perhaps in no other place in the work of the local church will his work count for more.

THE FIELD

Department I. Spiritual Life and Evangelism

Prayer—personal, family, public; Bible Study—personal, in the home, in the Sabbath School; Personal Evangelism, Daily Vacation Bible Schools, Week Day Schools; Secure enlistment in life, worship and work of Church and Sabbath School.

Department II. Foreign Missions

World evangelism in all sections assigned to our church. Secure adequate missionary force, financial support for work, and needed equipment. Secure volunteers for foreign field. Instruct church in missions. Definite prayer. Promote every form of church work on Foreign Field. Publication and translation of needed literature.

Department III. Home Missions

Promote work in home fields; Encourage and organize local and church-wide evangelistic campaign; Assist in support of weak church; Adequate support for field; Educate church in Home Missions program; Discover needs and opportunities and plan to meet them.

Department IV. Christian Education and Ministerial Relief

Discover need for workers and assist in every way to develop them; Assist in maintaining educational institutions; Oversight of students in colleges and universities; Aid in placing workers; Provide for expenses of the Country Church Director's office; Help secure a living salary for every active minister and a competence for the aged, needy and infirm; Oversight of Presbyteries' and Synod's schools and colleges and Orphan's Homes and Schools; Educate and create interest in Christian Education; Enlist Presbyterian men and women at the state and independent institutions of higher education in the life, worship, study, and work of the church.

Department V. Religious Education and Publication

Organize Sunday Schools in unevangelized regions; Develop the Sunday School work of the Church; Guide and develop the work of the Young People; Provide suitable literature for the Sabbath School and the home; Promote Daily Vacation Bible Schools and Week-day Bible Schools; Train teachers and leaders for the work of the Sabbath School and Church; Train church members in the history, standards and doctrines of the Bible.

Department V. Stewardship

Teach Stewardship in schools and conferences, by articles in church papers and leaflets, by erecting "Stewardship Leagues" in each church; Provide for Every Member Canvass; Provide a through-the-year plan of finance and emphasize the worship of giving; Secure publicity of the plans, work and achievement of the Church.

Department VII. Christian Social Service

Stimulate the social ministries of the Church; Minister to the sick and needy, in hospitals, prisons, to aged and orphans, and personal ministries to individuals; Work for community betterment; Encourage church fellowship.

A full and detailed write-up of this whole program may be secured from the Stewardship Department, Presbyterian Church, U. S., 305 Henry Grady Building, Atlanta, Georgia.

PROMOTION

The Council is the group to which the various Chairmen will come for help in promoting this program. After the Chairmen have studied their fields of activities, no doubt there will be certain things which they will feel should be done in the local church. They will jot down these things, plan how they are to be carried out successfully, and then will come before the Council with these concrete plans. The Council will decide just how many of the plans can be carried out, will adopt them and will assign them to the groups for execution. It is well for the Chairmen to check up on the groups and see just how much of this program was actually executed. The major part of the plans for each department will be carried out in the months assigned to them. However, there are certain tasks which should be emphasized every month in the year. See pamphlets on the Executive Committee and Council, and on the Group for further information. The whole success of the departmental work depends on the knowledge and promotional energy of the Departmental Chairmen.

SUGGESTED ACTIVITIES

Department I. Spiritual Life and Evangelism

Assign group to hold prayer service with pastor before Sunday evening services; put on Bible study in public schools; visit hotels and endeavor to get guests to visit church; arrange monthly program; sponsor Sunday and Prayer services; conduct personal work campaign and personal work classes; encourage establishment of Family Altars; promote attendance at evangelistic services; secure a list of prospects in the community; develop the private devotional life of the men; encourage the "back-to-the-home" appeal in your church; encourage new members of the church to enter some phase of the church's work; follow up new members who have joined the church; pray for the work of the church, its finances and its organizations; encourage clean living on the part of the men; help to Christianize the home; place book of Family Prayer in homes; check up on church attendance; take part in the Christmas Program; promote out-door evening services during the summer season.

Department II. Foreign Missions

Keep in touch with the missionary of your church by correspondence; aid in Foreign Mission Day in the Sun-

day School; Arrange monthly program; conduct study class; bring missionary speakers and promote to church for messages; give out interesting literature to men on missions; encourage prayer for missionaries; send suitable and useful gifts to missionaries; check up on the missionary educator church as a whole and value it; write to the Ec Department, Box 330, Nashville, Tennessee, for

Department III. Home Missions

Keep men informed of the facts in regard to Home Missions; if an offering is to be taken in June that preparation is made for it; aid in Home Day in the Sunday School; help old established churches which have grown weak through small population; conduct church services on Sunday week services; hold services in city jails, county penal institutions; arrange monthly programs; the men in near-by churches; promote mission classes; canvass the community for needy places to work; give out interesting leaflets to men; Missions; encourage prayer for missions and aries; assist Home Mission Superintendent in; co-operate in helping foreigners in the community; missionary speakers to church for messages; hold day meetings; visit rescue missions; help in wide gospel work; write to Educational Department Home Missions, 101 Marietta Street, Atlanta, for further information.

Department IV. Christian Education and Ministerial Relief

Present Student Loan Fund; make it possible for people to go to Young People's Conferences; place in your church for the college youth; aid way to bring Christian Education to the attested community; arrange a service for youth going to college; pray for them and write them; aid in the mas Vesper Service; study and promote the Annuity Fund; make a place at your table for the who is in your city at Christmas time; do you the Week of Prayer for Schools and Colleges; men to lead in prayer and to speak in public; lead out to the communion services; arrange monthly programs; arrange class in Men's Work; send summer Bible Conference; install literature in church; Help in Church Paper Week; encourage read helpful books; help youth to decide on life personal talks, speakers, classes, etc; help youth best college to attend; sponsor young men's the Men-of-the-Church; aid in every way in young people; write to the Executive Committee of Christian Education and Ministerial Relief, 410 Urb ing, Louisville, Kentucky, for further information.

Department V. Religious Education

Conduct outpost Sunday Schools; make a see if out-post Sunday Schools can be established men of your church; sponsor the attendance at Bible Class; Arrange monthly programs; sponsor annual picnic of the Sunday School; encourage fill their cars as they come to Sunday School; age athletic activities for boys and girls; Sunday Daily Vacation Bible Schools.

Department VI. Stewardship of Possessions

Promote Tithers League; Inquire from the Deacons in regard to the insurance on church; encourage churches to pay in full each month; lent contributions to all the communities of the; arrange monthly programs; give aid in the Every Member Canvass; help Volunteer Giving Day; direction of the Board of Deacons; make for talks under the Board of Deacons; write to the ment of Stewardship, Henry Grady Building for information and pamphlets.

Department VII. Christian Social Service

Care for Church grounds; hold social meetings; visit all cases of illness; help any needy in community; arrange for monthly supper meetings; range for fun and fellowship at supper meetings; duce and help men to know each other; arrange programs; arrange Father and Son banquet; megregational visitation; foster Boy Scout Troop; radio in homes for shut-ins; send Christmas an giving gifts to orphanage; arrange social meetings; teachers of the Public School of the community; hut or room for the Men's Bible Class or the M Church; improve and repair church buildings; build courts and athletic equipment.

Conclusion

This is but an outline of the Departmental task and work. The Year-Book of Monthly Program Service Suggestions will give more detailed information in regard to program and activities. The pamphlet Council and the Group will also give help. The various churches in the departments of the Presbyterian Progressive Program is given week by week in the "church" papers. The proper Executive Committee also gladly furnish information in regard to the

If any chairman is uncertain as to where to get the desired information, the Department of Men's Work, Henry Grady Building, Atlanta, Georgia, J. E. Purcell, Secretary, will be glad to furnish it.

Each chairman should feel a distinct responsibility for his part of the work. If he fails, then part of the church's work fails with him. And, be sure that great things through you if you will only give unreservedly to this task.

SERVICE SUGGESTIONS FOR DECEMBER PROGRAM

President:

is a very happy month for a man who has it in his power to make others happy. Talk with the Chairman of the Department VII and check all the people who should be remembered at the Christmas time. Make them happy. Carefully, too, the plans for the Christmas service. Make them made very beautiful and inspiring.

Council:

The meeting should be held seven to ten days before the general Meeting. Open and close with prayer. The part of the program this month is given to Department VII. He cares for the Educational Program. The Council should have clearly in mind just how he is to use the men. He should give encouragement and help in the presentation of the Christmas Worship sent out by the Department of Christian Education. Make every effort to secure a liberal offering for ministers, the widows and orphan children on the part of Ministerial Relief. The men might send cards to your Christmas Church Services to guests at homes and boarding houses. Better still, send some men to bring these strangers with them to church and arrange some hour of fellowship for them. Offer to use the cars of the men, but get the men to offer to go with the young people to sing Christmas carols and to carry an echo of the angels' song into the street and into every shadowed place.

Department I has a chance to speak a good word for the Family Altar and Religion in the Home. Some men should arrange a program on the Family Altar. Urge the men if the old year has brought about misunderstanding and bitterness of spirit in any relationship of life, to first one in the Spirit of the Little Child of Bethlehem to make it right in love and good will. Get the men to speak that word of encouragement and appreciation which they have thought of doing for so long; write a letter for which some one is waiting, and let not the stars pale before you have spoken a good word for your Lord and Saviour, Jesus Christ. Let him suggest the Bible reading for the month.

Department III will arrange for the outpost work, and Department VII will arrange the supper meeting. Make it the family table for some stranger—in memory of the Little Child of Bethlehem for whom there was no room when He came to earth.

Leader:

Each meeting of the year will require the leader to have such sympathy and harmony with his program as to make it should be undertaken in the spirit of prayer with the speakers. Pray for your own program is built around the little pamphlet "The God-Planned Life." Secure this pamphlet for the speakers. Watch the Church Papers for material. Work hard. It will be eminently worth the effort.

Speakers:

Choose much over your talk. Study earnestly. Be prepared whatever you do, don't read it. More talks are given by poor presentation than any other cause. The talk should be deeply spiritual and can only be presented in a quiet atmosphere. Talk, feeling as Phillips Brooks said, "Jesus is standing with His hand on your shoulder—feel it, men will feel it too."

Group Leaders:

Work for the men this month will be very interesting and appealing. Every group should make some plan for family happy. In addition, encourage the men to get behind the Christmas program and make it a success. Men can be enlisted at Christmas better than at any other time. Find your way into the hearts of men, hitherto closed. Be sure that you know what the men are to do, and plan your work carefully. Encourage many men as possible. Emphasize prayer at your meetings.

WHAT MEN ARE DOING IN THE PRESBYTERIAN CHURCH, U. S. A.

It is refreshing to find that men in our sister denomination are doing such fine things. Leading us by ten years of time since the beginning of their organized work, it gives us encouragement to see the fine results of their efforts. It is a joy to present this list of activities, compiled from some of their publications.

What Their Men Attend Their Conventions

There was a total of 2,953 men at the day service and night from 942 churches at thirteen District Men's Conventions. Approximately two-thirds of the men in attendance were laymen and a large percentage of these were the men. Of the 121 names on the 13 programs, only 44 were unable to keep their appointments. Of the 77 who appeared on these programs, 73 were ministers and 4 were laymen. The proportion of ministers is high because all of the representatives of the Council and the Boards are ministers.

What Men Do for Men

A Men's Church in Wisconsin organized a two-year evangelistic campaign among men, setting as their goal of bringing forty men into the membership of the church on the fortieth anniversary of the organization of the

church. Forty adult men, most of whom were heads of families, and fifteen young men and boys were received into the church on the anniversary day. "The Men of an Oklahoma Church called on every man in the community who was not in some church. On guest night every man brought a man to the meeting." In one New Jersey Church the men "Joined with the men of seventeen other churches in 'Witness Week' and together made a campaign of personal work among men."

What Their Men Do for Boys

In an Illinois Church they "Furnish seven teachers for the Boy's Classes in the Sunday School." They "Sponsored several open-house nights for boys" at one Minnesota church; and they "Purchased and remodeled a cottage for Boy's Work and built a volley ball court" at one California Church; and "Pledged last year \$500.00 for the Boy's Work Department" of another.

What Their Men Do to Promote Bible Study

In Churches of Iowa, Ohio, Colorado, Indiana and California they "Challenged the men of a city to a city-wide campaign for Men's Bible Classes, thereby seeking to raise the spiritual level of the city and organize the men for the work of the church"; "Helped finance a Community Bible School"; "Conducted mid-week meetings for Bible Study"; Organized a community Bible Class which meets every Monday with an average attendance of one hundred men"; "Promoted from January to Easter a Wednesday-Noon-Bible-Study-Club."

What Their Men Do for the Local Church and Its Services

The men of eight widely separated churches "Attend church in a body twice a year"; Assist the Elders, Deacons, and Trustees in visiting every member of the church preceding communion services. This results in large attendance at the communion services"; "Provide autos regularly to bring the aged and infirm to the church services Sunday morning"; "Conduct the Sunday evening service once each month"; "Maintain a large men's choir for the Sunday evening service"; "Have charge of the ushering at all Sunday Services"; "Conduct a 'Know-Your-Own-Church' campaign each night for one week"; and "Conduct Sunday evening services in the Park during July and August." Please note each of these things was done in a different church, and by a different body of men.

What Their Men Have Done for Pastors

The pastor of a Chicago Church was given a trip to Palestine, financed by his men. A number of pastors have been given cars by their men. A beautiful study was equipped for a San Francisco pastor. At Hollywood "The men have pledged to support the pastor's Program completely."

What Their Men Have Done for Vacant Churches, and Out-Post Points

The Prayer Meetings and Sunday School of a vacant church in Arkansas were maintained for more than a year while the church was without a pastor and the membership increased under this service. The men of another Arkansas Church "Organized a Sunday School in a village twenty miles distant and promoted the organization of a church of twenty-five members."

From one Illinois Church men were provided "For conducting church services in two Mission churches and for maintaining services in one vacant church." "A House-to-House Visitation for the organization of a Sunday School in an outlying community, securing an enrollment of 150 which soon grew to 400" was an activity of the men of a California church.

What Their Men Do for Their Local Communities

In a Tennessee Church they "Support a destitute family, paying the rent and providing food and clothing." They "Purchased and remodeled a building as a community center in an outlying Kentucky district." They "Led the city movement that resulted in closing the slot machines and other gambling devices in one Illinois city," and "Promoted a vigorous movement for a new High School building" in another. They "Helped finance a Week-day Religious School of Education, in which a full time teacher is employed" at Sidney, Ohio; "Co-operated with the Farm Bureau and other Farmer's Organizations for improving agricultural conditions" at Neponset, Ill.; and at Olivet Church, Chicago, they "Distribute hundreds of Testaments and conduct street meetings, and provide relief for needy families."

HIS LAMP

Annie Johnson Flint

His lamp am I,
To shine where He shall say;
And lamps are not for sunny rooms,
Nor for the light of day,
But for dark places on earth,
Where shame and wrong and crime have birth,
Or for the murky twilight gray
Where wandering sheep have gone astray,
Or where the light grows dim
And souls are groping after Him,
And as sometimes a flame we find,
Clear—shining through the night
So bright we do not see the lamp,
But only see the light;
So may I shine—His life the flame—
That men may glorify His name!

YOUNG PEOPLE

(Continued from page 10)

PLAYTIME LIBRARY FOR LEADERS

Last year we established a library of some of the approved books on recreational leadership and activities and these books are at the service of our leaders. There will be no fee for this service but those wishing to use it will be requested to deposit the sum of \$1.00 as a guarantee that the books borrowed will be returned in accordance with our rules. When you withdraw from this service, your \$1.00 will be refunded. We made only a modest start but the list of books will be enlarged from time to time. If you would like to make use of this service, just send your deposit of \$1.00 to my manager.

The few rules for our guidance are as follows:

1. Each person using the Playtime library service is required to deposit \$1.00 as a guarantee of the safe return of books borrowed. This \$1.00 will be refunded on withdrawal from the service.
2. Books may be kept two weeks from date of receipt and must then be returned to our office.
3. Books lost must be replaced at catalogue prices.
4. Ten cents in postage stamps for each book requested should be included with each application which will cover cost of mailing to any point in United States or Canada. The borrower is expected to pay return postage when returning books.

We will begin our library with the following books:

- Book of Fun—Edna Geister.
- Book of Games—Forbush and Allen.
- Book of Original Parties—Ethel Owen.
- Chinese Ginger—Catherine A. Miller.
- Fun and Fellowship—Harry W. Githens.
- Games—George O. Draper.
- Games for Playground, Home, School and Gymnasium—Jessie H. Bancroft.
- Getting Together—Edna Geister.
- Good Time Games—Bigelow Lipting.
- "Handy"—Lynn Rohrbough.
- Home Games—George Hapgood.
- Ice-Breakers and the Ice-Breaker Herself—Edna Geister.
- Joy from Japan—Catherine A. Miller.
- Let's Play—Edna Geister.
- Paradology—E. O. Harbin.
- Phunology—E. O. Harbin.
- Picnics and Outdoor Games—Bigelow Lipting.
- Recreation Suggestions—R. P. Anderson.
- Stunt Night Tonight—Catherine A. Miller.
- Successful Socials—Mrs. E. P. Gates.
- What Shall We Do Now—Dorothy Canfield.
- Sources of Information on Play and Recreation—Russell Sage Foundation.
- Song Book of Canadian Girls in Training—Canadian Girls' Work Board.
- Songs, Shouts, Stunts—Eligabeth M. Finn.
- Programs, Plays, Songs, Stories for workers with children—Mollie Cullom Walker.
- Bashels of Fun—Harry W. Githens.
- Junior Frolics—Missouri C. E. Union.
- Manual of Play—Louisville, Ky., Recreation Council.
- Play Day, The Spirit of Sport—American Child Health Association.
- Poster Making for the Amateur—Anne Woodrow Van De Vanter.
- Fun with Paper Folding—Murray and Rigney.
- Dramatized Bible Stories for Young People—Mary M. Russell.
- Fellowship Frolics—Orrin P. Schroerluke.
- Successful Stunts—Katherine Ferris Rohrbough.
- Several books and booklets on picture making, etc., supplied by the Eastman Kodak Company are available.
- Playtime—Carroll M. Wright. This is a printed edition of the first year's material from our bulletin.

MARRIAGES

Williams-Markman—In Asheville, N. C., on October 12, 1929. Lloyd Preston Williams, formerly of Charlotte, N. C., and Miss Charlotte Carolyn Markman, of Chicago, Ill. At 23 Mancy Ave., after November 1.

Miller-Spaid—In Winchester, Va., September 7, 1929. Theodore R. Miller and Lillie Spaid, both of Winchester, Va.

Fortney-Walker — In Winchester, Va., October 5, 1929. Wm. J. Fortney and Ruth F. Walker, both of Confluence, Pa.

Fuller-Russell—In Winchester, Va., October 5, 1929. John Fuller and Mrs. Lottie V. Russell, both of Winchester, Va.

Daniel-Christian — In Richmond, Va., October 10, 1929. Robert W. Daniel, of Brandon, Va., and Mrs. Charlotte Bemiss Christian of Richmond Va.

Rowman-Campbell — In Winchester, Va., October 14, 1929. Otis Arthur Rowan and Bessie Virginia Campbell, both of Winchester, Va.

CHILDREN

ED TRAPS THE TIGER

Ed Friar and I were on the good ship Hercules, plunging through a gale somewhere between Cuba and the Panama Canal. The ship would bury her nose down under a wave every once in a while, and then lift a couple of tons of green sea water high into the air and tumble it down over the fo'c'sle into the forward deck below. It was good fun watching the sea breaking over the bow that way, but I noticed that Ed didn't seem to be enjoying it.

"What's the matter, Ed?" I asked.

"Oh, nothing," he replied.

"Don't you like this?" I queried.

"Sure I do."

For a minute he kept quiet; then he went on to say: "But honestly, George, I wish I could get off this ship at the Panama Canal and go into the jungle with Mr. Buck. The sea is all right, but I'd have a better time hunting big game."

"What would your father says?"

Ed's father was Captain of the Hercules, and it was because of him that we were taking this trip.

"He wouldn't mind," was Ed's answer. "If I could only get Mr. Buck to say it was all right."

"Why don't you ask him?"

"I did. He said he was sorry, but he always liked to have men with him who would be useful in a tight place."

"Well, wouldn't you be?"

"How do I know?" replied Ed, sadly. "I've never been in one to find out."

At this point in our talk the ship lifted herself on a high wave and stood for a half-second or more on the crest; then it plunged deeply into the next roller and buried its nose into the ocean.

"Watch out!" warned Ed's father. "This is the worst wave we've hit and it may do some damage."

The force of the impact was so great that for a moment the Hercules stood still in her tracks. Then she struggled ahead, trying to lift her bow at the same time; and when she did rise again, she poured tons and tons of green water down into the forward deck.

The spray had no sooner cleared away when Mr. Buck ran up the ladder to the bridge.

"Captain Friar!" he shouted, very much excited. "The tiger's loose."

We looked over the front of the bridge to a spot on the deck where a moment before there had been a large cage occupied by a prize tiger that Mr. Buck was shipping to a zoo in San Francisco. The cage had been torn from its lashings by the heavy sea and smashed against the bulkhead of the deck-house, and Bengal Jo, the tiger, was roaming savagely between the hatches, letting out angry roars that made everybody shudder.

"Quick, Ed," cried Captain Friar. "Go down below and get my rifle."

"Don't shoot him!" pleaded Mr. Buck. "Give me a chance to recapture him."

"I can't risk anybody's life," replied Ed's father. "And if that tiger ever gets up on the promenade deck, the passengers will be in danger."

"He won't ever get up there," promised Mr. Buck. "We'll get him in a corner and then rope him down."

"All right," agreed Ed's father. "I'll give you ten minutes to make the try."

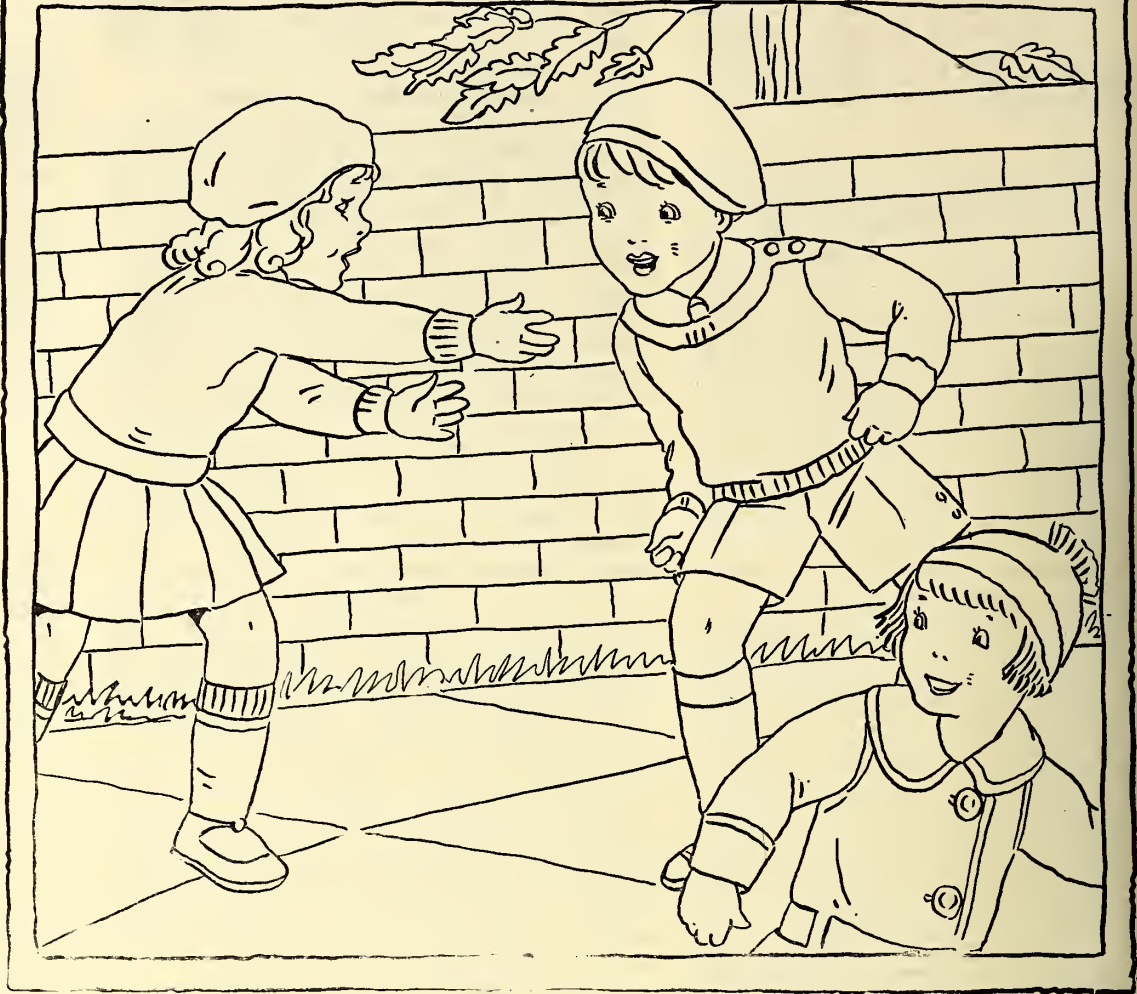
"Come with me, Ed," said Mr. Buck. "I may need your help. Have you got a revolver?"

"No, but I can get one."

"It would be safer if you did. If Bengal Jo should happen to spring, you'd have some way of defending yourself."

When Ed came back with the revolver, he started down the ladder with Mr. Buck. But just as they got on the second rung down, the ship took another dip and tumbled some more water over the deck. The tiger turned to run away from it, and as he did so,

TEDDY'S ALMOST 'IT!



(To be colored with paints or crayons. Whenever you come to a word spelled in CAPITAL letters use that color.)

YELLOW-haired Susie May and BROWN-haired Teddy are playing tag with Black-haired Mary. Susie May has almost caught Teddy and Mary is running off at a great rate!

Susie May wears a bright GREEN sweater and cap to match it. Her skirt is RED and her socks have GREEN stripes running down and a RED stripe around the top of them. She has Black slippers.

Teddy wears a BLUE cap and

trousers and his sweater is YELLOW with BROWN neck band, cuffs and waist-band. His collar is White and his tie is RED. He has BROWN shoes on and his socks are YELLOW with a BROWN band at the top.

Mary wears an ORANGE (use RED and YELLOW mixed) color cap with a BROWN pom-pom on the top. Her jacket is BROWN with big Black buttons.

The yard they are playing in is the

school yard. It has a high RED wall with GRAY (use Black line stone top to it. There is some GRASS growing between the wall and the GRAY pavement of the yard. There is a BROWN tree with and YELLOW leaves, just behind wall. The sky is light BLUE.

All the children have PINK (RED lightly) cheeks and RED lips. Paint the border of this picture YELLOW and the lettering RED.

he caught sight of Ed on the ladder.

With a wild roar, he bounded along the deck and leaped up on the ladder, springing so high that I thought sure he would land right on top of Ed. But he misjudged his spring, or perhaps the lurch of the ship threw him off, for he fell back to the deck, clawing at the ladder rungs as he went down. By the time he had regained his feet and made a successful leap, both Ed and Mr. Buck were safely inside one of the staterooms.

"I hate to do this," said Mr. Buck, drawing his revolver. "But I guess I have to."

He went to the porthole and leveled his gun at the tiger, who had caught the scent and was now prowling up and down before the door.

"Wait a minute!" cried Ed. "Why can't we trap him in this cabin?"

"Is there an inside door?" asked Mr. Buck, catching the idea quickly.

"Yes," said Ed. "We could escape by that and then I could creep around and close the outside door on the tiger after he had entered the cabin."

"It's a good idea, but dangerous," said Mr. Buck. "I'm willing to try it if you are. It's our only chance to recapture the tiger alive."

They opened the inside door and saw that the passageway was clear. Then, while Mr. Buck held one door open so that Ed could escape easily, Ed turned the knob of the other door and kicked it wide open.

The tiger was so surprised for the moment that he did not move. Then he bounded into the cabin with a single

leap, but not before Ed had skipped out into the corridor and Mr. Buck had closed the inside door.

"Now," said Ed. "If I can only run around to the outside fast enough to close that door before the tiger comes out again!"

He started down the passageway, but changed his mind and decided to take a short cut through one of the other staterooms. Soon he was on the promenade deck again, and without hesitating even a second, he ran to the open door and shut it tight. The tiger was now trapped in the stateroom.

"But what are we going to do with him now?" queried Mr. Buck. "We can't let him stay in a first-class cabin all the rest of the trip, and even if we did, we'd have to find some way of getting him out when the ship arrived at the Panama Canal."

Ed, puzzled for a while, and then he asked Mr. Buck if the tiger was hungry.

"He ought to be," was the answer. "He hasn't had his day's supply of raw meat yet."

"Then getting him out of the cabin will be easy," returned Ed. "All we have to do is build a new cage and place it and the cabin door to door. Put some meat into the cage and the tiger will walk from one to the other without any coaxing at all."

"Ed," said the animal trainer in admiration. "You certainly do have some of the most brilliant ideas I ever heard of. They work, too."

The one about the cage worked all right, because I was there when the

PUZZLE CORNER

Junior Cross-Word Puzzle

1	2	3		4	5	6
7				8		
9				10		
11	12	13		14	15	
16				17		
18						

- | | |
|--------------------------------------|-----------------------------|
| Horizontal | Vertical |
| 1—Forbear | 1—To judge |
| 7—Before | 2—Period of time |
| 8—Associate of Royal Academy (abbr.) | 3—A Mars |
| 9—A football rooster | 4—Swiss |
| 10—To steep, as flax | 5—Anger |
| 11—Fish eggs | 6—Neatly |
| 14—Prince Edward Island (abbr.) | 12—Girl's name |
| 16—Mistake | 13—Electric unit of measure |
| 17—Whole | 14—Equality value |
| 18—Earnestly | 15—Side adjacent to a ho- |

Musical Word Building

1. Add a letter to a grain, transpose and find an old woman; add another letter, transpose and find a musical instrument.

(Continued on page 14)

(Continued on page 13)

CA'S FIRST APARTMENT HOUSE

Mary Bauchle

thousand years ago, perhaps man four thousand people were in America's first apartment For centuries that dwelling lay

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Write for Prices. BANK E. BROWN, Roanoke, Va. ch and Sunday School Furniture. Send For Special Catalogue SOUTHERN DESK COMPANY Hickory, N. C.

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Mother!

's Best Laxative is California Fig Syrup"



baby is constipated, has wind-erish breath, coated-tongue, or a half-teaspoonful of genuine California Fig Syrup" promptly moves on, gases, bile, souring food and out. Never cramps or over- babies love its delicious taste. ur druggist for genuine "California Syrup" which has full directions in arms, and children of all ages printed on bottle. Mother! t say "California" or you may imitation fig syrup.

buried beneath the sands of New Mexico until along about 1880 came a man, Adolf Bandelier by name, who found bits of ancient pottery and a few other relics which aroused his curiosity and caused him to dig about in the sand and stubble that he might learn from whence they came. Thus it was that Tyuonyi, America's first apartment house, came to be known to the modern world. Now thousands of tourists annually visit the Bandelier National Monument and pay their respects not only to the man who discovered the treasure but to the Queres who lived in it so many years ago.

The violet-crowned mountain of the Sangre de Cristo Range, which may be seen from Sante Fe, conceal and shelter in their deep gorges many clusters of cave dwellers of a long-forgotten age. Only one of these canyons, El Rito de los Frijoles, has anything as interesting as a prehistoric apartment house. The Rito is a beautiful spot. It is a narrow valley, nowhere broader than half a mile; its length is only six miles, but its cliffs are all more than two hundred feet high and its history the most fascinating of all time.

The walls of the canyon are of yellowish tufa, so soft that in many places it can be scooped out with the bare hands. All up and down the face of this cliff are artificial caves once occupied by aborigines and now known

CHILDREN

(Continued from Page 12)

transfer was made, and Bengal Jo came for the meat as though he were a kitten coming for a saucer of milk. Mr. Buck shook hands with Ed and said:

"How would you like to come into the jungle with me? I need somebody who can be handy with wild animals without hurting them."

"I'd like to, if George could come too."

"Of course he can. It would be a fine experience for you both. If you want me to, I'll ask your father."

Ed's father didn't mind, and so while the Hercules went on to San Francisco, Ed and I stayed in the jungle with Mr. Buck, and lots of times now, we can go to the big zoo at home and see some animals that we helped to catch. Some of them know us and some of them don't, but Ed says none of them mean as much to him as Bengal Jo does.

"That's natural," I always tell him. "Bengal Jo is the only tiger you ever captured single-handed."

TURN-AROUND TALES TWO-IN-ONE STORIES FOR THE KIDDIES

BY NELSON WHITE



Things are not always what you think they are when you see them first. Our "Turn Around Tales" for instance that we are showing this week. Watch out for these little figures, turn them upside down and see one animal change into another. Every week for awhile there will be a funny "Turn Around."

AGNES SCOTT COLLEGE DECATUR, GEORGIA

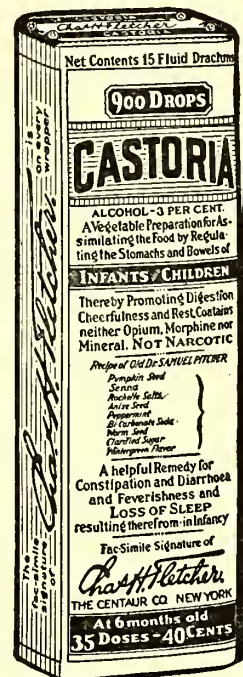
This is the time to register for next September. The girl who makes her choice and files application now is more likely to gain admission and is certain to obtain many other advantages.

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to the world as Cliff Dwellers. These are alluring, but it is a spot down by the brook that attracts most attention. In the opening on the floor of the valley is the great circular community or apartment house. While scientists have proved that the original structure was three stories high, only the first of these remains. Built of blocks of soft volcanic tufa, the structure could not withstand the onslaught of the elements through the centuries. It is certain that Tyuonyi was built, not only as a habitation, but for defense. The living rooms were entered from the inner court by means of ladders ascending to the roof and then descending through hatchways to the interior. It seems that the courtway was entered by only one passage, and that was

well guarded. The entrance way had a post planted irregularly in it in such a way that it could be entirely closed at a moment's notice. The location, so near the life-giving water and the remains of an underground waterway, shows preparation for a siege. Not far from the ruins is a paved circular platform. Whether this was the floor of a built-up Kiva, as the Ceremonial Caves are called, or whether it was a dance floor upon which men and maidens danced before the Pyramids were built, we will never know. From the shards, as the broken pieces of pottery are called, the grain and other bits of ancient life found in and about Tyuonyi, it has been gathered that the early occupants were Queres or Keres, that corn was their staff of life, and that they understood the art of irrigation. The remains of water supplies found, and the flow of the creek today are so small that these early people must have enjoyed considerable rainfall or they could not have existed. Nothing has ever been found at Tyuonyi which proves or even suggests that it has been occupied since the Stone Age, which was two thousand years before the birth of Christ.

Not one legend or story exists today in any literature or any pueblo lore to tell us the fate of those early people. If we begin to study it, one question follows another. Did some great cataclysm, flood, or earthquake destroy the settlement? Did warring, scalping tribes come down out of the north and drive them farther south? A general migration to some distant region should have left a traditional trail. There is none. All we can do is conjecture, and as we gaze in awe at that first apartment house, imagine who will look, four thousand years from now, at the homes we are building. Will they know all about us? We wonder.

WHO DRIVES THE SCHOOL BUS?

With the opening of schools thousands of children start their daily trips to and from the consolidated schools by motor bus. In order that these children may meet with no mishap, and above all, that they shall not be subjected to danger at railroad crossings, should be the first duty of their parents and of those in authority, to see that the drivers of the school busses are reliable men of mature years, long experience and good judgment.

Investigation of an accident which occurred last winter, brought out the fact that the driver of the bus was an eighteen-year-old boy who had not taken ordinary precautions to make sure no train was coming before crossing the railroad track. In some cases the driver is one of the older school children; in others, the helper at the garage of the person to whom the contract is let.

A tremendous responsibility rests upon these drivers. They are entrusted with the safety of as many as 20 or 30 children. The trip to and from the school must be made in all kinds of weather. When it is raining there is a temptation to put up storm curtains which prevent the driver from having a clear view on either side. The desire to be on time for school, or to hurry home afterwards, leads to a tendency to take chances that are little short of criminal.

Unless the driver of the school bus is fully aware of his responsibility and fully capable of meeting any emergency which may arise, accidents are likely to happen which will strike at the heart of every family with children of school age.

To guard against the possibility of such a catastrophe every known safety measure should be enforced. The greatest care should be taken to see that the busses are in good mechanical condition and frequent inspections for this purpose should be made by the proper authorities.

The selection of the driver should not be left to the person to whom the contract for providing transportation is let, if this method is used. While he

should be required to demonstrate his ability to handle the bus that is used, this is only one qualification to be taken into account, and his reputation for steadiness and good judgment should be the determining factor. No school boy, garage helper or village loafer should be chosen for the job merely because he can operate the bus and will do so at little cost. The person chosen should be placed under bond for compliance with all state laws and with such regulations as the local commissioners shall put into effect regarding the transportation of school children.

Above all things drivers of school busses should be required to stop before crossing a railroad track.

No matter how much time may be lost, no matter how stormy the weather, no matter whether no train is due, the school bus should be stopped at every crossing and the driver should be required to make sure that no train is coming. The observance of this simple rule will do away with disastrous accidents at railroad crossings.

Every time this precaution is omitted there is a chance that every child in the bus may be killed or maimed. It is too late after such an accident, to say, "I didn't think a train was com-

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Jewelers
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PUZZLE CORNER

(Continued from page 12)

2. Add a letter to a doctor's degree, and find mire; add another letter, transpose and find a musical instrument.

3. Add a letter to a close male relative, transpose and find a sharp knock; add another letter, transpose and find a musical instrument.

4. Add a letter to a kitchen utensil and find suffering; add another letter, transpose and find a musical instrument.

Fruit Diamonds

- | | |
|--------------|-----------|
| 1 | 2 |
| In happiness | In London |
| A vegetable | A color |
| A fruit | A fruit |
| A deed | An animal |
| In happiness | In London |

Puzzle Answers on Page 15

Floco

is a prescription for colds, aches and pain by a noted medical missionary and founder of a great American hospital at Soochow, China. FLOCO is a scientific preparation containing therapeutic agents of undisputed merit. It has proven its real worth during two great epidemics.

During the winter of 1928-29 the demand for FLOCO was so great that the manufacturers were unable to fill all orders.

FLOCO gives quick relief. Stops pain and neuralgia, breaks up colds, preventing many complications which result from neglected colds.

KEEP A BOTTLE HANDY
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**When Your Cough
Hangs On, Mix
This at Home**

The best cough remedy that money could buy, can easily be mixed at home. It saves money and gives you the most reliable, quick-acting medicine you ever used. The way it takes hold of stubborn coughs and chest colds, giving immediate relief, is astonishing.

Any druggist can supply you with 2½ ounces of Pinex. Pour this into a pint bottle, and fill up with plain granulated sugar syrup or strained honey. It's no trouble at all to mix, and when you once use it, you will never be without it. Keeps perfectly and tastes good—children really like it.

It is surprising how quickly this loosens the germ-laden phlegm, and soothes and heals the inflamed membranes. At the same time, part of the medicine is absorbed into the blood, where it acts directly on the bronchial tubes, and helps the system throw off the whole trouble. Even those severe coughs which follow cold epidemics, are promptly ended.

Pinex is a highly concentrated compound of genuine Norway Pine, containing the active agent of creosote, in a refined, palatable form. Nothing known in medicine is more helpful in cases of severe coughs, chest colds and bronchial troubles.

Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

A Three Days' Cough Is Your Danger Signal

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed effective in the treatment of coughs, colds, bronchitis and minor forms of bronchial irritations, and is especially good for building up the system after a cold or flu. Money refunded if not satisfied after taking according to directions. Ask your druggist. Send coupon for free sample.

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Send free bottle of Creomulsion to the cough from colds that hang on.
Name _____
Street _____
City _____ State _____
One bottle to family. Write plain.

CREOMULSION FOR THE COUGH FROM COLDS THAT HANG ON

Hitting on All Eight

Doctor Gives Hint to Lucky Salesman

IT'S a wise man that knows when he is slipping. Mr. R. F. Myers of 711 Rosedale Street, Baltimore, had the good fortune to get his tip straight from one of his doctor customers (he was selling for a pharmaceutical house) and since that lucky visit he has increased his business 50 per cent.



For two years he had been driving from town to town, and naturally this threw his elimination out of shape. He felt himself slipping. Cathartics only made him worse. Then one day he was calling on a wise old physician, and asked his advice. "What you need, my boy," said the doctor, "is a simple, easy, normal way to clean the poisons out of your system—we all have them—and with your kind of work they certainly cut down efficiency. Why don't you try Nujol?"

"Well, believe it or not," says Mr. Myers, "in a few days I felt like a new man. 'What's got into you?'

asked the home office, 'your business has increased 50 per cent!'

That's the great thing about Nujol. As soon as it begins to clean the poisons out of your system it makes you feel so well that you almost always do a much better job.

Nujol is not a medicine and contains no drugs. It is perfectly harmless, forms no habit. It is simply bodily lubrication, which everybody needs. You, like everybody else,

Why put off good health any longer? Go into any good drug store and get a bottle of Nujol in a sealed package. Costs so little and does so much! Maybe you can increase your efficiency 50 per cent too!

I didn't see or hear a train,"
ain was due."
ly way is to stop, and make

a sober-minded, reliable man,
ll realization of his responsi-
do this day in and day out.
a man is the only kind that
parents should entrust with
of their children. — Timely
Topics.

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yhood thru schooldays. Its vege-
ible are wonderfully helpful to
thin bowel regularly so essential
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SYRUP**
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SPARKLES

Fifty-Fifty

Wasey: "So you and your wife share
alike in the work of getting break-
fast?"

Kudner: "Yeah. She burns the toast
and I scrape it.—The Pathfinder.

Mistress: "Mary, has the druggist
sent that sleeping powder yet?"

Maid: "No, ma'am."

"Then ring him up and ask him if he
expects me to keep awake all night
waiting for it."—Ex.

Our Bobby was in a store with his
mother when he was given candy by
one of the clerks.

"What must you say, Bobbie?"
"Charge it," he replied.—Ex.

Famine Export

The office boy entered the sanctum
of the small-town newspaper and said:
"Say, boss, there's a tramp outside who
say he hasn't had anything to eat for
six days."

"Bring him in," said the editor. "If
we can find out how he does it we can
run this paper for another week." —
Columbia Record.

Sleepy: "Why don't you get up in
the morning?"

Head: "Because there is so much
dew on the grass. It reminds me of the
first of the month."—From John Wil-
frid Metcalf.

Employment Officer: "A floor walk-
er, eh? Any experience?"

Dick: Sure, three children."—Calu-
met Vacuum Cleaner.

Neighbor (bearer of message, breath-
lessly): "You're wanted at 'om, Char-
lie. Yer wife's just presented yer with
another rebate off yer income tax."—
Punch.

PUZZLE ANSWERS

```
REFRAIN
EREARA
FANRET
E T
ROEPEI
ERRALL
EAGERLY
```

Musical Word Building

1. Corn-Crone-Cornet, 2. M. D.-Mud-
Drum. 3. Pa-Rap-Harp. 4. Pan-Pain-
Piano.

Fruit Diamonds

1	2
P	L
PEA	LEMON
PEACH	DOG
ACT	N
H	

EVERGREENS 10c and UP
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45 years in business.
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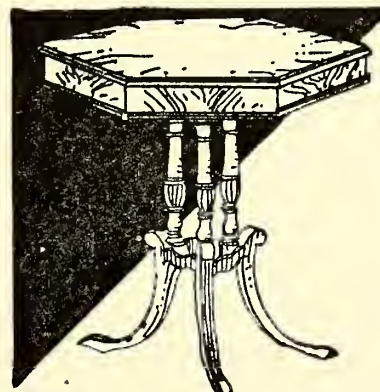
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To promote the larger interests of the Kingdom of God throughout the whole world.
To make the Presbyterian Church in the United States a more aggressive and effective division of the Christian forces.

To render this Church stronger, more efficient and better able to cope with the subtle and powerful influences that oppose the ideals and purposes of the Christian religion.

To enable the ministers to avoid as far as possible the avocations and worldly entanglements that draw them away from the spiritual ministries to which they have been called by the Spirit of God and the Church and to release their energies for spiritual objectives.

To make it possible for the ministers and missionaries of the Church to preach and teach with greater serenity and force—to become and remain “able ministers of the New Testament.”

To enable the Church to heed the solemn injunction, “Take heed to thyself that thou forsake not the Levite as long as thou livest on the land” (which belongs alone to God), which is so forcibly brought over into the Christian program by the Apostle Paul in the ninth chapter of First Corinthians where the climax of his irresistible argument is, “Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel.”

To render it possible for the Church to do that just and honest thing which it has always wanted to do, and since 1717 has tried unsuccessfully to do, that is, make adequate provision for disability or old age and for widow and orphan left dependent at death, of those whom the Church has called away from the sources of worldly gain and to whom it has made the solemn promise of a living” that will keep them “free from worldly cares and avocations.”

To enable the Church to “keep face” before the social conscience of the world where social, educational, fraternal, national, civil, municipal and industrial organizations are effectively putting into practice the Gospel preached by the Church and which it has not adequately practiced among its own servants. The conscience of men and women who have led in these fields is suggesting, “Why shouldn't we practice this in our Church?”

To focus the attention of the Church on spiritual, rather than material things—in making investments not in brick or mortar, but in personalities with faith, hope, cheer and expectancy, increasing their spiritual vitality and the opportunity for devotion and leadership—thus transmuting money into spiritual force.

To remove “the one inglorious mark of our Church's history,” to unite “pastor” and “people” more effectively in sympathetic thought and action, to answer the call of conscience, to honor the brotherhood, to obey God, to follow the example of Christ.

Watch this page for answers to other questions

Ask any question and we will gladly answer

**THE PRESBYTERIAN CHURCH IN THE UNITED STATES,
Department of Ministerial Relief and Ministers' Annuity Fund,**

Henry H. Sweets, Secretary. John Stites, Treasurer.

410 Urban Building, Louisville, Kentucky.

PRESBYTERIAN STANDARD

A Religious Newspaper for the Family



Representing the Presbyterian Church in the U.S.

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XX

CHARLOTTE, N. C., NOVEMBER 20, 1929

No. 47

Campaign Reaches One-Third

Program of Deliverance in South Carolina is Fast Moving to Goal

Received Saturday announced last Friday the campaign for to put Presbyterian College in, S. C., on its feet has reached the amount asked, with churches in the Synod submore than their quota.

Best reports in the Presbyterian Program of Deliverance were last Tuesday, November 12, and \$90,000.

Second report was scheduled for November 15, and the third for Tuesday, November 19.

19 of the 272 churches in the State 44 per cent, were represented in the report.

Some of the churches, however, are not reaching their goals on the first report.

These are: Pendleton and Central (S. C.), Piedmont Presbytery; Batesville and Trenton, in the South Presbytery; Wellford and York, in the Enoree Presbytery; and Great Falls (first over the top), Bethel Presbytery; Kentyre, Marion, Reedy Creek and the Pee Dee Presbytery.

Following of these churches, all of which, greatly heartened the campaigners.

Best reports by Presbyteries are: York Presbytery, \$13,362; South Carolina Presbytery, \$4,201; Congaree Presbytery, \$11,785. Total for Zone No. 1, \$29,348.

York Presbytery, \$29,690; Bethel Presbytery, \$17,451. Total for Zone No. 2, \$47,141.

York Presbytery, \$5,881; Harbison Presbytery, \$1,996; Charleston Presbytery, \$3,440. Total for Zone No. 3, \$9,317.

Outside the state and missions friends reported \$1,490.

World's Christian Endeavorers in August, 1930

Call is issued for Meeting in Berlin in August, 1930

Below the official call for the World's Christian Endeavorers Convention of 1930, which is to meet in Berlin, Germany, the call is issued by the Rev. Dr. Daniel A. Poling, who resigned his pastoral charge at the Collegiate Church, New York City, in order to give himself over to the work for the Christian Endeavorers in every part of the world.

The call follows: "We appeal to the American people to give famine relief funds because every preventative undertaking completed ends the famine threat in that particular section.

"Experience has shown that it is possible to make an effective start toward famine prevention and in the process save the lives of hundreds of thousands who would otherwise die because of a lack of food."

China Famine Relief U. S. A. at 205 E. 42nd St., New York City, is receiving funds to be remitted to China.

The Associated Press reports from Little Rock, Ark., indicate that the Presbytery of Arkansas on November 13 began an investigation of the doctrinal soundness of Rev. Hay Watson Smith, D.D., pastor of the Second Presbyterian Church of Little Rock. The item taken from the State, of Columbia, S. C., follows:

(Continued on Page Two)

Starvation Still Stalking in China

Famine Relief Committee Begs for Funds for Sufferers in Wide Area

Famine, stark and severe, still prevails in a considerable part of North China, as shown by press dispatches and cables being sent to the United States.

"In Central and South China, where there has been a full measure of military and banditry, there has been no serious rain shortage and consequently no famine," says Dr. David A. Brown, Chairman of the Board, China Famine Relief, U. S. A.

A cablegram from China International Famine Relief Commission, Peking, just received in New York, among other things, makes the following statements:

"The drought and the floods have continued famine conditions until at least next June in the Northwest over an area of four hundred and fifty miles square, with a population of thirty million people, the severity of which is increased by protraction and winter.

"Even what remains of the present famine is a much more serious catastrophe than the famine of 1920-21, for the relieving of which the American people gave so generously.

"The total losses due to disturbed conditions during this famine are less than four hundred dollars gold in a total of relief supplies and money handled by our organization of over a million dollars gold. The experience shows that relief is possible in spite of disturbed conditions.

"We believe that need and practicality of relief should determine a relief program and not political conditions, especially when the destitute people themselves are not responsible for the political disturbances. This was the attitude of the American people in relieving the Near East and Russia.

"We appeal to the American people to give famine relief funds because every preventative undertaking completed ends the famine threat in that particular section.

"Experience has shown that it is possible to make an effective start toward famine prevention and in the process save the lives of hundreds of thousands who would otherwise die because of a lack of food."

China Famine Relief U. S. A. at 205 E. 42nd St., New York City, is receiving funds to be remitted to China.

Arkansas Presbytery Obeys Assembly

Fall Meeting Undertakes an Investigation of Doctrinal Views of Dr. Smith

The Associated Press reports from Little Rock, Ark., indicate that the Presbytery of Arkansas on November 13 began an investigation of the doctrinal soundness of Rev. Hay Watson Smith, D.D., pastor of the Second Presbyterian Church of Little Rock. The item taken from the State, of Columbia, S. C., follows:

(Continued on Page Two)

Davidson Church Committee Meets

Plans for the Movement Placed in Hands of Special Committee

The committee which was appointed by the Presbyterian Synod of North Carolina for the erection of a church at Davidson College held its first meeting at Davidson November 14, and elected Rev. Charles E. Raynal, D.D., pastor of the First Presbyterian church at Statesville, as its permanent chairman, and authorized Doctor Raynal to appoint a committee of five to make a survey of the situation and offer recommendations at a later meeting of the larger group.

This committee of five, which has not yet been announced, was charged with the duty of "studying the needs of the college church, to suggest possible plans for a new church building, to estimate the cost, to recommend a suitable time for the undertaking of a financial campaign to secure funds for the erection of this building, and to do all those things which may be necessary in a preliminary survey for the undertaking of a campaign for funds and for the erection of a new church."

As chairman of the committee, Doctor Raynal gave out a public statement on behalf of the individual members, in which it was stated that the committee "deplored the fact that a statement was printed some weeks ago giving erroneous and exaggerated figures as to the estimated cost of the new church." The statement went on to say that "no such authorized estimate has been given out; in fact, it is not yet possible for the committee itself to make any estimate. It is the purpose of the committee to recommend that an adequate and attractive church be built at the lowest possible cost."

Opinion was expressed here following the deliberations that the next meeting would be held in January. The time of this conference, however, will be determined by the work of the committee of five. No meeting will be held until it is ready to make a report.

Members of the larger group appointed at the Synod meeting in Rocky Mount in October were Dr. A. S. Johnson, Charlotte; Dr. D. Clay Lilly, Winston-Salem; Dr. J. H. Henderlite, Gastonia; R. A. Dunn, Charlotte; C. M. Norfleet, Winston-Salem; Charles A. Cannon, Concord; J. Lee Robinson, Gastonia; Dr. A. R. McQueen, Dunn; H. M. McAlister, Lumberton; A. P. Thorpe, Rocky Mount; G. W. Hill, Durham; E. B. Crowe, Raleigh; Dr. C. E. Hodgins, Greensboro; Smith Richardson, Greensboro; Dr. A. D. P. Gilmour, Wilmington; Walter P. Sprunt, Wilmington; Dr. J. S. Foster, Winston-Salem, and S. Clay Williams, Winston-Salem.

Two Thousand Dollar Prize

Essay Contest on The Bible in Public Education

The American Sunday School Union, 1816 Chestnut Street, Philadelphia, Pa., under the provisions of the John C. Green Fund, is offering a prize of \$2,000 for the best 60,000 word manuscript on "Religion in Public Education." The conditions are that the manuscripts should show the educational worth of the Bible, and of religious teaching

(Continued on Page Two)

Union Announces Annual Event

The James Sprunt Foundation Lecturer for 1930 is Rev. R. F. Campbell, D.D., of Asheville, Former Moderator of Assembly

The James Sprunt Foundation lectures, the annual big event of Union Seminary, will be given in January.

The dates will be January 15 to 22, inclusive.

The place will be, as usual, Schaufler Hall on the campus of Union Theological Seminary, Richmond, Virginia.

The subject chosen for this course is "Freedom and Restraint."

The titles of the eight lectures in the series are:

- I. Freedom and the Scriptures.
- II. The Letter and the Spirit.
- III. The Individual and the Institution.
- IV. Liberty and the Law of the Land.
- V. Sunday Laws and Liberty.
- VI. The Law of Liberty and Self-Restraint.
- VII. The Ideal and the Practical.
- VIII. Whose Man?

Dr. R. F. Campbell, Pastor of the First Presbyterian Church, of Asheville, N. C., and former moderator of the General Assembly needs no introduction in the Southern Presbyterian Church.

Doctor Campbell has often spoken on special occasions at Union Theological Seminary and has always brought to his subject unusual clarity, distinction and charm. His lectures are anticipated with pleasure by those who will be so fortunate as to hear them, and those who can not attend may look forward to reading the book in which they will subsequently appear.

The large body of students this session will occupy all available space in the dormitories, but it is hoped accommodations can be found for perhaps a dozen of our ministers during the month of January. Further announcement will be made on this point.

A Presbyterian At Columbus

Woman's Auxiliary Representative Attends 60th Anniversary of the Woman's Society of M. E. Church

Mrs. H. P. Cooper

Those of us who were privileged to represent our denominations at the 60th Anniversary of the Woman's Foreign Missionary Society of the Methodist Episcopal Church at Columbus, Ohio, October 24-30, were overwhelmed by the magnitude of the work of this organization and find words inadequate to express our impressions and emotions.

It was truly a notable gathering—officers of the great organization, Bishops, distinguished guests, Deans of Women of Methodist Universities, five women who had shared this fellowship for sixty years; then the young recruits, the Nationals, the missionaries and the long, long line of the faithful whose prayers had made this work possible. From Maine to California, from the Dakotas to Florida and all the way between in our own land; from every section of the globe

(Continued on Page Two)

Remember the Orphanages on Thanksgiving Day

A PRESBYTERIAN AT COLUMBUS

(Continued from page 1)

and the islands of the sea women had made the pilgrimage to Columbus to be present at this meeting. Truly,

"The ends of the earth looked down on us,

The ends of the earth were there."

History was made during those days—when the Chamber of Commerce of Columbus was asked for the use of Memorial Hall for this gathering, one of the members said "there are not enough people in the entire United States interested in Foreign Missions to fill Memorial Hall." Behold the wonder—not only was Memorial Hall taxed to its 5,000 seating capacity but two of the largest churches in Columbus were crowded with the overflow meetings. It may never happen again but for once there was not standing room at a meeting of a Foreign Missionary Society. On all sides the question was asked "Is this the beginning of Pentecost?" In any event a strange, unlooked for interest was manifest.

No thought impressed your representative more forcibly than the responsibility of being an American woman in this day when our country is recognized as a World Power. The women of other nations are watching to see if we live our religion, how we stand on great moral questions, what are the first things in our lives, are we big enough for the opportunities that have come to us.

Mrs. Ella A. Boole, National President of the W. T. C. U., made a strong appeal to Christian women to make our country dry and keep it dry, for the success or failure of prohibition in the United States will determine the question for the rest of the world.

No speaker delighted us more than Mrs. Henry W. Peabody—matchless woman, with her brilliant brain, indomitable courage and winsome womanliness—she presented in a most appealing way "A World Fellowship of Christian Women." At the conclusion of her address she called to the front of the platform women of many nations, joining hands with them she asked that the audience rise and rededicate ourselves by singing together as our pledge, "Where He leads me I will follow."

The "Decades of History," given by various leaders was fascinating. Truly the Lord has done great things for and through these women. In her report the President stated that during the past sixty years of achievement, 37,661 years of service had been given by their missionaries, \$45,179,533 had been raised and 136,761 girls and women students are now under their care.

As missionary after missionary brought reports from the foreign fields we noted not a cry for pity, not an appeal for money, but the ringing charge "Lift up your eyes and look on the fields; for they are white already to harvest." "Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

The "Noontide Prayer" was conducted by S. D. Gordon. Nothing can be added to that statement, Dr. Gordon is too well known and loved to need any comment on his part of a program.

The Sufficient Christ; "The Christ Sufficient for Present Needs;" "The Christ Sufficient for the Problems of Nations" as presented by Dr. Rollin H. Walker was one of the outstanding features of the program. He stressed the handicap of prejudice and prayed that visions might be granted, that more might see "sheets let down," that we might be fit for the great advance.

While all the services were devoutly religious, there were many scenes more thrilling than any we had ever wit-

nessed before. On the evening of the 29th, the closing part of the program was "Tis Christmas in our Hearts." The needs of their work in foreign lands had been ascertained and gifts (largely checks) to meet those needs were given to the missionaries. When the gifts from the Mother Society had been distributed to her far away children then, with true Christmas spirit, the children brought their gifts to this organization that had nurtured them through all the years of their existence.

The dominant note in presenting their offerings was "This is our gift for the King, it must be a royal one." Rare indeed were these offerings, four gorgeous brass candlesticks five feet tall, each with three branches from India; hand carved communion table from Japan; individual communion cups from China; exquisite linens from Mexico and the Philippines; communion plates of brass from Korea; silver pitcher for the communion table from Burma; royal leopard skin rug from Africa; on and on we could go if our space would allow.

Cablegrams were received from every country on the globe where this great Methodist Church has work. Few scenes were more moving than the raising of the flags of the nations where the Methodist missionaries are in service. When all the foreign flags were in position then to the stirring strains of The Star Spangled Banner our own Old Glory was brought to a position in the center of the others and, as the last notes of our national anthem died away, the vast throng burst in to that joyous song "Tell it out among the nations that the Lord is King."

During these crowded, thrilling days the most sacred period was the Sunrise Communion Service on the morning of the 30th; all over the world, where this Church has carried the gospel, their workers were holding similar services. Six-thirty a. m. was the hour set for the meeting, as of old "the women came while it was yet dark" for at 4:30 a. m. there were standing in the pouring rain outside Memorial Hall waiting for the doors to be opened one thousand women, and during the hours of the service more than five thousand women were served at the communion.

When we look back over this magnificent program, the illustrious speakers who contributed their talent, the vast throngs attending, we know we have not touched even the high points, we have just let you have a glimpse of the splendors that we, who were there, enjoyed.

A vested choir, accompanied by the Philharmonic Orchestra, organ and harp brought this eventful meeting to a close with the Hallelujah Chorus after which the benediction was pronounced.

Lebanon, Ky.

ARKANSAS PRESBYTERY OBEYS ASSEMBLY

(Continued from page 1)

The Arkansas Presbytery of the Southern Presbyterian Church, meeting here in its fall session, today turned to an investigation into "the soundness of the faith" of the Rev. Hay Watson Smith, pastor of one of the wealthiest churches in Little Rock and one of the largest in the state.

The investigation was ordered by the General Assembly of the Church at Montreat, N. C., last summer after a resolution seeking an investigation of Dr. Smith's beliefs had been introduced by Dr. William McPheeters of Columbia Theological Seminary, Decatur, Ga.

Dr. McPheeters introduced the reso-

lution as he had received a pamphlet some time previously from Dr. Smith, discussing the subject of evolution. These pamphlets were sent to all Presbyterian ministers in the South.

EIGHTH WORLD'S C. E. CONVENTION

(Continued from page 1)

world's youth a Crusade with Christ for evangelism, Christian citizenship, and brotherhood.

We are confronted by the need for Christian education, the call to world evangelism, and the challenge to Christianize the social order. These questions are of vital importance to the youth of today.

The convention motto will be: "The Challenge of Christ to Modern Youth."

The convention program will include many phases of Christian Endeavor testimony and service.

German Christian Endeavorers cordially invite us in the name of our common Lord and open to us their hearts and homes.

Further particulars may be had from Mr. Edward P. Gates, the Secretary of the World's Christian Endeavor Union, 41 Mount Vernon St., Boston, Mass., U. S. A.

Finally we call upon our four million fellow Endeavorers of all lands, all tongues, all colors, and all evangelical churches to unite with us in prayer for the highest success of this world's convention.

Daniel A. Poling, President.

World's Christian Endeavor Building, Boston, Mass., U. S. A.
"For Christ and the Church"

TWO THOUSAND DOLLAR PRIZE

(Continued from page 1)

based upon it, and show the best way open for character building through such education." . . . The author must write with the conviction that religion is a vital part of education, and that religious education has a fitting and lawful place in the American educational system. Entries close March 1, 1930.

Those interested in this contest, which is open to all, should see the Commission's report, issued by the International Reform Bureau, 206 Pennsylvania Avenue, Washington, D. C., and edited by W. Crafts, entitled, "Bible Plans in Many Lands." It contains the Bible in Schools official regulations of the leading countries in the world including U. S. A., besides a mass of authoritative information. Also see the winning prize essays entitled, "The Essential Place of Religion in Education Association of U. S. A., Washington, D. C., which contains a long Bibliography. City libraries have, or can procure same. The National Reform Association, Pittsburgh, Pa., are also issuing a Bibliography free.

Founder's Day at Highland Institute

On the afternoon before the Pres. of Guerrant convened at the Highland Church in September, Highland Institute celebrated Founder's Day. A beautiful sight it was on this autumn day to see the long line of more than a dozen and young people of the Highland Shoulder Blade and Turkey schools, together with visitors, across the lovely campus to the auditorium. After a program of scripture reading and prayer, the throng sang, "How Firm a Foundation," the favorite hymn of Doctor Guerrant founder of Highland. The scripture read by Mr. Robert Crowe, principal of Highland school, and prayer was by Rev. S. M. Logan, of Winona. Three delightful addresses were given from Messrs. H. L. Cockerham, Guerrant and E. V. Tadlock, dear Dr. E. O. Guerrant and his devoted followers to the mountain people; the Days and Development of Highland Institute; and the work of the Highland Winner's Society. Rev. W. B. G. a nephew of Doctor Guerrant, ten years superintendent of the institution.

On the rostrum sat Mrs. E. O. Guerrant and her daughter Mrs. Ann Grant Green who were warmly greeted by the large crowd. Songs were rendered by the school children. The impressive silence, a portrait of Doctor Guerrant was unveiled by Mrs. Green and the audience remained standing, gazing upon the familiar features of the beloved "Apostle to the Mountains" one minute. Prayer was offered by C. A. Leonard, the former principal of Lees' Collegiate Institution of Highland, and a brief appreciation of Doctor Guerrant was given by Mr. Hiram Mullins who hewed the stones for the first Church built by Doctor Guerrant in this section.

From the auditorium the line of people went out on the campus where before the old school building a large Fountain recently erected was solemnly dedicated with prayer by Mabel C. Hall, the only one now living of the Highland force who worked under Doctor Guerrant. This Fountain is built of stones taken from the foundation of the old Irving Memorial Church at Jetts Creek, built by Doctor Guerrant in 1884. The exercises were closed with benediction and the singing of the hymn.

Those of us who knew Doctor Guerrant feel that the memory of his official life, should be enshrined in the hearts of the younger generation as a source of gratitude and inspiration. No man can it be more truly said of Doctor Guerrant, that "he being dead speaketh." Here in the mountains ever we go we find that the memory of his name stirs the hearts of the people as nothing else does.

Presbyterian Orphans' Homes

Alabama Orphans' Home	Talladega, Ala.	E. B. Ross
Grandfather Orphans' Home	Banners Elk, N. C.	W. L. P.
Mountain Orphanage	Black Mountain, N. C.	J. H. C.
Maxwell Training School	Franklin, N. C.	L. H. W.
Vera Lloyd Presbyterian Home for Children	Monticello, Ark.	J. W. M.
Highland Orphanage	Guerrant, Ky.	Cary R.
Synodical Presbyterian Orphanage	Anchorage Ky.	Robert G.
Palmer Orphanage	Columbus, Miss.	John F. Fr.
Presbyterian Orphanage of Missouri	Farmington, Mo.	W. S. S.
Presbyterian Orphans' Home	Barium Springs, N. C.	J. B. Jo.
Thornwell Orphanage	Clinton, S. C.	L. Ross
Monroe Harding Children's Home	Nashville, Tenn.	W. D. T.
Southwestern Presbyterian Home and School for Orphans	Itasca, Texas	J. E. a.
Presbyterian Orphans' Home	Lynchburg, Va.	Wm. Meg.
Davis-Stuart School	Lewisburg, W. Va.	Robt. K. Ro.
Jonathan Waverly Bachman Home	Farner, Tenn.	E. McS.
Goodland Indian Orphanage	Goodland, Okla.	S. B.

EDITORIAL

THE MINISTERS' ANNUITY FUND

There has never been any difference of opinion as to the need of a Fund for aged ministers because all have seen the need, and that there have been near-tragedies in some when the preacher grows old and out of work.

There have been the plans in the past to relieve this sad condition, but they have broken because they failed to allow for the variations of human feelings.

What has been needed has been a fund not by contributions dependent upon fluctuations, but one secured by the steady flow of interest, a fund that grows while it lives.

Dr. Sweets has worked out a plan that would secure this desired end, and he and his assistants are urging it upon the churches. And there it has been opposed by men whose motives cannot be questioned.

It is well to examine any plan, and we are glad that Dr. Sweets is anxious for it to be tried; but let it be with an open mind remembering that the best test of any new plan is whether it has worked elsewhere.

Those who tried it are its most enthusiastic supporters.

Those who have studied the plan in a disinterested way find there is no provision in it for an editor, though he be a preacher.

For our brethren's sake we recommend it.

A WORD OF EXPLANATION

In our issue of October 9th we had an appeal for the church building at Williamston, N. C., in which we unintentionally did injustice to the local Churches.

We have the impression that there were no churches at that place, which was an error.

These are the usual churches there, Presbyterian, Methodist, Baptist, Episcopal, Christian.

The plan is to build a church in Williamston as a county seat, and from it do the needed mission work in the county.

We regret that through our misunderstanding we have conveyed the impression that the churches are destitute of churches.

We learn that not only are there other churches, but that they are much alive and doing fine work.

Those were appealing for the work in the county of which work Williamston is the center.

We hope that our readers will help this cause.

MINISTERIAL HONESTY

It is all apt to imagine that our days are the best days in the history of the world; but a careful study of the past to show that human nature has been the same in all ages, though it finds different expressions. The sins of this age are no doubt bad, and they check our ideas of propriety—yet, if we were Fielding and Smollet, they were as nothing we can picture now, though the prevalence of the evil always magnifies it in our eyes.

The prevalence of the evils in the Church will show that of the present have no monopoly of errors, however great ours appear in a careful study of Church views of the past will show that we are not sinners any more than the Galileans.

It is said that in Spurgeon's day Church of England ministers preached "Baptismal Regeneration," but did not believe the doctrine. On thus comments on this condition, Dr. Sweets:

It is told that many in the church preach their own teaching. I know they do, and I rejoice in their enlightenment, but I do not gravely question, their morality. To say that I sincerely assent and consent to a doctrine which I do not believe, would do me no honor, appear little short of perjury, if not a bludge, downright perjury; but those

who do so must be judged by their Lord. For me to take money for defending what I do not believe—for me to take money of a church, and then to preach against what are most evidently its doctrines—I say for me to do this (I shall not judge the peculiar views of other men), for me or for any other simple, honest man to do so, were an atrocity so great that, if I had perpetrated the deed, I should consider myself out of the pale of truthfulness, honesty and common morality. . . . For clergymen to swear or say that they give their solemn assent and consent to what they do not believe, is one of the greatest pieces of immorality perpetrated in England, and is most pestilential in its influence since it directly teaches men to lie whenever it seems necessary to do so in order to get a living or increase their supposed usefulness: it is in fact an open testimony from priestly lips that, at least in ecclesiastical matters, falsehood may express truth, and truth itself is a mere unimportant nonentity."

Spurgeon Memorial Library, Vol. VIII.

If we can believe the claims of an ecclesiastical recalcitrant in our own Church there are many who belong to the category mentioned by Spurgeon.

It may be wise for them to reflect upon what he says.

Let them come out openly and join our doctrinal rebel who, notwithstanding his claims of scientific wisdom, at least has the courage to confess openly his unbeliefs in doctrine.

SPIRITUAL UNITY OF THE CHURCH

Our Lord's prayer for the world, under the most solemn circumstances, was that all might be one as He and the Father were one.

This prayer has never been answered, except when Christians drew together.

As a man is filled with love for God he is also filled with love for his fellowman.

As we draw near the Cross we draw near the Christ and necessarily to each other.

All believers feel this desire for fellowship, and while they prefer union with those holding similar views with themselves, they long to have fellowship with those that love the Lord, though they may differ otherwise.

While the past history of the Church is stained by strifes between denominations, there have always been some who longed to enjoy this spiritual unity.

Our Episcopal brethren have always been active in the effort to unite the various branches of Protestantism, though it must be confessed that they wished to swallow all the others. The lion was willing to lie down with the lamb provided that the lamb was inside of him.

The Lambeth Quadrilateral in 1897 set forth a platform upon which they claimed that all could unite.

These conditions were the acceptance of the Holy Scriptures as God's word; the Apostles and Nicene Creed; the two sacraments ordained by Christ Himself; and the historic episcopate.

Though it has been over 40 years since these conditions were discussed, the union of all Churches is still in the future.

It must be confessed though that the Churches have grown together more closely, and there has been a lessening of denominational bitterness.

Now and then some ill-advised act stirs up the bitterness of the past, and thus undoes all that has been gained in Church comity.

Recently Bishop Manning in New York forbade one of the Episcopal clergymen to have a Presbyterian minister to officiate at a union sacramental service, on the ground that it was a violation of the canons of the Church.

This was true, it may be, but if so, then so much the worse for the canons.

With what sincerity can a Church urge union between denominations, when that Church has on its books such a canon?

Some of the clergy afterwards protested, but to no effect.

Later dispatches state that Rev. Carl Reiland, rector, and the wardens and vestry are

contemplating a protest to the bishop on behalf of the Church, and that it is also possible that the Church as a corporation may take the matter to the law courts.

DEBT-HARDENED CHRISTIANS

The Scriptures say "Owe no man anything."

This is a most needed injunction in these days of moral delinquency.

While it does not refer primarily to money, the principle is applicable to all debts.

It is a general weakness not peculiar to any age of the world.

All men, more or less, suffer from this weakness of mankind, but the minister seems to be the special victim.

To begin with, his salary is small in the generality of cases, and then it is so often behind, with the result that his reputation suffers, and in common with his reputation, the cause of religion also suffers.

He is not to be blamed in every instance. When he sees a widening gulf between his receipts and his expenditures, and knows that his credit is still good, he is a rare man who does not take advantage of his chance to make a bill.

When paying time comes, and his salary is still behind, he loses heart as well as standing in the community.

We have known some debt-hardened preachers with whom Presbytery had to deal, but we rejoice to say that in a ministry of nearly 50 years, we can recall less than six cases.

When such cases are known, it is the duty of Presbytery to handle them, not only for the good of the cause, but of the man himself.

In these thoughts upon debt-paying we are not referring to men who have been unfortunate in business, but rather to men who go into debt without knowing how they would pay.

A man once remarked, "I always try to give something to the Church, but I wish that they would send some one else to pass the collection plate than the man who owes me money and makes no effort to pay."

We heard a man say, during a protracted meeting, "I was at one time concerned about my soul, but when they sent a professing Christian to talk with me, every serious thought disappeared, because I could only think of the coal bill he had been owing me for years, with no apparent effort to pay."

Several years ago, a minister who always met his own obligations defended a fellow minister who did not, and who defended himself upon the ground that the Presbytery owed him, and that if Presbytery did not pay him, he was under no obligation to pay others.

Of course, such reasoning is foolish, and we do not believe that any minister, with an enlightened conscience, would plead this excuse for himself, however much, in the kindness of his heart, he might do so for others.

We see from these examples, that the fault lies behind the man who makes the last bill.

He is to be blamed it is true, but he can blame the Presbytery, and the Presbytery can blame the churches, and the churches in turn shoulder the blame, and each member resolves to do his or her part.

In some communities they have a "Church-Going Day," when all attend Church.

It would be an excellent idea to have a "Debt-Paying Day," when every one would make a special effort to "clear the debt slate."

Of course, there would be some who would be unable to pay.

If such there be, let them at least write and assure their creditor that their intentions are good, however weak their ability, because no act is more provoking than silence.

Church papers are great sufferers from this inability to pay. Yet no creditors are more lenient.

This may be due to the fact that they themselves are sinners along the same line, not from choice, but from the failure of others.

CONTRIBUTED

PRAYING FOR A REVIVAL

Homer McMillan

It is stated that at least one-fourth of the organized Protestant churches in the United States received no additions upon profession last year, and that an increasing number of churches report a decreasing number of additions. If the same proportion of barrenness holds in the Southern Presbyterian Church it means that about nine hundred churches in our Assembly are non-productive. Not only is the church failing to win new members from the unchurched millions, but every year thousands of members are being lost by removal and through indifference to their Christian vows.

When these facts were presented to the Committee on Assembly's Work, meeting in Montreat, July 2, 1929, it was the united conviction of those present that the most urgent need of the church is a spiritual revival. The condition does not come from any lack of organization or lack of activity on the part of ministers and officers. The church is busy with many things, but is failing in its primary mission of pressing the claims of Jesus Christ upon the unsaved multitudes all about us. There has been too little prayer and too little reliance upon God, who giveth the increase.

God has never failed to give His Holy Spirit to those who ask Him in sincerity and in truth, or to send a revival when His people earnestly pray for it. Believing that winning men and women to faith in Christ is the primary and inescapable task of the church, the Committee on Assembly's Work addressed a message to our pastors and officers, to our aged and infirm ministers, and ministers without pastorates, to professors in our colleges and theological seminaries and to missionaries at home and in the foreign field asking them one and all to give themselves this year to more earnest prayer and greater personal effort in reaching the unsaved.

The Executive Committee of Home Missions was directed to address from time to time a letter to all of our ministers and mission workers concerning this important matter. The first of these letters was sent August 27 concerning the vital need for more earnest prayer if the longed-for revival in the church is to come. It was suggested among other things that the mid-week service be made a season of definite prayer for the outpouring of the Holy Spirit upon the church, and the deepening of our concern for the unsaved in the community. This letter brought a most encouraging response. In every reply that came there was an expression of dissatisfaction with conditions as they are, and of genuine gratitude that the Assembly was calling the church anew to the greatest of all service given to man, the ministry of intercession and evangelism.

The second letter sent by the Executive Committee was mailed October 14. In it was enclosed a leaflet entitled "If Millions Prayed" together with a Prayer Covenant card for the use of pastors in enlisting those willing to unite with them in definite, daily prayer for the outpouring of God's spirit upon the church and for the salvation of the lost. This letter brought an even greater response than the first letter. Replies came from all sections of the Assembly. Pastors of Home Mission churches and pastors of large city churches wrote heartily commending the suggestion of prayer covenant groups in the local churches. In one week more than ten thousand prayer covenant cards were ordered and thousands of leaflets on prayer were sent out. Ministers without charges, professors in colleges and theological seminaries, and teachers in mission schools returned their cards signed, agreeing to unite with the Executive Committee of Home Missions in daily prayer for a revival in our church.

A very touching letter came from one of our honored and aged ministers, a part of which is given here, as it is typical of many others that have been received.

"Enclosed you will find my Prayer Covenant card. Permit me to say that for twenty years I have been praying that God would pour out on our church, especially its leaders a spirit of supplication and of prayer. As I am well on my eighty-sixth year of age I began to be fearful that the answer would not come until after I was gone. You cannot imagine how deeply your letter sank into my heart and tears of joy filled my eyes. God grant that I may live to see my church on its knees, and a day of Heaven upon earth. My noble Christian wife supported me in prayers and hopes until God took her. If the saints

in Heaven are permitted to make their requests known to God, she has spoken to the King about this matter. Never was the need greater and I think never was the church slower, but it seems to be God's way first to force His people to their knees and to compel them to mingle their prayers and their tears. My full strength shall be given to this wise, loyal and intelligent Christian effort to glorify our Lord and save our lost brethren."

As far as the Committee has had reports every Synod at the fall meeting had a period set apart for special prayer and conference on evangelism, and many have made plans for an enlarged evangelistic program with a special meeting in every church.

For several years it has been a common saying of speakers and writers that the church is on the eve of a great revival of religion. It has become to many, because of its frequent use, a mere figure of speech. It is doubtful in this generation in our church if there has ever been so much earnest prayer by so many earnest people as during the past few months. More of our pastors and leaders than ever before within the knowledge of our oldest ministers and members are deeply concerned over the spiritual conditions in our country and the lack of conversions in our churches. Lawlessness and crime and religious indifference are everywhere manifest. Many in the church have been caught in the sweep of worldliness and pleasure and are becoming increasingly indifferent to all spiritual interests and spiritual appeals. Many young people in nominal Christian homes are drifting with the current and are being lost to the church and the Christian life. No man-made plans can meet the needs of a time like this when wealth and luxury and pleasure are the chief end of life. Only a nation-wide revival of spiritual religion can bring a real conviction of sin and a national turning to God.

A former Moderator of our General Assembly writes: "This is a great movement, if we put our souls into it and continue our prayers until the blessing comes."

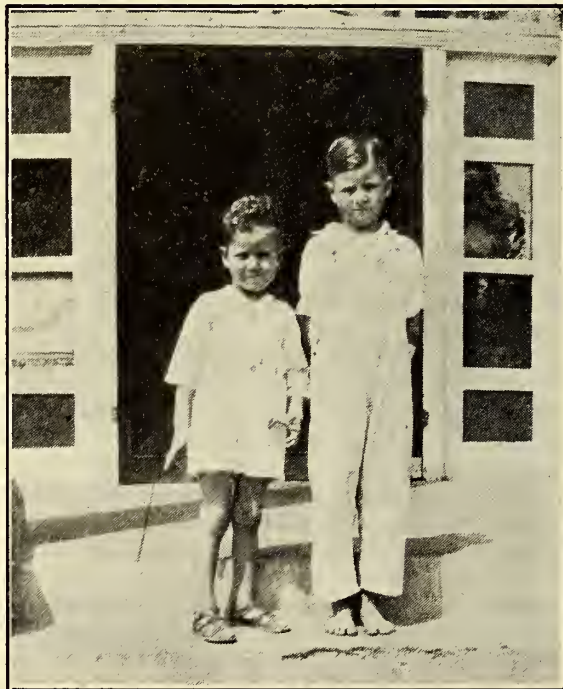
God has never failed His church when His people come to Him in believing prayer. It is certain that the church is praying today as never before in this generation. Christian people are being stirred by the coming of Christ's spirit into hearts and lives. In due season we shall reap if we faint not. If the longed for revival does not come it will only be because the church becomes weary and ceases its prayer and supplication and thanksgiving.

Atlanta, Ga.

GOODLAND INDIAN ORPHANAGE

The 1929-1930 term of this institution opened September 2 with a full attendance of both teachers and pupils. The dormitories were crowded, the beds all occupied. The enrollment has reached 180, all that we possibly can allow to enter under existing condition, on account of lack of room and maintenance.

The religious work of the church and school has all been reorganized, is moving along nicely. The Sabbath School has an excellent corps of teachers in all its departments, the Woman's Auxiliary is supervising seven Home



"Such as These" at Goodland

Mission Study Classes, one Circle and one Ad Class, five C. E. Societies are meeting regular Sabbath evening and each pupil attending school to one of these societies. Two Volunteer Bands, J. Senior, meet regularly, have good programs and are active in their societies. A regular four year Bible class is being given in the high school department by M. Firebaugh, wife of our pastor, who is making study of the Bible very interesting to our older girls in the orphanage.

The literary work goes hand in hand with the one does not detract from the other, both are for the mental and moral development of a strong character.

More small children are in the lower grades than usual. They require more care, especially in inclement weather, still when they come to school their little minds undeveloped they are much misled in the right direction, more easily controlled, make, in the later years, the most promising students have in school. Quite a number of those who have been in the course given here are in our church and state and we expect them to take their places later in business and religious world where they will rely upon themselves, upon the Indian Orphanage where of them have been reared and educated and many friends all over our country who have invested in this work of their love, faith and will as of the material things needed for the support of the school, all given in order that tuition might live and "go forward" for the benefit of Oklahoma Indian orphans.

Goodland, Okla.

Mrs. J. P.

EVERYBODY DOING HIS BIT

In this day and time we hear quite a bit of "pulling together"; "team work"; "co-operation"; etc. All meaning the same thing. We have made somewhat of a checkup on our great work here to see how that business of co-operation is working here at Barium Springs.

We had always thought that the bulk of the work was done by a few for the benefit of the many. When we come to analyze the situation here that everybody here—even to the littlest child—Baby Cottage is doing his bit. Of course the grownups are doing theirs, not only in the things they are paid to do, but the many voluntary things that they render, and we sometimes wonder if the voluntary part isn't the more valuable contribution. We feel sure that it is in some instances. Our teachers are also Sunday School teachers and are active in the Young People's Societies and in the recreational activities. Our matrons do the same. It is not a man connected with the Institution doesn't also render some valuable service in his work. As for the children, our dining room shows the results of the work of the larger children. A conservative estimate would put 25 percent, at least, of our food as being raised on the farms through our own efforts, and all of the preparation is done by ourselves.

The clothes are, for the most part, made here. Of course are laundered and such as that. As for things have been mentioned before, and we are mentioning here to show the part the larger children have in doing their bit for Barium.

When we get down to the smaller ones, the Dairy for the boys, Dining Room work for the girls and then we might think that the list has become exhausted; but when we get down to the Synod of boys and Annie Louise Cottage for the girls still find that there is a service rendered by the Synod boys are rabbit cowboys, and the girls do their own mending, and in hundreds of ways do their own mending, and in hundreds of ways do their bit and do it most cheerfully for the good of our Home here.

This mentions everybody but the babies. Of course, we might think that they do no work, but we know that they do. They are taken on a visit to Barium, the chances are that they have been here long they want to go home to their babies; and after they get to the Baby Cottage it is usually the extent of their journeyings and somehow can't get away to look over the

A Good Investment --- \$100,000 In Child Life
 The Synod of North Carolina Must Raise One-Half
 Its Annual Budget for Barium Springs on Thanksgiving
354 Orphans **\$50,000 Needed**

Home Mission Thanksgiving

The Executive Committee Joins All Other Home Mission Agencies In Thanksgiving to God For His Rich Blessing Upon the Church During the Past Year.



We Pray the Great Head of the Church For An Outpouring of His Spirit Upon Our People That Through Their Prayers and Interest, and Gifts, They May Continue to Help Us In This Great and Difficult Work

THE EXECUTIVE COMMITTEE OF HOME MISSIONS, - 101 Marietta St., Atlanta, Ga.

after they once get to the Baby Cottage, visitors invariably go away with a feeling of Barium Springs of even greater loyalty and than they had when they came. The result of contact with these lovable little tots.

When some of the baby cottagers visit nearby they give them a picture of Barium Springs. They are so happy and are so happy in the doing of their duty that they believe that they are the greatest assets in the world toward our Institution of any group. The two little Mabels who are our babies, the little ones who sometimes goes by the name of "Mabel" being two and a half years old; and the little brown-eyed two-year-old, the little brown-eyed two-year-old, just make you feel better from seeing them.

Efficiently is a description of some of the ways in which the body at Barium Springs does his bit. Now Barium Springs is just a part of the Presbyterian Church. We don't know whether it is the heart or the brain, but it is just one of the members of the Church of the Presbyterians in the Synod of North Carolina. However much we might do and however much of us here might do his bit, unless the help of the large does its bit, our efforts are in a large measure in vain.

There has to work at their jobs twelve months of the year, three hundred and sixty-five days. It is expected of the Church at large is concentrated in one week, possibly in one week of Thanksgiving. We know there is no doubt about the willingness of the Church to do its bit. The thing that the press of other matters, it may be forgotten.

Everyone who reads these few lines resolve to spend some time no member of the Church shall do his or her bit toward this great work here. There was a time in the history of this great work that a generous contribution was more than where failure to receive a generous contribution would be more fatal to its continued efficiency. Jos. B. Johnston. Barium Springs, N. C.

THORNWELL ORPHANAGE

J. G. Patton, D.D.

Only to remind you that we have at Thornwell, the school and the church all in one. The fundamental agencies in order to a good and womanhood.

From personal knowledge since I have been a member of the "Board" for a number of years. The HOME. With each group of children in the cottage home, presided over by an sympathetic, motherly, Christian matron. The reigns.

SCHOOL. With material equipment, with an accredited ability, and with an educational program which gives entrance into the best colleges.

"THE CHURCH. An organized church with a beautiful stone building, a preacher of eminent and fitting ability, and a pastor with the Shepherd heart. It is rarely ever that a child passes out of Thornwell without being a Christian.

"If you could stand, where I have often stood, on the platforms in that great dining hall when three hundred and more orphans are gathered, and study their faces and observe their demeanor, I am sure you would agree with me that we have as fine a type of children as will be found gathered in any public school in any city of this broad country of ours.

"This unique and invaluable institution of our great church is in distress, financial distress, owing to circumstances over which we have no control.

"The appeal for relief is irresistible. It is the appeal of helpless orphan children; the appeal of widowed mothers; the appeal of Jesus Who took the little children in His arms and blessed them; the appeal of Him who is the Father of the fatherless, and the Defender of the widows.

FULLY ENLISTED

Thos. S. Clyce, D.D., LL.D., President of Austin College

I wish to place myself most heartily and sympathetically on the side of the Ministers' Annuity Fund. It seems to me that this Fund should appeal to every minister and church throughout our entire Assembly. To my mind it is one of the most sensible plans that has been put on foot by your Committee for assisting aged ministers. I shall be glad to give my services at any time toward the advancement of this cause. I hope you may be able to carry the campaign to a successful issue and that you may have the support of every agency of our Church. Sherman, Texas.

A MEXICAN RALLY DAY IN SAN ANTONIO

O. C. Williamson

The leading center of the Mexican work in Texas is San Antonio. Under the efficient leadership of Rev. Elias Trevino, the veteran pastor, the work has made splendid progress. The central church on Durango Street is our largest church in Texas. It has two branch Sunday Schools in other sections of the city, where regular preaching services are held also. These churches celebrate Rally Day each year. This year the program was carefully prepared and a special effort was made to secure a large attendance and collection. The Montezuma School under Rev. R. D.

Campbell and the Rivas School under a layworker, Sr. Pedro Reiva set their goals at 60 each, and an offering of \$15.00. The Main Church sought to have 150 present, with \$80.00 offering. When final reports were in, it was found that each of the branch schools had 75 present, one with an offering of \$19.58 and the other of \$30.05. The Central Church instead of simply reaching its goal of 150 had 267 present and an offering of \$104.25. This gave a total attendance of 417 and total offering of \$153.88.

This church last year gave to all causes over \$2,500. The Mexican work in Texas was never more promising, nor more greatly in need of funds. The upheavals in Mexico during the last few years have broken the people loose from their old ties and prejudices, and they are now more easily reached. But for the same reasons the need to reach them is all the more urgent. Help us strike while the iron is hot.

Austin, Texas.

"WE THANK THEE, LORD"

Spring

God shows His goodness in the spring
When sunshine warms the earth,
And brings forth buds and flowers and every living thing.

Rain

God shows His goodness in the rain
That waters all the earth,
And makes the things to grow and grow that brings us food again.

