

Dobson, Emma Comer  
North Carolina

# NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 75

GREENSBORO, N. C., THURSDAY, SEPTEMBER 11, 1930

Number 37

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EMMA L. COMER  
20 NOV 1930

See P. 14 - Dedication of Methodist Church  
9-11-1930

## The World Needs Men

By Walter Rice Davenport, D.D.

The need of the world is for men who are strong,  
For men who can breast the ramparts of wrong,  
For men who can laugh at the sneers of the throng,  
And go to their work with the lilt of a song.

The world looks for men with their face to the foe,  
For men without fear of the hosts of below,  
Whose love for their fellows forever will grow,  
Since faith is undimmed in the Lord whom they know.

Too long have the men, so secure in their might,  
Shut ears to the call to enlist for the fight;  
Left women to fight for the truth and the right,  
And stand on the field for the blue and the white.

O men of the land, with your might and your main,  
Stand forth and do battle, no longer remain  
In cowardly ease at the rear of the train;  
Leap forth to the front and do battle again.

The fields with the enemy's troops are bestrown;  
The van of their forces is beaten and thrown;  
Stand steady and true for the cause you have known,  
And leap at the call when the trumpet has blown.

Emma Comer

## THE CAMPAIGN GOING GREAT

### Let Us Make It Unanimous

The trial subscription campaign has started off in such a way as to give assurance of a genuine success. Every prospect pleases. The charge that is not in on this will be dimly lonesome unless all signs fail. We are rejoiced to know that Methodist folks have not yet reached the point when they cannot become enthusiastic. This present enthusiasm is a fine symptom of good Methodist health and vigor. Let's try the Advocate in every home.

### Main Street, Gastonia, Bulletin

For a period of twelve weeks the Christian Advocate is being offered for 25 cents. This will run through the annual conference. It is, of course, an introductory offer. Eighty envelopes have been sent to us for subscriptions, and Brother Craven says that every one of them should be taken. If you do not have the N. C. Christian Advocate in your home try it for twelve weeks. Each week a full page is devoted to the missionary society, a full page to the children in stories. Then the orphanage has a good full two columns each week with news about the children in Winston-Salem. Subscribe to the Advocate for the next twelve weeks. Mrs. M. L. Wallis is in charge of these subscriptions.

### Envelopes Will Be Supplied

Some of the pastors have requested additional envelopes to use in their special Advocate campaign. These have been forwarded.

Any pastor who desires envelopes please notify the Advocate office, indicating the number needed. These are a convenience and they also aid in securing a correct address. A postal card will do the work.

### Who Can Beat Kincheloe?

Rev. M. F. Kincheloe, Liberty charge, reports that the Advocate is going into every home in which he has a member with a few into homes not Methodists—105 trial subscribers, to say nothing of the regular. All who can beat this will please raise their hands.

This leads us to make the following request: Every pastor who puts the Advocate into all the homes of his people during this present effort for trial subscribers will please notify this office at once. It will help us much.

### Our Expectations Realized

We eagerly desired that the merits of the North Carolina Advocate this seventy-fifth year—its Diamond Jubilee—should be spoken of in every church and community in both the conferences. This is going to happen. Better than that, the Advocate is going into thousands of homes to speak for itself. All these good pastors should exhort the new subscribers to get fully acquainted with their church paper by reading it each week. There is nothing equal to making new acquaintances.

### First Church, Charlotte, Lays Plans

Next Sunday in First church, Charlotte, will be Advocate day to secure trial subscribers. Dr. W. W. Peele, the pastor, emphasized this fact at the morning service last Sunday and the day's bulletin carried the following notice: "The management of the North Carolina Christian Advocate is offering for a limited time the Advocate 12 weeks for 25 cents. This offer can last only for a short time. Many of our members will want to take advantage of this unusual opportunity. The Advocate committee will meet this week to lay plans for a united effort for

trial subscriptions to be taken next Sunday." It goes without saying that this big church will get big results.

### Advocate Renewals

The pastors are busy in the campaign for trial subscriptions to the Advocate. They are making a real advance into new territory—into many homes in which the church paper has been a stranger.

Our regular subscribers, true and tried through the years, will please look up the label on their papers and, if they are behind, send in their renewals. This will be most pleasing to us at the office. A little attention to this on the part of each subscriber will not only aid us but it will also improve the standing of each one who is so kind as to send a check.

### "The Game and the Candle"

The new serial story will start in October. "The Game and the Candle" doubtless will have a following equal to that of "The Eternal Challenge" which enlisted so much interest this year. Let all the new subscribers get on the roll so as to get the first number with the new story. Other special features will appear from time to time. We are anxious for the new subscribers to get the benefit of these.

### In One Thousand New Homes

The North Carolina Christian Advocate is going this week into 1000 new homes. Every district in the two conferences are to enjoy the benefit of the church paper circulated among the people. These additional Advocates are distributed in 113 charges. See page 18 for detailed report up to the present. Errors will be corrected whenever attention is directed to these slips.

Why not make it 2000 new trial subscribers next week? Only a little team work in every community is necessary. We fully expect 10,000 new names on the roll before the leaves fall, yea by the time the scarlet and the gold appear on the wide stretches of the east and the rolling hills of the west.

Rev. L. B. Hayes has been presenting copies of "That Fighting Spirit of Methodism" (Garber) to some of the young people joining his church. What better could a pastor do for new members that they might know more of the spirit and history of Methodism? It is a wise pastor who labors to inform his people.