Trees

God shows His goodness in the trees
That give us shade and fruit,
And blossoms beautiful and sweet, and even more than these.

Grain

God shows His goodness in the grain
That's stored in barn and bin,
And sweets we love He gives us from the sugar in the cane.

Clothes

God shows His goodness in the things
That keep us warm and cozy too,
The herds that graze in pastures green a double blessing bring.

Vegetables

God shows His blessings in the fruit
Of garden, field, and sunny hills;
The pumpkin is a sample that no one can dispute.

Harvest Feast

We bring our share of the harvest-feast,
God's goodness to declare;
He gives to all His blessings from the great unto the least.—Ex.

Remember Thornwell Orphanage on Thanksgiving Day

A HOME A SCHOOL A CHURCH for 300 CHILDREN

The South Carolina Orphan's Home Needs \$50,000

CHURCH NEWS

INTRODUCING MR. B. G. ALEXANDER

Henry H. Sweets, Secretary

The executive Committee, in whose hands the General Assembly has placed Ministerial Relief and the Ministers' Annuity Fund, have been most fortunate in securing Mr. B. G. Alexander as Director of the campaign to inaugurate the fund. Mr. Alexander is a modest, refined, genuine Christian gentleman known to hundreds of men of the South where he was for several years General Secretary of the Y. M. C. A. for the Southeastern section of the United States. He assisted in the erection of the pension system of the Y and of him Mr. F. W. Ramsey, General Secretary of the National Council of the Y. M. C. A. says, "He is an untiring worker of highest integrity and of unusual capacity as an organizer." Dr. Thos. W. Currie, President of the Austin Presbyterian Seminary says, "He is exceptionally fine—will be an asset to any cause or community." Rev. Wm. Crowe, D.D., of St. Louis, wrote, "I was very much pleased when I discovered you had added Mr. B. G. Alexander to your staff. I have known Mr. Alexander since the spring of 1911 as a Christian gentleman of the finest type. He is a man of unusual ability. I am sure his experience is a contributing factor as a representative of the "cause." Mr. A. A. Hyde, the manufacturer of Mentholatum said, "From many contacts and much



Mr. B. G. Alexander

association with Mr. B. G. Alexander it is quite evident that he is a well-educated man, a Christian gentleman of the highest type, unusually fine presence and appearance and capable of filling almost any position which he would accept. He is a strong character, and his general culture and manner are those of a Southern Christian gentleman."

Rev. Samuel M. Glasgow, pastor of the First Presbyterian Church of Knoxville, Tenn., of which Mr. Alexander is a member, wrote: "It was with a sense of deep joy that I learned of the connection formed between our Executive Committee of Christian Education and Ministerial Relief and Mr. B. G. Alexander, former Secretary in our National Y. M. C. A. Work.

"Mr. Alexander brings to the work accumulated experience of years of eminent success in Christian service in the Young Men's Christian Association. His quiet, Christian poise and charming personality and thoroughly dedicated spirit combine to make him a man of rare gifts for the Christian leadership which he is undertaking.

"In Mr. Alexander our Church has secured another God-trained and spiritually equipped life to enrich and enlarge our future for Christ."

All the staff engaged in this work are receiving modest salary, are sincerely trying to use the strictest economy and are at the service of the entire Church. They are members of our own family. We want you to know them. We ask for them your prayers and sympathetic co-operation in a great task.

410 Urban Building, Louisville, Ky.

A FAMILY SECRET

Can a mother be too proud of her favorite child? Yet it looks as if North Carolina Synod has become too proud of her precocious child, Barium Springs Orphanage. We have become complacent over her achievements and expect her to walk alone forgetting that she still needs our help. Last Thanksgiving we forgot or neglected to send \$16,000.00 that was needed badly for the support fund, and each month since we have kept on forgetting until now they have \$50,000.00 on the wrong side of their slate.

You know it hurts a child's feelings terribly to be neglected. We must do something about this. So, at this coming Thanksgiving won't you reassure Barium of your continued love and loyalty? Won't you not only see to it that we all send to this needy child of ours enough to wipe out this deficit in support fund which we have neglected this year, but as an encouragement to go on to even more splendid achievements in the future, could we not send in a little more than the amount to wipe out the debt but give them a little to run on so as to keep out of debt a while? And then to further assure them of our love and interest let's send promptly each month our contributions. You know children have a way of needing to be fed each day instead of once or twice a year.

We all love Barium Springs Orphanage. Let's show them our love this year specially.

Mrs. S. D. Grier,

Synodical Secretary of Orphanage Work.

PERSONAL

Rev. C. F. Rankin, of Farmville, Va., has accepted the call of the church at Smyrna, Tenn.

Rev. C. G. Brown has resigned his pastorate at Dallas, N. C., because of the continued illness of Mrs. Brown.

Dr. J. B. Massey, professor of Bible at Hampden-Sidney, Va., will supply the pulpit at Farmville during the vacancy of the pulpit.

Rev. W. B. Neill, of Faison, N. C., has been called to a field in Union County, N. C., consisting of Lee Park, Turner, and Stephenson, near Monroe.

Rev. Ralph S. Carson has moved from Durham, N. C., where he had charge of Fuller Memorial Church, to take charge of the Second Church, Mooresville, N. C. He may be addressed at the latter town, 39 E. Wilson Ave.

Rev. W. A. Nicholson, of Wilmington, N. C., has been called to the pastorate of Pineville, Banks, and Six Mile Creek group in Mecklenburg Presbytery. Mr. Nicholson's father and brother live in Charlotte. He was reared in Sharon neighborhood.

NORTH CAROLINA

Concord Presbytery, Attention! The itinerary of our churches by Rev. Lacy I. Moffett, D.D., planned by your Foreign Mission Committee has been necessarily postponed until 1930.

S. L. Cathey, Chairman of Committee.

Wadesboro—On last Sunday, November 10, we had with us Dr. Lacy L. Little, now home on furlough from China. At both morning and evening services, he was greeted by a large and attentive congregation. There is something peculiarly interesting and inspiring about Dr. Little's method of presenting the work in China. He made it clear to all that the difficulties, though at times challenging, have resulted in marked advantages in the work.

Bethesda (Near Yanceyville)—Sunday October 27 was observed as Home Coming Day. The morning sermon was delivered by Rev. Carl B. Craig, of Laurinburg, N. C., son of Dr. D. I. Craig, deceased, who was formerly pastor of the church.

Just prior to the sermon, Mr. T. S. Neal, representing the session of church, spoke in behalf of the church, a word of welcome and of thanks to the friends who have aided so materially in the recent improvements.

Following Mr. Neal's talk, Rev. Hill Williamson, of Yanceyville, a former pastor, made the dedicatory prayer.

Rev. W. W. McMorries, pastor of the church, was in charge of the services. Mrs. Hurley Stanley and Mrs. T. S. Neal had charge of the musical program. At the morning service Mrs. R. B. Chance and Mr. R. L. Winchester sang a duet. During the afternoon service, Mrs. Hurley Stanley and Mr. Woody Lillard sang a duet. Rev. S. M. Rankin, of Greensboro, delivered the afternoon sermon.

A very large crowd was present, among them many former members and friends from the surrounding country, and nearby cities and towns.

Taylorsville—On November 10, 1929, Licentiate A. N. Moffett was ordained and installed pastor of the Taylorsville Church by a commission of Concord Presbytery. Rev. Dr. C. M. Richards presided and charged the pastor, Rev. Dr. C. E. Raynal preached the sermon, and Rev. Dr. J. E. Flow charged the congregation. In the afternoon of the same day he was installed pastor of the New Salem Church. Dr. Richards presided, Dr. Flow preached the sermon, Dr. Raynal charged the pastor, and Mr. J. H. Hill, elder in the First Church, Statesville, charged the people. An unusual and interesting event occurred at the close of each of these services when the members of the church came forward to welcome their pastor. The bride of the pastor was introduced to the people

and stood with him before the pulpit. A beautiful appropriate letter from the former pastor, Rev. Carter, was also read to the people. The churches as well as the church of Stony Point delighted with their pastor and his bride and them of their hearty co-operation in the Lord's work.
J. E. Flow, Clerk of Commission

Granville Presbytery met in the Blacknall Memorial Presbyterian Church, Durham, N. C., 22, 23, 1929.

The opening sermon was preached by Rev. Lacy, D.D., the retiring Moderator. Sixteen ruling and sixteen ruling elders were present.

The pastoral relation between Rev. R. S. and the Fuller Memorial Church was dissolved. Mr. Carson was dismissed to Concord Presbytery.

Presbytery overtured the General Assembly to structure our Committee of Publication and School Work to devote all net profits, derive the publishing department, exclusively to Horston and Sabbath School Extension Work destitute regions."

Action was postponed on the Assembly's touching Organic Union with the United Presbyterian Church.

The Presbyterian sermon was preached by W. McC. White. His subject was, "The Signs of the Times."

Dr. J. S. Baird, of Louisville, Ky., addressed Presbytery in the interest of the Ministers' Fund.

Dr. John H. Powell, Student Secretary of Education, addressed the Presbytery, revealing of his discoveries in the fields of education.

Presbytery accepted an invitation to meet in field, N. C., on the third Tuesday in April next stated meeting.

Presbytery was closed with a sermon by Dr. Lacy, on "The Home," and the Sacrament of the Lord's Supper.

Pittsboro—On the night of November 10 successful union meeting came to a close here. McK. R. Long, at the request of the pastor, has appointed by Presbytery to assist in our evangelistic services. We turned it into a union for all denominations. Mr. Geddie Fields, proprietor of the large and convenient new Pilot Hotel, allowed us on Sunday to begin the service. After the night services he came to us, and very kindly offered to do away with all pictures, and allow us to use the building for the duration of the meeting. In the week preceding the meeting the parlor was decorated in both of the county papers, and distributed placards and dodgers over town and county thoroughly. Court being in session, the meeting was announced in the court house, and the pastor preached three days at the noon hour in the court house.

On Sunday, October 27, Rev. McK. R. Long, singer, Mr. Frank Harbin, began, continuing for three days. Large congregations from town and county listened with rapt attention to the powerful preaching of this consecrated man of God. Gifted with a clear and compelling personality, a resonant and remarkable vocabulary, a machine gun delivery, Rev. Long used the Scriptures to throw light upon the subject in a way to remind one of the late R. G. of precious memory. Toward the last of the meeting it was found necessary to dispense with the placards that we might give more of our time to work in town and county. Pleading with many streets or roads or in their home confirm leggers were reached, and wonderful conversions resulted. It is too soon to know how many to the various churches will result. There were between two and three hundred cards signify conversion or dedication, representing about 150 different churches. There were perhaps eight hundred signed tither's pledge cards. The hearty cooperation of the different churches illustrated most clearly the real oneness of all God's people. Mr. Harbin only sang the Gospel with beauty and effect, but also proved himself a workman that need never be ashamed in dealing with inquirers. Our hearts have been mightily stirred by the Holy Spirit. We praise God and bless his holy name.

Jonas Barclay, Pastor

APPALACHIA

The Presbytery of Asheville will meet in a session Monday, November 25 at 3:00 o'clock in the church house of the First Presbyterian Church of Asheville. A full attendance is requested.

SOUTH CAROLINA

Claussen—During the latter part of September one week Hopewell Church of which Rev. I. Dulin is pastor held a series of evangelistic services. Rev. H. D. Corbett, of Bowling Green, S. C., did the preaching and his fine messages were enjoyed by all. Mr. John McInnis, Little Rock, S. C., led the singing and rendered to us a most pleasing and

Two were added to the church on profession. The church feels the uplift from these services.

ay—This church was greatly blessed in having Lapsley, Jr., conducts a series of evangelistic for us recently. Each evening for a week it privilege to hear the gospel preached in its and simplicity. Rev. M. C. Dendy, of New C., very ably led the service of song. There light professions of faith. The entire commun- been helped by the timely messages of these sacred men.

ham—This church during one week in Octo- a series of evangelistic services. The pastor, H. Dulin had Rev. R. C. Clontz, superinten- Home Missions in Wilmington Presbytery, ton, N. C., doing the preaching, and Mr. Burr, of Canada, leading the singing. Mr. brought to us some wonderful messages and r effectively led the congregational singing. ere twenty-nine additions on profession and letter. The church feels that God has sent us g during these services.

ville—For one week beginning Monday, Oc- the congregation of McDowell Presbyterian Greelyville, together with the members of churches of the community had the pleasure profit of hearing Rev. G. W. Hanna, pastor of Presbyterian Church, Red Springs, N. C. nna's clear, straightforward, scriptural pre- of the truth reached the hearts of all and ll of us indebted to him for his week of th us. The men's Bible class is at present en- building a room apart from the church build- which they may hold the meetings of their is room will be adapted to the use of other tions of the church.

bia, Chicora College—Dr. Flournoy Shepper- Greenville, S. C., conducted the chapel serv- day morning and brought an important and ve message to the faculty and student body. person is conducting a series of meetings in don Presbyterian Church, of which the Rev. dle of the Chicora faculty is pastor.

uy Hill has been added to the faculty of the s professor of public school music. Mrs. Hill Sara Baggott of Wagener was graduated college and for several years was a mem- e faculty in the music department.

T. Butler, a returned missionary from Central was present at the chapel hour Friday and gave an interesting talk on the Central a mission, its character, its field and its need.

Hill, Clemson College — The Home Mission ass of the Fort Hill Church held an all-day n October 29th on the study of the book for "The Crowded Ways." Mrs. M. E. Bradley, y of Assembly's Home Missions, was fortu- securing Mrs. H. H. Acker, of Anderson to ne book for the auxiliary. At ten o'clock the embled at the home of Mrs. J. L. Marshall nptly on the hour Mrs. Acker began her ex- of this very interesting book. She was as- y Mrs. L. A. Camp, also of Anderson. The al was conducted by Mrs. S. J. L. Crouch. At ck a tempting luncheon was served by the ctivities Committee, during which time a ple discussion was participated in by all ladies At two the class was resumed under Mrs. direction and concluded at three o'clock. ladies were present for the morning session ve for the afternoon session. The auxiliary happy to have Mrs. Acker and Mrs. Camp and enjoyed very much their presentation dy for this year. At the luncheon hour those iscussions were Mrs. J. L. Marshall and Miss ite Doggett.

onthly meeting of the Woman's Auxiliary with Mrs. W. G. Crandell on November 4th, ladies present, and the president, Mrs. A. G. , presiding. The regular business for the as taken up, and a very interesting program out. At the conclusion of the meeting the ial offering for Home Missions was taken. ing an operation of several weeks ago, the Rev. S. J. L. Crouch, has entirely recovered out his regular duties.

t last Sunday in October, the 27th, the pulpit ort Hill Church was ably filled by the Rev. es of the Walhalla Church. Mr. Estes' pulpit me day was filled by the Rev. S. J. L. Crouch, ort Hill Church, each minister presenting to churches the need of the Presbyterian College. d Mrs. H. C. Brearley of this congregation t sincere sympathy of the congregation and mmunity in the sudden death of Mrs. Brear- ther and mother. Mr. Marion of York died mber 3rd and the mother, Mrs. Marion, died nderson hospital on November 4th.

M. S. B., Church Correspondent.

Men-of-the-Church

Presbyterian Church in the United States

REV. J. E. PURCELL, D.D., Executive Secretary
HENRY GRADY BUILDING
ATLANTA, GEORGIA

MAJOR AND MINOR PROBLEMS IN MEN'S WORK

The following list of major and minor problems in Men's Work have been received by me from the members of the Interdenominational Council on Men's Work. This is an organization of the leaders of Men's Work in about eighteen of the larger denominations in America. The statement of these problems is influenced in a large measure by the status of Men's Work in the denomination which the writer represents. My personal opinion that Dr. Wm. F. Weir of the Presbyterian Church, U. S. A., has probably come as near the correct statement as any of the writers. Doctor Weir states as his first major problem the establishment and equipment of an agency within the denomination for the promotion of Men's Work. This is absolutely fundamental. Any discussion of Men's Work without this as the major premise will never lead us to any satisfactory conclusion.

I am to discuss the subject—Major and Minor Problems in Men's Work—at the meeting of this Council at the Henry Grady Hotel in Atlanta, Friday and Saturday, December 13 and 14, 1929. Any man or pastor who cares to help me by writing and giving me his ideas, will be my friend.—J. E. Purcell.

Presbyterian Church, U. S. A.—Wm. F. Weir, Secretary, Chicago, Ill.

Major problems: (1) The denomination must establish and equip adequately an agency for the promotion of Men's Work.

(2) The agency must have a program of work through which the men of the church will be reached for the development of leaders and enlisting the rank and file of men in the work of the church.

Minor problems: (1) The development of a suitable literature.

(2) The co-operation of pastors.

(3) The development of lay leaders.

(4) Laying on the heart and conscience of the church the cause of Men's Work.

(5) Enlisting the idle 60 per cent of men in the churches.

(6) Bringing to Men's Meetings appropriate, constructive messages on Men's Work.

Evangelical Synod of North America—H. L. Streich, Secretary of Men's Work, St. Louis, Mo.

Major problems: (1) Lack of lay leadership, especially spiritual leadership.

(2) The many outside interests of church men.

Minor problems: (1) In many cases, indifference of pastor.

(2) Unwillingness of pastor to assume added burden of Men's Work.

(3) Difficulty to get men officers to properly plan their programs.

(4) Unwillingness of some to have more than a monthly supper and speech-making program.

Southern Baptist Church—J. T. Henderson, Secretary of Baptist Brotherhood, Knoxville, Tenn.

Major Problems: (1) Inducing men to give the Kingdom the first place in their life program.

(2) Leading them to make the proper mental and spiritual preparation.

Minor problems: (1) Inducing men to attend religious meetings, designed especially for men.

(2) Timidity in religious work.

Methodist Church North—Bert E. Smith, Secretary of Men's Work, Chicago, Ill.

"Two major problems: a. Preoccupation of men and all sorts of organizations outside of the range of church life.

b. The wide-spread absence of an assuming conviction of the essential worth of the thing which the church is doing.

Some of the other problems that we face are:

1. The relationship of the movement to organize men to the adult educational program of the church.

2. The difference of opinion men possess regarding the form and name of organization that should be developed.

3. The conviction on the part of many men that much of the thing that we aim to do through this type of organization is already being done by extra-church societies."

Episcopal Church—Leon C. Palmer, Secretary Brotherhood of St. Andrew, Philadelphia, Pa.

"I would suggest the following: (1) The relationship between the Men's Work organization (such as Brotherhoods, etc.) and the Men's Bible class of the local church, i. e., is the Men's Bible class to be considered as an educational activity of the Men's Brotherhood, or are evangelistic and social service activities to be considered as a part of the program of the organized Men's Bible class?

(2) What should be the attitude of the men's organizations of the local church, and of the federated churches of the community, toward current political or semi-political issues? Should such organizations express themselves regarding current issues such as, for example immigration exclusion laws, disarmament conferences, military training in schools, instances of supposed industrial injustice or proposed reform legislation, etc.?"

Methodist Church South—Bishop W. B. Beauchamp, Atlanta, Ga.

The real major problem concerning Men's Work lies back of any organization, namely, the strong men of the church, officially and financially speaking, are too deeply immersed in material matters to respond to the spiritual appeal which is basic to any church organization. There is a need of a deep revival that will give to such men of the church a consciousness of their responsibility. Until we can effect this creation of the primary place of the Kingdom of God in the mind of the men of the church our men's organization will remain more or less ineffective and unrepresentative.

The second item that needs to be considered is the process by which this new mind will be created in the man power of our church membership. This needs most careful consideration and perhaps, even more than consideration, a deepening of the prayer life of the church. I confess the present situation as it affects commending the resources of the men of the church is not encouraging.

Presbyterian Church, U. S. A.—C. H. McDonald, Associate Director of Men's Work, New York City.

Major problems: (1) How to make men denominationally minded (to think in terms of the denomination rather than of the local church only.)

(2) How to develop in men class consciousness of responsibility for the church and educational program, (similar to the development which has taken place among the women of the church.)

Minor problems: (1) How to get men to put the Church first among institutions.

(2) How to get men to inform themselves concerning the Church and its program.

The above is an arbitrary division as it seems to me all four are major.

Baptist Church, North—W. G. Boyle, New York City. "First major problem—involved in the fact that the Christian churches are not emphasizing sacrificial living as taught by Jesus.

Second problem—Pessimism and cynical attitude of the majority of the denominational secretaries and ministers toward the possibility of setting men of the local church at work.

Among the minor practical problem, (1) Pastors generally have had little training as executives and regard their church as a field rather than as a force to be projected into the community.

(2) The habit of mind which has grown up for 20 or 25 years which seems to regard it as necessary to employ paid evangelists when a church desired to put on an evangelistic program.

(3) The timidity of official boards and ministers when facing the missionary budget of the church, to ask for sufficiently large sums of money with which to support the missionary enterprise.

Disciples of Christ—Chas. Darsie, Indianapolis.

"Major problems: (1) I believe the major problems in Men's Work have to do with the actual changing of their lives as respects attitudes, information, skill in doing Christian work, etc. This means the setting up of certain definite aims and objectives to be accomplished. These aims and objectives may be stated in the form of ideals, but these ideals cannot be successfully transmitted to men aside from appropriate acts. In other words, habits can be imparted by definite educational procedure. We are not able to be very clear cut with regard to ideals. I would suggest, however, the following two major problems in the promotion of Men's Work:

3. In what respects would it be most desirable to modify the lives of our church men?

a. The act or habit desired rather than the general ideal is the immediate object of our quest.

b. How can we apply the law of exercise and the law of satisfaction to the practical workings of men's brotherhoods in the accomplishment of the ends desired under (a.)

I think if Doctor Purcell faces these two problems he will not need to consider any minor difficulties in Men's Work."

OBITUARY

DR. ANNIE L. ALEXANDER

Resolutions adopted by Mecklenburg County Medical Society, October 22, 1929:

Dr. Annie L. Alexander died at her home in Charlotte, N. C., October 15, 1929, after a brief illness with pneumonia.

Resolved, 1st: That the Society has lost one of its most enthusiastic and loyal members, the profession one of its highly honored and respected physicians.

Resolved, 2nd: That the passing of this unusual woman, removes from the community one of its most important influences; and from the sick and suffering, a sympathetic friend and capable physician. Her presence in the sickroom radiated love, kindness and inspired confidence. Having lived a life of usefulness and piety, in her last hours she could look back on the good she had done with satisfaction and forward with assurance and equanimity.

Resolved, 3rd: That a copy of these resolutions be spread on the minutes of the society, and given to each of the Charlotte daily papers, Southern Medicine and Surgery, the Presbyterian Standard, and a copy be sent the family.

John R. Irwin, M.D.

George W. Pressly, M.D.

Otho B. Ross, M.D., Committee.

SUNDAY SCHOOL

Rev. Ernest Trice Thompson, D.D.

THE CHRISTIAN HOME IN A MODERN WORLD

Dt. 6:3-9; Mt. 19:3-9; Lk. 2:40-52; 24:28-32; Eph 6:1-9; II Tim. 1:3-5; 3:14, 15. Print Lk. 2:40-52

We are studying this quarter "Some Social Teachings of the Bible." The home is our fundamental social institution, an institution on which both the welfare of the church and the state depend. Yet the home today as an institution is being increasingly attacked. Many popular writers point out its shortcomings. Other leaders of thought propose new substitutes for the home as we have known it, companionate marriage for example. Conditions of the new world, the growth of cities, the building of apartments, the increasing participation of women in industry, the breaking down of the old moral standards, changing ideals concerning marriage and divorce, these and a multitude of other influences threaten to destroy the stability of the home. It is fitting, therefore, that one of our lessons should deal with the Christian Home in the modern world.

Our scriptures take us back to some of its basic ideals.

I. Marriage and Divorce

Read Matthew 19:3-9. Jesus deals here with one of our most important modern problems. We have, first, the Pharisee's question. They came unto him trying him and saying, "Is it right to divorce one's wife for any reason?" David Smith reminds us that this was a burning question in those days. "The Mosaic Law permitted divorce when a wife proved faithless; but the Rabbinical interpreters after their wont disputed over the enactment. The School of Shammai, adhering to the letter of the Law, held that a wife should not be divorced except for unfaithfulness; whereas the school of Hillel, with a laxity very agreeable to the general inclination allowed to put away his wife 'for every cause,' if he disliked her, if he fancied another woman more, if her cookery were not to his taste. The doctrine of Hillel was the common practice in our Lord's Day, and it operated disastrously. It violated the sanctity of domestic life, and played havoc with the obligations of morality. It was an inhuman system and inflicted cruel wrong upon womankind. It put the wife at her husband's mercy. She could not divorce him, but for any whim he might divorce her and cast her upon the world." The Pharisees who brought the question to Jesus knew no doubt that he would oppose such an interpretation. They knew too that if he condemned the system he would estrange the populace, and perhaps embroil himself with Herod Antipas, who had divorced his own wife to marry the wife of another, and who had slain John the Baptist for his criticism of that action.

Jesus in his answer took them back to the Scripture. "Have you never read that He who created them male and female from the beginning said, 'Hence a man shall leave his father and mother, and cleave to his wife, and the pair shall be one flesh? So they are no longer two, but one flesh? What God has joined, then, man must not separate.'" "Such was marriage according to the Creator's design—not the subjection of the woman to the man's caprice, but their union on equal terms as mutual helpers. There was no need for argument. The simple setting forth of the Scriptural ideal was a sufficient condemnation of the prevailing practice."

The Pharisees, however, had an objection. "Then why did Moses lay it down that we were to divorce by giving a separation notice?" He said unto them, "Moses permitted you to divorce your wives, on account of the hardness of your hearts, but it was not so from the beginning. (This statement helps us greatly in our understanding of the Old Testament. It appears that there are many practices and teachings there which are not in accordance with God's ideal, but which God allowed them on account of the hardness of their hearts. God revealed Himself in ever increasing measure to the Chosen People as they were able to understand and to appreciate that revelation. It was Christ who brought us the full revelation of the Father.) I tell you, whoever divorces his wife except for unchastity and marries another woman, commits adultery, and he who marries a divorced woman commits adultery."

This then is the Christian ideal—no divorce, except on the ground of infidelity. A number of practical questions raise themselves immediately in our minds. (1) Should a Christian state transfer this ideal to the statute books. We ourselves do not believe that it should. It is a Christian ideal, but not an ideal that it would be wise to enforce by legislation. Just as it would not be wise we all agree to force men to go to church. For one thing there are too many non-Christians in the world. (2) Does it follow from Jesus' words that Christians should never seek to be released from the marriage bond except on the one ground of infidelity? Many think that this is the only possible course for a Christian to follow. There are others who feel, however, that Jesus sets before us an ideal, rather than a rule which permits of no exception. Divorce in Jesus' day as practised by the Jews was an injustice to the woman. There are cases today when it seems an injustice to compel her to remain with her husband. It

would seem to be in accordance with the whole genius of the Christian religion which sets ideals before us rather than rules, to be blindly and slavishly followed that in such cases Christian people are entitled to seek and to follow the guidance of the Holy Spirit. But whether or not this is so, the ideal remains. Marriage is to be a life-long union between one man and one woman. Every effort is to be made to keep that home intact. Separation is to be sought only when worse evils would result. (3) Would Jesus approve of Companionate Marriage? The scheme as originally proposed by Judge Lindsey would allow young people to marry, practice birth control, the husband not assuming the support of his wife, or the wife the duty of making a home for her husband, and then if time proved mutual incompatibility to separate without further ado. The hope was that such marriages would ripen into permanent unions; otherwise a tragedy would be prevented. The idea which originally aroused a great deal of excitement seems to be losing in favor. It seems to be generally agreed that the scheme would create worse evils than those which it proposed to cure. It does not seem to be in accordance with the Christian ideal. (4) The divorce rate in America is growing at an alarming rate. It goes beyond that of any other civilized nation. We should note, however, that the divorce rate among church members is far, far below that of non-church members. What is the cause of the situation? What remedies can you propose? Is it due to maladjustments after marriage, or to lack of forethought before marriage? Would it be wise for the church, your church, to give its young people a course on the problems involved in making a home, in sex relations?

II. The Child in the Christian Home

The home generally centers in the child, and it is from the standpoint of the child that most of the other problems of the home should be discussed. Read here Luke 2:40-52 and Eph. 6:1-4 for some of the Biblical ideals in this regard.

One ideal is growth on the part of the child. We take the growth of Jesus as our norm. We read in Luke 2:40 that as a child he grew and waxed strong, filled with wisdom, and the grace of God was upon him. And in 2:52 that Jesus advanced in wisdom and stature and in favor with God and man. We note here the fourfold advance, physically, mentally, socially, spiritually. That is the ideal for every child. Are our children, our young people really advancing along all these lines? Are we or they putting disproportionate emphasis on any or two or three? Have we any responsibility for the children of other parents, the neglected children of our community, children whose schooling is neglected in order that they may help on the farm, or in the mill, children who lack facilities for play, or for spiritual development, negro children?

A second ideal is obedience on the part of the child. Jesus we read was subject unto his parents. Paul said, Children obey your parents in the Lord. Is obedience still a virtue? Of course, there are always conditions, and exceptions. But we take it that obedience of some sort on the part of children will always be a social necessity. How can we secure the sort of obedience that we desire? Not the sort of obedience that breaks the child's will power, but the sort of obedience that flowers into a character that is able to make its own moral decisions?

A third ideal is honor on the part of the child for the parent? "Honor thy father and mother, that it may be well with thee, and that thou mayest live long on the earth." We realize, of course, that the parents must so conduct themselves that the children are able to honor them, but nonetheless if we are to preserve the highest values of our civilization youth must honor age, children must honor their parents.

The fourth ideal is the proper nurture of the children on the part of the parents. Moffat translates the verse: "As for you fathers, do not exasperate your children, but bring them up in the discipline and on the admonitions of the Lord." In other words "after insisting on obedience the Apostle enforces the right exercise of authority, which does not irritate and dishearten the child (Col. 3:21, 'lest they be discouraged'): but it is also positive. For parents are as much bound to insist on obedience as children are to render it. There is a discipline of the Lord which is the responsibility of the parent just as obedience 'in the Lord' is the duty of the child." It is the responsibility of the parents to bring up the child on the admonitions of the Lord. It is not a responsibility which they can put on the church. Are parents today shirking their duty? How may they best fulfill it?

III. The Bible in the Christian Home

Read Dt. 6:3-9 and II Tim. 3:14-15.

In the first passage we have Moses' summary of the Law which God had given to the people, and his suggestions as to the use they should make of it in their homes. We are interested in these suggestions because Israel's Laws mark the beginning of God's revelation to his people, and certainly we are not to make any less use of that fuller revelation of God which we possess in the Bible as completed.

First of all then Moses says the Law must be upon their hearts. With the Hebrews the heart was the psychological center of memory as well as love. He meant then as G. Adam Smith says that they must commit it to memory (its leading principles) with a conscience to do it. Second, they must teach it diligently to their children. The word here for teach is a very strong one. It means 'make these words incisive, and impress them upon thy children;

rub them in.' Moses wishes the Hebrew parents to their own responsibility. They cannot delegate that to other hands. Third, they must talk of it in their and along the way, when they lie down, and when they rise up. In other words God's fundamental law is a theme of living interest at home and abroad, beginning and end of every day. Fourth, they must put them for a sign upon their hands and for frontlets their eyes. The Jews thought that Moses was giving here a rule to be literally observed. He probably intended, however, that the Law which he had summarized control the thought and the acts of the people, the sights of their eyes, the work of their hands; they must write it upon the door-posts of their homes, upon their gates. This injunction also the Jews observed literally. The law upon their door-post reminding of its claims as they left the house for shop or market in the morning, and as they entered the house at the close of the day. It was another indication that the whole life must be influenced by the thought of God of His love.

Moses' suggestions so far as they concern us are reduced to three. (1) We should know the Bible, its truth in our hearts and mind. (2) We should teach it to our children. The home can not leave the responsibility altogether to the Sunday School. (3) We should live in accordance with the Bible principles in the home and out of it. Paul's advice to Timothy, who had brought up in a home where the Bible was honored and taught, was that he abide in the truth that he had learned, knowing that it was able to make him wise unto salvation. Do we need that admonition?

Does the Bible have the proper place in our homes? What place should it have? Are we willing to give the necessary thought to seeing that it have the proper place? How can parents teach the Bible to their children?

IV. Prayer in the Christian Home

Read Luke 24:28-32 and II Tim. 1:3-5.

The incident in Luke at first reading may not bear upon our theme, but the more we consider it the more significant it appears. The incident took place on the day of the resurrection. Two disciples were on the way to Emmaus. They were talking of the disappointment and death of Jesus had occasioned them. "We hoped that he would redeem Israel; but he has died." A stranger joined them in their conversation, and they did not know him. He talked with them of the Scriptures, and how the sufferings and subsequent glory of the Messiah was predicted in the Scriptures. So in the evening they were the two travelers, that they invited him to join them in their evening meal. "And it came to pass as they sat down with them to eat, he took the bread, blessed it; and breaking it he gave to them. And their eyes were opened, and they knew him; and he vanished from their sight."

It was the custom among the Jews to have a table set for the meals which they ate, and this is a custom among Christians at the present time. Inevitably it tends to become a form with us, probably with them. But with Jesus, this simple table prayer that can be said in the home, was so simple, so real that immediately the two disciples knew he was.

Does this prayer have the meaning in our homes? If not, why not? Is this the only prayer which the whole family should join? It is the ideal that there should also be family prayers in the home. This is especially the case where there are children in the home. It teaches them to pray. It passes on the spirit of devotion from one generation to another, unifies the family, and puts the whole family in petition for the family as a whole, and for each member of the family. Many grown men and women will forget the influence for good that those petitionary family circle have had for them. It is difficult to find family prayers in the modern home. Are these things insuperable? Really? Many of the problems of the modern home would be solved if this practice were common.

The importance of family prayers for the sake of the child brings up the broader question of the parent's influence in general. The parents' example depends much more than formal instruction, and formal prayer. The unfeigned faith that dwelt first in Lois, the mother of Eunice, then in her son Timothy is an indication of the way that vital faith is passed down from generation to generation. Religion is contagious, and if it is caught at all it is caught in the home. The best religion in the home best be passed down from generation to the next?

V. Servants in the Christian Home.—Eph.

Many of those who read Paul's letter were slaves in the civilization of the Roman empire was a slave system. To them Paul wrote as Moffat translates: "Servants be obedient to those who are your masters as to the Lord, with reverence and trembling, with singleness of heart as to Christ himself; instead of merely obeying when their eye is on you, like those who court favor, do God's will from the heart like servants of Christ, by rendering service with good will as to the Lord and Master, not to men."

Most of us, however, who read these words are not concerned with the words addressed to masters, though there are no longer slaves in the home. The words of Paul's still apply: "And as masters, act by your servants in the same way as Christ acted by the church, to purify it, to stop threatening them; be sure that they and

(Continued on page 9)

WOMANS AUXILIARY

ment of Woman's Work, Presbyterian Church, U. S.
270-277 Field Bldg., St. Louis, Mo.

**SYNOODICAL PRESIDENTS OF THE WOMAN'S
AUXILIARY**

- Mrs. J. F. Hooper, 610 Mabry St., Selma, Ala.
- Mrs. F. B. Kogley, Wytheville, Va.
- Mrs. Walter Wilson, Arkadelphia, Ark.
- Mrs. W. G. Thompson, Jr., 3215 Obispo St., Tampa, Fla.
- Mrs. E. G. Abbott, 1315 Eberhart Ave., Columbus, Ga.
- Mrs. H. P. Cooper, Lebanon, Ky.
- Mrs. Charles L. Bodin, Box 79, M. R. A., Lake La.
- Mrs. J. S. Hicks, Holly Springs, Miss.
- Mrs. Walter Craven, 223 Frances St., Excelsior Mo.
- Mrs. G. V. Patterson, Gastonia, N. C.
- Mrs. Wilbur Garvin, 611 Euclid, Lawton, Oklahoma.
- Mrs. Parker Connor, Edisto Island, S. C.
- Mrs. J. F. Forsythe, Bethel Springs, Tenn.
- Mrs. J. W. Culver, Texas Military Academy, San Antonio, Texas.
- Mrs. C. R. Vaughan, 319 Mountain Ave., Roanoke, Va.
- Mrs. J. McD. Lacy, Elkins, W. Va.

MISSISSIPPI AUXILIARY

Woman's Auxiliary of the Synod of Mississippi in the First Presbyterian Church, Gulfport, October 29, 30, 31, with Dr. C. S. Newman, presiding at the evening session. Rev. R. W. Newman, Chairman of Woman's Work, led the devotional and sounded the keynote of the "Soul-Winning." Miss Janie McGaughey, of Woman's Work, addressed the audience in an impressive manner having as her subject, "Our Trust." This was followed by an address of the work in China by Mrs. T. B.

Wednesday morning the meeting was called to order by Mrs. Myrtle G. Hicks, president. Mrs. D. D. Newman, Secretary of Spiritual Life, led the devotional. And gracious words of welcome were spoken by Margaret Carraway of Gulfport and Mrs. Margaret Foster of Meridian Presbyterian to which Mrs. Foster responded.

From the Synodical officers, cause secretaries of the Synodical Presidents were approved as seemed encouraging.

Messages from the Synod were brought by Dr. Newman and Mr. R. W. Hardy. There were two Bible studies in which Miss Sammie Hogue gave helpful suggestions for study in the Book of Acts. Miss McGaughey explained C. A. W., W. W. W. A. C. Miss Ruth Clarke told in her own words of "The Sad and the Glad of Home Missions in Mississippi." East Mississippi Presbyterian "A Heart Operation" as the closing number of the day's program.

A fellowship was one of the features of the day. A dainty luncheon was served in the Club Building at noon and in the afternoon a lightful drive along the beautiful Mississippi River was enjoyed by all.

W. Hardy presided at the Wednesday night session. Dr. Newman had the misfortune of fracturing his shoulder during the day.

Following officers were installed by Miss Janie McGaughey:

President, Mrs. Myrtle G. Hicks, Holly Springs. Secretary of Literature, Mrs. Roy Collins, Tupelo. Secretary of Foreign Missions, Mrs. Helen Hopkins.

Secretary of S. and P. Missions, Mrs. J. L. Wilkins, Indianola. Secretary of Spiritual Life, Mrs. C. S. Newman, Gulfport.

Secretary of Christian Education and Ministerial Relations, Mrs. G. N. Stewart, McComb. Secretary of Home Missions, Mrs. C. Smith delivered an address on Persecution and Evangelism.

The night session closed with the observance of the anniversary of the birth of our Lord.

Thursday morning, Mrs. Oliver G. Jones gave a helpful devotional after which reports of the work were heard. Mrs. J. C. Stewart talked on "The Work of the Holy Spirit." Mrs. J. C. Stewart talked on "The Work of the Holy Spirit."

Friday was chosen as the next place of meeting. The ladies joined in singing "Blest Be the Tie," and Mrs. McGaughey led the closing prayer.

On account of inclement weather, the meeting was postponed.

**FAYETTEVILLE AUXILIARY HOLDS DISTRICT
DISTRICT CONFERENCES**

La Nilta Wimberley, Secretary

The District Conference, Fayetteville Auxiliary, was held on October 6 met at Eureka in the Presbyterian Church, with Mrs. J. D. Wimberley, District Chairman, presiding.

The District showed representatives from nine of the auxiliaries, ten Presbyterian officers and one lay officer present. Total representatives numbered one hundred.

Rev. S. Golden, of Carthage, conducted the

opening devotional.

Mrs. Walter McCaskill told the ladies how glad they were to have them and Mrs. J. H. Sutfenfield responded for the visitors.

N. C. Unit of Mission Court, Winsborough Fund, a good local president and treasurer were the main points discussed by Mrs. W. M. Fairley, President of the Fayetteville Presbyterian Auxiliary.

Elise was the keynote of the conference and Mr. Stuart Evans, Superintendent of the School and Miss Sara Williams, Secretary of Elise told the ladies of the work this year and of the beautiful \$30,000 Administration Building which can be in use as soon as the remaining \$7,000 is raised. The ladies gave very generously to the "Pantry Shower" for Elise.

Special music that was rendered throughout the program were vocal solos by Miss La Nilta Wimberley, Aberdeen and Miss Vivian Roberts, Pinehurst.

Each secretary of the different causes presented her work in a clear, concise and interesting way.

Mrs. Lacy Little, the Foreign Mission speaker for the afternoon, who has been in China for a number of years gave a most interesting talk about her work. Mrs. Little has a wonderful personality and was very entertaining.

Mrs. Wimberley stressed the Mission Study book, "The Crowded Ways," and asked the ladies to start their study classes immediately.

The Eureka Auxiliary did everything to make the meeting a success and the delegates comfortable. The lunch was delicious and the addresses fine. Altogether it was a most pleasant and profitable day.

The conference will meet with the Vass-Lakeview Auxiliaries next year.

TRACT WORK

Alberta Dudley Brand

On the Mission field there are various opportunities for distributing religious tracts to the Nationals. The hospital is a great place to meet new people of every class and station in life, are constantly coming and going. This does not mean just the patients. It is an oriental custom for a person entering the hospital for treatment, to take with them any number of relatives. The largest number I believe I have seen, was seven with a well-to-do woman patient.

Are the Nationals, responsive to Christian literature? Yes, they gladly receive tracts of all kinds, only a very few refuse or scoff. While the patients are waiting in the dispensary, the evangelist comes along distributing the pretty tracts. Some have Bible pictures in colors, really an attractive souvenir, while others are printed on colored paper, which is a vivid green or cerise. These are the most popular Korean colors and very noticeable to any passing eye.

It is the Korean custom to have a market day, every fifth day—even on Sunday. Certain cities and villages have market places where people from everywhere, apparently, gather together with their crops, produce and what-not for exchange as much as buying. I am convinced anything may be purchased, even to a girl's wedding ring.

A new road has recently been built through this section of rice plains and just a short distance from the Mission hospital, two roads come together. Let us call it "The Pointing of the Way"—even a small hut is there and it is a good stand for the tract distributor. Great streams of people, mostly men, all day long pass here, to and from market, sometimes in such numbers and so fast, it is impossible for one person to hand each one tracts.

The majority of the crowds are heathen, very often never having heard of Christ. Occasionally a believer is handed a tract, who smiles and says "we have already heard of the wonderful life" and now believe.

My! My! Now entirely different the believers are, compared with their heathen brothers, in their manner, bearing and whole appearance. It is evident they have had the great opportunity of hearing and have answered the Master's call.

Kunsan, Korea.

SUNDAY SCHOOL

(Continued from page 8)

a Lord and Master in heaven, and there is no partiality about him." Willing and thorough service must be met by a kindly and considerate rule on the part of the master. They must exercise their authority as unto Christ.

Just what does this mean applied to the modern home? Is our attitude toward our servants altogether a Christian one? Do we pay a fair wage? Are we considerate of their feelings? Do we take advantage of our position as masters, our positions as members of a dominant race, to impose our will unfairly upon those who find themselves in an inferior and dependent position? Do we rebuke them in language or in a language or in a tone that would not be tolerated in other relations of life. Just how can we fulfill our full obligation as Christians toward our servants?

YOUNG PEOPLE'S DEPT.

Rev. W. A. Gamble, Jr., Editor, Pinetops, N. C.

YOUNG PEOPLE'S TOPIC

Sunday, December 1—Forces That Are Making the World Better—References: Matt. 13:1-9; Acts 2:1-11; Phil. 4:8.

C. G. A.

Suggestions for the Leader

(Our topic today calls for Current Events. Have different members to report on recent happenings that have been for the advancement of Christianity and for the uplift of mankind. Articles of this nature may be found in the Literary Digest, the World's Work, the Living Age, and various progressive magazines, as well as in the daily newspapers. Of course, there are many forces that are not for the good of men, but there are many things that happen every day that show progress in religion and in politics. If possible, have discussion of the news items.)

Making Christ's Kingdom Come

Our theme for this year has been "Making Christ's kingdom come." Today we are going to study things that seem to be making our theme come to pass. We pray so often, "Thy kingdom come, Thy will be done in earth as it is in heaven," that we fail to get the significance of the prayer. Today we are going to see what the world at large is doing toward answering that petition, and also what we as young people can do toward having our prayer answered. There is no point to praying a prayer we don't mean, and one that we are not willing to help answer. Forces that are making the world better must surely be making Christ's kingdom come, for "Every good gift and every perfect gift is from above, coming down from the Father of lights, in whom is no variability, neither shadow that is cast by turning."

Making the World Better Socially

There are those who think that the world is gradually growing worse, and there are those who think that the world is gradually growing better. We might argue until we were blue in the face and not convince either side. But betterment does not come by argument. That method has been tried too often and failed. Argument builds up barriers socially rather than tears them down. The forces that are making the world better socially go on quietly and call as little attention to themselves as possible. Each one of us has a part in this gradual betterment by making our relation to each, other more unselfish and sympathetic. Of those forces which we can see working and which are for the upbuilding of social understanding first comes work that is sponsored by Christians—work among the immigrants, work among the negroes, and all social service. Those who are not Christians at heart say, "Let them alone. We did not ask them to come over here to America. Let them take care of themselves now that they have come—we do not ask them to help us, so why should we help them?" But those of us who see a soul behind that black or yellow face, and believing that our religion has been entrusted to us as a gift that we must share, accept them as a part of our world, and try to make them feel that it is their world too. Perhaps some day we shall realize the meaning of true brotherhood!

Forces Working for Peace

Recently we celebrated Armistice Day, and all over the country people paid their respects to those men who suffered because of war. And we wondered about war—what has been gained because of it? Is war the only method for bringing nations into agreement? Must we think of peace in terms of war? But there are forces working for peace—the Kellogg Peace Pact is one of the results of those forces. But the best force for peace, is that one which shows war off for what it is. We must take all the glory away from it, strip it of its romance, and look at it then. We see it as licensed murder, as famine, and as the worst of plagues. But is that the best way to get peace? By looking at the horror of war?

God, what a world! if men in street and mart
Felt that same kinship of the human heart
Which makes them, in the face of fire and flood,
Rise to the meaning of True Brotherhood!
True brotherhood is the answer to World Peace.
And that is possible only with Christ as the bond to hold us together.

Making the World Better Spiritually

When we speak of making the world better spiritually, and the force that is accomplishing that, we speak of the source of all these other betterments. Christ said that the kingdom of heaven was like leaven which a woman put into three measures of meal, and the whole of it was leavened. All these forces work from the inside out. Brotherhood cannot be imposed upon us. We have to want it first. And peace cannot be thrust on us if we do not want

(Continued on page 11)

CHILDREN

THANKSGIVING DINNER

"Gee," exclaimed Herb Bunton, "I'm getting tired of this waiting."

He looked at his watch for the seventieth time and then anxiously up and down the street. It was a broad pleasant avenue, with dry-leaved trees arching overhead and pleasant, roomy homes set in broad lawns waiting comfortably for dinner, as it were. Herb could smell the dinners, Thanksgiving dinners of turkeys and goodies, and his impatience grew.

"If that kid doesn't show up in fifteen minutes I'm going," he told himself.

But Herb was a conscientious lad and somehow when fifteen minutes were up he did not leave. Anything might account for the delay,—a motor accident, other people's tardiness.

"This is what comes of trying to be nice to people," grumbled Herb.

He sat down on the step to wait, thinking of Casabianca. Perhaps there isn't much difference between a burning deck and a cooling dinner after all. It was pure sense of duty that kept Herb to his post. He did not even know the boy he was waiting for. Somebody named Sam Something-or-other, the son of one of Herb's mother's school friends who had just moved to town. The rest of Sam's family was down with the grippe, so the Buntons were taking Sam along with them to Grandma Bunton's for Thanksgiving dinner. Sam was to have the Buntons in their front yard at one o'clock and now it was after two. Herb himself had volunteered to mount guard and wait for the late guest.

There was nothing else to do. The town was rather small in the number of its inhabitants, but it covered a lot of ground and its limits spread out into the country. Sam's people had taken the last house on the town line, the Bunton's car was out of order, Sam's telephone had not yet been installed. What could a fellow do except wait under such circumstances?

Just as Herb was tightening his belt another notch, he heard the rattle of an old car at the corner. He sprang to his feet and looked up the road where an ancient car was stopping. The door of the car opened and a small boy came out. Then the car drove rapidly away.

Herb hurried joyfully toward the small figure standing uncertainly on the pavement.

"Hello," he greeted. "Come on and get some turkey if there's any left."

He had felt rather grouchy during the last few minutes of his wait, but he forgot it at sight of the small, ragged stranger.

"You like turkey, don't you, kid?" he inquired jovially.

"Sh-oor I like toikey," replied the small boy giving a great snuffle and passing the sleeve of his ragged sweater across his nose.

Herb noticed that his hands were about as black as a white person's hands could get.

"Maybe you'd like to come in the house and wash up," he suggested.

"Naw. Where's de eats at?" replied the small boy.

"Come along," said Herb and when he saw that the boy wanted to take his hand, he thrust both of his into his pockets.

While they walked the five blocks to Grandma Bunton's Herb was glancing

curiously at his small companion from the corner of his eye and decided that his family must have been pretty sick to have let him go out in such a condition, dirt, rags, touseled hair, toes sticking out of broken shoes, no hat.

"Probably just his play clothes," thought Herb uncomfortably thinking about his grandmother who insisted so upon neatness.

They soon reached the trim and stately home of Grandma Bunton and the maid in a starched apron opened the door. In marched the boys, in their hurry brushing past the girl, to the dining-room from whence came the clash of silver and the smell of food.

"Well, here we are!" announced Herb. "Just about starved, aren't we, Sam, old man?"

"Sho-oor," said the small boy. "Gimme some toikey."

They took their seats and a silence fell as five pairs of astonished eyes fastened upon the guest. He was not a bit dismayed but pounced on his dinner with both hands, scorning knife or fork.

"H-m," said Grandma Bunton, "how is your mother, Sam?"

"Not so good," replied the boy between bites. "Pa just tooken her to the horse-pittle. Yum, yum! I ain't never had sich eats."

Mrs. Bunton leaned over and whispered to Grandma.

"Can it be possible that Carrie is really in the hospital? Will you lend me your car after dinner. I must run out and see her."

"What's the matter with your mother?" asked Phoebe, Herb's sister.

"Aw, she jist had a fight wid Miss Murphy wot lives next doors and got her eye scratched," explained the stranger.

Mrs. Bunton sprang to her feet, her face very red.

"You—you don't mean that," she exclaimed, thinking of her gentle school friend. "No, that's not true, Sam."

Just then the doorbell rang, there was a short conversation and then in walked a young man of about sixteen, a handsome, pleasant-faced lad with shiny face and hair, glossy shoes, snowy collar, well scrubbed hands.

"I am Sam Scott," explained the newcomer, "I'm sorry I'm late, but I had some trouble finding my way."

After the greetings were over, naturally everyone turned to the grubby little boy who sat munching away unconcernedly.

"And who are you?" they asked.

"My name's Sam Reilley," he answered with his mouth full. "Dis is a swell feed."

They tried not to laugh, and then Mrs. Bunton put her arm around the grubby little stranger.

"We're so glad you came," she said. "When we get through I want to take you over to my house. I think I have some clothes Herb has outgrown that would just fit you, and then we'll take you home. Won't that be nice?"

"Sh-oor," agreed little Sam, "but foist maybe I better go home and toin off de oven. Pa he putted on a chickum for dinner and the baby too."

"What! put on the baby?" cried Grandma.

"Naw," said Sam, "de baby's in his carriage on de porch. De chickum's in de oven. Pa tooken me off of our vacant lot where I was playin' wif de fellers and tol' me to go to watch the chickum and de

baby while he carried Ma to the horse-pittle."

Of course, they all sprang up. The baby might have fallen out of its carriage and the chicken was probably all burned. Grandma got a huge basket and put the remains of their turkey and all the trimmings into it, and how they did rush for little Sam's home.

The baby was howling itself blue, the chicken was charred, but soon everything was all right, the house tidied, the baby fed and Sam washed by his new friend Herb.

"Gee, this has been some Thanksgiving!" exclaimed Herb.

"It really is more blessed to give than to receive," Grandma smiled. "We must thank God for sending us the chance."

"Did you have a good Thanksgiving?" Phoebe asked Sam, who was now surveying himself proudly in a broken mirror.

"Sh-oor," replied the little fellow, "God needn't have been so good to a bad little boy like me."

"You're all right, Sam," protested Herb. "You and I are going to be pals."

Sam turned his Irish blue eyes on Herb with a look of admiring affection.

"I ain't good enough for you, Herb," he said sadly, and Herb felt his heart tighten and a great resolve from within him to be worthy of such an opinion, but boy-like he couldn't speak all that he felt. He only put his hands over his stomach and groaned: "Gee—o—gee, I am full! Some Thanksgiving!"

OUR PUZZLE CORNER

Junior Cross-Word Puzzle

1		2	3	4		5
		6				
7	8				9	
10				11		
12			13			
		14				
15						

Horizontal

- Thanksgiving pie
- Consume
- Unlock
- Preposition
- Small child
- Three (Roman)
- And (Latin)
- Capital of Norway
- Comrade
- Thanksgiving fowl (pl.)

Vertical

- To keep from harm
- Join
- Woodland spirit (Gr. Myth)
- Knight (abbr.)
- Races
- Kitchen utensil
- Make ill
- An island
- A large tree
- Pair (abbr.)

Found in Thanksgiving

The following are definitions of 20 words found in Thanksgiving:

- Insect. 2. Submerge. 3. Head covering. 4. Request. 5. Lean. 6. Broken tooth. 7. Depend. 8. Bend. 9. Writing fluid. 10. A tree. 11. A color. 12. Hotel. 13. Meditate. 14. Ruler. 15. Horse. 16. Carol. 17. A deer. 18. Large tub. 19. Part of leg. 20. Heavy vehicle.

Can you find twenty more?

Hidden Letter Puzzle

From parrot, thrush, swallow, delete,

From aspen, oak chestnut, as Geranium, iris, and violet sweet

With pink, tan, green, these tell.

The whole, you'll agree, is well all.

We hail it with reverence, too. Arriving each year the midst of

It brings joy to me and to you. (Puzzles Answers on page 11)

TURN-AROUND TALES

TWO-IN-ONE STORIES FOR THE CHILDREN

BY NELSON WHITE

Little Billy Bullfrog says to his friend, "I guess I better hurry! Let's turn him upside down and see if he changes into a fish."



Things are not always what they seem when you turn them around. Our "Turn Around Tales" are stories that we are showing to you upside down and see on change into another. Every while there will be a funn Around."

LITTLE MICHEL AND THE SHIPWRECKED CAT

Here is a true story which has been a favorite with French children. It is about a sailor and two cats.

Away back in the year 1867 there was a sailor lad whose name was Michel. He was from Saint Servan to fortune as a sailor boy. He became an apprentice on a merchant ship. The captain was kind and good. A was kind and good himself, and ready to do his duty cheerfully. The crew became his friends. They would have risked their own lives to save the boy from any danger.

All went well until the last voyage. Michel's first ship. That time he sailed away from a port in France to Lisbon, in Portugal. We don't know what cargo she carried, except that it was a heavy one.

The very first night at sea a dense fog came, and in the middle of the night the ship was struck by another. It was badly damaged there was no chance of saving it. A passing English ship rescued the captain and his crew. When they were lifted, the shipwrecked captain and his crew, still afloat, far off on the sea. Suddenly he exclaimed:

"Where is Michel, the apprentice? No one had seen Michel. The

AROUND



First comes Grandpa, doing all the work, Cutting the turkey with big knife and fork.



Then there's Grandma, at the other end, Serving second helpings like a fellow's friend!



In between is Father full of quips and jokes, Telling funny stories to entertain the folks.



Then there's dear Mother, who hides her Jolly dimples as she pours apricot

his crew. Every man was there the boy. By this time the ship appeared from sight. The men were that she had gone down and Michel was dead. The captain was sad and heavy as he looked over the wide ocean where he had seen his ship. He was deeply grieved by the loss of his ship, and he now wondered how he would face Michel's mother with the news that her boy was drowned.

Michel was not dead. As the old man said: "At the moment of the rescue the little apprentice, Michel, was busy with the rigging at the fore of the ship. When his task was done he went aft, and saw that the ship was carrying away the boy. The boy called, shouted, but his voice was lost in the rush and swirl of the waves. Michel was alone in the water when the water was before and aft. At first he wept, but when he recovered himself, ran to the fore, lighted a lantern, rang the bell, and all night long strove and fought against destruction. Day dawned and the little fellow descried a sail, far off. He hoisted a flag of distress and the sail carried out of sight. Michel returned to the pump. Then upon a second ship became visible on the horizon. But, like the other, it was a wreck and the wreck was not far off."

no wonder that poor little Michel lost hope. No wonder he beat the pump further work at the pump was useless, and that his time had passed.

When, when all seemed lost, and Michel decided to give up pumping and when his miseries sooner, the ship's crew came to Michel and began to struggle themselves against his legs. He was so glad to find him, they purred, and purred. And so glad to see them that he had enough words to tell them. So Michel talked to the cats and the cats talked to Michel, and the cats no longer a place of utter loneliness. The cats petted Michel and Michel petted the cats, and then it was as if they must be saved. Michel worked at the pump and never stopped so long as the cats stood by him on. He shared his food with them, pork and biscuit, and the cats enjoyed their dinner.

Michel once more shut out the sky, the cats cuddled close to the wrecked sailor boy, and he was grateful for their company. Michel again turned to his work at the pump and the signals.

Days Michel and the two cats and kept watch for sails. Until Michel was gone, Michel shared with

at time the ship was so nearly full of water that any minute might have been the last. When Michel could no longer work at the pump, he gathered up the cats, furry, comforting cats in his arms and sought the only high and dry place in the fast-sinking ship.

The old story now takes a cheerful turn, in these happy words: "At the moment the American brig came in sight Michel was 'made out,' upon the deck of the vessel, and now on the

point of going down. He was taken on board the brig, but he would not quit the merchantman without his cats."

Now it may be that Michel and his cats visited our own Salem, or Bristol, or New London, because it was such a long time before he saw his home or mother again. Anyway, whether he visited our side of the Atlantic or not, Michel's story ends with these words:

"Three months afterwards he landed at the port of Saint Servan, carrying his two cats in his arms in triumph, amid the acclamations of the crowd."

—Frances Margaret Fox, in The Congregationalist.

A SURPRISE LETTER

Dear Standard:

I am a little girl nine years of age. My birthday was September 2. I am in the fifth grade. I have five teachers in school. I like to go to Sunday School, my teacher is Miss Hubbard, I like her fine. Please print my letter for I want to surprise my grandfather and grandmother.

Yours truly,
Agnes Blythe.

Huntersville, N. C.

HAS BEEN SICK

Dear Standard:

I am a little girl just seven years old. I have had scarlet fever and haven't started to school yet, but hope to go soon. I have two little kitties just alike; they are so cute. I like to play with them.

Your little friend,
Mable McNeil Smith.

Red Springs, N. C.

ENJOYS THE PAPER

Dear Standard:

I am a little boy and live in Maxton, N. C. I want to tell you how much I enjoy reading the letters and coloring the pictures in the Standard. Please publish as I want to surprise my mother and daddy.

Your new little friend,
"Jim Pig" McKinnon.

Maxton, N. C.

THE JUNIOR COOK

Hallowe'en Fudge

Into a sause pan put—

- 2 cupfuls brown sugar,
- 2 tablespoonfuls butter,
- 1 cupful sweet cider.

Boil till a soft ball forms when a couple of drops are dropped into a cupful of cold water.

Beat till creamy and cold.

Pour into a butter pan and when set, cut into squares.

A half cupful of broken nut meats makes a nice addition to this fudge but are not necessary.

For your Hallowe'en party, serve red apples, washed and polished brightly, doughnuts and fudge.

BOYS & GIRLS EARN XMAS MONEY
Write for 50 sets St. Nicholas Christmas Seals. Sell for 10c a set. When sold send us \$3.00 and keep \$2.00. No Work—Just Fun.
St. Nicholas Seal Co., Dept. 283-P.S., Brooklyn, N. Y.

CAN YOU ANSWER THESE QUESTIONS?

When was a mother paid for nursing her own baby?

Who tried to kill his son at dinner?

Which four little creatures are said to be exceedingly wise?

Which king installed waterworks in Jerusalem?

Who lost his liberty because he lost his hair?

Who was the earliest missionary to the heathen?

When were the Israelites warned not to provoke an angel?

Who made a feast which lasted one hundred and eighty days?

Where does the Bible mention a town clerk?

What prophet did the Israelites slay, after he had blessed them?

When did an earthquake open the doors of a prison?

When were ten people killed by a tornado while they feasted together?

What was not to be told in Gath?

Who won his wife by slaying 200 men?

Which two kings were driven out by hornets?

Who imported peacocks into Palestine?

Whose prayer added fifteen years to his life?

Which apostle was bitten by a snake?

Where does Scripture refer to a sea-serpent?

Which three kings suffered from insomnia?

—North Avenue News, Atlanta, Ga.

A VOICE FROM A FAR COUNTRY

Rev. J. H. Longenecker, of Luebo, Congo Belge, Africa, tells of a young Christian convert, of the famous tribe of the Bakuba, who was among strangers and the most demoralizing temptations of every kind, yet he maintained his faith and his fellowship with the Saviour. Mr. Longenecker translates a letter from him:

"Misayela Haneka is a young man of the Bakuba tribe, who was trained at the Mission at Luebo. About five years ago he went away to work. His employer has taken him to the town of Bandundu, far away on another tributary of the Kasai River, where he is a clerk in a mercantile establishment. So he is far from home and from his own tribe. Some time ago he sent the money for a Bible, a catechism, a hymn bok, and subscription for our monthly paper, the Lumu Lua Bena Kasai. I translate from his letter in reply:

'Missionary and father chief
Kabemba,—

I was happy with many thanks, on account of all the books which arrived to me, the book of God, and hymn book and catechism and Luma Lua Bena Kasai. I thank you a plenty with great happiness also.

But I did not reply quickly because I was sick, I got these books myself on bed in the hospital . . . I was near with death, and they had already made the coffin to put me in, and I am with

life also until today, which is a very strong marvel to all the people here.

I thank our father God today until forever because the owner of the field is not forgetting to look after the things. in his field even to the edge of his field, the things which one who is not the owner of the field would say they are worthless, but the owner of the field knows all of them, because he planted all with one love.

I thank you again for your words of love. . . .

Muoyo to you from your child,
Mishayela Haneka.'

YOUNG PEOPLE'S TOPIC

(Continued from page 9)

peace. And to want all these things we must first have God. Our God must be more than a Social Force—he has to be some one that we can trust, some one we can believe. And if we have him to that extent, others will want him too. We cannot impose our God on other people any more than we can impose peace on them—they must want Him. And the only way they can want Him is by seeing what He has done for us. Making Christ's kingdom come is indeed a glorious task.

1,200 BIBLE QUESTIONS

In Consecutive Order

A wonderful help in Bible reading and study. Thousands are using them.

We study these in our W. M. S. and enjoy them very much.—Mrs. Elois Lemon, Birmingham, Ala.

I think they are the most interesting and wonderful books of the kind I have ever seen in print. I am a Sunday School teacher and am going to give questions in lessons for my students.—Miss Frances Van Duzer, Kissimmee, Fla.

Answers printed separately. Sold at the same price as Question book — 10 cents.

Orders promptly filled when sent to
IRVING GILMER, Publisher,
Liberty, Missouri

New Anti-Pain Oil Works Wonders

Takes the crick out of your neck, the sharp shooting pains out of the shoulders—in a few minutes.

This new discovery is a combination of eucalyptus with essential oils, turpentine-camphor, capsicum and other valuable ingredients that is now being offered the public under the name of "Anti-Pain Oil," formerly known as Snake Oil. It has proved to be an effective, agreeable remedy for aches and pains, chest colds, flu, coughs, etc. Thousands of sufferers are now being relieved by this new penetrating oil liniment.

For rheumatic pains, neuralgia, crick in the neck, sharp shooting pains in the shoulder, stiff joints and sore muscles, apply freely to affected parts. The oil quickly penetrates, bringing relief almost like magic. For chest colds, flu and sore throat, apply freely to affected parts well greased with vaseline or lard. For coughs or hoarseness take ten drops on a lump of sugar.

Don't continue to suffer longer. Use this new and improved remedy, perfected after years of research and experimental work, instead of poisonous habit forming drugs. You will then know what it means to be free from pain.

Refuse imitations. Nothing like this new Anti-Pain Oil formerly known as Snake Oil. Special introductory generous size bottle for 35c at your druggist's.

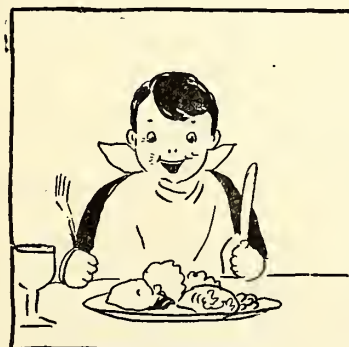
THANKSGIVING TABLE



Master is waiting in his place
the feast with a proper Grace.



Next is big sister, who behind the celery
Warns us little children to 'have like
company.



Brother's looking gleeful, he can hardly
wait
Till the folks are served, to start on his
plate.



Last of all the feasters, there's little I—
Busy as a beaver from drumstick to pie!

STORY

A THANKSGIVING STORY OF THE MANSE

Mrs. L. W. Gade, in Presbyterian

Ruby had answered the telephone, but the first words of Madge Kent had

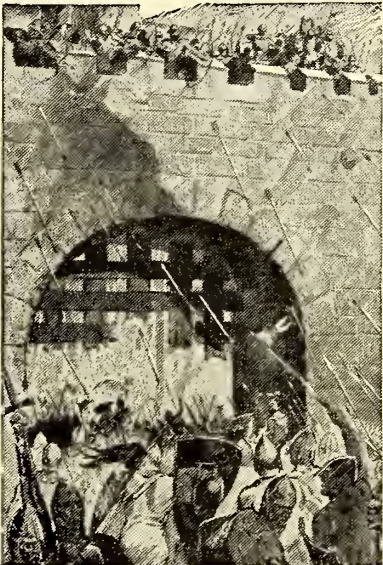
STANDARD FOR 50 YEARS

WINTERSMITH'S CHILL TONIC

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

Malaria
Chills
and
Fever
Dengue

It is a Reliable, General Invigorating Tonic.



A Thousand Tons of Stone

but not one ounce of protection

EVERY buttressed salient speaks of mighty strength . . . protection. But conquerers swarm through the broken gate—the one vulnerable point.

In a grave vault there is one consideration that outweighs all others . . . protection from water.

The Clark Vault has attained its nationwide leadership by providing dependable protection. Built of special 12 gauge Armco Ingot Iron or Keystone Copper Steel, it is impervious to water. Designed like a diving bell, water cannot get into the Clark Vault. Each Clark carries a 50-year guaranty.

Solid copper, 10 gauge in thickness, is used in making the beautiful Clark de luxe model. It is guaranteed perpetually.

Clark Vaults can be obtained through better funeral directors everywhere, in the following models: Gray and White Lacquer Finish—Silver Tone and Copper Finish, Cadmium Plated by Udylyte Process—De Luxe, 10 Gauge Solid Copper.

Less than Clark complete protection is no protection at all

THE CLARK GRAVE VAULT CO.
Columbus, Ohio

Western Office and Warehouse, Kansas City, Mo.



GRAVE VAULT

This trade-mark is on every genuine Clark Grave Vault. It is a means of identifying the vault instantly. Unless you see this mark, the vault is not a Clark.

chased the smile from her face and brought to it the sullen look it had borne for the past two weeks. Evidently Madge was not to be turned easily aside and must have been very urgent in her demands. She had insisted that Ruby go Thanksgiving shopping with her. Proudly had she boasted that she was to make the selection of the turkey and had Ruby's mother bought their turkey? Ruby had replied in a low voice, "No," and had been forced to repeat herself. When Madge understood, she at once insisted she would be right over to ask Ruby's mother to permit Ruby to choose their turkey, too, adding, "We will have loads of fun."

Ruby had declared somewhat shortly that she had no interest in such an expedition, and had hung up the receiver, ejaculating as he did so, "I wish Thanksgiving Day had fallen on February 29th, then it would come once in four years instead of every year. How, I hate the day!" Lost in her meditation she was brought out of her reverie by the voice of her little brother, David, who had tried to gain her attention. Failing to do so he had taken hold of her dress and was tugging at her with dirty hands, leaving a dark spot on her light-colored smock. "Go away, David," she urged. "Nope! I want to hear about our bid Franksgivin' turkey, and tan I'se have both drum sticks?"

"Thanksgiving turkey! Can't I get away from that combination of words?" said Ruby to herself, and gently pushed the determined David from her. David wasn't used to being denied and immediately set up a terrific yell, which brought to the scene of action the entire Bowman clan. Father from the study where he was preparing his annual Thanksgiving sermon; Mother from the kitchen where she had been busily engaged in baking and cooking, for the feastday to come in three days; the two boys from their play. They all were surprised to find two very red faced objects before them. David in a fit of temper and Ruby much embarrassed, "for had she not been unkind to David?" "For had she not promised him a big turkey?"

Mother and Ruby were soon left to themselves. This was Mother's chance. Ruby had, weeks ago expressed the purpose of expending a certain sum of money, which she had earned and had had in her possession up to two weeks ago. The money was gone, Ruby had disposed of it and in what manner. Mrs. Bowman had not been informed.

"Come Ruby, 'an honest confession is good for the soul,' what have you been about?"

Thus openly questioned Ruby relieved her mind by speaking.

"To begin Mother, you know how very much I have wanted to keep Thanksgiving like others keep it, and how it could not be done, you too, have tried but failed, and—"

"Yes, child, there is not much left for luxuries, in a minister's home. Father has such a time providing for all the calls coming to him from needy ones, he impoverishes his own family and himself in responding generously to these calls. Of course I would not have him turn a deaf ear to their petitions, but I have wished many times he was a little less generous, for he certainly has been deceived any number of times by tales of woe from undeserving people."

"I'm afraid Mother, I'm a chip off the block; it's hard for me to turn down a good cause and—"

"And what?" queried Mrs. Bowman gently.

"Well, you know Mother, how very much I have wanted all these years to have a Thanksgiving dinner just like everyone else has, and how last year I determined this year to have it and you know how hard it was to earn money in a small town like this. I weeded gardens, picked berries, wheeled crying babies, and ran on errands for the parish, and paid but

little was I for many a long trip in the heat and cold. I earned my Guild dues, my Christmas money, my subscription to the building fund, then this extra special fund to cover my Thanksgiving project. Seven dollars it would take. I had it, up to two weeks ago, and then I parted with it. I knew you would be depending on me to fulfill my promise of providing—"

"Yes, but then you came to me about that. I know it's gone, but what did you do with it?"

"You remember the Sabbath you were taking care of Mrs. Hastings' mother, and could not go to church?" Mrs. Bowman nodded in the affirmative. "I was there and father took up a special collection, answering an S. O. S. call out from the Board of National Missions, for Porto Rico and Florida. I thought of the despairing people, thousands homeless, little children crying for bread. Then I put my savings on the plate, and said to myself, 'That saves the head of one turkey.'"

"So that's the story, well then, I believe I have a grand surprise for you too, perhaps we are going to have even a better dinner than you had planned. I've been reading about a new dish and I am ever so anxious to try my hand at it. It sounds wonderfully good to me. It is called veal birds. You take—"

"Another substitute for turkey, I declare, Mother, you did not miss your calling, for if ever a woman was called to be a minister's wife that one is you. You dote on sacrificing, you can make much out of nothing. I'm fifteen, I can remember ten Thanksgivings, and I can remember ten substitutes to fill up the bill."

The smell of burning cake interrupted the conversation. Soon Davie appeared and in a strange whisper announced. "Take very burned, Muvver

frosting it so it will look like one, and it's secret from Gee Zack. You mussen tell!"

"Must not tell," repeated scornfully. Those were the words she had heard all her life. "Must not tell" was the slogan of the manse she had been younger she had counted the "must not tells" were innumerable. Must not tell rug had a hole in it, (covered couch,) must not tell, father's kerosene lamp at night so a down the expense of electric they had sometimes to sit around kitchen range to keep warm, (to save coal,) that Mother wore hand clothes, bought in a neat that sometimes Mother, could to the missionary meeting there was no money with which her dues, (father's check for church being late in arriving they used substitutes for but canned milk for coffee. Some must not tells seemed foolish but she had obeyed and had repeated anything since her lesson. The Ladies' Aid Society bought a gas range from the Clarkwood, president of the organization, at the time, and had placed the manse. Mrs. Clarkwood bought a new one for herself, she "hated to see her old one really had no place to keep sold it to the Aid. Ruby had asked by the worthy woman presence of the other Aid member. "How does your mother like the stove?" To which the community child replied, glibly, "She thinks be lovely when she gets it. She's been working on it since day and she told father it was beginning to look respectable." The effects of that, Ruby never forgot.

Yet one thing she "must not tell" had almost become tragedy, so



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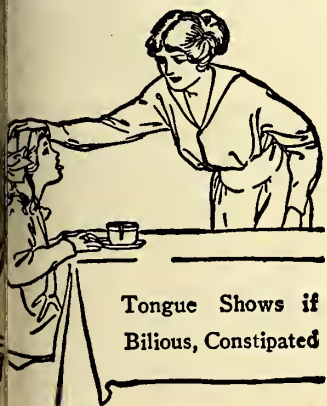
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MENTION THIS PUBLICATION

brooded over it. That was that the manse folk, her own family, had never had a turkey for Thanksgiving. She was so sensitive about it that the very season was disliked by her.

To her a Thanksgiving dinner was not a dinner without a turkey! That disappointment of not having one this year was great for she had so set her heart on it. She had given her money impulsively! She would do it again if the same call came. How could she have done otherwise? It was going to be a poor Thanksgiving for the others for she had talked to her brothers, all younger than herself about the coming dinner and they had come to her many times, shouting with glee when she had told them she had the amount necessary for a turkey. Ruby had the impression that all self-respecting families were provided with a turkey on Thanksgiving. For them to be without one was an actual disgrace. She had never even as much as tasted turkey. No one ever invited the Bowmans out for meals, that is the entire family, six in all. It was entirely too large.

Ruby's task of putting the room in order was nearly done. Folding last night's edition of the "Courier," Ruby's attention was drawn to an article on the page before her. Springing to her feet, madly dancing around the room, stopping at mother's writing desk, she made a quick inventory of the writing materials before her. Not a very choice selection. However—

Considering a calendar, Ruby found that the task she had undertaken must be in the hands of the Courier by midnight of this day. It was now five o'clock. She could get a good start. Sheet after sheet of paper was scribbled on and then thrown aside.

But now at last she was making headway. Then the supper call came. Carefully she closed the desk and answered the third call to supper. A glance at her mother plainly portrayed her to be fatigued and unless relieved of the supper dishes, Ruby feared she would be down with one of her severe headaches so she insisted that mother go off to bed and she could do the dishes alone. It was seven o'clock before she had finished. But alas! When she returned to her writing, it was only to find that Davie had cut up every sheet in his zeal to "make something." Poor Ruby. By the time she had recovered herself, Davie must be put to bed. Then—She almost felt like giving up. But again she was spurred to resume her writings.

Resolutely she set about her task. With compressed lips and thoughtful brow she bent over her work, writing last she was through. Folding her paper sheet after sheet, now consulting a dictionary, now watching the clock. At and placing it in an envelope, she put on her coat and hat and quietly opened the outside door.

It was very dark, and as she walked the three blocks to the Courier's office she wished she had taken one of her brothers into her confidence and had him accompany her. However, she was in time. It lacked half an hour until midnight. "What a long day it had been! How thankful that none of the family had known she had been gone from the house. How nice her bed looked. No time to read the magazine . . . tomorrow she would help mother . . . if only she might win . . . these were her thoughts as sleep closed her eyes.

Good resolutions made at night are not always carried out the next day. Ruby just could not work. Restlessly she would run from one thing to another. She intercepted all who attempted to answer the telephone, then she even turned dejectedly away. No one called her, not even Madge—no doubt mystified by Ruby's lack of interest in the things she had tried to share with with Madge, who had a host of relatives and a great home gathering made it a remarkable day.

The Bowmans were having an early supper so mother could go out after it

was over and buy the few things she would need for Thanksgiving, including the veal at the Leader's meat-market. Ruby asked to be excused from the shopping tour. She had not the courage to tell mother how the very sight of the dangling turkeys made her sick with longings and to make the confession that for weeks, she had not taken Main Street, so as to avoid the window displays of fowls.

There was a loud knock which Zach answered. The caller proved to be a

delivery boy. He was carrying a large bulky package which he deposited on the serving table near the door, and hurried away, to deliver his many packages, for this was a busy time for the Leader's meat market.

From out the wrappings of paper two turkey feet hung limply. Zach had the rest of the paper off in a jiffy and there before the eyes of all was an immense fowl.

The most correct way perhaps to explain its arrival would be to read a

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letter appearing in the Courier that evening. That, however, would take too long a time. Perhaps the title of the theme of the letter and the signer's name, would be sufficient.

Thanksgiving Day was a cold snappy day. The ground was covered with snow, the first of the season. The Bowmans had a late dinner and remained a long time at the table. Mother's remarks of the turkey being the best she had ever roasted or prepared, created much laughter, for all knew it had been her very first to make ready. Father's awkward attempt to carve the fowl had created still greater mirth.

If this were a fairy tale we might expect to hear of the magic turkey providing the family with food for a week to come and that Ruby never cared for turkey afterward, but it is an actual happening and can truthfully be said, that after all had done ample justice to the meal, having been served repeatedly with turkey and more turkey, there wasn't enough left of that center of attraction to furnish even a small dish of hash for the next day's dinner.

Into Mother Bowman's treasure box, a few days later (after all had read and re-read it many times) was placed another treasure to bear company with pictures of little children, curly baby locks laid in tissue paper, bits of jewelry, little booties, etc. It was a clipping from the Courier. It was an extremely good letter, giving in convincing expression, the answer to the question, put out by the Leader Meat Market by way of advertising: "Twelve reasons why a turkey is the proper thing to serve on Thanksgiving." The best letter-writer was to receive a prize turkey. Ruby had ably recited them. All of them were old to mother. She had heard them given many a time by one whose name was signed to the letter, "Ruby Bowman."

Ruby unexpectedly came on Mrs. Bowman as she stood with tear dimmed eyes as she placed the article in its place among her most cherished of worldly possessions. Throwing an arm about her, Ruby declared, "I'm so glad I gave my money to the hurricane sufferers. Look what came to me by doing it."

"So am I, child, I was thinking now

PUZZLE ANSWERS

P	U	M	P	K	I	N
R	E	A	T	A		
O	P	E	N	A	T	
T	O	T	I	I		
E	T	O	S	L	O	
C	P	A	L	N		
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Found in Thanksgiving—1. Ant. 2. Sink. 3. Hat. 4. Aask. 5. Thin. 6. Snag. 7. Hang. 8. Sag. 9. Ink. 10. Ash. 11. Tan. 12. Inn. 13. Think. 14. King. 15. Nag. 16. Sing. 17. Stag. 18. Vat. 19. Shin. 20. Van.

Hidden Letter Puzzle
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surprised me, of your future. you have a talent for writing and if you had not tried for it, you might never have discovered your talent. What was that you read this morning?"

"What I was thinking, Mother, is work together for good to love God."

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Army-Navy

"Boy, you must be an optimist!"
"Naw, suh! Nuthin' like dat. I'se a Methodist—I'se in de Army of de Lawd."

"I'm glad to hear dat; I'm in de Army, too—I'm a Baptist."

"Nigger, you ain't in de Army — you're in de Navy."—Ex.

Go Your Own Way

"Prisoner, the jury finds you guilty."
"That's all right, judge. I know you're too intelligent to be influenced by what they say."—The Concordian.

Young Wife: "I took the receipt for this cake out of the book."
Husband: "You did right. I should never have been put in."—The Epworth Herald.

The automobile has brought distance closer together—including our house and the poor-house.—Mentholo-
cycy.

Like?

"I want some golf balls for a gentleman, please."
"Certainly, madam. What sort does he like?"

"Well, the only time I saw him play he used a small white ball. But I cannot say I gathered the impression that he exactly liked it."—Mentholo-
cycy.

Status Quo

"Bredern, we must do something to remedy de Status Quo," said a Negro preacher to his congregation.

"Brudder Jones, what am de Status Quo?" asked a member.

"Dat, my brudder," said the preacher, "am Latin for de mess we's in."

The young wife was busily plying her needle. "It's too bad," she complained to her husband, "the careless way the tailor sewed this button on. This is the fifth time I've put it back for you."—Our Young People's.

A man asked the Pullman agent for a berth.

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"The lower berth is higher than the upper. The higher price is for the lower. If you want it lower you'll have to go higher.

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"Guess I'll go to the settin' car," replied the man who thought he wanted a berth.—Anon.

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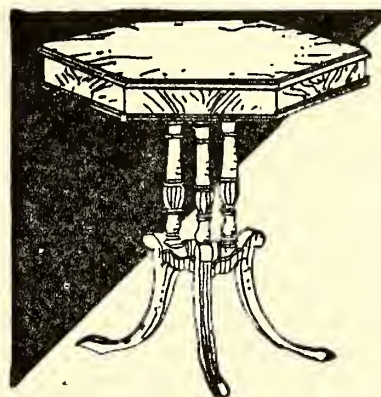
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MINISTERS' ANNUITY FUND

What Next!

The General Assembly, after having continually received overtures from Presbyteries, and after much discussion of the inadequacy of Ministerial Relief, approved in 1924, a Ministers' Annuity Fund to cover the entire ministry of the Church, and all the churches. Each year since it has approved the plan.

In 1929 it directed its agencies to co-operate in its establishment and urged all the ministers and missionaries and all the churches to enter into the Plan.

Accomplishments

All of the Synods which have met this year have approved the Plan, and at least eighty-six of the ninety-two Presbyteries have endorsed it. Several have not yet reported their action.

The General Assembly's agencies and almost all the Home Mission Committees of the Presbyteries have already taken action looking to full participation.

Between seventy-five and eighty per cent of the ministers and missionaries eligible for membership have signified their intention to become members of the Fund provided it is established and their churches decide to enter.

Already a surprising number of churches have taken formal action declaring their intention to participate. Few church-wide movements have ever received such universal endorsement.

Tasks Ahead

There are still large tasks ahead. The General Assembly, Synods and Presbyteries have commended the Plan to the local churches and ministers — now the officials of the local church and congregations must act.

1. All the churches should be enlisted. Committees appointed by the Presbyteries and Synods, assisted by the Louisville office, will try to meet with the Elders and Deacons of each church, where further information is needed.

2. All the churches and each member of the Presbyterian family must be interested in the \$3,000,000 to care, in part, for the accrued liability of the Church for the prior service of its ministers. This means that each church should raise in cash or pledges, to be paid in six installments over a period of three years, an amount equal to the salary paid the minister for one year, plus ten per cent.

3. Three years ago the General Assembly set aside the year 1930 as the time for raising this \$3,000,000. It is to have the right of way. There are always many calls—we believe this will appeal to the elemental sense of justice and will meet with a joyful and liberal response as it has in the Protestant Episcopal, the Congregationalist, the U. S. A. Presbyterian and other Churches.

This accrued liability fund is not to go into the Benevolent Budget. It is an opportunity for special liberality on the part of loyal Presbyterians. It is to meet the neglect of the past and never again will we need to raise such a fund. The Ministers' Annuity Fund will, for the future, carry the entire load.

4. The churches will henceforth begin to bring the work done by Ministerial Relief out of the Benevolent Budget into the Budget of Church Expenses, where it belongs. As the Church begins to use up the energy of the minister then it begins to lay by in store to meet the days of coming need. Amounts, paid in the future in advance, will be increased by compound interest from 52 per cent to 54 per cent. This will enable the Church to do what it has unsuccessfully tried to do since 1717.

B. G. Alexander, a man of large experience, of proved ability and Christian character, a member of the First Presbyterian Church of Knoxville, Tenn., is the Director of the Campaign. He has associated with him: L. A. Coulter, Wm. J. Martin, F. H. Barron, J. S. Baird, David Park, Wilbur Huffer and F. W. A. Bosch. Every item of expense is being carefully watched. Hundreds of the men of the Church will be enlisted and every effort made to arouse the Church to a sense of its opportunity in following the will of God in meeting a serious situation which grows more critical each year.

Watch this page for answers to other questions

Ask any question and we will gladly answer

THE PRESBYTERIAN CHURCH IN THE UNITED STATES,

Department of Ministerial Relief and Ministers' Annuity Fund,

Henry H. Sweets, Secretary. John Stites, Treasurer.

410 Urban Building, Louisville, Kentucky.

PRESBYTERIAN STANDARD

A Religious Newspaper for the Family



Presbyterian Church in the U.S.

BRIDGES, D.D., Editor-in-Chief
WELLS, D.D., Co-Editor
JASPER WILLIS, Contributing Editor

ESTABLISHED JANUARY 1, 1858

REV. E. J. WELLS, Vice-President
WEDNESDAY AT CHARLOTTE, N. C.
BY PRESBYTERIAN STANDARD PUBLISHING COMPANY

X

CHARLOTTE, N. C., NOVEMBER 27, 1929

No. 48

Frazer Resigns Memphis Charge

Idlewild Church Asks for
Release After Four Years
Pastorate

George Stanley Frazer, pastor of Idlewild Presbyterian Church, Memphis, Tenn., has tendered his resignation as pastor to the congregation.

Frazer will ask the Presbytery to dissolve his pastoral relationship at its next meeting, to be held at the Second Presbyterian Church, Memphis, on November 26.

Frazer came to the Memphis charge nearly four years ago, following the death of the Rev. W. P. Neiland, who had been pastor of the First Presbyterian Church at Macon, Ga.

Frazer, carrying out the plans of the late Rev. Mr. Neilson, had completed the new \$750,000 edifice.

Dr. Frazer had announced to the congregation his desire to be relieved of his duties as pastor of the Presbyterian Church, after a period of nearly four years. During the period of his ministry the congregation has completed and occupied magnificent new buildings; membership has increased from 1,500; and last year's total contributions to all causes amounted to \$10,000. Dr. Frazer stated to the congregation that he had had the matter under consideration for more than

in part:

"I would be governed by the number and sincerity of the protests to which I would have no other recourse than to continue in this field, until a conclusion have frankly entered my mind to disregard the personal feelings and reach a decision which, with God's help, can make. I am sure that I would like to be released as soon as plans mutually acceptable to both the pastor and the congregation can be worked out."

Frazer stated that having had no part in the completion of the edifice and in its financial problems, the existing burden of indebtedness of the church he would find himself occupied with these problems at the necessary time to the discharge of his pastoral responsibilities.

The congregation reluctantly voted to release Dr. Frazer in his request to the Presbytery to dissolve the relationship. Unanimously adopted resolutions commending touching his services as preacher, pastor and leader, and recognizing that it was largely through his efforts that the great building providing an expenditure of three million dollars, was a successful completion.

Frazer has taken an active part in the work of the Memphis Presbytery, in which he is Moderator, and in church activities in the city. On Thanksgiving Day he preached the sermon at the union service to be held in the Auditorium under the auspices of all churches in the city.

Frazer came to the Idlewild Church from the pastorate of the Presbyterian Church of Macon, Ga.

P. C. Campaign Makes Progress

Program of Deliverance Almost at
\$140,000 and Reports Still Coming

The Associated Press reports from Clinton, S. C., indicate that the Program of Deliverance for Presbyterian College is making rapid strides toward attaining the goal of \$350,000. The item follows:

With the Presbyterian College deliverance fund nearing the \$140,000 mark, the program of deliverance is to the \$350,000 goal, it was announced November 24 by Rev. John McSween, president of the college.

Reports from churches which have just begun their campaign work and have not yet compiled their totals are expected materially to swell the fund.

So far some 79 of the 272 churches have not as yet sent in any reports. And most of the 193 churches which have reported have not yet completed their canvassing.

Thus all churches will continue their activity in the campaign to deliver the college from the burden of debt, and to assure the receipt of \$148,000 in endowment gifts. President McSween points out again the fact that the debt must be paid by January 1, 1931, to assure receipt of the gifts and to assure also the continued membership of the college in the Southern Association of Colleges.

Two new churches have exceeded their goals. These new "over the top" churches are Mullins in the Pee Dee Presbytery, and Mountville in the South Carolina Presbytery. This brings the number of "over the top" churches to 30.

"And the work will continue until all churches have reached their goals," said President McSween, in announcing progress on the campaign today. "The same organization that has been functioning during the last several weeks—zone, Presbytery, group and church chairmen and committees—will push forward the deliverance program."

Princeton Seminary Seeks New Charter

Instructed by the Assembly, Trustees
Apply for New Constitution Under
State Law

On Nov. 12, the board of trustees of Princeton Seminary met and passed unanimously the amendments to the charter of the seminary, which create the new board of control authorized by the General Assembly last May. These amendments call for a board of 11 members from the old directors, 11 from the old trustees, and 11 from the church-at-large, making a total of 33 members, who are charged with complete control of the affairs of the seminary under the Assembly. The amendments are being submitted to the Secretary of State of New Jersey; and, following his approval, the re-organization of Princeton Seminary will be completed.

Queens Board Meets In Charlotte

The College Nearing its Goal—Re-
newed Efforts to Complete
Endowment

The Board of Trustees of Queens College met in its semi-annual session on Tuesday, November 19, at 12 o'clock noon. There was a very large attendance of the Board at this meeting, and some matters of very great importance were transacted.

A thorough and exhaustive report of the College was made by President Wm. H. Frazer, and also a detailed statement was submitted by Mr. E. E. Jones, Treasurer of the Endowment Fund. The contents of both these reports were exceedingly encouraging, and gave the Board of Trustees a clearer view of the present status of the Institution than they have had heretofore. There were a great many matters of importance brought to their attention.

Perhaps the most significant fact was that the Endowment Fund now hovers around the \$400,000 mark, with \$180,000 in actual cash and rent bearing property in hand, and that enough subscriptions to approach the \$400,000 mark are in possession of the Institution. The Board of Trustees voted unanimously to put a man in the field whose special duty shall be the securing of endowment funds. They went on record as favoring a rapidly developing institution. A brief contrast of the past 8 years shows a remarkable progress which is almost unbelievable.

The financial condition of the College is very satisfactory, and encouraging. The student body was reported to be one of the finest in the history of the Institution, and the internal workings are smooth, harmonious, and effective. The President reported the addition of three Doctors of Philosophy to the teaching staff for the year, and the analysis of the faculty revealed a very high record in scholastic attainments, Christian character, and adaptability to the special task undertaken by members of the faculty.

One of the interesting features in
(Continued on Page Two)

Assembly Inn Still Open For Guests

We are asked to announce that Assembly Inn, Montreat, is still open for guests, and that they can be made very comfortable in the elegant surroundings. The winter climate of Montreat is regarded by its citizens as the prime season of the year. The advantages of the church, the school for girls, the proximity of Asheville's golf courses, and other entertaining features of the city as well as its shopping facilities make Assembly Inn attractive as a winter resort. Asheville is only 18 miles from Montreat.

The rates are in line with the advantages offered, and even persons of moderate means who seek rest and health may find on application that their purses will meet the demands for expense.

We haven't mentioned above the privileges which are offered by the
(Continued on Page Two)

Goodwill Congress Meets At Nashville

Three-Day Conference Including
Armistice Day on the Subject
of World Peace

We clip from an exchange, Zion's Herald, the following account of the Goodwill Congress in Nashville the 9th, 10th, and 11th of the present month.

Opening with a mass meeting of college students which number nearly 3,000, the Goodwill Congress of the World Alliance for International Friendship Through the Churches held a three days' conference in Nashville, Tenn., with Armistice Day as the center of this annual event. An address by Dr. Fred B. Smith, moderator of the National Council of Congregational Churches of the United States and chairman of the Executive Committee of the World Alliance, on "Youth and the New Internationalism," and a message by Major-General John F. O'Ryan constituted the high lights of the program. "The New Internationalism" was the key-note of the entire congress, to which nearly fifty speakers addressed themselves. The college students' meeting itself took on the atmosphere of an old-fashioned evangelistic campaign, and Dr. Smith made one of the most masterly appeals of his career to the thousands of college men and women in the great auditorium of the War Memorial Building, which is dedicated to the young people of the future. Dr. Henry A. Atkinson, general secretary, pointed out that the World Alliance for International Friendship is organized in 39 countries throughout the world, in each of which there is a council made up of representative men and women drawn from the churches, schools, and allied bodies. The worldwide work of the Alliance is carried on through these national councils under the direction of an International Committee with a membership of some 150. Dr. Atkinson reported that a mass meeting was held recently in Westminster Hall, London, under the chairmanship of the Bishop of Chichester, and addresses were delivered by a half-dozen men among the most distinguished in the British Empire. At this meeting the following resolution was adopted: "We earnestly appeal to the respective authorities of all the Christian communities to declare in unmistakable terms that they will not countenance nor give aid in any way in any war with regard to which the government of their country has refused a bona-fide offer to submit the dispute to arbitration." This resolution was unanimously agreed to and was made the basis of a campaign among the churches of Great Britain. The councils in the other countries proposed to take action no less vigorous, Dr. Atkinson stated. While the more technical questions dealing with the Briand-Kellogg Pact, the reduction of armament, the World Court, and the League of Nations were discussed by experts in their various fields, one of the most interesting of the sessions was that devoted to "Enduring Peace Through the Co-operation of the Races," when addresses were made by Abdullah Yusuf Ali, of India, Paul C. Meng of the Chinese Christian Association of the United States, and Dr. Willis J. King,
(Continued on Page Two)

Remember the Orphanages on Thanksgiving Day

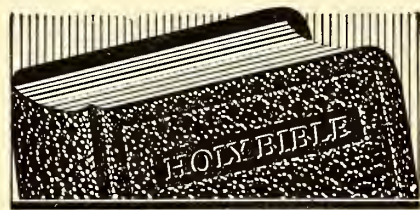
Universal Bible Sunday, December 8

Attention of World Focussed on God's Word on the Second Sunday of Next Month

George William Brown
General Secretary of the American Bible Society

Universal Bible Sunday which occurs this year on December 8 will have as its theme "For Such an Age as This."

The question often arises whether the Bible written so many centuries ago is adapted to an age so problematic and eventful as the twentieth century. The American Bible Society is convinced that the Scriptures of the Old and New Testaments have a message appropriate to this age of speed, of bigness, and baffling changes. Amid all the movements of this complex day there are abiding and constant life factors to which the Bible ministers effectively.

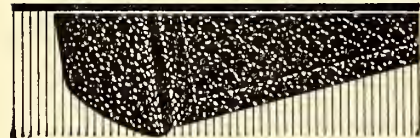


*For Such an Age
as This*

UNIVERSAL BIBLE SUNDAY

December 8, 1929

AMERICAN BIBLE SOCIETY



The observance of Universal Bible aims to bring annually to the attention of church-going America the important place the Bible occupies in the life and heart of Christians. Through its challenging passages social and political leaders are impelled to consider altruistic and beneficent policies. The governor of one of our great commonwealths in referring to Universal Bible Sunday declared: "The Bible is the only book that lies at all times upon my desk in the Executive offices and it is my light and guide as I try to do the difficult work that confronts me as Governor of this great State." Shortly after assuming office President Hoover said of the Bible: "As a nation we are indebted to the Book of Books for our national ideals and representative institutions. Their preservation rests in adhering to its principles."

The comforting chapters of the Bible have been and will continue to be to hundreds of thousands of spiritually-minded people a source of strength in times of perplexity. Ian Maclaren in his ministerial visits always read from the fourteenth chapter of St. John's Gospel. "They need to be reminded of the many mansions in the Father's house," was his reason. Mr. Ford in a recent interview stated that a number of years ago he took a pledge to read a chapter of the Bible every day. He further stated that in order to keep that pledge he has a Bible in every room in his house so that when he sits down he will have the Book of Books handy to his reach and his heart.

Universal Bible Sunday was conceived and is promoted yearly by the

HEARTY AND UNANIMOUS SUPPORT OF THE CHURCH

Rev. James I. Vance, D.D.
Pastor of First Church, Nashville,
Tenn., Chairman Executive
Committee Foreign
Missions

The Ministers' Annuity Fund is in line with the plans adopted by other denominations who are successfully caring for their retired and disabled ministers.

No plan, I imagine, that can be proposed, would be free of objections on the part of some, but this is the plan adopted and approved by those who have given it the most careful and prolonged study. It has been approved by our church through successive General Assemblies.

I feel it should have the hearty and unanimous support of the church.

American Bible Society in order to focus the attention of religious people upon the mighty contribution which the Bible can make to life. Sometimes in the hurry and confusion of present-day living the old Book is neglected. Magazines and periodicals cover our tables until the Bible is buried beneath them. Universal Bible Sunday aims through directing attention to its notable passages, its majestic literature, and its sacred message to develop a greater dependence upon it permitting it to give its gracious assistance in facing the duties of "Such an Age as This."

NEW BUILDING FOR AGNES SCOTT

Structure Costing \$315,000 to be Used
for Administration and Classrooms

Agnes Scott College, Decatur, Ga., has just let a contract for a new administration and classroom building. It will cost about \$315,000 and will be ready for use in September, 1930. It will be named Buttrick Hall in honor of Dr. Wallace Buttrick, first President of the General Education Board of New York, who took special interest in Agnes Scott. The Board has helped the College four times and contributed the money for the building now being erected.

GOODWILL CONGRESS MEETS AT NASHVILLE

of Gammon Theological Seminary, Atlanta, Ga., an Indian, a Chinese, and a Negro. The Committee on Message and Recommendations reviewed the "epoch-making declaration put forth jointly by the President of the United States and the Prime Minister of Great Britain; referred to the recognition of the statesmanship of Elihu Root in his proposal for the solution of the deadlock that has existed concerning the entry of the United States into the World Court; recognized that the Japanese people continue to express resentment over the humiliation that they feel to have been inflicted by the exclusion section of the immigration law of 1924, and deplored the long delay of our country in squarely facing the issue; called the attention of all men and women throughout the world who love peace to the far-reaching and constructive work of the League of Nations; referred to the Shearer investigation by the United States Senate, "which has made it abundantly evident that a large part of that influence in our country which fosters international ill-will and suspicion proceeds

Bibles For West Point Cadets

American Tract Society Makes Presents to Soldiers as a Memorial

Dr. Wm. H. Matthews, General Secretary of the American Tract Society, announces that the Society has just presented the Freshman Class at West Point Military Academy with 417 beautiful Bibles, each stamped in gold with the name of the cadet. These Bibles are used in the English Department and are studied under the direction of Lieut. Col. Wheat, formerly Chaplain of the Academy. For fifty-five years the Society has presented Bibles to the Graduating Class; but during the last three years, it has made a double presentation of Bibles to Freshman and Sophomore Class for study of the Bible as English, and also to the Graduating Class. This presentation is made possible by a New York friend of the Society, in memory of her father and mother.

from selfish and sinister interests"; expressed belief "that the maintenance of peace and its safeguard against any possible future danger depends most of all, not upon the acts and policies of particular governments, but upon the deeper power of the opinion and sentiment of the majorities of the plain people of the world"; that the "strongest influence on behalf of world peace must be exerted throughout effective methods of popular education and information"; and appealed for "the cooperation of all faithful men and women in promoting the program of the World Alliance and other similar organizations for bringing the subject of world peace to the attention of community gatherings everywhere."

QUEENS BOARD MEETS IN CHARLOTTE

the report of the President of the College was in regard to the practice teaching in the city school system of Charlotte, teaching which has a most efficient supervision and which is done in the most thorough way. The graduates of the Institution with the experience which is given to them in practice teaching, make exceptionally fine teachers for the school systems of the state, and they are in great demand for service in the system.

The Board which was in session the greater part of the day, was presided over by Mr. McAlister Carson, of Charlotte, who was recently elected to succeed the late Dr. A. A. McGeachy.

ASSEMBLY INN STILL OPEN FOR GUESTS

fellowship of refined people who have sought at Montreat a refuge in old age or in the breaking up of former ties. The community is a rare one, and those who wish congenial religious surroundings and companionship will find it at Assembly Inn. The traditions of the Church are preserved by those who helped to make them. The moral and spiritual atmosphere are all that can be desired. Those needing such privileges should write Mountain Retreat Association at Montreat for literature and prices.

This is no advertisement, but the view of the editor of this page of the Standard.—J. G. G.

Strike the specter of doubt with the sword of the Spirit.

Love makes all life sacred and supremely worth while.

We gain spiritual ground on our knees.

DEVOTION

A CHILD

Olive G. Owen

A child am I, yet in me lies
Part of the future of the race
A child, in whom the good or ill
Of ages past have left their

A child—with right to dream and
To grow just as God's flower
A child—look deep within my eye
And you can read God's message

Protect me now, that I may keep
The flag of freedom floating
Protect me—that the altar fires
Of truth and justice may not

Protect me—ye of larger growth
Hear my appeal. Please take
And lead me safely through the
Of childhood into Grown-up

It has been appropriately said
Augustus Wright Bornberger
dirt road out of the city into the
try to learn that—

There's part of the sun in an
There's part of the moon in
There's part of the flaming
In every leaf that grows.
Out of the vast comes near
For the God whose love we
Lends a little of His heaven
To every little thing.

AN OPEN LETTER TO MINISTERS

Dear Brother:

We, your associates of the Golden Rule Foundation, desire to call your attention to the educational and spiritual value of the Golden Rule Sunday as financial values inherent in the observance of International Golden Rule Sunday.

The Golden Rule Foundation organization, has no request to make of you. We do not ask for a Sunday. We do not ask for use of your pulpit. We do not ask that you preach a sermon. We make announcements concerning International Golden Rule Sunday as you may recognize in the face of the day a contribution to spiritual life and ministry of your congregation.

As you doubtless know, International Golden Rule Sunday, heretofore served in the interest of the Near East, is, in the future to be observed on behalf of the privileged of the world, with reference to the needs of children. It is in a very real sense of our religion; a practical application of the Golden Rule. The spiritual and educational influence of our own congregations, we feel the observance of the day will be while regardless of financial conditions. It is primarily a home observance of plain living, high thinking and self-examination to which nearly we have attained to an

In so far as there are financial turns, you are at liberty to do them to any denominational, national or extra-denominational work that you may deem to be of greatest importance, but we hope much of the money will be designated as an expression of international philanthropy, to be based by the Survey Committee on the basis of a thoroughgoing survey of the needs of various organizations.

We venture to enclose herewith suggestions concerning the observance of the day.

Sincerely yours,
GOLDEN RULE FOUNDATION
One Madison Ave., New York

PRESBYTERIAN STANDARD

FOUNDED 1858

Organ of the Synod of N. C. for 70 Years

at the Post Office at Charlotte, N. C., as Second Class Matter

Subscription Terms—The subscription price of the Standard is per year, payable in advance. To ministers the price is per year. To ministers' wives the price is \$2.50 per year.

On the mailing label shows the month and year to which subscription is paid. Payment in advance is required.

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Editorial Matter and Business Communications Should be Addressed to

PRESBYTERIAN STANDARD

Box 869
Charlotte, N. C.

EDITORIAL

THANKSGIVING

value to us of these recurring days the country is called upon to give to God for His goodness, depends largely the spirit with which our thanks are

very easy to let it degenerate into a formality, just as it is for our prayers to be formal; but to derive the blessing of the day, we need to enumerate our blessings to compare what we have with what we deserve and also with what many of our neighbors have.

hesitate to mention the condition of the labor market, the thousands who are unemployed, just when winter is upon us—aggravate the trouble.

appeals that come to us by letter and in the public press are touching, and ought to be met with thankfulness that we live in a country where food and raiment.

should also touch our hearts and make us realize that to deny ourselves in order that our fortunate fellows may share our com-

recently read an appeal in the public press from a travelling man who found himself in need because they had no food and were unable to buy any, and who with her husband had been living on one meal a day.

the Superintendent of our Orphanage is appealing for help, because the funds for that institution have fallen off for many thousands of dollars, and the number of orphans has increased beyond any number hitherto cared for.

are building fine churches, and churches are spending much upon dress to gratify their vanity, and the people of this country are spending thousands of dollars upon automobiles, far beyond any past years, yet in the social life of our day there is a want, finding expression in strikes and in acts of violence.

Each of us pray the Great Head of the Church to open our eyes to our self-indulgence, and to have reference to the condition of our neighbors, and our blindness to the lessons of the Bible where under similar conditions, countercurrently prosperous went down in ruin and ruin.

religion and undefiled before God and the Father is this: To visit the fatherless and the widow in their affliction, and to keep himself undefiled from the world.

In this season find us with tender hearts, and to sympathize with our fellowmen in their needs, and with eyes opened to the needs of the world about us, and above all to see our own needs, so undeserved.

THE PASSING OF SLEEP

old friend, Sancho Panza, whom we loved in our boyhood, more intimately than any other, prayed that the man who first in-structed him in sleep might be blessed, and each suc-

ceeding year has shown the wisdom of that prayer.

"It knits up the ravelled sleeve of care," and it is "tired Nature's sweet restorer, balmy sleep," it also throws the mantle of forgetfulness over the cares of the day, when night comes to us.

This, however, is the age when idols of every kind are thrown down, and our most cherished hopes are shattered.

Under the rulings of the twentieth century investigations, sleep has to go the way of all cherished possessions.

New England, that pioneer of all things new and extreme, in the person of an Harvard professor, has declared that man, after he has reached middle age, really does not need sleep, that the habit of sleeping like that of eating and drinking is carried too far, and that instead of being a necessity, it is merely a luxury, whose tendency, like that of all luxuries, is to enervate rather than build up man.

Thus the work of destruction goes on, the horse yields to the auto, and the poetic milkmaid to the electric milker, and the old-fashioned man, sleeping one-third of his life, yields place to the human machine with a variety of occupations.

Of course this new view should affect the cost of living, for not only does the man become a more effective laborer in having more hours in which to work, but the saving in beds and blankets ought to enable him to get a beefsteak now and then.

Then to us who write and preach it may be a blessing in disguise. We can henceforth do our own work without being face to face with a nodding reader or a snoring hearer.

We have always been prejudiced against Harvard theology and find it hard to believe that any good can come out of this modern Nazareth. We are inclined to believe that Harvard is safer when dealing with science than with theology.

"THAT THE MINISTRY BE NOT BLAMED"

Paul was always solicitous about the purity of the ministry, as shown in his letter to Timothy and Titus.

This anxiety was due to his knowledge that the purity of the Church was closely connected with the purity of the ministry.

The time was when the purity of the ministry constituted a strong argument for the Christian religion.

Men respected religion and seldom did we hear a word against the "Cloth."

In recent years a great change has come over men everywhere, and the Church and her ministers have become the target for the world, and it seems that the time will soon come when there will be none so poor as do they reverence.

Among the many charges we hear constantly that young men are entering the ministry after the manner described by the prophet, when men ask to be put into the priest's office in order to get bread.

They point to the effort to persuade young men to enter the ministry and the encouragement given in the way of free education.

We mention these charges, not that we do not fully sympathize with them, but to emphasize the use made of them and the effect upon men in general.

We recently discussed the duty of the session to be careful in endorsing men for the ministry, with no deep-seated conviction that "woe is unto me if I preach not the gospel," whereby they send young men to our Presbyteries who become "dead weights" in time.

The Presbyteries are also at fault, because too often sentiment plays a part and young men are overpersuaded.

A Committee on Religious Education reported that there were several candidates under its care from whom they had not been able to hear for two years, though repeated letters had been sent, and that, according to a rule of Presbytery, their names had been dropped—

and also that some of the candidates, after being taken under the care of Presbytery and having aid granted them, had taken unto themselves wives.

Strange to say, there was a division of opinion as to the dropping of these young men, there being not only a respectable minority against such action, but some of the best men in that Presbytery pleaded for patience to be shown the young men.

We have great respect for the motive of such a plea, but it seems to us to do more credit to their heart than their heads.

In nearly every Presbytery we can find good men who are dead weights in the Presbytery. They lack the qualifications of a good workman.

In these cases mentioned these young men were evidently not in earnest in their desire to preach, else they would have answered the several letters, and then again they were lacking that spirit of independence that should characterize every preacher depending upon Church for aid, when they accepted aid and by marrying during their days of preparation, then increased the expense of their support.

During our Seminary days a member of the Junior Class, who received aid from the Committee, eloped with the pretty daughter of a poor widow in the neighborhood.

Upon his return Dr. Peck met him with this remark, "If I had been guilty of such an act, I would seriously doubt my call to preach, because the Lord never calls a fool to preach."

So say we all.

"DOCTORS OF DIVINITY"

There is a certain charm in these cabalistic symbols, especially to non-possessors, while to those who have experienced their emptiness, they are like "Dead Sea fruits that tempt the eye, but turn to ashes on the lips."

They have become so prevalent that the distinction lies in not possessing them, and they are like skill in spelling, no great credit that you can spell, but rather conspicuous when you cannot.

The strength of this attraction was shown a few years ago, when in response to an offer to confer the degree of "D. D." upon any minister sending \$25.00 in cash, in one week the school received more than \$1,200.

This is a remarkable showing when you remember how scarce is cash with the average preacher as a class.

It speaks volumes for the charm of this title.

Not only are we surprised that such an amount of cash could be raised at call, but we are the more surprised that this craving for an honorary title should be able to over-ride the voice of conscience and persuade men to flaunt a lie in the face of the Church.

It is evident then that there is a strong temptation to strut in borrowed plumes and to imagine that the possession of a degree will add to their mental ability, or advance them in the eyes of the Church, however limited their ability may be.

If it were possible, it would be better to abolish all such artificial honors, which in too many cases are undeserved, and do away with this invidious distinction between brethren, especially in the Presbyterian Church which believes in the parity of the ministry.

As one who has staggered under this fictitious honor for many years, the writer can testify that it is a liability rather than an asset, and that too often the wearer of it feels as if he were an ass strutting about in a lion's skin.

When we meet one bearing "this blushing honor thick upon him," we are reminded of the remark of Cicero, in describing the decay of religion in old Rome, that one soothsayer could not look another in the face without laughter.

But whatever be our personal views, with which many will probably not agree, it is safe to say that \$25.00 is a high price for what is too often an empty honor, not to say a false one.



THE END OF AN ERA IN SCOTTISH CHURCH HISTORY

Emmet W. McCorkle, D.D.

The reunion in Scotland is most significant and helpful to us, and especially now that the eyes of our church and church courts are turning more and more to Prayer.

Born in Prayer

On the great north road in Scotland, there is a little wayside inn. There, three weeks after their act of secession in 1733 met three men, Ebenezer Erskine, Alexander Moncrief, and James Fisher. They had "trysted" to meet there the previous day, and all three of them had kept the "tryst." But on that first day, no "business," even as good Presbyters speak of "business," was done.

These men were engaged in the loftiest labor of all, for they gave themselves, throughout the day, to prayer, transforming the small hostelry into the presence chamber of the king. The next morning they continued in united prayer, and then for a space, separated for private prayer and meditation. Coming together again, they found that they were of one mind, and one heart. And that afternoon they formally constituted themselves in the name of the Lord Jesus Christ into a Presbytery.

Baptised in prayer, their church, though she passed through the flame, like the burning bush, "no man yet saw the ashes of that fire."

Not a stone of that tiny tavern can be seen today, but there stands the graceful granite obelisk with the inscription, "For the maintenance of scriptural truth, and the rights of Christian people."

Matchless Preaching and Preachers

A challenge to the English speaking world. An English merchant was describing to his friends in London some of his experiences during a business visit to Scotland. In St. Andrews he had heard the great Robert Blair preach. "That man," said he, "showed me the majesty of God." This was the Church of Scotland's task. At the time when Darwinism was breaking on the religious world, and threatening to sweep away the barriers, it was Robert Flint who restated the faith and steadied the wavering line. His "Baird Lectures on Theism and Anti-Theistic Theories" reasserted the transcendence and immanence of God, and turned the edge, if they did not break the blade of the materialistic argument. Flint's own definition of theism represents the central religious conviction of this church. And it is the doctrine that "nature has a Creator and Preserver, the nations, a Governor, and men a Heavenly Father and Judge." These were the voices that came like trumpet blasts from their pulpits. Norman MacLeod, that prince of preachers, echoed them in his last speech, when he said, "Let them call me broad. I desire to be broad as the charity of Almighty God, who maketh his sun to shine on the evil and the good. But while I long for that breadth of charity, I desire to be narrow—narrow as God's righteousness which as a sharp sword can separate between eternal right and eternal wrong."

Afterwards, this good Londoner heard "a little fair man preach." This was Samuel Rutherford. That man showed me "the loveliness of Christ." That was the service of United Presbyterians. The love that died to make atonement for our sins, and the beauty of that Saviour's death. This was the burning heart of the message that kept the spirit of those stormy, stirring days, alive. Of one of their chapels, Carlyle wrote, "That poor temple of my childhood is more sacred to me than the biggest cathedral then extant could have been. Rude, rustic, bare, no temple in the world was more so, but there were sacred lambencies, tongues of authentic flame, which kindled what was best in me—what has not yet gone out. It was the emphasis placed on the death of Christ and the power of the atonement." This good elder, that he was, wherever he went, went to church. Again at Irvine, he heard a well favored, proper, old man preach. This was David Dickson, and "that man showed me all my heart," the high calling of the Free Church of Scotland. Side by side with the critical movement initiated by Robertson Smith, another movement of a very different character was sweeping Scotland—the amazing work of D. L. Moody. One of the brightest stars in Moody's crown was Henry Drummond. Was there ever a man who showed the students of a whole generation, all their heart as surely and savingly as Henry Drummond? Were there ever sermons that probed the hidden depths, searched the secrets of

the soul, and gave the sense of being almost uncanny in their knowledge of the human heart, like the sermons of Alexander Whyte? Did anyone do more to quicken the social conscience, to stab the slumbering souls of men wide awake, and to lay the needs of the poor and unfortunate upon their hearts, than Thomas Chalmers? He showed the human heart to itself and then led it from itself to Christ.

The Issues

The Reformation Sunday reminds us that the issues of the Reformation are the issues of Europe today, as they are the issues of our own country. Our preaching needs to be toned by the tonic of grace as presented by the great truths of the Reformed Divines. We do not hear many sermons on Justification by Faith, yet that great topic Martin Luther declared, is the doctrine of a standing or a falling church.

The Spirit of Conceration

In the great disruption in 1843, the ministers and men of Scotland went out, not knowing whither they went. They deliberately turned their backs on every church building, Manse, Glebe, and Stipend, to maintain their spiritual independence and the allegiance of their church to her divine head. That act shook Scotland to her center. The influence of it was felt throughout the civilized world. No wonder that Jeffreys, that cruel, unjust, and insolent, browbeater, when he heard of it should have thrown up his hat, as he exclaimed, "Such a thing could not have happened anywhere in the world outside of Scotland." The issue is joined today between truth and error. Our church was born in a day of fiery trials. Shall we fear the flame, or shall we contend earnestly for the faith once delivered to the saints? It is said we are too narrow for the new age, for these broad church days and liberal times. But the righteousness of God is narrow, Moses' ten words are narrow, Christ's path is not only straight, but narrow.

The State

In the days of Erastianism, the state was encroaching on the church. Today the church is entering the domain of the state. Do we stand for the spirituality of Christ's kingdom? And for the truth, my kingdom is not of this world. With faithful preaching, with devoted consecration, our testimony will never be stifled. Baptized with the same spirit of prayer, we will be worthy of our Scottish forefathers who went to battle with the praises of God on their lips, and with prayer to God in their hearts. Therefore as Samuel Rutherford said "The bush was in the flame. No man ever saw the ashes of that fire."

P.S.—The writer is duly indebted for these suggestions and thoughts to that magnificent Paper, "The British Weekly."

Ashland, Ky.

EVANGELISM IN MECKLENBURG

Report of the Presbytery's Committee on Evangelism

The keynote of the great commission given by our Lord to the church was "Evangelism." The apostles were instructed to preach "that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures." They were to bear witness to the fact that Christ "is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." And this sacred trust has come through the years to the church, which is his representative upon the earth. The glory and the power of the church, in any period of the world, is in the faithful preaching of the gospel of the Son of God. For this the church lives; "and the highest himself shall establish her."

The world's greatest need is the salvation that comes through our Lord Jesus Christ, and which can be given by no other means than the preaching of his word. If men are "Saved to the uttermost" all the other human problems that confront us will find their solution. The church must recognize the imperative in the command of our Lord to preach the gospel. It is not a matter of personal convenience or inclination; nor should it depend upon times and seasons; it is the obligation and responsibility to the command itself. Yet, it is an obedience that is to be quickened by a personal love for men, and a passion for souls.

The Assembly's work committee, in a recent meeting, recognizing the need of a greater evangelistic fervor in the church, took action to call the attention of the utterance of the General Assembly at its last meeting relative to evangelism. In substance the Assembly urges that con-

ferences on the subject of evangelism be held in Presbytery at its Fall meeting; that the whole be called upon for special prayer on behalf of our evangelistic endeavors; and that an evangelistic program be adopted by the Presbytery that will reach every within its bounds. It is evident that evangelistic first of all be kindled in the hearts of the minister then upon the altars of the church.

Your committee on evangelism has been endeavoring for the past few years to bring these three things before the Assembly to the attention of the church, through the Presbytery. And it is with humble gratitude to the Lord that we report to you some measure of our efforts. For the first six months of the year, there have been 50 meetings held, over a period of 100 days, with 324 professions of faith, 227 additions to the church by profession of faith, and 76 additions by making a total of 303 additions to the church. So other churches have reported no meetings held, but most of these are planning meetings for late year.

In view of the tides of worldliness sweeping over our land, and which has even entered into the churches of the Presbytery to be diligent in their evangelistic services, whether public or personal. We would presume to suggest to you the plan that you follow; but so long as the promise stands, "That if you shall agree upon the earth as touching the Father which is in Heaven" just so long do we believe that the Church as a congregation should meet in seasons of prayer and definite appeal to men.

We recommend:

1. That each pastor be urged to hold one or more conferences with the Lord and the officers of his church to formulate an evangelistic program.

2. That if practicable that a series of evangelistic meetings be held in every church, at least once a year.

3. That we call upon all our people to give their hearts to earnest prayer that God may arouse the evangelistic passion in our souls; and on behalf of the meetings that are being held, at the time they are being held, that God may give them the victory.

A. A. Walker, Chairman

THANKSGIVING AND THE ORPHANAGES

It is indeed a beneficent influence that for a moment however brief, deflects or withdraws the mind from the mad rush of commerce and industry and directs the ways of pleasantness and peace. And it is a blessing to have the turmoil and hurry of life laid down a bit annually for the sake of humanities.

Our calendar year is marked by days, weeks, and months. We live not by months or weeks, but by days. It is, therefore important that we take account of our contribution each day makes to our lives. We look upon "special days" as more attractive, enlivening and conducive to increasing our happiness and enriching our domestic and social relations than other days.

Thanksgiving is one of the "special days" which in recent years, comes to North Carolinians freighted with the spirit of goodwill, of cheerfulness, of happy and fragrant with friendship that means service wherever may be needed. If we would enter into and enjoy the spirit of Thanksgiving we must keep our minds fixed upon the Star of Bethlehem's manger which emanated a spirit of meekness, love and peace unsurpassed in the history of mankind.

To rightly appreciate the spirit of Thanksgiving we must have the spirit of the Christ who called upon us to follow Him and said: "Suffer little children to come unto Me and forbid them not, for of such is the Kingdom of Heaven." It is when we have the sweetness of the spirit of the Master in our lives that we bring cheer to the lives of those around us. Each of us has an individual part to perform in life's drama; each duty incumbent upon him, each has a responsibility to meet. Our future success will depend on individual effort. Our allotted share of the service to be rendered in the world a better place in which to live.

Few situations in life are more distressing than that of children without homes. No loss seems so great as that of parental love. Bereavement inflicts its strongest anguish when it cuts all the tender ties that bind the loving lives of father and mother to our hearts. Other sorrows, other losses we may bear with fortitude. Other bereavements, even, seem not to

A Good Investment --- \$100,000 In Child Life

The Synod of North Carolina Must Raise One-Half Its Annual Budget for Barium Springs on Thanksgiving

354 Orphans

\$50,000 Needed

h such bitter humiliation; for they come to us
life, when we have somewhat learned to bear
s of grief, and when manhood or womanhood
ght us increased power of endurance.

ood, with all its ignorance of worldly sorrow,
all its frailty of spirit, is overwhelmed by the
n of being orphaned. The orphan, therefore, is
o peculiar sympathy and protection. The child
of its natural guardianship and left, in its in-
and tears, to the mercies of a cold world, be-
a very symbol of defenseless affliction; and as
ould receive the protection of every man's arm
fection of every woman's heart.

North Carolina Orphan Association, it is one of
solemn considerations that God Himself has
social promises of protection to the orphan, friends
"stick closer than a brother." Friends who come
r of need and become vehicles of Mercy;—Truth
ce flashing no rates of stock or pageantry of
making the circuit of the world with help for
ute and honor for the lowly.

capable of estimating the value of the life of a
left of the blessings and comforts of a home,
realize what it means to enlist in the movement
the treasuries of the orphan homes in the State
giving, remembering that the Master Himself
pression to the inspirational pronouncement, "It
blessed to give than to receive." To those who
g for some outlet for the joyful spirit of Thanks-
commend, to their consideration, the appeal of
n Carolina Orphan Association which is, once
ing every citizen of the "Good Old North State"
oute the income of one day out of 365 to the
e of his or her choice, on or before Thursday,
e 28, the day set apart by the President of the
ates and the Governor of North Carolina for
ation of divine goodness.

ody, old and young, rich and poor, learned and
are asked to join in this holy movement and
t the fatherless in their affliction." Respond in
spirit and realize a continual thanksgiving in
which will enable you to scatter sunshine along
ay of others on the journey toward the "setting
ke the offering on the basis of your earning
or a single day—more if you will; less if you
o better. Make it through your church, your
forward direct to the orphanage in which you
interested.

ed for liberal Thanksgiving offering has not
pparent in a long time as it is this year. Let us
dignity and demand of the hour by each doing
best to bless the State and lift it to a higher
beneficence and good will. The Thanksgiving
a most appropriate period during which our
y show their appreciation of the splendid service
n homes are rendering in the care, protection,
ed children who might otherwise become a men-
ety and a care upon the public.

of North Carolina, do your duty to your-
your community and to the State at
ving this year and realize the full delights
e by making glad the lives of hundreds of
ys and girls, bereft of parents, who are now
fostering care of the fine orphan homes
various sections of this splendid old Com-
h.

Very respectfully,

- L. Shipman, Chairman.
- ev. A. S. Barnes,
- apt. Sprague Silver,
- A. Graham,
- Miss Fannie H. Young,
- rs. Kate Burr Johnson,
- rs. Josephus Daniels, Publicity Committee.
- N. C., 1929.

of Orphanages and Superintendents

- ne—Dr. M. M. Kesler, Thomasville, N. C.
- Orphanage—Rev. A. S. Barnes, Raleigh.
- an Orphan Home—Jos. B. Johnston, Ba-
Springs.
- ren's Home—Rev. C. A. Wood, Winston-
- Orphanage—Rev. W. H. Wheeler, Char-
- Protestant Home—Rev. A. G. Dixon, High
- Orphanage—Chas. D. Johnson, Elon College.
- Orphanage—Rev. C. K. Proctor, Oxford.
- ws Home—Charles H. Warren, Goldsboro.

- Eleida Orphanage—Rev. L. B. Compton, Asheville.
- *Children's Home Society—J. J. Phoenix, Greensboro.
- Nazareth Orphans' Home—Rev. W. H. McNairy,
Rockwell.
- Falcon Orphanage—J. A. Culbreth, Falson.
- Freewill Baptist Home—J. H. Bennett, Middlesex.
- Catholic Orphanage—Rev. Geo. A. Woods, Nazareth.
- Mountain Orphanage—J. H. Gruver, Black Moun-
tain.
- Grandfather Orphans' Home—W. L. Painter, Banner
Elk.
- Alexander Home—Mrs. Fannie Sharpe, Charlotte.
- Wright Refuge—Mrs. Octavia Evans, Durham.
- Memorial Ind. School (Col.) W. F. Crutcher, Win-
ston-Salem.
- Colored Orphanage of N. C.—H. P. Cheatham, Ox-
ford.
- Buncombe County Children's Home—Miss Emily S.
Donaho, Asheville.
- Junior League Baby Home—Mrs. W. H. Williamson,
Jr., Charlotte.

***Child-placing Institution.**

"Pure religion and undefiled before God and the
Father is this, To visit the fatherless and widows in
their affliction, and to keep himself unspotted from
the world."

"It is more blessed to give than to receive."

For the income of a day to the Orphanage of your
choice at Thanksgiving.

COLORED PEOPLE AND MONTREAT

**Brotherly Treatment of the Colored Commissioners
at the Meeting of General Assembly Last May,
at Montreat, N. C.**

As a friend of Rev. Ernest Trice Thompson, D.D., as
a teacher of the Bible Class in Sunday School for more
than twenty years, as a minister of the Presbyterian
Church, and as host of the General Assembly at Mon-
treat, I am constrained to write a word of protest against
Doctor Thompson's article on the Sunday School lesson
for November 17 as published in the Presbyterian Stand-
ard of November 6.

In a spirit of love I protest against "Its Application in
Our Own Day." First, on account of its misleading and
inaccurate statements. In the closing paragraph Doctor
Thompson writes: "At the last meeting of our General
Assembly there were included about five colored com-
missioners, ministers of the gospel of our Lord Jesus
Christ. They met together with their white brethren in
the business of the Lord, but in the great Auditorium at
Montreat they sat off to themselves, in a corner. And
they did not eat in the dining room with the other com-
missioners, even at a separate table. The writer under-
stands, though he may be wrong, that they ate in the
kitchen. Would Jesus have approved of such treatment?"
Anyone who knows anything of the Anderson Auditorium
at Montreat, knows it has no corners and one seat is as
good as another. There were no assignments of any
seats to the colored brethren alluded to. They sat to-
gether in a place of their own choice near the pulpit.
They had as good seats as any in the Auditorium and
doubtless sat together because they liked their own com-
pany. They were assigned by the Management of Mon-
treat to one of the main dining rooms in the Alba Hotel
and were served the same meals as were served the
white commissioners.

Montreat has been conspicuous, not only for its fair,
but also brotherly treatment of the colored people. They
are charged no admission fees at the gate and they are
welcome at all times to all of the conferences in the main
Auditorium, and they frequently speak from our plat-
form during the conference period. Preaching and Sun-
day School are provided for them every Sunday in the
main Auditorium, and receptions are given to them in
the Winsborough Building where the white people have
their receptions. Doctor Thompson was present at the
meeting of the Assembly and if he saw any unchristian
treatment of the colored brethren, or suspected such a
thing, why was he not kind enough to call this fact to
the attention of the Management of Montreat or to the
General Assembly itself. Surely, Doctor Thompson is
hard pressed in citing Montreat and the General Assem-
bly as illustrations of non-christian treatment of our
colored brethren, and why he should make a misleading
statement touching this matter in expounding the Scrip-

tures to be taught in our Sabbath Schools, is beyond my
comprehension.

Second, I protest because of the manifest inconsis-
tency of the article. It is inconsistent to condemn others
for things in which we ourselves indulge. Would Doctor
Thompson have these same colored brethren, were they
in Richmond on church business, to sit at his table or
even at a separate table in his dining room at the meal
hour? Would he invite colored people to dine with his
family in his own home? If it is un-christian for others
not to do such things, why is it not un-christian for him
not to do such things?

Third, I protest against this article because of its
indiscretion. The object of our Sunday School lesson is
to secure better feeling between the races, but the cita-
tion of injustices and harsh arraignment of one race and
the apparent complete justification of the other race in its
actions and prejudices, tends to stir up strife. In dis-
cussing the educational advantages and disadvantages that
white people are giving the colored race, why was no
mention made of the millions of dollars given by white
people to establish great universities and colleges through-
out the South for our colored friends, and why was no
mention made of the millions paid out of the taxes of
white people for colored public schools in excess of the
taxes paid by colored people for these schools? Why was
no mention made of what is being done by the churches
in their benevolences to assist the colored people, such
as the gift of the Woman's last Birthday Offering to
Stillman Institute at Tuscaloosa?

Fourth, I protest against this article because it logically
advocates social intermingling and marriage between the
races. Doctor Thompson surely does not mean to say that
the Bible encouraged the Children of Israel to intermarry
with other races, nor does he deny the fact that inter-
marriage was a menace to their existence and useful-
ness. Neither race desires social intermingling and mar-
riage, because both alike believe it best to keep the races
separate and distinct.

Rev. B. M. Palmer, D.D., in an address at the Com-
mencement Exercises of Washington & Lee University
in 1872, made the statement: "If I were a black man I
would plead for a pure black race as I am now pleading
for a pure white race." Christian love expresses itself
in the highest service in keeping the races separate.

By all means justice should characterize both races in
their dealing with one another and there are no apologies
made for injustice wherever found. Christian love should
express itself in every possible way of service in mutual
helpfulness and we believe the heart of the Christian,
whether white or black, is seeking to attain this end to
the mutual benefit of each other.

R. C. Anderson.

A DUTY AND A PRIVILEGE

W. F. Carter, Attorney-at-Law

I consider it a privilege and an opportunity to serve on
the Committee of the Ministers' Annuity Fund of the
Mount Airy Presbyterian Church.

I am in thorough sympathy with the plan proposed and
have been reading, with great interest, the articles that
have appeared in the church papers in reference to
it. This is a cause that has been sadly neglected for all
these years and I sincerely trust that the members of the
Southern Presbyterian Church will not only rise to their
duty but joyfully claim their privilege in this movement.
Mount Airy, North Carolina.

SUBMISSION

Father, who made the earth, and me,
Who set the stars; who poured the sea;
Who spilled the rocks in heaps that rise,
Like my own hopes, into the skies;
The earth is yours.
All waters roll at your command.
So, too, my soul bows down in awe.
I've too much sense
To struggle with omnipotence.
—Francis Bragan.

When things go wrong, as they sometimes will,
When the road you're trudging seems all up hill,
When the funds are low and the debts are high
And you want to smile, but you heave a sigh,
When care is pressing you down a bit,
Rest, if you must—but don't you quit.
—The Independent Weekly, Syracuse.

Remember Thornwell Orphanage on Thanksgiving Day
A HOME A SCHOOL A CHURCH for 300 CHILDREN
The South Carolina Orphan's Home Needs \$50,000

son — On November 17 the first service was held in the new church. The sermon text was "When the days are passed, behold all things are become old many friends from other churches, as well as from out of town, were present to rejoice with the congregation in entering the new building. The pastor called attention to the fact that the church had been built in the year 1881, so that it was the first time in 48 years that the congregation had worshipped in a new church building of its own. Two persons were present who had been present at the first service in the old church 48 years ago. They were Mrs. Redding Perry, of Roanoke city, and Mrs. Thad Manning, of Roanoke N. C.

Six months and five days had elapsed from the time that the last service was held in the old building to the time that the first service was held in the new building.

The session declared its appreciation of the faithfulness and effective work of the Church Building Commission which consists of Mr. I. B. Watkins, Chairman; J. C. Cooper, Mr. J. W. Beck, Mr. G. W. Goode, Mrs. Goode Cheatham, Mrs. R. G. Kittrell and T. S. Royster.

Appreciation was also expressed for the work of Mr. L. Linthicum, the architect, and for Mr. John Heuay, the contractor, and for Mr. I. W. Heuay, the foreman. The Committee and the congregation are especially grateful to the contractor and foreman for the quality of their work, for the rapidity with which they carried it through to completion as well as for the accommodating spirit that they showed throughout.

The new building is of a colonial design, constructed of quality of red brick with white columns and with white wood-work. It is surmounted by a well-designed and truly beautiful steeple and the part of the structure harmonizes in a marked manner. Besides having three front doors there are two rear entrances.

From the front, approach is gained up a gradual wide steps that are bordered by a balustrade of wrought iron rail. After crossing the porch enters a vestibule that stretches across the front of the church underneath the balcony. The auditorium is intended to seat about 285 people and connects by a door on either side of the building with the Sunday School building which is an integral part of the structure.

The first floor contains the church auditorium the main room, the pastor's study, the Woman's Auxiliary room, the primary department and a class room, and entered from either the front, the side, or the rear of the building.

The second floor contains the main Sunday School room or social hall, with a platform so that plays or pageants can be easily given. In it are located the beginners' department, the roll room, three classrooms and three rest rooms, besides a well arranged kitchen. Entrance to this floor may be gained from either the Young Street side or the Young Street side of the building.

The third floor contains the junior and intermediate assembly rooms and classrooms as well as the rest room.

The basement contains the furnace, which is equipped with a Petro Oil Burner that has been found to be very efficient in heating the building.

On the first moving into the new church building it was decided to use the old church furniture in the Sunday School assembly room on the ground floor as a temporary measure. A preliminary order for new Sunday School furniture has been placed and will be known as the Edward Hines Memorial. It is expected that the church auditorium will be furnished by the gift of memorial pews. Several new pews have already been spoken for and a handsome pulpit with mahogany chairs and a table are being given by the Cooper family in memory of Mr. Jimmie Cooper, who was a member of years a deacon and a most faithful member of the Presbyterian Church.

SOUTH CAROLINA

Church, Chester—This church is looking forth with great interest to the coming of Gypsy on December. This will be a short meeting beginning December 10th and closing December 15th, with services daily, and one in the morning and one in the evening.

Harmony and Pee Dee Presbyteries—The following report of a year's work was made to the Synod of South Carolina, by the Rev. P. D. Patrick through the Work Committee:

Members 160, addresses, etc., 44, assisted in services 10, and committee meetings 41, congregational meetings held 17, evangelistic meetings held 9, to the Presbyterian Church: By profession 76, by letter 33, by restatement of faith 2, to other churches: By profession of faith 44, 5.

Men-of-the-Church

Presbyterian Church in the United States

REV. J. E. PURCELL, D.D., Executive Secretary
HENRY GRADY BUILDING
ATLANTA, GEORGIA

FROM ONE WHO KNOWS

V. O. Alexander

Elder First Presbyterian Church, Pine Bluff, Ark., and in General Insurance Business.

After fully studying the "Ministers' Annuity Fund" I became convinced that it is an ideal plan, well gotten up, and should be adopted by every church in our General Assembly.
Pine Bluff, Ark.

FOREIGN MISSIONS

Business of the Executive Committee

There is a demand every once in a while for some detailed information as to how the Southern Presbyterian Church is organized to handle its great Foreign Mission enterprise, and how through this organization the work is administered. The organization is in many respects a rather complicated one and yet one well adapted to the

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A concise statement about the organization, program and personnel of the agencies of our Church is given for information. The names of workers at home and abroad are published on fixed dates when the whole Church is asked to remember them in prayer. The new feature is a brief devotional service for each week which will greatly help individuals and families who use the PRAYER CALENDAR in their daily devotions. Price per copy, all to one address, 15c each. Where copies are ordered sent to separate addresses, add 3 cents per copy for postage.



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Presbyterian Committee of Publication
Richmond, Va.—Texarkana, Ark.—Texas

Calls made, interviews, etc., 741, mileage 11,008, letters written 300, offerings received for support, \$381, churches assisted in the E. M. C. 16, Sunday Schools organized 1, Sunday schools reorganized 1, funerals 4, marriages 1, churches assisted in building programs 4, increases in pastor's salary, \$580, number of churches 5.

The tent owned by the Synod was used in two meetings, and the way paved for an organization in one of these places. In the other place the membership of the church was doubled.

Through the use of the cotton-acre-plan several of the churches are planning to improve their church plants this fall.

The Woman's Auxiliary of Harmony Presbytery has established a Church and Manse Fund. The men of this Presbytery have approved the establishment of a Church and Manse Erection League. These two factors we believe will mean much for the advancement of the Church.

The two Presbyteries, Harmony and Pee Dee, by stressing Home Missions and Evangelism and every church having a pastor, are steadily increasing in membership.

J. M. Holladay, Chairman.

responsibilities imposed upon it. A mere glimpse into this organization and some of its major problems frequently answers questions which arise in people's minds, and helps the Church in general to appreciate some of the difficulties facing the management of an enterprise so widely varied in its work as a Foreign Board.

The General Assembly of the Presbyterian Church, U. S. has entrusted its benevolent and promotional work to what has been called the Assembly's Work Committee. Twelve of the forty-four members of the Assembly's Work Committee have been designated as the Executive Committee of Foreign Missions and to these twelve has been delegated full responsibility for the successful conduct of the Church's Foreign Mission work. These twelve members are: Rev. Jas. I. Vance, Chairman, Nashville, Tenn.; Revs. W. L. Caldwell, Nashville, Tenn.; William Crowe, St. Louis, Mo.; M. E. Melvin, Fulton, Mo.; Jasper K. Smith, Shreveport, La.; Messrs. H. F. Kimmons, Water Valley, Miss.; J. P. McCallie, Chattanooga, Tenn.; A. D. Mason, Memphis, Tenn.; H. E. Ravenel, Sparanburg, S. C.; George M. White, Nashville, Tenn.; Mrs. M. C. Buckner, Nashville, Tenn.; Mrs. W. A. Turner, Jr., Newnan, Ga.

Handling the work directly under these twelve committeemen are four Secretaries and a Treasurer as follows: Rev. E. W. Smith, Executive Secretary; Rev. J. O. Reavis, Field and Candidate Secretary; Mr. E. D. Grant, Educational Secretary; Rev. C. D. Fulton, Field Secretary; Mr. E. F. Willis, Treasurer.

Purpose

This Committee administers the Church offerings in money and life for the purpose of evangelizing the 36,000,000 people in definite sections of Africa, Brazil, China, Japan, Korea, and Mexico, for whose evangelization the Church has officially assumed responsibility. While the other Church agencies deal mainly with those who have known the gospel from childhood the Church through this agency lifts its eyes from its own territory where on the average every third person is a Protestant church member, and looks on the white harvest fields beyond, where, in our section of Brazil for example, the evangelical church members are but one in every 800 and in our section of China less than one in every 1,000. It is through this agency that the Church shares with its Master that mighty task which lay ever closest and heaviest on His heart, the carrying of the gospel to the millions yet unreached.

Method

The Committee meets bi-monthly in two-day sessions, is opened with Scripture reading and a circle of prayer, each member and officer in turn supplicating God's guidance and blessing, under the solemn realization that the actions they take and the decisions they reach will be felt not only in the home Church but unto the ends of the earth.

The business requiring Committee action that has been accumulating since the previous meetings from the nine Missions abroad, from the missionaries at home, and from various other sources, is distributed among the four Sub-Committees, the Executive Committee taking long recess to give the Sub-Committees time to thoroughly digest and prepare their written reports and recommendations. One or more of the Committee officers sit with each Sub-Committee as advisory, but non-voting, members. These Sub-Committees are in session for many hours during the two day sessions and often far into the night. Their names and duties are as follows:

1. Committee on Candidates and Recruits. This Sub-Committee examines, and makes recommendations upon, all applicants who desire to enter the Foreign Mission service, has oversight of all examinations therefor, and of the training of all appointees.

2. Committee on Education. This Sub-Committee oversees and makes recommendations upon the organic and progressive cultivation along missionary lines of the home constituency in its various organizations, Sunday School, young people, and the like, including textbook study, conference work, leadership training schools, and all deputational work by missionaries on furlough.

3. Committee on Business and Finance. This Sub-Committee reports and makes recommendations concerning the annual budget and all expenditures, and has oversight, under the guidance of the chief medical examiner, of the health of the missionaries.

4. Committee on Fields. The Sub-Committee oversees and makes recommendations upon the conduct of the work on all the foreign fields, its policies, problems, institutions, personnel, medical, educational, industrial, evangelistic. In a few matters that are both administrative and financial Sub-Committees "3" and "4" act jointly.

The four-Sub-Committee reports are presented in writing to the whole Committee and each item and recommendation, as read, is considered and acted upon by the Committee.

Temporary and Special Committees are appointed as needed to transact special business or to study and report upon special phases of the work.

The four Nashville members of the Committee, with Doctor McCallie of Chattanooga constitute an Ad Interim Committee to act on such business as cannot wait until the next regular meeting of the Executive Committee.

(Continued Next Week.)

SUNDAY SCHOOL

Rev. Ernest Trice Thompson, D.D.

Lesson for December 8th

HELPING NEIGHBORS IN NEED

Mt. 25:31-46; Lk. 10:25-7; James 1:27;
James 2:14-17. Print Mt. 25:31-46.

We are studying this quarter some of the social teachings of the Bible. It was almost inevitable that one of these lessons should have to do with helping neighbors in need. For there is hardly any single duty that is impressed upon us more often in both the Old Testament and New Testament. We will confine our attention, however, to the four passages that are assigned us for our study. Read them in order Mt. 25:31-46; Lk. 10:25-37; James 1:27; 2:14-17.

Perhaps we can best develop our topic by considering three questions: (1) Who are our neighbors? (2) Why should we help them? (3) How can we help them?

I. Who Are Our Neighbors?

That was the question that a young lawyer asked of Jesus. The Master was making for Jerusalem. In one of the villages on the way a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life? And he said unto him, What is written in the Law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, desiring to justify himself, or as Moffat translates the passage, anxious to make an excuse for himself, said to Jesus: And who is my neighbor?

This, of course, is the crucial question. We are all of us willing to help our neighbor if we can choose our neighbor. We do as a matter of fact love our family, our friends, but Jesus says Thou shalt love thy neighbor as thyself. The all-important question then as the young lawyer was quick to see is, "And who is my neighbor?"

Jesus in reply told the story of the good Samaritan. "A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead." A priest passed by on the other side; then a Levite. Finally there came along a certain Samaritan. We miss the point of the story, of course, unless we remember that the Jews despised the Samaritans, and had no dealings with them, in large part because they were heretics, their theology was badly twisted. The Samaritan, however, was moved with compassion when he saw the wounded man. He came to him, and bound up his wounds, and set him on his own beast, and took him to an inn, and there provided for his care. "And Jesus said, which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? And he said, He that showed mercy on him. And Jesus said unto him, Go and do thou likewise."

Jesus said in effect: It is not a question of kinship or friendship. The definition of a neighbor is a definition of need. Wherever there is a need which in anyway we can help to relieve there in God's sight is our neighbor. He seems to say in addition, The proper question is not "And who is my neighbor?" but rather, "And to whom can I be a neighbor?" If this is true we find our neighbors in many quarters: It may be among the rich or the poor, the black or the white; it may be in the house across the street, or a house in the slums; it may be in a factory town, or out in the open country among the tenants; it may be back in the mountains; or across the sea. The world has shrunk in recent years. Communications come so quickly, there are so many ways that we can translate a good will into helpful action, that the opportunities are almost without limit. The Samaritan saw the robbed man as he walked along the road to Jericho. Countless needs are brought to our attention as we read our morning mail, as we scan the newspaper.

And there are a great variety of needs. Jesus in Mt. 25 mentions some of the elemental human needs of his day, the need of food, of clothing, of shelter, of human sympathy and help, of those who are sick, or in prison. Do we find such needy folk today? Where? Are there any such in your community?

An Associated Press despatch of the date on which this lesson is written (November 16) says: "Reports depicting new industrial and old agricultural conditions of the Piedmont District of the Southeast have been made public by government bureaus. One portrays the destitution of 100,000 white families living on average incomes of \$310 per year for each family of five . . . (This report) by the Department of Agriculture is a story of indigence of a people who have clung to cotton production on land overrun by the boll weevil, badly eroded, and in need of a fertilizer. Only a third of them the report sets out, 'grow as much as ten acres of cotton and only a third of those who grow cotton get as much as half a bale to the acre.' The Piedmont section includes parts of North Carolina, South Carolina, Georgia and Alabama. Continuing, the Department of Agriculture said that the farmers 'not knowing whether they might improve their condition by farming elsewhere or by going into occupations other than their farming, have continued to farm

in the neighborhoods where they are acquainted and in the way their parents farmed and they have adjusted their standards of living to an income which in many cases is less than that of the cheapest industrial labor.' A fourth of them it is added, 'have so little capital that they must contract to pay half of what they produce to landlords who furnish the mule and tools to work with, the land to farm, and the houses to live in.' 'One fifth of all the families surveyed lived in two or three rooms.' Are these people our neighbors in the sense defined by Jesus?

"There is no experience more poignant and heartbreaking," declared James Addams recently, "than those connected with old age when it is surrounded by poverty and indifference and given over to neglect and loneliness."

The following story taken from the report of the California Commission on Old Age, illustrates the difficulties which aged workers encounter: "Thomas Harkins has passed his 69th birthday. He lived all his life in California. He worked for 25 years for a well established lumber company. As he grew older the former superintendent took him off the heavy work and gave him responsibility for the care of tools, janitor in office, etc. About nine years ago a new management took over the mill and arbitrarily placed a deadline at 55 years, discharging everyone over that age. Hawkins was stunned, the mill had been his life for 25 years; so he hung on, lying about his age, as he frankly admits. His old friends at the mill did not betray him, because they knew he needed the work, and could do it. One day a new man noticed him at work and reported an old man in the place. He was called into the office and dismissed. For years now the old man has depended upon the \$10 from the county and such odd jobs as he can find. Every old resident of the town knows his willingness to work, and sympathizes with him, but there is nothing to be done."

The Information Service of the Federal Council continues: "The difficulties confronting the aged today are largely a result of the modern mechanization of industry with its concomitants of specialization, speed and strain. The introduction of each new machine involves the discharge of men. Since the older workers find it harder to adjust themselves to new processes of work they are the first to be 'let out.' It is now an established fact that modern American industry does not want men and women past middle age. Many of our large industrial concerns have a frank and above board rule against the employment of new workers who have passed the age of 40 or 55; in some instances the age is set as low as 35 and even 25. The problems of the aged is especially acute in the United States. The first study of aged dependency in the United States was made in 1908-9 by the Massachusetts Commission on Old Pensions, Annuities and Insurance. Basing his calculations upon this report L. W. Squier in his book, "Old Age Dependency in the United States," published in 1912, estimated that approximately 1,250,000 persons 65 years of age and over in the United States depend upon public and private charity. Until a few years ago methods of provision for our aged consisted of the almshouse, outdoor relief, private and church philanthropy, and individual assistance from friends, relatives, or total strangers. Except in a few states these still remain the prevailing methods. The poorhouse has long been recognized as a social disgrace and a symbol of the deepest humiliation. The poor laws of most of our states are modeled after the Elizabethan poor law system of 1601, and in many instances have remained unchanged for more than a century. At this writing old age pension laws are on the statute book of California, Colorado, Kentucky, Maryland, Minnesota, Montana, Nevada, Utah, Wisconsin, Wyoming, and the Territory of Alaska (only). While the movement for adequate old age security in the United States is still in its infancy, 38 other countries and states have adopted some form of old age protection for all, or certain classes of their wage-earners. Considerably more than one-third the entire population of the world and more than half the civilized world, are now covered by various forms of governmental system of old age protection. China, India, and the United States are the only large countries, still remaining without modern national forms of provision for old age. Of the industrial countries the United States stands alone in applying early 17th century remedies to 20th century ills." And the increasing number of aged for whose future no just or adequate provision is made, and who under our present system cannot possibly provide for their own future, are these our neighbors as Jesus used the word?

"Teach the ten commandments and provide playgrounds!"—so one might summarize the counsel of Frank L. Loesch, veteran crime fighter, as given in reply to a question as to how the increase of crime among the young might be curbed. Mr. Loesch, 76-year old president of the crime commission, member of President Hoover's Crime Commission, first assistant state's attorney of Illinois, and a devoted public servant, was speaking before the first session of a course on "The Technique of Citizenship" course being conducted by the City Club of Chicago. "Nine-tenths of our crime in Chicago is due primarily to poverty and poor environment," said Mr. Loesch. "If we had playgrounds every four blocks in the city's congested areas it would practically wipe out potential gangs and crime." Are the myriad of young people growing up in the slums of our cities, in some of our southern mill villages, on the farms of poor tenants, without adequate time or provision for education and recreation, are these young people our neighbor in Jesus' sense of the term?

II. Why Should We Help Our Neighbor?

This is a question that some will be inclined to ask.

There is so much in life to interest us, to amuse us so much that demands our time and attention, and is so much need, why should we take the time to bother to fool with such people,—there are so many more than we can possibly help, and some of them are themselves responsible for their troubles, in part, a Our Scripture passage suggest four reasons at least.

1. Love of man requires it. Jesus said the second commandment is, "Thou shalt love thy neighbor as thyself." And the word 'love' used here does not mean affection for, it means 'to seek the welfare of' as defined in the parable of the good Samaritan that James the Lord's brother says: If a brother or sister is naked and in lack of daily food, and one of you sees them, Go in peace, be ye warmed and filled; and give them not the things heedful to the body; will it profit?" James 2:15-16. In other words love, like mercy, must prove itself in works. It doesn't mean merely to wish our brother well if we are not actually ministering to his needs. We need to put our words of James. We go to picture shows. We read newspapers. Our sympathies are aroused for human suffering. We feel somehow that we have manifested our interest, our concern for, the needy. The words of James are like a tonic.

2. Love of God requires it. John the beloved says: "He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." 1 John 4:20. No doubt he learned this truth from Jesus who taught us in effect that love for God and love for man cannot be separated.

3. Love for Christ requires it. In Mt. 25 Jesus says that at the last judgment all men shall be divided into two groups. One group shall enter the kingdom. "I was hungry, and ye gave me to eat. I was thirsty, and ye gave me drink. I was naked, and ye clothed me. I was sick, and ye visited me. I was in prison, and ye came unto me." The other group shall be cast into everlasting punishment. "Inasmuch as ye did not do these things unto me, ye shall not enter into the kingdom." Here Jesus identifies himself here with all needy men and women. The neglect of their needs is in effect a neglect of the Master that merits eternal condemnation.

4. Love of self requires it. As just pointed out, Jesus says that our eternal destiny is decided by our attitude toward our neighbor in need. This is not an arbitrary judgment. Men who fail to develop altruistic impulses do not deserve to live through the ages. God is interested in the preservation of human life. The man who shuts his ears to appeals of need, who neglects the moral and spiritual values which the gift of eternal life.

We come then to the third question

III. How Can We Help Our Neighbor?

There are many ways, of course. More than a dozen are listed here.

1. First of all we may help by personal service. The exact form that such service will take depends upon the nature of the need. Sometimes it will be a visit to the sick, the shut ins. Sometimes it will be help given to a needy family, food, or personal attention of one sort or another. It may be the practise of hospitality in our homes. It may be a gift to a beggar on the road, though this is not often wise. It may be a word of sympathy, or of appreciation, 'a hand upon the shoulder in a friendly sort of way.' Perhaps a thoughtful courtesy.

Some of us are in professions or business where opportunities come frequently in the course of our work. That is true of the minister, the doctor, the social worker, and other professions as well. There are few of us who do not meet such opportunities, occasionally in connection with our regular job, or ever that may be. At such times much of the value of service depends upon the spirit in which it is done. But there are many needs which we cannot meet by such personal service.

2. So we note secondly that many needs we can meet only through gifts of charity. What a wonderful thing money is. By it we can multiply our personalities a hundred fold: we can minister to the needy in the slums of our great cities, and in the recesses of the Allegheny and in the famine stricken regions of China. In Riverside, there are 39 different charities participating in the Community Chest rendering professional service to those who need such service, preventing need as well as relieving it. And those of us who give to the drive for progress help in the activities of all these organizations. Organized Charity, Near East Relief, China Famine Relief, the benevolent work of our own church, what opportunities these afford for those who have the heart. What charitable organizations are there in your community? What social organizations whose work is constructive and preventive rather than palliative? Have the funds that they need?

3. There are other needs, however, and some of the greatest, that can be helped only by organized action. Most of us cannot help men, women and children living in poverty in our southland, without a real life, either by our personal services, or by the

(Continued on page 11)

WOMANS AUXILIARY

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MRS. WM. A. McILWAINE

Mrs. S. M. Erickson

me for not making proper obeisance, but the they've left in me interferes somewhat with my of locomotion!" These were the first words I rd Georgia McIlwaine speak, and they showed some of the finest traits in her character. She ageous, full of humor, indomitable. For it was 1920, six months after her arrival in Japan, and ys before she had bravely survived a most critical . A cold, miserable, sea-sick voyage across the nd a fourteen-hour trip on a tiny coast-boat in hat penetrated to the marrow, brought her to home down in an out of the way corner of Japan Year's Day. The heavy cold contracted on the became pneumonia in less than a week, and from the ten years of her missionary life were a gal- ggle against disease. Within a few months came us operation; four years later there was another, years after that, the brave life ended aboard a inental train in Montana while she was on the he finest surgeons in the world in the hope that d succeed in a third operation impossible to at- the Orient.

spite of this, the last thing that any of us think nection with Georgia is sickness, or discouragement-complaining. She was the essence of all that is nd sparkling. Our loving thought of her was at of the brown-eyed three-year-old who said ving face, "I've come to see Georgia. She is one orite people!" She could think of so many things others. One of her letters to her mother speaks spent from nine-thirty until one that morning 'The Rise of the Dutch Republic' to a lonely, erican neighbor. Her mother's pathetic letter her last visit to the little home in Nagoya a before the beginning of the fatal illness speaks Georgia would not give up and go to bed, but ake for the tea she was giving for her parents'

as one of her greatest gifts—the talent for hospi- year and a half ago I went to her for a fare- before going to America. Never shall I forget ness of the little party she gave in my honor; re I got from her admiring comments on my put together clothes; the joy of reading her well ooks; the unaccustomed luxury of staying in e she brought me a beautiful breakfast tray; ether made-over feeling I had when I started d she did this for so many. How many Japan- learned from her what a wonderful thing a home can be! It is from his heart that her hus- es, "You know what a wife in tens and hun- thousands she was to me!"

s an earnest, sympathetic, thoughtful misionary. ne supreme interests of her life were her cook- s and the "Jesus Band," the little chapel where vaines worked together for the poorer people of at city. In writing of the cooking classes she "Today we made stuffed peppers, with which adies were simply charmed. One of them had sts from Tokyo, so we prepared a special lot b serve for supper." Georgia's thoughtfulness! that reminded her in the hard suffering three e her death that it was her mother's birthday, Will must write to her. Of her cooking-class e wrote, "I'm praying every day for the indi- vation of every lady by name. It's an awful hat 'my poor, lisping, stammering tongue' is way these women have of hearing the Gospel. alk I make a special point of outlining the Way on in the simplest possible terms, and I pray aily to get it into their hearts."

ere three of the cooking classes, and the de- ly made upon her time and strength were heavy. a call upon her friends, entertain them in her e entertained by them. Once she wrote, "Four e hours of sitting on her feet were hard on e'y daughter. And three separate doses of strong tea did nothing but add to her miseries!" full of sympathy for others, and especially for e friends of the Jesus Band. The father of one

of them made his daughter give up her job in the cotton mill and go home, so that he could get her away from her Christian friends. Georgia wrote of her, "She has the most naive and childlike faith I've ever encountered in a Japanese, and has brought at least twenty of her friends to the chapel. She has almost never missed a night meeting. At the communion service the other night I sat and wept salt ears, partly of joy and happiness for the three girls who were baptized, and partly of grief for Kawamura San who had looked forward so eagerly to being baptized, too." She was much concerned for her servant's salvation, and when taken to the hospital the last time she said, "I hope that Father can reach her at morning prayers this summer. If so, I shall not mind this pain which takes me away from all of you."

Georgia Elizabeth McIlwaine was born while her Vermont parents, Charles and Elizabeth Hulett Gifford, were visiting Marietta, Georgia, in 1891. She was graduated with honor from the University of Vermont in 1914. She was brilliantly intellectual, the only woman of our Mission who has held a Phi Beta Kappa key. For five years she taught English at Mount Hermon, Massachusetts, and while there she met her future husband, William A. McIlwaine, of Japan, who was a fellow teacher. I have spoken naturally of her parents in this article, but her father and mother and the two brothers went before her many years ago. She was a true and loving daughter in her husband's family. The first years of her missionary life were spent in Kochi, the town where the elder McIlwaines have lived for nearly forty years. Later she went to Nagoya, the third city in the Japanese Empire. Early in the past summer she became ill, rapidly declining until she was ordered to return to America for an operation as the only hope of saving her life. The ocean voyage was passed safely, but after one night on the train the brave, patient, unselfish spirit was set free, and she entered the land where there is no suffering.

As we think of our two young friends on that last sad journey it comforts us to repeat in our hearts verses from the Scripture passages they read together then: He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. . . . He shall give His angels charge over thee to keep thee in all thy ways. . . . I will be with him in trouble. . . . My soul waiteth for the Lord more than they that watch for the morning, that watch for the morning!

Twice in a few brief months our Mission has been sorely stricken. Of all the sweet, devoted women among us no two were more beloved than Patty Logan and Georgia McIlwaine. When we think of our decreasing numbers, of the inroads that age and death are making in our little band, we are tempted to falter, to feel that the task is too great for the few who remain. But the answer comes in a bit of Georgia's handwriting found on the back of a used envelope after her death,—"Though this has come upon us, let not our hearts be turned back, or our steps go out of the way!"

Shall we and our Church be faithful to this high charge?

DISTRICT CONFERENCE

Fayetteville Presbytery

The third district conference of the Fayetteville Presbyterial met with the Philadelphia Presbyterian Church on Wednesday, November 13. Mrs. J. P. Wiggins, of Maxton, presided over the meeting, to which all of the auxiliaries in the district, except one, had sent delegates. Mrs. Wiggins responded to the welcome given by the president of the local auxiliary. Rev. Neil McInnis, pastor of the Philadelphia Church led the devotional, after which the reports from the Presbyterial Secretaries were given.

The conference was very glad to have as guests Mrs. Lacy Little, who brought an inspiring message from the mission field in China, and Mr. Watts, a ministerial student at Maxton Presbyterian College, who presented the needs of the mountain people with whom he has worked.

Mrs. Fairly, president of the Presbyterial spoke on the duties of the president, and conducted a very helpful open forum.

Mrs. C. C. Adams, Mr. Wilton Barnes, and the Presbyterial College quartette, composed of Messrs. Carl Adams, Wilton Barnes, Barney McLean, and Dexter Garrison furnished special music at both morning and afternoon sessions.

WHITE CROSS WORK IN RED RIVER PRESBYTERIAL

An Open Letter

My Dear —:

I am giving you my experience with White Cross Work in Red River Presbyterial.

As Presbyterial President I have had a fine chance to work out my own method of procedure and so have been able to present White Cross Work as forcefully as I wished to do in the Presbyterial. First, at the Presbyterial meeting I had the Foreign Missions Secretary present the cause and explain that White Cross work is a love offering, over and above the regular offering to the cause of Foreign Missions, and so has no place in the Auxiliary budget. Then I follow up her talk and appeal, with one (Continued on Page 11)

YOUNG PEOPLE'S DEPT.

Rev. W. A. Gamble, Jr., Editor, Pinetops, N. C.

YOUNG PEOPLE'S TOPIC

Sunday, December 8—What Christ Has to Give Youth Today.—References: Hebrews 4:14-16; Matthew 4:1-11.

C. G. A.

For the Leader

There are people in the world who think that when they are old they will start being good Christians. Youth, they say, is the time when one should enjoy life without having to be "religious." When they have gotten so old that they cannot enjoy being "wild," they will be good Christians—and go to church. Old heads cannot be put on young shoulders we know, and we are glad of that. But does being a Christian mean that we must be old and stodgy? Does Christianity only say to us "Thou shalt not?" What a negative philosophy of life such a religion would result in. Buddhism will satisfy such people a great deal more than Christianity, because in Buddhism the highest one can go is to cease to desire. But in Christianity—never! Let us think of some of the reasons Christianity should appeal to young people.

Jesus and Youth

How did Jesus look upon youth? Did he say to them, "Some day when you are old, you may be of great service to me?" No. Over and over again he said, "Follow me," or "Arise." And when he spoke to youth, he spoke to his own generation, for Jesus himself was a young man. We do not ordinarily think of him as being young because of his great wisdom and because "he was a man of sorrows" and because he had so much to contend with during his stay on earth. But he was young and we as young people can study the life of this Jesus and know that he is as old and as young as we are. Our lack of age does not crowd us out of the world's work, but rather increases our responsibility.

Jesus and Temptation

"For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin." Jesus, a young man, was tempted like we are. And, no doubt, some of us have been thinking that he doesn't understand our peculiar case. We feel that no one ever had the same kind of temptations that we have—that they are peculiar to us. But there aren't many temptations that we haven't all experienced—though the temptation may have had on a different uniform for each of us. Being tempted is no sin. We cannot help wanting to do things that are shady, or worse, but we most assuredly can help doing them. No one can make us do wrong. That is up to each of us and we cannot push the responsibility over to some one else. There is a way to victory over each temptation, because God knows just how much we can stand, and will not let us be tempted beyond our strength, and will with each temptation show us the way to victory. Jesus taught us to pray, "Lead us not into temptation" because he was young and knew the force of temptation. He knows that the flesh is weak—he, himself, was tempted like as we are, yet without sin.

Jesus and Friendliness

What has Jesus to give young people today in the way of friendship? Friendship is always sought after, and today international friendship is stressed in every paper we pick up. Jesus was himself a very friendly person—a winning personality. What did he do toward making friendship international? Did he just tell us to love all men without doing it himself? Of course, he didn't. The Jews hated the Samaritans and had no dealings with the Samaritans—what did Jesus do about it? You remember how he won the Samaritan woman there at the well, and the Canaanitish woman, whose daughter he healed, loved him, and he chose as the hero of one of his best known parables a Samaritan. He was friendly toward rich and poor, toward children and grown people. "He had compassion on the multitude because they wandered as sheep having no shepherd." This Jesus will be our friend today, and as we listen to him, he will show us how to be friendly with all the many colors and races and nationalities.

What Christ Has to Give Youth Today

What has Christ to give us as young people today? First, understanding—sympathetic understanding. Second, ability to conquer temptations; and third, a friendly, winning personality like his own. And over all and through all—love. We count our blessings usually as coming from God the Father—our blessings in material things. Christ is more personal to us. He is an individual who does more than love us—he teaches us how to love each other and makes us like himself. "A new commandment I give unto you, that ye love one another as I have loved you."

SOUTH CAROLINA C. E. DISTRICT CONFERENCE

The annual convention of Pee Dee District of the South Carolina Christian Endeavor Union was held at Effingham, S. C., Saturday, November 16. The Effingham and Hopewell Churches united in entertaining the

(Continued on page 11)

CHILDREN

THE SHOW IN THE OLD BARN

I walked through the rain to Bill's house and was just going to climb up over the kitchen roof to his room when I saw his mother looking at me. So I did the right thing and knocked on the door.

"Is Bill home?" I asked.

"He's in the barn," was the answer.

When I got to the barn, I didn't know it. The old wagon had been moved from the middle of the floor to one end, and the wheels hung with curtains so that you couldn't see under it. There were boxes and barrels in front of it fixed like seats. I looked around for Bill, but I couldn't find him. So I hollered.

"What do you want?" came Bill's voice.

"Where are you?"

"Under the stage."

"What stage?"

"The wagon, dummy. Can't you see it's fixed up like a stage?"

I looked at it again but all I could see different from an ordinary wagon were the curtains on the wheels. But I've learned not to argue with Bill, so I lifted up the curtains and looked underneath. Bill had a saw in his hands.

"What are you doing, Bill?" I asked.

"Cutting a trap door in the wagon," he said. I must have looked puzzled, I guess, because he went on to explain: "It's for a trick that I'm going to do this afternoon."

"What's this afternoon?" I asked.

"A show," he answered, "I got tired watching the rain this morning so I decided to have one at two o'clock."

"Who's going to be the actors?"

"We are."

"We are?" I repeated, in surprise. "What are we going to do?"

"Well, I'm going to be a magician. I know some tricks with handkerchiefs and flags so I can act by myself for a little while. But when I come to the Princess trick, I'll need your help."

I had never heard of the Princess trick before, so I listened carefully while he told me what it was. I was supposed to get in a big box placed directly over the trap door, and when Bill said "Hocus Pocus" and hit the lid of a boiler with a piece of kindling wood, I had to pull the rope and drop down between the wheels of the wagon.

"Will you do it?" asked Bill.

"Sure," I told him. "I'll do anything on a rainy afternoon like this. Do I have to dress up like a girl?"

"No, I don't think so."

"It'll be a funny Princess trick if I don't," I said. "Everybody will laugh when I first come on the stage."

"All right," he said. "Maybe my mother can let you take some of her old clothes."

"Who's coming to this show, anyway?" I asked, "Skinny Martley?"

"No, not that fellow," said Bill. "If he comes, he'll spoil everything. So I sent invitations to everybody we know but him. Remember what he did last time?"

I remembered and shivered. I could still feel the cold water running down my back. Skinny was all right in lots of ways, but at shows he wouldn't keep quiet and lots of times he would break it up just out of spite.

At one o'clock the people started to arrive, and Bill was kept busy trying to keep them from looking under the wagon. He gave me the signal that maybe we'd have to start the performance a little early, so I went in the house and asked his mother for some clothes that would make me look like a Princess.

"Nothing would make you look that way, Toby," she laughed. "But I'll give you a dress and a hat that will make you look like the Princess' grandmother. How will that be?"

I said I'd put on what she gave me, regardless of how I looked. She fixed me up pretty good and sent me

FOR THANKSGIVING DINNER



(To be colored with paints or crayons. Whenever you come to a word spelled in CAPITAL letters use that color.)

YELLOW-haired Susie May and BROWN-haired Teddy are visiting Grandma in the country.

Teddy is coaxing a big turkey along the RED brick walk. And Susie May is carrying a big ORANGE (use RED and YELLOW mixed) color pumpkin in her arms. The pumpkin has a GREEN cap.

The turkey is BROWN with RED under its head and light BLUE about

the eye. His beak is YELLOW and his eyes RED. His feet are YELLOW. Paint the back of the turkey a deeper BROWN.

Susie May wears a RED coat trimmed with BROWN fur and a RED cap with a GREEN feather in the side. Her slippers are BLACK and her socks are YELLOW.

Teddy wears a dark-BLUE suit with a WHITE collar and RED tie. His

cap is RED. Teddy has BROWN and his socks are BROWN (BROWN with RED diamonds) tops.

The grass is light GREEN and a sky is a very light BLUE. Both children have PINK (use RED) cheeks and RED lips.

Paint the border of this GREEN and the lettering OR color.

back to the barn, and when I got there, maybe I wasn't surprised to see Skinny Bartley sitting on one of the front boxes.

Bill was behind the wagon getting ready.

"Who let Skinny in?" I asked.

"I did," answered Bill, "I couldn't help it."

"But I thought you didn't send him an invitation?"

"I didn't. But he got hold of one belonging to somebody else. I wouldn't have let him in even at that if he hadn't promised to keep still."

"That's what he always promises."

Well, we couldn't help it, and Bill said so. A few minutes later he climbed up on the wagon and said:

"Ladies and gentlemen, my first trick will be with two handkerchiefs."

He took two large white handkerchiefs and tied a corner of each of them together. Then he passed them around so that everybody could see that the knot was a good one. After everybody was satisfied, he took the handkerchiefs, pulled them apart and showed that they weren't tied to each other at all, but to a large American flag between them.

That got a good round of applause from everybody but Skinny. He put his hand to his mouth and made a noise like a mule.

"Haw, haw!"

Bill didn't pay any attention to him but went on with his next trick, which was a good one about making smoke come out of a glass of water. Even this did not impress Skinny. From where I was behind the stage I could hear him haw-haw again, and I heard him do it after every trick that Bill did, whether it worked or not.

"All right, Skinny," Bill said finally.

"The next one is going to be a special."

"What do I care?" said Skinny, "if it's as bad as the ones you've already done, it will be terrible."

"If you don't want to watch it, you can go home," said Bill.

"I'll watch it. Go ahead."

"Well, ladies and gentlemen, this is the famous Princess trick, where I make a lady disappear in full view of the audience."

He stopped to let that sink in. Then he said:

"First I want you to examine this large box. You will see that it has a bottom, three sides and a top. The fourth side is open and facing the audience."

As he talked he rapped the sides of the box with a stick he was using for a wand, but he didn't rap the bottom, because the box didn't have any. It was resting on the trap door.

"Next, ladies and gentlemen, I want to introduce the Princess!"

Up walked I on the stage, and maybe everybody didn't laugh!

"Ah there, Toby," called Skinny.

I didn't pay any attention to him, because I was acting.

"The Princess will crawl in the box and I will draw a curtain over the front. Then I will wave my wand, beat three times on this lid with a piece of wood, draw aside the curtain, and the Princess will be gone. This is our last trick, ladies and gentlemen. After it is over, we bid you one and all, good afternoon."

I stooped down and got in the box, knocking off my hat as I did so. Bill drew the curtain and I was all set to pull the trap on myself when I heard Skinny say something about

waiting a minute.

"Even if you do this trick,"

"Nobody will believe it."

"Why not?" asked Bill.

"Because Toby is an actor."

"What do you mean, an actor?"

"I mean you and Toby have all made up between you."

"Sure we have," replied Bill. "I don't think the trick wouldn't anyway. It would."

"Could you make me disappear instead of Toby?"

For a moment Bill was stuck. He said: "If you let me tie your hands and legs so you can't hold on to the sides of the box, yes."

That made Skinny stop and think. Finally, realizing that he couldn't out now, he agreed, and Bill came out of the box to help tie me up.

"Go under the wagon and the trap door when I give the signal," he whispered to me. "When I give the signal, jump on him and stuff the handkerchief into his mouth. Hold him there until the crowd gets out."

So while Bill was helping Skinny get into the box, I went under the wagon. When he gave the signal, I pulled the rope, and I'll never forget the surprised look on Skinny's face as he hit the ground with a bang. As I jumped on him, I heard the noise of the scuffle; then everybody gasped as he pulled the curtain and showed that Skinny was in the box any longer.

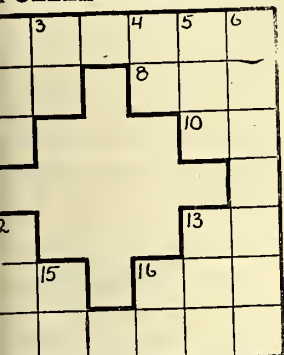
The first thing he said when I pulled him up and took the gag out of his mouth was:

"Gosh—that was a fine trick."

(Continued on page 12)

...ought I disappeared, didn't
 ...d—out of the box," laughed
 ...chances of helping you
 ...sked Skinny.
 ...I've Toby to help me," said
 ...I could act fresh just like
 ...s afternoon, so that people
 ...think I was with the show."
 ...as a good idea, and since that
 ...the three of us have been
 ...n the Princess trick in differ-
 ...and nobody knows yet that
 ...an "accomplice."

PUZZLE CORNER



Senior Cross-Word Puzzle

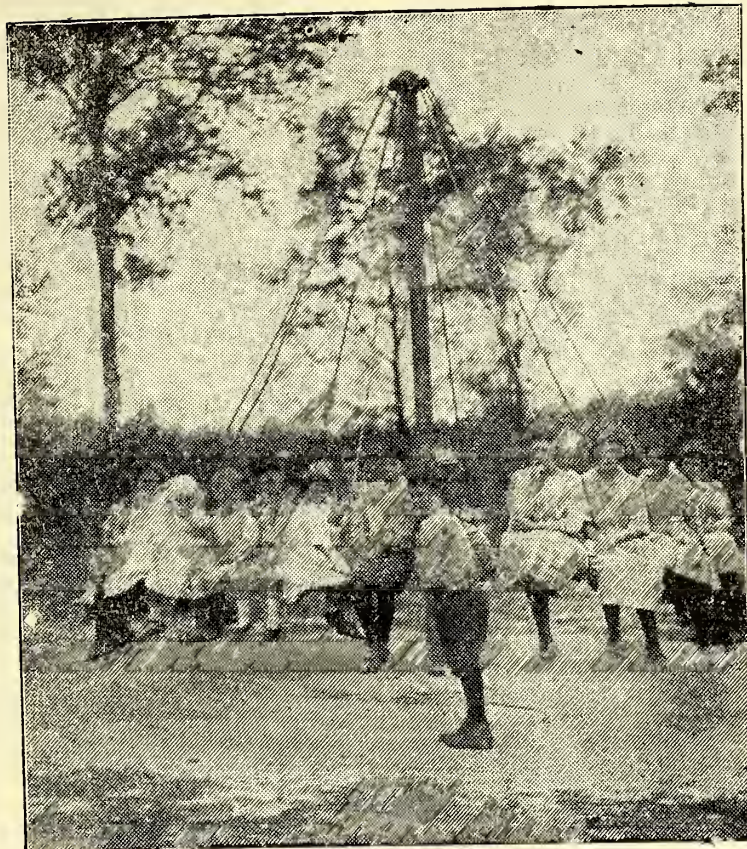
- | | |
|--|--|
| <p>Horizontal</p> <p>1—A monster</p> <p>2—Exist</p> <p>3—A continent (abbr.)</p> <p>4—Electric telegraph (abbr.)</p> <p>5—Greek goddess of the dawn</p> <p>6—Pieces of dough used in soup</p> <p>12—Female saint (French abbr.)</p> <p>13—Noah's boat</p> <p>15—Printer's measure</p> <p>16—Comparative adjective</p> | <p>Vertical</p> <p>1—A monster</p> <p>2—Exist</p> <p>3—A continent (abbr.)</p> <p>4—Electric telegraph (abbr.)</p> <p>5—Greek goddess of the dawn</p> <p>6—Pieces of dough used in soup</p> <p>12—Female saint (French abbr.)</p> <p>13—Noah's boat</p> <p>15—Printer's measure</p> <p>16—Comparative adjective</p> |
|--|--|

LETTER CHOPS

- the last 3 letters of a pattern first of an eight-letter State.
- the last 3 letters of an anti-the first of a nine-letter Pres-ame.
- the last 3 letters of a fruit first of a ten-letter American
- the last 3 letters of a ven-ake for the first of a four-uth American country.
- the last 3 letters of part of or the first of a seven-letter
- the last 3 letters of a plan first of a seven-letter gem.

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 - 3 Larger Girls, Ages 6 Years to 10 Years
 - 1 Boy, Age 12 Years

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John J. Phoenix, State Superintendent

Child: "Father, what is an optimist?"

Father: "An optimist, my child, is one who expects to get a laugh out of my answer."—Stanford Chaparral.

A Good Old Greek

Teacher: "Who was Homer?"
 Stude: "He was the fellow who made 'Babe' Ruth famous."—Chicago Tribune.

- My 10-2-1 is a chart.
- My 8-3 is a pronoun.
- My 5-9 is to exist.
- My 4-6-7 is to decay.
- My whole is love of country.

(Puzzles Answers on page 14)

WOMAN'S AUXILIARY

(Continued from page 9)

...wn, asking that we strive to make Red River
 ...ial 100 per cent in White Cross Work. We
 ...what articles are most needed for the hospital to
 ...or work goes, and so are able to present a very
 ...rogram for work.
 ...xt thing is to take the subject to the Group
 ...ces where I talk more intimately with the
 ...d plead with them to do this work. Of course
 ...n the plan of operation again, and this time I
 ...urements and directions for making all of the
 ...Each local Auxiliary buys its own material and
 ...articles which they have chosen to make.
 ...ng is easy for us, since we are in Louisiana and
 ...from New Orleans directly by boat. We send
 ...finished articles to the Foreign Mission Secre-
 ...the with all charges prepaid, and we enclose a
 ...for the further shipment that there may be no bur-
 ...the Foreign Mission Secretary at New Orleans.
 ...ny comes from either the local Auxiliary or the
 ...tial. It is a love gift.
 ...ar we had 21 out of the 29 Auxiliaries to report
 ...oss work, and this year we hope to have 100
 ...A year of work sent out 148 rolled bandages,
 ...152 articles such as sheets, shirts, pillow cases, and
 ...sides this we sent a good bit of old linen and
 ...ansportation charges. The number of pounds of
 ...oped was 700 and we were all so happy over it.
 ...is not hard to do, and any local Auxiliary can

accomplish much. Directions for making all of the articles and for shipping to the different countries can be ordered from the Department of Woman's Work, 270-277 Field Building, St. Louis, Mo. They will be glad to sent you the directions.

Don't miss the joy that this work brings to you and to the nurses and doctors in our mission hospitals.

Yours Lovingly,
 Mrs. Harry K. Walton.

YOUNG PEOPLE

(Continued from page 9)

convention. The theme: "Crusade with Christ" was carried out in the program. Those on the program to make talks and short addresses included, Miss Harriett McPherson, Miss Eris Stanton, Rev. D. H. Dulin, Albert Best, Miss Kate Rogers, Miss Dorothy McPherson, Mrs. F. L. Martin, Miss Emma Kate McInnis, Rev. A. M. Simpson, and Rev. C. D. Brearly who made the challenge address. The Effingham society gave several numbers of special music. A demonstration of Junior work was given by the Effingham church. Several conferences were held for Christian Endeavor workers. These were conducted by Miss Evaline Hart, Mrs. W. B. Gillespie, Mrs. J. S. Garner, Miss Katherine McKellar, Miss Ella Davis, and Rev. J. S. Garner. A group of juniors from New Brookland, S. C., was present and sang several numbers. Claude McIntosh, Associate President of the State Society of Christian Endeavor, was present and presented some of the objectives of the work in the state.

New officers elected and installed by Doctor Hudson, missionary of China: Miss Rhea McCown, President, Albert H. Best, Jr., Vice-President, Miss Eris Stanton, Secretary and Treasurer, Miss Dorothy McPherson, MSP Supt. Mrs. Elizabeth C. Reeves, Intermediate Supt., Miss Ella Davis, Junior Supt., Miss Katherine McKellar, Missionary and Tenth Legion, Rev. J. S. Garner, Pastoral Conselor.