### THE LONG LAST MILE

Carry me over the long last mile,  
 Man of Nazareth, Christ for me!  
 Weary I wait by Death's dark stile,  
 In the wild and the waste, where the wind blows free;  
 And the shadows and sorrows come out of my past,  
 Look keen through my heart,  
 And will not depart,  
 Now that my poor world has come to its last.  
 Lord, is it long that my spirit must wait?  
 Man of Nazareth, Christ for me!—  
 Deep in the stream, and the night is late,  
 And grief blinds my soul, that I cannot see.  
 Speak to me, out of the silences, Lord,  
 That my spirit may know,  
 As forward I go,  
 Thy pierced hands are lifting me over the ford.

—Lauchlan MacLean Watt.

# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER  
EDITOR AND ASSISTANT BUSINESS MANAGER

ONE YEAR, \$2.00; SIX MONTHS, \$1.00  
PREACHERS OF THE GOSPEL, \$1.00

M. T. PLYLER  
ASSOCIATE EDITOR AND BUSINESS MANAGER

Volume 75

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It is easy in solitude to live according to one's opinions and it requires no courage in the midst of men to live after the world's opinions. But it requires courage and strength out in the midst of the crowd to keep the independence of solitude.

Arthur Brisbane says: "German statisticians apply grim and correct figures about the great war. It has taken years to prepare them. Ten million soldiers were killed, 30,000 unknown French soldiers lie in one grave. The horses killed numbered 9,596,000—they certainly didn't start the war. Eighteen million human beings were wounded, and two hundred and forty-seven billions of dollars were spent, wasted. And that is what the world is paying for now in its slump, undoubtedly."

The ministers of North Carolina have been requested to preach next Sunday sermons appropriate to the beginning of Constitution week which has been inaugurated to secure a better understanding of and respect for the constitution which is fundamental in our government. The preachers of North Carolina will do well to heed this request and if not convenient to preach upon this subject next Sunday grasp the first opportunity to do so. It is the meat and drink of many so-called good citizens to flout certain sections of the constitution of the United States, because it is not according to their taste. Respect for the constitution, for law and for the courts is the crying demand of these times. The executive department of the government has no right to annul the actions of the courts and much less a private citizen. Let the preachers turn their heaviest artillery upon those who flout the constitution and disregard the law and your pews will fill with applauding citizens while the guilty parties will raise such a howl as you have not heard for many moons. But when it is all over the righteous will have occasion to rejoice because victory belongeth to God.

If the Literary Digest poll were accurate five out of every six members of the House to be elected in November will be wet and two out of three senators to be elected will be wet, according to Mark Sullivan's estimate. Everyone with an ounce of political information knows that nothing of the sort will happen. Why then should enemies of prohibition be insisting that this poll was trustworthy?

We have not added to the quantity of printer's ink used in denouncing the recent lynching of a negro at Tarboro. Action rather than words count. The public has been assured that all the resources of the state would be employed in running down this mob. Were this to be done with energy and wisdom for some time—say five years—certain disclosures would follow. But what is the use? Two guards killed a negro convict in that same section a few years ago. They were tried, convicted and given the limit of the law—the trial judge saying he wished that he could give them a longer term. The governor has set these men free.

Mary had the advantage over Martha in that she was not cumbered with many things—she held to the one essential thing. Some preachers have the advantage over their brethren in the same way. They stress a man's personal responsibility to God and cause him to answer at the bar of conscience, while others are cumbered with many things. They discuss social movements, gossip about current events, and parade the opinion of scholars set over against their own notions instead of driving home the truth so as to change a man's attitude towards God and towards his fellowman. Why should the average man, with the output of the press in his hands and the din of the radio in his ears, care to sit in a church to hear a preacher reel off his opinions about the Bible? To make vital the Word and to present the living Christ, with the soul aflame, is something else.

### *Can Methodism Rise Above the Dead Level?*

Two weeks ago, in all seriousness, we raised the question whether Methodists can do team work. The issue now is the ability of Methodists to rise towards the heights. The man able to keep evermore at it, day in and day out, is to be commended for his steady going and dependable qualities, but the best life has other valuable qualities not to be ignored. Life is more than a steady round of the commonplace. The man always on the dead level of things never reaches the heights. There are lofty moments of soul and special hours of unusual effort not to be discounted.

The early Methodists were able to pray and to sing and to shout. Their souls caught fire as they got a glimpse of the "home over there." Many of these were way worn travelers in tattered garments clad as they struggled on through this wilderness of woe; but they were sure that deliverance would come. The rough, dark, dismal way would give place to the shining tablelands of the soul. Methodism went out with songs of deliverance to save the world as they marched forth into Wesley's world parish. Men with souls on fire caused the world to surrender in the presence of this earnest, enthusiastic form of Christianity.

The revival season has always been Methodism's testing time. Many of our churches do no longer come through these periods of high endeavor; some of them really expect to live by getting those won in the churches that yet "get on praying grounds and pleading terms with the Almighty." Our increasing complexity of church organization calls most urgently for us to gird up our loins on many lines of endeavor. Just now we are making a plea that the Advocate be put in every home for twelve weeks, assured that many of these homes will not be content to go without their church paper. But this will not be done unless some in every church get out of the dull monotonous rounds. A little enthusiasm and some effort will do the deed. This call will test the metal of our North Carolina Methodism.

These next three months can witness wonderful achievements in all our churches if we are willing to rise above the dead level of the ordinary rounds of our ease and contentment. The man who simply marks time, whether in the pulpit or in the pew, ought to know that he has no place as nominal leader—he can be nothing more—in the Methodist church. Method-

ism can not do its work and win in the present struggle at the pace set by the dead march. Diligent in business, fervent in spirit, serving the Lord in this present day and generation is something of the mark of a Methodist. The call is urgent; the heights beckon; the splendor shines beyond the hills.