SUNDAY SCHOOL

(Continued from page 8)

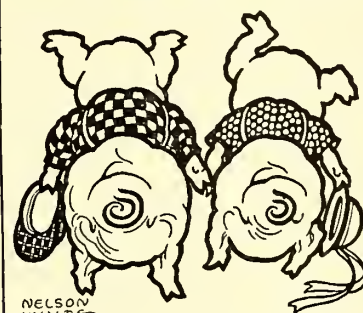
of our money. There come times, however, when we can throw our influence, our votes, on the side of social action. America is the only great industrial nation that does not provide for its workers worn out in toil because Christian people are not yet sufficiently interested in the matter. Bills to meet such needs, or to survey the field, die in legislatures and in Congress because they receive no support from Christian men and women. Great cities are developing in our Southland with no adequate provision being made for recreation for future generations because pressure is not brought upon the city fathers to provide proper facilities while they can be provided. We have inadequate child labor laws in the South, inadequate protection for women in industry because we have not realized that religion has anything to do with such matters. What needs are there that can be relieved only by organized social action in your own community, your own state? What should we do about it?

TURN-AROUND TALES

TWO-IN-ONE STORIES FOR THE KIDDIES

BY NELSON WHITE

These little piggies round and fat
 Stepped in here just to meet you—
 Just turn them upside down and see



Things are not always what you think they are when you see them first. Our "Turn Around Tales" for instance that we are showing this week. Watch out for these little figures, turn them upside down and see one animal change into another. Every week for awhile there will be a funny "Turn Around."

Statistics never proved a soul,
 In high or low, in part or whole,
 Sin, beauty, passion, honor, love—
 How much do statistics prove!
 —Scots Observer.

THE HAUGHTY DOLLAR

Fresh and crisp in his new green attire, the dollar lay folded in the Churchman's billfold. Jangling about with the pennies and nickles, a little dime played.

"You'd better have a good time," the dollar spoke through the partition, hearing the noise. "You won't be here long."
 "How do you know?" The little dime stopped its frolicking, frightened at the idea.

"Because you're going to Sunday School."

"Do you go to Sunday School?" asked the dime of the dollar.

"I?" exclaimed the haughty dollar in surprise. "Of course not! I go to shows and gasoline stations and parks. Sunday is my big day, but I don't spend it in Sunday School. That's a place for small fry like you."—Oakdale Messenger.

The teacher had just finished telling the story of the Pilgrims to a group of small children.

"Now, Gertrude," began the teacher, "when the Pilgrims had been here a year and had gathered in their good crops, what did they do?"

"Buy a car," replied Gertrude promptly.—The Churchman.

Teacher: "What is an octopus?"

Little Girl: "A person what hopes for the best."

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for?" Billy Gates had protested. "Les Hickey's a 'fraid cat!"

"I'll say Les Hickey's a 'fraid cat," echoed Tommy Coons, giving Lester a dark look, and adding tauntingly,

"Better run home, 'Fraidy. It's clouding up and is going to thunder and lighten like anything!"

"'Fraid Cat, 'Fraid Cat!" yelled the boys, and Lester had gone away furious.

And yet, what they had said was true. He was afraid of thunder storms. In the locality from whence he had lately come such storms were practically unknown, and Lester had not yet become accustomed to them. The boys had seen him turn white and shiver at a vivid flash of lightning and an ominous peal of thunder.

Mr. Williams had seen him cringe, also, and yet Mr. Williams had made him guardian of the flag, saying, "I trust you, Lester." The boy determined to be worthy of his teacher's trust.

Fearful that he might fail in his duty, he had tried to stay awake the night before the picnic. But he dozed off just before sunrise, waking in a panic from a dream that he had failed after all. He had, however, been promptly on time, and Mr. Williams had seen him raise the flag. The glow of happiness, which had subsided at the thought of his recent humiliation, returned, and Lester felt glad, very glad as he went back over the hill to his home.

The day was likely to prove somewhat of an ordeal, for since that fateful thunder storm the boys had not asked Lester to join in their games.

It turned out as he expected. He was left to himself and felt lonely and awkward, until Mr. Williams, dropping down beside him under a tree, engaged him in talk of the boyish sports he had enjoyed in the West. Lester forgot the attitude of the boys toward him as he talked with his teacher upon a subject dear to his heart. But presently, Mr. Williams being called away, Lester strolled over to the ball field.

"Got the flag up, I see," began Billy Gates, eyeing the emblem on the hill. Then, turning a mocking face toward Lester,

"Good thing it didn't storm this morning at sunrise. Hi, Lester?"

Lester turned his back upon Billy and walked over to an excited group of boys who were trying to find a substitute for one of their number on the nine.

"Here's Les," sang out Tim Robbins, "let's put him on, fellows." Then, looking up into the sky, "No storm in sight. Want to go on, Les?"

For a moment Lester believed Tim meant it. His eyes shone, as he replied eagerly,

"I'll say I do!"
 Then his heart sank as a perfect babel of mocking laughter arose.

"Aw-w—that a good one!" yelled Tommy Coons. "Les on a ball nine! Think of that fellows! 'Fraidy wants to play ball! Haw, haw!"

Lester turned on him furiously, "I know a sight more about the game than you or your old bunch ever dreamed of!" he retorted hotly, and then dashed away amid shouts of derision, blinking

back the angry tears that would come in spite of himself. He'd get away from all this. He'd go home.

Then he saw the flag floating high above then on the hill where he had raised it that morning. His country's flag! He was the guardian of that flag. He would not go away. He would stay by until sunset.

Going slowly back to camp, he offered his services to the teachers, who were preparing the picnic lunch. His help was thankfully accepted, and he sturdily set to work collecting wood for the fire, sharpening sticks for the marshmallow roast, lugging heavy pails of water and big baskets of food and putting up swings. He tried to shut out all thought of the boys, combatting his loneliness by filling in every moment with hard work.

After lunch came the races and contests. Lester was stealing off to watch them from a distance when Mr. Williams detained him.

"Boy," he urged earnestly, "here's your chance to show those fellows the stuff you're made of. Get into the races and win! You can do it, boy, you can do it, I know!"

The words, the look of certainty in Mr. Williams' eager eyes, gave Lester a feeling of strength and confidence he had not known before. The scorn of the boys was nothing to him now. He didn't care much about "showing those fellows" what he could do. All that mattered to him was that he should prove to the man who had faith in him that he was worthy of his trust.

Lester entered every race and contest

to which he was eligible, and won them all.

The grove rang with shouts of applause as he won race after race, contest after contest. But Lester noticed, although sneering faces had taken on looks of reluctant admiration, the boys did not applaud him. And somehow, he didn't care at all. The honest pleasure upon the face of his teacher counted far more with Lester than anything else.

But a test yet awaited him.

It had been a hot, close day and late in the afternoon a storm came up; a sudden, terrifying hurricane of wind and rain, accompanied by thunder and lightning. The merry-makers fled to the school house. Lester, in a frenzy of fright, had started with the rest for shelter, but a sudden thought made him stop. The flag! He must haul it down.

He glanced up the steep hill where it flapped madly in the wind, and then dashed toward it, facing the terrific gale. The lightning flashed sharply about him; the thunder crashed violently. His heart beat wildly, and he shook with fear, but he kept on, his one purpose being to reach and haul down the flag.

Half way up the incline he fell, and lay a moment before he could catch his breath. Then he struggled on once more, and at length gained the crest of the hill. Putting forth every ounce of strength which he possessed, he pulled wildly at the rope attached to the flag. The heavy silken emblem was hard to manage, for as it began to descend the wind caught and wound it about the flag-staff.

Lester heard an ominous cracking of wood. The violent wind had broken the

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is a prescription for colds, aches and pain by a noted medical missionary and founder of a great American hospital at Soochow, China. FLOCO is a scientific preparation containing therapeutic agents of undisputed merit. It has proven its real worth during two great epidemics.

During the winter of 1928-29 the demand for FLOCO was so great that the manufacturers were unable to fill all orders.

FLOCO gives quick relief. Stops pain and neuralgia, breaks up colds, preventing many complications which result from neglected colds.

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Clean Child's Bowels with
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Hurry Mother! Even constipated, bilious, feverish, or sick, colic Babies and Children love to take genuine "California Fig Syrup." No other laxative regulates the tender little bowels so nicely. It sweetens the stomach and starts the liver and bowels without griping. Contains no narcotics or soothing drugs. Say "California" to your druggist and avoid counterfeits. Insist upon genuine "California Fig Syrup" which contains directions.

WHEN WRITING OUR-ADVERTISERS
PLEASE MENTION THIS PUBLICATION

pole. The flag was falling!

Leaping forward, he caught and held it as high as he could, one hand grasping the base of the broken, the other forcing the flag away from the ground. He could not hold on much longer; his arms were growing numb and he was conscious of a pain shooting through his shoulder. The pole must have hit him, he thought dimly.

He believed—he was—falling and—the flag—would touch—ground after all. Too—bad—when Mr. Williams was—trusting him—

"O God," he prayed frantically, "don't let her touch ground—please don't!"

He had forgotten the storm; the pain in his shoulder didn't matter; nothing mattered—if only—he could keep—his country's flag—from touching—

"Hold on, boy," called a reassuring voice, "I'm right here! Hold on, like a brick!"

Lester rallied and clutched the pole desperately. He would hold on. Mr. Williams was trusting him.

And then a strong arm came about him and someone raised the heavy banner from his numb body and he looked up into a pair of eyes that were full of a strange light.

"Mr.—Mr. Williams," he gasped swaying back against the strong arm, "did she touch? I—I tried awful hard—"

"No, boy," answered his teacher in a voice with a proud, glad tone in it. "No, scout, she didn't!"

Then, lifting the lad, he carried him and the flag down the hill and into the school house.

Everybody crowded about them and all looked very kind.

"Now, then," shouted Mr. Williams in ringing tones, "three cheers for the boy who remembered his duty while the rest of us only thought of ourselves! Three cheers for the boy who braved this violent storm to protect his country's flag! Three cheers for the boy of whom we are all proud! Hurrah for Lester Hickey!"

And then everybody—Billy Gates, Tommy Coons and Tim Robbins included—yelled at the tops of their voices,

HURRAH! HURRAH! HURRAH!
—The Uplift.

"Buckingham Palace," observed Queen Elizabeth, "is the cheapest palace in the world, because it was built for one sovereign and furnished for another."—Black & Blue Jay.

PUZZLE ANSWERS

C	A	N	T	E	E	N
E	R	A	T	O	O	
N	E			S	O	
T				D		
A	S			A	L	
U	T	E	R	E		
R	E	M	A	R	K	S

LETTER CHOPS—1. Model-Delaware. 2. Kangaroo-Roosevelt. 3. Melon-Longfellow. 4. Viper-Peru. 5. Lapel-Pelican, 6. Scheme-Emerald.

ENIGMA—Map, it, is, rot.
P A T R I O T I S M

"YOU HAVE TO WORK"

Bob Burdette as a humorist and practical philosopher fit into the "gay nineties" even as Will Rogers does into this present generation. He overflowed with good nature and clean, high grade humor, and at the same time never failed to utter fitly spoken words of wisdom, which the Jewish proverb says are "like apples of gold in pictures of silver."

The following is a fair sample of Bob Burdette:

"My son, remember you have to work. Whether you handle a pick or shovel or a set of books, digging ditches or editing a newspaper, ringing an auction bell or writing funny things, you must work. Don't be afraid of killing yourself by over working on the sunny side of thirty. Men die sometimes, but it is because they quit at 9 p. m., and don't go to bed until 2 a. m. It is the interval that kills, my son. The work gives you an appetite for your meals: it lends sincerity to your slumber; it gives you a perfect appreciation of a holiday. There are many young men who do not work, but the country does not even know their names; it only speaks of them as Old So-and-So's boys. Nobody likes them, the great, busy world does not know they are here, so find out what you want to be and do it. Take off your coat and make dust in the

world. The busier you are the less you are liable to get into, the more you will be your sleep, the brighter the holidays and the better satisfied you will be with you."—N. C. Advo

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WHEN WRITING OUR ADVERTISERS
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COLDS MAY DEVELOP INTO PNEUMONIA

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs, colds, bronchitis and minor forms of bronchial irritations, and is especially valuable for building up the system after influenza or flu. Money refunded if not cured after taking according to directions. Ask your druggist. Send coupon for free sample.

CREOMULSION CO., Atlanta, Ga.
Send free bottle of Creomulsion to relieve the cough from colds that hang on.
Name _____
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City _____ State _____
One bottle to family. Write plain.

CREOMULSION

FOR THE COUGH FROM COLDS THAT HANG ON

Courage Wins Happiness in Tough Battle

YOU would think a very old lady laid up with a broken thigh in a plaster cast would be a hard person to keep happy. Yet, according to Nurse Helen V. Griffin, 64 Prospect Avenue, Hackensack, New Jersey, it can be done—if you know how.

"My patient," says Miss Griffin, "being unable to move about by herself became very constipated. Many medicines in pill form were used with little or no results. Finally when we came home from the hospital I began the use of Nujol.

"Soon my patient became regular and comfortable, without any pain or discomfort. Now she is happy and cheerful, since regularity has begun and continued with such little trouble."

If Nujol will make an old lady feel well, who cannot move around in her bed, what will it do for you?

Nurse Griffin knew how harmless Nujol is, containing no drugs or medicine, but acting only as a natural lubricant. She knew how it keeps excess of body poisons from forming (we all have them) and helps carry them away.

Women need a natural aid like Nujol just as much, if not more than men. There are so many physical



Always Smiling!

conditions they have to go through that upset their normal schedule.

Just remember that all your bowels need to be regular as clock-work—a simple natural lubricant. Be sure, however, that you get the right one—the one tested and approved by millions of people.

See what Nujol will do for you. You can get it at any drug store for the price of a ticket to a good movie. You will find that Nujol works easily, normally. Try it today!

You'll wonder how you ever lived without this natural, pleasant, easy way to health and happiness!

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for the airplane, such lights never have been produced, shows that progress in one dis- forces progress in another. — d.

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ickest Relief from Headaches

ine is the logical medicine to pain and high nerve strain be- soothes the nerves and is not liquid Capudine relieves quick- is easier on the stomach than rms. Neuralgia and women's so relieved promptly. 30c and es at all drug stores. (Adv.)

S P A R K L E S

"Mother," complained little Mar- jorie, "you always give Eleanor the biggest slice of cake." "But you see, dear, she is the biggest." "Yes, and she always will be if you keep giving her the most to eat!"—Children.

"Drink," said the Irish preacher, "is the greatest curse of the country. It makes you quarrel with your neigh- bor. It makes you shoot at your land- lord. It makes you miss him."—Ex.

Henpeck: "Doctor, my wife's dislo- cated her jaw. If you're passing out our way some time next week, you might drop in and see her." — The Kablegram.

Judge: "I can not conceive a mean- er, more cowardly act than yours. You have left your wife. Do you realize that you are a deserter?"

Sam: "Judge, if you knew dat lady as well as I does, you wouldn't call me no deserter. Judge, I'se a refugee."— Ex.

Infant Martyr

Tommy—"Did you have influenza as bad as I did? I had to stay away from school for three weeks."

John: "I had it much worse than that—I had it in the holidays."—The Passing Show (London).

The teacher was giving a lesson on "Snow."

"As we walk out on a cold winter day and look around, what do we see on every hand?" she inquired.

"Gloves," answered the red-haired boy in the rear seat.—Methodist Re- corder.

I do not know, I do not care, How far it is to anywhere; I only know that where I'm not Is always an alluring spot. —Expositor.

"That's what I call tough luck." "What's that?" "I've got a check for forty dollars, and the only man in town that can identify me is the one I owe fifty."— Widow.

Lady driver (at garage)—"Do you charge batteries here?" Proprietor—"Sure we do." Lady Driver—"Then put a new one in this car and charge it to my hus- band?"

He had just arrived from the coun- try, and was not familiar with the use of the telephone, so he took down the receiver and demanded: "Aye vant to talk to my wife."

The operator's voice came back sweetly: Number please."

"Oh," he replied, "she ban my sec- ond von."—Ex.

Dangerous Blades

A large and ferocious negro entered the drug store and strode up to the counter with menacing mien.

"Gimme a razor and gimmie it now!" "Do you want a straight razor or a safety razor?"

"Ah don' want no safety razor. Ah wants de mos' dangerous razor youall got!"—Birmingham News.

That Was Quick

An old farmer was picked up on the road by a reckless driver who thought he would give him a lift. After a swift journey he set the old fellow down. Turning, the passenger said, "I thank 'ee for the rides, sorr."

"Rides?" asked the driver. "Yes, sorr. Ye've given me me first and me last."—Punch.

"Can you imagine anything worse than being a cornstalk and having your ears pulled by farmers?"

"How about being a potato, with your eyes full of dirt?"—Ex.

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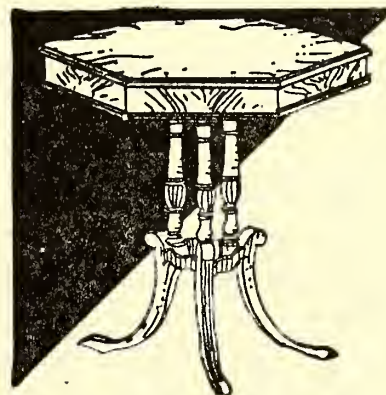
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MINISTERS' ANNUITY FUND

Need For Study and Conference

There has been no effort to rush the Church into a new plan to meet an old obligation.

For several years the Executive Committee of Ministerial Relief sought diligently for all the facts concerning the salaries, disability, old age and dependents of all our ministers and missionaries.

Without bias or prejudice we endeavored to determine the nature and extent of our Church's obligation and to discover a sure, economical, equitable way in which the debt might be discharged.

We had correspondence and conferences with the men who carried the responsibility for this work in all the other large Churches of America. We employed an actuary of outstanding ability and training. We had others check all the data and evaluate all our conclusions. For twenty years this careful, prayerful study was continued.

In 1924 we presented a contributory, reserve pension plan to the General Assembly. This was approved in principle and the ministers were urged to supply the data needed for an actuarial forecast of costs. Each General Assembly has put its stamp of approval on the Ministers' Annuity Fund, and since 1927 has set aside January 1, 1930, as the date for beginning to raise funds necessary for inaugurating the plan.

We are deeply grateful for the evidences of God's favor on the Plan. Synods, Presbyteries, Ministers and now Elders, Deacons and Churches have responded with amazing promptness and unanimity.

We want to counsel the churches to make haste slowly. We are not apprehensive about the results of careful, unprejudiced study of all facts. There are many questions that should be answered. There is no doubt of the final outcome when our people understand the purpose and spirit and method of this Plan, which has already proved its worth and usefulness in other Churches.

We hope each Pastor, Board of Deacons and Congregation will give good heed to the following suggestions:

1. The Ministers' Annuity Fund should be carefully studied by both elders and deacons.

We suggest reading together the short statement, "Our Responsibility," and asking and answering questions and consulting the other publications which are available.

2. The joint meeting of elders and deacons should recommend to the congregation their full participation in the Plan which is now the adopted policy of the entire Church.

3. The resolution should provide for the entrance of the Church into the Fund with regular payments of an amount equal to seven and one-half per cent of the amount paid the pastor.

These payments will not be made until after the Fund is put into operation which will probably be January 1, 1931. The whole plan should be carefully explained to the members of the church. There will be a Committee in each Presbytery and Synod to help in the presentation. They will be assisted by representatives of the General Assembly.

Ultimately Ministerial Relief will be transferred from the Benevolent side of the budget to the side of "Church Expenses" where it belongs.

4. An agreement should be made that the year 1930 will be set aside for the securing of a fund of \$3,000,000 to pay, in part, the accrued liability of the Church for the prior service of its ministers and its missionaries—both home and foreign laborers.

To raise this sum there should be given each church ordinarily an amount equal to the salary paid the pastor for one year plus ten per cent—payable in cash or in six equal installments over a period of three years. Some churches should give more to help the weaker ones.

This is not to go into the budget of the Church. It is to be given and pledged by individual members.

5. Let it be known that your Church expects to raise this amount in 1930.

Already some large campaigns, both national and sectional, are planning drives for that period. Appeals loud, insistent, continuous and numerous—many of which are very remotely, if at all, related to the Kingdom of God—will come to our people. Let's put our own Church first in 1930, and for the first time in its history—and for the only time it will be necessary—make up for the neglect of past years and place our own Church on a basis where it can meet its solemn obligation and pay this debt.

Every dictate of justice, of honor, of gratitude, of self-respect, of love and obedience to the command of God urges us to meet this sacred obligation.

A few years ago when Mr. J. B. Duke made a gift to the Superannuated Ministers' Fund of the Methodist Church, he said, "Other institutions change. The Church abides. The good that I do in the future I intend to do through the Church." Some time after this he contributed what will ultimately be one hundred and twenty million dollars to various causes, all of which were controlled by some branch of the Church.

6. Begin to arrange to fall in line with the plans for the entire Church. Expenses can be greatly lightened if the staff of the Executive Committee can begin in the northeastern section of the Church and move south and west—co-operating with each Presbytery in order. Plans will be announced soon and every effort made to give the largest co-operation in every section.

7. Literature is being sent to elders and deacons as their names and addresses are received at the Louisville office.

Now is the period for study and conference. With open minds, with a desire to do God's will, with a consciousness of the futility of all our efforts without His guidance and help, with faith in the members of the Presbyterian family and expectancy of their whole-hearted loyalty to their Church and its servants we are sure that **our Church will do the right thing now!**

Watch this page for answers to other questions

Ask any question and we will gladly answer

THE PRESBYTERIAN CHURCH IN THE UNITED STATES,

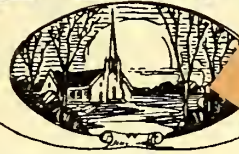
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XX

CHARLOTTE, N. C., DECEMBER 4, 1929

No. 49

Northern Assembly Invited to Montreat

Inviting the U. S. A. Body in to Meet in North Carolina

ave the following article by Dr. on Whaling which will be re- with deep interest:

is a movement on foot to the meeting of the Northern erian Assembly at Montreat in his suggestion and invitation to receive general approval, espe- ally all friends of Montreat and and sagacious Presbyterians. sons are obvious and manifold.

reat is unique and unparalleled re on the globe. No Presbyte- arch in the world owns so won- ssembly grounds and plant as the Southern Church at Montreat. ousand acres in the midst of n scenery excelled nowhere on hundreds of lovely cottage three massive hotels, includ- embley Inn, which would grace itol or be fitting residence for or king—all this needs ad- ent and thousands of visitors lock there from North as well .

dition to unequalled climate and ments for entertainment of les, a program of instruction iration is put on which com- he best scholarship and ability ave no superior. To acquaint thern Assembly with Dr. R. C. n and Montreat would be an le accomplishment.

ection of country in which t is located, is worth the nd knowledge of Church and "The Land of the Sky"

wonder and worship, and is a me of Church Assemblies and . The remarkable development hole region as shown in roads, mills, factories and model ill instruct all observers. The eoples are remarkable, a single s Geo. W. Pruett, the greatest reacher of our day. The North- embley already has great insti- nder the shadow of Montreat, n School on which it spends ver year and the Normal Col- Asheville of which the elder an was president for years. thern brethren would have en- sion of the possibilities of rianism in the Southern moun- they could be led to see what emselves are already doing d how much more they might

n Assembly meeting at Mon- ould lead to mutual acquaint- of the two Churches. The South- mbley might meet there, too, in al there are ample accommo- for the entertainment of both entral and accessible point. It wise for the Southern Assem- eet one week earlier than the e Assembly, which it frequen- nyhow. But the Committee on my Work, 44 strong, ought resent at both Assemblies, and fit-hand information be had as al status and character of both s. There is no greater eccles- eed today than that both As- and Churches really know one on- tinned on Page Two)

Moody Institute Offers Extension Courses

Eminent Evangelists and Bible Teach- ers Secured Through Chicago Office

History affords few names that rep- resent more potency for good, and more joy in adventure for God than the name of D. L. Moody. While he lived he was tireless, creative, far-seeing. Now at rest, the many agencies of his forming are still carrying on — the Northfield Schools, the Moody Bible Institute, the Bible Institute Colpor- tage Association, the Bible Conference movement.

The last had become so momentous while Moody lived that it could be deemed a betrayal of trust, should the Bible Conference movement languish and die. Under the auspices of The Moody Bible Institute of Chicago, an Extension Department was established for the express purpose of promoting the Moody conference program, and carrying the evangelistic message to every part of the nation, and beyond.

Metropolitan conferences are held during winter months in a number of large cities, and the voices of great evangelical leaders are heard, their vital messages building faith in the Bible and the redemption in Christ. Other conferences and evangelistic movements are held throughout the year.

The Extension Department, exer- cising much care and prayerful search- ing, has assembled a staff of field men — Bible scholars, eminent teachers, and evangelists, who are available for a service of utmost value—and these men may bring their life-giving message on (Continued on Page Two)

Princeton and Lane May Unite

Movement on Foot to Combine Two Seminaries of the Presbyterian Church, U. S. A.

Conferences are being held between Princeton Theological Seminary and Lane Theological Seminary in Cin- cinnati, looking towards the union of the two institutions. Final decision rests with the Board of Trustees of Lane, who will meet in December to discuss the proposed merger.

President Stevenson, of Princeton, recently went to Cincinnati to confer with the Lane officials, and a commit- tee from Princeton has also been meet- ing with a similar committee from Lane. The Princeton committee is headed by the Rev. Dr. William L. Mc- Ewan, of Pittsburgh, Pa., of the Board of Control, and includes President William P. Stevenson, Esq., of Roselle, N. J., Thomas W. Synnott, Esq., We- nonah, N. J., the Rev. J. Harry Cotton of Columbus, Ohio, and Paul C. Martin, Esq., Springfield, Ohio.

Lane is one of the oldest divinity schools of the Church. It has recently celebrated its 100th anniversary. Prin- ceton is the oldest Presbyterian Theo- logical Seminary and the union of the two will thus bring together institu- tions which have for over a century represented the conservative theology of the church.

Arkansas Presbytery Appoints Commission

Five Ministers and Two Elders Chosen to Sit on Case of Dr. Hay Watson Smith

The Presbytery of Arkansas met in the First Presbyterian Church, at Lit- tle Rock, on November 12, and elected Rev. M. A. Boggs, D.D., as moderator. The chief item of interest before the Presbytery was the instruction of the General Assembly at Montreat in May to investigate the rumors that are abroad as to the soundness in the faith of Rev. Hay Watson Smith, D.D., pas- tor of the Second Church, of Little Rock.

In response to the Assembly, Pres- bytery appointed a commission of seven, five ministers and two elders, according to the following resolution:

"Resolved: In obedience to the in- junction of the General Assembly, that Rev. M. A. Boggs, D.D., chairman, Blytheville, Rev. C. M. Campbell, Con- way; Rev. S. J. Patterson, D.D., Morr- ilton, Rev. J. E. McJunkin, Forrest City, Rev. A. Killough, Marianna; Dr. E. R. Long, Batesville, and Mr. John R. Hampton, Little Rock, be and they are hereby appointed a commission of seven, five of whom shall constitute a quorum, with the authority and duty "to investigate the rumors that are abroad as to the soundness in the faith of Dr. Hay Watson Smith."

The commission is to report its find- ings to the regular spring meeting to be held in Osceola on the second Tues- day of April, 1930."

Pastoral relations were dissolved be- tween Rev. W. D. Denham and Wynne; and Rev. P. S. Herron and Des Arc, (Continued on Page Two)

Golden Rule Dinner Next Sunday

Headquarters in New York Ask Everybody to Help Orphans of the World

Sunday, December 8, is the seventh annual observance of Golden Rule Sunday. This year it will be observed in behalf of under-privileged children throughout the world. The aid we give out of our abundance to those less for- tunately situated than we, will prove of great value in bringing about the application of the Golden Rule to the settlement of misunderstanding among nations as well as among individuals. It is our privilege to share in this world wide movement as follows:

1. Plan a very simple dinner on that day.
2. Think of those less fortunate than ourselves, realize their condition, spend a minute in silent prayer for them and in thankfulness for our own blessings.
3. Make a thank offering in their behalf.

Every cent of your Golden Rule Sun- day gift will go to help children—noth- ing for expenses.

Put your gift in a plain envelope, marking it with your name, address and name of your Church, and give it to the treasurer of your church, who will forward it to The Golden Rule Foundation, 1 Madison Avenue, New York, N. Y.

(Continued on Page Two)

The Miracles at Malden, Mass.

Writer in the Nation, of New York City Blames Newspapers for Commercialism of the So-called Cures at a Priest's 60 Year Old Grave

A clippingsheet has been sent us by the Nation, of New York, which describes the recent furore over the supposed cures at the grave of Rev. Patrick Power, who died 60 years ago. The writer ascribes the fanaticism to the newspapers which published the "cures," and thus brought over one million people from all over the land as seekers after healing and for curi- osity to visit the cemetery. Believing it will interest our readers, we publish the clipping in full.

"The yearning faith that dominates the afflicted thousands kneeling day and night at the grave of Father Pat- rick J. Power, at Malden at the faith shown and horror at the suffering and at the apparent violation of the human intellect in some of the actions com- prising the demonstration of faith.

"The commercialism involved is ghastly: the slab over the grave cov- ered with money dropped by the kneel- ers; the two wastebaskets filled with money and emptied two or three times a day; the mountainous pile of scarcely-burnt vigil candles in the rear of the cemetery chapel which are re- moved to make room for other candles by three shifts of boys working day and night just as soon as the people praying by them (and making a con- tribution of anything from 10 cents up for each candle) have left the chapel (a flat violation of the religious theory of the vigil light); the hordes and hordes of crippled children howling at the treatment forced upon them; the tragically ignorant and faithful moth- ers with typically Mongolian idiot children whom they place upon the muddy, foul slab (to cure idiocy); the newspaper men rushing from one crowd collected around a reported cure to another crowd, taking names, and rushing off to the telephone across the street; the sergeant and patrolman at the grave trying to keep the kneel- ers moving, yanking them up from kissing the stone and (in the case of the sergeant) treating them just like a football crowd, even to telling this woman "to get the — out of here! You've been in here nineteen times already!"

"Since the newspapers published re- ports of cures," continues Mr. Jack- son, "more than a million and a quar- ter people in all stages of affliction, dis- ease, and deformity have prayed at this Malden grave. . .

"Tracing the origin of the present appalling flocking of pilgrims, one in- stantly realized that it would not and could not have happened except for the newspapers. St. Joseph's Parish adjoins the cemetery and Father Pat- rick Walsh of that parish is intrusted with the spiritual demands of the bur- ial ground. At a morning mass on Sun- day, October 27, Father Walsh an- nounced that cures at Father Power's grave had been reported to him. He asked members of his congregation to inform him of any they heard about. The city editor of Boston's only tabloid happened to be attending that mass; likewise a relative of an office boy on (Continued on Page Two)

An Urgent Watch Night Appeal

National Observance Urged by Great Commission Prayer League of Chicago

Since the tenth Watch Night Appeal was sent forth by the Great Commission Prayer League, there has been another year of watching and waiting, of working and wrestling, on the part of spiritual Christians. Of watching unto prayer, because they realized the need of daily strength from above; of waiting for the Bridegroom, because the signs are multiplying which show that His Coming draweth nigh; of working with God, because lost souls everywhere are perishing and many of God's children are fainting; of wrestling against the powers of darkness, because they have come in like a flood and are seeking to deceive the very elect.

On account of this constant watching and waiting, working and wrestling, many of God's servants have grown weary under the pressure and strife, and like Gideon's band of old they are "faint, yet pursuing." The God of battles is with them and they are assured of ultimate victory: however, they need reinforcements; they need to have their hands stayed by the Aarons and Hurs until the going down of the sun. Will you be a prayer warrior?

As we consider the activity of Bolshevism in Russia, the increasing strength of Roman Catholicism in Europe, the bitter conflict between Jews and Arabs in Palestine, the menace of civil war and mutiny in China, the spread of Hinduism in India, the hold of Buddhism on Japan, the power of Mohammedanism in Africa, the growth of Modernism in America, and the prevalence of Atheism throughout Christendom, the human outlook is not at all encouraging. But the eye of faith looks through the divine telescope of God's promises and sees a brighter day coming. The man of faith also realizes that "the end of all things is at hand" and that we must be "sober and watch unto prayer." (I Peter 4:7).

We therefore urge that Christians everywhere gather in their churches or homes, and spend the closing hours of the old year in earnest prayer and supplication, with humility and confession of sins and short-comings, together with praise and thanksgiving, and confident expectation in our faithful Creator and Redeemer. "The Lord is nigh unto them that are of a broken heart, and unto all them that call upon Him." (Psalm 34:18; 145:18).

We would earnestly make these suggestions:

1. A three day "Prayer Conference," beginning Sunday morning, December 29, with a Bible message on "How to Pray," continuing on Monday evening, and throughout the entire day Tuesday, with sessions at 10 a. m., 2:30 p. m., and 7:30 p. m., on until midnight. Or,

2. An all day meeting for prayer on Tuesday, December 31, as above indicated. Or,

3. A Watch Night service during the last four or five hours of the old year. The time might be divided into three periods, viz: from 7:30 to 9:00, prayer for the Jews, the peace of Jerusalem and Jewish evangelization; 9:00 to 10:30, prayer for all men, all nations, and the world-wide preaching of the gospel; 10:30 to 12:00, prayer for all true Christians, and for a mighty revival in the entire Body of Christ in preparation for the coming of Christ, the Head. Different leaders might be provided for each period to direct the thought and quote appropriate promises to stimulate faith, but the time should be spent mainly in praise, testimony and prayer, opportunity being given for special requests.

In closing, we quote from the last Watch Night Letter prepared by the late Thomas E. Stephens, the founder and director of the Great Commission Prayer League: "The hour has come

to cease doubting God! For God answers, not the despairing cry of unbelief, but the triumphant shout of faith. And that triumphant shout is going up today from multitudes of intercessors who know Christ, not alone as crucified, but in the power of His resurrection; and who know that if God was able to raise the Head of the Body from the dead 1900 years ago he is able to raise to newness of life his paralyzed Body today."

Therefore, beloved brethren, let us "Continue steadfastly in prayer, watching therein with thanksgiving." (Col. 4:2, R. V.).

GOLDEN RULE DINNER NEXT SUNDAY

(Continued from page 1)

Origin of Golden Rule Sunday

At an international conference at Geneva, Switzerland, in September, 1923, representatives of twenty philanthropic organizations from fourteen countries were faced with perplexing post-war problems of orphans, refugees, and innocent sufferers in the Near East. The failures of armies and navies and of world wars in solving world problems were glaringly apparent. Could practical religion as expressed through the Golden Rule solve the problem that had baffled diplomats? It seemed worth trying.

DECLARATION OF GENEVA

The English translation of the official text of the Geneva Declaration, as adopted by the League of Nations, concerning the rights of children:

I. The child should be given the means requisite for its normal development, both materially and spiritually.

II. The child that is hungry should be fed; the child that is sick should be nursed; the child that is backward should be helped; the delinquent child should be reclaimed; and the orphan and the waif should be sheltered and succored.

III. The child should be the first to receive relief in times of distress.

IV. The child should be put in a position to earn a livelihood and should be protected against every form of exploitation.

V. The child should be brought up in the consciousness that its talents should be devoted to the service of its fellow men.

The proposal went forth that a Sunday in early December, midway between the harvest-Thanksgiving period and Christmas season, be observed as International Golden Rule Sunday for the strengthening of international friendship and of practical application of the Golden Rule to at least some of the world's problems.

The suggestion at once met with the approval of leaders in Europe and later of President Coolidge, Secretary Hughes, and other prominent officials throughout the United States. Governors in most of the states have appointed state and local Golden Rule committees, with the result that during the past five years about 16,000 such committees have been co-operating with Near East Relief in the observance of International Golden Rule Sunday.

Outstanding Needs of the World

Measured by the Declaration of Geneva, the child welfare problems of some parts of the world are practically limitless. Over 500 out of every 1,000 children born in China and Central Africa die before they are one year old. In India there are over 50,000,000 children of school age with schools for only 6,000,000. According to the best estimates there are 87,000,000 of school age in China with schools for only 8,000,000. In Central Africa, only 280,

000 children out of 14,000,000 have school privileges. In the three areas there are at least 136,720,000 children of school age who have no prospects of ever going to school. Such facts mean illiteracy, ignorance and superstition.

THE MIRACLES AT MALDEN, MASS.

(Continued from page 1)

The Boston Globe. The tabloid city editor and the boy's relative heard Father Walsh's announcement and also heard an altar boy report after the service the cure of his mother's deafness. The city editor sent a man to interview the altar boy's mother.

The tabloid city editor went ahead with the material in hand. He played it on the front page with streamer headline and pictures. The Globe hesitated a day or two and then printed the story. The cemetery officials were incensed with the tabloid reporter for publishing the story ahead of their intended time. They tried to keep him from the cemetery. But he won out. More cures were reported.

The outstanding case among all those yet reported is that of Laura J. Moody, 18, of 15 Hamilton Street, Dorchester. Miss Moody was carried to the cemetery on Armistice Day in what she, the newspapers and her doctors described as a plaster cast from neck to hips. She was said to be suffering from an incurable spinal deformity. She had been in the City Hospital for eleven months and had not walked for more than a year. She was doomed, so her family doctor, she and her family said, to a bed-ridden life. She fainted on the cement slab over Father Power's remains (the marble marker resting on this cement slab on six pedestals of a foot in height had been jarred from its base and somewhat damaged by the crowd of 150,000 the day before and had, therefore, been removed by the cemetery officials). She was taken outside the cemetery in an automobile, there revived, declared she could walk, and did so, back into the cemetery to the grave, where she prayed. She then arose and went to the chapel some 200 yards distant where she left her plaster cast on the altar.

"The house officers at the hospital who saw Miss Moody day in and day out," says Mr. Jackson, "were blunt. 'Most of her trouble was hysteria. When we wanted her to walk she wouldn't try.'" The X-ray pictures of her spine are the crucial test. One taken soon after her admission to the hospital showed a slight cloudiness which gave basis to the suspicion of spinal arthritis. Another, taken soon thereafter, was negative, showing the spine to be normal. Others, taken at rather frequent intervals throughout her eleven months' stay, were negative. Several X-rays were taken just before her discharge from the hospital. They were all negative.

"I had an interview with Dr. Dana, the visiting staff physician. 'No,' he agreed, 'there was nothing physically wrong with her when she was discharged from the hospital, so far as we could determine. But she had acquired the habit of invalidism and might never have got onto her feet. Her experience at the cemetery broke the habit of invalidism.'" I asked him if any one of a number of other experiences, including treatment by a psychiatrist, might not have been "the precipitating factor" in breaking her habit of invalidism. "Yes," he admitted.

"Another Zola is needed to describe the scene at the cemetery," concluded Mr. Jackson. "What he wrote in description of Lourdes applies here. Whether the Church intends to gather proof of the reported cures and set up a permanent shrine—the first in the United States—is not known. In any event the Church moves slowly and cautiously in such matters. It will probably be years before anything official is announced, though the first cure at the grave was reported thirty years

DEVOTION

REAL LIFE

Have you learned the meaning of life?

Are you revelling in the privilege of Christian civilization with eyes closed to the cries and dole of the lost world? Or are you living in the joyful uplift and salvation of others? "The supreme romance is to walk in God's way," Jesus said. "Whosoever will save his life shall lose it; but whosoever will save his life for my sake and the gospel's, the Father shall save it." "We have redeemed through his blood," "What then shall I do with Jesus?" as Pilate said, "what will Jesus do with me?"

We shall not remain here long, and the others will remain here very long. W. E. S.

The above may be had in slip form. Mr. Shive at 25 copies for 5 cents. Address is 1130 Tenth St. San Francisco, Calif.

CREED AND DEED

What care I for caste or creed?
It is the deed, it is the deed;
What for class or what for clan?
It is the man, it is the man;
Heirs of love, and joy, and woe
Who is high, and who is low?
Mountain, valley, sky, and sea,
Are all for humanity.

What care I for robe or stole?
It is the soul, it is the soul;
What for crown, and what for scepter?
It is the heart within the breast;
It is the faith, it is the hope,
It is the struggle up the slope,
It is the brain and eye to see,
One God and one humanity.

—Robert Lovell

In every furnace there is One Son of Man. In every flood of high tide he stands beside us—staying the storm with promises, instilling words of hope and hope, recalling the blessed pointing to the radiant future, fear, as once he stilled the dismaying disciples on the lake.—Rev. F. B. McMan

ARKANSAS PRESBYTERY APPOINTS COMMITTEE

(Continued from page 1) when mutually agreed upon as between now and spring meeting of the Presbytery.

Presbytery approved union of United Presbyterian Church and approved Ministers' Annuity Fund.

In answer to appeal from Arkansas Work Committee for special evangelism, Presbytery appointed Committee on Evangelism, Rev. A. Sharpe, Pulaski Heights, Rock, chairman; Rev. J. P. Stearns, D.D., Walnut Ridge, and Eld. Worthington, Blytheville, to evangelistic program for the year.

MOODY INSTITUTE OFFERS EXTENSION COURSE

(Continued from page 1) invitation of pastors, ministerial associations, Bible study organizations, other groups of Christian workers.

Write to E. B. Buckalew, 1500 Institute Place, Chicago for information to these courses.

NORTHERN ASSEMBLY INVITED TO MONTEAT

(Continued from page 1) another. If both meet in 1931, treat, this result will be accorded and a thousand untold benedictions will accrue. Montreat will be a symbol whose significance will be felt by the world while millions share the vision crowning the "hills of Zion" the "mountains of the Lord."

ago (when modern newspapers were not in vogue).

The Boston newspapers are trading on the sincere faith of hundreds of thousands of readers.

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EDITORIAL

THE FUTURE OF THE NEGRO

The law of association plays a large part in our life and adds much to our pleasure. The people of the South, by reason of this law, have always had a peculiar love for the negro, because he is associated with the pleasures of a carefree childhood, and brings to mind the days when the old civilization of the South flourished. Because the negro is so deeply associated with our past, we have always regretted that the word has held out so little hope for the future, and we have always protested against discrimination that he has to meet, often in the courts, when his case is decided by a white man. We have watched his progress in the acquisition of property; and in the transaction of business, here and there, we find one showing business talents of a high order. In our cities we find a large number of the negroes detected are committed by negroes, so the impression obtains that they constitute the criminal element in our national life. We read the daily papers, we must conclude that we have been under such an impression long ago concluded that the negro was not as a citizen, and that in competition with the white race his future was dark. Our thought, however, has caused us to reach our conclusions. It is true that he is in many respects a child who leads a grasshopper life, living for the moment, with little or no thought of the future that must come with its demands. We have been studying statistics bearing on the negro race, and have found that his progress has been one of an up and down movement. Arriving at any conclusion it is never safe to be guided by our impressions, because they are not only transient, but are subject to so many causes. For example, if I draw my conclusions from newspaper reports of crime, given daily, I am apt to conclude that the negro breaks the law far oftener than the white man, and that reason he is not a desirable citizen. When we studied the carefully gathered statistics of crime, we have had to revise our conclusions. The statistics, gathered in our own State, show that the negro is by no means as black as he is painted in our imagination. In 1921, the negro criminals constituted 15 per cent of the entire number convicted in the State, yet in 1927, six years after, the percentage of negro criminals had fallen from 15 per cent to 38 per cent, and in 1928, one year after it had reached 33 per cent. The study not only the statistics of this State but those of the United States, the outlook brighter.

A disinterested traveller states that during this year he had occasion to visit Atlanta, where the prison is located for crimes against the Government.

On one trip he was on a train to which was attached a coach filled with United States prisoners, and in that number there were only three or four negroes.

We may not be able to determine the exact cause of this condition. It is very easy to dogmatize.

We can only suggest some possible cause, but whatever the cause, this improvement should give us ground for encouragement, and make us believe that this race, so associated with a happy and carefree childhood, is on the up-grade, and their future is not so hopeless as we sometimes imagine.

While education cannot take the place of religion in building up man's moral nature, it helps.

In recent years, this state has spent millions of dollars on improving the teaching force and school houses for the negroes, so it may be that indirectly this has had something to do with the outlook.

If so, then it has been money well-spent.

Those zealous friends of the colored man who criticize the Southern States because they give the whites better schools and teachers than they do the colored man, should remember that the colored man, measured by the taxes he pays gets far more for his money than his white neighbor does.

Our forefathers went to war because they had taxation without representation. This seems to be a case of representation without taxation.

IMPORTANCE OF LITTLE THINGS

We of this country measure everything more by size, than by its importance.

Bigness is one standard in nearly everything. Even the churches imagine that they can do the Lord's work more efficiently if they are larger, forgetting that when the Lord wanted anything done He always used insignificant means, in order that the power might be of Him, and not of man.

It is an interesting study to trace important results back to their beginning, to find that some of the great outstanding events in the history of man had their origin in some trifling event, out of all proportion to the importance of the result.

Some one once traced the declaration of war with Mexico to a quarrel over a hog breaking through a line fence.

It seems that one of the men concerned was afterward sent to the Legislature, and that Legislature elected a certain man to the Senate of the United States by one vote, whose vote decided whether war should be declared against Mexico.

Starting then with the declaration of war we go back to the line fence quarrel till we reach an unruly animal. Thus great events hinged upon a fence-breaking hog.

Of course all of our readers have heard the famous remark of Pascal that if Cleopatra's nose had been a shade longer or shorter, the whole history of the world would have been changed, because Mark Anthony would never have been captivated by Cleopatra's beauty, and thus he would not have lost his kingdom.

Even in the story of Solomon we are told that the little foxes play havoc with the grapes.

We are led to these reflections by a statement in a medical journal that the cause of Martin Luther's defying the papacy was an attack of ear-ache.

Church history teaches that it was his study of the Scriptures that forced him to break with the Church, but it seems that this journal has found a cause that was unknown to the writers of Church History.

According to this medical discoverer it was it was deafness that resulted in a nervous

state of mind, that produced a lack of coordination of movement.

Again add to the list of importance results from causes apparently insignificant.

When we picture the glorious and blessed results of Protestantism, what it has done for man, we can easily see that there can be nothing small or insignificant, but that in every cause there may be wrapped up results of tremendous consequences to man, both here and hereafter.

DR. CADMAN, THE MAN—THE PREACHER

In 1925 our General Assembly met in Lexington, Kentucky, that charming city of the "Blue Grass State," and our host was Rev. Bunyan McLeod, now a pastor in Canada.

The Federal Council sent as their representative Dr. S. Parks Cadman, not as well known then as now.

In a speech of remarkable power, live with charming diction and Welsh imagery, he swept the Assembly off of their feet, as, in defense of the Council, he "made the worse appear the better reason."

Though we had been opposed to our Church being connected with the Council, we found ourselves, under the witchery of his tongue, gradually softening in our opposition.

After the reception given in the manse by Dr. McLeod and his charming wife, we had the pleasure of walking to the railway station with Dr. Cadman, whom we found as charming in conversation as in his address before the Assembly.

Discovering that we had spent our boyhood in Richmond, Va., throughout the war period, he plied us with questions about the personal appearance of Lee, Jackson and Davis, for whom he expressed great admiration.

Since we have followed his course with a mingled feeling of admiration for his mental gifts and regret for his rejection of sacred truths, so dear to those trained in them from early childhood.

It is sad to see such wonderful gifts of speech and imagination used for the support of those who seek to destroy our faith in the blessed Book, and to reduce man in his origin to a creature by natural forces, making him by development a mere brute.

When we realize what these gifts would mean if used for the glory of God, we lose heart and wonder if indeed the last days are upon us.

Dr. S. Parks Cadman, as a man stands head and shoulders above many of his contemporaries.

Dr. Cadman as a preacher in the good done in his work cannot compare with many an humble missionary in the slums or in the mountain coves, because he does not exalt God's Word, without the truth of which Word salvation has no meaning.

THE MIDDLE AGES—REDIVIVUS

Over 70 years ago a girl of 13 years of age upon going to a spring in the town of Lourdes in France, had a vision of the Virgin Mary. The fame of this spring spread and the sick, lame and blind crowded there and were healed, so it was claimed.

In 1889 a Church was erected for the accommodation of pilgrims, of whom 500,000 gathered there annually.

These strange cures, if cures they were, appealed to the sick and suffering.

According to the Associated Press, in Malden, Massachusetts, there has been a repetition of the Lourdes experience in the Holy Cross cemetery, where priests and nuns today kneel beside members of the laity at the grave of Rev. Patrick J. Power, in Holy Cross cemetery as a crowd estimated at more than 50,000 persons assembled to ask for divine intercession in the relief of their bodily ailments since reports of the curative qualities of the 60-year-old grave became widespread.



ON THE ROAD TO EMMAUS

G. F. Nicolassen

The crucifixion of Jesus was a great surprise to his friends. They had seen him do many wonderful things—still the tempest, raise the dead, feed a great multitude with a boy's lunch. And when he allowed himself to be arrested without making any resistance, they could not understand it. Had his power given out? Had they misjudged him? Was he mistaken about himself? After the capture the other events followed in rapid succession—the trial before the Jews, the sentence by Pilate, and the crucifixion. The triumph of his enemies was complete. The man they hated was dead. It only remained to open the tomb on the third day and show the lifeless body.

His friends were panic stricken. In the Garden all the disciples forsook him and fled, as Jesus had predicted. At the trial only Peter and John were present, and it was disastrous to Peter. John was the only one of the Twelve that witnessed the crucifixion. When John the Baptist was put to death his body was buried by his own disciples; it is a pathetic thought that the body of Jesus was not buried by his disciples; this service was rendered by Nicodemus and Joseph of Armathea. That night must have been a sleepless one for Peter and for Mary. Peter had denied the Lord whom he loved, and he felt as if he might never had a chance to ask his forgiveness. Mary was thinking of the many strange things in the life of her son—as a boy of twelve he had reminded her that God was his father, not Joseph; at the beginning of his public career he had told her, kindly, but distinctly, that his mission on earth was more important than any human relationship; and now the execution as a criminal had brought to her mind the words spoken by Simeon thirty years before, "A sword shall pierce through thy own soul also." The next day was the Jewish Sabbath and a "high day" in the passover celebration; but the friends of Jesus were too sad to enter heartily into the services; and not one of them realized that the thing signified by all their sacrifices had now taken place.

Then came the first day of the week. In the morning a rumor began to circulate that Jesus had been seen by several persons. But this seemed so improbable that no attention was paid to it. In the afternoon two friends of Jesus set out from Jerusalem to go to Emmaus, a village about seven miles away. As they walked they were discussing very earnestly the whole situation, when they were joined by a stranger. He said to them, "What makes you look so sad?" One of them replied, "Are you a stranger in Jerusalem? You are surely the only one here that does not know about these things." He asked, "What things?" They answered, "About Jesus, the prophet of Nazareth, who did so many wonderful things. We were expecting him to take the leadership of the nation and break off the Roman yoke. But a few days ago the rulers caught him, put him through a hasty trial, and had him crucified. There is a report that he was seen this morning by several persons, but that seems very unlikely." The stranger replied, "My friends, do you not remember what the Scripture says about the sufferings of the Messiah? In Genesis we have the statement, 'The seed of the woman shall bruise the head of the serpent; but it shall bruise his heel.' And Isaiah speaks still more plainly, 'He is brought as a lamb to the slaughter. It pleased the Lord to bruise him. The Lord hath laid on him the iniquity of us all. He was wounded for our transgressions. With his stripes we are healed.'"

As he continued to quote one passage after another from their Bible the two men thought within themselves, "It certainly is interesting to hear him talk." At last they reached their journey's end; and the stranger said good-bye and was moving on; but they said, "Oh, do not go; it is getting late; come in and stay with us." He accepted the invitation and went in with them. And when they sat down at the table for the evening meal he was invited to ask the blessing. And there was something about manner or the tone of his voice that made them look up—and he was gone. One of them said, "Cleopas, I believe that was Jesus." Cleopas said, "I think so, too. Let us go back to Jerusalem and tell them about it." So they retraced their steps to the city and found the disciples and friends gathered together. They told their story and heard the additional news that Jesus had appeared to Peter.

While they were talking together a human form suddenly appeared in the room. They knew that the door was locked. How did he get in? They thought it must be a ghost. Then Jesus, seeing their alarm, said, "It is I. Be not afraid. Look at the marks of the nails in my hands and feet." And they saw the scars; but the wounds were healed, and he was able to stand without difficulty and to walk without limping. Then he gave them another test by eating a piece of a broiled fish and of a honeycomb which they had there. As he ate the food he said, "You see it is I; a spirit has not flesh and bones as you see me have." Then he continued, "Now you will begin to understand the things that I told you so often about my sufferings. They were a necessary part of my work in the redemption of the world. All that is over now, and the work is complete. You will see it more clearly when the Holy Spirit comes in full measure. Wait in Jerusalem a few days until that takes place. It will be unmistakable

when it does occur. Then I want you to be my messengers to all the nations. Tell them what you have seen and heard. And you may count on my help all the time."

Atlanta, Ga.

A STATESMAN-LIKE REPORT

The following report on the Ministers' Annuity Fund of the Presbyterian Church in the United States was made to the Presbytery of Potomac, September 18, 1929, by the ad interim committee appointed by Presbytery at its meeting at Baltimore, April 17, 1929. The report was written by Hon. W. W. Warwick, a ruling elder in the Central Presbyterian Church, of Washington, D. C., and chief counsel of the U. S. Employees' Compensation Commission.

The undersigned, appointed April 17, 1929, as your committee to study the Ministers' Annuity Fund of the Presbyterian Church in the United States and to report to the fall meeting of Presbytery, respectfully submit the following:

1. The subject of the inadequacy of salaries paid to ministers is an old one. It needs no discussion now. The inadequacy is admitted. And thus the subject is frequently laid aside. The average salaries paid fifteen years ago were a reflection upon all the churches of our country. In business life due to the decrease in the purchasing power of money the advance in incomes in fifteen years probably has ranged from 50 to 150 per cent. Even the minimum increase has not been given to many ministers. The view still prevails that they do not have as much need for money as others do, or even that they should not make demands for an adequate salary. Some may believe that their patience indicates contentment and comfort. Thus while in most cases their ability to make provision for old age has been decreased, although in many cases there is no room for a decrease, they can not but feel concerned as old age comes on.

2. The obligation upon the membership of the churches to make adequate provision for the disability on account of the age or otherwise of those devoting their lives to the service of the Church is one that takes the highest rank in the list of obligations. When we speak of adequate provision it is rather with the hope that soon a substantially better provision than the present will be made and with no expectation that really adequate provision can be secured for many years.

The obligation upon the officers of our churches to lead their congregations to provide fair compensation for their pastors has been discussed from time immemorial. The results with few exceptions must be considered as falling far short of what is fair and right. When we see that churches have been compelled to increase, by 50 per cent or more since 1914, most of their current expense items, and yet some have not increased the minister's salary one dollar, or only a trifle, the injustice does not need the victim's complaint to make it apparent to all.

Let us remember now and always that the ministers of our Church and other Churches have borne the burden while our nation has become materially prosperous. They are the leaders who have put first things first and, without a fair share of the material blessings, have kept our people as a whole under the saving restraint of the Gospel and made possible the material prosperity. It is their task by the preaching of the Word to save the nation from lawlessness and moral and spiritual decay. Their part in the future must be that of teaching, leading, and warning young and old of what the Lord requires of them. Shall we not as laymen see that to do justly by those who minister to us is our duty and privilege?

3. If we say that those called to the ministry expect hardship and a small living while they point the way to the better life and serve the people in all times of difficulty and trial, there yet remains the sacred and solemn obligation upon our members to care for their pastors when disabled from any cause. In many cases churches have met this obligation lovingly and joyfully and have made pleasant the declining years of a beloved pastor. But all our people cannot always do this. The privilege becomes that of the whole Church and the obligation is to all our ministers and missionaries. This requires that all our people join hands to do the task as a matter of justice and of privilege, done for those of our own household.

4. What has been done for many years by our Ministerial Relief funds has been a great help, but not a solution of the problem. Our people as a rule have given cheerfully to this cause. Many gave liberally, but most did not understand the urgency of the need and the number among whom the fund contributed must be divided. That we have done better than some Churches in our country is not a cause for satisfaction when we know that we have not done half what we should. Now our General Assembly has proposed that "relief" or charity be not our goal, but that a system of modest retirement allowance as a matter of justice and right be established. Others have done it and we can. In the business world the justice of a retirement allowance for faithful employees is recognized, and such plans are in effect in many corporations.

5. Our Executive Committee of Ministerial Relief has a record of good management and success in its work. It has a substantial endowment fund to continue its meager care for those now needing help and for those for whom it must provide for many years in the future. These funds can not be used as a basis for a retirement or annuity system. Such a plan must be built up as a separate and

distinct matter. Our General Assembly for five years approved what is known as the "Ministers' Annuity Fund" proposed by the Committee after long study of similar plans in other Churches and in the business world. They have had the advice and assistance of competent actuaries and financial men. The plan has been published with an admirable explanation of the details. It is certainly worthy of a careful reading by all officers of churches.

6. Your committee does not propose in this report for Presbytery to argue as to the details or attempt to answer the well-considered or ill-advised criticisms of those who may disapprove the plan so carefully worked out by competent men. We consider the plan adequately conceived and sound in principle. Experience may call for small changes but as to its purpose and effect can be no difference of opinion now. Nor do we believe that the method of meeting the urgent need can be improved materially at this time. What we really need is acquiescence in the splendid effort of the Committee. The General Assembly has given the plan final approval and has approved of the important work of securing a three million dollar fund that is needed to care for the accrued liability. This fund is an essential element of success.

7. Briefly, the Annuity Fund contemplates a provision by which one entitled to belong to two and one-half per cent of his salary. This money belongs to him and his interest, all to be returned to him or his family if he does not live to be a beneficiary. Each church is to contribute into the Fund an amount equal to seven and one-half per cent of the pastor's salary. This total of ten per cent with interest accruing will care for the annuity (minimum of \$600 and maximum of \$2,000 per year) if the minister is in the ministry thirty-five years after the plan is adopted. A minister will not feel called on to serve a church that does not contribute to the Fund, nor will a church that does not contribute feel any hesitancy in calling a minister who contributes and who may be beyond any immediate age dead line.

8. The three million dollar fund will be used to care for the accrued liability on account of those who have less than say thirty-five years to serve, and will give each minister \$600 as a minimum retirement allowance. The plan provides one-seventieth of the annual salary for each year of service rendered after it takes effect, thus giving a total of ten per cent for thirty-five years. It is plain that one serving ten years after the plan goes into effect, at a salary of \$1,000 would receive but five-seventieths, or \$150 a year. The balance of the minimum of \$600 is paid from the three million dollar fund. This large amount is to make up in part the failure to have started such a retirement allowance thirty-five years ago.

9. The success of the plan so far as it concerns those excepting the men thirty years of age or under, the most liable retirement being at sixty-five years except in the case of those whose ability is readily seen to be dependent upon the success of the three million dollar fund. When success in this particular is reasonably assured the plan can be put into effect. This is a problem for the Executive Committee of the General Assembly of the Presbyterian Church. Our people will meet this call to do a large and noble thing and to make possible a reasonable provision for faithful pastors and missionaries.

10. Believing as we do that the time has come for the plan by the officers of our churches, and with confidence that the plan is well-considered and sound, we submit the following recommendations:

(a) The Presbytery of Potomac commends the plan to the churches for consideration and acceptance the Ministers' Annuity Fund as submitted by the Executive Committee of Ministerial Relief and approved by the General Assembly.

(b) Presbytery recommends that the elders and lay members in our churches examine the plan for providing for the retirement of ministers and explain the same to the membership to the end that their congregations may be ready to take action in accepting the plan as recommended by the General Assembly has fixed the date for the plan to become operative.

(c) The ad interim committee on the Ministers' Annuity Fund is continued until the spring meeting of the Presbytery to make such further report at that time as they may deem advisable.

Respectfully,

W. W. Warwick,
Samuel H. Boyd,
G. Howard Carl
Com

A GREAT BLESSING

Rev. James O. Reavis, D.D., Secretary
Foreign Missions of the Presbyterian
Church, U. S.

"I congratulate you on the endorsement by the General Assembly of the Ministers' Annuity Plan which you are promoting. In my visitation of the churches you are carrying out of the plans for the Annuity, I thoroughly believe in the plan, as I believe it will be a great blessing to the ministers and missionaries of our churches."
Nashville, Tenn.

CHARGE TO THE CONGREGATION

Rev. Elder J. B. Sparrow, Washington, N. C.

The following is a copy of the Charge delivered to the congregation of the New Bern Presbyterian Church at the installation of their pastor, Rev. R. E. McClure. It was published in The Presbyterian Standard by special request of the pastor who heard it delivered.)

Relationships: The relations between pastor and people are intimate and close. It is a beautiful engagement and essentially mutual.

Listening: I listened to the solemn and comprehensive covenant which you have just entered, as expressed in the words which I have propounded and your response, I asked myself in my heart, I say by way of a charge, in emphasis of your position, further than just to charge you to live up to your contract? Do that faithfully and conscientiously, and will meet the requirements, and discharge your obligations.

And I promise you in the name of my Master, in every season of successful service, that will redound to the growth of your church, your own peace and happiness to the glory of God.

The covenant is not a cast-iron stereotyped arrangement, but a specific catalogue of duties is to be followed and a distinct and definite course of action to be followed. I cannot charge you as to these things. I will draw a line and tell you to toe the mark. Your contract is as flexible as your hearts and lives, as elastic as your capacity to do good, to serve God, and to aid in the building of His Kingdom. It is to be worked out in a spirit of loyalty to Christ, evidenced by your daily conversation, prompted by the indwelling of the Holy Spirit.

Just living the life. Edgar Guest's lines on The Charge are apropos:

Find a place that gold can buy, or get up in a minute;

It's a home, there's got to be, a heap o' livin' in it." If this is to be a real, true successful pastorate, you've got to be a heap o' livin' in it. You will live your life to which will come joy and sorrow, pain and sunshine and shadow, spiritual depression and depression, and at every point your pastor's life will be yours, in heart to heart contact. Pastor, Shepherd, a beautiful relationship!

Will you put his life into it, will you? Without your cooperation the work will fail. The walls of Jerusalem were rebuilt after the Babylonian captivity in spite of the sneers and opposition of the enemies of the Jews because we are told, "The people had a mind to do it." Nehemiah could never have accomplished it otherwise.

Whatever how courageous and capable a leader may be, he cannot alone go over the top, and successfully storm the ranks of the enemy. Every man must be at his post. Every man must perform his individual duty, if success is to be achieved. Admiral Nelson signalled his fleet, "Engage every man to do his duty," and if men had done their duty that day, the battle of Trafalgar would have been lost. Our great Leader is not placing the responsibility of the success of this work in New Bern on your Pastor alone. His eyes are on you and he is requiring that every member of this congregation do his duty.

Are you looking to the pulpit to attract the masses and are you expecting that your pastor must be learned, eloquent, diligent, possessing personality and qualities that will draw for him a way into the hearts of the people.

Charge you that a preacher of whatever qualifications will draw men into the Church of Christ, through a dead and indifferent congregation. The people in the Church must do their part, they must exercise the personal qualities of cordial Christian courtesy, and sympathy and fellowship, in order to draw men into the Church of the Lord Whom they love. An attractive work-gathering is just as essential as an attractive pastor.

Have you solemnly promised to receive the Word of God from his mouth, with meekness and love. Does it come to you on a Sabbath morning? or Sabbath evening? or at a church meeting? sometimes? I charge you that it means much to you, and all the time. How can you receive the Word of God, if you are not present when it is delivered? The Word of God is quick, and powerful, and sharper than a two edged sword," and yet (I say it reverently) it has never heard of its having much effect on empty hearts. It must operate on living souls, and throbbing hearts to prove effective. You will expect his presence

at every service. Has he not an equal right to expect the same fidelity from you in compliance with your covenant?

Friends, do not look for perfection in your pastor. It is not found in human nature. You would not want him if he was perfect. He would not fit into human relationships. He would have too little in common with his environment. Max Muller said, "A man without faults, was like a picture deficient in shadows; the shadows bring out the bright parts of the picture." Your pastor is a mere man, subject to the frailties of humanity.

"There's a fleck of rust on the flawless blade,
One the armor of prince there is one,
There's a mole on the cheek of the lovely maid;
There are spots upon the sun.

"But the Sword of Damascus has sheltered the weak;
The shield saved a knight from a fall,
The mole is a grace on my lady's cheek,
The sun, it shines for all."

And so shines a character, illumined by the grace of God.

You have promised to encourage him in his labors, and assist him in his endeavors. Let me tell you, he will need your encouragement and assistance and sympathy and prayers. His is a man's job, calling for all the strength and courage of his manhood, and it is only by your cooperation, and the help of the Holy Spirit, that he can successfully carry the burden, and accomplish the work.

You have promised him that competent support necessary to free him from worldly cares, and enable him to maintain his integrity, and the honor of religion. I feel that it would be altogether superfluous for me to charge this congregation to live up to their contract in this respect. It is a matter of common honesty. You and your pastor are to be yoke fellows, working together in sympathy and love and hearty co-operation, for the Glory of God, the salvation of immortal souls, and the upbuilding of this branch of His Zion.

And may the blessing of Almighty God crown your mutual endeavors with abundant fruit, and bring you that peace that passeth all understanding. In His Name, Amen.

THE EXECUTIVE COMMITTEE OF HOME MISSIONS AND THE MINISTERS' ANNUITY FUND

Rev. Homer McMillan, D.D., General Secretary
Home Missions of the Presbyterian Church,
United States

The Executive Committee of Home Missions is in a position to understand what the Minister's Annuity Fund will mean to Home Missionaries, who spend their lives in difficult and discouraging fields. The salary of the Home Missionary has never been adequate to his needs. One of the tragedies of Home Missions is the number of faithful men and women who give their best years to the church with a wholly insufficient support, and have no assured income when the days of their weakness come.

Many strong men have turned aside from Home Mission work not because they were unwilling to endure hardships, but because they feel that have given their strength to this service they will be left destitute in their old age. The Ministers' Annuity Fund will give the Home Missionaries of the church the assurance of a modest support when they need it most, and the satisfaction of knowing that it has been provided by their own efforts.

The Executive Committee is in completest accord with the noble purpose of the Ministers' Annuity Fund and has pledged its cooperation in securing its full benefits for every Home Mission worker of the church.
Atlanta, Ga.

Bodily labor alleviates the pains of the mind; and hence arises the happiness of the poor.—Anon.

The English laws punish vice; the Chinese laws do more, they reward virtue.—Goldsmith.

OBITUARY

ROBERT WALTER SCOTT

Robert Walter Scott was born July 24, 1861, the son of Henderson Scott and Margaret Garham Kerr, and departed this life May 16, 1929.

May proved the great month of his Spiritual life for he united with Hawfields Presbyterian Church by professing faith in Jesus Christ, May 8, 1883, it was in the month of May, the exact date is May 8, 1887, that he was ordained and installed deacon in this church, and on May 10, 1897 that he was installed elder in the same church, and on May 16, 1929, he "entered into the joy of his Lord."

Mr. Scott was twice married. His first wife was Miss Lizzie J. Hughes and of this union ten children survive; Mrs. C. R. Hudson and Mrs. L. M. Smith both of Raleigh, R. W. Scott, Jr., of Bolton, Dr. Floyd Scott of Union Ridge, Kerr, Henry, Ralph, and Hughes Scott, of Hawfields, Miss Elizabeth Scott of Burlington, and Miss Agnes Scott, of Philadelphia, Pa.

His second wife who was Miss Ella B. Anderson who with his sister, Miss Mamie Scott, of Hawfields, also survive him.

It is not the purpose of this paper to tell of Mr. Scott's worth as a statesman, of his value to the community as a leader in his chosen profession, or shall we say "Calling" for he truly believed that God had "Called" him, as a farmer. Others have written more eloquently of that part of his work, we are thinking more of what he meant to God's Kingdom and especially to that part of the kingdom here, Hawfields Church. We feel that we might use that text, "Know ye not that there is a prince and a great man fallen this day in Israel."

We shall never know in this life what his help and words of sound advice meant to the young men of this community while he was here. We do know that for thirty-two years as a member of our session his wise counsel, and ever-ready willingness to help meant success where otherwise we would probably have failed.

In this short sketch it will be impossible to tell of all that Mr. Scott did for the church, the well endowed Cemetery at Hawfields is a monument to his efforts, the Sunday School Building is largely the result of his work which made the people willing to measure up to the challenge of the magnificent gift in memory of the late Stephen White.

Time and again he represented his church at Presbytery and Synod, always keeping in the background until last year when he was commissioned by Orange Presbytery to present to the General Assembly the gavel made from wood from the site of the old Hawfields Church where the Presbytery was organized. His thought to the last was for the Kingdom, and Hawfields Church's part in it.

He was a man of great vision, he saw things before they became a reality, we have heard him tell how he used to see the waste land covered with green grass long before it became a reality.

He knew that life was a trust, stewardship meant to him even the accounting to God of the way he used the soil. He believed in prayer. Just after the operation from which he never recovered, he asked his pastor to pray "that if it is God's will I'll get well, if not it's all right."

He loved the green fields, he said he had always wanted to die in the Spring when everything was green.

He loved his family, he loved his church, he loved his God, he was satisfied that he was going to be with Him and it was well.

And we the Session of Hawfields Church would offer our sympathy to the members of his family, and would bear this testimony to his worth to us. We shall miss his wise counsel and help, we shall miss him for he was our friend, yet since it was God's will to take him we too would say "it's all right."

The Session of Hawfields Church.

Mebane, N. C.

A man sitting by the bank of a river noticed some fish which from time to time came up to the surface and opened their mouths wide. On inquiry he discovered that these fish could only breathe to a certain extent under water, and had to rise to the surface occasionally for air. In the same way Christians need to rise above the things of earth and breathe the air of heaven, in prayer and worship and meditation.
—Sadhu Sundar Singh.

Did You Remember the Orphans Thanksgiving Day ?

If you did not, you still have time!

\$50,000 Needed For 354 Children

CHURCH NEWS

MOUNTAIN MEDICAL WORK Assembly's Home Missions

The Executive Committee of Home Missions wishes to announce that a resident physician and nurse have been secured for Highland Institute, Guerrant, Kentucky. Dr. E. J. Knopf, a competent physician and surgeon and a nurse to assist him will serve this school and community and visit the Committee's other mountain mission schools in eastern Kentucky.

The medical and surgical work, which formerly was done for the Executive Committee by Dr. E. P. Guerrant, Winchester, Kentucky, will in the future be done by Doctor Knopf at the Committee's hospital at Highland, and Doctor Guerrant's connection with the Assembly's Home Mission mountain medical work has been discontinued.

All churches, auxiliaries and individuals are asked to remember the mountain medical work of the Assembly's Committee, where the need for contributions and supplies is very great.

W. M. Everette, Chairman,
S. L. Morris, Secretary.

Executive Committee of Home Missions
Atlanta, Ga.

NORTH CAROLINA

Maxton—Last Sunday, November 24, our congregation was privileged to have Mr. and Mrs. Crosby Adams of Montreat with us to take charge of the music at both services. Mr. Adams directed the choir and Mrs. Adams presided at the organ. The music was uplifting and inspiring and the main auditorium was about full both morning and night. At night our Methodist brethren worshipped with us, and a good many from surrounding towns took advantage of the opportunity to hear these gifted musicians.

Many expressed the wish that they might return, in the not too distant future, to help us again in our worship. The evening was given over almost exclusively to sacred music—the pastor leading a brief devotional service and making a few remarks on the importance of good music as a part of worship.

Union Thanksgiving service was held in the Presbyterian Church, Thursday, November 28, at which time the sermon was preached by Rev. J. B. Hurley, pastor of the Methodist Church, and the offerings were for the various denominational Orphanages.

E. L. Siler.

Robinson Church, Mecklenburg County—A great throng gathered at this Church on November 17, to celebrate the 43rd anniversary of the Church and to greet the founder of the Church, and its first pastor, Rev. C. W. Robinson, who has for the last 35 years been pastor of North Wilkesboro Presbyterian Church.

The treasured feature of the occasion was the presence of the old former pastor. Mr. Robinson is now 81 years old, and has lived a long and useful life. His 35 years in North Wilkesboro form the longest period of his life. The Mecklenburg Times, of Charlotte, has this to say about this honored minister:

"Measured by the yardstick of time, thirty-five years is not a long service, but measured by the span of human life thirty-five years means right considerable. In that time Mr. Robinson has seen many changes. Progress has stamped its impress in many ways on the community but progress has always found this man of God singing in tune and keeping step with the rhythm of its march song, so long as progress did not choose to follow roads uncharted by the Master.

"In those thirty-five years, men and women as tiny tots have been taken in his arms and baptized, and then later joined in holy wedlock; sorrow and death have come in an unending stream, and always was there the hand of sympathy and a finger pointed to God. Discour-

agements have not been unknown, hatreds and strife have been rampant, contentions and things to irritate have been rampant, neighbors have been unneighborly, and sometimes the storm brought rain, but always through the clouds was the great white light of Him who worketh all things well, and so this lieutenant of God marched on—with a smile. And he has grown old gracefully.

"No sermon or series of sermons he ever preached can compare to the sermon he has lived—for thirty-five years; and his philosophy of life, as exemplified in the living, is just as important as the theology he preached, and men may imitate that life with profit—if they would grow old gracefully."

Some of the original members of the Church were present at the gathering on November 17, and the following list gives the names of the pastors who have served the Church:

Revs. Charles W. Robinson, G. W. Belk, J. J. Harrell, J. A. McMurry, A. J. Crane, K. A. Campbell, George W. Cheek, J. C. Hardin and the present pastor, J. C. McGehee.

Lumberton—Rev. R. G. McLees, D.D., of Chatham, Va., conducted evangelistic services in this Church November 4-14. From the first service Doctor McLees won the hearts of the people. His preaching was with persuasiveness and spiritual power to increasing congregations. Members of other churches were deeply impressed and expressed the desire to have Doctor McLees return at some time for a union meeting.

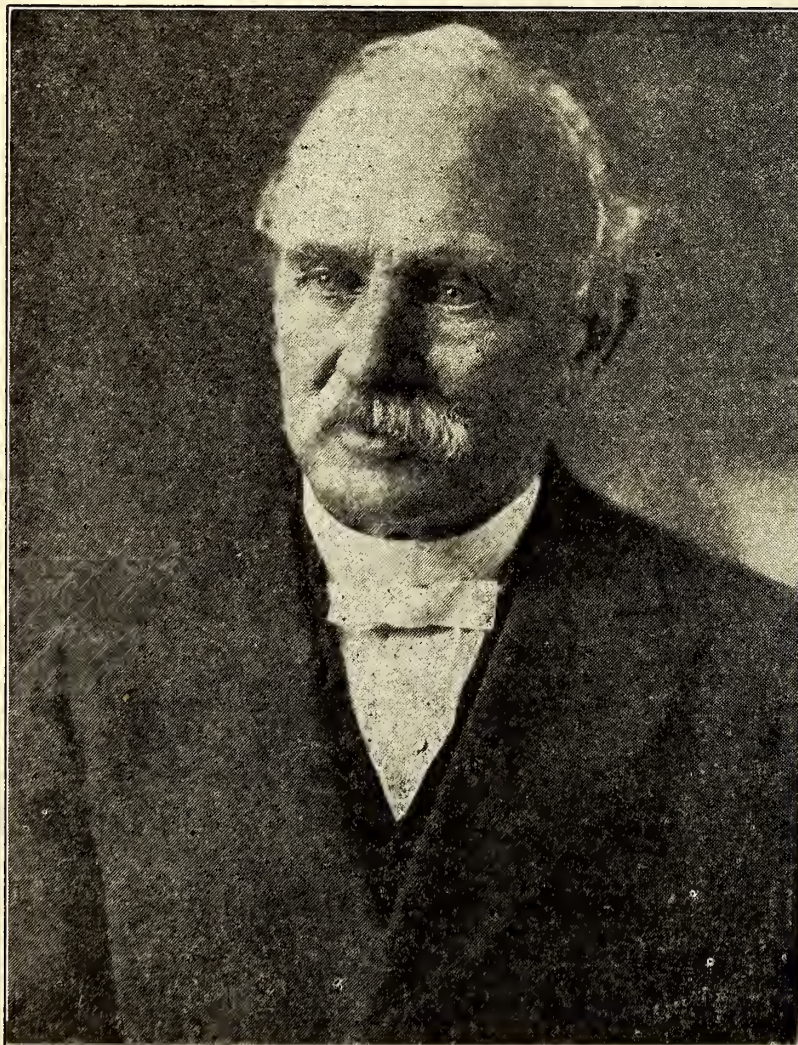
Our church has experienced a gracious revival. There were nineteen professors of faith and two were received by letter.

Carl S. Matthews.

AND THEY SAY—"

We are reserving this little corner to let our readers know some of the cheering comments that we receive from time to time. We count them as assets.

"First the 'N. C. Presbyterian' and later 'The Presbyterian Standard' have come regularly to my home since they were first issued. My grandfather, my father and now both my brother and myself have been subscribers. I pray the dear Lord to endue with wisdom and strength the editors so that the 'Standard' may long be borne aloft in the battle against sin, ignorance and indifference."



Rev. Charles W. Robinson, of North Wilkesboro, N. C.

WOMANS AUXILIARY

The Department of Woman's Work, Presbyterian Church
270-277 Field Bldg., St. Louis, Mo.

SYNODICAL PRESIDENTS OF THE WOMAN'S AUXILIARY

Alabama—Mrs. J. F. Hooper, 610 Mabry St., Selma, Ala.
Appalachia—Mrs. R. C. Anderson, Montreat, N. C.
Arkansas—Mrs. Walter Wilson, Arkadelphia, Ark.
Florida—Mrs. W. G. Thompson, Jr., 3215 Obispo St., Ceia Park, Tampa, Fla.
Georgia—Mrs. Audley Morton, Athens, Ga.
Kentucky—Mrs. O. L. Holmes, R. F. D. No. 1, Paducah
Louisiana—Mrs. Charles L. Bodin, Box 79, M. R. Charles, La.
Mississippi—Mrs. J. S. Hicks, Holly Springs, Miss.
Missouri—Mrs. Paul Baldwin, Kennett, Mo.
North Carolina—Mrs. G. V. Patterson, Gastonia, N. C.
Oklahoma—Mrs. Wilbur Garvin, 611 Euclid, Lawton, Okla.
South Carolina—Mrs. Parker Connor, Edisto Island, S. C.
Tennessee—Mrs. J. F. Forsythe, Bethel Springs, Tenn.
Texas—Mrs. Geo. Sprague, 319 E. 12th St., Dallas, Tex.
tonio, Texas.
Virginia—Mrs. C. R. Vaughan, 319 Mountain Ave., Roanoke
West Virginia—Mrs. J. McD. Lacy, Elkins, W. Va.

ALBEMARLE CONFERENCES

Greenville, N. C.

The women of the Greenville Presbyterian held an all-day Mission Study Class Monday, November 4 at the home of Mrs. I. H. Stampley, Circle. The class was in charge of Mrs. P. G. Home Mission Secretary in the Auxiliary. The study was "The Crowded Ways," by Dr. Hatch Sears and presented an interesting study of reaching the un-churched of the South. The meeting was opened with a devotional hour conducted by Mrs. J. F. Brinkley, using as a basis of study, "Stewardship." The six chapters of the study were given by the following ladies: Mrs. E. W. Vey, Mrs. S. M. Crisp, Mrs. Guy Smith, Mrs. Harden, Mrs. N. S. Beard, Mrs. Chas. Horne. chapters were studied in the morning and three afternoon. At one o'clock a luncheon was served by the hostess. The afternoon devotional was conducted by Mrs. Wade Holmes, who used "Prayer" as her subject. About twenty-five members of the Auxiliary were present and the study proved helpful and interesting.

Pinetops, N. C.

Group number two of the Albemarle Presbyterian Auxiliary was held in Pinetops, N. C., on October 18, with Mrs. Plato Monk, of Farmville leader, presiding. The opening devotional was by Mrs. W. S. Harden, of Greenville, who used "separation" as the key word of her talk. Mrs. Gamble cordially welcomed the members of group and Mrs. D. B. Faison of Rocky Mount responded.

The feature of the morning service was the address of Mrs. W. T. Clarke, who, in her usual happy practical manner called attention to the following objectives for the coming year. That all Auxiliary members pay ten cents per capita, annually, for the upkeep of the Mission Court in Richmond. That White Cross quinine be paid on time. That all members subscribe to a copy of the church papers. That the Church School sessions be held. Personal consecration and loyalty to our Church. Mrs. Anna B. Fenner gave a stirring talk on Christian Education, emphasizing the important part which the home and the mother play in this vital matter.

The following secretaries presented their reports: Mrs. Ed Vick, Secretary of Home Mission; Jeannette Grainger, Young People's Work; Mr. Harden, Spiritual Life; Mrs. McPherson (read); Mrs. H. L. Hicks, Secretary of Orphanage; and Fountain, Secretary of Literature.

The collection was taken and turned over to the local Auxiliary for expenses. At the invitation of Mrs. J. J. Dunford, the conference adjourned to take of a bountiful luncheon.

The afternoon session was opened with prayer by Mrs. T. C. Turnage. A vocal solo was beautifully rendered by Mrs. M. V. Jones, of Farmville. The People's devotional worship was conducted by Mrs. W. W. Lyerly whose study text was "Thy Word is hid in my heart." Mrs. Grainger then gave an enthusiastic talk on the work of the young people, closing with a clever and appropriate poem. An interesting round table discussion was led by Mrs. Hart. The Courtesy Committee composed of Mrs. Hart, Mrs. Tobe Connor and Mrs. T. C. Younited its report which was received by a rising ovation of thanks.

The conference was closed with prayer by Mrs. Plato Monk, the entire group joining at the last in repeating the words of the theme for the year: "We are in Love as Christ Also Hath Loved Us."

Farmville, N. C.

The Farmville Auxiliary held a bazaar and dinner on Thursday, November 7th from which the members realized the nice sum of two hundred dollars, clear of expense. This money was used on a note which the Auxiliary owes for the purchase of a manse lot. The lot was bought in June,

Since that time, through the efforts of the of the church, over half the amount, with in- has been paid, the balance due being \$632. The ry has only forty members, about half of which e said to be truly on the job.

A MESSAGE FROM THE MODERATOR

Rev. William Ray Dobyns, D.D.

All who have examined the proposed "Ministers' Unity Fund" plan, must surely have been impressed with its sanity, and with its practicability. The very best of insurance actuaries have approved it thoroughly, and commend it for adoption as a measure that will accomplish the very best for our men and women. It may be laid aside or whose families may be dependent. Let us adopt it by unanimous action put it at once into operation. We are all too busy devising the measure, but now let us waste no time in making it effective. Did you ever commend the good sense of business corporations with manifested by the Church?

Should the Church allow such a contrast? Let us redeem ourselves, by making adequate recognition of self-denying service—and it can be done by putting our proposed plan into action. It is fair both to the minister and church, and it just to all grades of members.

A CHRISTIAN ENDEAVOR PARTY

Organized by the Recreation Department of the National Society of Christian Endeavor, Carroll Street, 41 Mt. Vernon St., Boston, Mass. The material was arranged by Miss Eleanor C. and provided for Playtime by the Recreation Department of the Michigan Christian Endeavor Society, Miss Alta G. Griffin, Supt. The party, two weeks previous to the "birthday party" have been held who is a general favorite in the society and that he "has wind" of a ship to "come in." rather than this he cannot say, but he requests each to reserve Friday evening, January 31 (or some other suitable date.) Hang posters around the Christian Endeavor room and the church, with silhouettes of ships. Under each ship put a question mark; nothing more. On the following Sunday, have the same party and announce that he was too hasty in his earlier decision, for he has learned that—

"If a mariner's wise
He looks to the skies
To see what he is about.
And he never expects
Any ships to come in,
If he hasn't sent any ships out."

On this same night, suspended from the ceiling or picture molding, have ships of a good size cut from black poster paper, each labelled across the back with the name "Christian Endeavor." Have the members then pass out little silhouette ships made on card paper, asking each member to "bring in" his ship on Friday evening, with as many pennies in the pocket as he has acquired years of living (a penny for each year); for on that night there is to be a Party for Christian Endeavor, when gifts brought in by the many ships will be given to the Union.

When the evening of the party arrives, have the guests met at the door by a pirate dressed with all the trimmings—bright girde, large ear rings (bracelets, fastened to his ears), tatoos on his forearms, etc. The pirate confiscates the gifts (pennies) that the guests bring and puts them all in a sack suspended from his neck which is labelled "GOLD."

As the guests enter the room in which the social evening is held, label each with a small ship on which is written the name of the month in which he was born. As those born within the same month come, the Captain designates the members of his crew. In addition to the Captain, there will be a First Mate, Fireman, Deck hands, Engineer, First Mate, Second Mate, Helmsman, Watchman, etc. From this point on, through the whole evening, each guest must

(Continued on Page Nine)

Men-of-the-Church

Presbyterian Church in the United States

REV. J. E. PURCELL, D.D., Executive Secretary
HENRY GRADY BUILDING
ATLANTA, GEORGIA

DIRECTION OF FOREIGN MISSION WORK IN GENERAL

SECURING OF MISSIONARIES

(Continued From Last Week)

In recent years nearly 500 young young men and women have applied to the Executive Committee of Foreign Missions for appointment as foreign missionaries. About 265 of these have been appointed and 225 have already been sent to the foreign field.

Enrolled in the Candidate Department are the names of 201 young men and women who purpose to become foreign missionaries as soon as they complete their preparation. For instance, at a recent meeting of the Committee 22 young people applied for appointment.

It is the policy of the Executive Committee to consider carefully the applications of any who wish to apply for missionary appointment. If, in the judgment of the Committee, the applicant possesses the necessary qualifications, the appointment is made and the appointee is requested to take work in the home field for at least a year, and a longer period if age permits, testing gifts of leadership, executive ability, personal influence, and laying special stress on evangelistic work and heart to heart dealing with individuals as a necessary part of preparation for work abroad. Nearly all the missionary recruits who have been sent out in recent years have spent, after their appointment, from one to three years in service in the home field.

On an average, about 15 of our foreign missionaries annually are lost to the work by broken health, resignation, or death. However, within the church year ending March 31, 1929, sixty-five of our missionaries were lost from our active force. At present there are 434 missionaries on the roll. The number steadily is declining. The Executive Committee for want of sufficient income has not been able in the past two years to send recruits for all necessary replacements to fill the broken missionary ranks. The missions are urging the Executive Committee to send out about 50 new missionaries this year. The present income of the Committee is not sufficient to provide for the support of the missionaries now actively at work on the field, so that it will not be possible for the Executive Committee to send out the new missionaries for when the Missions are calling until there is a substantial increase in the Committee's annual income. If the Church does not support the missionaries now under appointment, it does not seem wise to send out the new missionary recruits.

Qualification of Candidates

The following statement by the Executive Committee of Foreign Missions outlines in general the qualifications required for appointment to foreign missionary service:

"The work needs the best the Church can give. We seek quality rather than quantity. We require men of more than ordinary capacity, energy, tact, administrative ability, common sense, and devotion to Christian work; men possessed of a sweet and strong spiritual life and experience, acting from the highest and most disinterested motives, and themselves affording in their lives a bright example of the gospel of Christ which they go to teach and to preach. At the same time, the Executive Committee would not be misunderstood as requiring an unreasonable standard, and so discourage many young men and women of excellent qualifications whose estimate of themselves is too modest to allow them to think highly of their fitness for the work.

"The general qualifications for missionary service do not differ materially from those which render a minister or other Christian worker useful and acceptable at home. They are such as sound health and an unimpaired constitution, good intellectual ability developed and disciplined by education; strong common sense; freedom from eccentricity; a reasonable facility in acquiring languages; aptness to teach; a consistent and healthful piety; prayerful habits; a familiarity with and love for the Bible; a large degree of sympathy; good temper; cheerfulness, tact and courtesy; a loving sense of humor; adaptability to men and circumstances; ability to work in harmony with others; and persistent energy in the execution of plans once formed and adopted.

"It is important and desirable that candidates seeking appointment should have had experience in active Christian work at home. Experience as a successful pastor or Christian worker in the homeland is regarded as an excellent evidence of qualification for the work abroad.

"Any gift, talent, or acquirement which is likely to add to one's usefulness at home will add at least as much abroad. Nowhere are special gifts and aptitude more needed, and nowhere will they bring larger rewards to the servant or greater glory to the Master. The work is so great, so difficult, so exacting, so far-reaching in its purpose and consequences, as to demand the very best men and women, and all that is best in these. It is quite

as important that the missionary be a person of refinement and personal culture, and that he or she be endowed with social gifts and graces, as it is for the worker at home to be thus constituted and endowed."