### *Off to College*

The boys are about to be off to college. Like getting married, it is a great event in the life of any young man. What is the new college student going to do with these formative college days? Is he going to become a professional hitch-hiker who infests the highways week ends and frequently in mid-week? If so he will probably be a hitch-hiker through life. The place for a college boy is not on the highways but on the college campus. His class work and his athletic activities will command all his time.

The father who allows his son to spend money freely with the hope that he may thereby impress the college community that he is the son of a rich man will too soon discover that poverty is coming upon him as an armed man, the poverty of having a son who is a spendthrift. It is better to be acquainted with one's books than with the tailor. The highest distinction that can come to a rich man's son is to make Phi Beta Kappa. He then proves that in him is the right sort of stuff.

### *"Going to Give Double as Much"*

A steward of ours, a man of small means and limited ability but of fine spirit and excellent heart qualities, years ago called us into his office and made in substance this confession:

"Since a boy of ten I have been a member of the Methodist church, twelve years of this time a steward. Last night I was reflecting over my past. So far as I know I never won a man to Christ; really, could not recall that I had ever spoken directly to a man about his soul. As you know, I am so timid I can't make a speech; I can't even pray in public. Whenever I try it, I choke up and have to quit. I am teaching that little class of three or four men in the Sunday school, but it does not seem to amount to anything. In going over my past life last night about all I could see that I had ever done is what little I have paid some one else to do for me." Then, with much seriousness and profound earnestness of soul, he said,

"I resolved right then to give double as much to the church this year as I did last year." This he did.

We had every reason to accept every word this good brother uttered and in his confession to see the record of many good people.

We would leave this question with every reader, "What would be the record of our North Carolina Methodism were the members of our churches to give double as much as they did last year? Or, to go farther, were they to do double as much as they did last year?" Most of them could do this and be blessed in it. The result would be so fine that many churches would go to singing songs and shouting praises to his name.

Dear reader, were you to put this into practice would you not be blessed and would not this force of your example put a new spirit into your church? In so doing might you not start a real revolution in the present order of things? Say here and now, "I am going to give double as much this year as I have ever done before."

### *The Swapping Yard and the Stump*

Some years ago almost every county seat in North Carolina had a lot set apart as the gathering place for the horse-traders court week. They would come from all the regions round about to buy and to sell and to swap horses. All classes and conditions met on these occasions. They came by the hundreds, mounted on every conceivable sort of "trading stock." It was a mixed multitude and most democratic group.

Oftentimes a man of more than average sense and of good repute among his neighbors would get a few drinks of liquor aboard and then he would spend the day in acting a fool. His words and acts discounted him at every turn. In such maudlin conduct were they thus engaged that a stranger would have dubbed many of them both naives and fools. The swapping lot disclosed most successfully the folly of human nature.

Along with this manifestation of human nature through the years has gone another disclosure almost as strange. It is this. Why will men of sense and of reputed fine judgment, men who are accustomed to look upon the average man as a being capable of forming intelligent judgments and of reaching correct conclusions, as soon as they get on the stump act and talk as though the great common people are devoid of "good old horse sense?" This sort

of campaigning at one time may have counted for something, but that day has passed and gone. Sensible folks expect something better of men of intelligence this present day.

The old swapping lot, with its half drunk men, is no more; the coarse, rough campaign yarns from foul-mouthed politicians are no longer tolerated, but somehow fool talk with little regard for fact and high intelligence is still with us. The swapping lot and the stump have ever been hard on our ordinary humanity.

### *"Look for Jesus in the Ragged and Naked"*

Dr. Frank Weston, bishop of Zanzibar, belongs to the Anglo-Catholic party of the English church and their conceptions of the church and its sacraments are beyond our comprehension. But who with a Christly interest in humanity can fail to be stirred by the following ringing utterance of Frank Weston who to a congress of his church over which he was presiding declared:

"It is folly, it is madness, to suppose that you can worship Jesus in the Sacrament and Jesus on the throne of glory, when you are sweating him in the bodies and souls of his children. . . . You have your mass, you have your altars, you have begun to get your tabernacles. Now go out into the highways and hedges, and look for Jesus in the ragged and the naked, in the oppressed and the sweated, in those who have lost hope, and in those who are struggling to make good. Look for Jesus in them; and, when you have found him, gird yourself with his towel of fellowship and wash his feet in the person of his brethren."

### *Will America Live Up To It?*

Owen D. Young, the financial genius who perfected plans for German reparations to the Allies, in a recent speech at the University of California uttered words of wisdom concerning the American nation. Among other things Mr. Young said:

"She is well enough off to be envied. The attitude of the world toward her will be largely influenced by her spirit. If it be one of selfishness in isolation, she will have failed in her great responsibilities. If it be one of boastfulness in her success, she will have misused the things which God has given her.

"I pray for sober and sensible responsibility, a spirit of gratitude for the things we have, a spirit of friendliness and helpfulness and co-operation for all, a spirit of restraint in the use of any power which has been entrusted to us, and most of all, restraint in speech.

"If drunk with sight of power we loose  
Wild tongues that have not Thee in awe,

For frantic boast and foolish word,  
Thy mercy on Thy people, Lord."



# People and Things



Rev. M. B. Woosley of Leaksville assisted Rev. Elmer Simpson in a meeting at Dobson this week.

Dr. J. H. Barnhardt is with J. E. McSwain this week in a special meeting at Epworth, Concord. Large congregations are listening to some old time deep gospel sermons.

Rev. D. R. Proffitt will begin revival services at the Spray Methodist church September 21. Rev. J. W. Moore of High Point will do the preaching. The services will continue through the following Sunday.