SECURING OF FUNDS

The Executive Committee of Foreign Missions depends for its support upon two principle sources, (1) the income from benevolent budgets of local churches raised usually by the Every Member Canvass, and (2) the income from individuals, groups, or congregations who have assumed special support in whole or in part of a person or institution on the foreign field. The Foreign Mission Committee endorses most heartily the idea of a benevolent budget for every church, this having been proved the wisest method of raising money for all Causes in any congregation. Any local church which is carrying out the Assembly's recommendation appropriates --- per cent of this budget to Foreign Missions. Unfortunately, many churches have changed the Assembly's apportionments, thus reducing the Foreign Mission income and the amount of work the Foreign Mission Committee is able to carry on. The Every Member Canvass and the budget are the Foreign Mission Committee's principal source of income.

There are always individuals, however, who desire a special piece of work which they may claim as their own. To such as especially desire it a Foreign Mission connection is afforded by assigning to that person, in whole or in part, the annual per capita cost of a foreign missionary. This per capita cost is \$2,700.00 per annum, but for those who cannot assume such a large share in the work this may be divided up into any multiple of \$300.00. In addition to this, on several fields the annual cost of native helpers are assigned to individuals for personal support, or one may take a share in support of a particular institution on the foreign field. Young People's Societies and Sunday Schools annually are asked to undertake a particular portion of the Foreign Mission Committee's work, thus allowing full opportunity to all to personalize their gift Foreign Mission gifts.

ADMINISTRATION OF FOREIGN MISSION FUNDS

Home Treasurer

According to the Manual under which the Foreign Mission Committee operates, "The Treasurer of the Committee is the custodian of the funds, and through him they shall be paid out." Incident to this is the keeping of all accounts in connection with the conduct of the business through the home office and supervision of all the accounts on the various mission fields. The Treasurer in Nashville is responsible for the handling of over a million and a half dollars including endowments and other special funds entrusted to the Committee.

Field Treasurers

In order to facilitate the handling of funds, each Mission has a Treasurer of its own through whom the Nashville Treasurer works in disbursing money to the fields. These Mission Treasurers are elected by their respective Missions and keep all field accounts and conduct all correspondence relative to reporting to the home office. In Africa and Korea this work is so heavy that the Treasurers have to devote their entire time to office business. The two China Missions use the same Treasurer, he being a member of the Associated Mission Treasurers of Shanghai, a group conducting the business of several of the large Mission Boards in China. In the other Missions the Treasurers are regular missionaries who handle the business part of the work in connection with other missionary duties.

New Budgets Are Made

Much is heard about the Foreign Mission budget of our Church. Where does this budget come from and how is it arrived at?

Each Mission of our Church requires each mission station at the annual meeting of the Mission to submit to it the station estimates for the work for the coming year. These separate station budgets are gone over most carefully by the Mission in session, and the combined budgets of these stations become the budget of that Mission. In recent years the arrival at the final figure which the station asks for the conduct of its work comes only after serious contemplation and much squeezing. Every effort is made in the part of the Mission to see that each dollar is well spent and only absolutely necessary items are included in the Mission asking. These askings are then submitted to the Foreign Missions Committee in Nashville, are gone over carefully by the Business sub-Committee of the Executive Committee, and after being duly scrutinized and adjusted are made the basis for all Foreign Mission Committee estimates for its work the following year. All appropriations against these budgets are made by the Executive Committee on the basis of average receipts for the two preceding calendar years as ordered by the General Assembly.

Note, however, that these station and Mission budgets have made no provision during recent years for any new buildings or new mission equipment. Only money sent in by individuals and designated especially as "gifts for equipment" are appropriated for this purpose.

Solve the Mystery

What mean ye
by these letters

C. C. W.?

For answer:

Watch this space

SUNDAY SCHOOL

Rev. Ernest Trice Thompson, D.D.

Lesson for December 15th

THE CHRISTIAN SPIRIT IN INDUSTRY

Exodus 1:8-14; 20:17; Dt. 24:14, 15; Amos 5:6-15;
Zech. 8:16, 17; Mt. 20:1-16; Mk. 12:1-9; Lk 3:14;
Eph. 6:5-9; I Tim. 6:17-19.

We have dealt by now with a number of different social problems in which the Bible is especially interested, but with none more difficult, more crucial than that now before us—the Christian spirit in industry. It is a problem which just now has particular importance for us here in the South. We have started on a great era of industrial expansion. Industry is moving South, in part because of our natural resources, in part because of our favorable climate, in part at least because there is an abundant supply of cheap and unorganized labor, and less restrictions on industries than in some other states with a longer industrial history. In a sense then the South is standing at the cross roads. If an industry is fastened upon us lacking the Christian spirit it will prove a curse rather than a blessing, not only to those who labor but also to the entire South. It will blight the physical, moral and spiritual development of our people, it will lead to a series of industrial disputes with consequences perhaps even more disastrous than some of those which have already occurred. Now is the time then above all other times when we need to consider what it means to have the Christian spirit in industry. Let us then consider that spirit.

I. As Exhibited in Moses

Read Ex. 1:8-14, and in connection therewith 3:7-8.

If Moses had lived in our day he would have been considered as a labor agitator, possibly a Bolshevik. C. F. Kent says, "Political and economic conditions in the land of Egypt during the thirteenth century before Christ were the result of a long process of development. The land of the Nile is naturally isolated. Originally it was divided into a large number of small independent states. Only gradually were they united. The invasion of the Hyksos conquerors about the twentieth century before Christ led them in desperation to acknowledge the absolute authority of the king of the eighteenth (Theban) Dynasty. After a long struggle these rulers succeeded in expelling the invaders (under whom Joseph had advanced to the highest place in the Kingdom) and in extending the boundaries of Egypt until they included Syria and Palestine. The deliverance, however, was purchased at great cost to the common people. All political power and most of the wealth of the empire were gathered into the hands of a small ruling class. Under the succeeding nineteenth Dynasty social conditions grew even more intolerable. The local nobility disappeared and the kings became absolute despots, holding in their irresponsible hands all the vast resources of the empire and the lives of their subjects. A huge bureaucracy of minor officials who were the paid tools of the tyrant in his name controlled all commerce and collected as high as 20 per cent tax on all products of the soil. For the individual citizen there was no redress nor escape from this economic as well as political thralldom. Upon the thousands of captives and foreigners then found in the land of Egypt this intolerable burden rested most heavily. Ramses II the fourth king of the nineteenth dynasty who reigned 67 years (1292-1225 B. C.) was one of the greatest masters of industry that has ever appeared in human history. He was a man of unbounded energy and gifted with a remarkable organizing ability. All Egypt was put to work to satisfy his inordinate ambition. In every respect he was a perfect type of the unprincipled captain of industry. The unorganized Hebrew clans were helplessly caught in the meshes of Pharaoh's industrial system. Their lives were made bitter with hard service in mortar and brick. As their numbers continued to increase and their resentment became more evident, their burden was made more crushing. With absolutely no prospect of escape, sullen, sodden and hungry, these hopeless serfs were compelled under the lash to toil at the vast enterprises which completed their bondage."

This was the situation when Moses first appeared upon the scene. Born of Hebrew parents he was found down on the river bank by the daughter of Pharaoh, and brought up by her as one of the princes of Egypt. "The supreme crisis in his life came to him in his young manhood—the period when most prophets awaken to their mission. A cruel act of oppression suddenly aroused his loyalty to his kinsmen and so stirred his social consciousness that he awoke to a vivid realization of the injustice of Pharaoh's policy. Hot-headed and red-handed he attacked it by slaying a cruel Egyptian taskmaster (Ex. 2:11-12). Painful experience soon taught him that violence never helps but always hurts a just cause. His act probably brought only added woe to his kinsmen. Even they misunderstood and openly resented his interference. The trouble was that his zeal was misdirected and his method was not constructive."

Because of his rash act Moses was forced to flee from the land of Egypt, and the next forty years of his life he spent as a shepherd wandering over the Arabian wild-

erness. "In the calm, free atmosphere of the desert he saw more clearly by contrast the colossal injustice of the Egyptian industrial system. The great wrong which he had in a pitifully inadequate and unwise way attempted to right, still remained, and he could not forget it. Doubtless he listened eagerly to the stray bits of information regarding conditions in Egypt that sifted out into the wilderness. At last news came that the great taskmaster who for more than six decades had held the people of Egypt under his pitiless lash, was dead." It was something more, however, than the knowledge of the changed political conditions in Egypt that transformed the Hebrew fugitive into the intrepid and tactful champion of a seemingly impossible cause. More important was that great spiritual experience, that new conception of God that came to him as he fed his sheep on the side of Mount Horeb. The outstanding fact in the narrative is Moses' "vivid consciousness of Jehovah's presence and power. For the first time in human history Moses clearly realized that the God back of the universe is a God of justice and mercy who sympathizes with the socially oppressed. Simply and directly the early Judean prophetic narrative states the truth which is the corner stone of Israel's faith (Ex. 3:7-8): Jehovah said, I have surely seen the affliction of my people that are in Egypt, and have heard their cry of anguish because of their taskmasters, for I know their sorrows; and I am come down to deliver them out of the power of the Egyptians."

Fortified by this conviction, unable to escape the sense of his own divine mission, Moses went to Egypt, championed the cause of the industrially oppressed Hebrews, and finally led them out of their bondage into the freedom of the promised land.

Read Exodus 20:17.

The Ten Commandments as set before us as in Exodus 20 formed the basis of the Covenant which God made with Israel through Moses at Mount Sinai. The fourth Commandment repeated, later by Moses in Dt. 5:12 harks back for its sanction to Israel's experience in Egypt. "Thou shalt remember that thou wast a servant in the land of Egypt and Jehovah thy God brought thee out thence by a mighty hand and by an outstretched arm: therefore Jehovah thy God commanded thee to keep the Sabbath day." Our attention, however, is directed by our lesson committee to the tenth commandment: Thou shalt not covet, Moses knew beyond doubt of the evils to which covetousness led. He had seen human rights subordinated to the greed for gold, for power, for fame. In the simple agricultural civilization which was then being developed in Israel he wished to avoid this danger. Therefore, "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's."

Read Dt. 24:14-15. Israel's fundamental laws were given them at Mount Sinai. Moses repeated them and enforced them to the second generation before they crossed the Jordan, as recorded for us in Deuteronomy. These laws breathe a noble spirit of consideration for the poor and the needy, and show plainly enough where the sympathies of Moses, and the God for whom he spoke were placed. As our single example of the spirit of these laws we have the passage in 24:14-15. Thou shalt not oppress a hired servant that is poor and needy, . . . in his day thou shalt give him his hire, neither shall the sun go down upon it (for he is poor, and setteth his heart upon it); lest he cry against thee unto Jehovah, and it be sin unto thee. Of course, Moses was speaking to a people who had none of the problems of our modern industry. If he were speaking to our own day he would have undoubtedly added further specifications. He would have said perhaps: Pay a living wage; do not work men over hours, or women at night, or children at an age when they should be in school.

II. As Exhibited in the Prophet Amos

Read Amos 5:6-15. Moses was the founder of Israel's religion. The greatest single advance that was brought about in Israel's understanding of God after Moses was that accomplished by the great literary prophets of the eighth century and afterwards. The first of this new line of prophets and one of the greatest, because he was the pioneer, was Amos. He prophesied in Israel at a time when the nation was at its height of prosperity. He pointed out that it was a prosperity founded on injustice to the poor, and that such a civilization could not endure.

A sample of his preaching is found in Amos 5:6-15. It is an exceedingly rich passage, but we cannot mention anything else than that which bears directly on our theme, the Christian spirit in industry. If we begin to read at verse 6 we may conclude that the men whom Amos was addressing were not religious men. Why otherwise should he urge them to seek the Lord? If we begin to read back at verse 4, however we see that he is talking to habitual church goers, men who throng the religious shrines of Israel, Bethel, Gilgal and Beersheba. These were not heathen shrines, they were shrines where Jehovah the God of Israel was outwardly honored and ostensibly worshipped. What Amos quite evidently means to say was that no man who treats his fellowman unfairly has yet found God. The man who turns justice to wormwood and who casts down righteousness to the earth may go to church, but that is not enough, he needs really to seek God. These business men, these industrial leaders that Amos has in mind do not take kindly to reproof. "They hate him that reproveth at the gate, and they abhor him that speaketh uprightly. Forasmuch there-

fore," continues Amos, "as ye trample upon the poor, ye take exaction from him of wheat; ye have built of hewn stone, but ye shall not dwell in them. . . . did these men trample upon the poor? We do not know. Amos does not say that they broke any human law, nevertheless they did not consider the poor, they put no gain above human good, perhaps they paid inadequate wages, worked their men at long hours, under unfavorable conditions, perhaps they charged too much for goods, or exploited natural resources which should have enriched all the people,—we do not know. Men do not upon the poor in different ways in different ages. Amos that allowed such injustice, said Amos, was headed for destruction. "Seek good, and not evil that ye may live, and so Jehovah the God of hosts will be with you. Hate the evil and love the good, and establish justice in the gate: it may be that Jehovah the God of Israel will be gracious unto the remnant of Joseph."

III. As Exhibited in John the Baptist

Read Luke 3:14. John the Baptist, the last of the prophets, and the forerunner of the Gospel, was in the industrial situation like his predecessors, his sympathies like theirs were on the side of the poor. He came calling the people to repentance. "And the multitude asked him saying, What then must we do? He answered and said unto them, He that hath two tunics let him impart to him that hath none; and he that hath food let him do likewise. And there came also unto him to be baptized, and they say unto him, Teacher must we do? And he said unto them, Extort from no man that which is appointed you. And soldiers also asked saying, and we, what must we do? And he said unto them, Extort from no man by violence, neither accuse a wrongfully." We gather that he would disapprove violence in modern labor disputes. He also urged that men should be content with their wages. Does this injunction to workmen today? We doubt it. Because John the Baptist said that soldiers in his day should be content with their wages is certainly no reason why all workmen should be content with their wages till the end of time. Standards are being raised; fortunes are being made by leaders of industry as well as by investors; many laborers are underpaid. We cannot gather that it is wrong to desire a raise in wages, we can gather that it is wrong to extort money, by robbery, or by fraud, from employees, or the public.

IV. As Exhibited in Jesus

Read Mt. 20:1-16 and Mark 12:1-9. They are not most characteristic teachings on the subject, but the passages assigned by our lesson committee are doubtless the first parable has any bearing upon the Christian spirit in industry. The parable Jesus did not tell it with that purpose in view. His disciples were asking Jesus about their rewards in future life. Then Jesus told them the parable. He told them that those who heard the Gospel message later responded to that message when it came would be rewarded equally with the twelve in the rewards of the Kingdom. If it does have anything to do with the Christian spirit in industry it does not mean that it is lawful for an employer to do what he pleases with his own. It suggests that employers should pay a just wage to all, and a fair wage to all.

The second parable too was not intended to throw light on the proper conduct of industry. Rather was revealing by means of a parable the rulers' attitude toward himself. And yet there may be a proper application of the parable to the matter with which we are concerned. Jesus certainly does not approve of the attitude of the husbandmen. We cannot conceive that he would approve of violence in labor disputes now.

V. As Exhibited in Paul

In Paul's day civilization was organized very differently from what it is today. It was predominantly a slave civilization. Almost all manual labor was done by slaves. In Eph. 6:5-9 Paul lays down certain principles which should govern the relations of slaves and masters. Slaves were to be obedient to their masters. This injunction of course cannot apply to present day labor. Slaves are free, and though in a modern factory there is some sort of order Paul's injunction would apply in a very modified sense. (2) Slaves were to do their work as unto God. Surely this injunction applies to workmen today, whether he work by brain or by muscle. (3) Masters were to conduct themselves toward slaves in a way that they could answer for unto God. Paul is particularly concerned that they should not abuse their authority. We would certainly agree that this injunction is still in force.

In I Tim. 6:17-19 Paul adds another word of warning to the rich: "Charge them that are rich in this world that they be not high minded, nor have the set on the uncertainty of riches. . . ." The danger is that men setting their minds on wealth shall come to live lives dominated by wealth. One remedy for such a condition is charity. Charge them to "do good, that they be rich in good works, that they be ready to distribute. But not even charity can take the place of justice."

VI. As Applied to Our Modern Situation

1. The Prophets both of the Old and the New Testaments condemned industrial oppression. Would it be any test against any conditions in our national industry, any conditions in our southern industry? Several years before the recent industrial disturbances in the South the Bishop Cannon associated with 41 other prominent ministers called attention to certain backward in-

YOUNG PEOPLE'S DEPT.

W. A. Gamble, Jr., Editor, Pinetops, N. C.

EDITOR'S LOOKOUT

monthly emphasis plan of the Presbyterian Service Program, December is the time designated by the General Assembly for special study of the work of Christian Education and Ministerial Rev. H. H. Sweets, D.D., Executive Secretary

in our southern states, e. i. the 11-hour day four night and the 60-hour week for all workers in North Carolina and Georgia; the 55-hour week in South Carolina, and the absence of all limits as in Alabama. The possible 11-hour day in North Carolina and the possible 10-hour day in South Carolina between 14 and 16. The all night, 12 hours day for men and men, and night work for women in any such conditions," Bishop Cannon says truly, "are breeding, cruel and inhuman, and except in such cases preclude all opportunity for self-culture and development, and cannot be justified by any plea of economic necessity." The final evil denounced is the acceptance of children in the mills without certificates from their physicians. Since he wrote startling developments have focused the attention of America on conditions in Southern industrial communities. Impartial inquirers, Southern editors and other agree that in many places tolerable conditions exist.

Prophets of the Old and New Testament condemn covetousness. Does covetousness play any part in our modern industrial civilization? Do men really gain above human welfare? Have men a right to make what they can out of industry? What should guide an employer in paying wages: the needs of the wage scale of the community; what the employer can afford to accept; a living wage as a basis; or a proportion to earnings?

There was a labor agitator. He organized the children and led them out of Egypt. The rights of labor were secured largely through organization. Just a group of union labor officials gathered to form a union or unionizing the south. President Thos. F. Green of the United Textile Workers of America (a Christian) said he believed there had never been a better opportunity than the present for unionization in the South. Hundreds of thousands of textile workers are clamoring for organization, he said, and the Southern sentiment is antagonistic to the movement. He recommended enlisting the co-operation of open business men, newspaper editors, churches, colleges and the professions. President Green of the American Federation of Labor (a Baptist) said: "We will be as agitators come South to disturb the peaceful relations now existing between employers and employees. Opposition will come to us from leaders in the business and in the professions, as well as from the owners. But they are not all against us. There are mill owners I am sure that would gladly join in remedying inhuman conditions that now exist." How do we as Christians encourage or oppose such unionizing in the South? Recollect that there is not a trace of socialism connected with the American Federation of Labor or with the United Textile Workers of America?

Prophets of the Old and New Testaments condemn violence in industrial disputes. Is violence as reprehensible when used by employers as by employees? Swift action has been meted out in North Carolina to labor agitators (communists) who resorted to violence. Should determined efforts be made to mete justice out of the hands of representatives of the employing class who resorted to violence? Is it proper to turn sentiment against men on the basis of appealing to their communistic tenets? Should the people be content to leave a law on the statute books of a great state that strikes out the testimony of a man who does not believe in future punishment and thus hinders the securing of justice?

Prophets of the Old and New Testament tell us that God was interested in industrial conditions. Is He interested? Should organized Christianity be interested? The Industrial Commission of the Georgia Baptist Convention has just declared that "an undernourished mother of poverty, disease, immorality, and long hours, low wages, docile labor, is an economic mistake. A man's wage should be enough to support himself and his family in reasonable-comfort." Right to organize and bargain collectively was recognized by the commission as inalienable, and it declared that wages that obtain in nearly all lines of industry are due to the work and influence of American labor. The religious forces of the South and the North are standing for a shorter work day for women, for better wages, a fair day's wage for men, for the elimination of the stretch out, for the protection of the older children, and for the elimination of night work for women and children. Do you or do you not approve of such a statement? What can the church do to extend the Christian influence in industry?

for this part of our Church work, advises that several plans for promoting these causes have been prepared for our people.

A Christmas service for the whole congregation and community, for twilight of the Sunday before Christmas, is being sent to pastors and Sunday School superintendents. This service offers opportunity for life dedication and for a contribution to aid fatherless children in the homes of our ministers and missionaries.

The book of Christmas Carols formerly published by the Committee, has been revised and is one of the choicest books of carols that can be secured anywhere. A copy of this book, or several copies, will be valuable to choir and congregation, young people or older ones.

In line with the Evangelism emphasis throughout the church, several booklets have been issued which will help Christian students and others to develop as personal workers. The booklets are: "Personal Work: How Organized and Accomplished," by John R. Mott and C. K. Ober; "Christ as a Personal Worker," by L. W. Messer; and "Christ Among Men," by James McConaughy." Secure these and try to promote a personal workers' training class to labor with our Southern students.

Address Rev. H. H. Sweets, D.D., 410 Urban Bldg., Louisville, Ky., for these various pieces of literature. Dr. Sweets and his committee are deeply interested in the young people.

On the second day of February next year the Christian Endeavor movement will be forty-nine years old. The Travel and Recreation Department of the International Society of C. E., Boston, Mass., has issued, through the little monthly publication, Playtime, an interesting plan for a Christian Endeavor Birthday Party. We are going to give our readers this plan in the Standard as space permits. Many will doubtless wish to use it and take an offering for C. E. work, but the plan is suited to a birthday party for any number of organizations or purposes.

YOUNG PEOPLE'S TOPIC

Sunday, December 15: What Have Young People to Give?—References: Matt. 25:14-30; II Cor. 8:1-15.

C. G. A.

For the Leader

Last Sunday we discussed what Christ has to give youth, and today we are going to look at the question from the other side and see what you have to give Christ. We mentioned last Sunday that Christ has a sympathetic understanding of youth, because he was himself young in years when he was crucified; that Christ will give us power over temptations, because he was tempted even as we are; and that Christ will mold our personality into a lovable personality like his own. And over all and through all there is love. What can youth give in return for all these graces?

Accept What Christ Has to Give

First of all, we must accept what Christ has to give us, before we can give anything to him. We tie our own hands if we try to give first. He is Master—we are bondservants. At least we will be bondservants if we accept what Christ has to give—and the bond is Love. Accepting what Christ has to give is just another way of saying that we must first give ourselves. He gave himself, and we in return must give him no less than ourselves. Paul says that the churches of Macedonia gave themselves to the Lord to begin with and then gave generously of their means, though they were themselves poor. "Love lies in this, not in our love for him, but in his love for us." "We love because he first loved us."

Giving Our Youth

"Let no man despise thy youth, but be thou an example to them that believe," wrote Paul to Timothy, and also to Titus. "Rejoice, O young man, in thy youth—Remember also thy Creator in the days of thy youth, before the evil days come and the years draw nigh, when thou shalt say, I have no pleasure in them."

One of the most precious things that we can give Christ is our Youth. If we do not give him our youth, we cannot expect to be of much service to him in our mature years. During youth our ideals are formed and if those ideals are low and mean, we cannot expect them to jump suddenly upward when we have finished with our youth. We may be ashamed of having such low ideals, but shame is a poor substitute for purity. If we live very close to the Master, we shall not have to be ashamed of our ideals because constant association with him will hold our ideals and our lives. In youth, we must be about our Father's business.

Giving Our Intelligence

When we get into the sphere of religion, we leave those things that can be touched and handled. We get into the realm of the supernatural. Consequently it is easy to put aside intelligence and reason in dealing with religion. It is very easy to moralize and say sweet nothings about the realm of the soul. Chris-

tianity demands thought and real intelligence. You think—perhaps—that if you think too hard that you will get into difficulty with questions that you can't answer. But if you keep on thinking and searching for an answer, you will find it. Don't stop using your intelligence. A great many people stop thinking when they have thought of a question and are blinded by doubt so that they do not look for an answer. Young people today are the leaders of tomorrow, and Christ calls on you to use your intelligence for him to lead the world into a better understanding of God. "As a man thinketh in his heart, so is he."

Giving Our Time

How about gifts of time for the Master? And our money—which is coined time? Giving our time in helping out at Sunday School, in teaching or helping with the singing or playing the piano, is more valuable than sending our money and staying at home. Our presence at Sunday School and Church not only helps us, but helps those with whom we come in contact. Social Service calls for time and money, and in helping those who have not as many blessings as we have we show the Master that we are willing stewards. Let us not take the talent which the Master has left in our keeping and hide it in a napkin or squander it on ourselves. Let us use it—not abuse it. And when the Lord of the Stewards comes, may he approve of our gains. May we not have to explain with shame why we have not more to offer him!

Attainment

Use all your hidden forces. Do not miss The purpose of this life, and do not wait For circumstance to mold or change your fate. In your own self lies destiny. Let this Vast truth cast out all fear, all prejudice, All hesitation. Know that you are great, Great with divinity. So dominate Environment, and enter into bliss— Love largely and hate nothing. Hold no aim That does not chord with universal good. Hear what the voices of the silence say, All joys are yours if you put forth your claim, Once let the spiritual laws be understood, Material things must answer and obey.

—Ella Wheeler Wilcox.

A CHRISTIAN ENDEAVOR PARTY

(Continued from page 7)

be addressed or spoken of only as Captain, First Mate, etc. Those who forget are to be penalized a penny for each violation of the rule.

When the entire company is assembled, it will be necessary to equalize the numbers in each group. When the groups are organized and equal, announce that the speed of the various ships is to be tested before sending them out to sea. Have the various crews (groups) form circles, each one in the circle taking hold of his neighbor's hand. The Captain then drops out of the circle to serve as "starter." At a given signal, the Captain of each crew starts going going around the circle in under one pair of arms and out under the next, weaving in and out, until he reaches his own place where he touches off the next racer, or crew member to his right. This member does the same thing, and touches the third and so on. The crew finishing first has the fastest ship.

Having tested the worthiness and speed of the ships, the crews must be tested, for there is hardship and privation to be encountered at sea. Each crew stands in a row, with the Captain at one end; near him is placed a small wooden box containing some plain soda crackers, and labelled "Hard Tack." At the signal, the Captain takes a cracker from the box and begins to eat it. As soon as he can whistle after eating the cracker, the next member begins, and so on down the line. (Members of the Social Committee will have to serve as judges to listen for the "whistle" of each member.) The crew finishing first wins.

But further, the ability of the crew to manage a ship must be tested. For this, have half walnut shells, with a half of a birthday candle in each. There should be as many little ships as there are crew members, and if possible a tub of water for each crew. If this is impossible, have as many tubs as you can and let the members of the various crews take turn about, blowing the walnut shells, one at a time, across the "sea" (tub), without blowing out the candle. The crew sailing the greatest number of ships across the "sea" successfully wins. Penalty of a penny fine can be added for capsizing the ship or blowing the ship's light out.

And Now to Sea!

A revised form of "Going to Jerusalem" may be as follows: Place chairs around the room, one less than the total number of crew members. About three feet inside these chairs and toward the center of the room, draw a chalk line, or use a white cotton cord pinned to the carpet. The space laid off in the center by this line represents the "Sea" and the chairs the "Ports." Penalize any who march on the line or in the "sea." The pianist may play sailor songs for the marching, such as, "Nancy Lee," "Sailing," "Blow, Boys, Blow," and "Out on the Deep."

(To be continued next week)

CHILDREN

SANTA CLAUS' HELPER

A letter for you, Jim," said Bernie, his sister, handing him the envelope and standing expectantly by, "I thought we ought to open it in case it was something very important, but Mother said "No, it's Jim's letter."

"You better not open my mail," remarked Jim sternly.

Jim did not often get any mail and it was a real thrill that he read his letter. It was from Gramp, an old gentleman who lived with two unmarried granddaughters who taught school.

"Dear James," so ran the letter written in a neat, flourishing hand; "I have a bad stiffness in my right shoulder which has laid me up several days. Please come and see me as soon as possible. There is something special I wish to talk over with you.

"Yours truly,
Thomas D. Flynn."

"Say, when do we have supper?" Jim inquired.

"Right now," said his mother, so Jim had to postpone his visit until after the meal.

When he reached Gramp's home, he found the old gentleman nursing his shoulder before an open fire in his room, which he always called his "apartment."

"Well," was his greeting, "I thought you would never come."

Jim, of course, made his excuses and then sat back to hear the reason for his summons.

"James," began Gramp, "you are thirteen years old, I understand. Do you believe in Santa Claus?"

"Yes," smiled, "I believe in Santa Claus, and his helpers, too."

"Very good," twinkled the old gentleman. "How would you like to become a helper?"

"Just fine!"

"Can you keep a secret?" was the next question.

"My Dad's a Scotchman and I take after him," grinned the boy. "Yes, sir, I guess I can keep a secret all right."

"Well then, you'll do," said Mr. Flynn. "Come up to attic with me."

Very mystified and amused, Jim followed the old gentleman up the narrow attic stairs. A strong smell of paint greeted them and then they were confronted by a rare sight. The whole attic was full of old broken toys from automobiles to jumping jacks.

"You see all this," explained Mr. Flynn, waving his hand. "These are practically all of them old Christmas toys. I am a Santa Claus helper. There isn't much I can do now and I like to putter, so for years I've been renewing old toys for this town and being paid rather well for my services. Take for instance this toy auto. It's lost its tires and the axle is bent and the paint rubbed off, and it looks as if somebody's hammered it with something. Well, I'll put on new tires, pound out the dents in the hood, straighten the axle and give her a fresh coat of paint, maybe put a new horn on, or a fancy radiator cap. It'll be like new.

"Then take this doll," said Gramp. "Wig all matted, arm off, face cracked. I mend all that and then fit it out in new clothes from that box which my daughters keep filled with dolls' clothes, shoes and hats."

"Gee!" exclaimed Jim. "How much do you get for all that?"

"Well, I'll charge four dollars for fixing up that old car and a dollar for the doll, and charge for the extras I have to buy for 'em," was the reply.

"That's pretty soft for the parents," said Jim. "A car like that new must cost about twelve dollars and that doll looks as if it was a good one."

"A doll like this would run into money," said Gramp. "Now, Jim, how would you like to take over some of this while my shoulder's so bad?"

"Of course, I'd like to earn some money," was Jim's reply.

So it was arranged on the spot and Jim became Gramp's partner. Horns, toy pianos, kiddie cars, tricycles, doll houses and all sort of things came out all shiny and new. They even mended some pistols and guns. Toy furniture and sleds were

INTERESTING WINDOWS



(To be colored with paints or crayons. Whenever you come to a word spelled in CAPITAL letters use that color.)

When YELLOW-haired Susie May and BROWN-haired Teddy were downtown in a big store they saw some very interesting windows indeed.

Susie May was dressed in a dark-BLUE velvet coat and a RED tam and she wore her YELLOW dress and BROWN kid gloves.

Teddy wore a GREEN sweater with bands of ORANGE (use RED and YELLOW) about the chest, waist, neck and cuffs. His cap was ORANGE color with a Black band about it forming a bow at the side. His trousers were BROWN.

"See, the GRAY (use Black lightly) elephant, with his YELLOW and RED blanket. The blanket is strapped on with a BROWN strap and he goes along on YELLOW wheels! cried Susie May.

"Oh, but look at that old YELLOW camel coming along! He has RED wheels and a RED harness," said Teddy.

"Oh, look at the dear little boy doll!" cried Susie May. "He has a BLUE suit on and has BROWN hair like yours Teddy!"

The little Boy Doll had a BLUE suit, too, and YELLOW slippers and a BROWN hat.

Susie May had her Baby Doll dressed in its PINK (use RED) bonneted cape. It had YELLOW cheeks and RED cheeks and RED cheeks.

The floor of the window was covered with PURPLE crepe paper and had an ORANGE color border with points. There were GREEN wreaths with Red berries from the ceiling of the store.

Paint the border of this picture and the lettering GREEN.

the easiest. And Jim was making a lot of money for a little fellow.

One day when he came to work, he found a change in the attic. A large screen had been placed at one end and a card—

PLEASE KEEP OUT

—hung on it. Gramp was working on a secret. Of course, Jim felt curious, but he did not peep around the screen. A great hammering, sawing and planing went on at intervals when Gramp's shoulder would let him work behind the screen.

Jim got rather suspicious and when he went home he carefully looked over all his toys and belongings. Perhaps, thought he, the family had sent some of his things to Gramp to be spruced up for Christmas.

It was worse the next day. Gramp's shoulder had pained him all night and when Jim arrived at the Flynn's, the old gentleman sat in front of his fire, but the hammering and sawing was going on just the same behind the screen.

Of course, it was a terrible strain on Jim's bump of curiosity, but he managed to keep it from bursting all of that day, which was Saturday, but in the late afternoon, the left end of the screen bulged a bit and he could not help seeing a red head.

There was only one person in the town known to Jim with a head as red as this head—Joe Moore—Jim's favorite playmate. Joe was older than Jim, a strong, overgrown boy with big capable hands and a reputation for being tight-lipped.

"It's Joe, all right," thought Jim, "but might as well ask questions of the lamp-post as ask Joe anything."

Naturally, figuring it all out, Jim came

to the conclusion that the thing behind the screen was a present for him, otherwise why all the secrecy?

Christmas was only a few days off when Gramp's shoulder was so much better that he said he was quite well. It was a cold day and a gas heater was going in the attic. Gramp came stumping up the narrow stairs, said "Hello, Jim," and walked over to the screen. He put his hand on one end of it as he tried to step around behind, when the screen suddenly fell over. Jim saw it fall out of the corner of his eye, but he kept his face turned away.

First he heard a scuffle as Gramp and the mysterious help tried to catch the screen, then there was a bang as it went over and in a moment cries of help.

Jim wheeled quickly around and saw that the screen had fallen on the gas stove and was beginning to burn. Joe was tearing the burning burlap and wood from the first. Jim rushed down and drew a pail of water from the bathroom tap and came dashing up again in time to throw the water on the blaze and put it out.

It all happened in a few minutes, but he could not help seeing everything. A boat, bottom-side up, painted a lovely gray. No toy boat, a real one, capable of holding a jolly crew, the kind of boat every boy that lives near a river longs to own.

After the excitement was over, Jim sat down to work. He was painting an old doll's china closet. Gramp came over and laid a hand on his shoulder.

"Say, Jim," he asked, "have you a good memory?"

Jim had to admit that he had. "Well, that's too bad," said the old gentleman, "but that won't stop believing in Santa Claus, will it?"

LITTLE BOY

Little Boy was playing in the kitchen. Mother was busy in the kitchen was so much to be done. "I'll have Little Boy to help dry the dishes," she said. She went to the window and found Little Boy didn't want to stop. He didn't want to help.

He came slowly to his mother. She was frowning. His mother looked at him. She was pouting lips. She saw the frown on his face. She was sorry. She shook her head and said sadly: "Mother could have had a little boy like that. Run back and play."

Little Boy went out when the pigeons were. They were coming to pick up one of the pigeons looked at him and said: "Then all the other pigeons found Little Boy was left alone. 'I want to play with me here,' he said. He whistled for his dog.

running. But when he saw the frowning face, he ran back. "Don't want to play with me," he said. "kitty, kitty," said Little Boy. "I'm tired but she thought Little Boy sounded cross, so she hid under the bed."

Little Boy felt lonesome. He thought of his pets wanted to play with him. "I'll go and stay with my

Then he remembered how he cut the dishes. He was sorry he crossed. He would go and help her now. He ran as fast as he could. "Mother, Mother," he said, "I'm sorry. My face was bright and happy. His mother smiled and she smiled back at her. "Yes," she said, "I have left the dishes for us to wash. Mother knew her little boy was sorry and come back to help." The dishes were all dried and put away and Little Boy went out to play under the cool trees. Doggie and Kitty were laughing and came running. The pigeons listened and came down on the shoulders of the little boy.—Selected.

THE HAPPIEST THING

ET. Vernon, in British Weekly

It was difficult to keep solemn. The little sprite of fun and mischief named Tomboy all evening, and he would go away, even when it was time for saying prayers. Perhaps it knew some things sound funnier than when you say them in your prayers. It must have been the sprite, wouldn't it be nice to think that Tomboy was trying to be funny when speaking; but, then, with Tomboy you never just be quite, quite sure.

"People don't laugh when they're praying to God," said Daddy.

"Don't they?" said Rosemary. "Poor

God, do you say 'poor God?'" asked Daddy.

"It must be awful for God if no one laughs with Him, and helps Him to be happy, too, and forget His name. It would make me sad if people talked sadly to me."

"But you don't really mean what you're saying if you are laughing."

"Sometimes I'm so happy I can't help laughing a little when I say my prayers. Does God not like that? I think I don't mean what I say?"

"I'm very sure that God is glad when you're happy as all that," said Daddy. "I know, a serious and solemn face always shows that you mean what you say. I think we should just be very quiet when we can talk to God at all, and He will listen to us, but we should be solemn, too, because it is such a wonderful thing to talk to Him. We are both glad and solemn at once."

"Tomboy joined in the talk. There was no way of praying with Tomboy in it? Daddies like little people with them, don't they?"

"It's certainly not easy to be solemn at once, but it can be done," said Daddy. "God made your mother a fighter, and I'm sure He would let anybody to crush it in His name. I believe we are all too bad and sinful to be happy with God. Perhaps we'll be able to do it better in heaven. Now, there's a way of praying that is far happier, laughing, and far nicer. A way in which you can be ever so glad and yet solemn both at once. It is called 'reverent.'"

"Does being reverent mean?" asked Rosemary.

"Reverent is the biggest thing anybody can do or feel, little girl," said Daddy. "Whenever you feel great wonder at anything which is very great, very good, or very beautiful, then you are reverent. When we think how great and wonderful God is, and who He is, and who we are speaking to when we pray, we are very glad, but very solemn, and we want to do something bigger and better than laughing, something even happier than laughing, something even happier than laughing."

"Isn't being reverent really happier than laughing?" asked Daddy.

"I think it is." "Why do you like to go to church?" asked Rosemary. "I like it," Daddy replied. "And I like you this, too, that people's faces are most beautiful when they are reverent. It makes people beautiful as the angels must be who see God. Not even the angels makes people look beautiful as the angels does. Your little face is lovely when you're laughing makes it all bright and happy, but it's far lovelier

when you're praying from your heart to God, or singing beautiful things about Jesus. There are lots of things in the world to wonder at and to love—things that are beautiful and people that are good; and the happiest thing to do is not to look only for things to make us laugh, but to see all the good and wonderful things where God is and to be reverent and quiet and glad."

Rosemary thought for a little, and then she said, "I think I like reverence, Daddy. Laughing is for ordinary things, but reverence is like a queen."

"Moses once saw a bush all covered with glorious flaming flowers, and he felt he couldn't come tramping beside it with heavy, noisy boots. He wanted to be hushed and quiet and see God in the bush. That was reverence. All world is full of things like that if we can learn to wonder and to love them."

'Earth's crammed with heaven
And every common bush a flame
with God;
But only he who sees takes off his shoes:
The rest sit round and eat black-berries.'

"Oh! Daddy, how could they eat black-berries when God was there?"
"Just as some people do it in their prayers."

"GOES TO SCHOOL"

Dear Standard:

I am a little girl seven years old. I go to school and am in the second grade. I haven't missed a day since school started. Miss Alene Bickett is my teacher. I like her very much. I go to Sunday School when I can. My teacher's name is Miss Louise Thompson. Hope you will print my letter as I want to surprise my aunt.

Your little friend,
Rebecca Barber.
Barber, N. C., Rt. 2.

LIKES TO COLOR THE PICTURES

Dear Standard:

I am a little girl nine years old. I go to school and am in the third grade. My teacher's name is Miss Mary Brown. I like her very much. I go to Sunday School when I can. My teacher is Miss Louise Thompson. I like to color the pictures in the Standard. Please print my letter as I want to surprise my aunt.

Your little friend,
Margaret Barber.
Barber, N. C.

Good Ad for Esperanto

If one is a tooth and a whole set are teeth,

Then why shouldn't booth in the plural be beeth?

If the plural of man is always called men,

Why shouldn't the plural of pan be called pen?

You may find a lone mouse or a whole nest of mice.

But more than one house is most surely not hie.

A cow in the plural is properly kine, But a bow if repeated is never called bine.

Then one may be that and two would be those,

Yet hat in the plural would never be hose.

We speak of a brother and also of brethren.

But though we say mother we never say methren.

The masculine pronouns are he, his and him,

But imagine a feminine she, shis and and shim!

So the English, I fancy you all will agree,

Is the funniest language you ever did see.

—Adapted by the Boston Transcript From the Inland Printer.

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TURN-AROUND TALES
TWO-IN-ONE STORIES FOR THE KIDDIES

BY NELSON WHITE

Old Hippo has the toothache bad. It makes him look so tearful. But turn this picture upside down.



Today's the last of "Turnarounds." They've taught a lesson dear, Don't be too quick to always judge By the way that things appear!

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STORY

A MOTHER SOWS THE WIND

Wm. Jas. Robinson, D.D.

Some years ago a widow and her only son Charles lived in a very prosperous town. She regarded herself as cultured and was ambitious for her son to excel in school, win a position in a local bank and shine in society.

He proved himself equal to her fondest expectations in school and soon secured the coveted place in a bank. She spared no pains and lost no opportunity to teach him how to dance, play cards and the most minute details of etiquette. He was a veritable Chesterfield. His personality was unusually winsome and impressive. He quickly gained the confidence of the bank officials and its patrons.

He was the unquestioned leader of the younger set socially, the best card player and most graceful dancer in the community. His mother was the proudest and happiest mother in the county. She idolized her son and believed he would achieve success as a banker and in due time become a monied prince. His success as a card player, both at parties and in private games, became notorious and occasioned so much gossip that some of the bank officials remonstrated with him and urged him to leave card games alone.

When his mother learned of this remonstrance, she regarded it as an unwarranted attack on his integrity. She expressed her resentment in the strongest possible terms to the official who urged him to leave card games alone. He sat stoically while she denounced him and his fellows for their slanderous insinuations on her son's integrity. When she ceased talking the official calmly said: "Madam, they that sow the wind shall reap the whirlwind."

"Another slanderous insinuation!" she shrieked. Fairly leaping to her feet and shaking with anger, she said: "You are viciously jealous of my son! If he is sowing the wind I shall gladly reap the whirlwind of his sowing if such as you will only quit hounding him."

She rushed from the banker's office and to her pastor's study to consult with him. The minister heard her story patiently. Realizing she was in no frame of mind to talk, he tried to get her interested in other subjects, but all in vain. She insisted on discussing the matter, but would not listen to her minister when he tried to reason with her, but persisted in claiming that her son not only had done no wrong, but was incapable of wrong doing.

"My sister, your son had better take the banker's advice, for 'There is a way that seemeth right unto a man, but the end thereof are the ways of death,'" said the wise minister tenderly.

"So, pastor, you are against my boy!" she exclaimed and abruptly went out.

These two interviews were soon the common property of all the gossips in town. But Charles persisted in playing cards as usual.

Two well dressed strangers of pleasing personality came into the town. They had no difficulty in winning a cordial invitation to all the card parties, but proved to be only mediocre players, sometimes disgustingly so, but always good losers and enthusiastic for other games. They became very fond of Charles and patronized the bank where he worked.

Knowing his custom of working late at night on the last day or two of each month, they pretended to have very important business with him and arranged to meet him in the bank at 9:30 P. M. Their business was only a pretense. He could do nothing for them. A card game was proposed for small wagers. Charles won nearly every time to the disgust of his guests. Their discomfort elated him.

"Let us make this interesting!" one of them exclaimed, "throwing ten thousand dollars down upon the table."

"You are a fool!" cried the other grasping the money. They had some hot words but finally agreed to wager it.

Charles was eager to win so much and opened the bank vault (it was before the day of time locks) and got ten thousand dollars. He lost immediately. He was stunned. He became pale and staggered.

"It was only an accident," pleaded the gamblers, "play again and you will certainly win it back."

Again Charles got ten thousand dollars from the vault and quickly lost it. The gamblers stuffed the money into their pockets, and having executed their carefully laid plans, departed for parts still unknown.

It was hour before Charles was sufficiently composed to go home. Near daylight, he entered his mother's room. She asked why he was so late getting home. He told her. At first she could not believe him. When she was convinced, she collapsed and shrieked, "I sowed the wind!" Events transpired rapidly.

The bankers were apprised of the episode.

Charles pleaded guilty and received a long sentence to the penitentiary.

The day he went to the prison, the sun flooded the earth with glory, but it was the darkest day Charles and his mother had ever known. The once princely young man was crushed and dispirited. His mother who only recently moved with queenly grace, noted for her beauty, was

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What mean ye by these stones?

Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.



JUST as Joshua commanded the twelve men, one from each tribe of Israel, to take from the bed of the river Jordan, where the feet of the Priests stood firm, each man a stone and with these stones build a monument to commemorate the passing over Jordan—So, as our loved ones pass from our immediate presence over Jordan, should we select the most perfect, the most beautiful and the most lasting stone for the monuments we erect to commemorate their beautiful virtues and accomplishments.

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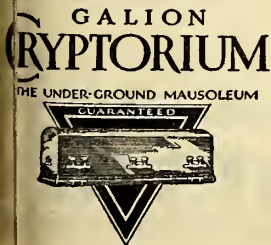
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now bowed, aged, haggard. Disappointment and disgrace had wrought havoc with her once proud spirit.

When the sheriff gently removed her arms from her son's neck so he could enter the car she, cried with the bitterest anguish: "I have sowed the wind and—" she fell unconscious into the arms of a friend.—Western Recorder.

**LEISURE—A PRECIOUS
POSSESSION**

Elizabeth Cole



Why is it that in so many of the foreign countries the peasant women can carry a bundle of clothes, a pitcher of water or a basket of fruit on their heads? Why can they perform manual tasks, raise large families, cook all the meals and fill their days to overflowing with tasks that we American women would groan with fatigue at the thought of? Whether or not we envy or pity them, they can teach us one big lesson and that is the way to live calmly, conserving nervous energy.

Here in this country, regardless of whether one's pocket book is slim or fat, women are dashing about from morning until night using up precious vitality and wasting mental as well as physical energy. Just look about at the majority of your friends. If they are in business, whether married or single, there are the million and one outside duties to crowd in with the office or professional work. If they are keeping a home on a husband's small, medium size, or large income, they have far too many daily tasks to permit time for sufficient leisure.

People abroad have learned that secret of leisure. To us it is a luxury we can indulge in for perhaps two weeks of the year when we take a vacation. And even then many of us do not know how to benefit from the holiday respites. We are to eager to keep busy—we play too hard and too strenuously, crowding in too much tennis, golf, swimming, and physical entertainment when we are not used to sudden change. All exercise should be gradual to be beneficial just as every thing in life is a gradual change. That is Nature's law for us. The result is that in this country we find far too many nervous wrecks in later life—our women collapse under the strain and break down mentally and physically.

It lies within each individual's power to make or break her life and here are some of the ways whereby our young women can derive more from life and in so doing give more to their families and friends.

Rest comes first. Everyone requires sufficient sleep at night—go to bed early two or three nights a week and when there is a lull during the day stretch out flat on your back and get a thorough relaxation. Even if you haven't time for a real nap the whole body will feel refreshed if it is given that bit of rest. Take time before dinner to calm yourself and think of nothing for a few minutes. A good facial treatment will relax the tired muscles and smooth out worry wrinkles—probably a warm bath will help many to feel renewed to meet dinner guests or the husband at his home coming. No one is too busy to find time for that even if dinner must be prepared and the baby put to bed. All the hurly burly associated with the end of the day will be met with a fresh viewpoint if the body has been stimulated and the mental state made ready to meet it. Sitting out-of-doors in the sun will often relax many women or taking a walk even if only to the grocer's for butter. Instead of riding everywhere try walking for a change. English women are great walkers and their complexions as well as their calm manners show it. Take longer over your meals—visit with the family and let good nature aid digestion. The French have always been leisurely eaters. Get more vegetables and green stuff into your diet. Drink plenty of water and especially between meals. Cut out heavy meats and rich desserts. The Italians love salads and green vegetable and they are a healthy race.

Men are constituted differently from women. From earliest times they have been used to coping with hardships, defending the weaker ones, and meeting problems sanely. Necessity made them that way from the time of Adam. Only during this last quarter century have women come forth in great numbers into realms where men have been. Why should it be expected that they can jump in and work, play, or think as men? It is a ser-

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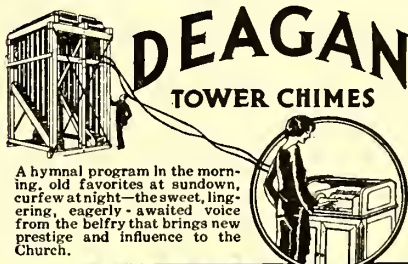
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ious problem and especially so because their health is more involved than anything else. There are exceptions to be sure, but the average woman simply has to pause, take stock of herself, and ask where she is getting with all this frenzied life. Our daughters must be trained to conserve their energy, to maintain a high bodily resistance that will protect against sickness. They must be taught the meaning of leisure and have an example set them by the older, supposedly more sensible women.

One disease especially that makes its presence felt among those who are in a run-down condition is tuberculosis. In the past decade, although the death-rate has been steadily declining it has been decreased only 32 per cent among women, 15 to 45 years of age, as compared with the decrease among men in the same age period of 44 per cent. And among young women flocking into industry the comparison is even worse. Between 15 and 20 the figures show a decline of 13 per cent for girls and women as contrasted with 28 per cent for boys and men.

It is to help cut down the death-rate from this disease that the National Tuberculosis Association and its affiliated associations carry on their educational campaign. Their work is supported by the penny Christmas seals sold annually in December.

MRS. COOLIDGE'S POEM

Both former President and Mrs. Coolidge are writing auto-biographical articles that are informing and illuminating, as they let us see behind the scenes in the lives of these two persons who rose from humble New England origins to such heights of publicity and responsibility. They both write in good taste and the public approves of their adventure upon the sea of literature, which is turning out to be very profitable to them as well as acceptable to the American people. Mrs. Coolidge has surprised the public if not herself by writing a poem on the fifth anniversary of the death of her son Calvin Coolidge, Jr., which was such a heavy stroke to her and to the president. He himself said it took the joy out of the presidency and after that tragic loss he simply carried on. Mrs. Coolidge's poem, entitled "The Open Door," appears in the October issue of Good Housekeeping and its acceptance and publication were preceded by an interesting and beautiful correspondence between her and the editor. She offered it very modestly, hardly daring to think it would be published, but the publisher, well aware of what a literary treasure and find it was, promptly accepted it and sent her a check for \$250, which she, with motherly thoughtfulness, turned over to her son John, who was married recently, "to use for something in the new home which I hope he may soon establish, in some way that his brother might have chosen were he here." The poem, which all readers will agree, is an achievement in poetic conception and expression, is as follows:

THE OPEN DOOR

You, my son,
Have shown me God.
Your kiss upon my cheek

Has made me feel the gentle touch
Of Him who leads us on.
The memory of your smile, when young,
Reveals His face,
As mellowing years come on apace.
And when you went before,
You left the gates of heaven ajar
That I might glimpse,
Approaching from afar,
The glories of His grace.
Hold, son, my hand,
Guide me along the path,
That, coming
I may stumble not
Nor roam,
Nor fail to know the way
Which leads us—home.

—Banner.

The Grumbler

When a grumbler a-grumbler
grumbled his grum,
It is wise for the rest of folk
keep mum:
For just as a snowball that's r
the snow
Will larger and larger soon
grow,
A grumble that's grumbled
greater; and so
When a grumbler's a-grumbler
never come near,
For a grumbler's a failure with
to hear.

—Ellen Manly, in St. N

A Three Days' Cough Is Your Danger Sign

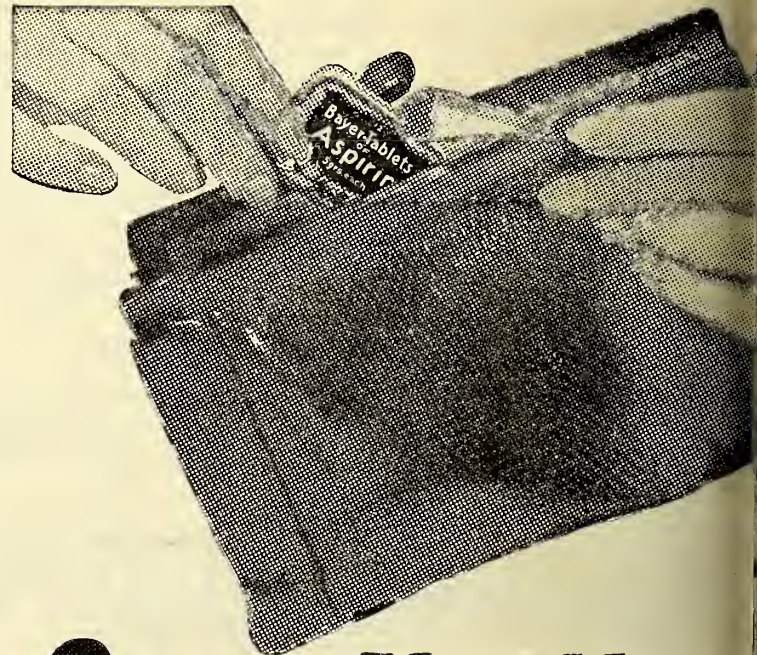
Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs, colds, bronchitis and minor forms of bronchial irritations, and is especially for building up the system after a cold or flu. Money refunded if not cured after taking according to directions. Ask your druggist. Send coupon for free sample.

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S P A R K L E S

Jumping Jupiter

"Mah bredren," shouted Parson Pot-
 luck, "yo' want t' be ready to jump
 when yo' heahs Gabriel blow dat horn."
 "Fo' goodness sake!" murmured
 Brother Simpson, "am he a-comin' in
 er autymobeel?"—The Pathfinder.

Mistress (to new maid): "It seems
 to me you want very large wages for
 one who has had so little experience."
 Maid: "But, mum, ain't it harder
 for me when I don't know how?"

"But," objected Mr. Sparker, when
 the young man had made known his
 wish to marry Miss Sparker, "you have
 never shown that you are capable of
 supporting a wife."

The young man seemed thoughtful,
 but was quick with his answer. "If,
 sir," he added, "you want her to mar-
 ry a widower, I must confess that I
 can't qualify."—Life.

Teacher: "What cow is best known
 for the amount of milk it gives?"

Johnny: "Magnesia."

Teacher: "Magnesia?"

Johnny: "Yessum, all the drug stores
 sell milk of Magnesia."—The Path-
 finder.

Guerdon of Labor

Arthur: "I think she's as pretty as
 she can be."

Jean: "Most girls are." — Stray
 Stories.

Mrs. Rawlings: "Vain man! Did you
 never observe that designers take a
 woman's head to adorn many of your
 coins?"

Her husband weakly: "No, but I
 have observed that designers take
 many of my coins to adorn a woman's
 head!"—Ex.

Officer: "So your wife is lost, eh?
 Can you give us a description of her?"

Husband: "Well, she has bobbed hair
 and she wears her dresses up to her
 knees."—College Humor.

Man over telephone trying to make
 himself understood spells gun, G-U-N,
 G like in Jerusalem, U like in Europe,
 and N like in pneumonia.

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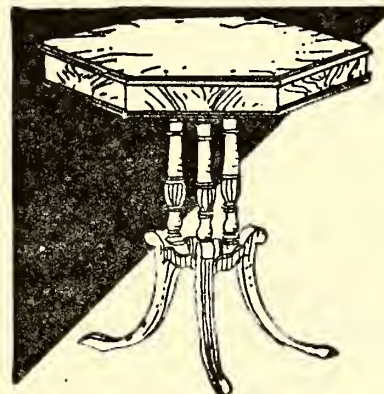
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MINISTERS' ANNUITY FUND

And Christian Education and Ministerial Relief

December is the month set aside for the study of Christian Education and Ministerial Relief which comprises the following work:

1. Facing the students of the Church with the Christian Program.
2. Enlisting the workers for every department of the Church's work.
3. Assisting by loans from the Student Loan Fund, worthy, poor students to attend our Presbyterian colleges.
4. Securing financial aid for candidates for the ministry and mission service who must have help in preparing for the service of our own Church.
5. Helping to keep student pastors or secretaries at the state and independent institutions of higher education.
6. Helping through the Westminster Service Bureau to secure positions for those who wish to serve and to find workers for churches and institutions which need helpers.
7. Providing for the aged and disabled ministers and missionaries who can serve no longer, and for the needy widows and orphans of those who have died.

The Committee has had to scale the amounts of appropriations to the homes of retired ministers and of those who have died, to candidates for the ministry, to work among the students, and all other departments of the work. We are in great need of funds. We hope at the happy Christmas time the little, fatherless children in the homes of our deceased ministers and missionaries, and the aged servants of God who have borne the burden of the day and the scorching heat, will be remembered with liberal offerings to this work.

The Christmas Service, "The Light of the World," to be used at twilight on the Sunday before Christmas, makes a forceful appeal for the dedication of life and service to Jesus and His cause. We trust the outward expression will be in an offering for Ministerial Relief.

All of the departments of this work are dealing with personalities, with life. All are vitally interested in the Ministers' Annuity Fund. When this is established the cause of Ministerial Relief will gradually come out of the budget of the Church.

The General Assembly in 1926 and again in 1927 requested that the year 1930 be set aside as a time for the completion of a fund that will take care of the prior service of its ministers and missionaries and thus establish the Ministers' Annuity Fund—which is a safe, sane, economical and Christian method to meet a serious situation which grows more critical each year.

Copies of the Annual Report have gone to all the ministers. The "Blue Book" which also gives full information about all these departments and "A Friendly Guide" have gone to the Secretaries of Christian Education and Ministerial Relief of the Woman's Auxiliary, the Men of the Church and the Christian Endeavor and Young People's Societies. Consult these Secretaries for further information.

Watch this page for answers to other questions

Ask any question and we will gladly answer

THE PRESBYTERIAN CHURCH IN THE UNITED STATES,

Department of Ministerial Relief and Ministers' Annuity Fund,

Henry H. Sweets, Secretary. John Stites, Treasurer.

410 Urban Building, Louisville, Kentucky.

N. C. SYNOD'S MEN'S COMMITTEE MEETS

(Continued from page 1)

creased interest in Men's Work in Mecklenburg. There are twelve active organizations.

Orange: Rev. A. P. Dickson reported four organizations in his Presbytery. He gave a very interesting account of how he educated his men on the subject of Men's Work and "sold" it to them before he organized. He followed the suggestions of the Atlanta office as expressed in leaflet.

Wilmington: No representative was present but it was reported that there were twelve active organizations in the Presbytery.

Winston-Salem: Rev. J. W. McFall said he was just taking hold of the work but did not know of any active organizations within the bounds of the Presbytery.

The conference adjourned until seven o'clock.

The second session was called to order at the hour appointed and an interesting discussion was had as to methods for arousing interest among the men in the Presbyteries and the following suggestions were made: 1. Call a meeting of Presbytery's committee. 2. Use stimulating literature which will be distributed from the Atlanta office. 3. Hold conference of pastors and men of Presbytery. 4. Training School. 5. Invite men from neighboring churches to a meeting of your men's organization.

Findings of the Conference

1. That the program for the Conference presented by the chairman be adopted as the findings of the Conference.

2. That a Synod's Inspirational Conference on Men's Work be planned as early in the future as feasible.

3. That we approve the appropriation up to fifteen dollars to the Presbyterian Chairmen of Men's Work respectively from the Synod's appropriation of \$300 to Men's Work.

4. That a suitable letter head be prepared by the chairman for the Synod's and Presbyterian Committees on Men's Work.

5. That the Presbyterian Chairmen of Men's Work send a report twice each year to the chairman of the Subcommittee on Men's Work.

The Conference and Committee meeting adjourned with prayer.

H. N. McDiarmid, Chairman.

H. B. Arbuckle, Secretary.

The following program for the Conference was followed:

Purpose of Conference

1. General Assembly has recognized Men's Work as a distinct department of its program, and placed on Synod responsibility of promoting it.

2. Synod of North Carolina has recognized Men's Work and appointed a committee to promote it.

3. Each Presbytery has recognized Men's Work and appointed a committee to promote it.

4. Recognizing its responsibility Synod's Committee is here to assist through its chairman, each Presbytery's Committee on Men's Work.

5. A mutual conference is best way to plan to discharge mutual responsibility.

A Look at Men's Work in General Assembly

1. What has Assembly in mind in setting up Department of Men's Work?

2. What progress has been made in carrying out mind of Assembly?

3. What form of organization has been successful?

4. Where have failures been in Synods, Presbyteries, and Local Churches?

5. Encouraging features about Men's Work in Assembly.

Survey of Men's Work in Synod of North Carolina

1. Synod's Committee has made one real effort to promote work.

2. The effort was unsuccessful because of uninterested Chairmen in Presbyteries, and divided interest in other matters.

3. Where effort was made new organizations began.

4. Successful organizations are following Assembly's Plan.

5. A diagnosis from Presbyteries.

How Can Mind of Assembly be Carried Out in Synod of North Carolina?

1. Through Synod's Committee being vitally and sacrificially interested.

2. Through co-operation of Synod's Committee with a vitally and sacrificially interested committee in each Presbytery.

3. For promotional reasons, Synod has recommended that a minister who is vitally and sacrificially interested be made chairman of Presbytery's Committee.

4. Promote the uniform Assembly's plan that has proven successful.

5. Nurture the organization through experimental stage as we have had to do with other organizations.

Authority and Obligation of Each Presbytery's Committee

1. To arouse interest in Men's Work.

a. Call Presbytery's Committee together to formulate plans.

b. Distribute stimulating literature, such as "In the Balances."

c. Conference of Men of Presbytery and Pastors.

d. Educational Training Schools.

e. Approach individual church.

f. Churches with organizations invite men of churches without organization.

g. Men of Church with organization visit churches without organization.

h. Have fields with more than one church form one organization with one or more groups in each church.

i. Make strong presentation of Men's Work at every meeting of Presbytery.

j. Overcome difficulties by having Field Worker visit individual churches.

2. To show interested churches how to set up organization.

a. Have Pastor and select group pray for and study plan of organization, with help of proper material, for two or three weeks.

b. Have Session to approve organization meeting.

d. Make strong presentation of work and organize according to Assembly's Plan as shown in Constitution.

e. Look at needs of local church and adopt Service Program which will meet those needs.

How to Keep Organization Going

1. Insist that churches be not discouraged if 100 per cent efficiency is not soon reached.

2. Insist that Council meet regularly and plan adequate single service program, making it grow naturally out of educational program.

3. Insist that general meeting be regularly held each month.

4. Insist that organization show worth while tasks accomplished and men will support it.

5. Pray constantly for men's organization in Sunday services.

6. Have Men of Church assist Home Mission and Stewardship Committees of Presbyteries and Synod in their program.

7. Throw out the special challenge of Ministers' Annuity Fund as a worthy objective for men to support and establish in church.

JUNALUSKA DEEDED TO METHODISTS

(Continued from page 1)

the 600 acres of land there is on the property a hotel, office building, auditorium, golf course, roads, etc., on the ground.

Transfer of the property to the church itself marked the realization of a dream of many years' on the part of organizers and others interested in Lake Junaluska.

FIELD WORKER WITH MECKLENBURG MEN

(Continued from page 1)

Mecklenburg, and Gastonia, Mt. Holly, Rutherfordton, Lincolnton, Long Creek in Kings Mountain.

He feels greatly encouraged over the growth and outlook for men's work in North Carolina.

DEVOTIONAL

HOW TO FACE HANDICAPS

Born in the backwoods, deprived of educational opportunities, forced to make his way without any guidance except that of a few good books, including the Bible, Lincoln triumphed over his handicaps to a remarkable degree. He stands forever as an inspiration to those who begin the race of life with a bad start.

A statesman of our own time, the British Prime Minister and a student of the life of Lincoln, struggled against poverty

UNION SEMINARY REVIEW

The first issue of the Union Seminary Review for the year which has recently come from the press contains a number of intensely interesting articles from the pens of prominent ministers of the South. Dr. Ernest Trice Thompson is acting as editor of the Review until Dr. E. C. Caldwell returns to his work.

Rev. Dr. H. S. Turner, pastor of Bethel Presbyterian Church, Staunton, Va., treats of "Old Testament Criticism," discussing most interestingly, present day emphasis in criticism. "Christ Reinterpreted to the Modern Mind" is a review of "The Place of Jesus Christ in Modern Christianity," a book by John Maillie. It is reviewed by the Rev. LeRoy Gresham, D.D., pastor Salem Presbyterian Church, Salem, Va. "Better Worship for Better Living" is the title of a practical and attractive article by the Rev. Kenneth J. Foreman, Davidson College professor. Dr. J. B. Green, of Columbia Theological Seminary, contributes the first of a series of articles on "The Gospel Which Paul Preached." Dr. Wm. F. Weir, General Director of the Department of Men's Work in the Presbyterian Church in the U. S. A., writes concerning "Religious Movements Among Men." The Rev. A. J. McKelway, of Laurel Hill, N. C., discusses the very present labor-religion crisis in an article entitled "Labor's Judgment on the Church." Dr. Edgar G. Gammon's contribution on "The Independence of Christ" strikes at "the slaves of fashion and bond-servants of custom—social, political and religious," holding that the influence of men so enslaved is limited. Dr. Gammon is pastor of the Myers Park Presbyterian Church, Charlotte, N. C.

An outstanding feature of the Review is the host of book reviews coming from its distinguished staff of reviewers.

DR. WEIR VISITS NORTH CAROLINA

(Continued from page 1)

worked out by Rev. H. N. McDiarmid, chairman of the North Carolina Synod; Rev. Lynn R. Walker, chairman of Mecklenburg Presbytery, and J. A. Naff, field worker for the Department of Men's Work.

Sunday, December 9, 11 a. m.: Weir will speak at First Presbyterian Church; at 7:30 p. m., Steele Creek Presbyterian Church.

Monday, December 9, 11 a. m.: The City Presbyterian Ministers' Conference; 6:15 p. m., men's monthly meeting, including those of First Presbyterian Church and Caldwell Memorial Church, at the Second Presbyterian Church.

Tuesday, December 10, 8 p. m.: Tenth Avenue Presbyterian Church. Men of the West Avenue, Seversville, North Charlotte, St. Paul, Westminster, Plaza and Wilmore Presbyterian Churches will co-operate in this meeting.

Wednesday, December 11, 7:45 p. m.: Men of Myers Park Presbyterian Church.

Thursday, December 12, 6 p. m.: First Presbyterian Church, Gastonia. Co-operating with this meeting will be the men of Union, New Hope, Belmont, Mt. Holly, Lowell, Dallas, Lincolnton, Bessemer City, Kings Mountain, Cherryville, Shelby, Armstrong Memorial, West Avenue, Onley, and Rutherford Presbyterian Churches.

such as no other Prime Minister known. At twelve years of age I quit school to earn his living in t As a youth, his first job was a envelopes.

Poverty has done its best to I men of faith and perseverance. handicaps have tried to hinder souls from winning success. St. Scott was lame; Robert Louis was a consumptive; Beethoven was blind; Milton was blind; Henly was It was the latter who wrote:

Out of the night that covers
Black as the pit from pole
I thank whatever gods may be
For my unconquerable soul

There is something fine a attitude toward disappointment courage, but it is spoiled b self-sufficiency and by an almo irreverence. Which is better: haughtily that you are captain soul, or to say humbly and cc "My times are in thy hand"?

When misfortune first comes we tend to become bitter. We f how that if we were running the things would be a great deal b they are. We blame God for brin upon us, instead of turning to f fuller light upon the mystery of

The person who labors under cap—and who does not?—will going easier if he will but recog great mystery that hides b things" Says J. H. Jowett: "Th mind has no effective sense of terious, and therefore never er the full and fruitful possession We are fitted and qualified t revelations only when we are sensible of the great secret which itself behind the veil. There is, need that men, who are settin quest of truth, should heed th of the days of old, and take th from off their feet. . . . Our p is that we so rarely remove ou

If handicaps make us irrever the secret of God will not be re us. But God will show himself a and all-loving, if, with Job, stripped of nearly everything that good, we can say, "Though he yet will I wait for him." Job 15 gin.

Our handicaps may help us to itual victories. Whatever makes less in our own strength and dep on the power of God is a blessin in his blindness learned the less tience and gave expression to truth in the immortal line:

They also serve who only s wait.

LIVING IN THE HEIG

I once climbed up to the m fortress of Salzberg, which overl leagues of emerald plains with t Tyrolese Alps in the backgrou one of the most enchanting ou all Europe. But while I could splendid prospect only for an found that hundred or more pe living up there. So it is with a has been redeemed by the blood and has repented of sin, and bea ated by the Holy Spirit, he has a new position, breathes a new at and has a new outlook. He live God. This is the true higher-morning sun of God's favor shi and at evening it is still light. such a thing as keeping our l our hands busy in all the useful of life and yet having our hearts "in fellowship with the Fath Son Jesus Christ."—T. L. Cuyk

YOUR TOWN—

Real towns are not made by m Lest someone else gets ahead When everyone works and nobo You can raise a town from th

And if, while you make your stake

Your neighbor makes one, too Your town will be what you v be—

It isn't your town, it's you!

If you want to live in the kind Like the kind of a town you You needn't slip your clothes And start on a long, long hik

You will only find what you l For there's nothing that's re It's a knock at yourself when y your town—

It isn't your town—it's you! —Excl

PRESBYTERIAN STANDARD

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Official Organ of the Synod of N. C. for 70 Years

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Business Matter and Business Communications Should be Addressed to

PRESBYTERIAN STANDARD

Box 869

Charlotte, N. C.

EDITORIAL**SPECIAL NEEDS**

It is the season when special appeals are made to the good people of each community. The time will never come when such appeals will be needed, because each year the needs of the men increase.

Each year, owing to sickness, failure of crops among the tenant farmer, the shutting of industries and the increased cost of living for business, there seems to be more special needs than usual.

We are glad to see that all the charitable organizations are alert to these needs, and that they are responding.

We would urge those who have undertaken the work, to extend the limits of their Christ-ianity to include not only the town's needs but also the adjacent farm territory where tenant farmers may be in great need.

COLLEGE STUDENTS AND THE CHURCH

One who has lived in a college town knows that one of the most difficult problems of the local church is, how to get the college boy to attend services.

We have known many pastors who went to college with full of enthusiasm, only to meet with disappointment.

We found that it was one thing to open a church and prepare a sermon for the col-lege student, but quite another thing to get the student to be present when the sermon was de-livered.

And women have studied this problem, and a successful solution has been found.

The church and the college boy do not mix like oil and water.

It is a general truth, with many notable exceptions. There are colleges where the stu-dents attend services, but they are few and far between.

In the South, where custom rules in many instances, such is not always the case.

In the majority of Southern homes, the chil-dren are trained in Church attendance, so they are apt to keep up the habit when they end college, and then in many church congregations attendance upon public worship is very low.

One speaking of the schools and colleges often asks such rule obtains.

One of the difficult problems is why do col-lege students so often rebel against church at-tendance?

It is a question over which the college student ponders, as well as the college pas-tor, while some times they work out a possible answer, on the whole it is still beset with difficulties, and the seats in the church are empty, unless attendance is com-pulsory.

Of course there are many possible reasons for the lack of interest on the part of the students, and many have been the reasons

The main reason in our estimation is that the ordinary pulpit deliverance has little or no interest for him.

Things that interest older people do not appeal to him. He craves the novel, what is unusual, while the preacher deals with subjects that he has heard all his life, and unless the speaker has special gifts, his sermon is not interesting.

Youth and age lay stress upon different subjects. Youth is concerned with the present, while age is concerned with the future, and nothing interests youth less than what is to be with him hereafter.

Nothing irritates him more than long sermons and long prayers, both of which he generally finds in the church.

Again, youth does not enjoy having his peculiar sins pointed out. He delights in thinking much of himself. The pastor has a way of holding up a picture of youth at his worst with the result that you will find that youth becomes prejudiced against the pastor and refuses to hear him.

The student, especially one just entering college, is full of self—he is a hero in his own eyes and places a higher estimation upon himself than he will ever do again, and therefore he does not enjoy any picture of himself that differs from the one he has painted in his own mind.

When he knows from former attendance that his ideal self will be revealed as he appears in the mind of the preacher, he will not expose himself to the shock of an awakening again.

Then he finds that his companions place a far higher value upon sports than upon religion, so that religion becomes of less importance in his eyes.

Another reason can be found in the subjects discussed in the pulpit.

We who are ministers are faced by theo-logical problems that have no interest to the student.

To us they are of great importance, as we believe that they are the real foundation of a religious life.

To the student they are dry and unimportant.

The question of the true doctrine of the atonement is of transcendent importance to the Church and the ministry, but to the student it has little meanings.

Again, college life in the mind of the young man is the beginning of his freedom.

Since childhood he has been under rules, and he looks to college life as a time when he will be free from restrictions, and when he can enjoy his new-found freedom.

He shows his independence in many ways, especially in doing what heretofore he has never done.

From boyhood he has been required to go with the family to church.

At last he is his own man, and he resolves to enjoy his freedom.

These are some of the possible causes for non-attendance at church.

But, what is the remedy? It is easier to find the causes than their cure, because you have to deal, not with the intellect of man, but with unregenerate human nature, and that is, according to Scripture, desperately wicked.

There must be a change of heart, a new taste for good implanted.

There are human aids, however, whereby the young can be brought under the influence of the truth, and it depends largely upon the col-lege pastor whether he can find those aids.

IN THE HANDS OF THE CRITIC

All of us are by nature critics, believing that man's chief duty in this life is regulate others.

Few men really enjoy being a victim of it, yet nearly all will confess that when they are its victim, the exercise is very salutary.

From early manhood we have trained our-selves to receive criticism as a means of grace, taking the sensible position that man can only know himself fully through the eyes of others, and sustaining ourselves that we can also play the part of a critic with our critics.

Recently we have had the full benefit of a

critic's pen, and that, too a critic of keen analysis and who, acting upon Burn's advice,

"Peeks through every other man's eye with sharpened sledge inspection."

We have read these criticisms with an open mind, ready to profit by them, and with the conviction that our critic was fair and reason-able.

Let us say, however, we have never been satisfied with our output, and fall far below our aim.

One dear brother of long and cherished in-tercourse stopped the paper, which he said, he took in the beginning because the editorials were so racy, but as they raced no longer, he wished to stop.

We wrote him that we had already discovered that lack and did not blame him.

In reading these recent criticisms we find a naivete that is refreshing in these days of pretentious learning.

We would like to be able to put our dear brother in charge so as to enable him to issue this ideal paper, where he would have to play the role of the Hebrews in Egypt, and make his quota of bricks without straw.

In our school-teaching days we often sat in a country store and learned from the country statesmen how the government should be run.

Our Church Paper critic begins by stating what in his opinion is the chief mission of the Church Paper, which he evidently thinks we have missed.

This mission, according to him, is principally to nourish the faith of the Church, by fore-warning and forearming the Church against error.

We fully agree with him, however much we may have failed in our conduct of the paper—and we realize as he says, that "the Church Papers have ceased to be the medium for the exchange of views, and have become publicity organs for the Secretaries and Woman's Aux-iliaries."

This criticism, let us say is no new charge. We have heard it before, and we have given it due consideration, but experience has shown that papers filled with discussions of polity and organizations are read by only a few, and these few are not paying subscribers, to any great extent.

Then in the opinion of our Critic, who is more of a student than the average pastor, woman's work in the Church is like woman's work in the home; but he forgets that the com-fort of the home depends upon the home-maker.

In like manner the women of our day have added to their genius for home-making success in church-making, far beyond what we, men, have done.

He has evidently studied the make-up of this paper, for he says that it has less than four pages of matter of current thought, while the balance is given to various agencies and church news.

He claims that in so doing the emphasis has been changed from evangelical truth to church activities.

He also charges that, in comparison with some other church papers we have been play-ing into the hands of the Modernists.

This makes us wince, because we have flattered ourselves that we have been active in this controversy, and we imagined that there would be conferred upon us the title given to the Henry the Eighth by the Pope, "The Defender of the Faith."

But now, alas! We have been too mild in our opposition, and have done almost nothing to help the cause that lies nearest to our hearts. Our trumpet has had an uncertain sound.

Our critic, however, does not stay his hand but smotes us hip and thigh.

He next indulges in day-dreams, and pic-tures what he would do, if he were an editor.

One of the most popular parts of our paper is the Sunday School Exposition by Dr. Thompson, of Union Seminary, Richmond, Va.

We have teachers, not only of our own, but of other denominations subscribing for these lessons, yet our old friend would cut them out and give the space to men who could fight Modernism.

(Continued on Page 11)

CONTRIBUTED

BIBLE ATONEMENT

Rev. L. T. Wilds, D.D.

(Leviticus 17:11)

The meaning of the word, "atonement," which we find here and there in our English Bible, is obtained by pronouncing it, "at-one-ment"—the making at-one or reconciling two who have been estranged by the offense of one or the other. It is generally used of God and man who have been estranged by man's offense or sin.

We have been interested recently in studying the word in the original Hebrew and Greek of the Bible, in order to get back of man's translations, interpretations, theories to the words originally given by the Holy Ghost. Not that our English translations are not trustworthy, but to have the satisfaction of uncovering or discovering this heart truth of the Gospel at its fountain source. We can do but little more here than give a kind of summary of our findings.

The Old Testament

Here the Hebrew word for atonement is kaphar, the root meaning of which is cover, the idea being that the offense is so covered, hidden, removed that it no longer separates the parties—and so they are brought together, reconciled, made at-one.

There are two striking illustrations of the use of the word as between man and man. Take the case of Jacob and Esau. Jacob had offended his brother and had to flee for his life. Years later he was returning home and his heart was filled with fear of his brother. His method of seeking reconciliation with his brother was to send ahead to him munificent gifts. And we hear him saying, "I will appease him (and the word is kaphar, to cover or make atonement) with the present that goeth before me, and afterwards I will see his face; peradventure he will accept me." And so Jacob and Esau were made at-one by Jacob's present which covered his offense. And there was the case of David and the Gibeonites. David's predecessor, Saul, had offended the Gibeonites and incurred their hostility. David wished to regain their friendship and addressed them in these words, "What shall I do for you," and wherewith shall I make atonement, that ye may bless the inheritance of Jehovah?" And they required that seven sons of Saul's household be delivered up to them to be crucified. It was done; and thus the estranged parties were reconciled or made at-one.

What did God require of His ancient people in order that He and they might be made at-one? The shedding of blood. "For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life." The blood of an animal was taken into the holiest place and sprinkled before and upon the mercyseat. The mercyseat itself is a most interesting study. The Hebrew word is kapporeth, a derivative of kaphar, and means a covering. It was a gold slab covering the altar and beneath it was the law which man had broken. Sprinkled with blood, it covered, hid, removed man's transgressions that stood between or separated him and God, thus making it possible for him and God to be reconciled or made at-one. And so the mercyseat is declared here and there in the Word to be the place of meeting between God and man, the place where God would receive and forgive and be at-one with the sinner.

Did the blood of an animal have such power? By no means. "For it is impossible that the blood of bulls and goats should take away sins." It was only a type, picture, object-lesson to pointing the only blood that has such power, the blood of Jesus Christ. And may not those ancient worshippers have so understood it. They perhaps knew more about Christ crucified than we may suppose. The Savior was promised in Genesis 3:16, the suffering Savior at that. "Thou shalt bruise His heel." And Isaiah tells us, "He was bruised for our iniquities." Paul tells us that the seed of which God spoke to Abraham rejoiced to see My day; and he saw it, and was glad." And the book of Hebrews tells us that everything about the tabernacle or temple was but a figure or picture of the true: the building, of heaven or the presence of God; the high priest, of Christ; and the blood, of the precious blood of Christ.

"Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.
But Christ, the heavenly Lamb,
Takes all our sins away,
A sacrifice of nobler name,
And richer blood than they."

The New Testament

Here we find three very interesting Greek words bearing the idea of atonement.

One of these is lutroo, translated redeem or give as a ransom, the idea being the regaining of something that has been forfeited by one's offense by the paying of a required ransom price. We find the Hebrew, kaphar, make atonement, thus translated, Ex. 21:30. If a man's vicious ox killed a person, we read, "If there be laid on him a ransom, then he shall give for the redemption of his life whatsoever is laid upon him." In the case of

the sinner, it is eternal life that he has forfeited by sin ("The soul that sinneth, it shall die"). But he regains it by the death of Christ, which is the ransom price in lieu of the sinner's eternal death. Paul speaks of Jesus Christ, "in whom we have our redemption through His blood." "Knowing that ye were redeemed," says Peter, "not with corruptible things—but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ." And we need ask no other but the Saviour Himself why He died; He says it was "to give His life a ransom for many."

Another of these words is katallasso. The A. V. translates it, Romans 5:11, atonement; but the R. V. reconciliation—which is the usual translation of the A. V. also. It does not matter, for the two words bear the same idea. The point we wish to note is that this reconciliation or atonement is accomplished by the death of Christ. "For if, while we were enemies, we were reconciled to God through the death of His Son, much more, being reconciled, shall we be saved by His life; and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation."

Our third word is hilaskomai. And this is the word generally used by the Septuagint in translating the Hebrew kaphar or make atonement into the Greek. The Septuagint version is the translation of the Old Testament from the Hebrew into the Greek some two centuries B. C., and getting its title from the fact that some seventy translators were engaged in the work. The Greek had become more and more the language in common use, which fact was part of God's wonderful preparation for the rapid propagation of the Gospel. We say, hilaskomai is the Greek word used generally by the Septuagint to translate the Hebrew word kaphar or make atonement. How is hilaskomai rendered in our English version? It is rendered propitiation or make propitiation, which means to appease, gain the favor of one who has been offended and so to become reconciled to or at-one with him. Who is the sinner's propitiation or who has made propitiation for him? Jesus Christ. "Wherefore it behooved Him in all things to be made like unto His brethren, that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people." Paul speaks of Christ Jesus, "whom God set forth to be a propitiation, through faith, in His blood." And, says John, "He is the propitiation for our sins; and not for ours only, but also for the whole world."

It is at least beautifully suggestive that in Hebrews 9:5 a derivative of the Greek word for propitiation is translated mercyseat. Christ is our propitiation; Christ is our mercyseat. He is the covering of our sins, removing them from between us and God and thus reconciling us to Him or making us at-one with Him. Christ is the place of meeting between God and the sinner, where God will receive and forgive and be at-one with. "I am the way," said the Savior Himself; no one cometh unto the Father, but My Me."

"Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus—let us draw near with a true heart in fulness of faith."

Hendersonville, N. C.

A WISE MOVEMENT

H. J. Spencer, General Agent The Union
Central Life Insurance Company

The more earnestly I have studied this matter, the more strongly it appeals to me. It is a very great advance over the old method.

Heretofore the Ministerial Relief Committee has not been able to grant pensions to anyone, needy or otherwise. The most that could be done was to relieve individual cases of need and then only so far as the money would go. Applications have had to be renewed each year.

It is a reproach to our Church that we have not made definite provision to pension our veteran ministers, grown old in the service, as well as those younger ones who have become disabled. Many large corporations and some smaller business concerns make such provision for their faithful employees. Moreover they do not consider such pensions as mere gratuities that add to their overhead expense. Thoughtful economists believe that such consideration pays good dividends in the increased loyalty and enthusiasm of the employee. And it enables the employer to attract an increasing number of ambitious young men.

I thoroughly believe the same principle will apply in our church work. The minister who knows that his old age will not be dependent can and will throw himself more wholeheartedly into his work. The specter of humiliating dependence being removed, more young men will be attracted to the ministry. This has already been proved by the experience of other churches.

In the long run the Annuity Fund will cost our Church nothing but will prove a sound investment.
Charlotte, N. C.

"THE PRINCETON SITUATION AS LOOKS TO US"

Wm. P. McCorkle

The above is the caption of an article in The Champion, organ of the Bible League of North America. It is by Dr. Leander S. Keyser, of the Hamma School, Wittenberg, Ohio, than whom there is no more wide-awake and stalwart defender of evangelical Christianity. The Standard sometime ago published an article from the Presbyterian Advance, making sundry statements prejudicial to the new Seminary just launched in Philadelphia, by Doctors Wilson, Machen, Allis, Til and others, who felt that the recent decision of the General Assembly of the Presbyterian Church, U. S. had sounded the death-knell of evangelicalism at Princeton. But let us see what Doctor Keyser says:

"At this writing the report comes that the General Assembly of the Presbyterian Church has accepted the Thompson report on the situation at Princeton Seminary. This is generally regarded as a victory for the conservatives; and no doubt it is, for every Modernist, as we can learn, was in favor of the proposed change. The change has now been adopted." (That change, let me say, was from a two-board plan to a one-board plan. The old plan, the trustees managed the property, the professors, etc. Under the new plan, one board manages the functions of both the old bodies. Thus it is to pass that wealthy laymen who would have votes in the election of professors, will be able to pass under the new plan. Doctor Craig, of The Presbyterian Church, Philadelphia, estimates that the re-organization of the Seminary by the Modernists and the pacifists, who are named on the new board, a substantial majority, e. g., Dr. Alexander, under whose auspices Doctor Fosdick permitted to attack evangelical doctrines from a Presbyterian pulpit, stands first on the list.—W. P. M. advocates of the change have greatly clouded the issue. Whenever the conservatives have expressed opinion that a change on the control of the Seminary meant a change in its theological position, Dr. Stevenson and his adherents have stoutly protested that no such theological change is contemplated. Then why was a change in the administration necessary? The majority of the faculty of the Board of Directors really wanted no change of line theology and desired its continuance unchanged. If Doctor Stevenson favored the historic position of the school, why was he not satisfied with matters as they were? Why did he appeal from the majority of the Faculty and of the Board and go to the General Assembly where he felt morally certain that he could command a majority, because that body is so largely liberal and pacifistic in its make-up?

"Again, why is Doctor Stevenson in a quarrel with very men in his Faculty who stand unequivocally for Princeton's well-known historic position—Wilson, Allis, Hodge and others? It is significant, too, that a minority of the Faculty who are in accord with him have never been known to come clearly out into the open to hold the orthodox Presbyterian position, they have been very quiet and apathetic about it. And, to our ears, it is a marvel—yes, a miracle of inconsistency—that a theologian who is really in earnest in his conviction sits quietly by and let them be assaulted without uttering a word in their defense. We want to ask where are Doctor Stevenson's sympathizers have ever come out unequivocally in favor of the plenary inspiration of the Bible, and the true deity, virgin birth, substitutionary atonement, and the physical resurrection of Jesus Christ. If they have said anything, it has been in whisper or sub rosa, lest the Modernists overhear their declarations. Will a policy of silence in accord with the well-known historic position of Princeton Seminary?

"No! The change in the method of controlling the school points logically to a theological somersault in the administration of the seminary. Otherwise the conservatives had no good reason for its rise and existence. It is only a personal jangle, as its administration should and could have been settled long ago. The conservatives in the Faculty well enough to know that they would not have permitted a mere personal quarrel to continue. They are contending for the doctrine on which their great school was founded.

To this, permit me to add three considerations. First, no doctrinal change was contemplated, what was understood from Doctor Stevenson's oft-repeated assurance that the seminary must be made "inclusive" can it be made "inclusive" if its faculty does not include some men who will represent the Auburn affirm and others who are either skeptical or indifferent to the virgin birth and physical resurrection of Jesus Christ? Had the question been a mere personal quarrel, were not the positive, plain and undeniable directions of Our Lord followed and the personal squabble settled ago? It would have been time enough to appeal to the General Assembly when Doctors Wilson and Machen, whoever was charged with being ugly in temperament, admonished by their brethren for unchristian treatment, refused to "hear the church." Second, sometimes the men fail to agree, and a separation is advisable. R.

HY CARE FOR OUR AGED AND DISABLED PREACHERS?

tion of First Rate Importance Involving the of the Church Today and the Effectiveness of its Ministry Tomorrow

T. A. Stafford

we have a question that needs to be answered in straightforward and utterly frank way. The preacher the man to answer it, because he is too modest in that seems to involve self-interest. The average who sits in the pew, seldom hears it mentioned the pulpit, and only occasionally sees anything in ers and magazines that bears on it. Nevertheless, very important question, and the future of the depends in no small degree upon the answer.

der for a moment these points: preacher must go through a long period of ex- training and must make many sacrifices in order care for his work. In most trades and kinds of on this is unnecessary. In his case, it is simply able, because, even a tradesman despises a poor although he may not be able always to tell what makes it poor.

f the preacher is to be successful in the work of stry, it will demand his undivided attention, be- unending task of sermon preparation, pastoral church organization and leadership is exhausting, es no time to be devoted to other interests.

n order to maintain a respectable place as a n the community he serves, the preacher must ll and must buy books and magazines liberally.

frequently called on for charitable help by a riety of persons and causes. Not seldom, he is he most liberal givers to benevolences and cur- eses in his church.

n order to meet the current financial demands n, he is frequently obliged to practice economy ut that often proves disastrous to himself and his I refer to the provision of life insurance and a income for old age. It is extremely significant y preachers do not, and perhaps cannot, provide insurance to bury them decently. Of those who ge 65, 85 per cent face not only the growing ment of old age, but the pinch of acute poverty. he last decade of active ministerial service is l by the prospect ahead. The half has never been he layman about this matter, because the veteran has suffered in dignified silence, and his advo- ve been few and seldom aggressive.