**Bishop W. A. Ainsworth has moved from Macon, Ga., to Birmingham, Ala. His correspondents may address him for the future at 2238 Highland Avenue, Birmingham, Ala.**

Pastors are reminded that Carolyn A. Hosford, whose headquarters are at Conway, S. C., is now making her fall schedule for special meetings in capacity of singer, women's worker and children's worker.

"Had old folks' meeting yesterday at Belmont Park, Charlotte, and gave the Advocate three months as prizes to each of the five oldest members present. That accounts for some of the list enclosed, which is 24."—W. H. Willis.

"The Reverend and Mrs. Charles Silas Kirkpatrick announce the marriage of their daughter, Rebecca, to Mr. William Van Eaton Sprinkle, on Wednesday, the third of September, one thousand, nine hundred and thirty, at Mount Airy, North Carolina."

Rev. T. A. Sikes has Rev. Thurston B. Price assisting him in a great meeting in Roxboro, N. C. Brother Price before going to Texas for meetings has two dates after the Roxboro meeting to give to pastors in North Carolina. Any pastor interested will write him at Roxboro.

"On the fifth Sunday night in August we closed a good meeting at Asbury church. Interest was good from the beginning, the brethren stood by the pastor loyally and rendered good service to the Lord and his cause. There were eight accessions."—Lewis Edward Sawyer.

"Rev. E. C. Durham of Burlington is now with me in a meeting at Union church. He is doing good preaching. Have had several to come to the altar for re-consecration. We will have our fourth quarterly conference September 13 and 14 at Elizabethtown, also a fifth check-up in October."—Rev. Chas. M. Lance.

The Caswell Messenger last week carried a large display advertisement of the Advocate trial subscription offer, which gives the paper to new subscribers 12 weeks for 25 cents. The advertisement was gratis and without our knowledge. We appreciate this great countesy on the part of Editor Jones who is giving the Caswell people such an unusually fine paper.

The fortieth anniversary of the Coburn Memorial church (formerly South Main Street), Salisbury, N. C., was celebrated last Sunday. Dr. G. T. Rowe preached two great sermons, dinner was served at the noon hour in the dining room of the church and the attendance was very large at all services of the day. The offering amounted to \$400. The following have served as pastors of this church: Reverends A. L. Coburn, S. D. Stamey, T. L. and L. H. Triplett, A. L. Coburn, D. P. Tate, Allen H. Whisner, W. Y. Scales, J. A. J. Farrington, J. B. Craven, W. O. Davis, G. A. Stamper, C. F. Sherrill, J. H. Brendall, P. W. Tucker, Dr. J. C. Rowe, A. L. Coburn, H. E. Myers, W. B. Shinn, M. B. Woosley, W. A. Rollins, H. H. Jordan and T. A. Groce, the present minister.

Hickory Grove, on the Ruffin charge, gave their preacher, Rev. J. W. Bennett, a pounding that he will not soon forget. This was a most delightful experience for the preacher and his family. Another thing all the world should know about is that new church at Hickory Grove which will soon be under way. This is to be built of stone gathered from that community. The Sunday school demands larger quarters to care for those fine young people. Brother H. D. Travis, superintendent, has a fine school.

"Friday night, August 22, brought to a close a series of meetings held at Tabernacle church on the Straits circuit. The preaching was done by our elder, Dr. Walter Patten of New Bern, and the singing was led by our pastor, Rev. Byron Shankle. The people showed a great interest in the meetings, as there was a good attendance at both the morning and night services, and through these services eight new members were added to the church. The people of Tabernacle are grateful to Rev. Mr. Shankle for bringing Dr. Patten to them and also for the great work that he has been doing since he came here the first of the year."—Odessa Jarvis.

From the Franklin News we learn that Bishop Denny of the Methodist Episcopal Church, South, preached two sermons in Franklin last Sunday. In the forenoon he held services at the Methodist church and in the afternoon in the Baptist church. Large congregations were out both morning and evening to hear the interesting bishop. Next Sunday the bishop will preach at the Methodist church at the morning hour. Every one who heard Bishop Denny last Sunday will be glad to learn of the opportunity to hear him again. Franklin congregations are always glad of the chance to hear Bishop Denny and all Franklin feels highly honored whenever they have such distinguished men as Bishop Denny to come here.

"About a month ago Rev. R. J. Lough, pastor of Person Street and Calvary charge in Fayetteville, was stricken with a light stroke of paralysis. He is now in a hospital at Kinston. Brother Lough had done a fine year's work up to the time of his sickness. He had received 51 members by letter and on profession, and his charge was otherwise progressing well. His brethren and friends hope that he may soon be able to take up his work. Rev. Morris Williams, a student in the school of religion of Duke University and candidate for the ministry from this district, has been put in charge of the work until conference or until such time as the pastor is able to resume his activities."—W. A. Cade.

Revival services are in process at Pleasant Grove church on the Roper circuit. The pastor of the circuit, J. Bascomb Hurley, is both preacher and singer. The meeting has been progressing splendidly; large crowds in attendance. The plain old gospel is preached with fervor and power. Such subjects as "Our Responsibilities as Christians," "Christ's Interpretation of a Christian," "Repentance the Primal Necessity," "Seven Deadly Sins," "The Power of Personal Influence," "Excuses, or Refuges of Lies," "Spiritual Safety," etc., have been used. If only the people would heed such sermons how much better we would all be today! No people on earth need the gospel more than our church members. When the church hears and lives the gospel, the world will soon be saved by the gospel. May God hasten the day!