Thousands of well-trained young men who have ed this noble calling as a life matter, have felt to turn aside, discouraged by the thought of the ion to which they have seen some aged minister as a result of the Church's neglect. Can you em?

Every substantial citizen, whether he goes to frequently or not, must feel concern as to what urban and the rural life of America will be in re. Subtle, disintegrating, athetistic forces are at roughout the land. The Church and its minis- aders furnish the chief counteractive to such American life cannot be kept wholesomely clean et without moral and spiritual forces that are the alert. We need preachers and we need them, ob all the time. We cannot afford to have their ived between their true work and any side- ney-making proposition.

t is plain then, that the men and women of the interested in community, state and national wel- st provide not only a decent support for the now, but must remove from his mind the fear y as an accompaniment of either disability or old us not say, in such case, after the manner of "The Lord will provide," but rather say, "The ll provide by using me as an instrument." speaking humanly, the effective preacher is the cious asset of the Church—much more precious

unt of a quarrel (?) between Paul and Barnabas, esulted in their separation. The Lord blessed them d in time Paul was fully reconciled to Mark, or a valid reason he had once mistrusted. It is nt that the new Westminster Seminary at Phila- nas begun operations with forty students and more And God rules.

than its architecture, its furnishings, its music and its religious art.

To use the preacher while he retains youthful vigor and ability and then cast him aside thoughtlessly when he is helpless and worn out, is not Christian, it is utilitarian and pagan. Herein is a wrong that cries loudly for redress. It is almost unbelievable that such a situation has continued so long without adequate remedy, and that the Church has ignored the principles of justice laid down in its own "social creed."

(9) Think of more than four hundred and sixty veter- an nobleman in the Presbyterian ministry and widows of self-denying ministers and missionaries receiving under \$415 a year per family for sustenance. Add to that the feebleness that goes with advancing age, and all manner of disease incident thereto, and you have a picture which, when fixed in the mind, moves one to tears and prayers for an awakening of the conscience of the Church. If only the layfolk knew what the distributing agents of the Church know, about this heartbreaking condition the resources would be instant and generous.

(10) It cannot be urged too strongly that the support of the aged and disabled preacher is the foremost claim upon the Church. It outranks every other claim and bene- volence of whatever kind, because the protection of the ministry has a basic relationship to the life of the Church. In the last few years this fact of priority is coming to be recognized more clearly, and the new movement to care soundly and adequately for this great interest of the Church is sweeping across America like a revival fire in the old days. First, the Protestant Episcopal Church, then the Congregationalists, Northern Baptists, U. S. A., Presbyterians, and now come Disciples of Christ, Method- ists, United Presbyterian, Methodist and Presbyterian U. S., and other denominations.

Friend, think of these things! They are vital and significant!

NEW CASH CONTRIBUTIONS

To Assembly Inn, Montreat, N. C.

From October 23rd to November 19, 1929

Table listing cash contributions from various churches and auxiliaries, including Woman's Auxiliary, Greenwood, Miss., and Presbyterian Church, Lincolnton, N. C., with amounts ranging from \$0.50 to \$100.50.

Table listing cash contributions from individuals, including A Friend, Waynesville, N. C., and A Friend, Raeford, N. C., with amounts ranging from \$1.00 to \$50.00.

\$1,501.72

Cash for Light Fixtures

Miss Ella F. Hardie, New Orleans, La. \$ 175.00

We thank most heartily the Churches, Auxiliaries, Sun- day School and friends for their liberal gifts, as listed above, for the liquidation of the indebtedness on Assem- bly Inn. These gifts are in response, in the main, to the Assembly's appeal for the cause of Montreat to be presented on October and for collection to be taken at that time. This list constitutes an honor roll and illustrates how the aggregation of comparatively small amounts from many amounts up. If all the churches of our Assembly would present the cause on a day of their own choosing and allow the loose collection to come to this cause, in accordance with the request of our Assembly, the entire indebtedness of Montreat would be liquidated without embarrassment or harm to any, but the great joy and satisfaction of many. The Assembly is not asking for large gifts, but for many small ones.

Shall we be forced to put a bonded or mortgage debt ou our Church Home for the lack of the slightest effort on the part of many to avoid this embarrassment? We are still hoping and believing that the great mass of our churches will respond in some measure at least to our Assembly appeal.

Please send all checks to The Mountain Retreat Asso- ciation, Montreat, N. C., marked for Assembly Inn.

R. C. Anderson, President.

November 20, 1929.

THE CRISIS IN OKLAHOMA

Rev. C. Fred Hancock

The Synod of Oklahoma (Presbyterian Church, U. S.) is working on a "diminishing returns" basis, instead of increasing in membership we are decreasing. We have gone during the last few years from 5,000 plus to 4,00 plus. The membership of our church in the Synod is just a little more than one of the large city churches, and the financial strength of the Synod does not equal any one of our large city churches, yet the Synod is called on through the churches to bear the traveling expense and many other items of expenditure in connection with the meetings of the church courts, committees, etc.

The Synod is called on to contribute \$3,000 annually to Oklahoma Presbyterian College in order to secure an equal amount for a Synodical Evangelist from the Assem- bly's Home Mission Committee. The salaries of the Home Missionaries are paid in part by the Assembly's Home Mission Committee but this is withheld to the amount of

(Continued on page 11)

Rev. J. E. Purcell, Secretary of Department of Men's Work, Presbyterian Church, U. C.:

"I am committed to the Ministers' Annuity Fund of the Presbyterian Church in the United States absolutely. I believe it is sound both as to its foundation and its method. In my judgment, it will help to solve some of the most delicate and press- ing problems connected with our church. Although I have a considerable amount of Life Insurance. I have entered heartily into the plan. I think it is just as fair to all Ministers as it is possible for any plan to be. It deserves the undivided support of all the members of our Church. We are writing into our programs for the Men-of-the-Church in 1930 a program on this Fund for all the men in our Church to use."

Did You Give to Barium Springs Orphanage Thanksgiving Day?

Let Each Church Send Promptly All Its Offerings to the 354 Orphans

Take an Offering Yet If You Have Taken None

CHURCH NEWS

DEATH OF DR. J. M. CLARK

Rev. Dr. J. M. Clark, former superintendent of Home Missions and evangelist of Concord Presbytery, died Saturday afternoon about 2:30 o'clock at his home on Davie Avenue. Dr. Clark died suddenly. He was seriously ill a few days ago, but had improved, and was able to be up and about the house Saturday, it is understood. Early Saturday afternoon he lay down to rest for a while, and died suddenly while asleep.

The funeral service was held from the residence, December 8, at 3 o'clock, with Dr. Charles E. Raynal, pastor of the First Presbyterian Church, in charge, assisted by Dr. E. D. Brown, of Statesville, and Dr. R. A. White, pastor of the First Presbyterian Church of Mooresville.

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

Comparative Statement of Receipts

April 1, 1929-November 30, 1929

	1929-30	1928-29	Inc.	Dec.
Churches	\$62,386.28	\$64,658.16		\$2,271.88
Sabbath Schools	2,854.06	2,580.74	\$ 273.23	
Societies	11,678.10	10,931.43	746.67	
Individuals	7,003.68	5,931.23	1,072.45	
Miscellaneous	66.27	486.85		420.58
Total Donors	\$83,988.39	\$84,588.41	\$2,092.44	\$2,692.46
Net Decrease,	\$600.02.			

John Stites, Treasurer.

RECEIPTS FOR ASSEMBLY'S HOME MISSIONS

The following table gives a comparative statement of receipts of the Assembly's Home Missions for eight months, April 1, through November 30, 1929:

	1929	1928	Inc.	Dec.
Churches	171,244.61	167,135.96	4,108.65	
Sunday Schools	3,179.39	484.92	2,694.47	
Auxiliaries	17,956.79	20,940.13		2,983.34
Y. P. & C. E.	753.17		753.17	
Individuals	5,583.04	7,540.91		1,957.87

Designated Gifts, 17,915.71; Total, \$216,632.71.
Total amount apportioned by the General Assembly for Assembly's Home Missions for 1929-30 \$840,000.00
Total Receipts April 1 through Nov. 30, 1929 216,632.71

\$623,367.29

A. N. Sharp, Treasurer.

COMPARATIVE STATEMENT—FOREIGN MISSION RECEIPTS

Receipts Applicable to Regular Appropriations:

	November	1929	1928
Churches		\$ 43,371.84	\$ 51,805.87
Sunday Schools		791.46	599.51
Sunday Schools Objective		705.95	703.97
Societies		9,890.06	13,496.84
Societies Objective		292.15	67.00
Individuals		4,342.73	8,232.40
		59,394.19	74,905.59
Legacies			3.10
Total		\$ 59,394.19	\$ 74,908.69
Nine Months, April 1, to November 30, 1929, Inclusive:			
Churches		\$320,130.09	\$326,708.26
Sunday Schools		9,440.56	10,699.06
Sunday Schools Objective		13,219.75	14,718.21
Societies		61,500.25	63,632.06
Societies Objective		1,365.00	881.53
Individuals		28,787.57	29,821.98
		434,443.22	446,461.10
Legacies		138.68	121.43
Total		\$434,581.90	\$446,582.53
Cost Year 1928-29		\$1,209,205.39	
Initial Appropriation 1929-30		1,235,068.96	
Deficit March 31, 1929		174,659.02	
Less Gifts for Same		3,246.44	
		171,412.58	
		\$1,406,481.54	

Nashville, Tenn.,
November 30, 1929.

Edwin F. Willis,
Treasurer.

NORTH CAROLINA

Trinity Avenue, Durham—The men of the church of Granville Presbytery held a popular meeting at the First Vanguard Church, Raleigh, November 17 from 2 to 4:30 p. m. The program consisted of speeches by Dr. T. P. Harrison, of State College, and

Mr. J. A. Naff, of the Assembly's Committee on Men's Work, and testimonies of the men. Eighty men attended this meeting, including six pastors. Rev. C. J. Hollandsworth, pastor of the church, spoke a few words of welcome. Rev. Geo. L. Cooper, chairman of Presbytery's Committee on Men's Work, presided at the meeting.

Raleigh, The First Vanguard—A mission point has been established some three miles south of Raleigh by the First Vanguard Church. Sunday School is conducted each Sunday afternoon at 2:30 by members of the First Vanguard Church. Preaching services twice each month by the pastor, Rev. C. J. Hollandsworth. The Sunday School attendance has been ranging from 65 to 95. The school was organized Aug. 4, 1929. Splendid progress has been made thus far.

The pastor recently closed a very successful and helpful evangelistic meeting at this point. Many were led to make an open decision for Christ. Sunday, Nov. 10th, thirteen united with the First Vanguard Church, nine on profession of faith and four by letter. It is to be hoped that in a short time enough members will be received to justify the organization of a church. Plans are being worked out for the erection of a church.

Raleigh—The "History of the American Legion, Department of North Carolina," from organization up to date, now in process of compilation, will contain the names of all North Carolinians who took part in the original conference held in Paris, France, in the spring of 1919, if these names can be secured. The Department Historian, Mr. A. L. Fletcher, of Raleigh, has already secured a partial list but is hopeful that a full list may be obtained. Mr. Fletcher asks that every Tar Heel who took part in this important organization meeting, write him full details of the meeting, giving the unit which he represented and his recollections of what took place in the various sessions.

For this chapter on the beginnings of the Legion, Mr. Fletcher desires also the names of those who attended the first conference in the United States, which was promoted by Col. Theodore Roosevelt and his associates. Those North Carolinians who took part in these two conferences are in position to perform a very real service in the writing of the history of North Carolina's part in the formation of the American Legion.

Lillington—Dr. Lacy Little and his wife visited Lillington Group of Churches on November 24. In the morning he spoke in the Lillington Church. It was the first service in the building since it has been remodeled. A large congregation heard him. In the afternoon he spoke to the convicts. In the evening he preached at Raven Rock, a small mission church eight miles west of Lillington, on the banks of the Cape Fear River. It was a cold, rainy night, but a large congregation of young people had come on foot to hear Doctor Little. In all of the services he was heard with deep appreciation.

Some of the people had never heard, nor seen a worker from any of our Foreign Mission fields. We feel that his messages strengthened the cause of Foreign Missions here. Mrs. Little spoke to the ladies in the afternoon. She is indeed a companion in every sense of the word to her consecrated husband. Any church would do well in having the Littles come and bring their practical and inspiring as well as challenging messages.

J. F. Menius.

Presbyterian Orphans' Home, Barium Springs

Before I became a member of the large Barium family, I often wondered how they spent Thanksgiving, and how in the world they lived through Christmas day. I could understand how a man with a small family, say fifteen or twenty children, might squeeze through an experience of that kind, but how in the world "Daddy Joe Johnson" with a slightly larger family than the average man could manage to survive, was beyond me. Well, he comes through with flying colors, and strange to say, he does not look a day older.

Thanksgiving is a great day at Barium; it is one of the "red letter" days. All work is suspended, except work that is absolutely necessary, and the family enjoys a real day of (well, I started to say rest but perhaps I had better not make that statement) pleasure. The day was a very beautiful one here. We enjoyed the usual round of events: Football game in the forenoon with the deaf mutes of Morganton, who sustained a defeat at the hands of our smaller boys. These boys were then our guest at a later chicken dinner. Then at six o'clock sharp we had no supper because there was no room to receive it, and picture show at night. In the afternoon, many of our workers and young people journeyed down to Davidson to witness the Davidson-Duke football game and to

see Thad Brock, a son of Barium, make a run for a touchdown. The day was rounded out eleven o'clock with a tired but happy family.

A few friends paid their respects to the inst during the day and former boys and girls return see the old home. We were delighted to have A number of our workers spent the day with and relatives.

Our Thanksgiving service was held on Wed evening at eight o'clock, with Rev. W. C. Br charge, at which time the usual offering f Home was taken. We are not informed as amount of the offering, since reports from the departments of the church are not available, understand the amount was unusually good.

We have had real winter weather here for few days. The thermometer hovering around 20. It is somewhat warmer as we write, b ground is covered with ice and it is raining.

R. L. J.

Barium Springs—Everybody but the Weath knows this is Thanksgiving time. One of the reas know it is because several days ago, a great big with a smiling driver and a big load of flour an meal, drove up and asked the way to the kitchen truck was from the Mooresville Flour Mills, and b us about a ton of flour and meal. By the way, this Mill sent us the first ton of flour made on their mil didn't let it go at that, but every Thanksgiving, t the same thing over again.

Then we read in the paper about a panic amon chickens at Old Steele Creek Church. We know w look for, and that is a truck load of chicken; graced our table Thanksgiving and at other mea then, we received a letter from the North Carolin Cream Association, tell us to look out for enou cream for our Thanksgiving dinner. Doesn't all that you smack your lips!

Then we sent out one hundred thousand innocen ing special Thanksgiving envelopes. If they woul bring back to us One Hundred Thousand Dollars pleasant everything would be. The Weatherman keep the rain turned on all winter, if he wanted t we would still be smiling when spring came.

Of course, along about Thanksgiving time ever thinks about football too, and our football teams not been idle. They played in the rain so much tha may be growing web-footed, but they seem to enj and while it is a little hard on the spectators we sh complain. Our little team has been victorious ov Morganton Mutes, the Middlesized team over Moore and the Davidson Scouts; and our big team, ov Winston-Methodists, the Davidson High School, ov but not least, Belmont Abbey College; and now, v all set for the final game of the season which will b another Presbyterian Junior College—that from McRae. This final wind-up will be at Davidson C and after it is over Richardson Field will take a rest.

Among our activities at Barium, we like to not the pecans and walnuts have all been gathered in. potatoes stored away. The new boiler installed, and thing set for the winter, except that it has rained so that the farm work is considerably behind. Our is all in the ground, but a good deal of barley rema be put in yet. Hog killing time has commenced, an nice porkers have already made a little trip throu sausage mill, and have found their way to the room. From now on, you will see the reason wh 125-pound football team will be the heavy team next All in all, we are happy and hopeful.

Jas. B. Johns

SOUTH CAROLINA

Rock Hill—The ministers of Bethel Presbyter here for a one-day conference and prayer m last week. They met at 10:30, had lunch togethe adjourned at 3:30. A program of addresses on :ual and practical problems was carried out informal way, and much prayer was intermi with the discussions.

The brethren sympathized with Rev. H. Ke Bethel Church on the sudden death of his fathe

Columbia—The Synod's Committee of Rel Education met here on November 21, for conf on methods and plans for the promotion of this. Rev. R. F. Kirkpatrick is chairman and presided the chairman of the committees of each prest were present as other members of the Synod's mittee. It was announced that George C. Bellin Director of Religious Education of Georgia and Carolina had resigned his office. His home is De Georgia.

Blackstock Church—On Thursday and F nights preceding the fourth Sabbath of Nov the Rev. J. W. Grier, of Huntersville, preached here, preparatory to the celebration of the 1 supper. The weather was had and many of the of the community did not get to hear Mr. Grier

(Continued on Page Eleven)

"AND THEY SAY—"

A friend from Virginia writes:

"I am enclosing my check for another years' subscription. The paper is so fine—so full of interest—I enjoy every edition."

CHILDREN

CHRISTMAS SPECIAL

er Jed Brown was standing in of the engine that hauls the supplies over the snow-hills to the silver mine. He hand on the controls, ready to tractor into motion as soon as the final word to go. Hitched engine and trailing behind it e train-sleds, piled high with s and gifts for the miners and dren.

ride one of these things be-George?" asked the Engineer,

replied George Yates, with a never even saw one before." that's not surprising, because n't many of them around. locomotive, as you see, but a It works on the same idea as pillar. It doesn't need any nd it goes right through fields, water without any trouble at only thing it won't do is climb e all."

ie it won't have to," laughed "At least, I hope not."

l the truth, I'd sooner take it dozen stone walls than drive h a blizzard; and if I'm not " he went on, glancing at the ate-colored clouds in the sky. ard is what we're going to get. ngeer motioned George to in the cab with him and to-ney heard the last minute in- of the superintendent.

reful at the gap, Jed. There's spicious characters prowling all day, and it may be that ve you trouble."

ot afraid," replied Jed. "This Christmas Special, and anybody ould hold up this train would ney from a poor box."

rted up the gasoline motor and he tractor up the road. About or so away from the town, heard the baying of some wild He looked at Jed inquiringly. es," said Jed, with a serious at just the same we've got to e trucks of supplies and gifts to Silver Ledge today. You ould certainly spoil a lot of Christmasses if we didn't."

y afterward the first flakes of gan to fall, and soon a high ew from the West, driving before it in fierce flurries that o beat against the windows of with almost enough force to em.

ooks like the beginning of a zard," muttered Jed, in an tone of voice. "It has slowed ready, and I'm afraid that the n gap will be piled high with

er Brown was right. When the as Special arrived at the nar- that cut its way through the was stopped by a huge snow-

stuck," said Jed. "That is, unless we can shovel our way Get out the shovels, George, do all we can, anyway."

ened the cabin door and step- into the snow. As he did so, came up from behind the train sed if they could help him. Jed at them closely for a moment ad then said:

re did you come from?" e been hitch-riding on the last aid one of the men, laughing. a chance for us to pay for our

of them took a shovel and e hard to clear away the drift so e tractor could proceed on its en, at Jed Brown's invitation, mbled into the cab and rode the mountain gap to the other kking all the time about what Christmas they were going to en they got home.

ly one of them pulled out a w up your hands!" he com-



(To be colored with paints or crayons. Whenever you come to a word spelled in CAPITAL letters use that color.)

YELLOW-haired Susie May and BROWN-haired Teddy are out gathering holly and mistletoe for decorations.

Susie May has a big bunch of mistletoe in her arms. The little leaves are light GREEN and the berries are white.

Teddy has his sled-box of holly. The holly leaves are bright GREEN and there are lots of RED berries among the leaves. The sled and box are YELLOW with a bright BLUE border about the runners and the box and Teddy's nick name, "Ted," in BLUE on the side. Teddy pulls the sled-box with long RED leather guide ropes.

Susie May wears a PINK (use RED lightly) coat and cap. The collar and cuffs of the coat are trimmed with GRAY (use black lightly) fur. The pom pom on her cap is GRAY also. Susie has YELLOW leggings and the ribbon tying her coat is YELLOW. Her gloves are PINK.

Teddy is dressed for the wintery weather. He wears a bright RED sweater and cap. The sweater has GREEN waist band and cuffs. His cap has a GREEN cuff and tassel. Teddy wears BROWN trousers and gloves. His neck scarf is GREEN.

The house is YELLOW with GREEN shuttered windows and a

RED chimney can be partly seen under a covering of white snow. The snow hides most of the BROWN roof, too.

There is an ever GREEN tree capped with snow and a little GREEN pine tree capped with snow, too. All the ground and the path is quite well covered with a snowy blanket. You can paint light BLUE-GRAY shadows on the snow at Teddy's feet and under the little pine and along the path.

The sky is pale BLUE. Both children have PINK faces and RED cheeks and lips as it is cold. The border of this picture can be YELLOW and the lettering RED.

manded, and when he had George and the Engineer backed into a corner of the cab, he said to his partner:

"Get the money. It's in the tool box underneath the top tray."

"Leave that money alone," said the Engineer, taking a step forward as though to stop the robber. But the man with the gun forced him back again into the corner. Jed tried to plead with him.

"That's the payroll for the Silver Ledge Mining Camp," he said. "If the miners don't get that, many of them will go hungry on Christmas Day."

"What do we care?" replied the hold-up man. "We'll have a Merry Christmas, won't we, Jack?"

Jack laughed and put the bag of money in his pocket. Then he opened the door and dropped to the ground. His partner got ready to follow him, and as he took the step downward he called back: "Maybe you'd like to know that my gun isn't loaded."

In another moment he would have been out of sight, but just then the man called Jack leaped back upon the running board with a cry of alarm. Together both men scrambled back into the cab, closing the door behind them with a decided slam.

"Wolves!" they cried. George looked out of the window. Running along with the tractor and leaping up against it were more than a dozen gray-maned wolves! They yelp-

(Continued on page 11)

PUZZLE CORNER

On the Christmas Table

A letter taken from each word will show hidden in every sentence something found on every Christmas dinner table:

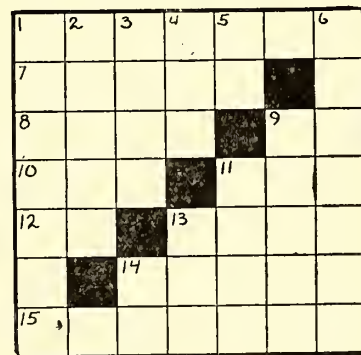
1. Father's radio amuses him greatly.
2. Can you skate, Rose?
3. Peter returns from Alaska next Thursday.
4. Social visitors are entertaining, but the very greatest joy is a true sincere friend.
5. Cook made lovely ice cream yesterday.
6. Cousin Walter went home yesterday, promising to return and stay for ten days.

Criss Cross Christmas Gifts Puzzle

Pick the gifts from the Christmas tree And try to guess what I can be—

- I am in doll but not in skates.
 - I am in skates but not in blocks.
 - I am in blocks but not in soldiers.
 - I am in soldiers but not in drum.
 - I am in drum but not in bicycle.
 - I am in bicycle but not in sled.
 - I am in sled but not in horn.
 - I am in horn but not in book.
- My whole is a time looked forward to throughout the year.

Junior Cross-Word Puzzle



Horizontal Vertical

- | | |
|--------------------------|-------------------------|
| 1—Agrees | 1—Opposite to |
| 2—Earns | 7—Children's |
| 3—Insects | Christmas |
| 4—Pronoun | friend |
| 5—A continent (abbr.) | 8—Rests |
| 6—A toy a boy would like | 9—Mother |
| 10—Ensign (abbr.) | 11—Sap of certain trees |
| 11—A ruler | 12—Nova Scotia (abbr.) |
| 13—Boy's name (short) | 13—Do not |
| 14—Musical note | 14—Slow (Music) |
| 15—Disgrace | |

SUNDAY SCHOOL

Rev. Ernest Trice Thompson, D.D.

Lesson for December 22

THE CHILD IN A CHRISTIAN WORLD (Christmas Lesson)

Mt. 18:1-6; Mark 9:36, 37, 42; 10:13-16; Lk. 2:1-20
(Print Lk. 2:8-20)

We are coming to the end now of a series of lessons on the social teachings of the Bible. It is certainly fitting that on the Sunday before Christmas we should be concerned with the Child, the Child in a Christian World. We shall consider the rights and privileges of the child, first as revealed in Jesus' birth, second, as revealed in Jesus' teachings.

I. As Revealed in Jesus' Birth

No story has given childhood so sacred a place in our hearts as the story of the birth of Jesus. It is certainly one of the most familiar stories in the Bible, and yet one which comes to us always with new meaning, especially as we approach the Christmas season. We suggest that you read the passage Luke 2:1-20 again as though it were new to you, as though you were one to whom the story was first told. Read it again a second and a third time, dwelling upon the familiar phrases, seeing the whole scene in your imagination.

We have (1) the birth of Jesus. Three things Luke tells us about His entrance into the world. He was born to Mary; he was born in Bethlehem; he was born in a stable.

He was the first born son of Mary. Mary was a young woman who lived in Nazareth, one of the numerous small villages scattered about Galilee. She was engaged to a carpenter in the town named Joseph. Both Joseph and Mary were descendants of David, but there were many other descendants of David in Palestine, and both were very poor. Luke tells us that one day an angel appeared to Mary and informed her that she would give birth to a Son. "This Son," he said, "shall be great, and shall be called the Son of the Most High; and the Lord God shall give to him the throne of His Father David." Mary inquired how this could be, whereupon the angel replied, "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God."

Matthew tells us that when Joseph learned that Mary was with child, he was very much disturbed. He was minded to break the engagement and to put her away privately. This was a more serious affair than to break an engagement would be now in America. Betrothal among the Jews was a legal affair, and included certain financial arrangements, part payment of the dowry, etc. In fact after the public announcement of the betrothal was made the two could live together if they so elected as man and wife; and children that were born from a union thus effected were regarded by society as legitimate. Usually, however, the betrothal was followed after some time by an elaborate wedding celebration. To break a betrothal arrangement then was almost equivalent to securing a divorce. Matthew tells us that Joseph was dissuaded from taking this step only by an angel who spoke to him in a dream. It would seem from the story in Matthew and Luke that he then took Mary to his home as his wife (probably without the wedding ceremony, which was not required), though he did not live with her as a husband till after the birth of her first born Son.

He was born in Bethlehem. Luke tells us very carefully how all this same about. There was a decree from Caesar Augustus that all the world should be enrolled. Joseph was forced to register in Bethlehem because it was his ancestral home. This was the Jewish method as distinct from the Roman method of taking a census. Why Mary went with him is not certain. Perhaps she too was compelled to go, for the purpose of being registered. Perhaps she wished to go, that she might be with Joseph, and away from Nazareth, when her child came into the world.

Objections used to be raised to this part of Luke's account of various counts, but recent discoveries of ancient historical data serve to confirm the story as recounted by Luke. We mention this because it is a fact worth noting that the various attacks on the historicity of Luke, in the Gospel and in the Acts, break down one after the other.

One other question we may raise about this part of the narrative. Why does Luke wish us to know that Christ was born in Bethlehem? He does not tell us, but Matthew reminds us of the prophecy of Micah: "And thou Bethlehem land of Judah, art in no wise least of the princes of Judah, for out of thee shall come forth a governor, who shall be a shepherd, of my people Israel."

He was born in a stable. Luke explains this by saying very simply that there was no room for them in the inn. Many writers hasten to add that no disrespect was intended to the Son of God. Of course, that is true. No one in the town suspected that Mary's child was to be the Savior of the world. But surely there were people in Bethlehem who knew that Mary's Son would soon be born. Yet no one offered their homes to her, no one

offered to give her their place in the inn. If she had been a woman of rank, if she had possessed wealth, who can doubt but that it would have been different. As it was, however, the people of Bethlehem saw in Mary only a peasant woman with child; and she brought forth her child in a stable.

Why does Luke tell us of Jesus' humble entry into the world? We could never learn from Matthew's account that he was cradled in a manger; Mark does not mention it; neither does John. Luke mentions it perhaps because he has great sympathy for the poor. He goes out of his way to show us how Jesus was bound to all classes of people. We agree with Doctor Patterson-Smyth: "Somehow it would spoil the picture if He had been born in a palace with princesses to wait on Him and high priests in attendance. That poor little babe, whom nobody noticed, comes to us in His helplessness with such clinging appeal, as if trusting himself utterly to us, as if bidding for our affection, wanting us to be fond of Him. So touchingly, appealing did the Christ Child come."

We come (2) to the announcement of Jesus' birth. We note four things: to whom the announcement was made; how it came; of what it consisted; what its consequences were.

To whom the announcement was made. We might have thought that the announcement would have been made to the high priests, the scribes, or the Pharisees; instead it was made to shepherds, sleeping in the fields with their flocks. Godet reminds us that among the Jews the occupation of keepers of sheep was held in contempt. They were despised by the Rabbis on account of their necessary isolation from religious observances and their manner of life, which rendered strict religious observance unlikely if not absolutely impossible. It is significant, therefore, that the announcement was made to shepherds, to religious outcasts, men unshepherded by the spiritual leaders of Israel, that the announcement read: I bring YOU good tidings of great joy—for there is born to YOU—a Savior.

How the announcement came. Luke tells us that an angel of the Lord stood by them, and the glory of the Lord shone round about them. This last phrase refers to the heavenly brightness which in the Bible is a sign of the presence of God or of heavenly beings. After he had announced the Savior's birth to the startled shepherds, a chorus of angels appeared by his side, praising God and singing the heavenly anthem.

Of what the announcement consisted. The angel said: 'I bring you good tidings.' It is from this phrase that we get our word Gospel. The word Gospel means many things to us, but it meant originally good tidings, or good news. It was good tidings of great joy. Furthermore it was good tidings of great joy which shall be to all the people: not to one nation, but to all nations; not to one class in society, but to all classes; not to one generation, but to all generations. I bring you good tidings of great joy, said the angel, which shall be to all the people, FOR there is born to you this day in the city of David a Savior, who is Christ the Lord. The fact that He is the Christ, and that Bethlehem is spoken of as the city of David, meant that he is the anointed one, the Messiah, the King of Israel promised in the prophets. The angel further declared that the sign which would prove to them that the announcement was true was that they should find a babe wrapped in swaddling clothes and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God and saying: Glory to God in the highest, and on earth peace among men in whom He is well pleased. This is the translation of the Revised Version and is probably more correct than that of the King James version, which renders the angel song: Glory to God in the highest, and on earth peace, good will to men. It will be noted that the two clauses balance one another. Heaven on the one hand, earth on the other. God on the one hand, men to whom God has shown his good will on the other. Glory on the one hand, peace on the other. Because of the birth of the Savior glory or praise shall ascend to God who is in the highest heaven; peace will descend upon men who live on the earth, men who through the gift of His Son are the objects of His good pleasure. The peace of which the angels sing is probably first of all peace between God and man, the peace of reconciliation, but it includes the peace of which Jesus speaks in John 14:27, that peace which gives a man the victory over the world and all its ills, and finally that peace between man and man for which the heart of the world is now hungry. The birth of Jesus calls for man's praise to God; in Him we and all the world shall find our peace.

The consequences of the announcement. The shepherds were moved to instant action by the announcement of the angels. They went in haste and found Mary and Joseph and the babe lying in the manger. They made known, not only to Mary and Joseph, but also to all the inhabitants of Bethlehem with whom they came in contact, what they had heard and seen of the angels. The people of Bethlehem naturally wondered at the things which were spoken unto them by the Shepherds. But Mary could have had no such astonishment; neither did she publish her impressions. The revelation to Joseph and herself precluded both. She kept all these sayings, pondering them in her heart. The shepherds returned as morning came to their humble task, as we must all return from our places of vision to the commonplace duties of life, but they returned glorifying and praising God.

And so Jesus came into the world, as a helpless babe

"They all were looking for a king
To slay their foes and lift them high;
Thou cam'est, a little baby thing
That made a woman cry."

Why did he come as a baby? Perhaps to point about childhood. New born babes possessed no Jesus' day. If they were unwanted they could often were exposed, left to die, or saved by ghouls for a life of shame. Since Jesus' days of little children have been recognized in increase. He too was once a little babe, like those in the slums. It is the right child to grow as he grew in wisdom and in stature in favor with God and with man.

"There was no room for them in the inn." This strikes us with new significance as we think of the place of the child in a Christian world. No doubt was intended, say our scholars. But Mary was bringing a child into the world, and some better action should have been found than a stable. Perhaps we should not criticize the inhabitants of Bethlehem ever. We are rather thoughtless ourselves. Today many mothers, poor mothers, mothers like those who bring their children into the world, and in places which are contaminated by moral as well as physical filth. How do you imagine Jesus when He sees us touched by the story of His birth into the world, no room for Him in the inn, but discerned for the mothers who today bring their children into the world, with inadequate care, in squalid surroundings?

II. As Revealed in Jesus' Teachings

A new value has been set upon the rights and privileges of children not only because Jesus himself entered into the world as a child, but also because of his prophetic teaching on the place of the child in society in the Kingdom of God.

Thus when Jesus' earthly ministry was nearly close, when he was on his way to Jerusalem, and his death, his disciples came asking him, Who is the greatest in the Kingdom of God. There was Peter's perhaps, in the room, and Jesus called one to his side, and said, Whosoever shall humble himself as this little child, the same is the greatest in the Kingdom of heaven. And then, whoso shall receive one such child in my name receiveth me; but whoso shall receive one of these little ones that believe on me to me, it is profitable for him that a great millstone shall be hanged about his neck, and that he should be sunk in the depth of the sea." (Mt. 18:1-6.) We have the incident also recorded in Mark 9:36-37, 42. However, we are told that the disciples had been on the way as to who was the greatest. And Jesus told them that if any man would be first, he shall be last, and servant of all. And then to illustrate the service that he had in mind he took a little child and said, Whosoever shall receive one of such little ones in my name receiveth me; and whosoever receiveth not me, but him that sent me. Greatness in the kingdom is won through service, and one of the types of service is service rendered to a little child.

Mark tells us also (10:13-16) that a little later he brought their children to Jesus that he might touch them, or as Matthew puts it, that he might put his hands on them and pray. Perhaps Jesus' extraordinary affectionate treatment of the little child in 9:37 had somehow reached the ears of the mothers in question, and they were to have the prophet, whose attitude to childhood was different from the superior one usual among the religious leaders of that day to bless their little children. The disciples in mistaken concern for their own dignity or ease rebuked them. Jesus was not moved with indignation. "It was a disappointment, kindled strong feeling so see his spirit so misused, and his gracious work hindered, and that by the very he had been instructing so patiently." He said to the little children to come unto me; forbid them not to come to such belongeth the kingdom of God. And he took them in his arms (an emotional gesture noticed in Mark) and blessed them. Doctor Salmond says: "Nothing is more characteristic of Jesus than his attitude toward children. It is unparalleled in ancient literature."

In these verses Jesus not only reveals his own interest in, his fondness for little children, but also the premium upon the proper care of children.

1. Care for their physical and mental and social needs. No one can win a place of greatness in the kingdom of God, except through service, and the one type of that he uses by way of illustration is service rendered to children. Service for all their needs is certainly important.

2. Care for their moral and spiritual needs. On the negative side he pronounces a heavy woe upon those who put stumbling blocks in the way of the young, who hinder their moral and spiritual growth, who cast stumbling blocks in their way. What are some of the stumbling blocks that are cast in their way in this modern world of ours? On the positive side he says Suffer the little children to come unto me.

We value the little children in our own homes are never more precious than at the Christmas season, but they are always precious. We care for them as best we know how. If we do not give them the care it is generally due to our ignorance. But our ignorance could be removed. There has been a study of childhood lately, so much put out that it helps us to understand our children better, to pro-

Men-of-the-Church

Presbyterian Church in the United States

REV. J. E. PURCELL, D.D., Executive Secretary
HENRY GRADY BUILDING
ATLANTA, GEORGIA

DIRECTION OF FOREIGN MISSION WORK IN GENERAL

(Continued from last issue)

DEVELOPING MISSIONARY INTEREST OF THE CHURCH

any business as large as that of the Executive Committee of Foreign Missions it is necessary that some cultivation of the home Church be constantly carried on in that there might be an uninterrupted flow of gifts to the Foreign Missions Treasury. It was necessary, therefore, that the Foreign Mission Committee, when organized, should set up special departments whose primary function should be the generating of missionary interest in the home Church.

Work of Field Secretaries

Secretaries of the Foreign Mission Committee do more or less field work, two being especially designated as Field Secretaries, their primary duty being that of coming about from church to church, speaking to individuals, groups, and congregations in the general interest of Foreign Missions and securing, when the way is clear, gifts for this work.

Work of Educational Department

The whole Department of the Foreign Mission Committee is given over to educational work, this being the traditional Department. To this particular Department has been entrusted the cultivation of missionary interest through missionary gifts in Sunday Schools, Young People's Societies, Women's Auxiliaries, Men's organizations, conferences in general, summer conferences, conventions, ship training schools, and every other possible group existing in the Church. It even reaches into the Seminaries of our Church, assisting these in developing missionary minded pastors. In this Department special missionary programs are prepared for all groups, a large Educational Department is maintained for the benefit of churches who desire to use missionary slides, and a full missionary itineration service is maintained for those who desire the service of foreign missionaries from time to time while they are home on furlough. No literature is sent out from the Educational Department except on order, but during recent years a million and a quarter of pieces of literature have been sent out annually from this department on this basis.

VI. DIFFICULTIES FACING COMMITTEE

It would be hard to enumerate all the difficulties facing the Executive Committee conducting a work so extensive as that of Foreign Missions. There are one or two problems, however, which should be of special interest to every Presbyterian.

Local Treasurers Holding Funds Too Long

Organization depending for support upon voluntary contributions necessarily must have both "lean and fat" months. Many reasons have been advanced for this variation in income from month to month, one of the principal being that of local church Treasurers holding indefinitely benevolent funds instead of sending them on to the Treasurers of the Causes to which the funds are dedicated. The fault cannot always lie with the Treasurers, however, since he can only forward money as fast as Church membership turns it over to him. An ideal way foreign mission money comes from church

physical and mental and social and spiritual needs, if we refuse to avail ourselves of it, we ourselves are responsible. Have we really sought with the aid of modern helps that are so abundant to understand our children, to plan wisely for their total welfare?

What about the children of other mothers? Have we the responsibility for them? Crippled children, defective children, the children of the poor, the children of negroes? Years ago there appeared in Collier's a little poem called "A Mother's Heart." Those of us who have children of our own can understand.

"I never touch the wonders of her hair,
Her golden nimbus like a sunlit mist,
That curls of other children are not there,
Wee hands unkept, unkiss't."

"I never feel her small confiding hand,
Slipped softly like a flower into my own,
That other little ones beside her stand,
Unloved, untaught, unknown."

"I never bend above her rosy sleep,
Or kneel in gratitude beside her bed,
That other babes in outer darkness weep,
Unwatched, uncaught, uncomf'orted."

"O little babes whom no mother tends,
O wee lost lambs that stray in stony ways,
How shall we find you, and how make amends,
For our child's happy days."

Treasurers to the Treasurer of the Executive Committee of Foreign Missions may be gotten from the figures for year 1929. Money from regular sources for that year were sent in to the Nashville office as follows:

April	\$ 59,295.41
May	43,571.02
June	46,630.58
July	64,308.50
August	49,246.70
September	33,976.35
October	74,645.28
November	74,908.69
December	55,587.72
January	90,495.85
February	105,869.63
March	412,709.89

Note that over one-third of the year's income was sent to the Nashville office the last month of the year. It might be safely stated that the major part of that was received by the Nashville office the latter part of that last month and some of it on the last day of the month.

Problem of Interest on Borrowed Money

With expenses going on regularly on the foreign mission fields, and with income so irregular, it is essential that the Foreign Mission Committee borrow money to keep the work going at a regular pace. Missionaries must have their salaries when due; native teachers in our schools must be paid regularly; mission expenses must be handled as they accrue. No one would think of asking a missionary during the lean months of the year to wait until the last month for his salary. Yet, if money were to be paid out only as it came to the Nashville office, that is what would happen. The Foreign Mission Committee, therefore, not only borrows from the banks, but borrows from individuals who will lend money at low rates of interest. It borrows also money given for equipment items which cannot at that time be spent in the way the donor has indicated. This last can only be done, however, where the donor gives full permission for such borrowing. For instance, let us suppose that some individual gave \$5,000.00 to build a hospital in Africa. It might take two years for the hospital to be completed, for in Africa the missionary must go to the forest to make his lumber, must go to the clay pits to make his brick, making building necessarily a slow process. The Committee in Nashville, therefore, might ask the donor of this \$5,000 to permit this money to be borrowed for use in carrying on the current work until such time as the missionaries in Africa needed that money to begin work on the hospital, at which time the Foreign Mission Committee would promptly send the money on to the Mission.

Such borrowing entails a good deal of interest annually, but it seems there is no other way to carry on this work. Interest charges for the year 1929, including interest paid on Annuities, amounted to \$21,733.35.

Increase in Cost With Static Income

It is a well known fact that no business can stand still and live. Success increases volume, and volume increases cost of doing business. The more successful a Mission is, the more churches it starts, the more pupils it gets into its schools, and the more expensive its work becomes. Yet, these are the things the missionary is sent out to and his very success means increased cost. The success of the Foreign Missionary enterprise is the romance of the age and the natural result is more workers to employ, more work to do, and in recent years with increased cost of living, the necessity of a greater income to maintain the work. Whether we wish it or not, the Foreign Mission expenses increase from year to year in the natural process of growth. In most Foreign Mission Boards in North America, however, the income has not been increasing materially from year to year, the 1929 income of our own Foreign Mission Committee in Nashville being the smallest since 1921. To maintain a growing work on a constantly varying and frequently shrinking income in perhaps the greatest problem facing the Foreign Mission work today.

V. ECONOMY OF THE EXECUTIVE COMMITTEE

No Executive Committee of the Southern Presbyterian Church is more eager to exercise strictest economy in all of its operations than the Foreign Mission Committee in Nashville. Every phase of its work is carefully scrutinized by the Executive Committee and only such expenses as are absolutely warranted are incurred.

A better idea as to how the money was spent during the year 1928-29 may be gotten from the following, using the dollar as the unit:

1. The foreign missionary himself, his salary allowance both on field and while on furlough, child allowance;

MONEY LOST

Many legacies for the cause of Christ are lost. Why?

Because the proper form is not used in the Will. Write C.C.W. in your Will.

For proper form watch this space



Rev. W. A. Gamble, Jr., Editor, Pinetops, N. C.

CHRISTIAN ENDEAVOR PARTY

And Now for Buried Treasure!

Announce that some shipwrecked sailors have been picked up, that they have been roving the seas, stopping at this land and that in search of treasure, that a typhoon in the South Seas has gone hard with them and that their good ship lies at the bottom of the sea. They have offered, in return for their passage, to share the "booty" which they seek. Have prepared previously a sailing chart for each ship, on the general plan of the compass, having the various ports at which the ship is to touch bear some significance as to name. The following suggestions will help to work out your voyage: N by E— (Which is to say North by East)—to Singapore (Would the piano not serve as a good "Singapore"?) Other suggestions are: Port Said—the front door; Capetown—the cloak room; Gibraltar—the stone steps; Panama—the pantry; Brussels—the carpet; Liberia—the library; Sofia—davenport or sofa; Hagerstown—the furnace room, etc. The several crews go on this hunt from place to place. It is most appropriate to end the search with finding the treasure at the Sandwich Islands and Java—refreshment tables.

Sardines or tuna fish sandwiches and coffee are suggested as refreshments. At each place or for each guest, there may be a small unbleached cotton bag containing small candies, labelled with India ink, "Gold."

If there is musical talent in the group, use the "Pirate's Song," to the tune of "The Yellow and the Blue," University of Michigan song. The words follow:

"Ever be happy and light as thou art,
Pride of the Pirate's heart!
Ever be happy and light as thou art,
Pride of the Pirate's heart!
Long be thy reign, o'er land and main,
By the glaive, by the chart,
Queen of the Pirate's heart!
Queen!

Pride, pride of the Pirate's heart!

Pride of the Pirate's heart!

This would serve as an effective entertainment during the refreshment period, or the entire group could sing some of the old sailor songs to be found in every collection of old songs.

Toward the end of the refreshment period, the President of the society, dressed in a sailor suit, if possible, may appear dragging in the disheveled pirate, from whom he has taken the bag of Christian Endeavor Birthday Money. He may address the guests as follows:

"Ho, mates, behold yon villainous person whom I have this moment caught making away over the gunwale with the gold of the state, \$----- in the good coin of the realm! (The money has been counted, and in this way the whole company know what the total gift to the state work is). I decree that the gold be sent at once to the treasurer of the state, and that this culprit be put forthwith in irons and confined to the lower hold of the ship." (Several who have been previously instructed, come in with flat irons, put the pirate on the floor and place the irons on top of him.)

Postscript added by the International Society, Recreation Department. What better opportunity could there be to explain the program of the International Society, the State Union and your own society than in connection with the "capture of the pirate?" After announcing the amount of the "booty" and before announcing the "decree," tell for what purpose the "gold" is needed and used. Write to Mr. E. P. Gates, General Secretary of the International Society of Christian Endeavor, 41 Mt. Vernon Street,

medical bills, taxes, rent, traveling expense, and all items connected with him and his family

Cost 50 1-2 Cents Out of Every Dollar.

2. The work on the field, which includes evangelistic, educational, hospital and dispensary work, together with the rents, insurance, taxes on buildings, and general mission and station expense, including Mission Boards,

Cost 34 15-00 Cents Out of Every Dollar.

3. Promotion, which includes the general promotional work of the Foreign Mission Committee, together with the Foreign Mission Committee's proportion of the expense of the Assembly's Stewardship Committee, the Assembly's Woman's Work Committee, and the Assembly's Men's Work Committee, taking care also of interest paid by the Foreign Mission Committee, and all Union work on the field,

Cost 9 43-100 Cents Out of Every Dollar.

4. For the actual administration of the Foreign Mission work, Secretaries' salaries, the salaries of the office staff, postage, Secretaries' travel, rent, heat, light, janitor service, and every thing else incident to operating the business, last year

Cost 5 92-100 Cents Out of Every Dollar

The Department of Commerce in Washington estimates that the average business in the United States costs 17 1-2 per cent operating expenses. There is no business doing so varied a business as the Foreign Mission Committee over so large an area managing its work on any such low overhead cost as our Executive Committee of Foreign Missions in Nashville.

Boston, for information concerning the Crusade With Christ.

Write to your own state office and secure information concerning the state program. Then, not too much at length, tell what Christian Endeavor has accomplished during the 49 years of its existence; tell, in your own words, about the Crusade; explain the fine work your state union is doing and tell how much the evening's captured "booty" will help; then tell of your own programs and purposes. Do not lose this opportunity. Finish with the decree' as given above. Then see that your birth-day gift goes immediately to your state Treasurer.

YOUNG PEOPLE'S TOPIC

Sunday, December 22—How Christmas Sets the World Singing—Reference: Luke 2:1-14.

C. G. A.

For the Leader

Christmas time is here! How we are all thrilled with the spirit of merry-making! And how sacred a time it is, too. Santa Claus and the Christ Child seem at times to be the same—and more children are saying their prayers to Santa Claus at this season than are addressing them to the Master. Perhaps you would like to know why the two are linked. In very early times, before men knew about the seasons and the return of them, the cold short days of winter frightened them. They saw the days getting shorter and shorter and the wind getting colder all the time, and they thought the sun would finally cease to shine and they would have perpetual cold and night. And so they made fires and offered sacrifices to the sun-god to persuade him to return. And sure enough the sun did start to come back. They thought their sacrifices had bought results. Their fires were the first Christmas candles. Each year the time became a little more festive and the people felt surer of results. In Rome this time was known as the Saturnalia and was dedicated to the god Saturn. Gifts were given and feasting was in order. Thus we see that this time of the year has always been a time for merry-making.

The Celebration of Christmas

When Christianity became known in Rome, the old idea of merry-making could not be shifted so easily to a solemn religious festival. The Epiphany, or the celebration of the day when the wise men came to see the Christ Child, was supposed to be a time for solemn meditation. But the religious leaders found that they could not call the people from merry-making to prayer. And they fell in with the idea of the festivities by urging the people to worship—not the sun of the solar system—but the Sun of Righteousness. Saint Nicholas was a bishop of Myra, in Asia Minor, about 300 A. D. He was the patron saint of Russia, but I suppose Russia has no patron saint now, he gave gifts to children on Christmas Eve. And he has become the old Santa Claus that now resides at the North Pole, and makes excursions to our houses on Christmas Eve night.

A Carol from Germany

The pagan superstitions were turned into a Christian festival without much difficulty. It is not nearly so hard to get people to feast as it is to get them to fast. Songs of the nativity sprang up in all countries. From Germany comes a folk song that we all know and love. It is

"Holy night, silent night,
All is dark, save the Light,
Yonder where they sweet vigil keep,
O'er the babe, who in silent sleep,
Rests in heavenly peace."

The first carols were Latin canticles in praise of the infant Christ and the Virgin Mother.

Old French Carols

The French term for Christmas is Noël. We find the term in many Old English Carols, too. And Latin choruses were used generally.

The oldest known carol is in Norman French. It is a song of festivity urging the lords of the castle to drink in honor of Christmas. The services of the early church were in Latin and, as the unlettered or common people could not understand Latin, the clergy composed and played simple dramas illustrating events in our Lord's life. In these plays simple songs were sung and from these simple songs have grown our most beautiful carols.

Merry England

How many of our carols come from Old England! No country has entered more heartily into Yuletide festivities. The yule log, emblematic of heat and light, was brought in to the feast and each person present sat on the log for good luck. And the carols were many. "God rest ye, Merry Gentlemen," and "The First Noel," and "Oh Come All Ye Faithful" are among the most popular.

During the Reformation, Christmas observance was prohibited by Parliament because it had a Roman Catholic flavor. But this has been removed after a time, and it was that choirs went around to different houses and sang carols out in the street on Christmas Eve night. This custom has prevailed unto the present time.

"God rest ye, Merry Gentlemen,
Let nothing you dismay.
Remember, Christ our Savior,
Was born on Christmas Day,
To save the world from Satan's power
When they had gone astray.
Oh, tidings of comfort and joy!"



The Department of Woman's Work, Presbyterian Church, U. S.
270-277 Field Bldg., St. Louis, Mo.

"MY FIRST IMPRESSIONS OF BANNER ELK"

An Open Letter

My dear Catharine:

You asked me to write and tell you where I was going and what I was going to do when I got there. Well, here I am at Banner Elk, North Carolina, "up 4000 feet in the air" and, until recently, about as far away from "folks" as could be imagined. Now, however, there is a wonderful highway, connecting with the new Appalachian Scenic Highway at Elk Park, only six miles away. There is a new map of the A. S. H. showing its progress from Quebec to New Orleans,—get one if you can. We have one up in the library and we feel as if we had wings when we look at it and almost every day there will be some student in front of it, with the point of his pencil on Banner Elk, but his imagination winging its way over these mountains and along the road to North and South. In the last Pinnacles we asked for books to feed this imagination, books of description and travel. For I am librarian at Lees-McRae, in the new library for the new Junior College, both in their first year and I am writing this in our lovely new library room—cream colored walls, oak (stained) tables and green chairs. It sounds, as it is, very lovely, but you may well understand that paint and stain and varnish cover many a deficiency, when you know that we have not spent a great deal over \$50.00 on this new venture. Of course we need things. I have no desk and the book list cards are in a paper box, but some day we will have a file and all the library "fixin's." In the meantime, we are building up our collection from the 600 volumes we started with to reach, if possible, the 2500 which is the North Carolina standard for Junior Colleges. Our friends have been so kind about send us such worth while books, but we need so many more. Better than all this, there is a genuine love for the library and all that it represents, growing up in the hearts of the students.

But this is putting the cart before the horse, so let us make another start. I made my debut by rail to Elk Park. From Elizabethton, there is a tiny railroad that rejoices in the large name of the Eastern Tennessee and Western North Carolina R. R., but known more familiarly as the Stem Winder, so full of curves it is. The tiny train with its toy engine, bumped and creaked and groaned up the valley until the mountains seemed to bar our way, but they unfolded and took us to their heart. We began to

Norway, Iceland, Sweden, Denmark

In the Scandinavian countries Christmas is a more solemn feast than it is in the Southern countries. The Christmas is begun by house-cleaning—all rubbish is burned, for dirt, like sinful thoughts, cannot be tolerated during the Holy Season. A divine service follows; and then comes the Christmas tree with St. Nicholas presenting gifts to all the children. In Iceland, where the shortest day is four hour long, and where at Christmas-time the sun does not rise above the horizon for a week, the Yuletide is celebrated very enthusiastically. One of the songs the children sing is

"When I do good and think aright,
At peace with man, resigned to God,
Thou look'st on me with eyes of light,
Trusting new joys in joys abode."

And in Denmark the following carol is sung:

"That fields of kindness bear gold grain
Is a proverb true and tried;
Then scatter thine alms with lavish hand,
To the wailing poor outside;
And remember the birds, and the song they sang,
When the year rolls round again:
The Christ child came on earth to bless
The birds as well as man."

O, Come, All Ye Faithful

May we come to this Christ child and present our gifts to him. He it is that loves us and we are his. The world sings because it is his birthday. May the wonder of that first Christmas morning never cease to thrill us with joy. "For God so loved the world, that he gave his only begotten son, that whosoever believeth on him should not perish but have everlasting life."

BOOKS—

Not since we read with our children The Adventures of King Arthur and the Round Table have we come across a story more interesting than *The Trumpeter of Krakow* by Eric Kelly.

Much of it is taken from the old folk lore of Poland with which the author seems to have a far-reaching knowledge.

It is a book especially adapted to boys in their early teens—full of adventure and mystery and deeds of daring—but older readers will find it highly entertaining and after one begins the story he will find it hard to lay it aside till he reaches the very last page. The illustrations by a Polish artist add to the fascination of the book.

Macmillan Co., New York, \$2.50. The Trumpeter of Krakow by Eric P. Kelly.

climb with the little river Doe, singing along day beneath us and the mountains, green with spruce beautiful with rhododendron, towering high above. Higher and higher, around points of rocks through tunnels, we rocked and swayed, dropping our pass (workers from the Rayon Mills at Elizabethton) a stations, where tiny paths led across the fields to homes, with the cattle winding down from upland pastures or where a cottage stood beside the track, with its little tow-heads crowding the door.

The school is beautifully situated. From the room windows we see Grandfather Mountain. For the lazy old gentlemen, lying on his back and covering self with fleecy blankets of cloud or the gray mountain rain. When he does show himself, he is a handsome fellow indeed; with heavy eye-brows, a prominent very long beard, as befits a patriarch. Along at the top of the mountain hurries the Elk River, which is dammed back, giving two hundred foot fall at the power house furnishing both water and electricity in great abundance. In front of the school rises Beech Mountain, crowned with the Pinnacle, a high bare rock, not unlike A. S. H. Seat at Edinburgh. This is the view I get from the library with a big pine in the foreground.

While you and I were not brought up in the Presbyterian Church South, still we could not help being familiar with the name Lees-McRae. But one knows nothing of the wonderful work being done here unless one gets it and views it from the inside. Of the Mr. Tufts dreamed and lived this institution into being, it is necessary to speak for "the name is one to conjure in the mountains I was told before I came down." Dr. Jason L. MacMillan, our pastor at Norfolk once a trustee of Lees-McRae, in one of his first sermons told of Mr. Tufts' funeral; of the silent mountain crowding down from the hills bearing their offering of pine and galax to make beautiful his last resting place and of the great loss experienced by his passing, not to the school and community, but to the church at Lees-McRae. The year he died, his son was graduated from Day and from the dying hand he took the torch and is holding it high today and "Mr. Edgar" commands the loyal support of all who know him.

The three activities here have been combined in the Edgar Tufts Memorial Association. Grace Hospital, a wonderful place, with Doctor Tate at the head, sometimes "the Mayo of the South," associated with Doctor Hardin and splendid corps of nurses and a fine school; the school and College under Mr. Le Pritchett as principal; and Grandfather Orphanage, Mr. Painter and his consecrated helpers are lovingly leading children into ways of right thinking and living. Faculty and workers here are a constant wonder of delight to me. Such lovely young people with rich endowment of mind and person, who could command almost any position, "out in the world" yet happy and jubilant in their work here; older teachers with their experience and high college degrees, serving as the humblest—I cannot express my feelings. I have come new to so much devotion and it is a revelation. Just the faculty praying the morning where very definite things are asked for as an inspiration.

Now you know where I am. Perhaps some other day I may have more to tell you about the library for we are later to do some extension work, but now we are to lead the students to the love and use of books so with Mrs. Browning they can say, "No man can be so friendly who has God and the love of good books."

Ever yours,

Alison B. Stirling

ALBEMARLE CONFERENCES

(Continued from last week)

Farmville, N. C.

On Wednesday, November 20, the Woman's Auxiliary of the Presbyterian Church met at the home of Mrs. J. M. Hobgood, president, for an all-day conference of the Home Mission textbook, "The Crowded World" by Dr. Chas. Hatch Sears. An outline of the book has been carefully prepared by Mrs. T. C. Turnage, Home Mission Secretary of the Auxiliary and, she, assisted by Mesdames W. G. Shepherd, A. S. Venable, Miss Monk, Wave Holson and Miss Josie Hearne, presented to the women a most interesting and comprehensive resume of the book which had previously been read by the majority of the women. At 1 o'clock the meeting was opened with an inspiring devotional period led by Mrs. Turnage who used the universally beloved passage, "Come unto Me all that labor and are heavy laden" as the basis of her remarks. At the noon recess a delightful buffet luncheon was served and a profitable and pleasant afternoon was spent in social intercourse. After having tried the usual methods of procedure in Mission Study the Farmville Auxiliary voted this to be the best suited to its needs and convenience.

Williamston, N. C.

Group number one and three of the Albemarle Presbyterian held their Group Conference joint at the First Baptist Church of Williamston. After singing of a hymn, the morning devotional was led by Mrs. Piephoff. She chose for her subject "Stand up for Jesus," reading Ephesians sixth chapter and told in a beautiful way the story which inspired

of the hymn "Stand Up For Jesus" and urged each woman present take her place in the line of prayer against sin. Mrs. Ann Harrison graciously welcomed the visitors and Mrs. C. M. Brown as charmingly responded. Mrs. W. T. Clarke, of Wilson, Presbyterian President, gave a well planned outline of the work to be done during the coming year. A lovely service was sung by Mrs. Wheeler Martin, Jr., and Mrs. Biggs with Mrs. Eloise Bennett at the organ. During the duet, Mrs. W. S. Harden gave a splendor on the importance of deepening the life of the church. The collection was taken and used for the purpose of defraying the expenses of the conference. The Secretaries of all Causes of the conference made short talks on their respective causes. The Hillhouse conducted the afternoon devotion beginning from the fifteenth chapter of John and our theme verse for the year, "And Walk in the Light as Christ Hath Also Loved Us." A very helpful table discussion of Auxiliary problems was presented in which the report of the Courtesy Committee was read and the meeting adjourned.

THE CRISIS IN OKLAHOMA

(Continued from page 5)
 quarter's payments until the pro rata of the Synod being one dollar to four received. We have no Presbyterian evangelist and no way to get them unless the assembly puts men into the field. There is not a place anywhere that promises more for able and aggressive work, or less for one that is half-hearted, mismanaged and manned with weak men. There are approximately two and a half million people in the state and less than one-half million people in all churches combined. Oklahoma is one of the most thoroughly American states in the Union, a virile, thrifty people, who have to their credit, an individual yearly, \$500 in new wealth. Oklahoma ranks among the states of the Union, as follows: "First in oil and its allied products. First in zinc, second in value of mineral wealth. Third in total yearly value of crops and minerals, being exceeded in this regard by Texas and Pennsylvania. In round numbers the wealth is as follows: Manufactured articles, \$400,000,000; minerals, \$500,000,000; and products from the land, \$50,000,000. In little more than two decades by which the bounds Oklahoma has passed the other states he has attained her present high rank." Quoted from Chas. N. Gould, Director of Oklahoma Geological

above statements show that too much is expected of church membership in this mission field of Oklahoma. The richness of the state with its high standards of living makes the life of the Home Missionary more some than even the foreign field. The opportunities in this field are great, but under our present plan of work there is not much hope for final success, and workers are called on to bear burdens out of proportion to their duties in holding the fort. Something must be done if this work is to be carried on in a sane and sensible way. There must be reinforcements. There must be at least three strong Presbyterian Evangelists, Sunday School and Religious Educational workers to the present force at once. There should be prior to the whole force of workers sufficient transportation facilities to enable the men to travel extensively in border towns and country districts. This should be done at once, and then later work out a much more progressive and a fuller program. If we can not take such a program, suggested, then we had better make an effort to the church that will take over the work and release us from any further obligations in this state. It should be mentioned that our Church in Oklahoma is composed of the poor and yet the sum of over \$80,000 in benevolences and current expenses shows that the members have taken a real part in the work. It would be glad to hear of some reactions to this

CHILDREN

(Continued from page 7)
 and snarled, showing their fangs in a fury.
 "Whole pack of them!" he gasped, turning to the engineer.
 "Somehow that doesn't seem to be me," replied Jed, smiling. "And I'm mainly am glad to know that your power isn't loaded," he went on, turning to the thief who still held the gun in his hand, "because mine maybe I can convince you to let me say without taking part in a thing that might hurt the both of us. I'll take that money."
 The robber did as he was ordered. "That's better," said Jed. "Now I'm going to tie you up because I know you won't try to escape while those fellows are howling around outside. If you're wise, you won't try anything rough inside the cab. I'm going to have George hold the gun, and let me tell you fellows, he isn't afraid to shoot if he has to."

article. If we do not stir things and show some interest, our task out here is a most discouraging one.

CHURCH NEWS

(Continued from page 6)

all who heard him were delighted with the messages he brought us.

S. A. Ewart, Pastor.

Concord Church, Bethel Presbytery — The Rev. W. S. Hamiter, of Chester was with us here for services preparatory to the fall communion service on October 20. Mr. Hamiter has many friends in this community. He was pastor of this church for ten years. He was greeted with good congregation and brought us good gospel sermons. Brother Hamiter gave up his work at Pineville a year or more ago on account of his health. His friends will be glad to know that his health is good again and he is available for supply work. Any church wanting services would do well to get in touch with Mr. Hamiter.

APPALACHIA

Morrison, Tenn.—At the mid-week prayer meeting service December 4th this church enjoyed an interesting and inspiring talk by Miss Josephine Woods who is visiting Morristown friends. Miss Woods labors in the North China Mission with our own missionary Miss Lillian Wells.

Knoxville, Tenn. — An evangelistic campaign has just closed at John Sevier Chapel, in which Rev. B. M. Larsen, Superintendent of Home Missions of Knoxville Presbytery preached. Splendid interest was maintained during the sixteen nights of the series of services and many hearts were stirred by the inspiring messages of Mr. Larsen. The closing night of the meeting, November 19, there were seven who professed their faith in the Lord Jesus, four joining our church—while a number of others were stirred to re-consecration and more loyalty to their Saviour.

John Sevier Chapel is situated about seven miles out from Knoxville at the railroad shops of the Southern Railway—and is an off-spring of the Little Brick Church in this city in which Rev. Cecil H. Lang is pastor. The work at John Sevier is conducted jointly by the Little Brick and First Presbyterian Churches, of Knoxville, Rev. Wm. H. McCorkle, assistant pastor of the First Church doing the weekly preaching there, while visiting and much personal work is done by workers from Little Brick Church.

FLORIDA

The Synod of Florida held one of its most profitable sessions recently with the First Presbyterian Church of Ocala. Ocala is the county seat of Marion County, and is in the midst of a fine trucking and stock raising section. It is near the central part of the State, and the attendance, 105, was probably the largest in the history of the Synod. The congregation has just completed its beautiful and commodious house of worship. The auditorium is a remarkably handsome room with good acoustic properties.

The pastor, Rev. J. A. McMurray, is building up a strong church and the Presbyterians are doing nobly their part for the religious interests of the community. There were 63 additions to the church last year, and the contributions amounted to \$16,000.

The opening sermon by Dr. R. H. McCaslin, retiring moderator, was full of inspiration, calling the Synod most earnestly and practically to its tasks of evangelism and missions. Seldom has the body heard a more helpful sermon.

Rev. Dr. A. R. Larrick, of Plant City, was chosen

Moderator without opposition, and justified the choice of the Synod by the impartial and expedient way in which he conducted the business of the body. As one who has been attending church courts for half a century, we are struck with the fact that our church courts have much more the character of business bodies than formerly. Lengthy discussions are out of date—"What thou doest do quickly." Devotional and dialectic gifts and graces must find development and exercise in other assemblages. The inspirational and educational and practical are given the right of way in our church courts today. This was manifest in the recent meetings of the Synod of Florida. The speeches of our secretaries and representatives of our educational institutions were exceptionally fine, in good taste and in good measure.

An interesting episode occurred in connection with Dr. Morris's talk. Dr. Anderson recalled the election of Dr. Morris as Secretary of Home Missions by the Assembly of which he happened to be a member. Quite a number had been nominated for the office. One by one they had been eliminated until only two remained. The vote between them revealed a tie. The clerk was reminded that he omitted the name of a colored member. The interest of the Assembly was centered immediately and intently on how he would vote. This colored brother was standing near Dr. Anderson, and had served with him on some committees, and somewhat leaned upon him for advice. When his name was called, Dr. Anderson in a low voice said "Morris," and Morris it was. The Moderator rather unkindly remarked that if the thing had turned out a failure, Dr. Anderson would have laid it on the negro.

Some members of the Synod offered a motion that the Synod overture the General Assembly to waive the rules of the Assembly as they bore upon the retiring of the secretaries at a certain age. Dr. Morris, it is understood, is now nearing that age and it seemed to many in the Synod that the usefulness of so efficient a servant should not be sacrificed at this juncture. However, at the earnest request of Dr. Morris, the motion was withdrawn.

The Synod adjourned to meet next October with the church at DeFuniak Springs.

Jno. G. Anderson.

Tampa, Florida.

EDITORIAL

(Continued from Page Three)

He has evidently never read them, else he would have recognized their value, not only to the Sunday School teacher, but also to the preacher in the pulpit and the critics in the Easy Chair.

He would condense Church News, which he thinks merely glorifies the pastors, and he would boil down the reports of the Men's Work and the Young People's Work, to one column each.

The views of our brother are good, but not workable. It would take an endowment to publish such a paper, with no other support than readers interested in discussion of doctrines.

This paper would be a Review, such as the Richmond Seminary issues every quarter.

It would no doubt serve a purpose, but whether it would find any real demand is another question.

We sympathize with this and other critics, but we can do no more.

The remainder of the trip was made in silence, with Jed glancing at the hold-up men every once in a while. Just before the tractor arrived at the edge of the town, he said:

"Put up the gun, George. I don't think we're going to need it."

Turning to the men, he went on: "This is the first time you two have ever tried anything like this, isn't it?"

The men hung their heads and one of them said: "Yes."

"I thought so. You don't look like bad men." Then the engineer turned away as though he was trying to decide a difficult question.

At the outskirts of the town, a crowd of men met the supply train and drove the wolves off with rifles.

"Hullo, Jed," called one of the miners. "We were getting worried about you. Thought maybe you'd been held up."

"Nobody would dare hold up this train," answered another. "We'd lynch anybody who even tried it. This is the Christmas Special. By the way," he went on, "who are your friends?"

"Well, this is George Yates, son of the agent. You all know him. And these two fellows here . . . well, they're trappers, I think. We brought them in out of the blizzard because we figured you people could give them a right Merry Christmas."

"We certainly can. Everybody's welcome when the Christmas Special comes in . . . especially when it carries the payroll."

"Treat them right," said Jed. "We might not have reached here if it hadn't been for them. They helped to dig us through a snowdrift!"

He put his fingers to his lips as he turned to the surprised men.

"I want you to have a Merry Christmas," he said, quietly. "And when the New Year comes, maybe you'll make some good resolutions."

"I will," promised one man. "I won't wait for the New Year," said the other. "I'll make them right now."

After they had gone, George went to his friend, the engineer, and shook him by the hand.

"Mr. Brown," he said, "that's what I call great!"

"Thanks, George," smiled Jed. "It's Christmas time, you know"—and for the first time in his life, George realized what was meant by "Peace on earth, goodwill towards men."

PUZZLE ANSWERS

A	G	A	I	N	S	T
S	A	N	T	A		R
S	I	T	S		M	A
E	N	S		L	A	C
N	S		D	O	N	T
T		L	A	R	G	O
S	L	A	N	D	E	R

ON THE CHRISTMAS TABLE—
 1. Fruit. 2. Nuts. 3. Turkey. 4. Cranberry Sauce. 5. Celery. 6. Sweet Potatoes.

CRISS CROSS CHRISTMAS
 GIFTS PUZZLE
 DECEMBER

STORY

THE MAN THEY OWED

Bess Herrick glanced at her husband in dismay as he pushed aside the plate she had just placed before him.

"What! Not going to eat your apple pie?" she questioned.

"I'm in too big a hurry. I've got to go to town." Steve rose from the table. As he passed Bess he rumbled her hair with his brown hand, then stooping, kissed her

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glowing cheek. But he didn't tell her why he had to go to town when there was lots of work waiting to be done at home. And Bess didn't ask him. Their union was of that kind. Each trusted the other perfectly, each forebore intruding upon the other's privacy of thought or action.

But after Steve had gone off down the road in the old car Bess got to thinking. Steve was worried about something—something that he did not feel like sharing with her lest it make her worry, too. Goodness knew they had troubles enough the way things had gone this last year. They'd had just about every kind of setback except a fire. "I hope we don't have that," sighed Bess.

When she had washed the dinner dishes and put the shabby kitchen in its usual spotless order she sat down at the window to darn Steve's socks. It was amazing the way Steven's big feet wore out socks. She drew a sock over her hand and studied it with puckered brows. It was hopeless.

Gobble, gobble, gobble! Bess glanced out the window. With a leap she was out of her chair, scattering balls of darning cotton and socks in every direction. Out doors she flew, bareheaded, though the wind was blowing an icy autumn gale.

"The old simp!" she raged. "Thinking he can spend the night in that apple tree! He'd freeze to death."

The great bronze-colored turkey saw her coming in pursuit. He fled before her. She sprinted after him, her slim legs gaining in the race. At last she was near enough to grab him. He struggled furiously. But she hung on valiantly. An eighteen-pound gobbler was no easy thing to handle, especially when he was flapping his wings, striking at her with his feet, pecking at her with his sharp bill. One blow on that cheek made the blood run. It also made Bess mad.

"Old fellow, you're going back into your coop, and I don't care now if I do pull out all you tail feathers," she muttered. "Hello, there!" A big car had whirled into the yard and stopped close beside Bess. From the window a stern old face looked out, the face of Henry Homer, rich and shrewd, some said too shrewd for exact honesty—in his dealing with folks. At that very moment he was squeezing Steve who owed him. But a young couple, just starting out in life, had to owe somebody. The trouble lay in the fact that they owed Henry Homer.

The man got out of his car, coming over to where Bess was trying to thrust the turkey into his coop, he eyed the big bird critically.

"How much will you take for him?" he asked.

"Whatever he's worth," Bess replied promptly.

"He's worth four dollars to me." Henry took out his thick pocketbook, opened it and extracted a pair of two-dollar bills.

"He's worth just fifty cents a pound to me. That's nine dollars," Bess returned flushing.

He shook his head. "Too much—too much. Here's four dollars for the bird. Take it or leave it."

"I'll leave it."

Henry wanted the big turkey, and whatever he wanted he usually got, for money will buy everything except love, often add to the measure of these. He was being crossed by this slim young thing in faded blue gingham, and he didn't like it, especially as he felt the Herricks were under obligation to him. Hadn't he let them have the money to buy every last thing they had?

"Come, come!" he said. "No fooling. Where's a gunny sack to throw over the turkey's head?"

Bess realized what she was up against. She dared not offend this man and yet—right was right, and she'd worked too hard and long over that gobbler to sell him for four dollars.

"You may have the turkey for nine dollars, not a cent less," she said. "You'll find that he weighs up beyond the eighteen-pound notch. I know for I weighed him myself just this morning."

"Look here, young woman," Henry was red with exasperation. "I'm going to tell you something for your own good. Steve has passed up his payment and interest. First thing you know you'll be set out of here. And I won't help you to another cent."

Bess was white now. So that was what Steve hadn't dared tell her—that he'd passed up his payment on the place? Suppose they were forced to leave, where should they go? Steve loved the old place. It had belonged in his family once. He had set his heart on getting it back in the Herrick name.

Henry had turned and was getting back into his car when out of a tight throat she spoke. "Wait! The turkey's yours."



Christmas Candle

"All ye who Christians be,
Oh, light my tiny candle here
me,
It has gone out—I am not
old,

And as I traveled in the cold
A bitter wind with all his might
Blew and put out my little light

"All ye who Christians be,
Will ye not list to me,
Who have so often prayed
I might not be afraid?
I am a little frightened—can't
see?

Oh, light my little candle here
me."

—Edna Norma

The cold winds of poverty, illness and death have blown down shadows into the 466 homes on the rolls of Ministerial Relief. In these homes there are many little children. Would you not like to light a Christmas candle for them, in thanksgiving for—

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The man went right on. Again she spoke
 more loudly. He turned and looked at
 her. What he said made her clap her
 hands over her ears and run into the
 house.

She stood in the center of the kitchen,
 her hands knotted under her chin, staring
 at the uneven floor. Mr. Homer had gone
 away mad. She had bungled. Better to
 have let him have the turkey if that was
 the only way to keep him good-humored.

Gobble, gobble, gobble! She looked out.
 The turkey had got out of the coop again.
 More chasing round in the cold, and she
 was tired enough already. This time she
 snatched her thick red sweater and put it
 on as she dashed to the pursuit.

But she lost sight of the turkey in see-
 ing something else far down the road.
 There stood the big car, stuck in a mud-
 hole. It wouldn't, it couldn't pull out.
 Cars had been stuck there before that
 fall since the heavy rains. Bess thought
 an instant. Then she dashed to the barn
 and began to hitch up the big bay horse,
 which Steve called his right-hand man.

Henry Homer had got out and was
 tinkering helplessly under the hood when
 Bess rode up on old Mike.

"Nothing wrong with your car, Mr.
 Homer," she said cheerfully. "They all do
 it at this point. Steve pulled out two this
 morning."

He glowered at her as she slipped to
 the ground beside him.

"I suppose Steve keeps his mudhole
 here on purpose so he can get paid for
 pulling folks out," he said.

"He did it for nothing. So will I."

She was offering him a favor and he
 hated to take it. But he saw he must or
 wait until somebody came along with a
 team. And on a road of this kind he might
 have to wait hours.

"Go ahead," he said gruffly.

He did help her hitch the horse to the
 car. She stood at Mike's head. Mike
 understood. He pressed against the collar
 with his big shoulders, his muscular flanks
 strained. Out came the car onto a dry
 spot.

Bess jumped onto Mike's back and be-
 fore the man could thank her she was
 riding home.

She was baking gingerbread for supper
 when Steve came home. He leaped from
 the old car and entered the house whis-
 tling.

"Pretty near got stuck in that old mud-
 hole myself," he said. "I'm going to fix it
 tomorrow. I'll throw in a few loads of
 stones. Bess, I've got good news for you!
 I met Henry Homer, on my way home
 and he says he'll fix up that payment for
 me. He thinks we've done pretty well for
 a pair of kids, keeping as far ahead of the
 game as we have this first year. I did get
 that money that's been held back so long,
 though I didn't expect to when I went
 after it today. I've been awfully bothered
 lately. But all we want is time, Bess.
 We'll clear ourselves if we have a little
 time. But I don't see," Steve pushed back
 his dark hair, "what makes Henry Homer
 so kind of—of human all of a sudden."

Bess stooped down and took the pan of
 gingerbread from the oven. She held it
 under Steve's nose, laughing. But she
 said not a word.

A RAINY DAY LESSON

Jennie Standifer

A shabbily dressed, awkward girl of
 thirteen came into Miss Warner's Sunday
 School class one summer morning, and
 gave her name as Sara Jane Jones. After
 entering she was always present, and on
 time, although she lived a mile from the
 church. She never spoke except to answer
 in monosyllables when asked a question.
 When the young teacher visited her pupil
 she found the family was almost desti-
 tute and the father out of employment.
 Sara Jane was the oldest of nine children.

"Sara Jane is a powerful help to me
 with the babies," the tired looking mother
 told Miss Warner, "but she's mighty slow
 to learn in her books. She stays two years
 in all her grades."

Neighbors could have told that Sara
 Jane was overworked at home, nursing
 babies, washing and cooking, but there
 seemed to be no way to relieve the girl's
 burdens.

When Miss Warner offered to teach
 her class of girls basket making, knitting
 and embroidery on Saturday afternoons,
 Sara Jane was the only one who could
 not learn to do the work. The instructions
 of one week were forgotten by the next.
 The teacher was discouraged, and believed
 that her efforts to help the girl had failed.

One stormy, rainy morning in Septem-
 ber, Miss Warner arrived late at the
 church. When she entered her Sunday
 School room Sara Jane Jones, somewhat
 drabbed, but smiling, was the only pupil

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This simple remedy has a remarkable three-fold action. It goes right to the seat of the trouble, loosens the germ-laden phlegm, and soothes away the inflammation. Part of the medicine is absorbed into the blood, where it acts directly upon the bronchial tubes and thus helps inwardly to throw off the whole trouble with surprising ease.

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in attendance. The thought came: 'Why waste the lesson period trying to teach this stupid girl, when I could enjoy the lecture of the Bible Class teacher?'

"Would you like to go into a class with other girls, Sara Jane?" Miss Warner asked persuasively.

"No'm. I don't want no teacher but you," the girl replied decidedly.

"Very well, I will teach you."

There came the resolve to give this dull, overworked child her very best efforts in making the lesson simple and easy to understand. Jesus had preached a sermon to the Samaritan woman. She would follow His example. The subject of the lesson was "God's Great Gift to the World." She began by telling of the creation and fall of man, and the need of a Savior; then of how God "so loved the world that He gave His only begotten Son" to save the lost. She made plain the necessity of conviction, or realization of sin, the need of repentance, and how the blood of Jesus could cleanse from all sin.

Did Sara Jane want to be saved? There was eager, unhesitating assent. Was she sorry for her sins, willing to turn from them, and trust in Jesus to save her? Would she give her life to Him? The dull face, working with emotion, lighted with joy as she responded:

"Yes'm, I'm sorry for my sins—so sorry I don't want to sin no more. There ain't nothin' else I can do but trust Jesus to save me."

"Then you must confess Him and be baptized. Talk to your parents, though, before you join the church."

"Yes'm, I will."

A few days later Miss Warner went to a neighboring city to visit a friend. Upon her return home she found the family of Jones had moved to a farm in the Mississippi delta. She was unable to learn Sara Jane's address, and as time passed the memory of the quiet, timid girl to whom she had made plain the gospel message that rainy September morning, passed from her mind.

Years passed. Miss Warner married a well-known lay preacher who did great work in Sunday School Institutes all over the state. She accompanied him to an institute held with a small-town delta church in the county Agricultural High School buildings. Soon after her arrival the President of the Woman's Missionary Society, whose guest she was, told her of a visit they anticipated from a young woman the members of that Associational District were educating to be a missionary.

"She joined our church when a slip of a girl, and from the first her heart seemed on fire to carry the gospel to the heathen. She was slow to learn in school, and not until she begged the Junior Superintendent into letting her teach a class of children in Sunday School did we realize she really and truly called to the work. It wasn't long until every child in her class was converted, and as eager to do the Lord's work as their teacher. The women of our different associations made up money and sent her to one of our demonional school where she did not have so many hindrances from her family. They were very poor, but there were other girls in the home who could help. She did well in that school, and spent her vacations here. She has made over both the town and the county. She visits the worldly, the lawbreakers, the down-and-outs, and talks to them individually. Every word that she says sticks. She knows the Bible and makes it so plain that the simplest can understand. We are going to send her to the Training School in Louisville this fall, and when she has finished the course we will support her to China. She will be a blessing to the heathen as she has been to this once godless community."

"Here she comes now! I am so glad for you to meet her."

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Sara Jane Jones clasped her former teacher in a loving embrace.

"At last, I can thank you for that blessed lesson!" Sara Jane cried joyfully.

"What do mean dear?"

"I mean the morning years ago when you took time to make me, a stupid, ignorant child, see the need of a Savior and repentance for sin, and the power of Jesus to save. That lesson was a turning point in my life, and with the Master's help I have made your plan of teaching the means of bringing blessings and salvation to many. Thank you over and over again for that lesson."

"It was a privilege to teach you, Sara Jane. I feel honored to have been the one to lead you to Christ."—The Leader.

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A farmer took his wife to a concert,
 and after listening with apparent joy,
 the pair suddenly became interested in
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 sheep, have gone astray."

First a sharp soprano voice ex-
 claimed, "All we, like sheep"; next a
 deep voice uttered in a most earnest
 tone, "All we, like." Then all the sing-
 ers at once asserted, "All we, like
 sheep."

"Well, I don't!" exclaimed the farm-
 er to his wife. "I like beef and bacon,
 but I can't bear mutton." — Stray
 Stories.

Why He Didn't

Professor of Chemistry: "What is
 the common term for H2 S O4?"

Sophomore—"I had it on the tip
 of my tongue a moment ago, but I
 can't think of it just now."

Professor: "If you had it on the tip
 of your tongue a moment ago you'd
 know it now. It's sulphuric acid." —
 Detroit News.

"I always say my wife and I have
 now reached the ideal married state."

"What do you mean by 'the ideal
 married state'?"

"Well, my wife no longer worries
 about the shape of my nose, and I no
 longer worry whether she does or
 not!"—Tit Bits.

"James, have you whispered today
 without permission?"

"Only wunst."

"Leroy, should James have said
 wunst?"

"No'm, he should have said twict."—
 Ex.

Cynical

George: "Do you believe in clubs for
 women?"

Earl: "Yes, if kindness fails." —
 Thalia.

Woe Forgotten

The little girl was crying. Her moth-
 er, to distract her thoughts, called:

"Oh, come here, darling—come here
 and look at the airplane."

The little girl ran to the window and
 stared up at the airplane till it dis-
 appeared. Then she got out her little
 wet handkerchief again.

"Mamma, what was I crying about?"
 she asked.—Wall Street Journal.

The Exaple

A farmer, being elected to the school
 board, visited the village school and
 tested the intelligence of the class by
 the question:

"Now, boys, can any of you tell me
 what naething is?"

After a moment's silence a small boy
 in a back seat rose.

"It's what ye gie'd me the other day
 for holding yer horst."—Tick Talk.

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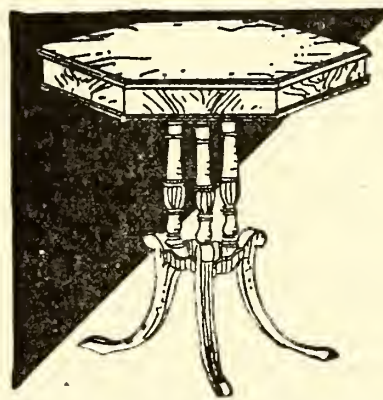
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A CALL TO THE ELDERS AND DEACONS

To each elder and deacon in all the churches of the General Assembly (whose name and address we have) there is going from the Louisville Office full information concerning the Ministers' Annuity Fund.

We urge every officer of every church to study carefully this plan which has the endorsement of the General Assembly, the Synods, almost all the Presbyteries, and which is commended by hundreds of the leaders of our Church. Remember please—

1. This is a sure, economical, Christian business method to meet a serious situation which grows more critical every year.

2. It is the only way our Church, or any other Church, has yet discovered to solve a problem we have been trying to solve since 1717.

3. It is a plan worked out by eminent actuaries, checked by the best experts of the country and tried and proved by the Protestant Episcopal, the Baptist, the Congregational, the Northern Presbyterian, and other Churches.

4. It really means gradually taking out of the "Benevolent Budget" the cause of Ministerial Relief and putting it into the "Church Expense Budget" where it belongs.

5. The Ministers' Annuity Fund will solve the problem for all the years—expanding with the growth of the Church.

6. Had our fathers adopted such a plan it would now be entirely sufficient. To make up for past neglect a fund of \$3,000,000 to meet the accrued liability of the Church for the prior service of its ministers must be secured in 1930.

7. This is not a large amount for the entire Church to contribute in six payments over a period of three years. Presbyterians contribute most liberally to all forms of benevolence—they will raise this fund to meet a solemn and binding obligation.

The officers and other men of the Church should lead in this work. The pastor has pled for every other good cause, but has been modestly reticent about anything that seemed to touch his own welfare.

The Ministers' Annuity Fund is primarily for the Church, helping it to keep its pledge and making it more efficient because of releasing its ministers from worldly entanglements for spiritual ministries.

Watch this page for answers to other questions

Ask any question and we will gladly answer

THE PRESBYTERIAN CHURCH IN THE UNITED STATES,

Department of Ministerial Relief and Ministers' Annuity Fund,

Henry H. Sweets, Secretary. John Stites, Treasurer.

410 Urban Building, Louisville, Kentucky.

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Supporting the Presbyterian Church in the U.S.

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CHARLOTTE, N. C., DECEMBER 18, 1929 No. 51

Single Presides at Chicago Meeting

Executive Committee Federal Council of Churches Discusses Problems Facing the Life and Progress of the Church

Hundred and fifty religious leaders in Chicago, December 4 to 6, constituted the Executive Committee of the Federal Council of Churches of Christ in America. The sessions of the Committee were held in the St. James Methodist Episcopal Church, President Walter Davidson of Davidson College, Davidson, North Carolina, presiding. Dr. Herbert Hoover, Chairman of the Midwest Division of the Federal Council, having just returned from Chicago, and Dean Shailer Mathews, President of the Chicago Federation, greeted the delegates. The possibilities of bringing together representatives of the world on the basis of religious work; how to appropriate the nineteenth anniversary of the inauguration of Christianity; a program for home mission throughout the United States; the program of education which the situation with reference to pro- and cons for; how to promote a better understanding between Jews and Christians—were some of the questions discussed.

During the meeting of the Executive Committee on the occasion of a public celebration of the twenty-first anniversary of the organization of the Federal Council, Francis J. McConnell, presiding, made the principal address, said

The Federal Council is not now content with formulating direct schemes for the union. Among the constituent churches of the Council are many whose church government and policy are not themselves readily adaptable to the Federal Council. The Council is, however, endeavoring to bring the churches on such a basis of church cooperation that a deeper and finer spirit of unity may be consequently developed. We all recognize that it would be useless to try to bring about union by any ecclesiastical effort on the part of the denominations from the outside, when it comes, must be of free consent of all organizations. The aim of the Council is to create an atmosphere of mutual respect and understanding.

The Executive Committee approved the formation of a new Commission on Missions—"for the purpose of coordinating the interests and activities of the various organizations in their relation to missions; to further or provide for the study of the relations of the churches to the public welfare; to study the relations of the churches at home and abroad to the motion picture industry; to maintain a general service, and to a representative of various peoples through missions at home and abroad; to seek to correct misrepresentations and to secure cooperation of the best of the various countries, and to further the use of films to strengthen understanding and good will."

The Commission on International Justice and Peace presented a message to be sent to the churches concerning the Paris Peace Pact, the London Conference on Reduction of Armaments, and the entry into the Permanent League of Nations.

A National Christmas Sing

National Broadcasting Company To Arrange Nationwide Hookup, 10,000 Singers and Four Bands to Join in Music

On Christmas Eve, Tuesday, December 24, between the hours of 7:30 and 8:30 p. m., there will be a nation-wide effort to get the entire country to join in a Christmas Carol Singing Festival, through a gigantic radio broadcasting hook-up.

The Advertising Club of New York, in co-operation with the Municipal Authorities, Churches, Philanthropic Societies, etc., have just perfected arrangements with the National Broadcasting Company to broadcast this event. About 10,000 singers will assemble in Madison Square Park, 23rd Street and Fifth Avenue at 7:30, including Soloists, Choir Members, Glee Clubs and others, who will be accompanied in their International Carol Sing by four complete bands already engaged.

Several noted singers will sing appropriate selections, and Albert Stoessel, the famous conductor, will lead the Carol Sing. Mayor James J. Walker will open the ceremony, the Police Department will provide the necessary stands, and Police Commissioner Grover A. Whalen, and many other distinguished men and women will be present.

The National Broadcasting Company will erect the broadcasting equipment and Graham McNamee will be the announcer in this national hook-up. Every home in the land will be asked to join in the singing. The six leading motion picture companies have promised to provide for the sound and picture photographing of the crowd, so the event will be repeated afterward in thousands of moving picture houses, to many millions of people.