Why are so many burglars bowlegged? Bowlegs and crime are closely allied because of their mutual origin in rickets; two different results of the same cause, which is to be found in the overcrowded home of poor parents living in a neighborhood where there are few playing fields.—Alex Patterson, British Prison Commissioner.

"A warm and interesting revival closed at Asbury church on Macon circuit Sunday night. Each night of the meeting there was unusually good attendance. With the pastor doing the preaching and wonderful co-operation in the neighborhood, there were 29 conversions. Ten new members came into the church during the closing service. Four were baptized, and these parts of the services were unusually impressive. The congregational singing of the revival was good, with duets by Mr. and Mrs. Farriss. The entire membership, besides the new converts, report a great benefit derived from the meeting."—C. F. Farriss, Pastor.

"The new Methodist church at Winton, N. C., will be opened Sunday, September 14. Preaching at 11 in the morning and eight in the evening by the pastor, W. C. Merritt. These services will be continued during the week, preaching at eight in the evening by the following expastors: Monday evening, Rev. B. C. Thompson, Jackson; Tuesday evening, Rev. B. B. Slaughter, Morehead City; Wednesday evening, Rev. L. T. Singleton, Nashville; Thursday evening, Rev. C. L. Read, Tarboro; Friday evening, Rev. A. W. Oakes, Weldon. To all these services the public is cordially invited. Come and help us make this a helpful occasion."—W. C. Merritt, Pastor.

"We closed what, judging from all outward appearances, was a good meeting at Smyrna church on the Hemp charge last Friday. The attendance was fine, and the people seemed interested from the beginning of the meeting. The pastor did the preaching and made a survey before and during the meeting, getting into most all the homes of the community. Seven splendid young people united with the church on Friday on profession of faith and four others were converted during the meeting. We believe these will join later. Seven were reclaimed during the meeting. The pastor is very well pleased with the meeting, though of course he is not entirely satisfied with the results, since there should have been more conversions as well as reclamations. Thirty-five were received into this church last year on profession of faith."—L. A. Tiley.

"On Saturday before our fourth quarterly meeting Harmony Grove congregation administered a severe pounding to us at the parsonage—vegetables, canned goods, groceries, sugar, fruits, etc., in abundance. We appreciate all of these things and purpose to serve as best we can in appreciation of these and other kind favors extended to us. Brother Pickens brought a good message to us at our fourth quarterly meeting. The business of the church was transacted in good spirit and order and with optimistic outlook for closing the year in a good manner. We are having a good meeting at Clark's Chapel. Received three on profession of faith yesterday, have names of two others, and the interest and attendance continue to grow. Am unable to say when we shall close, except for the fact that we are to begin another at Harmony Grove next Sunday morning with Brother Kiker doing the preaching. I expect to get a list of trial subscriptions within the next ten days; other matters have crowded in, but now the way is clearing for that."—G. N. Dulin.

"Perhaps one of the best revivals held at the historic Bethel church in lower Cabarrus county was held this year. Many of the older citizens of the community in comparing it with revivals of the past were free to say that it was the best in a long time. The community and church were fortunate to have Dr. R. S. Truesdale of Charlotte to lead us through this period of church work. Dr. Truesdale's sermons, brief and to the point, will be remembered for some time. The interest and congregation continued to grow throughout the week. As a direct result of the efforts put forth, we received 25 boys and girls into church membership yesterday morning. These boys and girls have gone through a course of training in the meaning of church membership."—C. O. Kennerly, Pastor.

The New Outlook, published in Toronto, says: "Of Canada's five thousand one hundred and thirty-five liquor institutions eighty-five are breweries. And of the latter, we are told, nine are about to be merged in what will be the second most powerful brewing company in the Dominion. Of the companies involved seven are located in Ontario and two in Manitoba. The reasons for the merger are not stated; but there are always some things one can be sure of wherever the liquor trade is concerned, and in the present case we may be sure that: (1) The combine is not made for the good of the people—even of the beer drinkers. (2) It is not made in the interests of the nation. (3) Behind it there is only one consideration, namely, the interest of the shareholders; in other words, the sale of liquor."

"Our opening day at Bethel on the Hickory circuit proved to us all that we are still advancing in the work of the Master. Brother Hiatt, our elder, preached for us twice in the splendid new church at Bethel church that we are beginning to believe is as beautiful and as adequate as any that we have in the conference within its class. While the preaching and the dinner at Bethel were of greatest interest to the wayfarer, the thing that made the hearts of elder, pastor and people rejoice most—and the thing that is prompting me to write you this red letter—is the fact that under the leadership of Brother Hiatt we had a red letter day yesterday—we raised our church debt. After doing a day's work for an ordinary man at Bethel, Brother Hiatt preached for us again at Fair Grove in the late afternoon and dedicated the church there. Assisting in the dedicatory service at Fair Grove were two beloved pastors of this section, Rev. R. G. Tuttle of Newton and Rev. J. G. W. Holloway of Olin. Many are the voices we hear singing the praises of our elder, and many are the compliments we hear about our good people and their good work on the Hickory circuit this year. Who is it that will deny that we have a right to be happy here?"—M. A. Lewis.

#### DR. J. W. TARBOUX ELECTED BISHOP IN BRAZIL

Dr. O. E. Goddard under date of September 5 writes: "A cable has just been received from Sao Paulo, Brazil, announcing the election of Dr. J. W. Tarboux as bishop of the Methodist Church of Brazil. Dr. Tarboux retired from active missionary work nine years ago and is now residing in Miami, Florida.

"The cable also announces that Dr. H. C. Tucker, veteran missionary of the board of missions, was elected president of the general conference, and Bishop James Cannon honorary president."

### ATTEMPT TO ROMANIZE THE EPISCOPAL CHURCH

This is what the Anglo-Catholic Movement in the Episcopal Church in the United States and Great Britain means. There are many liberal members, including a number of high church lords and bishops who are trying to make a combination with the Pope and the Roman Church. Many others who prize the liberties bought with the blood of the martyrs who gave the world the blessings of Protestantism are opposing this move with all their power. There are indications that this contention may cause serious consequences to this great church and effect the entire Christian world.

All Christians of all creeds who love religious liberty and who prize the heritage handed down to us by our fathers and martyrs of the Protestant Reformation should earnestly pray for our brethren in the Episcopal Church in these trying times that God will guide them through this storm and hold them firm to their Protestant heritage.

The following account comes from London:

"In spite of repeated protests, the High Mass to mark the opening of the Anglo-Catholic Congress was duly celebrated on Stamford Bridge football ground last Sunday morning. The Bishop of London did not attend, but he steadily refused to withdraw his sanction for the service to be held. There were 150,000 people present, although it is stated that the ground was by no means filled. There was a large amount of extravagant ceremonial and illegal ritual, and The Times, in its report of the service, stated that 'Members of the Church of England familiar only with the Book of Common Prayer would have found difficulty in understanding much of the ritual.'"

This spectacle of the Episcopal Church uniting with the Romanists in holding High Mass (which devout Episcopalians have ever considered a form of pagan worship), so outraged many of the good people that the following protest was signed by a number of prominent people and lodged with the bishops:

"My Lord Bishops: The proposed celebration of High Mass in a public place with the approval of the Bishop of London, who will be present to give his blessing, compels us to appeal to your lordship to dissociate yourself from the Bishop of London's action. The mass is in terms repudiated by the Church of England, and the proposed celebration is fundamentally different from the service of Holy Communion, as ordered in the Book of Common Prayer. The fact that the Bishop of London has thought it necessary to stipulate for the communion of at least some persons, reveals the true nature of the proposed ceremony. We believe that the whole English Episcopate is in danger of being gravely compromised by the action of the Bishop of London, and his action will be resented by a large part of the Church of England. With great respect, we beg your lordship to show your dissent from the proposal to give, for the first time since the Reformation, such official approval to the performance of High Mass."

The Southern Churchman, official organ of the Episcopal Church for the South, published in Richmond, has put all its influence against this Anglo-Catholic Movement and in commenting on the above performance, the editor uses the following pointed paragraph:

"We shall be surprised if the High Mass at Stamford Bridge does not become a turning point in the Anglo-Catholic Movement. The English people now know the aims of the movement, the support it receives from the

Bishop of London and from the Eastern bishops who took part in the proceedings. We do not dwell upon the well-staged pageantry which transformed the Holy Communion into a spectacle, or upon the five communicants who were present by order of the Bishop of London. The broad fact remains that the Bishop of London licensed a service which is illegal in the Church of England, and according to the Times, 'Members of the Church of England familiar with the Book of Common Prayer would have found difficulty in understanding much of the ritual.' We believe that the Bishop of Ripon expressed the mind of the vast majority of church people when, speaking of the Anglo-Catholics, he said: 'However great the desire to afford reasonable comfort to that section, they must respect the authority of, and accommodate themselves to, the peculiar character of the church they belonged to, and not try to play the cuckoo in the Anglican nest.' The hour has come for loyal churchmen to make their influence felt with those who claim to lead the church and are in reality leading only one section to play the cuckoo role."—Richmond Christian Advocate.

### MISS REBECCA NORWOOD BECOMES BRIDE OF J. B. FORDHAM

A wedding characterized by simplicity and beauty was that of Miss Rebecca Jane Norwood and Jefferson Barnes Fordham, which was solemnized at high noon Saturday, September 6, at the home of the bride on South Church street, Monroe, N. C. Rev. A. W. Plyler of Greensboro, a close friend of the bridegroom, performed the beautiful and impressive ring ceremony in the presence of the immediate family.

The bride and groom entered the living room together and took their places before an improvised altar formed of white clematis in tall floor baskets on either side and extending over an archway to center, with a background of fern and clematis artistically combined, where the vows were spoken.

Mrs. Fordham, who is the daughter of Mrs. Hattie Phifer Norwood, is an exceptionally cultured and charming young lady of the brunette type of beauty, and has won a wide circle of friends by her gentle and lovable disposition. She is a graduate of North Carolina College for Women at Greensboro and for the last few years has been a successful teacher in the Salisbury and Monroe city schools. Mrs. Fordham was married in a handsome brown ensemble going away gown with harmonious shades being used in the accessories. She wore a shoulder corsage of talisman roses and fern.

Mr. Fordham is the son of Mr. and Mrs. C. C. Fordham of Greensboro. He was graduated from the University of North Carolina, where he received his M.A. and J.D. degrees. He was a member of the Phi Beta Kappa fraternity and Order of the Golden Fleece, member of the student council three years and president of the student body. During the past academic year he was a Sterling research fellow in the law school of Yale University, New Haven, Conn., where he took the degree of doctor of the science of law.

Mr. and Mrs. Fordham left immediately after the ceremony for a motor trip through the Shenandoah Valley to White Sulphur Springs, where they will spend several days. After September 18 they will be at home in Morgantown, W. Va., where Mr. Fordham will be professor of law in the University of West Virginia.