Christmas Program In Churches

Committee of Christian Education and Ministerial Relief Sponsors Special Exercises of the Season

Under the direction of Dr. Henry H. Sweets, Executive Secretary of the Committee on Christian Education and Ministerial Relief, Louisville, Ky., Southern Presbyterians will present through the Sunday Schools of the local churches during the Christmas season, the white gift Christmas program, "The Light of the World." This program has been prepared by Miss Mildred Welch, and is accompanied by adaptations suitable for the Men-

(Continued on Page Two)

"Arrears"

If you are in Arrears on your subscription account, won't you make an effort to send us a check before the end of the year? We believe with many of our good readers it is merely an "oversight," but this works a hardship to your church paper. Please check up on the label on your copy and act accordingly. We thank you!

THE PUBLISHERS.

Southwestern Receives Large Gift

Memphis College is the Recipient of a Gift in the Amount of \$50,000

It gives us pleasure to announce a recent gift of \$50,000 to Southwestern from Mr. J. T. Lupton, of Chattanooga, Tennessee. In addition to the money already subscribed in recent campaigns, it was estimated that it would require \$400,000 to stabilize Southwestern. That amount of money will not provide fully for the needs of Southwestern, but it will finish paying off the mortgage indebtedness and will add sufficient money to the endowment to meet the minimum financial requirements of the standardizing agencies. This must be done before Southwestern is eligible to receive gifts from corporations and foundations. Mr. Lupton's gift is one of several which is conditioned upon this total amount being raised, and it services as a tremendous lever in raising this sum.

Mr. J. T. Lupton is unique among the well-to-do members of the Southern Presbyterian Church. He is, so far as I know, the only well-to-do member of that Church, certainly throughout this section, who has caught the vision of Christian education as the solution for the world's ills to the extent of investing heavily in that enterprise. There are many members of other denominations, whose names are familiar in the educational world, who have given largely to the college of their denomination. Mr. Asa Candler is credited with giving to Emory University some seven millions of dollars. In making his first gift of one million in 1914, he wrote as follows: "I am profoundly impressed that what our country needs is not more secular education, but more of the education that is fundamentally and intentionally religious. I see no way by which such religious education can be supplied without—"

(Continued on Page Two)

C. E. Officers Hold Institute

One Hundred North Carolina Young People's Leaders Meet in Conference at High Point

The North Carolina State Christian Endeavor Union held an Officers Institute in High Point, Saturday, November 30, and Sunday, December 1, with approximately one hundred registered delegates from districts and societies throughout the state.

Dr. Chas. M. Sheldon, formerly Editor of the Christian Herald, and Author of "In His Steps," delivered the principal address of the Institute. He used as his theme, "The Value of a Human Being," pointing out that a human being has four values, namely, a personal value, an unknown value, a known value, and a divine value. He emphasized the fact that no one is unimportant, and that God individualized every one. W. Roy Breg, Southern Secretary of Christian Endeavor, led the group in discussion of the best methods of young peoples' work, and stressed the Three-fold Crusade Program.

Arnold J. Koonce, president of the North Carolina C. E. Union, presided over the meeting, and the various superintendents explained their departmental work.

Other speakers heard by the delegates were, Rev. Tom Sykes, speaking on "World Peace," Rev. Roy I. Farmer, pas-

(Continued on Page Two)

Fleeing From Russia

Refugees Seeking Escape From Persecution—Dr. Vance Again Appeals for Protestant Relief in Europe

News has come of the flight of thousands of families from Russia to escape the persecutions of atheistic communism. These people are seeking to find somewhere the kind of refuge the Pilgrims found in the Western World when they landed at Plymouth Rock. Here is the cable letter from Dr. Adolf Keller, Executive Secretary of the Central Relief Bureau of Evangelical Churches at Geneva:

"Thousands of farmers leaving Russia because of insupportable conditions imposed by Soviet government. Hope to migrate to Canada, but Canadian government hesitates to consent because of economic conditions in the dominion. Thousands of families, therefore, stopped on their flight from Russia. All their possessions sold or lost. No money, food, or winter clothing. Living in terrible squalor in concentration camps near Moscow, in Bigossowo, Sebesch: Schneidemuhl (Germany), Hamburg, and Bremen. In Moscow camp alone are 10,000 families. Bitterest need for immediate help. This concerns all Protestant people as most of these refugees are Lutheran or Mennonite. Our office working with leaders of refuge migration movement, and with Dr. Fritzjof Nansen. Urge again necessity for immediate help as sickness already breaking out."

We had come to the conclusion that no crisis in the field of European Protestantism would call for extraordinary relief this year, when suddenly we are face to face with this conditions in Russia which calls for speedy and large-hearted help.

These Russian pilgrims are among the finest people of that country. They are Protestant. They are descendants of thrifty, once prosperous farmers, and of German and Scandinavian colonists who were brought into Russia by Peter the Great. They are on the march for a home somewhere in the world where they may enjoy religious freedom and worship God according to the dictates of their own conscience.

Surely Southern Presbyterians will not be slow to show their sympathy by substantial contributions to Protestant Relief in Europe.

Confronting this crisis, we are dismayed by the fact that thus far the offerings to this cause are the smallest in its history. So far this year we have received only about \$2,000. The churches that have given have done so with decreased amounts, and many churches have sent so far nothing.

Can we let these victims of a godless despotism fight their battle alone? They are greatly troubled. They are in dire distress. They have lost nearly everything they had. Many of them have been killed. Without money, food, or winter clothing, in bitter need, these Protestant people must be helped by their Protestant brethren in America or perish.

I appeal to the Presbyterians of the South to do something, and to do it speedily.

All contributions sent to our treasurer of Protestant Relief in Europe at 154 Fifth Avenue, North, Nashville, Tenn., will be promptly forwarded.

James I. Vance.

Older Boys Conference In Charlotte

Y. M. C. A. Holds Gathering at First Methodist Church for Three Days

The State Committee of the Young Men's Christian Association held a three day conference for the older boys of the state of North Carolina at the First Methodist Church, Charlotte, lasting from Friday through Sunday. There was an attendance of 400 boys from all parts of the state, who were entertained in the homes of the citizens of Charlotte. James Poole, of Wilmington, a boy himself, was president of the convention.

The theme for the meeting was "The Challenge of Life," and addresses were delivered by several speakers, among them being Albert E. Roberts, general secretary of the YMCA whose home is New York City, and Dr. Howard E. Ronthaler of Winston-Salem, president of Salem College.

During the Charlotte conference problems of school life, of relations with parents, of relations with girls and other problems of boys were discussed by Y. M. C. A. leaders.

Following the last session the boys gathered to the auditorium of the First Methodist Church to hear the pastor, Dr. W. W. Peele, deliver a special sermon to the young men on ways of achieving the highest and best things of life.

J. Wilson Smith, state secretary of the association, said Sunday night that 200 of the boys made decisions for Christian lives during the conference. Forty of these said they had never made decisions of this kind before.

The next state conference will not be held for three years, but eastern and western divisional conferences are planned for next year. A special committee will select the time and places for the meetings.

C. E. OFFICERS HOLD INSTITUTE

(Continued from page 1)
tor of the First M. P. Church, High Point, and Dr. P. E. Lindly, President of the High Point College.

The Institute closed with the Crusaders Covenant Hour, led by W. Roy Breg. The entire group returned to their homes

SOUTHWESTERN RECEIVES A LARGE GIFT

(Continued from page 1)

out institutions of learning owned and controlled by the churches."

There are many men and women of small means or of moderate means in the Southern Presbyterian Church who have caught the vision of the importance of supporting the church colleges, even to the point of sacrifice, but there are few well-to-do individuals among us who seem to realize that the church which does not maintain a few strong colleges will soon be a decadent church. It is of the utmost importance to keep the church abreast of modern thought and life, and to assert the compatibility of Christianity and enlightenment.

A number of years ago, as the result of careful thought, with the background of a wide and successful experience in life, Mr. Lupton came to the same conclusion that was reached by Mr. Asa Candler as expressed in the quotation above, and he determined to make his philanthropic investments in the realm of Christian education. He has given large sums to that cause, and in this philanthropy he is making the most enduring and far-reaching investments that can be made. When the cause of Southwestern was presented to him, he saw at a glance the importance of stabilizing this great Presbyterian college in the strategic location which Memphis offers. He saw that the future of the Southern Presbyterian Church in the Mississippi Valley is dependent upon the adequate establishment of Southwestern at Memphis, and, in spite of the fact that he was already heavily burdened with previous commitments, he gladly gave \$50,000 towards the stabilizing of this institution.

Mr. Lupton is a native of Winchester, Virginia, is a graduate of Roanoke College, and he resides in the Synod of Ap-

alachia. He is, therefore, not an alumnus of Southwestern, nor even a resident in one of the four co-operating Synods, and yet his clear vision of the future and his generous heart prompted him to make this investment. It is earnestly hoped that Mr. Lupton's example will be followed by those upon whose generosity we have a more natural claim, and that the needs of Southwestern will be fully met in the future.

(The above account is furnished by Brooks M. Todd, of Charlotte, N. C., who is Publicity Superintendent of C. E.)

DR. LINGLE PRESIDES AT CHICAGO MEETING

(Continued from page 1)

Court of International Justice, and other current issues. Discussing the meeting of the Pact, the report said: "The Peace Pact of Paris, proclaimed by President Hoover on July 24, 1929, binding on all participating nations, is in truth a World Covenant of World Peace. If the people take it in earnest and require their statesmen to shape national policies in the light and spirit of the Pact, it will usher in a new era. War will be no more, and all preparations for war should soon cease.

"Hitherto, nations have depended largely on their fighting power for existence, for rights, for prestige, and for influence. Armaments have been fundamental in international relations and in national policies. Hereafter, the rights of nations will be based on mutual treaties and agreements and on international law, and a nation's prestige will depend on its achievements in social justice and progress, on its practice of the essentials of civilization, on the attainment by its citizens of noble living.

"Because the benefits to come from the Pact depend on the degree to which the people give it their intelligent and earnest support, we appeal to the churches of our land to do their part in creating an informed and loyal public opinion in support of the principles and policies of the Pact.

"The Pact presents the ideal in broad and general outlines. Its effectiveness will depend on the application of the ideal to specific issues and concrete problems."

Chas. E. Diehl,
President Southwestern.

CHRISTMAS PROGRAM IN CHURCH

(Continued from page 1)

of-the-Church, Women's Auxiliary, Christian Endeavor and other Young People's organizations.

The program will be accompanied by an offering for the support of retired ministers and missionaries. The Southern Presbyterian Church has on its rolls 1,483 widows and 248 widowers; 48 from 34 homes, 6 unordained workers and 52 children under 18 years of age. The average assistance to homes last year was \$415. Dr. H. S. Sweets, Secretary, recently stated that on account of the accumulation of this meager amount must be reduced to the total amount asked by the Assembly for Christian Education and Ministerial Relief is \$405,000 for the current year ending March 31, 1930. The preceding Christmas day is Life Imitation Day and Presbyterians everywhere are urged to make their gifts of assistance and service on the white gift

GYPSY SMITH, JR., IN CHURCH

Noted Evangelist Holds Week's Work Which Aroused Wide Interest

Rev. "Gypsy" Smith, the celebrated evangelist of Noank, Conn., last night closed a remarkable revival in the city of Charlotte, N. C., which lasted for only six days.

High tribute was paid the evangelist for the excellent work he accomplished here. Rev. J. Oscar Mann of Purity Presbyterian Church, under whose auspices was brought here, thanked him in behalf of that Church, and Rev. W. E. V. of Bethel Methodist Episcopal Church, on behalf of all of the other churches of the city. Although the revival continued for six days, it was one of the most stirring ever held in the city. Hundreds were unable to get within the doors of the Purity Presbyterian Church. The Standing room only could be found in the large auditorium, the crowd was immense.

What a Man's Hand is to a Man

MILDRED WELCH

The two had been college mates and friends and now after many years they were having dinner together at the Club.

"Come," said Phillips, after the waiter had brought in the coffee and cigars, "we'll go down to the house and finish our talk there." "Your house?" asked Richardson, "I thought you lived at the Club." "No," said the other, "I entertain here, because while I have a house and a housekeeper—well, it isn't a home now. But I'll tell you about that later." A fifteen minutes' drive brought them to a large and handsome house set among shrubberies and trees. Phillips took his friend back to a small room at the end of the wide hall. "This is my den, my retreat, my house of dreams," he said. "We shall not be disturbed here. Make yourself comfortable while I give some orders to the housekeeper."

Richardson settled himself in a big chair and stretched out his feet to the warmth of the crackling logs on the hearth. "Home or not," he said, "there's a woman about or there wouldn't be such a cozy, welcoming place for two tired men on a sleety, stormy November night." He looked around. "Strange, isn't it," his thoughts ran on, "how even a room takes on the individuality of the person who lives in it? Now this den is just like Phillips." He saw the low book cases filled with volumes, worn, read, beloved; the few engravings on the walls. "For all he is so rich, the room is just himself, simple, sincere, solid. But he has added another quality since I saw him last that I can't make out." His gaze came back to a group of pictures above the mantel. "I shouldn't wonder if the miniatures are of his wife and children—but who are the others?" He got up to look more closely. In the center were three miniatures, beautifully painted, framed in gold. One was of a woman, the others a boy and girl, and in all three the artist had caught some common likeness of ethereal loveliness beyond the beauty of blue eyes, fair skin, and shining hair. "His children," said Richardson. "He wrote me there were twins—about fourteen years old, I should say. They have her beauty, but they are like their father, too. Now these others—" The contrast challenged his eyes. The ten or twelve pictures clustered around the miniatures were mostly small and cheap photographs of boys and girls of sixteen or seventeen. But there was nothing cheap about the faces. Some had beauty; all had the high look of youth at its best—wistful, eager, yearning after some adventure of the spirit. He was still studying them when Phillips came in. He turned. "I've been wondering ever since I saw you again, Howard, what your secret is. You carry along with you some kind of an inner talisman that I, who, like you, have made good in business, haven't I believe these pictures have something to do with it. Tell me—as man to man—will you?"

Phillips smiled. "Sit down, old pal." He drew up another chair. "To be frank, that's just why I brought you here. I have got something and—as a friend to friend—I'll tell you about it." But for some moments he did not speak and the two sat quiet, gazing into the flames. Then with a look up at the miniatures, which to Richardson seemed the sudden opening of a window in his friend's soul, he began:

"I have heard it said that there is no perfect thing in life, that the trail of the serpent taints it all. But I, at least, can say that life gave me more than I could have asked. You can see what they were like, my wife and the boy and girl—but pictures tell only half. Of course, I had my dreams for them, and she and I had begun to think of the colleges to which we would send them. We already dreaded the separation and we were wondering how the boy and girl would ever stand the parting from each other, for they seemed indeed knit together as one soul. And then," he found his words with difficulty, "the great epidemic of November, 1918, came on—" "Not all of them?" asked his friend. "Yes, I buried them side by side. They were lovely and pleasant in their lives and in their death they were not divided," he finished softly. Richardson did not speak, but laid his hand on the other's knee and, strong man that he was, was not ashamed of his tears.

"But you, what about you?" he asked at last. "Of course, at first it seemed I had come to the end of everything and there could be nothing left. And then one day in a flash of vision the 'why' of it came to me. God had taken only for a time this perfect gift to make room in my heart for Himself. He had dreams and visions, too, for boys and girls; He needed my money, my time, and my love to make them come true. And one day standing by my three graves I vowed like the old mystic of the fourteenth century, that I would be to Jesus Christ what a man's hand is to a man. Every year I am putting into The Student Loan Fund of my Church all I can spare from the business—in the names of my 'loved and lost awhile.' The boys and girls who borrow from it to go to college are my boys and girls. I write to them and they to me and in their pictures, hanging up there, I think I see those other angel faces smile. I am alone and yet I can truly say that I am never lonely. The consciousness that I am working for Him, that I am as a hand to Him in carrying out His plans for the lives of these boys and girls, gives me a warm, comforted feeling as of being folded around with an unseen shining Presence."

And after a pause, his friend answered: "I have a home, wife, children, love, wealth, and success—and have missed the dream. But from now on I, too, vow, like the old mystic, and like you, that I will be to Jesus Christ what a man's hand is to a man."

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PRESBYTERIAN STANDARD

Box 869

Charlotte, N. C.

EDITORIAL**STABILITY OF THE PRESBYTERIAN PASTORATE**

Presbyterian Church presents a striking illustration of the difference between theory and practice. In fact all of us do this, and it is a weakness of our race.

Presbyterian Church, however, makes a profession of the stability of its membership and quotes Scripture glibly in support of it, and embodies this assurance in the words of "The Perseverance of the Saints." This doctrine is all right as it is strictly logical, the only difficulty lies in the fact that many who profess to be saints are self-deceived.

When we compare our ministry with that of the Methodist Church, and we thank God for our ministers are not here to-day and tomorrow, but they entered upon their life-work, forgetting that the average Presbyterian preacher moves far oftener than the Methodist brother does.

When we boast of the parity of the ministry between the two churches, we call no man master, yet we see that the churches are a tyranny that tramples upon the rights of the preacher more relentlessly than the Methodist bishop.

The bishop at least sees that the offending preacher has a support of some kind, while the Presbyterian preacher often is forced from his pulpit by some unregenerate elder who by his wealth can turn the people as he will, and he can force upon the offending preacher the decision to stay and divide the church, or to depart forth like Abraham of old, not knowing where to go.

The condition of affairs presents one of the serious problems facing the Church. How can we remove a pastor who is no longer accepted by the Church and at the same time provide for the welfare of his family.

The present make-shift no longer answers the purpose. The men who ought to move are not doing so. They realize the necessity, and when they do realize it and are among the applicants there seems to be a certain stigma attached to the application.

In how many cases where dissatisfaction begins in the church, but the pastor, though he sees the necessity of leaving, has no opening, and there he hangs on with a deep sense of humiliation, when he is not wanted.

It is possibly the session, under the influence of a rich elder, requests that he leave as soon as an opening comes.

Can a man do his best under such circumstances? God pity the man thus placed. Though friends he seeks another field, but they follow him, and opening after opening closes, and the poor man is unfit for work, but he faces the future and realizes that his children will be without a home soon as he ceases of living. This is the tragedy of the situation, and this is the reason why thoughtful men, sons of our preachers, hesitate to profess where such a condition is likely to occur, if all professing Christians were

genuine, there would be only Christian Sessions, and no man would "touch the Lord's anointed," remembering the injunction of Holy Writ, "Touch not mine anointed, and do my prophets no harm."

But church members and church officers are not always consecrated men and they are liable to human prejudices and passions, and in order to have their own way, they are sometimes guilty of acts that bring pain and desperation to the pastor's family.

A RARE COMBINATION

"Some are born great, some achieve greatness, and some have greatness thrust upon 'em."

Our old friend, Dr. Walter Lingle, head of Davidson College combines in his mental make-up more rare gifts than any man we know. He has run the gamut of greatness, from being a graduate of Davidson College through the ascending scale, till he reached the presidency of the College and the chairmanship of the Executive Committee of the Federal Council of the Churches of Christ, where he represents the orthodoxy of the Southern Presbyterian Church, thus giving an air of soundness to that potpourri of the denominations.

"Excelsior" has been his battle cry, till he finally landed in the president's chair at Davidson College, where his many-sided abilities will find full scope.

We have followed his career with mingled admiration and awe, wondering that "one small head could carry all he knew."

It seems, however, that even in the wisest of men there are some depths of knowledge that are not sounded.

This wise man, on his way to the meeting of the aforesaid Executive Committee, finding Chicago larger than Davidson, entrusted himself to a stranger, who took him in and also took in his pocketbook, containing \$85.00 and a railroad ticket.

This affair is a strain upon our credulity—an editor possessing \$85.00 and also a railroad ticket.

We envy him the pleasure he derived from the unusual experience of having that much cash in his pocket.

Though the pleasure seems to have been shortlived, "like the rainbow's lovely form vanishing amid the storm"—it was certainly pleasant to look back upon.

"One crowded hour of glorious life
Is worth an age without a name."

Our friend has been a reader of the Standard for many years, but, notwithstanding our advice that the Southern Presbyterian Church and its ministry should avoid entangling alliances, especially the Federal Council of Churches, he has become the chairman of the Executive Committee of that body, and was on his way to that gathering.

He should have remained amid the classic shades of Davidson, "where thieves do not break through and steal."

Let us hope that hereafter he will either stay at home in the South, or else leave his money behind him when he ventures among the Philistines.

THE WORLD-WIDE REVIVAL PRAYER MOVEMENT

Dr. Henry Woods, who is spending his vacation at Atlantic City, together with Mrs. Woods, is again inaugurating a movement to have an outpouring of prayer, extending around the world, in behalf of an outpouring of God's spirit upon the churches of the world.

Man's extremity is God's opportunity. Surely this is man's extremity.

The churches are chilled by worldliness; the pulpits are substituting man's reason for God's word, while sin is growing bolder every day.

Whatever is done is not by might, nor by power, but by the Spirit of God, and from thousands of hearts, with the opening year, there will go up a volume of prayer that must bring down a blessing.

Let us all join in that great movement.

A BOY OF THE OLD DOMINION

Our old friend, Rev. M. B. Lambdin, has in the "Confederate Veteran" a series of articles, entitled, "A Boy of the Old Dominion During the War Between the States."

Mr. Lambdin spent his boyhood in Alexandria, Va., and thus witnessed the opening of the War, and from his experience his ready pen has prepared a most readable account of "The late unpleasantness," as the war has been described.

The present generation needs to have their pure minds stirred up by way of remembrance, for few of them know what that struggle was.

Some are well-read in history and can describe the battles, but few know what went on behind the scenes.

There in Alexandria, under the shadow of the Capitol, he lived, and saw as only a boy can see, all the minor incidents of the opening days.

We are glad that he is committing these recollections to writing, as it is something we had been hoping to do, when our work is done, and we can enjoy the "Otium cum dignitate."

As a boy in Richmond, we too saw the beginning and the end, being a keen observer of the camps, and a witness of the end, there was little that we did not see. Such happenings do not find their way into history.

INFANT BAPTISM

A few days ago, we found on our desk, a tract on Infant Baptism by our old friend, Dr. I. S. McElroy, of Kings Mountain.

We have read and studied such tracts for many years, and we had concluded that the subject had been worn threadbare by frequent treatments.

This tract while not original, because at this period of the discussion of that subject, it would be difficult to be original, is clear and convincing, and worthy of study by those who have been doubtful on this subject.

It is short, less than forty pages, but it is informing and logical and leaves doubters on this subject no room upon which to stand.

We do not claim that it will settle this mooted question and remove it from the field of controversy, for that is an impossibility; but it will settle the views of those who are not so encased in prejudice as to be removed from any appeal to their sense of right.

At any rate its cost is so small that no one can plead financial inability.

Order it from Presbyterian Committee of Publication, Box 1176, Richmond, Va.

A CRISIS IN PROTESTANT EUROPE

In another column will be found a searching appeal from Dr. Vance in behalf of the Protestant Russians who fleeing from the insupportable conditions of the Soviet government are in a most deplorable condition.

They are at the opening of winter in concentration camps, without money, winter clothing, and food.

The offerings for this cause are less than ever before, yet the need is greater.

Whatever aid is rendered must be sent speedily.

Dr. James I. Vance, 154 Fifth Ave., Nashville, Tenn., will forward whatever is sent.

"THE CHRISTOPHER ROBIN STORY BOOK"

This is a choice collection of stories and verse from the four books of prose and poetry for children from the pen of A. A. Milne.

Mr. Milne possesses that rare gift of being able to write in a way to please children and hold the attention of older men and women.

The illustrations by E. H. Shepard are almost as entertaining as the stories.

When we recall the story books of fifty years ago, we can see what privileges the children of this day enjoy in the character of the books furnished them.

This book is for sale by E. P. Dutton & Co., New York.

CONTRIBUTED

DOES GOD CARE FOR THE INDIVIDUAL?

J. Kerr Fraser, D.D.

Hebrews 11:8

"By faith Abraham, when he was called, went out, not knowing whither he went."

I understand that naval and military officers are accustomed to receive sealed instructions from the authorities by whom they are sent forth, which are not to be opened until they reach a given spot or after a given lapse of time. They leave their native land and go forth in blind obedience, patiently anticipating their orders.

It was thus in the case of Abraham.

Dwelling in Mesopotamia he received a call to go to some unknown country that God would show him. The call must have sounded strange. In many ways it must have been unwelcome. But he obeyed. "He went forth, not knowing whither he went." He hadn't the faintest notion whither God was leading him. Yet he followed the gleam, assured that the Divine purpose would, in time, be made manifest and justify itself.

The Call of Abraham Comes to Each One

What, then, is the lesson of all this for us?

Simply this: We, too, are called to go forth, quite unconscious of our destination, and we have strong reasons to do so in hope and confidence. God has a plan for which He does not all at once reveal.

Life demands momentous adventures. It is a series of leaps in the dark. Born into this world we enter upon an untried life. Millions have preceded us. Yet we are as solitary as though we were the first to venture upon the mysterious sea.

And surely life is a mysterious sea. When one of the Cunard Liners today sets forth on a voyage, it carries with it a chart of almost perfect completeness and accuracy. It tells you the various soundings, while all along the coast are light-houses with their distinctive signals, so that seamanship today is reduced to something like a science. The fact is, life is safer today on the sea than it is on the land.

But human life is not a voyage of this sort. Rather it is like the setting forth of Christopher Columbus and the old navigators who, without chart or compass, dared unknown seas. From the very beginning we are called to places and duties entirely strange to us. Yet we have profound reasons to believe that life is wisely ordered and that it is under the government of some supernatural power.

Will you let me mention three reasons for thinking this. And I am not talking cant here. Because, while I am an optimist, I am not by any means a blind optimist.

Well, why do I believe that life is not a blind leap in the dark, but that it is under a divine government?

Inner Consciousness of Divine Guidance

Well, first of all, the testimony of consciousness—or perhaps I had better say of experience—assures us of this. The other day I was reading Goethe's conversations with a friend, and it contains this remarkable passage: Referring to the translation of one of his books, he says:

"We have, as you know, been busy with this translation for more than a year. A thousand hindrances have come in our way. The enterprise has often come to an absolute standstill, and I have often cursed it in silence. But now I can do reverence to these kindnesses, for during these delays things have ripened abroad among other excellent men, so that now they bring the best grist to my mill, and will bring my work to a conclusion that I could not have imagined a year ago. The like has often happened to me in life, and in such cases one is led to believe in a higher influence which we adore without trying to explain."

Now, I would not have quoted this, had it not been that Goethe was a confirmed rationalist—I do not say atheist or even agnostic, but rationalist. So here is a rationalist confessing to the existence of a higher influence dominating life and directing it to higher issues.

Let me ask you: Do we not all share in this consciousness? Are we not often surprised, perplexed, perhaps saddened, it may be annoyed by the strange happenings of life when all at once a sudden gleam shoots across the soul, lights up the darkness, and we realize that somehow all is right and for the best.

Modern Science Confirms Faith

I have said that our own inner consciousness confirms the belief that the individual is governed by divine law to some worthy end, and that nothing happens by chance.

I want to say now—and this may carry greater weight with some of you—I want to say that modern science confirms it.

The greatest scientist of the last century, and of the early years of this century, a few years ago wrote a book in which he states his final conclusion that the universe

is beyond all doubt the creation of supreme intelligence and that we and all things bear marks of superintending reason and purpose.

Now, if this view is correct concerning the universe as a whole, the same science teaches us that it is not less true of the smaller portions of the universe.

The law that shapes the planet moulds the dew-drop. The omniscience that governs the heavens is revealed in the molecule, the atom. The same purpose that dominates the movements of great empires determines the fortunes of the humblest citizen. Indeed, so far is science from extolling magnitudes that it teaches rather that the importance of a thing increases with its littleness.

When we read history we are dazzled by the spectacle of empires, races, kings, conquerors, and statesmen; and we begin to wonder where the ordinary individual comes in. He is completely overshadowed.

But when we turn to science and note its tremendous emphasis on the particle, we recover our respect for the individual and our sense of wonder at the part he plays—all unseen it may be—in the mighty drama of universal history. If amid billions of movements, each atom has its place, it is not difficult to believe in the high place and calling of the humblest individual who seeks to serve humanity. If such is the carefulness of nature that she never loses sight of a grain of dust, can we believe that the father of our spirits will allow one of His children to become the sport of chance? Can we?

Bible Teaches God's Control of Human Destiny

Once more, the teaching of the Bible is clear on this point—that over every life is a superintending control. Listen to the words of Jesus on this question:

CHRISTMAS WISHES

My friend, I do not often woo the muses,
Nor seek to wake the silent harp again,
Unless some grief or joy my mind enthuses
To seek expression in poetic strain.

Your friendship, sweet as summer's fragrant
roses,
Anew has blossomed at this Christmas tide,
May Peace that in the trustful heart re-
poses,
Dwell in your home, within your heart
abide.

May Hope, whose peerless bow of radiant
beauty
Oft spans the heavens with most varied
hue,
Nerve you for trial and for steadfast duty,
And keep you waiting for the promise true.

May Love, the chiefest of the royal graces,
Not merely human but much more divine,
Leave on your spirit its delightful traces
And render it Jehovah's holy shrine.
—Halbert G. Hill in "Blue Bird Songs,"
published in 1916.

[Our readers will read with affectionate interest this little poem by Doctor Hill of cherished memory.]

"Are not two sparrows sold for a farthing? And not one of them falls without the father's notice. Are not ye of more value than many sparrows?"

That a star does not fall without the notice of the Creator might seem to have very little bearing on a particular providence over man, for in the opinion of most people a star is more important than a soul. But when our Lord speaks of the significance of a single sparrow we may conclude with absolute certainty that a single soul will not be overlooked. And the whole of the Bible assures us of the sacredness of personal life. It maintains that He whose government comprehends worlds and ages yearns over His frailest child and never ceases to consider his welfare.

We might have supposed that a book which appeals to the race, and which is to last through all time, would have been chiefly occupied with setting forth views concerning nations and empires. If we turn to the history of Egypt or Chaldea or Assyria they supply a few particulars of Kings, but they seldom mention a name of the millions of people who lived at the time. But the Bible fairly teems with names. It is really a book of biographies. Everywhere it is pervaded with the sense of personality. Nature may seem careless of the single life, but this is not the characteristic of the Bible. The whole book is designed to show God's care over, and solicitude for each and every soul that He has made.

So, let us never waver in our confidence, even though life sometimes seems to contradict our faith in Providence. What may be the Divine Purpose concerning any one of us in the vast future that awaits us we can not even guess. It is all a mystery. But we may be sure that in the ripened and completed life of immortality the enigmas of our present training will find a perfect solution.

JONAH A TYPE OF OUR LORD'S RESURRECTION

What is the great central truth that the Holy Spirit meant to teach in the prophecy of Jonah?

The book undoubtedly conveys an important message, that God's salvation was meant for other nations beside Israel—even for hostile nations, like cruel and bearing Assyria.

But most important, was it not meant to teach the truth of the resurrection from the dead by the power of God? Jonah, swallowed up by the great fish which God had provided, and brought back to life again, was intended to be a type of our Lord's Resurrection from the dead.

Was this event in Jonah's life a historical fact, an occurrence, or was it merely a myth or legend, a story which critics would have us believe? On the surface it appears to be merely an improbable story, which lacks authenticity. But when we carefully consider all the circumstances, the direct statements of the Old and New Testaments, the bearing which the event has upon the death and resurrection of Christ, and the use which our Lord made of it in answering the Pharisees, we but believe that it was a real fact of history. The Old Testament states this experience of Jonah, just as it states his visit to Nineveh, his preaching, and the repentance of that great city as real occurrences. We ought not to allow the ridicule of doubters to lead us to disbelieve this fact any more than the others. The direct, positive statements of our Lord, recorded in Matthew and Luke, and the immensely important bearing which He had in view in making those statements, show that He was dealing with a real event and not with a myth. Some day, perhaps, our Lord alluded to Jonah, and any speaker might refer to one of Shakespeare's plays. But this remark fails to take into consideration the great purpose our Savior had in view. We believe His statement went far deeper than that.

Our Lord was foretelling the most important event in the world—His own resurrection from the dead. The great event on which faith in His Deity and the salvation of the world depended. If He rose from the dead, He thereby proved to be God, and the Saviour of the world. (1 Rom. 1:4). If He did not rise from the dead, He was not God, and sinners have no hope of salvation—"we are all of men most miserable" (1 Cor. 15:17). It was supremely important that this great event be clearly proved beyond all doubt. So that when the Pharisees, rejecting His claim to be the Saviour, referred them to the Scriptures whose authority they acknowledged, and the facts of which they would dare to deny; as much as to say, "My divine power shall be proved by my rising from the dead, which you have proof in the prophecy of Jonah. The great event of Jonah's life is at once a type and shadowing my death and resurrection." "There is no sign given, but the sign of the prophet Jonah as Jonah was three days and three nights in the belly, so shall the Son of Man be three days and three nights in the heart of the earth" (Matt. 12:38-41). Carefully that God had given several types of the resurrection in the Old Testament, as expounded by the Spirit through the Apostles in the New. The offering of Isaac (Gen. 22:1-19) and others. But our Lord among all these, chose Jonah's experience as the type of His own rising from the dead; showing that Jonah's experience was an actual fact of history, not a myth. The Ark, and the offering of Isaac, acknowledged facts of history. Would our Lord refer to these facts by, and select as a type and proof of resurrection something which never existed, which the Jews knew was only an empty fable? No, then, we know that the prophets were trustworthy and that being swallowed by the great fish and his resurrection was an actual occurrence, a historical fact. God therein worked a mighty miracle to foreshadow the death and resurrection of His only begotten Son, and our Lord referred to the event as such.

A distinguished lawyer, who all his life had been accustomed to sift evidence and who is an intelligent student of God's word, says: "Seeing that the Old Testament contains numerous and striking types of the Resurrection, it is a fact of the utmost significance that the Son of God when He came to select a type of His Resurrection, made deliberate choice of the experience of the prophet Jonah, choosing that and that alone. In His choice, the Lord raised the Book of Jonah, and the event of his being cast into the sea, swallowed up by the great fish, and brought back to life again by the power of God on the third day—to a place of special prominence and importance. We have in Jonah and Christ's Resurrection a Sign and Countersign. Our Lord in His experience of Jonah, in being swallowed by the great fish and thrown up again, with the fact of His own death and resurrection. In one saying He asserts the truth of both events. Nay more, He makes the one fact upon the other; for He said AS Jonah was three days and three nights in the belly of the great fish, so shall the Son of Man be three days and three nights in the heart of the earth. He cited that Scripture, and that as proof from Holy Writ that He should die and be buried again. Furthermore, He testified that the Gentile Nineveh had repented at the preaching of one who had been swallowed up in the great deep for three days and three nights; thus figuring that He himself

from the dead, would be preached unto the Gentiles, believed on in the world" (I Tim. 3:16). Thus "any one of the one event raises a question as to the other also. To deny the sign is to throw doubt on the message." Much is at stake, therefore, in the estimates of the great fact of Jonah's life, especially when we see the constant attacks made by unbelief on this fact of God's Word. The Scripture makes these statements regarding Jonah as facts: let us accept them as facts without doubting. Paul before Agrippa goes to the heart of the matter when he asks: "Why should it be thought a thing incredible that God should raise the dead? And we may well ask, why should it be thought incredible that God should work a wonderful miracle in the case of Jonah to give His people proof that He intends to raise the dead? We respectfully submit that the reasonable view, it is reverent and honoring of God's Word, it shows more clearly the consistency of the Old and New Testaments, it adds a deeper significance to our Lord's words, and throws additional light upon His glorious resurrection.

Henry M. Woods.

MOVEMENT WITHOUT MONEY

William T. Ellis

Something must be done, and done quickly and with authority, to meet the reported condition that less than half of the children of the land are in Sunday Schools.

An article proposing a five-year campaign for the increase of Sunday School enrollment has been widely published in the religious press. In some quarters, active efforts have been taken to put the plan into immediate effect. There is no division of opinion anywhere upon the fundamental importance of giving every child a fair chance to receive the clear teachings of Scripture upon character and conduct. Any nation, community or Church that neglects the spiritual culture of its boys and girls is manifestly neglecting its primary responsibility.

It is a new zest to "do something about it," the old slogan of organization at once arises. In one case, a society has been proposed and a financial budget drawn up, to carry on an intensive activity for the purpose of an increase of attendance upon the Sunday

It is not to be said, bluntly and even indiscreetly, that the movement which should march without the burden of over-organization or the load of money. Not a man or woman anywhere should get a job out of this effort to do with increased efficiency the Church's basic work. There is no necessity for literature, or any other expense, except as legitimized by the local Sunday School, Church or denomination. If the task of recruiting the Sunday School to full strength cannot be done by the voluntary efforts of concerned Christians, it cannot be done at all. This is a situation that makes its appeal to every Christian, and to every normal parent. It must be met by local action. In every neighborhood there are children who receive no religious instruction; in the nation as a whole, their number exceeds the total of those already in Sunday School. Obviously, the indicated process for the absentees to be found and brought in, by other girls and boys, incited by their teachers, parents and pastor. The methods may be varied as the needs of concerned Christians can suggest, but the objective is to get the boys and girls into the Sunday

course, the effect upon every Church will be vital—en to the point of raising acute problems, such as the need of additional teachers and accommodations. These problems should not be allowed to obscure the primary objective which is to bring young people into the Sunday School and within the influence of the teaching of the Word. The end of Sunday School, staffed by Christians who love the Bible and love God, is able to do this. It may be a one room school at a rural crossroads, or a modern religious education building in a city; it may use the Uniform Lessons or one of the many other courses; it may meet in the morning or it may meet in the afternoon. It may utilize promotional prizes, banners, individual badges, or what-not. All of these matters are incidental. The one immediate aim is to get the hundred per cent of possible attendance. The result is that boys and girls will stimulate vitality and increase in knowledge. It will quicken the adult classes and the cradle class. It will re-act upon family life and intensify parental responsibility.

MARSHALL AND MOBILE PRESBYTERY

Plea for Presbyterian Home Missions

Rev. Dunbar H. Ogden, D.D.

This is not an obituary. Rev. James W. Marshall is still alive. Mobile Presbytery has experienced a

on my desk lie two volumes of the minutes of the General Assembly; one issued in 1920, the other in 1929. The first contains the statistics of Mobile Presbytery just as they were. Marshall came to us as Superintendent of the Home Missions; the other records the present condition of Mobile Presbytery (so far as statistics can record life).

It was in the autumn of 1920 that I came to know Mobile Presbytery experimentally. Dr. R. E. Fry was then in Central Church; Rev. R. G. McClelland was at Citronelle; Rev. P. S. Van Dike was pastor at Bay Minette and Stockton; dear old Doctor Planck, pastor emeritus of Central, was preaching here and there throughout the Presbytery, as his strength permitted. I was just then taking up the work in Government Street. We five constituted the ministerial working force in a Presbytery of twenty-three churches. Nearly all of our congregations were unshepherded.

Then it was that Doctor Fry became chairman of the Home Mission Committee; he and I put our heads together and determined that we must have a Superintendent of Home Missions. The difficult question was that of money. How could we support a Superintendent? The Assembly's Home Mission Committee agreed to help, and the Richmond Committee of Sunday School Work also lent a hand. Thus re-enforced, we called Rev. James W. Marshall.

During eight years and more Mr. Marshall has worked tirelessly. Through his efforts a group of wide awake young men have been brought to the Presbytery. Today every field is manned. Eleven ministers are carrying forward the work in our now twenty-seven churches. The Presbytery is small, but aggressive, united, and happy. Our membership has increased; there has been no boom, but steady growth. This section of the country is advancing and the Presbyterian Churches are located in strategic positions.

Believing that he had finished, in this Presbytery, the work for which he is especially qualified, Mr. Marshall has gone to another field where just this type of ministry is needed.

This true story constitutes not merely a tribute to Mr. Marshall, but an unanswerable argument in behalf of aggressive Presbyterian Home Mission work.

Mobile, Ala.

A LONG FELT NEED

Rev. S. L. Morris, D.D., Executive Secretary of Home Missions, Presbyterian Church in the United States

The Ministers' Annuity Fund gives substantial guarantee of meeting a long felt need in our Church. The thought of the Church has been turning in that direction for many years, as is witnessed by "overtures" following each other regularly at successive meetings of the Assembly. The proposed plan is the answer now wrought out with extreme care by the Executive Committee of Christian Education and Ministerial Relief of Louisville, Ky., under the competent leadership of Dr. Henry H. Sweets, Executive Secretary.

The Annuity Plan in no way interferes with the present Ministerial Relief policy of the Church. The latter is based exclusively on need, entirely too inadequate, but available in any emergency, whether of illness or permanent physical disability. The Annuity is based properly upon a sense of justice by way of compensation for service rendered by faithful servants. This will at least place the Church upon the same platform—if no higher—of secular institutions which recognize in this way their indebtedness to their employees.

The Annuity Plan is no hap-hazard experiment. It is the mature thought in all its complicated details of the ablest actuaries of America, who have wrought out the principles upon which great life insurance companies

(Continued on page 12)

HOW FAR TO BETHLEHEM?

Madeleine Sweeney Miller

"How far is it to Bethlehem Town?"
Just over Jerusalem hill adown,
Past lovely Rachel's white-domed tomb—
Sweet shrine of motherhood's young doom.

"It isn't far to Bethlehem Town—
Just over the dusty roads adown,
Past Wise Men's well, still offering
Cool draughts from welcome wayside spring;
Past shepherds with their flutes of reed
That charm the woolly sheep they lead;
Past boys with kites on hilltops flying,
And soon you're there where Bethlehem's lying,
Sunned white and sweet on olived slopes,
Gold-lighted still with Judah's hopes."

And so, we find the Shepherd's field
And plain that gave rich Boaz yield;
And look where Herod's villa stood.
We thrill that earthly parenthood
Could foster Christ who was all-good;
And thrill that Bethlehem Town today
Looks down on Christian homes that pray.

It isn't far to Bethlehem Town!
It's anywhere that Christ comes down
And finds in people's friendly face
A welcome and abiding place.
The road to Bethlehem runs right through
The homes of folks like me and you.

—N. Y. Advocate.

BOOK REVIEW

Personality Prevails. Personality Prevails, or the Human equation in a Machine Age; by Cecil V. Crabb, M.A., author of Psychology's Challenge to Christianity. Published for the author by the Presbyterian Committee of Publication, Richmond, Va. \$1.50. Pp. 158.

The book is meant by the author to be a guide for the general reader and for teachers of psychology in Christian schools as an introduction in psychological theory. It is well fitted to be so used. There is given a study outline with a useful list of books for each phase of the theme; and in two appendices, an outline of various psychological theories in their attitude towards personality, and an epitome of sane Biblical teachings on psychology.

A foreword by Prof. Taliaferro Thompson of Union Seminary, Virginia, expresses amazement that Mr. Crabb, who is pastor of an important church at Clarkesdale, Miss., has found time for the wide and discriminating reading that has given him mastery in this subject, with apt illustrations and a keen sense of humor. His style is easy. He is free from dogmatism, free from rancor and bitterness and personalities; yet sure of the truth and ever displaying an evangelical faith that is heartening, tonic. He is sound in his faith and right in his science.

There are five chapters in this book and they are broken into convenient paragraphs that invite reading. Indeed, the mechanics of the book are excellent, print, paper, margins, binding, size, etc., are pleasing.

The purpose of the volume is to restate the arguments for the soul in modern terms. The problem of personality—Is man a living soul?—is the vital issue. The real battle today is over the very existence of any spiritual realities at all. As President W. W. White once put it: "Can we keep God in His Universe? Can we keep a soul in man? Can we keep Christ in the Christian Church?" The central battle of all is over the question of personality, as Mr. Crabb shows. He meets the objections that the doctrine of personality is supernatural, is not scientific, by the fact and deductions and declares that modern physics as expounded by such men as Michael Pupin, Sir Oliver Lodge, Millikin and others, has become, not an opponent, but an ally of the believer in a real personality functioning in experience.

In accepting all valid and scientific discoveries he insists that there is a "More," a "Plus," about experience, and that this "More" is personality. The implications of this "Plus" in all lines of scientific investigation point to personality. Purposive psychology is the only psychology that is scientific. Man has a body, he is not a body. Man has a spirit, he is not a spirit. Man has a soul, and man is a soul. "Personality Prevails" secures for Rev. C. V. Crabb rank among the present day psychological writers of first importance.

C. W. Sommerville,

Queens College, Charlotte, N. C.
November 1, 1929.

The Apocalypse of Jesus Christ, A Re-Appearance, I John to the Seven Churches. By William J. McKnight, D.D. Published by Hamilton Bros., Publisher, Boston. Price \$3.00.

This book from the pen of Doctor McKnight is one book in a thousand.

The message of this book strangely searches my spirit. I must pause as I read and let the majestic sweep of the Revelation seek out my own soul, cleanse it and seal its message there. The noblest things are ever uppermost. The highest and purest standards are constantly demanding acceptance and the infinite resources are ever at hand with issues transcendent when availed of.

Scholarship, clear, gripping and expressing, and limpid thought are the superb vehicles for the profound surging truths that mark this premier discussion of that marvelous but difficult book, The Revelation.

The fascinating setting of these seven Churches, and the suggested imagery of their history are ably presented with strong illumination thereby for the messages themselves. While Doctor McKnight's book is at times profound, it is unfailingly stimulating. It constantly stirs the heart and challenges every area marked by any spiritual lethargy.

One is constantly lifted into the heights as he moves through this message. He breathes the rarified tonic air and is exalted in soul. One forms a new fellowship with Christ and senses with poignant shame the tawdry garments that have hitherto kept his soul on life's lower levels. Christ is "unveiled" indeed in this inspiring message and His exaltation is transcendent, majestic, glorious before the eyes of the reader.

Steadfastly refusing any cheap or partisan view of this matchless book, The Revelation, in quiet majesty he lets unfold before the reader's eye the immaculate glory, the transcendent uniqueness, and the alluring beauty and fascination of Jesus.

Surely this book will contribute to the "unveiling" of Jesus Christ to every thoughtful reader.

S. M. GLASGOW.

Knoxville, Tenn.

SUNDAY SCHOOL

Rev. Ernest Trice Thompson, D.D.

FELLOWSHIP THROUGH WORSHIP

Neh. 8:1-12; Micah 4:1-2; Psalms 122:1-9; Matt. 28:18-20; Hebrews 10:19-25. Print Ps. 122:1-9; Heb. 10:22-25

For the past three months we have been studying some of the great social teachings of the Bible. This week we come to the final teaching, which as Doctor Wells has said, is the climax of the whole. For the social teachings of the Bible have to do with nothing else in the last analysis but the practical outworkings of Christian fellowship. And Christian fellowship, the sort that we have been studying about, comes or should come in part at least through worship. Or put the other way about worship of the right sort produces fellowship, fellowship in the congregation, fellowship in the nation, fellowship throughout the world.

I. Fellowship in the Congregation

Read Heb. 10:22-25. What are the three fundamental exhortations in this paragraph? Does fellowship have any place in worship according to the writer of this book? How is this fellowship to manifest itself?

The average reader of the Bible assumes that Paul was the author of this most valuable epistle. He does this because of the title printed over it in the King James' version of the Bible: "The Epistle of Paul the Apostle to the Hebrews." As a matter of fact this title is not a part of the epistle, but added at a very late date. It gives us no information of any value. Who the author was we do not know, but it certainly was not the apostle Paul. The letter was written to a community of Jewish Christians, some say in Palestine, some think in Rome. They were facing a serious persecution on account of their faith, and for various reasons, among others, an imperfect apprehension of Christian truth, they were in danger of apostasy. The writer of the Epistle to the Hebrews exhorts these Christians to hold on to Christ and Christianity by bringing out as lucidly and persuasively as possible the full meaning of the revelation of God in Christ. Christianity he claims is the perfect and final religion, perfect because it accomplishes the end of religion, which is to bring men into complete and intimate fellowship with God; because it does this it can never be superseded.

In the first portion of his argument he points out that Christ has brought us the perfect and final revelation of the Father (Chapters 1-2). In the latter portion of his argument he claims that Christ has brought us on complete and final redemption from sin (3:1-10:18). Then in 10:19 he comes to his practical application. "Brothers," he writes (as translated by Moffat) "since we have confidence to enter the holy Presence in virtue of the blood of Jesus, by the fresh, living way, which he has inaugurated for us through the veil (that is, through his flesh), and since we have a great priest over the house of God, let us draw near with a true heart, in absolute assurance of faith, our hearts sprinkled clean from a bad conscience, and our bodies washed in pure water; let us hold the hope we avow without wavering (for we can rely on him who gave us the promise); and let us consider how to stir up one another to love and good deeds—not ceasing to meet together, as is the habit of some, but admonishing one another, all the more so, as you see the Day coming near."

There are three distinct exhortations in this passage. The first, in verse 22, has to do with our approach to God. Let us draw near (to God) with a true heart in fullness of faith. Salvation for the writer of this epistle is fellowship with God. The great privilege that Christ has brought us through his perfect and final revelation of the Father, his complete and final redemption from sin, is the privilege of drawing near to God. After expounding his Gospel therefore his first exhortation is that his readers make use of this great privilege. But what does he mean by drawing near to God? If we read through the epistle carefully (cf. 4:16; 7:25; 11:6) it becomes plain that we draw near to God, in the author's conception, when we go to Him in prayer confident that He will give us grace for every need, that He will save us to the uttermost, realizing that this privilege is ours through Christ. We draw near to God, therefore, when we go to Him in prayer, seeking grace for every need.

But the writer of this epistle not only tells us that we should avail ourselves of this privilege; he also gives us some suggestions about the manner of our approach. First, we must draw near with a true heart. This is generally taken to mean a sincere heart. A heart which expresses completely the devotion of the whole person to God. Sometimes our prayers are not sincere. Sometimes it is our own will that we desire. Our hearts are not fixed sincerely on God. Second, we must draw near in fullness of faith, that is with the full assurance of faith. Assurance that God will hear us and answer us according to His infinite wisdom and love, if we will let Him have His way in our lives. In other words the sense of perfect surrender (a true heart) must be completed by a sure reliance on One who is ready to help. Third, we must have our hearts sprinkled from an evil conscience. The sense of sin is to be removed by the offering of Christ. We are to realize that he has removed the barriers between God and man. Fourth, we must have our bodies

washed with pure water. Most all commentators take this as referring to baptism, but baptism as symbolizing the cleansing of the life. Such then is the manner of approach to God possible and real to the Christian who understands and appreciates his position. He can and does come into the Divine presence with gladness and sincerity, having no doubt at all of his welcome, and untroubled by the thought of his sin, being assured of forgiveness and conscious of Christ's renovating power.

The second exhortation has to do with our attitude toward the truth (verse 23). The Hebrews to whom this epistle was written were tempted to apostasy. But Christ has brought us the perfect and final revelation of the Father, he has brought us final and complete redemption from sin: Let us, therefore, hold fast the confession of our hope that it waver not; for he is faithful that promised. There are new temptations to infidelity today, and the exhortation is still in order.

The third exhortation is in verses 24 and 25 and has to do with our attitude toward our fellow Christians. It seems that the Hebrews were forsaking their church meeting, and as a consequence were gradually drifting apart. The Apostle recognized that this was one step toward apostasy. Therefore, the exhortation: Let us consider another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is. We are to consider one another, not primarily that we may be helped by our fellow Christians, but that we may be a help to them. The end of this consideration is that we may provoke (or stir up) one another, i. e. that they may provoke us, and that we may provoke them, to love and good works. This is a duty that we owe to our fellow Christians. At the same time through the verse there is the intimation that we need the stimulus also that comes from them. This mutual stimulation the apostle argues is to come through the assembling of ourselves together. The apostle has the idea, and he is right, of course, that every Christian needs the stimulation that comes from common worship, common labor for common ends. The day of which he speaks in verse 25 is probably the destruction of Jerusalem, which Christ had foretold, and which he seems to use as a type of the final judgment.

The argument of this epistle then is that since we have in Christ the perfect and final revelation of the Father, and complete and final redemption from sin we should draw near to God, seeking for grace in every time of need, we should hold fast the confession of our hope, we should stimulate one another to love and good works through the assembling of ourselves together for work and worship.

It is the last of these exhortations that we are especially interested in. Worship does help us more than we realize in living the Christian life; we are stimulated by our fellow Christians, and we help to stimulate them. But this Christian fellowship is not as helpful as it ought to be. We do not consider one another as we should. We do not provoke unto love and good works as we might. How can our fellowship within the church be made more real, more helpful? How can the assembly of ourselves together be made more stimulating?

II. Fellowship in the Nation

Worship, however, is not only supposed to promote fellowship in the local church, but also fellowship through the nation. We are not only supposed to provoke our fellow Christians in the local church to love and good works, but through our worship there should come growing devotion throughout the nation to the ends of God's kingdom, or growing devotion on the part of the worshipper to the national weal.

We have one illustration of this use of religion in Nehemiah. Read the passage Neh. 8:1-12, also 10:28-31. We recall that this scene took place after the exile. Two groups had returned to the promised land, but had become disheartened because of the many hardship that they had met. The colony which held in its hand the future of God's Kingdom was about to disintegrate. Then came Ezra and Nehemiah. These two men together brought about a revival of religion. The whole community was brought together to hear the Word of God, which was utterly unfamiliar to them. Day after day Ezra and his assistants read the law of God distinctly, and gave the sense, so that the people understood the reading. The result as described in 10:28-31 was that the nation was united as never before, and as one man they pledged themselves to carry out the divine will.

It is, of course, impossible in a nation as large as ours to gather all the people together as a single group to study the Word of God. But all over this nation of ours there are little groups of men and women, and young people, and boys and girls studying the Bible, and studying, it is to be hoped, its practical application to our own times. It should result in a fellowship of believers, transcending the local congregation, a larger group committed to the implications of Christian brotherhood, and to the carrying out of God's will in the nation. How can our Bible study be made to serve this end most efficiently?

A second illustration of this use of religion is found in the 122nd Psalm. Read it, trying to understand in every phrase just what the writer had in mind.

This Psalm was probably written in the time of Nehemiah (the title as given in the A. V., and also the R. V. is not a part of the inspired word of God), when the walls had been rebuilt, and means taken to provide the city with an adequate population.

Originally the expression of a single worshipper's mood it was taken up into the national hymn book of the Jewish nation, and became the expression of the feelings of generation after generation; especially was it a favorite

among the pilgrims who age after age flocked to the city. It divides itself naturally into two parts:

In part one (verses 1-5) we have the Joy of the shipper. "The poet is living in the country. As the Feast draws near, his friends and neighbors to him, inviting him to join them in their visit to salem. It is with this picture that he begins his poem tells us how his heart welled with joy as they came with them 'to the house of Jehovah.' We see the procession starting; we see beaming eyes and happy faces, and hear the music of gladness with which the poet beguile the tediousness of the journey. The verse transports us at once to the Holy City itself. 'Our feet are standing within thy gates, O salem' (the rendering of the AV 'our feet shall not do not represent the Hebrew). The few words are enough. They have reached their journey's end; they are in the city which they love. Then the poet tells us the impression made upon his mind by her stately beauty (verse 3); and next how there comes flooding upon his memory the scenes of her earlier greatness the thought of all she had been as the gathering place of the tribes of Jehovah, the royal seat of David and house." In those days Jerusalem was the religious political center of the nation, the dwelling place of Jehovah, to whose Temple all the tribes were gathered for the three great feasts, and the seat of government of the house of David.

In part two (6-9) we have the Prayer of the worshipper. He has come to Jerusalem to worship. His presence in the Holy City leads him to pray and bid others to do the same for her future welfare. As Doctor Perowne points out "The last four verses of the Psalm breathe a spirit of noblest, most unselfish patriotism. Not for his own sake but for the sake of his brethren, the people at large for the sake of His God, His Temple, and His City." (The R. V. bring out the parallelism: For my brethren—sake—for the sake of the House of Jehovah our God he wishes peace to Jerusalem, and calls upon others to wish her peace. With love to Israel, and love to Jerusalem there is naturally united a warm affection for Jerusalem a heart interest in her welfare.")

Worship should lead the worshipper to dedicate himself to the national welfare. Does it? Love of God should promote love for men. Does it? How can our worship be made more effective in this regard. Would it be a good example for it to be more directly concerned with the sort of problems that we have been concerned with in this quarter? Should Christian people merely pray for peace and prosperity of America, or should they be organized groups study and take action about the conditions that menace the peace and prosperity of our country? Can our worship promote brotherhood in the nation in the sense when our churches are themselves divided and divided not merely along theological lines, but as studies prove, and as we can easily see for ourselves along social and economic and sectional lines?

III. Fellowship Throughout the World

Worship is supposed to promote fellowship not only in the congregation, not only in the nation, but also throughout the world.

There is a beautiful indication of that in Micah 4:1-2. We have but recently studied these verses in some detail so will not do more here than note again again that the world wide peace, for which we all so ardently pray, is based in the last analysis upon world wide fellowship which comes through worship. All nations shall come to God's house, and out of that house shall evolve an obedience to God that will be a consideration of one's fellowmen that shall manifest itself in enduring brotherhood.

We have something of the same idea in the words of Jesus as recorded in Mt. 28:18-20, the last commandment. After his resurrection and before he ascended to the Father, Jesus directed his disciples to make disciples of all the nations. This task involved two obligations: first, to baptize the nations into the Kingdom of the Father and of the Son and of the Holy Spirit; the obligation second, to teach them to observe all that he had commanded them to do. The Gospel of the Kingdom, its very nature involves a world wide fellowship in worship, a fellowship in practice—practically leads to the other.

Does our worship as commonly conducted promote fellowship? In one of the most important recent books, "The Social Sources of Denominationalism" by H. Richard Niebuhr we read that "in contrast to the universal culture which the medieval Catholic Church fostered, the national churches have been the product of a divided, localized culture and so have accentuated differences between nations. So the church becomes a victim as well as the source of national civilization. Instead of representing a common Christian identity, fostering mutual understanding of the disciples of the world, it becomes responsible for their misunderstanding of each other and support of their mutual suspicions and fears." It is only in times of stress the churches have put divisions behind national aspirations that often times have been contrary to world wide brotherhood. How can worship be more conducive toward the understanding of other peoples, other Christians? How can it better promote the ideal that Micah and Jesus had in mind? It help if Christians in organized groups as they worship and seek God's will sought His will in regard to actual problems of world wide brotherhood which confront us?

WOMANS AUXILIARY

Department of Woman's Work, Presbyterian Church, U. S.
270-277 Field Bldg., St. Louis, Mo.

SYNOCDICAL PRESIDENTS OF THE WOMAN'S AUXILIARY

- Alabama—Mrs. J. F. Hooper, 610 Mabry St., Selma, Ala.
- Arkansas—Mrs. R. C. Anderson, Montreat, N. C.
- California—Mrs. M. H. Walter, Wilson, Arkadelphia, Ark.
- Florida—Mrs. W. G. Thompson, Jr., 3215 Obispo St., Palma Park, Tampa, Fla.
- Georgia—Mrs. Audley Morton, Athens, Ga.
- Kentucky—Mrs. O. L. Holmes, R. F. D. No. 1, Paducah, Ky.
- Mississippi—Mrs. Charles L. Bodin, Box 79, M. R. A., Lake Wales, La.
- North Carolina—Mrs. J. S. Hicks, Holly Springs, Miss.
- Ohio—Mrs. Paul Baldwin, Kennett, Mo.
- South Carolina—Mrs. G. V. Patterson, Gastonia, N. C.
- Tennessee—Mrs. Wilbur Garvin, 611 Euclid, Lawton, Oklahoma.
- Virginia—Mrs. Parker Connor, Edisto Island, S. C.
- West Virginia—Mrs. J. F. Forsythe, Bethel Springs, Tenn.
- Texas—Mrs. Geo. Sprague, 319 E. 12th St., Dallas, Texas.
- Washington—Mrs. C. R. Vaughan, 319 Mountain Ave., Roanoke, Va.
- Wisconsin—Mrs. J. McD. Lacy, Elkins, W. Va.

KUNSAN STATION IN KOREA

Willie Burnice Greene

difficult to realize a whole year has passed since my last report: But time has a way of passing our being aware of it.

part of the work I've enjoyed most is hard to I praise God for the strength that has enabled carry on the year's work; and for the joy He has d to me in the service thereof.

year I've had the opportunity of spending two weeks in the intinerating work than last year, a total of 110 days; visiting 23 churches and classes in 17 of them. Three of the remaining six sited during the time Mr. Bull was holding revival s, and at these places we only did the personal a connection with his meeting. Because of lack of e did not hold classes at the other three churches, rsonal work and the night meetings.

ughout the year I have noticed an even greater o study, on the part of the women, than before; every place, their parting message has been a for us to come again as soon as possible. Many pressed their intention of studying in our Bible e and the Junior Bible School at Chunju, so I t their desire for Bible study is steadily increas- ed I look forward to the time when there will be Native Bible Women well prepared to carry on k among their own people.

ng the Spring I was itinerating. One of the many ng things I witnessed was at a Sunday night when the elder, who was leading, stood up and s usual we will open our service by repeating the mmandments," and in concert the whole congreg- ecited the Commandments from beginning to the hout a break, even the little tots adding their As I sat listening the idea struck me what an t thing it would be to do that once in a while in rches back in America, for it seems that many of th of these days do not even know the Com- ents, much less keep them.

oyed the month's teaching in the Bible Institute ju and also in our own Bible Institute, and our 10 days' Bible Class for Women.

year the World-wide Day of Prayer came the day r Institute closed; but the women stayed over to it as a school, and we felt that it was a fitting our class. This year the day was three days after ened, so again we were able to observe it as a and what a wonderful day it was, and a great beginning for our Bible Institute. Their earnest- d reverence was sweet to behold; their prayers e must have been a sweet savour unto the Lord, they prayed believing, doubting not, I know He ver them.

though this was a famine year, we had 52 women d and many of them made great sacrifices to do so. ng the play-ground this year we were able to women much happiness and the exercise they e. The office and new class-room also were a joy e. Especially were we thankful for this extra space our ten days class, when we had to house about men who came in to study. We hope that next y bring still more improvements.

s. McQueen of Kwangju was a great help to us h his class and we express our thanks for her splen- ending; also, to Doctor Levie for the large part he e class. During the three days he was with the extracted teeth, and I'm sure the health of these er will be better in the future.

er Peun Wha, the new Bible Woman, has done very er work this spring. She and Yang-sie have both e the country a good portion of the time; Yang-sie, e, being in the Bible Institute and the ten days class. ng the year I have heard 23 perfect recitations of d's Catechism; also one Shorter Catechism; and e charge of the reward Bibles, have given out ants to a good many more to those heard by other e of the station. (In total 55 New Testaments and O Testaments.)

lad tidings of reinforcements being sent in the are has reached us and we look forward to their ng with much joy.

sa Korea.

ALABAMA COLORED CONFERENCE

The Thirteenth Annual Conference for Colored Women met in Stillman Institute, Tuscaloosa, Alabama, June 5-11, 1929, with a good attendance and as fine a spirit as any conference ever had.

Stillman Institute has such a fine Christian influence behind it that it makes a very fitting place to hold a Christian Colored Conference. Mrs. Emily Snecedor, the dean, is very much beloved by the Negro race for her many years of devotion and untiring labors in her effort to carry on the work of her late husband.

The credit of the success of the conference was due to the Director, Mrs. B. H. Cooper of Birmingham. She was ably assisted by Mrs. Snecedor and Mrs. W. T. Ford. Miss Abie Washington was the song leader.

The devotionals each morning that were given by the delegates showed real preparation and deep spirituality. Miss Alice Daly of Birmingham has given the Bible lessons at these conferences for several years and the interest, and enthusiasm that greeted her each morning was a real testimony to the great message that she had for the delegates.

Mrs. W. K. Seago, of New Orleans, La., and the Editor of the Woman's Department in the Christian Observer, gave talks each morning on "Building the Home" which proved original, unique, and most practical. Before the week was over the home had been built; first, with the foundation—the sacredness of marriage; then the bedroom and yard—care, discipline and recreation for the children; the kitchen—proper feeding, budgeting, teaching children to help; the living room—hospitality, the young people; and lastly, the roof—prayer.

Mrs. W. L. North of Birmingham lectured each morning on the Sunday School and Miss Grace Wisner from the Department of Woman's Work, St. Louis, Mo., conducted a mission study class.

Eunice Rivers, a colored nurse from the State Bureau of Child Hygiene, had demonstrations on sanitation, care of the sick, care of the baby, proper diet, etc.

In the afternoon Mrs. I. E. Jernagin had a class in handicrafts and many lovely things were made by the delegates to take home. The playground activities were most popular and the pageants, games and exercises were directed by Miss Rosemary Bruce.

The night meetings were full of interest with music, moving pictures, educational and inspirational talks. Prof. T. M. Campbell, Field Agent at Tuskegee, gave an address on "Helping Rural People to Help Themselves." Mrs. Alethia Edmiston, missionary from Africa, gave an address and displayed many interesting curios from her station at Mutoto. Mrs. Edmiston is the first person to reduce the language of the Bukuba Tribe to writing, making a regular grammar and dictionary. Oscar W. Adams, editor of the Birmingham Reporter, delivered an address on the history of the Negro, in which he emphasized the growth and possibilities of the race. There were several films of moving pictures showing health and sanitation pictures. Dr. R. A. Brown talked about "The Emily Estes Snecedor Nurses' Training School" which was almost completed. This building is a gift from the Woman's Auxiliary through the Birthday Gifts of 1928. It was put up at a low cost on account of most of the labor being provided by the boys at Stillman Institute. The contractor was heard to say in a private conversation that it was his first experience in contracting where the laborers never used a profane word nor smoked a cigarette.

The delegates suggested sending a telegram of love and good wishes to Mrs. Winsborough who has for years been a leader in inter-racial problems.

The testimony of these delegates as to what the conference had meant to them would convince anyone of the worth while task of our Christian leaders in the Southern Presbyterian Church in these great Conferences for Colored Women of which we held fourteen this year.

Grace Wisner.

CHRISTMAS SALE!—YEAR BOOK PROGRAMS

For those Auxiliaries and Circles who are not using the Year Book programs with the monthly literature which comes to those who subscribe, we are offering a special Christmas Sale with reduction of prices which delight the feminine heart. This is a trial sale, for by ordering now, you can have the literature from December through March for a small price, try it out and learn of its value and of how much help it will be in your work, and then be ready to start the new Church year with fresh plans and vigor.

Year Book Programs

Bring Monthly Literature for Auxiliary and Circle which *Uplifts* the spirit through devotional study; *Deepens* life through information on all church causes; *Widens* channels of service by presentation of specific needs.

Prices from December to March

- Auxiliary Program Literature..... 20c
- Circle Program Literature..... 20c
- Auxiliary and Circle Literature combined in one pkg. 30c
- Leaflets for Literature Table..... 20c
- Year Books, 2 copies for..... 5c

Can Your Auxiliary Afford to Miss This?

Department of Woman's Work, 270-277 Field Building, St. Louis, Mo.

GROUP CONFERENCES, CHARLESTON PRESBYTERIAL

The Group Conference of District No. 1 of Charleston, S. C. Presbyterial, met at Blackville, S. C., on November 5th, with Mrs. E. H. Henderson, District Chairman, presiding. There was an attendance of 45, including two pastors, the Synodical and Presbyterial Presidents, and seven other officers. Rev. T. S. Harvin, pastor of the Blackville and Williston churches, led the Devotional. Mrs. Q. A. Kennedy, Jr., President of the hostess Auxiliary, extended the welcome, to which Mrs. J. J. Smoak, President of the Bamberg Auxiliary, responded. After the roll call, and introductions, the Presbyterial President, Mrs. J. B. Morrison, Jr., gave her message, "Our Responsibility." The hymn, "More Like the Master," was sung. Mrs. B. D. Carter, of Bamberg, gave a vocal solo. Mrs. P. E. Connor, Synodical President, gave an inspirational address. The combined report blanks were given by Mrs. A. W. Blount, Recording Secretary; the Colored Work was reported by Mrs. T. S. Legare, and "Our Budget" by Mrs. C. B. Seabrook, Treasurer. At 1 o'clock the meeting adjourned for lunch.

The afternoon session opened with the hymn, "Onward, Christian Soldiers." The Bible Hour was conducted by Mrs. G. T. Pace, Secretary of Spiritual Life. The offering followed, with appropriate music. Mrs. Brantley Harvey, Secretary of Literature, introduced the Literature Table. Mrs. G. L. Mikell spoke on Local Home Missions. After a violin solo by Miss Henderson of Bamberg, Miss Marianne Paul, Secretary of Religious Education, reported the Young People's Work. Mrs. Connor conducted the Question Box, and Mrs. Morrison, "Things to Remember," after which the meeting was closed with prayer.

The Group Conference of District No. 2, held at Crockettville, on the following day, November 6, with an attendance of 40, closed this series of successful and interesting meetings. Under the guidance of Mrs. Henry Lightsey, the District Chairman, the meeting opened with the hymn, "Make Me a Channel of Blessing." The devotional was led by Mrs. S. G. Stoney, with prayer by Rev. F. B. Mayes, pastor of the Crockettville Church.

Mrs. J. F. Rivers gave the welcome, and Mrs. S. E. Baker, of Estill the response. Mrs. J. B. Morrison, Jr., gave her message, "Our Responsibility"—which was followed by a hymn, "Rescuing the Perishing." After the Inspirational address by Mrs. Connor, Mrs. W. B. Harvey sang the offertory solo. Mrs. H. B. Senn reviewed the Home Mission study book. Mrs. G. T. Pace, Secretary of Spiritual Life, explained the Standard. Miss Marianne Paul spoke on Young People's Work, and some announcements followed, after which lunch was served by Crockettville Auxiliary, assisted by others on the ground.

In the afternoon Rev. Henry Rankin, pastor of the Walterboro and Stoney Creek churches, led in prayer. Mrs. Henry Lightsey spoke on Bible Methods, and Mrs. Morrison on the "Responsibilities and Opportunities of Auxiliary Presidents." Mrs. T. S. Legare reported the Colored Work. Other reports were made in order, Questions, and "Things to Remember" were conducted by the President. After the hymn, "I Love to Tell the Story," the Conference was closed with prayer by Mrs. W. A. Clark, of Estill.

All of these Group Conferences have been marked by a spirit and an interest calculated to spur the auxiliaries to greater and more consecrated effort.

J. L. G.

THE NEW PRAYER CALENDAR

The size of the Calendar is changed from eighty to one hundred and twenty pages in order to make room for some very desirable material which it is felt will add very greatly to the value of the publication for those who use it in their daily devotions. A brief devotional paragraph is provided for each week, in addition to the usual listing of names of workers on special dates. All the agencies pronounce the Calendar a very great improvement on any yet issued. While cost for production is increased about fifty per cent, it was decided to hold to the present price of 15 cents where the calendars are mailed in quantities to one address. If it is necessary to mail them to separate addresses friends should send the extra postage cost which will be three cents per calendar.

A new card has been issued in connection with the promotion of the department of Family Religion and Sabbath Observance. There are unlimited possibilities if our church will make a wide use of these Accredited Christian Home Cards. A recent article in The Survey shows how the movement originated. This is not a new organization or a piece of machinery. It is merely a covenant between the individual member and the pastor of his church. Dr. Wm. T. Ellis, a widely known correspondent of the religious press has mentioned this movement in his list of papers which cover North America. His statement is that it is the most significant movement in this century and that he hopes the other churches will make use of this very promising enterprise.

We are giving the cards without cost to our own churches. We are not even asking the pastors to report to us the number enrolled as we feel this should be a per-

(Continued on page 10)

CHURCH NEWS

NEXT WEDNESDAY IS CHRISTMAS

There will be no issue of the Standard next week, as we take our annual holiday. We hope our readers will all have a good time and make others have the same. Best wishes especially to the children.

PERSONAL

Rev. J. D. Deans, pastor of the Prospect Church, near Mooresville, N. C., has been given a three months' leave of absence on account of sickness and he is at the Presbyterian Hospital, Charlotte, recuperating. He is improving and will be glad to see his friends who can call at his room.

DR. S. R. PRESTON

Dr. Samuel Rhea Prston, of Bristol, Va., died on December 6, 1929, in the Wesley Memorial Hospital, Atlanta, Ga., and was buried in Bristol, Va. He was eighty years of age. He was a member of Enoree Presbytery and was president of Chicora College, in Greenville, S. C., and pastor of the Second Presbyterian Church for years. He was educated at Emory and Henry and King Colleges and studied theology in Columbia, S. C. He married Miss Ida Sutphen, of Columbia. For two years he was superintendent of the Presbyterian Hospital in Atlanta. He was a man of many admirable traits of character and was especially gifted in prayer.

BRIGHT BOY NINE YEARS OLD SEEKS HOME FOR CHRISTMAS

Does any one know of a nice home that is looking for a bright nine-year-old boy? It doesn't matter whether the home is in the country or in the city; what matters is that it is neat and clean, and holds within its walls thoughts that are wholesome and honest, and folks who live with happiness and understand.

The Alexander Home has a boy nine years old who has bright prospects as the boy has an unusual mind and gives promise of making a fine man.

Is there not some kind woman and generous man who would like to invest their time and energy in a boy's life, where they could see the fruits of their labors while here on earth? Is there anything that can return greater pleasure than that derived from our labors of love and sacrifice?

If there is anyone who wishes information about this boy they can call Mrs. H. M. Wade, 601 Hermitage Road, Charlotte, N. C.

RESOLUTIONS OF APPRECIATION

On Sunday, December the first, the congregation of the Whiteville Presbyterian Church met at the request of their pastor, Rev. D. M. McGeachy to consider his resignation.

In accepting Mr. McGeachy's resignation church members voiced their appreciation of his work in the following resolutions:

Whereas, Mr. McGeachy has during the past eight years given efficient service to this church; and

Whereas, he now feels called to another charge; therefore be it resolved:

1. That in the departure of Mr. McGeachy, the church loses a faithful pastor and leader and the town of Whiteville a well loved and respected citizen who has labored for its upbuilding.

2. That the congregation appreciates his untiring work for the new church which he leaves completed and free from debt.

3. That sincere thanks be extended to both Mr. and Mrs. McGeachy for the many services they have rendered this congregation through the church and all its organizations.

4. That copies of these resolutions be sent to Mr. and Mrs. McGeachy, to the News Reporter, and to the Presbyterian Standard for publication and a copy be spread upon the minutes of the congregation.

G. O. Rogers,

Acting Clerk of Congregation.

NORTH CAROLINA

Thyatira—The Fall Communion Service was observed on Sunday November 17. The congregation was delighted to have a son of this old church, Dr. Walter L. Lingle, as the preacher on this occasion. Preparatory services were held on Friday evening with preaching by our neighbor Rev. W. H. Goodman, and Saturday morning the pastor preached. Ten members were received into the church at these services.

Fayetteville First—On two Wednesday evenings a play known as "The Book Review" was given in the Sunday School Auditorium to audiences so large that some were required to stand. Seventy-five persons took part portraying in costume and speech the roles of the

outstanding characters of a great library. The free will offering of over sixty dollars is to be used to buy additional books for our church library.

Virginia Smith, Secretary.

Back Creek—For the preparatory services for communion at Back Creek on Sunday, November 24, Rev. F. A. Barnes preached on Friday, at 7:00 p. m. and Saturday at 10:00 a. m. Mr. Barnes has many friends in this Church and the attendance was good in spite of the very inclement weather. Dr. R. S. Burwell, another beloved friend of this church, preached on Sunday and assisted with the communion. Seven members were received into this Church recently.

A committee composed of A. K. Goodman, S. E. Sloop, H. L. McLaughlin and C. J. Wilkerson has been appointed by the session to investigate the possibilities of securing additional Sunday School Equipment for this Church.

J. E. Guthrie.

Gastonia—There was a large crowd at the meeting of the men of Kings Mountain Presbytery, Thursday night, December 12, about 170 men being present. Dr. Wm. F. Weir of Chicago made the address. Doctor Weir is a strong speaker and made a deep impression. The men were delighted with the singing of our Men's Quartette, Messrs. Overmyer, Sudduth, Freeman and Kendrick. Although there were more men present than had been reported as expecting to come, Circles No. 2 and No. 5 were equal to the occasion and served a bountiful and much enjoyed dinner.

Instead of the usual service last Sunday evening, there was a special musical service. The beautiful cantata, "The Prince of Peace;" was given by the church choir. In addition to this, a large chorus of boys and girls sang some of the Christmas songs and carols.

Steele Creek—The Men of Steele Creek held a Father and Son Banquet in the Community House of the church Friday night, December 6. One hundred and seventy-five fathers and sons sat down together around the tables, and had a happy evening in the fellowship of each other. The special feature of the evening was the address of Dr. W. A. Harper, president of Elon College. Solos were sung by Mrs. W. A. Harper, wife of the president, and Miss Campbell of the Berryhill High School faculty. The Woodlawn Band, and the Berryhill Harmonica Club rounded out the evening, and everyone went away feeling it has been a great night.

Dr. William F. Weir, senior secretary of Men's Work in the Northern Presbyterian Church with headquarters in Chicago, addressed the Men of Steel Creek Sunday night, December 8, on "Facing Four Foremost Facts." It was a great address, and the men heard him with delight.

J. M. Walker.

Fayetteville Presbytery met in adjourned session in the First Presbyterian Church, Fayetteville, N. C., on December 3, 1929.

David Fairley Blue, a student at Presbyterian Junior College, was received under the care of Presbytery as a candidate for the ministry. Rev. C. A. Lawrence was received from East Hanover Presbytery and a commission was appointed to install him as pastor of Vass, Lakeview, Union and Cypress Churches. Rev. M. D. Newton was received from Ebenezer Presbytery. He will become pastor of Bensalem, Eagle Springs, Elsie and Spies Churches.

Rev. F. C. Symonds was appointed chairman of the Presbytery's Committee on Men's Work.

It was ordered that Presbytery meet in the First Presbyterian Church, Raeford, January 21, 1929, at 10:30 a. m., for a day of prayer and study in preparation for the Every Member Canvass.

Presbytery adjourned to meet in the First Presbyterian Church, Maxton, on January 7, 1929, at 2:00 p. m.

Washington—On Tuesday, October 8, 1929, Rev. H. B. Searight, for twenty-one years pastor of the Washington church passed from this life. The following memorial services were held:

On Wednesday evening, October 9, a service was held in the Presbyterian Church, Rev. H. I. Glass of the Methodist Church officiating. Although Mr. Glass had known Mr. Searight less than two years, he was one of his sincere friends and admirers. He spoke especially of Mr. Searight's character, of his Christian Citizenship, of his gentlemanly bearing and of his being a man "without fear, without reproach."

On Sunday evening, October 20, the Minister's Association held a memorial service in the Presbyterian Church, conducted by Rev. Richard Bagby, pastor of the Christian Church. As the basis of his remarks, Doctor Bagby chose Paul's words, "I knew a man in Christ." A close friendship of years qualified him to so speak. Following Doctor Bagby, each minister of the city made

"AND THEY SAY—"

A former Tar Heel writes:

"I am enclosing check for renewal of subscription. I am a native North Carolinian and I always find matters of great interest as well as much benefit in the Standard."

a short talk of appreciation of the life and influence of Doctor Searight in the community.

Another beautiful tribute was paid the memory of beloved Pastor during the American Legion Service Armistic Day when resolutions were read expressing loss which the entire city feels in the death of Doctor right, sympathy for his family and also for the sorrow of friends who feel his loss so deeply.

Mrs. J. M. Hobgood,
Presbyterial Correspondent.

Salisbury, First—The congregation is called to meet after the morning service. At that time the Pulpit Committee expects to make a report and, if the way be, the congregation will be asked to take action.

The Pulpit Committee has been working hard in investigating the names of prospective ministers. The members of this Committee are away today visiting students in his home church and hearing him preach.

Rev. Edgar A. Wood's last Sunday in Salisbury was December 22. He expects to leave Monday 23, singing Christmas with relatives and entering upon his new home in Richmond, January 1.

Laurinburg—This Church has recently had the pleasure of hearing a number of distinguished visitors. By an exchange of pulpits with the pastor, the C. P. Coble, High Point, N. C.; Rev. R. A. McPherson, President of Presbyterian Junior College, Maxton, N. C. and Rev. F. C. Symonds, Fayetteville, N. C., who gave a special address on Success and Leadership at the December meeting of the Men of the Church. Our distinguished visitor recently was Dr. Chas. J. Symonds, President of Roanoke College, Va., who is one of our leading ministers and educators of the Lutheran Church in America. Doctor Smith delighted his hearers by his wonderful sermon on Faith and Doubt. The pastor, Dr. E. V. Ball, conducted a most inspiring service of music worship at the recent evening service. A union Thanksgiving service was held in Laurinburg Church at which Dr. E. V. Ball of the Baptist church preached and a substantial offering was made for the various orphanages.

Presbyterian Orphans' Home, Barium Spring—It has been my privilege from time to time to speak through the columns of this paper, of the contribution made by various members of the large Barium family to the work of the Home. There is one member (though not on the payroll) who means more to the Institution than the way of Christian influence and inspiration than any one else, save perhaps the manager himself: I am speaking now of none other than the manager's wife, Jos. B. Johnston, beloved and admired by us all as the youngest baby in the Baby Cottage to the credit of a worker on the place.

I realize that I am introducing no stranger, but many of the thousands of friends of the Institution I know Mrs. Johnston personally and appreciate her beautiful Christian character, her attractive personality, and many motherly attributes. It is a case of "Render therefore, to all their dues: tribute to whom tribute is due, honor to whom honor."

The outside world knows very little of the love that carries or of the essence of her life's blood she is constantly pouring into this ocean of work. She is indeed, in truth, the helpmeet of her husband. In his darkest hour, when everything goes wrong and the light of life grows dim; when the battle seems lost and friends get their obligations to the Home. Yes, when weariness, the day's grind, discouraged and disappointed, he turns to her with full assurance of sympathy and understanding. She never loses faith in his dream for the future, but like Deborah of old she says: "I will surely go with thee." And she does, sharing his disappointments along with his successes; his sorrows with his joys.

It is a strenuous life Mrs. Johnston lives. She does her own house work, caring for her immediate family of children in addition to mothering 360 others in the orphanage. She is a regular and faithful attendant at Church services, teaches a Sunday School class of 100 girls, and sponsors a Mission Band composed of the 100 girls. Her sphere of service does not end here—she spends time somehow to make daily visits up on the camp to speak to the workers and love the children. We love and Barium owes her a debt that can never be paid.

Robt. L. Johnston

Hendersonville—If mothers and fathers in Eastern North Carolina could see the improvement in one girl from their section has shown since coming to Fassifern School in September, every one of them would want to send their daughters to this delightful school at Hendersonville. This young lady was thin and underweight. She could take little exercise, and had the least interest in her lessons. Soon after going to the bracing atmosphere of the mountains she began to revive and take interest. Now at the end of the first quarter she has gained many pounds in weight, taken on new strength, and recently took up basketball, making one of the best teams in the school. She is only a sample of what a change of climate often does for a girl or boy who lacks pep.

There are many kinds and types of girls at I

me strong and vigorous when they come, eeding the tonic of the ozone to be found ountain air. The student body this year comes delly separated sections. Fourteen states are ted. The quarterly reports which are being at this time show a fine record of good work. eful supervision of the work done each day h week accounts for the fine progress many e making. This individual attention given to ents is the secret of the success which has eived by Fassifern.

igh the fall has been unusually rainy the girls d many delightful excursions to the moun- bund Hendersonville, and to Camp Greystone. ge and well equipped summer camp is owned dent Sevier and is used by the girls of Fassif- ring the school session for week-ends and

plendid new brick gymnasium which was con- last year has proved of great benefit during y days. The second semester begins shortly e holidays, when a few new students can be . Coming in at that time a girl can bring her rom the school last attended.

SOUTH CAROLINA

on College, Fort Hill Church—The December of the Woman's Auxiliary was held with Mrs. uch as hostess on Monday afternoon, December nteen ladies present. The president, Mrs. A. G. was in the chair. The program was in charge of r, the Rev. S. J. L. Crouch, who made a very alk to the auxiliary on the subject prescribed for h. Mrs. A. B. Bryan led the devotional. At the n of the meeting Mrs. J. L. Marshall had for a copy of the book "Presbyterian Women in rolina," which the ladies were very glad to see. roved that a copy of this book be bought by the r for the pastor's study.

—Clover Presbyterians are now rejoicing in that their church building, erected a few years ee of debt at last. On Sunday, November 24, hort sermon by the pastor and a statement of Mr. J. E. Beamguard, chairman of the board of the people began to bring their gifts forward, ash and checks—no pledges. When the amount was thought to be all in hand, the chairman halt. When the money and checks were counted, it was found that considerable surplus was in was a real exhibition of Christian stewardship, in spirit of prayer.

r, November 3, was the second anniversary of the of Rev. W. S. Patterson. During the two years ers have been added to the church, making a membership of 450.

Stanhope Love,
Correspondent.

Presbytery—Rev. J. G. Walker is the super- of this Extension Work and God is blessing him orts. For the month of November, he has con- wo evangelistic meetings, preached twenty ser- h the results of seven professions of faith; five and eleven additions to the Church. He has n the installation of a pastor in three churches; with five working groups; two young people's visited twenty-one homes on Presbytery's mat- eived \$28.60, for Home Missions and traveled

n Church is now worshipping in her new build- can is progressing in her new quarters; Monag- w Sunday School building is now closed in; ot is paid for and \$1900.00 subscribed on the se of worship.

Walker has attended Sunday School at Slate, eenville, a new mission point, and conducted orship there. He has visited all the Pres- at that place as well as assisted the pastor at in a week's services. He has met with Synod's ee on Religious Education in Columbia and the or the extension work is promising.

ALABAMA

This church has just enjoyed one of the revival services ever held in the city, Nov- ough Nov. 10th. Rev. Edward G. Lilly, pastor ine Street Presbyterian Church of Birming- a, was the preacher. The Gospel was pre- h its full beauty, power and purity. The pas- R. P. H. Biddle, had charge of the singing. k of Galatians was taught each afternoon h spiritual good was received by every mem- h the class. Mr. Lilly spoke at the Secondary ure High School and also at the grammar where he endeared himself in the hearts of tudents. The spiritual life of the church and nity was fed and revived and Mr. Lilly won est esteem and confidence of the people.

FLORIDA

Pensacola—The fall program of First Church goes forward splendidly. The pastor, Dr. Charles Haddon Nabers, has just concluded a series of eight Sunday morning sermons on The Beatitudes. The evening sermons for the next ten weeks will be on Supreme Sanctities, a study in the Ten Commandments.

Attendance in all departments of the church activities is most gratifying. About a hundred young people are gathering for the Inspirational Young People's meeting each Sunday evening under the direction of Miss Kathlyn Monroe.

The pastor has just returned home from Jacksonville where he taught a course in Personal Evangelism in the Standard Training School of the Presbyterian Churches in that city.

The Presbytery of Tampa met in Lakeland, Fla., on October 29, 1929. Present, 28 ministers and 21 elders. Rev. C. B. Tombs, D.D., pastor of the Sebring Church, was elected Moderator. The retiring Moderator, Rev. T. W. Raymond, D. D., preached an excellent sermon on the subject of Evangelism. This seemed the key note of the meeting.

The Ministers' Annuity Fund plan was heartily approved and the ministers and churches were urged to enter into it. A committee of three laymen was appointed to present the plan to the churches of Presbytery, in an effort to get them to adopt it and put it into effect. This Committee consists of Messrs. George Lenfesty of Hyde Park Church, E. M. Patterson of Lakeland Church and A. F. Wyman of Bradenton Church.

Presbytery approved the basis of union with the United Presbyterian Church of North America.

The pastoral relation between Rev. W. T. Mann and the Bartow Church was dissolved at the request of both parties.

The Presbyterial sermon on the subject of Evangelism was preached by Rev. F. W. Haverkamp, pastor of Palma Ceia Church.

The next stated meeting will be held at Sarasota on April 15, 1930, at ten a. m. T. P. Walton, Stated Clerk.

The Presbytery of Florida met in Marianna, Fla., on November 5, 1929, at 7:30 p. m. The opening sermon was preached by the retiring Moderator, Rev. D. J. Blackwell.

There were eighteen ministers and eight ruling elders present.

Rev. J. T. Young was chosen Moderator; Dr. G. T. Bourne was elected Recording Clerk; and Rev. J. D. Simpson acted as Permanent Clerk.

Rev. J. W. Marshall was received from Mobile Presbytery and Rev. A. M. Moore was received from Meridian Presbytery.

Rev. J. D. Simpson was reported as ordained and installed as pastor of the Crestview and Laurel Hill churches since the spring meeting.

A memorial of the late Rev. J. P. Word was read by Rev. J. C. Leckemby.