### GREAT YEAR ON PERSON CIRCUIT

So far this has been a great year for us on the Person circuit. God has blessed us in many ways. For five weeks during the summer we had a student helper from Duke University, Rev. W. A. Cutter, who rendered us faithful and valuable service. We were also assisted for one week in a revival meeting by Rev. S. J. Starnes. We had a good meeting and our people were highly pleased with his messages. At all our churches we have had very fine uplifting and soul-stirring revivals, resulting in 27 accessions on profession of faith and two by letter. Our membership as a whole is in good condition spiritually and our finances are about as usual up to this time. With a continuation of God's blessings upon us materially and spiritually we confidently expect to come to the close of the year with everything in good shape.

While it is true that we had a good year and God has never been nearer to us than during this year, yet life has not all been smiles along the way. We have lost by death several of our best men and women. God has seemed anxious to carry them home and many of us are left very sad and lonely. At Oak Grove church we have suffered our heaviest losses. Early in the year we lost Brother T. C. Barnett, one of our most loyal members and heaviest contributor. Shortly afterwards, without a moment's warning, God took from us our Sunday school superintendent, that mother in Israel, Mrs. Z. V. Barnett. During our revival meeting Brother John Thomas Jordan, age 80, that dear old soul who has been waiting so anxiously the time of his delivery went home. Recently Mrs. Georgianna Winstead and Mrs. James Davis, who had fought the good fight of faith, came amid great suffering triumphantly unto the end and were received into an eternal reward. As the sun went down Thursday, September 4, Brother J. E. Clayton, chairman of our board of stewards, and one of the most beloved Christian men among us, peacefully passed from us to forever be with the Lord. At Lea's Chapel we have lost Mrs. L. P. Frederick. To see this dear old mother come to the crossing of the Jordan so willingly and triumphantly and to hear her beckoning call for loved ones to follow after her into the heavenly world was one of the sweetest experiences of my life. On January 12 Brother Haywood Knott, a member of the same church, having been overcome with grief and disappointments, ended life here by his own hands. On May 25 we lost the oldest member of Concord church, Mrs. Anna E. Wagstaff. Her whole life was lived for the church and doubtless no one among us will surpass her in her love, loyalty and undying devotion to the church of her Lord and Saviour. W. L. Maness, Pastor.

### PITTSBORO CHARGE: CHATHAM CHURCH

Old Chatham church on the Pittsboro charge has a wonderful record. Within the last 50 years there have gone many outstanding souls to bless the ministry in the two North Carolina conferences and beyond from her sacred altar. Of such we note Revs. Fletcher Womble (deceased), J. W. Clegg, Mark Clegg (deceased), E. R. Clegg, Thomas White (now in the Christian Church and professor at Elon College), the late first Mrs. F. S. Love, who with her husband was a missionary to Brazil, and William Clegg (deceased). These all left the stamp of their lives upon the church and community whose influence abides still. Almost the great-grandmother and mother of these worthy servants of God (nearly all) still

lives, a dear saint of the old church, and her membership, and tenderly loved, who has just passed her eightieth mile post—Sister H. C. Clegg. She is the daughter of the late Matthew Atwater, one of Chatham county's foremost citizens. Thus were linked in early times, and even now, three of the upstanding families of the county centered about the historic old church—the Wombles, the Cleggs and the Atwaters.

The writer is told that in these many past years great revivals were held, many shouts were heard in the camp and hundreds of souls were happily converted to God. To be sure the church in membership is not now what it was in past years, many having passed away while large numbers have moved to other parts of the country. However, a holy fire still burns upon her altar. We have just closed there a deeply spiritual revival. Again the Lord crowned the mercy seat; the old church much revived while backsliders were reclaimed and souls soundly converted. The pastor did the preaching while many of the Lord's anointed were on the top of the hills in the spirit of prayer. There were five grown people who took the vows of the church. The Lord be praised for his glorious work among us.

J. A. Dailey.

### YES, THIS IS A VERY AMUSING COUNTRY!

Thomas N. Carver, Professor of Economics, Harvard.

I read a short time ago that a prominent wet was afraid that this country would become the laughing stock of the rest of the world. Well, there are some things about us at which other countries are not disposed to laugh. They do not laugh at the wages which our industries manage to pay. They do not laugh at the standard of living of our working people. They do not laugh at the number of automobiles, radio sets, electric household appliances, and baby carriages which our people manage some way to afford. They do not laugh at the growth of savings bank deposits, of life insurance, and of building and loan associations.

I do not notice any strong tendency on the part of foreign-born workers to shun this country. Our immigration laws restrict the numbers who can come. Were it not for this restriction we should have millions of immigrants seeking our shores. Perhaps they want to come merely because they find so much amusement. I should not blame them for laughing when they get here. They will have reason enough for laughing when they get to such an amusing country.

They must find it amusing to get higher wages than they ever knew before. They must find it amusing to ride in automobiles of their own, to have money in the savings bank, to have their children in free public schools, and even to go to the movies instead of to the saloons in the evening.

The wives of our own workers, as well as those of foreign birth, must find it amusing to have their husbands come home sober and not to have to run the gauntlet of a dozen saloons on their way back from work. They must find it amusing to have their husbands bring the wages home instead of spending them for drink. They must find it amusing to tune in on the radio, to visit the movies, to operate electric washing machines, to help their children with their school work, to buy food, shoes and clothing with their wages instead of drink.

Yes, this is a very amusing country!—Christian Science Monitor.