Two overtures to the General Assembly were adopted: First, that secretaries and other church workers, on retiring, be treated as other ministers are treated. Second, that our Executive Committee on Foreign Missions be asked to increase the amount given to evangelistic work and to decrease the amount given to institutional work in the foreign field.

The Presbyterial Discourse was preached by Rev. C. B. Ratchford on "The Immutability of the Master," and Rev. J. W. Marshall was chosen to speak at the spring meeting on "Leading Lost Ones to Christ."

The vote on the basis of union with the United Presbyterian Church was deferred till the spring meeting.

Commissioners to the General Assembly—Rev. J. T. Young and Elder C. A. Weiss with Rev. E. N. Caldwell and Elder W. B. Ferris as Alternates.

The report on Presbytery's Home Missions showed all of the fields supplied, one large new field opened up, but an empty treasury. The chairman was requested to ask the Assembly's Home Missions Committee for at least \$2500 toward this work.

An interesting Conference on Evangelism was held. Four speakers gave instructive addresses of different subjects. And Presbytery ordered another such conference at the spring meeting.

The next meeting will be held at Laurel Hill on Tuesday night after the second Sunday in April, 1930, at 7:30. Daniel J. Currie, Stated Clerk.

Miami—The Woman's Auxiliary celebrated its Annual Rally on Friday, October 18. The program was led by Mrs. Pierre DuBose. Mrs. Philip Jones, Miami Presbyterian President, gave an appropriate devotional on the "Responsibilities of the Christian Mother." A delightful address was given by one of Miami's most popular school superintendents, Miss Nell Avery. From her wide experience she gave in her charming way, "The influence of the Christian home and its responsibility." Ava Maria delightful solo sung by Mrs. R. W. Wilkinson, carried on the theme of our program which concluded with the demonstration "The Church and the Child," fittingly and artistically given by Mrs. Theron Nisbet and Miss Lois Ewell. A liberal offering was given for Thornwell Orphanage, and about 80 women enjoyed the meeting at this Rally season.

It is an annual custom of the Woman's circles of the Auxiliary to entertain the Business Woman's Circle each year. This year the rally season was chosen as the appropriate time for this social affair and it took the form of a progressive dinner. The first course was served at the home of the Chairman, Mrs. P. W. DuBose. There they were greeted by the Hostess circle. Fancy caps were donned by the 25 circle members after which each found their partners for supper.

The program included—the year hymn, Bible chapter, and motto of the Circle, a welcome from the Hostesses, responded to by a business woman. Mrs. Theron Nisbet, President of the Auxiliary, spoke on "What the Business Woman's Circle means to the Woman's Auxiliary," this met with a response from the Auxiliary meant to the Business Woman's Circle.

Cars carried the circle from home to home. At Mrs. Carl R. Yaegar's, amid music and games, another course was served. The final course of sweets was served at the home of Mrs. Neil Sinclair. Here the circle divided into groups and put on skits, amusing the onlookers. The evening was closed with a short devotional talk, by the Chairman, concluding in a prayer.

A most charming setting was the long banquet hall, which was laid for the Men of the Church at their rally supper. Orange and black, Hallowe'en colors, were carried out in all the decorations. Tall orange tapers with grinning pumpkins were the only lights as the half a hundred me ntook their places at the banquet table. The orange baskets filled with fruit cocktail was the beginning of a delicious menu, which ended with pumpkin pie topped with whipped cream. After dinner speeches full of spiritual food were made on the general theme: "What My Church Means to Me and What I Mean to My Church."

1. Being an Elder, by Mr. M. R. Frierson.
2. The Fun of being a Deacon, by Mr. S. Oliver O'Bryan.
3. The Importance of the Church Usher's Job, by Mr. Geo. D. Webster.
4. What a Church Treasurer has to do, by Mr. W. C. Myers.
5. How would you like to be Sunday School Superintendent? Mr. Leroy S. Edwards.
6. You ought to be in the Men's Bible Class, Mr. Frank Worrall.
7. Why a Sunday night service, Mr. O. M. Nisbet.
8. Is Prayer meeting worth while? Mr. R. S. Wickham.
9. Special Music, Mr. W. N. Massengale.
10. Do you read the Church Papers? Mr. Theron G. Nisbet.

This evening was the beginning of many to be held throughout the Winter.

Because of gale winds followed by unprecedented rains, which resulted in flood conditions, rally month began in Westminster Presbyterian Church rather late in October.

The winds and rains couldn't dampen the spirits of the superintendents and teachers, and a very impressive Rally Service was presented by the Church School to a large and appreciative audience.

The service opened with an appropriate service of worship, followed by an address by the General Superintendent, Mr. Leroy S. Edwards, setting forth the goals reached during the previous year and the aim to be secured in the coming year.

Under the auspices of the Cradle Roll babies, with their mothers came forward as their names were called, each receiving a rose while a sweet lullaby was sung by Mrs. Ralph Buckner. One of the graduates, Helene Wilson, dressed in her pink surplice and cap, sang sweetly two little songs, after which the Cradle Roll graduates received their diplomas.

Each Department—Beginners with Mrs. K. C. Crossland, Supt., Primary, Mrs. J. W. DuBose, Supt., Juniors with Mrs. Theron Nisbet, Supt., Intermediates with Miss Loise Ewell, Supt., and Seniors superintended by Mr. Theoron Nisbet, successively with classes of graduates in colored surplus and cap, gave most fittingly Scripture and song pertaining to the work required for graduation from each Department. The program showed concentrated and systematic training and was of great interest to the parents present.

Edwin McIntyre was presented with a Testament for the perfect recitation of the Child's Catechism.

Mr. S. Oliver O'Bryan, representing the Adult Department, spoke on "What the Church means to us and what we should mean to the Church School." The offering, larger than previous years, was given to Sunday School Extension. Prayer, offered by the Pastor, Rev. P. W. DuBose, concluded this splendid Rally Service.

ASSEMBLY INN
MONTREAT, N. C.
OPEN ALL THE YEAR
Ideal For Rest in Surroundings of
Beauty and Comfort
RATES REASONABLE

Men-of-the-Church

Presbyterian Church in the United States

REV. J. E. PURCELL, D.D., Executive Secretary
HENRY GRADY BUILDING
ATLANTA, GEORGIA

REPORTS FROM THE FIELD

Occasionally we want to give to the readers of this Department some extracts from the letters which we are receiving. These are given exactly as they came in to us with no attempt at change. We believe they will be of great interest to the readers of this column.

Steele Creek Presbyterian Church, Charlotte, N. C.

You may be interested to know that my own men here at Steele Creek have been meeting each Sunday night in September, the officers and group leaders, the first two nights, and the whole body last Sunday night. At this meeting they tell me they had about a hundred men present (I was away in a meeting) and they say it was the finest thing we have ever had. W. D. Loy, our President, got much from the Montreat conference, and he is getting it across to the fellows in a fine way. Write him sometime. His address is Rt. 4, Charlotte, N. C.

I wrote you some time ago that the Men-of-the-Steele-Creek-Presbyterian-Church at their September meeting decided that their special service program for October would be Sunday School Extension in the local church, and especially that of promoting Rally Day. Well, they put it across in fine shape, and the attendance for the day was the best in the history of the church, 700 in all, 560 in the main school, 140 in the two chapels, with an offering of about \$200.00. It would have interested you to have heard the reports from the different groups on last Sunday night at our regular monthly meeting. They were of such a character, and so interesting, and the fellows had so much to report that we simply had to suspend the inspirational program and give the whole hour over to them.

We have a week's preaching beginning next week, and this month they are going to follow up with another visitation along the same lines. I look for some excellent things to come out of it.—J. M. Walker.

Davis Memorial Presbyterian Church, Elkins, W. Va.

I had a supper last Tuesday at which time Doctor Turner of Staunton presented the matter for their consideration. The supper was very successful. There was a large attendance and the men were interested but did not seem ready to do anything at the supper. I wanted the movement to come from them rather than from me and so waited until yesterday when I put it up to the Bible Class whether they should invite you to come and set up the organization. We did not take a casual vote but discussed the matter carefully and made it clear that to vote to ask you was to be a personal pledge to take the matter of setting up the organization as serious and personal. With that understanding they voted almost unanimously to have you. So I will ask you for a date as soon as you can.—J. McD. Lacy, D.D.

Barbee Memorial Presbyterian Church, Excelsior Springs, Missouri

I want to thank you for the assistance you have given us in getting the Men's Work of our church functioning on the Assembly's plan.

We had our first model program at the church last night. Every man took his place on the program with enthusiasm and it went off fine. About thirty or thirty-five men were present. As luck would have it, Doctor McLaughlin called me Monday evening and said that he would be with us at the meeting. After the regular program which was on Christian Training, he spoke to us showing the bearing of the subject upon the country church work. The men were stirred and greatly pleased.—W. L. Brown, Jr.

Westminster Presbyterian Church, Lynchburg, Va.

Just a word or two about our Men's Organization. I feel that we are developing steadily and thoroughly as the months go by although there is nothing spectacular in our efforts. The reason I have this particularly in mind today is that our October meeting was held last night, a meeting that was enjoyed thoroughly by every man present. The subject was Christian Education and four splendid talks were made by members of the organization.

Our men have bought hymnals for the Sunday School and have started one little thing that they are greatly interested in. Our ushers handle the seating of the congrega-

tion in splendid style but the men are now taking over welcoming people at the doors so that no visitor can attend church without being greeted.

I am more and more convinced that the Men's Organization has untold possibilities in it.

All success to you in this great work.—Robert W. Miles.

First Presbyterian Church, Marianna, Fla.

Last week I called the first meeting for the organization of the men of my Church. Twelve men, including one visitor and myself, comprised the initial opening meeting. That was more than thirty per cent of the entire roll of men. Splendid enthusiasm for the first effort. We meet again in four weeks. Before that time I want in hand five copies of the Monthly Programs. That will be sufficient to see us started the right way. Hope to need more in March. Inclosed you will find four bits in stamps, to pay for the programs. I have a raft of literature that I got from you last early spring. I have been through it all a number of times. Worked hard to get this thing started. If you know anything new that I ought to know about this business, either in teaching the baby to toddle or in administering artificial respiration if it shows signs soon of giving up the ghost, you had better send that along too. There is no clinic close by. Most of the neighboring churches are in worse shape than mine, not even having tried this thing. Include us in your prayers.—A. C. Windham.

First Presbyterian Church, Dallas, Texas

The Council had a dinner meeting last night and there were forty-two present. This is the first meeting that has been held since we discontinued our meetings on account of the summer months.

We had a very enthusiastic meeting and feel that no small amount of benefit will result from the meeting.

The Council voted to follow the monthly programs as outlined in the booklet prepared for that purpose.—D. D. Fox.

First Presbyterian Church, Marietta, Ga.

About fifty men of the First Presbyterian Church in Marietta met last week and agreed to organize under the name of "The Men of the First Presbyterian Church." Rev. Harry Bryan, our associate pastor, is the "wheel horse" in the organization, and the undersigned was elected president, Campbell Wallace, secretary, and Milton E. McLain, treasurer, and our first meeting will be held on the 24th of October.

Mr. Bryan has had a good deal of the literature in connection with this work, but I am anxious to have six or eight copies of the program pamphlet and any other literature that you might think suitable for distribution among the vice-presidents and group leaders just named by our executive committee. I am particularly anxious to get any literature that you might have setting out the duties of the vice-presidents, in addition to the pamphlets giving the yearly program above mentioned.—Charles M. Brown.

Central Presbyterian Church, Mobile, Ala.

On last Thursday evening Mr. R. E. Gordon, our president, made a most impressive address to our Men-of-the-Church at their monthly supper meeting giving his impressions of this year's Montreat conference.

We had about 70 present and I think he put his message across in fine style. I wish you could have heard him. He and I will prepare the article that you recently requested giving the story of Central's Men-of-the-Church Organization.—J. B. Carpenter.

First Presbyterian Church, Corpus Christi, Texas

It would have done your heart good to have been with our men on Thursday night before I left Corpus Christi. We had a splendid outdoor meeting at which they presented me with a beautiful watch with the following inscription: "To Dr. C. H. Storey. Sincere affection Men-of-the-Church, Corpus Christi, Texas, 1923-1929." Somewhere in my papers I have a newspaper report and will be glad to send you a copy.—Charlton H. Storey.

Central Presbyterian Church, Pine Bluff, Ark.

At our first meeting of the Men's Club after the summer vacation the men voted to adopt the Men-of-the-Church plan of organization and we re-organized as far as possible. The elective officers are:

President, C. H. Boozer; Secretary, C. J. Alexander; Treasurer, G. C. Roberts. The Executive Committee will perfect the organization within the next few days.

Our men are pleased with the plan of organization of the Men-of-the-Church. They believe it will help them a very great deal in meeting the problems of the Men's Work in our local church. I appreciate the value of the literature you sent me dealing with the setting up of the organization and found it very helpful in "Selling" the program to our men.—John D. Spragins, Jr.

by the love of the Christ Child, Whose Birthday we celebrate. He so loved that He gave His own life for us we are endeavoring to "walk in love even as Christ loved us and hath given himself for us."

The special cause for which our gifts are being this month as designated by our Assembly, is that of Ministerial Relief. There are 466 homes in which the aged and infirm ministers or needy widows and orphans. What we give at this Christmas season will be to lessen the strain and lighten the burden of those who served but now are laid aside from the active service. "The Road of the Loving Heart" leads to the goal shall be worthy of the Cause.

Again, next May, there will come to every woman of our Church another opportunity to give to the Cause of Ministerial Relief. During that month, which is the day month of the Auxiliary, we have for the last years had the happy privilege of expressing our love to thanksgiving for what the Auxiliary has meant to womanhood of our Church. We have brought our day pennies, dimes or dollars, laying them at the feet as our tribute of praise. These gifts, amounting eight years to over \$325,000, have been used for the good and womanhood of many lands: Japan, Brazil, Mexico, as well as our own America. The has been given sometimes through the Foreign Mission Committee, sometimes through the Home Mission Committee.

In 1930, that Committee which is to be the recipient of our offering, is the Executive Committee of C. I. M. R., the entire fund to be given as an Endowment Fund for Ministerial Relief. Doctor Sweets, the Secretary of this Committee for many years, will be the administering of the interest from this fund. The plan of our Birthday offering is that it will be for women, the interest will minister to the needs of widows of ministers, to orphan children and to commissioned women workers.

Of special interest is the fact that by approval of the General Assembly, the Committee on Assembly's and the Woman's Advisory Committee, it was voted to name the Birthday Fund in honor of our Secretary Emeritus, Mrs. W. C. Winsborough, and to designate part of the interest to be used each year as her retirement salary. It is especially fitting that interest from the fund bearing the name of one who was a child and grandchild of the manse should minister throughout the years to the children of the manse and to those who have sacrificed of their service to the Master. It is also that a part of the interest shall be used during her lifetime for this one who has meant so much to the Work as its unparalleled leader throughout the past seventeen years since the organization of the Auxiliary.

Early in the year we shall publish some articles which will present the special needs of the Cause to which our Birthday gifts will go, that of Ministerial Relief. By this need is such a worthy one and because through our Birthday offering we have an opportunity of expressing our love to Christ and thanksgiving to Him for a work our Auxiliary has meant and will mean to us, let us give our giving commensurate with His loving.

Janie W. McGaughey

MRS. ANNA R. JAMIESON

An Appreciation

On Friday, September 13, 1929, the spirit of Anna R. Jamieson passed quietly through the portals to be forever with her Saviour, in whose presence there is fulness of joy.

In the passing of Mrs. Jamieson the Woman's Missionary Society of the Ginter Park Presbyterian Church, Richmond, Va., has sustained an irreparable loss.

For five years she was president, and under her leadership the society developed into a strong organization, and the manifest interest in the activities during succeeding years has been largely due to her constant efforts and constant prayers in its behalf.

Mrs. Jamieson was a woman of most unusual intellectual attainments, deep piety and strong conviction in constant prayer and study she laid hold of the once delivered to the saints.

Combined with these traits was great humility, spirit, rare sweetness and gentleness, and an unswerving loyalty to those upon whom she bestowed her friendship.

In her declining years when she was deprived of the privilege of active service, she felt that she could be used of God through intercessory prayer and that willing task she set herself with her characteristic and devotion, and only eternity will reveal what her prayers of this consecrated servant of God have done to the advancement of Christ's kingdom as done through the agencies of the Southern Presbyterian Church in our own and other lands. Her life was at once an inspiration and a challenge, and we could honor her in no more fitting way than by consecrating our lives to the service of Him whom she served so long and so fully.

(Mrs. John H.) Jennie Larus Reid,
(Mrs. Thos. W.) Martha Ryland Gartman,
(Mrs. Owsley) Emma L. Sanders,
Committee of Woman's Missionary Society

LEARN HOW

For C. C. W. this is the proper form for your will:

"I give, devise, and bequeath to the Trustees of the General Assembly and Presbyterian Foundation of the Presbyterian Church in the United States for 'the establishment of an endowment for the support of the Country Church Work' (here insert the estate devised and bequeathed) for the use and benefit of said Church."

What next?

WOMAN'S AUXILIARY

(Continued from page 7)

sonal matter between the individual and his pastor. We feel that the quiet promotion of this movement will be a very useful activity for the Secretaries of Spiritual Life in the Auxiliary

R. E. Magill.

LOVING—GIVING

The Christmas season is a special time when loving hearts are prompted to express their love in some definite way. We are remembering with our greetings not only the dear ones in our family but the many friends of whom we love to think at this time when our memories are stirred

LOUISIANA GROUP CONFERENCES

p conferences given in different sections of New
Presbyterial will give to all the auxiliaries the
of study done by delegates at Montreat. The Con-
in New Orleans was a "Montreat Echo" meet-
d was held October 10, in the Prytania Street
. This was one of the most largely attended meet-
the Presbyterial. At its close a farewell reception
ven by the Presbyterial officers for Mrs. L. J.
former president, who was moving, with her
to Philadelphia. Mrs. Thomas S. Shaw, presi-
the Presbyterial expressed the gratitude of all
men to Mrs. Darter for her unselfish and devoted
and Mrs. Darter urged, as the work nearest her
the continuance of Daily Vacation Bible Schools
French speaking sections of the state.

Conference program was presided over by Mrs.
Foster, president of the Prytania Street Auxiliary.
McF. Alexander, pastor of the church, read the
re passages and offered the opening prayer. Mrs.
old of the Presbyterial President's Conference and
t a president's trip to Montreat means to her
Mrs. T. H. Shepard gave an account of the annual
, the selection of Miss McGaughey, the 1929
y gift and the Winsborough Foundation. Mrs.
Foster spoke of the mission study classes, of the
ary services, and of Home and Foreign Mission
. The faculty was discussed by Mrs. D. F. Clarke,
ecial accounts of the classes in auxiliary methods.
ng this Mrs. Shepard reproduced a literature
tration seen in Mrs. Hooper's class. Mrs. Paul
d told of the early morning services and in a
rds summed up the worshipful atmosphere and
dings of Montreat. Mrs. W. K. Seago made a
g appeal to every woman for Personal Exangelism.
osing prayer was offered by Rev. Dr. U. D.
, Chairman of Presbytery's Committee on Wom-
ork.

OBITUARY

MISS LEAH THOMPSON

October 4, 1929, one of the Masters most faithful
finished her earthly service. Miss Leah Thomp-
loyal member of the Jacksonville Presbyterian
passed away at the Jas. Walker hospital in Wil-
, N. C. Even in the last weeks of intense pain
fering, she always greeted her friends and loved
with a smile and cheerful word.
whole life was one of unselfish service for others.
urch worker, her activities were limited only by
sical strength. In her own church she was teacher
primary class, pianist for Sunday School and
advisor for Junior and Senior Christian Endeav-
in addition she superintended a mission Sunday
in the afternoon in the country. Her one great
life was the establishing the Kingdom of Christ
. Eternity only can tell the influence this conse-
llower of Christ exerted in her stay on earth.

wee—Mrs. Fanny Symington McElwee, wife
H. McElwee, died at her home in Lexington,
, Thursday, September 26, at 6 o'clock.
ceased was the niece of Dr. and Mrs. Gelon H.
ceased, of Versailles, Kentucky.

GATES AND DOORS

There was a gentle hostler
(And blessed be his name!)
He opened up the stable
The night Our Lady came.
Our Lady and Saint Joseph,
He gave them food and bed,
And Jesus Christ has given him
A glory round his head.

So let the gate swing open
However poor the yard,
Lest weary people visit you
And find their passage barred;
Unlatch the door at midnight
And let your lantern's glow
Shine out to guide the traveller's feet
To you across the snow.

There was a courteous hostler
(He is in Heaven to-night)
He held Our Lady's bridle
And helped her to alight;
He spread clean straw before her
Whereon she might lie down,
And Jesus Christ has given him
An everlasting crown.

Unlock the door this evening
And yet your gate swing wide,
Let all who ask for shelter
Come speedily inside.
What if your yard be narrow?
What if your house be small?
There is a Guest whose coming
Will glorify it all.

oyce Kilmer in "Poems, Essays and Letters."

YOUNG PEOPLE'S DEPT.

Rev. W. A. Gamble, Jr., Editor, Pinetops, N. C.

YOUNG PEOPLE'S TOPIC

Sunday, December 29: Making Christ's Kingdom
Come. (A review of 1929). References: Matt.
21:1-7; Luke 17:20, 21; Rev. 19:16

C. G. A.

For the Leader

Just two more days and 1929 will join the ranks of the
years that have been. We shall ring the old year out and
the new year in with as much joy as we rang in this
present year. We aren't especially sorry to see the old
year go; we enjoy a new year too much to grieve over
the going of the old one. Always we look forward rather
than backward—there is always a chance that the future
holds something better. Let us take an inventory of our-
selves, however, before we enter the New Year. There
may be some virtues that we will want to use more, and
some vices that have been liabilities and need to be dis-
carded, and from the shelves of Time we may choose
quite a stock of new standards. Let us not throw the old
year aside too hastily because it has taught us a lot that
we needed to know. Has the old year brought Christ's
kingdom closer to each of us? Remember that his kingdom
comes not "by observation" but the kingdom is within
each of us. How has that kingdom flourished? We must
each answer that question for ourselves.

Backward and Forward

Sometimes when people start looking backward, they
see the past through rose-colored glasses and get pessi-
mistic about the present. They say that the Golden Age
has already past, and that young people today are not
what they used to be in their time. Times do change—that
is quite true. It would be a poor world that didn't keep
going around. The Golden Age of Greece and Rome have
past and those countries have gone with it. But the
Golden Age for America—has that past? It is up to each
of us to make this the Golden Age for America—and
for Christ. Each of us has a golden age to live—when is
it? Right now! It is neither past nor future—it is the
present. Let us then be strong and of good courage for
we are the heirs of the ages, and with our Master the
future looks bright. But today is ours. Let us use it.

Upward and Outward

We have looked backward. We realize that we have
responsibility, and with responsibility comes opportunity.
We must look upward before we can go on. Strength for
the responsibility and wisdom for the opportunity comes
from above. We cannot lift it in our own power. Whom
are we to lift? Look outward and see those who need
encouragement, those who need sympathy, and those who
have a heavy burden that we can share. Upward first for
strength and wisdom—and then outward for the chance to
share with others. Christ's kingdom comes in just such
a way. It does not come suddenly and without effort on
our part. But each of us has a share in making that
kingdom come, and our reward will be in proportion to
our service.

Everyday Religion

Before the Reformation, religion was something for the
monks in monasteries to practice. It was for the select
few who gave themselves over to fasting and meditation.
Soldiers and plowmen and shopboys and serving girls had
no part in religion. When Luther came, he showed the
world that religion is for plain men and women who
serve in cottages and fields and factories.

"When our Lord offered himself to men as the way,
the truth and the life, he did not mean for them to wait
until philosophy and art had done their work. He was
speaking to unlettered men and women in terms they
could understand and calling them to immediate fellow-
ship with him in the life they were destined to live. What
he meant was that those who were prepared simply and
without reservation to accept him as their Master and
Guide in life would find in him and his teaching the answer
to their problems and the means of living the kind of life
which at their best moments most men are moved to
live." (Rev. Scudamore Forbes, in Christian Advocate.)
Everyday religion practised by everyday folks will make
the Golden Age of America.

Foward, March!

Industry calls us to help straighten out its problems;
politics calls us to help keep it clean; the Golden Age
begs that the "Gold" be less emphasized. So many worlds
to conquer—so many mountains to climb.

Christian, dost thou see them on the holy ground,
How the powers of darkness compass thee around?
Christian, up and smite them, counting gain but loss,
By the strength that cometh by the Holy Cross!

Christian, dost thou feel them, how they work within,
Striving, tempting, luring, goading into sin?
Christian, never tremble, never be downcast;
Gird thee for the battle,
Watch and pray and fast!

"Well, I know they trouble, O my servant true;
Thou art very weary—I was weary, too.
But that toil shall make thee someday all mine own,
And the end of sorrow shall be near my throne."

GRANDFATHER'S CLOCK

Adapted from "Handy Kit" and supplied by Miss Eva
Mann, Recreation Superintendent of the New York Chris-
tian Endeavor Union. For New Year's Eve from Ten to
Twelve.

Invitation:
Ring out the old, ring in the new,
Ring happy bells across the snow.
The year is going, let him go;
Ring out the false, ring in the true.

—Tennyson.

Come to-----from Ten 'till Midnight.

1. While the guests are coming in, Review the Year.
Around the wall have a large number of cartoons illus-
trating events the past year taken from magazines and
newspapers. Remove titles and supply numbers to the
cartoons. (Old copies of the Literary Digest will provide
a wealth of material.) Players identify and make a list
of the year's happenings illustrated in the cartoons.

2. Conversation by the Clock. Each man makes dates
with 12 girls, with each of whom a two minute conver-
sation is to be carried on. Subjects may be announced by
the leader.

3. In circles of not more than 12 or 24, play Jolly
Miller, in the simple form of having the right step forward
to a new partner each time.

4. Settling Old Grudges may easily be done by playing
a few rounds of Swat Tag giving the swatter only to the
ladies. Flying Dutchman will restore good feeling.

5. Seated in circles, each player is assigned an Hour
of the Day, (a. m. and p. m. if the circle is large) and a
new variety of Stage Coach is played in which "it" tells
of his busy day's work, naming various hours, which
change seats.

6. By dividing each circle in two sides, a fast game
of "Animated Alphabet" will be interesting.

7. Then arrange a surprise Alarm Clock Rally, having
provided an old alarm clock for each team, with one rule
that the alarm must be kept ringing until the race is
finished.

8. Killing Time can be pleasantly accomplished by two
teams throwing darts at a large clock face, and scoring
the number of points which the dart until the race is
finished.

9. How Many Years Ahead? Stretch seven strings,
representing three scores and ten across the room about
a foot from the floor. These may be attached to chair
legs. At a given signal, the contestants, each with a peanut
in the shell balanced on the blade of a table knife, start to
race over the strings to the goal. If he is successful in
reaching it without dropping the peanut he will live to
be seventy years old, but if he drops it before that, his
life will be shortened as indicated by his position when
the peanut fell off the knife.

10. What Time Is It? This is a trick for two players,
the leader and his assistant. The assistant leaves the room
and some even hour is decided on by the crowd, for
example, four o'clock. The assistant returns and asks
"What time is it?" to which the leader responds with a
sentence, which contains the answer; for example, "Well
I doubt if anyone knows exactly." "Four o'clock was
chosen," says the assistant. Key—each of the first twelve
letters of the alphabet represent an hour:

A B C D E F G H I J K L
1 2 3 4 5 6 7 8 9 10 11 12

and the letter beginning the third word of the leader's
answer is to represent the hour decided upon, "D" in the
above example. The leader must speak very slowly.

11. Dramatic Half-Hour. Have some stunts, short skits,
etc. This can lend some real fun to the party.

12. Refreshments should be served about 11 o'clock and
a more substantial menu than usual would be suitable.

See The New Year In was for generations observed as
a stirring religious service. Following the above social
program and refreshments should come a carefully planned
Watch-Night Service.

"LORD OF THE POTS AND PANS"

"Lord of all pots and pans and things, since I've no time
to be
A saint by doing lovely things in watching late with
Thee,
Or dreaming in the twilight, or storming heaven's gates,
Make me a saint by getting meals or washing up the
plates.

"Although I must have Martha's hands, I have a Mary
mind;
And when I black the boots and shoes, thy sandals,
Lord, I find.
I think of how they trod the earth each time I scrub the
floor;
Accept this meditation, Lord, I haven't time for more.

"Warm all the kitchen with thy love and warm it with
thy peace,
Forgive me all my worrying and make all grumbling
cease.
Thou who didst love to give men food, in room or by
the sea,
Accept this service that I do—I do it unto Thee."

A LONG FELT NEED

(Continued from page 5)

have operated for many years. It brings also to its support the experience of great denominations which are already using it, and who testify to its efficiency and pre-eminent success.

It gives reasonable promise of wiping out the deadly "dead line in the ministry which has now practically fallen to the age of forty. No Church should hereafter hesitate to employ our ablest men by reason of the haunting thought of their pastor being left on their hands as an embarrassing charge, constituting a financial strain upon the congregation.

It will enable the Executive Committee of Home Missions to meet an obligation to its worthy missionaries, which has been for years a perplexing problem. It has endorsed the plan and pledged its financial support as soon as the complicated details are solved to the mutual satisfaction of the co-operating parties. It will give great comfort to this Committee to know it will hereafter have a substantial part in relieving the anxieties of its missionaries as to the dreaded future, when age and infirmities may threaten the support of themselves and their loved ones.

The Annuity Plan provides an easy and practical method of "laying up in store for themselves" a part of their savings in an institution as strong as the government of the U. S., thereby giving them blessed comfort in view of "the evil days" which may come by reason of the infirmities common to the lot of man and the uncertainty of human investments.

May God abundantly bless the efforts of the Church to provide adequately for its "noble army of martyrs" to a great Cause.

Atlanta, Ga.

THE MEN OF THE CHURCH MOVEMENT

J. G. Garth

Looking at our front page last week, one might suppose we were issuing a Men's Edition, but it just happened that several groups of men were meeting at that time, and the news came bunched together.

We have been watching this movement to organize our men with great interest, and most of us might say, If the men succeed half as well as the women, and form a unit doing half as much as the Auxiliary, the church ought to be gratified. It has always appeared to us that the absorption of men in business which saps their mental and physical vigor makes it extremely unlikely that our men will ever put as much enthusiasm as the women are doing in the church work. Of course we have our official boards which are expected to invest time and money and thought in religious work. Then we have sporadic cases of zeal on the part of men not officials, but will the ordinary layman respond to the appeal for an outlay of interest such as is given by the women?

The answer to that question is the growth of the Men-of-the-Church under the leadership of Dr. J. E. Purcell and his worthy helpers, the outstanding ones being J. A. Naff, F. L. Temple and L. A. Coulter. Mr. Naff is in North Carolina just now, and his faith, enthusiasm, and conviction are stimulating. He believes the Men-of-the-Church organization is coming now with accumulating momentum.

Charlotte and vicinity is being favored by a visit of Dr. W. F. Weir, General Director of the Men's Work in the Northern Presbyterian, and he and Mr. Naff are meeting groups for discussion of men's problems.

We have at hand a small folder which explains the key to the men's activity. That key is the group plan. This was prepared by Mr. Naff and issued by the office of Doctor Purcell in Atlanta. The folder explains the nature and importance of the group and gives valuable suggestions as to how it may be worked. The little preface we give below as an explanation of the group idea which is to answer for the men as the circle plan does for the women.

Says the folder:

"Two principles underlie the Men-of-the-Church, an inclusive principle and an exclusive principle. By inclusive is meant that every man in the church is included in the organization, and, theoretically at least, is used to promote the purpose for which the organization was originated; by exclusive is meant the division of the large unit into a number of small units for more efficient use. These principles underlie every efficient organization. The whole body of men come together monthly for inspiration, education and worship. The group meets for the execution of its part of the program which has been planned for the whole organization.

"The group method of organization is no panacea for all the ills of Men's Work, but it comes nearer reaching the entire body of men and developing individual leaders than anything we have had so far in our church. Thoughtful men and pastors readily admit that the methods we have used in the past have not done this effectively. Enough local churches of every size and kind have used that group to demonstrate its value. No one need expect that 100 per cent of the men in a church will function simply because they are formed into groups. It is true, however, that the group plan will give a better opportunity for developing the men."

Many churches fail in men's work, but chiefly because they lack leadership which adopts a plan and sticks to it. The testimony from all over the church is that those churches which make a faithful intelligent effort to apply the group plan and the other features of the Assembly's adopted form for men's work are succeeding and that admirably.

REPLYING TO DR. ANDERSON

Ernest Trice Thompson, D.D.

In the Presbyterian Standard of November 27, 1929, Dr. R. C. Anderson protested against my exposition of the Sunday School lesson of November 17 regarding race relationships.

He protested in the first place "because of its misleading and inaccurate statements." May I say in reply to this very serious charge that I had no intention of throwing any blame on the Montreat management in anything that I said. In so far as I felt that injustice had been done, I put the blame upon the Assembly itself, of which I was a member, and for which, therefore, I was partly responsible. In particular, I did not mean to suggest, and I do not think that I did suggest, that seats were assigned the negro commissioners in an inconspicuous part of the auditorium. I did write, and I am prepared to defend the statement that "they met together with their white brethren in the business of the Lord, but in the great auditorium at Montreat they sat off to themselves in a corner." I thought at the time, and I still do think, that the attitude of the commissioners, of which I was one, was not as brotherly as it ought to have been. It is beside the question for Doctor Anderson to write "that anyone who knows anything of the Anderson Auditorium at Montreat knows that it has no corners." He might just as well accuse Isaiah or Ezekiel of making misleading and inaccurate statements because they speak of the four corners of the earth. The only additional statement of mine that Doctor Anderson quoted to prove the misleading nature of my article was the following: "They (the colored commissioners) did not eat in the dining-room with the other commissioners, even at a separate table. The writer understands though he may be wrong, that they ate in the kitchen."

Since writing this statement, I have been reliably informed by people who were in a position to know the facts, and who are prepared to prove their statements, I have the words of one of the colored commissioners himself, that the first meals of the colored commissioners were served to them in the kitchen of the Alba Hotel, and that to reach their meals they were forced to go through the furnace room. Later after white friends had protested they ate in the pantry between the kitchen and the main dining room, and toward the end of the Assembly in one of the main dining rooms of the Alba, but not with the white commissioners. Other facts concerning their treatment I prefer not to discuss at this time, and in this place.

In my previous article, I raised the question for discussion pro and con, "Would Jesus have approved of such treatment?" I am prepared to say now for myself, that I do not believe that He would. Since writing the original article, my attention has also been called to the fact that at the Assembly of 1919, which met at Doctor Palmer's church in New Orleans, the colored commissioners took their lunch each day in the same dining room with the commissioners, but at a separate table. The white ladies of the church waited on that table just as they did upon the others. I am reliably informed that that has been the custom at most subsequent Assemblies.

Doctor Anderson protested in the second place because of the manifest inconsistency of my article. I do not believe that I am altogether as inconsistent as he assumes. But even if I were, I do not see how that destroys the force of the article. I acknowledge that I have racial prejudices that it is almost impossible for me to eradicate. Nonetheless I am trying to face the implications of the Gospel of Jesus Christ in regard to our relations to the negroes. Some conclusions I have reached; about the wisdom of some courses of action, I am still uncertain. There are many problems, I think, that we need to face frankly, many questions that we will have to discuss freely before we are able to enter fully into the mind of Christ. Realizing that Christians do differ about these questions I did not argue dogmatically in my article. I raised some of the questions that I thought needed to be raised, and in the hope that we might begin to think our way through to a Christian solution. In my mind, that is one of the great functions of a Bible class, the sort of Bible class to which I hoped I was writing.

Doctor Anderson protested against my article in the third place because of its indiscretion. I will confess that it was indiscrete, if I wished to save the Presbyterian Standard (though it, of course, is in no wise responsible for the views expressed) and myself from all possible criticism. But I doubt if it will stir up any strife between the races, not so much strife certainly as the perpetuation of abuses. If the article had been intended for negroes, I would have mentioned the many evidences of the kindly feeling of the white race toward them. Great advances

have been made, and are being made, especially in the realm of education, in the great state of North Carolina. But I do not see why we should allow these advances to hide from us the fact that certain injustices still remain and that some problems are, as yet, unsolved. I hope Doctor Anderson read my article in the wrong spirit. There is no "harsh arraignment" of the white race; there is "no complete justification" of the black race; there is simply the background of facts, and the question as to our Christian attitude.

Doctor Anderson protested against my article in the last place because it "logically advocates social mingling and marriage between the races." This, I believe as firmly as Doctor Anderson does that the races should be kept pure. In my article, I advocate treatment and Christian courtesy, and I sought to have readers apply such principles to definite concrete situations. Nothing that I said looked forward to intermarriage. The danger is that we shall allow such a failure to maintain ancient prejudices that have no justification in the light of our Christian attitude.

I appreciate Doctor Anderson's avowal of friendship. I value that friendship very highly. I am sorry that I do not see quite alike on this particular question. However, that this discussion will cause the readers of the Presbyterian Standard to think more definitely whether or not our attitude toward the negroes is Christian.

MISS SUE B. HALEY

An Appreciation

The following minute was adopted by the Assembly Executive Committee of Home Missions, November 1929, concerning the life and work of Miss Sue B. Haley, Secretary of Literature:

The Executive Committee of Home Missions, in its profound sorrow in the death of Miss Sue B. Haley, November 24, 1929, after seventeen years of devoted and efficient service to the church.

Miss Haley came to the Executive Committee, September 1, 1912. In the very beginning of her service she took a larger interest in the work of the Committee than her immediate task. By constant study she became an authority on Home Missions and acquainted with the Assembly's work in all its details, knowing both the workers and the workers. By earnest application to her work she was prepared for every promotion that came to her.

When the position of Secretary of Literature was created in 1923 Miss Haley was asked to accept this as her particular responsibility. For six years she rendered a conspicuous service in this department. There were many calls upon her time and strength for the preparation of literature and programs, for addresses to churches and presbyteries and for teaching in Young People's Conferences and Mission Training Schools. She was too busy or too tired to respond to any call if the Mission work of the church was to be advanced.

Miss Haley's correspondence with the Home Mission leaders and her visits to auxiliaries and conferences were an unusually wide acquaintance in the church. All knew her loved her for her beautiful Christian character and admired her for her loyal and devoted service to the Home Mission cause. Not only was she held in the highest esteem by everyone with whom she came in contact, but those who knew her only through reports were impressed with her unflinching courtesy and kindness and her ability as a Home Mission leader.

The Executive Committee places on record its benefit of those who will serve the Home Mission in future generations its sincere appreciation of Miss Haley's years of faithful service, her noble character and the love and admiration of those who were privileged to serve with her.

In further recognition of her distinguished service as a token of the church's high appreciation of her life and work, a page in the Minutes of the Executive Committee is set aside as a permanent memorial.

"I have studied the annuity plan and it is a most admirable one. You will have rendered a great service to the church when you have gotten it fully installed, as I believe you will. How any minister could afford not to become a member, if he is eligible, I cannot see.

"For the sake of my brethren I hope and pray for the success of the Ministers' Annuity Fund and a rich blessing upon you as its sponsor."

Clio, S. C. Rev. A. G. Buckner, D.D.

Rev. John J. Fix, D.D., Secretary of Religious Education and Synod's Work, Synod of Appalachia:

"It seems to me that this is a great forward step for our denomination and I think all of us should be grateful to you for the splendid work you have done in making it possible."

SYSTEMATIC AND BUSINESS-LIKE WAY

R. F. Cooper, M.A., Ph.D., President
Mississippi Synodical College

From my observation as a layman, a minister's and services belong, in a large measure, to congregation. His salary is usually small, and his opportunities for providing for a "day" are limited. The Ministers' Annuity Fund will assist him in making this provision in a thoroughly systematic business-like way, and that, too, without working any great hardship on himself or on his congregation. I heartily endorse the plan. Holly Springs, Miss.

WINNERS OF PRESBYTERIAL BANNERS FOR THE YEAR 1929

R. E. Magill, Executive Secretary

The usual spirit of sacrificial giving marked the day for Sunday School Extension on Rally Day in 1929. The disturbed business conditions reduce the ability of the schools to give, but where-cause was fully presented the response was gratifying. A school in a mountain cove of East Tennessee where pinching poverty is a chronic condition won the Presbyterian Banner for the district. A school in Texas contributed \$138.50 out of their earnings. A men's class of forty in the same town gave \$500.00. These gifts represented sacrificing of the highest type.

In the name of the thousands who are helped by the fund, and for our Committee, we express gratitude to all who contributed to this great work. Presbyterian Banners are awarded to schools making the largest offering per member and the winning school appears below.

Schools Winning the Presbyterian Banner

Presbytery, and School, respectively:
Alabama — Birmingham, Jasper; East Alabama, Mobile, Jackson; North Alabama, Courtland; Georgia, Marion.
North Carolina — Abingdon, Royal Oak; Asheville, Holston, Cove Creek; Knoxville, Jellico.
Arkansas — Arkansas, Blytheville; Ouachita, Columbe Bluff, Eudora First; Washburn, Prairie

Florida, Marianna; Miami, Westminster; Brooksville; Suwanee, Lake City; Dunedin,

Georgia — Athens, Cornelia; Atlanta, Jackson; Auld Memorial; Cherokee, Chicamauga; Milledgeville; Savannah, McRae; Southwest Georgia,

Kentucky — Ebenezer, Washington; Guerrant, Hazard, Bardstown Road; Muhlenburg, Madison; Transylvania, Paint Lick; West Lexington,

Louisiana — Louisiana, Plains; New Orleans, New Orleans River, Benton.

Mississippi — Central Mississippi, Sallis; East Mississippi, Shuqualak; Meridian, Newton; Mississippi, Hazelhurst; North Mississippi, Byhalia.

Missouri — Lafayette — Saline; Missouri, Palmyra; Potosi, Kennett; St. Louis, South Dardenne; Upper Missouri, Liberty.

North Carolina — Albemarle, Cann Memorial; Concord, Newton; Fayetteville, Rock Branch; Granville, Oxford; Kings Mountain, Lowell; Mecklenburg, Central Steele Creek; Orange, Mebane; Wilmington, Chadbourn; Winston-Salem, Reynolda.

Oklahoma — Durant, Mahota Memorial; Indian, Old Bennington; Mangum, Mangum First.

Snedecor Memorial — Central Alabama, Montgomery First; Central Louisiana, Good Hope; Ethel, Alexandria Memorial; North and South Carolina, New Liberty.

South Carolina — Bethel, Liberty Hill; Charleston, Stoney Creek; Congaree, Trenton; Enoree, Inman; Harmony, Lake City; Pee Dee, Darlington; Piedmont, Mt. Pleasant; South Carolina, Old Fields.

Tennessee — Columbia, Spring Hill; Memphis, Mason First; Nashville, Cripple Creek.

Texas — Brazos, Calvert; Brownwood, Coleman; Central Texas, Corsicana First Dallas, Waxahachie First; Eastern Texas, Palestine Second; El Paso, Toyah; Fort Worth, Broadway; Paris, Henderson First; Texas-Mexican, Gulf; Western Texas, Lockhart.

Virginia — East Hanover, Ginter Park; Lexington, Crabbottom; Montgomery, Christiansburg; Norfolk, York River; Potomac, Leesburg; Roanoke, Village; West Hanover, Appomattox, C. H.; Winchester, Woodstock.

West Virginia — Bluestone, Bramwell; Greenbrier, Old Fort Spring; Kanawha, Nitro.

CHRIST'S DAY

O bright day,
Light day,
Most glorious day of all
When Christ came down to live on earth
And heavenly choirs announced His birth
Our hearts have heard you call.
And once again in Bethlehem's town
Our feet would seek the glow
Of heavenly music floating down,
And candles burning low.

O bright day,
Light day,
Thy fire is in the heart.
Its flames in crimson splendor burn,
And from it our warm memories turn
To loved ones far apart.
And once again our thoughts o'erflow
For those beyond our reach,
And kneeling in the firelight's glow
We breath a prayer for each.

O bright day,
Light day,
O Christ sent from above,
The melodies of thy coming beat
Triumphal marches low and sweet
In hearts which know Thy love.
Pratt City, Ala. C. M. Campbell.

DESERVES CORDIAL SUPPORT

Rev. William H. Frazer, D.D.
President Queens College

The Ministers' Annuity Fund plan which has been proposed by the Committee on Christian Education and Ministerial Relief, of the Presbyterian Church in the United States, has my unqualified endorsement, and it deserves the cordial support of all those who realize how meagre the salary of a minister must be; how little he will be able to lay aside for old age and how necessary it is to have something with which to live when he is no longer in active service.

I believe that this plan is the best yet devised for such a help to the aged or infirm minister. Charlotte, N. C.

THERE ARE NO TRAFFIC JAMS IN CHURCH AISLES

The safest thoroughfare in the world is a church aisle. No red or any other kind of lights to halt traffic, and no white lines or detours. You can make a right or left-hand turn at any pew. It is a one-way street before the service starts and again when it is over.

In the quiet meditative worship, there are no horns or other annoying noises. Instead there is sweet music much more comforting than jazz jumbles.

The short address, appropriate to the season, giving spiritual comfort, is by a man who understands what he is talking about.

These are some of the attractions along the safest street in the world. If we are not using it as often as we should, now is the time to commence. Remember, there is every kind of safety there. All we must do is to go and get it. The supply is so large that it is never exhausted. We must have it and there is no use denying the fact.

This quiet, safe thoroughfare is a paradise for travelers. In automobiling through life we should always drive toward the other fellow the way we want him to drive towards us. Another application of the Golden Rule.

The church aisle is a one-way street going in the right direction. It is paved with duty and the destination is happiness.

What highway will we use next Sunday? The straight and narrow made comfortable with carpet, or the crowded cement that goes everywhere.

Thank you.

—Reading (Pa.) Eagle.

ASSEMBLY INN RECEIVING GUESTS

Our readers are asked to note the advertisement of Assembly Inn on page nine. This beautiful hotel is open for the winter, and those wishing the quiet and beauty of the mountains in this season should write to Dr. R. C. Anderson for rates.

NORTH CAROLINA SCHOOLS AND COLLEGES

The Synod proposes to raise \$76,995 for our Eight Schools and Colleges during the coming year. They need every cent of it to measure up to the standards they are required to meet in order to keep in good standing in the Association of Colleges. The Churches of North Carolina fell short of their obligations to our Schools and Colleges last year. They raised only \$33,560 which was distributed among the following institutions:

Glade Valley, Elise High School, Peace Institute, Mitchell College, Davidson College, Queens College, Flora Macdonald College.

Next year the money received will be divided among the schools as follows:

Glade Valley, 6 per cent; Elise High School, 6 per cent; Peace Institute, 11 per cent; Junior College for Men at Maxton, 11 per cent; Mitchell College, 11 per cent; Davidson College, 18 1-3 per cent; Queens College, 18 1-3 per cent; Flora Macdonald 18 1-3 per cent.

Send all contributions to E. E. Gillespie, D.D., Executive Secretary and Treasurer, Greensboro, N. C.

The Christmas That Ran Away

FRANCES HARMER

Fred and Polly were twins. They usually had very good times, but it seemed to them just now that they were having more fun than ever before. It was the day before Christmas day. And the Christmas day, when it came, would be the eighth one they had seen—so you can guess very close to their ages, you see.

"Sister says we may go with her and brother to take the Christmas trees to the stay-in-beds," said Polly to Fred. "If we wrap up warm."

"It isn't very cold," answered Fred. He did not like to wrap up. Still, he put on all he thought they wanted him to, because he liked going out with sister and brother.

The automobile was waiting for them. In the front were two Christmas trees and in the back there were two more. Sister belonged to a Band that took care of the stay-in-beds, and they had all of them been very busy dressing these little firs which brother and his Band had cut in a wood five miles away.

Oh, they were pretty now, those tiny trees! They had tinsel, silver and gold, on some of the branches, and a little doll with a star on her head, at the very top of each. There were balls and tops, colored pencils, red candles in tin sticks. There were apples and oranges, bags of nuts and bags of candies, and strings of pink popcorn.

"In with you," said brother, and in they climbed.

"Each of you nurse a tree. I'm nursing two," sister called back to them. And they did.

They went to one poor house where lived a little boy who could not walk with a crutch yet. Some day, the doctor said, he would. The Band saw to it that he had a Christmas tree, and gave it to his mother to hide till that evening. Then they made the auto say "Honk! Honk!" and went on to where a girl of fifteen was getting better from a long illness. She was to have a tree, and Polly told Fred that she had seen sister put a little box of handkerchiefs on her tree!

"The next is for the cobbler," said Fred, who knew some things himself, and liked to say them before Polly could tell him. "He's not a little boy. He's an old man, but he likes a tree."

They gave the tree to the cobbler's wife.

"Sister put a packet of tea on that one," Polly whispered. "It is for Mrs. Cobbler!"

The biggest tree of all was for the stay-in-beds's in the Children's Hospital.

The last one of all, a very little one, was for two little children who had no father. They were not stay-in-beds, but they had to be stay-in-the-yards, for their mother went out to work.

Brother jumped out and took the tree from Polly's lap. Then he heard a dreadful growling the other side of the car. He put the tree down and ran around to see. Two dogs were fighting over one bone. Brother caught hold of one and sister of the other. Two or three children came up and looked on. But the minute sister and brother let go the dogs began to fight again.

"If you could get another bone for the dog that hasn't any," called out Fred, and a boy did that, and the dogs left off fighting.

"Now for home," said brother, jumping to his wheel.

"But we didn't take the tree to the stay-in-the-yards," cried sister.

"Yes, we did," argued brother, "there isn't any tree here."

That was true. But Fred, glad of the chance, jumped out.

"It stood just here," he cried. "See. It must have run away along the street. You can see the trail."

Polly got out, too. "Some one dragged it," said sister.

"And little someone's toes," she added. "You can their footmarks."

"Oh, poor little things," sister went down on one knee in the snow. "Look!

These are toemarks! Some one has been walking in the snow without any shoes;"

They all followed the tracks—the one long trail made by the tub that had been dragged. The shoeless footmarks on one side and the bootprints on the other.

"It's like being an Indian," whispered Fred to Polly.

The "trail" ended round a corner, up a lane. It was lost in a tiny yard, in front of a tiny, two-room shack. A boy—with shoes—and another, without, and a little girl whose feet they couldn't see because she sat up on a chair, were all staring at—the tree!

"It looks as if had run away," Fred said to Polly. "And stopped here, because it wanted to."

Fred thought this, perhaps, because of the great gladness on the face of the children who were looking at the tree. They were all thin, and their clothes were thin, too.

"An angel brought it," she said, "and it's our t'ee now."

"She can't talk plain," whispered Polly to Fred.

"When we didn't 'ook," went on the little girl, "it tame!"

It was evident that she quite believed what she said. Her large blue eyes shone

with joy. But the boys knew better. They looked from side to side as if they wanted to run away.

"Don't you talk about angels," brother spoke very sternly. "Where did you find that tree?"

On the sidewalk," said the boy huskily, "the kids didn't have no tree, and—I took it."

"You help me take it back where it belongs," brother commanded. "Quick!"

The boys obeyed at once, both of them. But the little girl set up a pitiful wail.

"Don't take away my C'istmas t'ee," she cried. "An angel dave it to me."

Polly pulled sister's sleeve.

"I'm so sorry for her," she said. "I want her to have it."

"Yes, sister," pleaded Fred. "I'll give the money in my box to buy another for the stay-in-the-yards."

"Not a bit of it. These boys must learn to be honest, and give back what isn't theirs," brother told them.

So a sad little party went back by way of the trail. The two boys dragging the tree, and Polly and Fred and sister, all unhappy, because the cries of the little girl came after them.

"I wish it had run away, and not left any trail," said Fred to Polly.

"It couldn't, with no wings," said Polly, sadly.

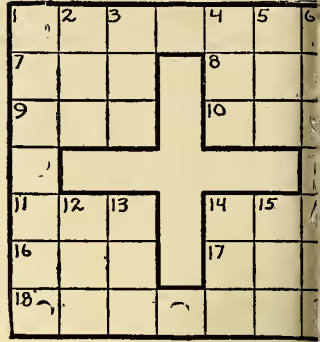
They put the tree back in the automobile and drove on to the home of the stay-in-the-yards, and left it there. The mother was at home today.

"I'll call the Band together," said sister, "if you can get us another tree."

(Continued on page 15)

PUZZLE CORNER

Junior Cross-Word Puzzle



- | Horizontal | Vertical |
|-----------------------------|-----------------------------------|
| 1—Christmas goodies | 1—Christma decorative (pl.) |
| 7—Exist | 2—Constella |
| 8—Prefix "son" (Scot) | 3—A lace f |
| 9—Boy's name (short) | 4—Mischiev child |
| 10—In favor of | 5—Part of |
| 11—Etruscan household god | 6—Child's t |
| 14—Boy's present | 12—Boy's n |
| 16—Point of compass (abbr.) | 13—Revolutio (abbr.) |
| 17—Raw metal | 14—A vocal to fright |
| 18—Born on Christmas Day | 15—American Railway Union (abbr.) |



(To be colored with paints or crayons. Whenever you come to a word spelled in CAPITAL letters use that color)

YELLOW - haired Susie May was talking about Santa Claus to BROWN-haired Teddy.

"I do wish he would come and sit down on the couch by the Christmas tree and let us climb on his knees and tell him how very much we do enjoy all the pretty things he brings. He would be dressed all in RED with White ermine fur trimmings on his cap and suit. And he would have a big YELLOW buckle on his belt and big YELLOW buttons on his coat. I would sit on one knee with my dolly. The new dolly with the pale-BLUE bonnet and coat to match. Her hair is

YELLOW like mine and her shoes are YELLOW, too."

"Well," said Teddy, "Then I would climb up on his other knee and play him a tune of my fine YELLOW trumpet, and Santa would like that I am sure.

"I will wear my PINK (use RED lightly) silk dress and socks and slippers to match, so Santa will see me all pretty and neat," said Susie May.

"I shall wear my light-YELLOW suit with a white collar and a big RED tie and I shall wear my new BROWN shoes and light-YELLOW socks. Oh,

Santa will find me ready!" Teddy.

The Christmas tree is GREEN. RED, BLUE and YELLOW ba RED candles and a BLUE and LOW horn on it. The bench on Santa sits has a dark-BLUE to BROWN legs. The background colored YELLOW, behind the Paint the holly in the border GREEN leaves and RED berries the lettering at the top RED. San a PINK face with RED lip cheeks. His nose is RED, too children have PINK cheeks and lips, so does dolly.

Christmas is Dear!

BY ANNIE HAMILTON DONNELL

Of course it all started from the Christmas wreath. Queer, too, when it was such a cheap, little affair, and the ribbon tied round it was so cottony, if you looked closely. But there, why deride a thing that made such a splendid doorway a Christmas at the House of Codgers? But I've gone and begun in the wrong place, anyway; I'll start with Basil Whitcomb; I will begin with the House of Lodgers. He sat in his small room tonight, and pitied himself. Didn't, you see, seen the wreath on the front-door pane of glass. Not yet. Couldn't be so bad if all the rest of the world wasn't feeling so Christmas-gloomy thoughts ran. This year, if a fellow went out on the street, he'd run smack into Christmas! It wouldn't get out of its way. Parents bringing great bundles of Christmas-tidings looking important over their holiday shoppings—babies full of it! No place—no place at all, the world was for loneliness tonight; and Basil Whitcomb was lonely.

For that matter Mrs. Cutter's room of Lodgers was no place, either. A quaint three stories of lodging-house, its gaunt basement into which the rooms emptied twice, three times a day. Santa Claus himself would close the door on the tubercular good cheer in any one of the rooms. Surely in this little hall of the House of Codgers. Basil called it the

House of Codgers. Eccentric, they were, and old.

"Maybe I'm eccentric myself—and goodness knows I feel old enough tonight!" At twenty-one. A big husky, strong as an ox—but no one to care that he was husky and strong. What he needed tonight was some one to care. He had a sudden wild notion of going down the hall and knocking at the door of the one little old female—"codger." What if he did?

"Scare her stiff!" sighed Basil. "And what would I say to her after I got in? 'Good evening, madam, I am lonesome; couldn't you comfort me?'" He laughed at the silliness of it, and the laugh worked a small wonder—he felt better! Oh, well! he'd go outside and try it again. Better luck this time. What say he got Mrs. Cutter a Christmas present? A plump chicken—or flowers? Feed her soul (had Mrs. Cutter a soul?) or feed her—codgers!

"I'd come in on the chicken!" laughed he. He tossed up, Flowers won. He'd have got 'em, anyhow.

At the front door he saw it. They saw it together, he and the girl. She was coming in as he was going out.

"Oh!" She stopped short, and put up

a little shabby glove to touch the bit of Christmas. "Oh! doesn't it make you want to—kiss it?" There was no one else; she must be talking to him, concluded the outgoer.

"Er—kiss it, did you say?"

"Yes, right on its poor darling ribbon bow—for being there. Doing its darling best to chirp us up."

"Oh!" Now it was his turn to say it. "Do—do you feel the need of being—er—chirped, too?"

"Of course. Who wouldn't in a boarding-house at Christmas time? And a spandy strange boarding-house, too; I only moved in this morning. I suppose you are one of the old inhabitants."

"One of the old ones. Very old, all of us."

She laughed a little absently, as though she saw the joke of his being very old, but could not spend too much time over it. She was still fingering gently the absurd little wreath—suddenly she kissed it. "There, I feel better!" She laughed softly. "It needed kissing, and I needed to kiss it; we both feel better! I'm thankful I'm moving into a house that knows it's

Christmas week. But I am blocking the door—you want to go out."

"Oh, no! I don't. I don't want to do a living thing. Codgers should not have holidays; it's a mistake. They should keep right on going—teaching, if they had to teach empty seats. I'm a teacher and—"

"Oh, wait! I've got to interrupt. Codgers, you said? I don't think I ever—ever met a codger."

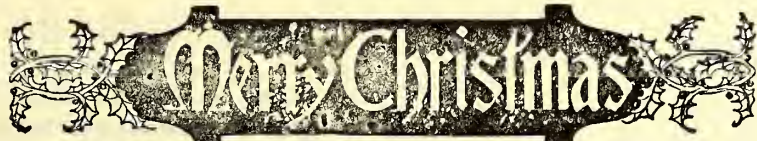
He swept her a low bow. "Allow me," he said politely. Then he sobered. "Beg your pardon—and Mrs. Cutter's pardon. Lodgers, of course, I meant. They should never take holidays."

"Well, I should, and I'm one! Catch me skipping Christmas!" and with a distinct frown of displeasure the young person swept past him and up Mrs. Cutter's shabby stairs. Well, it was good to see somebody alive enough to frown. Basil plunged his hands into his coat pockets, and stepped out into the nipping Christmas world. With nowhere to go he went there remarkably fast, insomuch that he came near to running the child down. Enter: The Child. There has—hasn't there?—to be a child in a Christmas story.

"Look out, here's me!" piped a thin voice down low.

Basil brought up hastily, peering below.

"I'm doin' my Chris'mus shoppin'. I mean I was till you most scrunched me—you're bad as an automobile, ain't you?" The Child, peering up to the top of six feet three, giggled friendly.



A Diagonal Puzzle

Use the first letter of the first word, the second of the second word, etc., and diagonally downward and you have the best loved day in the world. A between the West Indies and America. A philosophical speculation applied to dea philosophy of the universe. A maneuver designed to deceive or an enemy. A disciple of Christ. A compact rock used to make mill-stones delight extravagantly. A underground galleries used as burrows. A absolutely the same. A mythical Greek chief slain by Hector in the Trojan War.

Enigma

Composed of 21 letters:
 1-18-11-14 is to bring together.
 9-2-19-8 is exchanged for value.
 5-20-16-17-13 is a pleasure craft.
 21-3-10-15-12 is killed.
 4-6 is behold.
 7 is a letter.
 The whole is a title given to one well loved by children.

A CHRISTMAS THAT RAN AWAY

(Continued from page 14)
 "and we'll help," cried Polly and together.
 "He was too busy to go five miles to another tree, but he and his Band one. Everybody helped to dress it. Father and mother gave a pair of not-very-old shoes for the boy who any, and some sugar and rice and oat!
 "As getting dusk when they started in with their one tree. The little was quite dark, and very quiet! "perhaps they've gone away!" cried "And they wont have their tree!" when brother knocked at the door and the two boys and the little

girl inside. Only they had no light and no fire. The biggest boy said he had been trying to get work all the afternoon but no one wanted him because of the holes in his coat. While they were talking the mother came in, very tired, from a hard day at scrubbing. The little girl began to tell her about a tree that had come and then gone.

"I'm sorry, boys, you did that. You know that no one would have lost a tree," she said, when brother and sister had explained.

"Now," Polly told the little girl, "shut your eyes."

While she held them tight shut brother brought in the tree. Polly could have laughed and cried both to see her joy. She almost danced round it. Then brother sent the elder boy for a bag of coal and the younger one for a bag of wood. And sister and he left Fred and Polly to enjoy the little girl's delight while they went to the grocer's for milk and potatoes and bacon and eggs and flour.

When at last they had given all their gifts and the fire was going cheerily, and the little boy was wearing the shoes, and the kettle was boiling for tea, the young people came away. But Fred and Polly stood up in the automobile and leaned out for the last sight of the little girl, starting with clasped hands at the Christmas tree.

"I'm glad that tree was lost this morning," said Fred.

"Yes," agreed Polly, "or we would never have seen the little girl and given her a tree for her very own."—Presbyterian Banner.

A CHRISTMAS MISTAKE

Dimple and Teddy Bear looked out of the playroom window upon the roof of the porch. "I don't see any reindeer tracks anywhere," said Dimple to Teddy Bear. "And I was 'most sure I would. 'Cause Santa Claus was here. He brought my snowshoes and sled and dollie and books and dishes and you, Teddy Bear. It was funny that you should be marked, 'Merry Christmas to Elsie.' 'Cause, Elsie is my

real-true name. But Santa Claus has always said, 'Dimple,' like every one else. Why, Teddy Bear, what's that?"

Teddy Bear looked 'way, 'way down to the ground. There were some queer-rounded tracks with little lines running criss-cross over them.

"Snowshoe tracks," cried Dimple. "Could Santa Claus have come on snowshoes? Let's go see, Teddy Bear."

Dimple and Teddy Bear put in their sweaters and caps and Dimple strapped on her new little snowshoes, and away they went toward town, following as well as they could the big tracks in the snow. The tracks turned off into the fields and kept just back of the house.

By and by Dimple and Teddy Bear came to the tiniest house with the tiniest box of a porch. It was all painted red. It had green shutters. Over the porch trailed a bittersweet vine. There were red and yellow berries still on it.

"Teddy Bear," said Dimple, slowly. "I'm 'most sure this is Santa Claus' own house. It's all red and green like a Christmas house and it's trimmed with real berries."

The snowshoe tracks didn't stop at the house. But Dimple and Teddy Bear did. Dimple took off her snowshoes. Then she and Teddy Bear climbed the steps to the little porch, went under the bright berries, and knocked softly.

Clump, clump, clump, sounded from within. Then a little girl on two crutches opened the door. She had the sweetest little face, with fluffy yellow hair and great gray eyes. As soon as Dimple saw her, all her dimples came out.

"Oh," she cried, "are you Santa's little girl?"

"No," said the little lame girl. She looked wonderingly at Dimple in her red cap and sweater and at Teddy Bear in his red cap and sweater.

"Doesn't he live here?"

"He didn't even stop here," cried the little lame girl, sadly. Then Dimple saw that in spite of the shine in her eyes there had been tears in them not so very long ago.

"Oh, dear," she said, and stopped short

—it seemed such a dreadful thing that Santa had forgotten.

"I'm Elsie Lane," said the little girl. "I live all alone with my grandmother. Won't you come in, please?"

For a long, long minute Dimple didn't answer. She was thinking—thinking—thinking. At last she held out Teddy Bear.

"Santa Claus just made a mistake," she said. "He meant Teddy Bear for you—he was marked 'for Elsie' just as plain. Elsie's my name, too. But there were so many other things for me. I know Santa meant him for you. He couldn't forget anybody."

If you could have seen the little lame girl's eyes as she held Teddy Bear in her arms. And if you could have seen Dimple's dimples when she told mother all about it.

"I don't wonder Santa Claus makes mistakes sometimes, do you, mother?" she said. "He has so much to do and there are so many little girls who have the same names. But I am so glad I found out about it in time.—Alice E. Allen in Sunday School Times.

PUZZLE ANSWERS

C	A	N	D	I	E	S
A	R	E		M	A	C
N	A	T		P	R	O
D						O
L	A	R		B	A	T
E	S	E		O	R	E
S	A	V	I	O	U	R

ENIGMA—Join, sold, yacht; slain; lo, l.

JOLLY OLD SAINT NICHOLAS

A DIAGONAL PUZZLE

C a r i b b e a n
 t H e o s o p h y
 s t R a t a g e m
 c h r I s t i a n
 b u r r S t o n e
 e n r a p T u r e
 c a t a c o M b s
 i d e n t i c a l
 p a t r o c l u s

The giggle merged into a peal of laughter. "Well, now you can help carry my shoppin's!"

There were no visible bundles. Merely a tiny creature beside whose shabbiness Mrs. Cutter's was elegance. Basil had never at close range beheld shabbier shabbiness. Yet the Child's laugh was warmly and richly clothed.

"You look cold—frozen!" Basil exclaimed.

"Me? Course. I am. But I've had a splendorous time shoppin'! Come, an' I'll show you the thin's I got; the store's right close to." And Basil Whitcomb, six feet three, found himself being urged, actually propelled, along the walk, by this tiny creature of inches, mere inches. He was twitched to a stop before the gay Christmas window of a great toy-shop.

"I got that—an' that—an' that," pointing eagerly with a scrap of blue finger. "An', my gracious, all o' them! The doll's for me, but the rest's for the chil'ren. Except Gran-mother—the play tea-sets' for her, 'cause she says she never played in her life, an' she ain't got much time left. I guess you don't wonder I'm tired out shoppin'! An' luggin'; my arms are terrible wore out with such a many bundles!" The effect of the small empty arms was astonishingly of an overload! Basil blinked downward, scarcely knowing whether to laugh or cry. The Child decided him.

"Not my flesh'n'bloody arms of course. I mean the arms o' my soul; they ache, luggin'. It's my soul has been shoppin', you see. You can buy an' thing with your soul!" Again the peel of mirth. Was not a man to cry in the face of that? Surely, if he was a man. The uncanny agedness of this mite took his breath away—a mere mite talking of souls!

The shrill voice went steadily on; "I guess that's the kin' o' shoppin' you're a-doin' for Chris'mus, too!" uncanny mirth. "I don't see any feel pack'ges in your arms, neither; we're funny persons, ain't we, me an' you? But prob'ly you are all out o' money to your house, same as us to ours. ain't it fierce?"

"All out of money?" He found his voice in foolish repetition.

THE WATER TEST

At the Anderson Quarries, owned by the Winnsboro Granite Corporation in Fairfield County, South Carolina, and at the office at Rion, S. C., three water tests are made to grade stone. If the stone is flawless, of straight grain, no white or black streaks or splotches, no wave in the grain, it is graded as Winnsboro Granite, and sells at a higher price than ordinary granite. If any of these defects appear when water is thrown over the stone, it is not Winnsboro Granite, but it graded "Smith stock," and sold at a lower price.

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"Every bit spang out," cheerfully. "My gran'mother says if we have any Chris'mus tree this year, it'll have to come to the front door an' knock to be let in—a miracle tree, she said. Well," gurgled the impossible mite, "I bet we'll let it in! 'Come in!' we'll yell!"

The odd pair—mite and mighty—had turned away now from the toy-shop window, and were drifting with the Christmas stream. Basil Whitcomb found it ridiculously embarrassing to get rid of the Child. And the Child was evidently not ready to be dismissed. Presently she capped her uncanniness by a fresh demand, wheedling it in her little thin, starved voice. "Mister, say, play me home with all o' these pack'ges—please! Make be'lieve I'm pilin' your arms up an' my arms are piled! Make b'lieve we can hardly carry so many of 'em! (Don't drop that tea-set box an' smash it!) Please, mister, it will be fun."

Actually he found himself a few minutes later pretending to puff with the exertion of "lugging"—the Child told him to puff! She was puffing, too. They were deep in the uncanny play. He—Basil Whitcomb! Basil Whitcomb puffing, laughing—making believe!

Before a rather terrible little shack of a house the Child paused. "This is it. Pile 'em all up on the door-step, mister. Two piles, yours an' mine! No, we never dropped a thing, did we? I guess we're pretty good luggers!"

"Then what?" asked Basil curiously. He discovered now that the Child was no longer a militant little creature whose amazing gift for pretence made one forget her plainness and utter shabbiness. She was plain and shabby enough now.

"Oh—oh, it's over," blankly. "They ain't any pack'ges piled up. I jus' looked in that shop-winder, an' never shopped a mite. I guess me an' you was sillies, pretendin'—I—I guess so. But," with amazing resilience of spirits, "didn't we have a dandy time?" And then she was gone, and Basil Whitcomb might have been dreaming that a mite had crossed his path and made a fool of him. He turned and strode back to the Home of Codgers and Mrs. Cutter. Queer how the taste in his mind—the uncanny Child would have called it his "soul"—was so blanded of unappetizing and delightful ingredients. Call it an adventure, if you like; he was not certain whether he had enjoyed it, or hadn't.

He would go forth no more into the Christmas streets; no place for lonelies. Here he would sit and wait drearily for Mrs. Cutter's dinner-bell. He had forgotten the girl who had kissed the Christmas wreath; he had forgotten the wreath. The Child persisted in his mind, but chiefly as the agent of his foolishness; hence he felt inclined to resent the Child. A man hated to be made a fool of.

At dinner in the drab little dining-room he rediscovered the Girl. She sat opposite him, the one bright spot in the room. She nodded across the ancient caster to him, and went on chattering and smiling to the old creatures on either side of her. Seemed to like the old creatures! Basil shrugged his shoulders.

Later the Girl waylaid him going up to his room for the usual lonely evening with his books. The Girl was pleasantly excited over something, and any one that can get excited, pleasantly or otherwise, in Mrs. Cutter's House of Codgers deserves a moment of a man's time! Basil laughed and listened.

"Aren't they dears?" meaning the—er—codgers? No, certainly not meaning the codgers—hold on, though. "I loved the one on my right and the one on my left! Both of 'em are dears, and no reason why all the rest aren't dears, too."

"Er—no reason," echoed Basil lamely enough. Queer things to get excited about.

"And do you know what?"

"N-no, what?"

"I decided right there, eating my dinner, to hang their nice old stockings up! Isn't that exciting? And I said

to myself, 'That young "codger" across the table can help me.' That is, unless he's an old codger inside, and I'm not so sure—"

"How can I help you?" hurried the young codger precipitately. At which the Girl laughed delightedly up to the top of him, so many inches above her.

"I thought that would bring you! On their door-knobs outside, you know; we'll hang 'em there after they've gone to bed. And I need you to tell me which door-knobs—I mustn't hang a poor Lady Codger a new pipe or a poor old man a lace pocket-handkerchief, must I?" She rippled into soft mirth. "Though, of course, the pipe mightn't be so bad. No, you are not to help any way except door-knobs. I shall go out right away and buy the things myself. My blessed little nuisances at school clubbed together, and gave me a ten-dollar gold piece for Christmas; so you see I'm in funds—

listen, please; why not those 'lace' stockings at the Five-and-dime store, full of sillies, but with one truly est present in each, sticking out top?"

"Er—fine, fine," returned Basil absently, for a thought had been that minute. He was getting excited himself! He revolved it hurriedly, then took his turn at play.

"Look! If I help you, will you help me? I've thought of something going to 'hang up' a—a tree. Christmas tree—no, not here, not with stockings. Say, can't I go shopping with you, and I'll explain on the way run up for my overcoat."

On the way they chattered excitedly the Girl's cheeks pink and lovely Young Codger's—Lodger's—eyes mated and good to look at. Basil Whitcomb was no longer a lonely.

"Isn't Christmas lovely?" chattered the Girl.

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Christmas Candles

"All ye who Christians be,
Oh, light my tiny candle here for
me,
It has gone out—I am not very
old,
And as I traveled in the cold
A bitter wind with all his might
Blew and put out my little light

"All ye who Christians be,
Will ye not list to me,
Who have so often prayed
I might not be afraid?
I am a little frightened—can't you
see?
Oh, light my little candle here for
me."

—Edna Norman.

The cold winds of poverty, illness and death have blown dark shadows into the 466 homes on the rolls of Ministerial Relief. In these homes there are many little children. Would you not like to light a Christmas candle for them, in thanksgiving for—

"That little light in Bethlehem
No larger than a candle's flame,
The little light that grew to be—
The Light of all the world?"

Mark your gift, "Christmas Candles," and send it to the Treasurer.

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GALION CRYPTORIUM
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GUARANTEED



"Bet your li— oh, I beg your pardon!"

"Don't beg it. Keep right on betting your life! I bet mine!" It was growing easier and easier to laugh, for them both. At the Five-and-Ten they shopped gayly, selecting funny "lace" stockings full of sillies, and laughing over the sillies.

"It's going to be a miracle tree." Basil explained his plan between shoppings. "Going right up to the front door and knock! And it will be your tree, too, because if you hadn't taken me into your plan, I—I'm afraid so."

The Girl stood still in the bumping, hilarious Christmas crowd.

"May I see it walk up to the door?" she demanded breathlessly. "Will you help hang my stockings? Let's have it a—a community Christmas!"

"Let's go!"

From then on the shopping grew intenser, crowded into shorter and shorter space of time. The Girl, it seemed, knew all about what miracle trees should hold.

"A 'gran'mother' too, you say? Oh, I'm glad there is a grandmother! I had one once—" She began again presently. "Not grandmotherly things—please. Something grandmothers always wanted, but never had; that they think there isn't any time left now to have—"

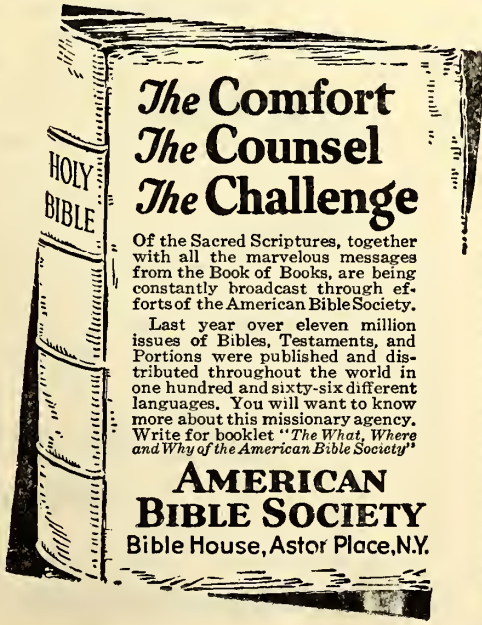
"Tea-sets?" Basil asked, remembering the Child. "To play with—if she never had a chance to play? I don't think this one ever did." He was smiling to himself whimsically; the shabby, uncanny Child was beside him again, shopping to feed her soul.

"Preserved ginger!" startled the Girl. She nodded her head as if she had said something worth while. "I don't believe she ever had any, and mine loved it! Let me—let me preserve ginger, yours—please! It 'belongs,' somehow, back when she was young; you get her something else. Oh, we sha'n't have any trouble getting that Child things! I wish I could have soul-shopped with her."

It was decided to tie a box of tree-candles to the tree in plain sight, all ready to distribute indoors, where candles belong. But back in Mrs. Cutter's "reception-room" they distributed the gay-colored ornaments and tinsel themselves. Mrs. Cutter helped, her hairied face smoothed into lines of delight. "Meet the Child!" Basil had introduced her, embellishing with the tale of window-shopping. "This is to be a miracle tree, Mrs. Cutter, and walk up to the door to be let in!"

WANTED AT ONCE

Guaranteed Salaries and commissions up to \$350 monthly paid local representatives by national organization offering special character building visual education program for children. Apply at once. Southern territories now being assigned for 1930. Give age, education, experience. Address E. S. McKean, 2233 Grand Ave., Kansas City, Mo. Mention this magazine.



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LIGHT THE OLD MINISTER'S CHRISTMAS CANDLE

"At Evening Time It Shall Be Light"



The world seems cold and dark tonight
Where should be warmth and light for all,
So near comes winging the hallowed time

Of Christmas eve.
And he is old;
Is old and laid aside.
"At evening time" — O little Christ Child,
"It shall be light!"—Be near him now,
Nor let him be afraid,
He who is old.

Christmas eve—he too, feeble, sick and old,
Would light a candle, as little children do,
And set it in his wondow here
To welcome Thee
On Thy birth night,
If passing Thou should'st see.
O little Christ Child, look Thou tonight
Within his heart,
And find Thou there the candle flame
He lights for Thee.

Would you light the Old Ministers' Christmas Candle for him and cheer his saddened heart? Then send a Christmas gift at once to John Stites, Treasurer.

THE PRESBYTERIAN CHURCH IN THE UNITED STATES

Department of Christian Education and Ministerial Relief
410 Urban Building, Louisville, Ky.

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You Make the WILL:

The Presbyterian Foundation Will Make the WAY

One big difficulty we face in the Southern Presbyterian Church is this fact that our people are not making Wills. Wherever there is a Will there should be a way made possible for the continuation of your ideals after you have completed your mortal existence. There is such a thing as immortal money! It ought to be a disgrace for a Presbyterian to die without having made in his last Will and Testament some provision for the institutions of the Church.

The following institutions ask you to use the Presbyterian Foundation as medium for helping them by direct gifts, life insurance, annuity bonds or through the provision of your last Will and Testament:

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- Centre College, Danville, Ky.**
- Davidson College, Davidson, N. C.**
- Davis and Elkins College, Elkins, W. Va.**
- Hampden-Sydney College, Hampden-Sydney, Va.**
- Southwestern, Memphis, Tenn.**
- Westminster College, Fulton, Mo.**

For particulars about this plan of investment write to either of the colleges at the above addresses to the

PRESBYTERIAN FOUNDATION,
Mr. R. A. Dunn, President, care Commercial National Bank,
Charlotte, N. C.,

or
STEWARDSHIP HEADQUARTERS,
305 Henry Grady Building,
Atlanta, Georgia.

"Look at her face!" whispered the Girl. "Mrs. Cutter's face! It tells a story to me, doesn't it to you? Watch her tie that little cottony Santa on—she's done it before! She wasn't always a worriedly little landlady, poor dear—"

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Who would have thought she had ever been anything else? Basil was suddenly a little ashamed of himself for his thoughts up to now concerning Mrs. Cutter. And, by the same token, concerning the poor old codgers. If this clear-eyed Girl had never crossed his path, would he have gone right on being a—a self-centered idiot? He was conscious of a wave of tenderness when next he looked at the busy little figure working side by side with the drab landlady. How short a time he had known the Girl! yet—he broke the thought in two hastily. "But I shall finish thinking it sometime," Basil Whitcomb said to himself with quiet firmness. It gave life a new and happy twist to tuck away in his heart a beautiful thought like that, even unfinished as it was. His eyes lightened suddenly, and the whimsical lines around his lips that made Basil Whitcomb's face a pleasant sight appeared now. The beautiful thought might have to wait for completion until he knew the name of the Girl! Which suggested—

"Basil Whitcomb," he pronounced without preface.

And that blessed Girl understood. She swept a little courtesy.

"Mary Louise Emerson—alias Molly Lou," she smiled. "Now that's done; we're introduced. Mrs. Cutter is our witness. Are you sure you can carry this tree—Basil Whitcomb? Everything's tied on very firmly—"

"See me do it," promptly. "Are we to leave the —er—hosiery till we get back, then?" eyebrows lifted toward their landlady; she was not to know of the—hosiery. Wasn't she part of the plan of the Girl?

"We are"; and, as Mrs. Cutter conveniently left the room at this juncture, she continued in decided terms: "I shall get the stockings all ready in my room; then we'll meet in the hall and creep to all the door-knobs, sh! Won't it be fun?"

So was the little miracle tree fun. Everything worked beautifully. There was a belated light in the scrap of a house which ensured some one's coming to the dor when the little tree went up and "knocked." They arranged it carefully, and stood back to get the effect.

"It's darling!" breathed the Girl. "Now knock—I'm holding my breath!"

Basil found himself holding his. No, he was not to wait—just linger at a little distance long enough to see the door opened.

But his heart jumped happily when he heard the cry of the child. Thin and high and joyous; he had never known a child's voice could hold such joy.

"Oh! Gran'mother!"

"Come—come! Don't look at me, Basil Whitcomb; I'm a sight when I cry." But he looked, and put the tender little vision away with the tender thought, to wait.

It was fun making the round of the door-knobs. It was odd how much noise their excited whispers didn't make, the Girl said! No one heard. They had the drab, narrow lodging-halls quite to themselves.

"Listen," whispered Mary Louise. "Promise you will never call them codgers again."

"I stopped hours ago."

"And you will think they are dears."

"I will think they are dears." His eyes were on her vivid little face.

"Then I'm happy. Oh, yes; and tired, too; but it's nice to be tired Christmas eve. Say just one more thing, Basil Whitcomb,—if you believe it, not unless. Say, 'Christmas is dear.'"

"Christmas is dear," he said, and there was no doubt of his "believing." No doubt of the earnestness in his voice and in his gentled face.

"Oh, it is!" cried Molly Lou. "It began, dear, hundreds of years ago! It began," breathed she softly, "with a little baby Christ."

In the House of Lodgers silence settled like a quiet benediction. The world was silent now as if to hold its breath in awe of that first Christmas eve when the Child of the world was born. — C. E. World.

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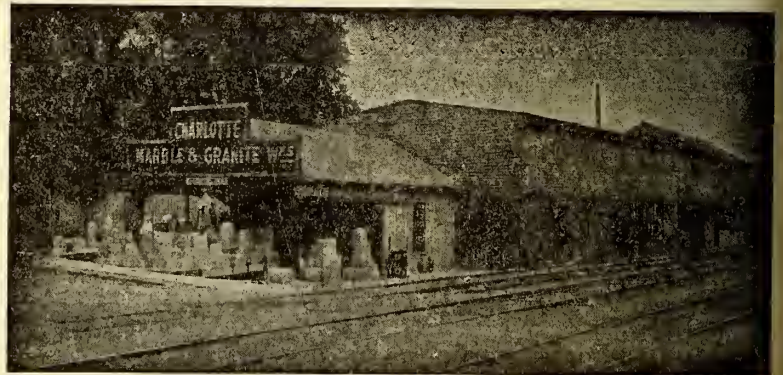
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MINISTERS' ANNUITY FUND

HISTORY

Each General Assembly since 1924 has endorsed the Ministers' Annuity Fund.

For three years the Assembly has called upon the Church to set aside the year 1930 as a time to raise the \$3,000,000 accrued liability fund.

1. In 1929 the Assembly directed all of its agencies to co-operate in the establishment of the Fund and urged every minister and missionary and church to enter into it.
2. All the Synods of the Church have approved the Fund.
3. Almost all of the Home Mission Agencies of Presbyteries and Synods have already taken action to put their missionaries into the Fund.
4. Eighty-eight of ninety-two Presbyteries have already approved the Fund and urged ministers and churches to enter in.
5. More than eighty per cent of the ministers and missionaries have declared their intention to join if their churches decide to come in.
6. Already a large number of joint boards of elders and deacons have taken favorable action and in many instances the same has been approved by a congregational meeting.
7. Committees are now being established in every Synod, Presbytery and local church to direct the campaign in 1930.

The Present Situation

Joint meetings of Elders and Deacons are being held.

Resolutions are being adopted for ratification by the congregation agreeing to enter the plan and to present the \$3,000,000 fund to the individual members.

During the year 1930 the members of the Presbyterian family will be successfully approached by scores of agencies—some of which are very remotely related to the Kingdom of God—why should we not let them have a chance to do this needed thing for their own?

Committees are being appointed to inform the men and women of the plan and to assist in conducting the campaign.

The Immediate Future

The task just ahead is one of education. Every Presbyterian should understand something of the purpose, method and spirit of the Ministers' Annuity Fund, which will enable the Church to do what it has unsuccessfully tried to do since 1717. We will gladly send literature to any member.

In each church, where action has not yet been taken, a joint meeting of elders and deacons should be held. If not yet ready to act, a committee to study the Plan should be appointed and their names sent to the Louisville office.

The whole Church will be divided into several districts, the first including the Northeastern section of the Church. Representatives of the General Assembly's Committee will assist the representatives of Synods and Presbyteries in putting on the campaign.

Every effort should be made to have each section ready for these workers at the time set for the active campaign. In this way enormous amounts of time and energy and money can be saved to the Church.

We invite suggestions and offer every assistance within our power.

For information concerning the Plan, address Henry H. Sweets, Secretary.

For information concerning any part of the campaign and field work, address B. G. Alexander.

Watch this page for answers to other questions

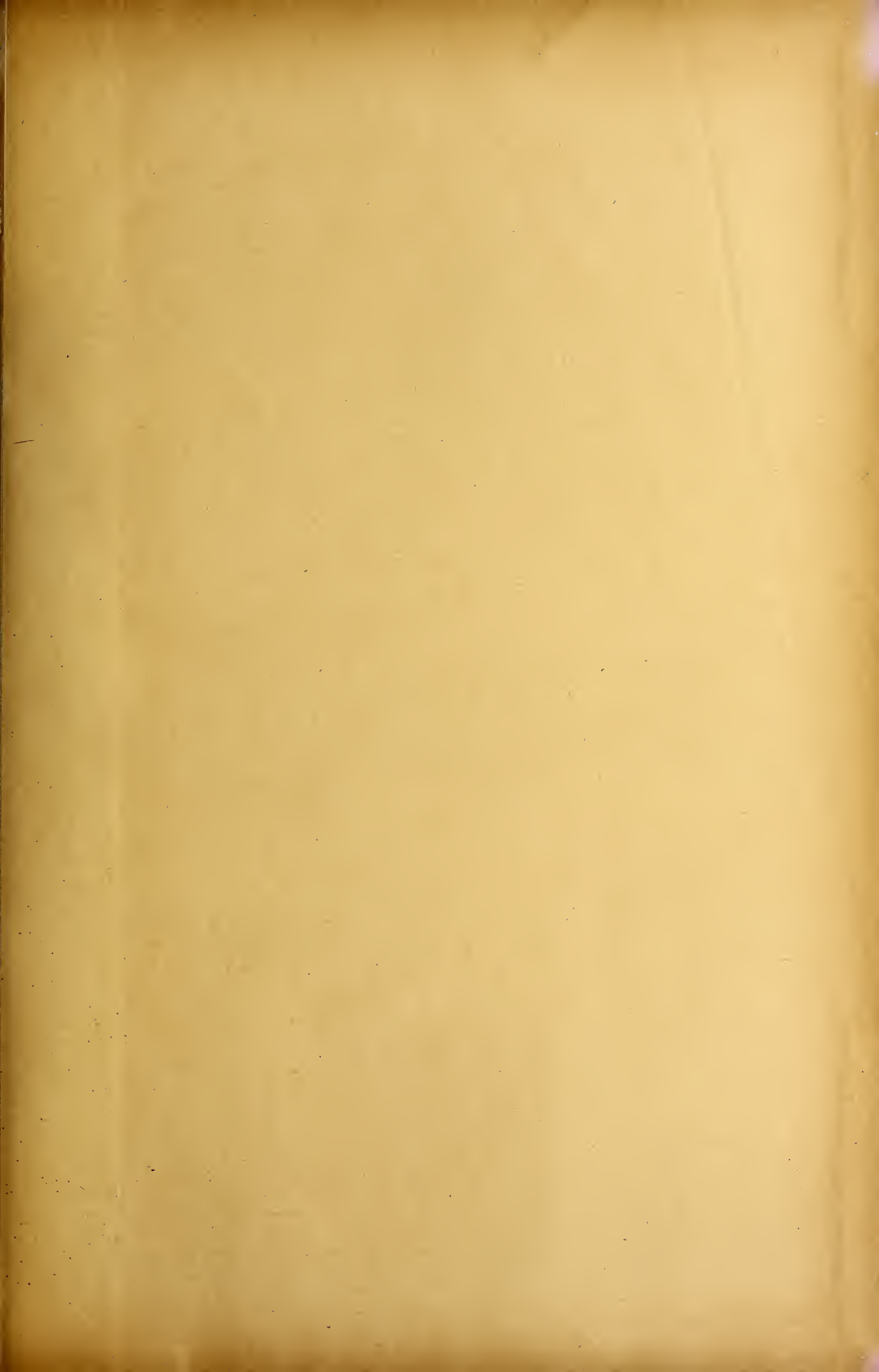
Ask any question and we will gladly answer

THE PRESBYTERIAN CHURCH IN THE UNITED STATES,

Department of Ministerial Relief and Ministers' Annuity Fund,

Henry H. Sweets, Secretary. John Stites, Treasurer.

410 Urban Building, Louisville, Kentucky.



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