## Consolidation and the Circuit Rider

By J. W. Fitzgerald

In last week's issue of the Advocate an article appeared from the pen of Brother J. R. Church. This article was called to my attention by a preacher who intimated that Brother Church had the right kind of a spirit, and I am sure he does; for I know him well and love him with all my heart. But I must come to the defence of my brethren and take issue with him in some particulars. The statements, "And show what an old fashion circuit rider is like," and "there are not many who are willing to go to such fields," seem to me to be unfair. These statements are a reflection upon the ability and loyalty of many of our country preachers. In the first place, I do not believe we have to wait for some rich layman to accept the challenge of Brother Church before we can find a model for the old fashion circuit rider. There are already hundreds of them in North Carolina and they are willing to be circuit riders, some of them getting less than \$1500 a year. I personally know some of them who have traveled from fifteen to twenty thousand miles annually, visiting the sick, encouraging believers, and praying with sinners. They preach three times each Sunday, go the whole year without a vacation, and hold revival meetings constantly for three months each year. I have done this for seven consecutive years myself—God forbid that I should boast. But we had no rich layman to guarantee our salary for even one year, yet we have gone ahead not knowing what would be the financial embarrassment. We would like to get some of the brethren of the upper churches to help us even in revivals, but bigger churches call, more money is available, and they have not the time to spare. No, brother, the old fashion circuit rider is not a thing of the past. I believe we have country preachers who are sacrificing their own comfort and the welfare of their families for the cause of Christ just as much as the old fashion circuit rider did. They are interested in their families, but many of them cannot well provide for their comforts. Yet they are making the supreme sacrifice just to do the work that Brother Church agreed to do with a guaranteed salary. I believe there is more of the spirit of Isaiah in them than many of us give them credit for having. A glance at the conference minutes will prove this. You will recall that some of them have come to conference under such financial embarrassments that they were refused further work in the ministry until they could get their financial difficulties straightened out.

Grant that some of them are dissatisfied. One does not have to be a philosopher to understand the cause. Will you permit me to give some of the reasons why they are dissatisfied? One of the most outstanding reasons is because of the attitude some of the city preachers have toward the country preacher. Let us stop and consider for a moment. If the presiding elder must call on some one to hold a quarterly conference in his absence, it must be a city preacher. If, for instance, one is needed to preach a commencement sermon, to teach a training school, preach at a district or annual conference, serve on some important board, or go as a delegate to the General Conference, who should he be? The answer heretofore has been—a city preacher. Is it because the circuit rider cannot qualify? No. He may be sunburnt; he may not be able to wear fine clothes, but he is a man of God, doing

a great work with his whole soul in the task. Many times he is better educated than some of our city preachers, but he is just in the wrong class. We have preached about the injustice of captial toward labor, and we are much concerned about this gigantic problem, but behold the same evil is at our own door. This is a problem that must be solved before the greatest hindrances to contentment is eradicated. The country preacher has borne his burdens in silence, while others have overlooked him except for criticism.

As to the question of consolidation, I have studied it carefully. I can also speak from experience. Perhaps I can speak with as much authority as many others who discuss the problem. Never yet have I found the desire on the part of any circuit rider to neglect the remotest corner in any program of consolidation. But the only motive back of it all is to enable us to have adequately equipped church plants, whereby more efficient service might be rendered. Possibly there are some instances where it is carried too far; however, I know of no such place in the consolidation of country churches.

As to the particular place of distress cited in the article mentioned above, I am wondering what our attitude should be. We have a fund provided for this type of work in the will of our great benefactor, Mr. Duke, a great portion of which, if I understand correctly, is being diverted to the purpose of educating our young preachers. Why not send five or six of these young men into this region for fifteen weeks in the year instead of sending them out to the circuits to teach our young people how to play games? Or better still, withhold enough of this money from those who are able to pay their own expenses and put a full time man on the job. Personally, I do not approve of the way this money is being expended. Why should we pay these preachers to work on the best circuits, where they are not needed so badly or in other fields where the expenses should be provided for from other sources, while the more needy fields are neglected. Possibly it is my own ignorance that I do not understand these things. If so, there are many others in the dark also.

As for the local preachers, I am in favor of them heart and soul. But why give him license? Does one need license to tell the story of Jesus? Some of our greatest preachers have never been licensed. I have laymen on my charge and there are others all over our conference who fill appointments and do a great work whenever and wherever the pastor sends. My experience has been that many times when you license one to preach you have given him license to hinder the preacher in charge and tear up the work that he is trying to do.

Brethren, whatever meaning you may read into this article, please understand that it is written with the tenderest feeling and a zeal for the cause of Christ, with a hope that these problems may be solved to the joy of man and the glory of God.

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During 1928 there were about 1400 automobile camps in the state of California alone. During the same year \$5,000,000 was invested in different kinds of camps in Maine.

**BISHOP MOUZON WRITES FROM BRAZIL**

After a pleasant voyage over a calm sea we reached Rio de Janeiro August 7. As soon as we had sent a cablegram home announcing our safe arrival, had written letters, and had turned some money into Brazilian currency, we took the train and went up to Petropolis, about forty meters from Rio and with an elevation about equal to that at Lake Junaluska. It was cold; for it is winter here in "the land of the Southern Cross." Winter clothes are necessary and these people have no way of heating their houses. We worked all day and into the night in the conference at Petropolis, completing the work there at 12 o'clock midnight of Saturday. Sunday, Monday, and Tuesday was spent in Rio de Janeiro, the most beautiful city in the world. When one ascends to the top of Corcovado and looks down upon the city and out over the bay, one may rest in the confidence that one has looked upon the most magnificent and alluring scene that earth has to offer him.

We spent the night—from 10 p. m. till 10 a. m. Wednesday—coming from Rio to Sao Paulo. The sleeping car was far from comfortable, the compartments being small and crowded and the beds somewhat softer than a board—and the track irregular and rough. Sao Paulo is called "the Chicago of Brazil." And such it is. There are now about 1,000,000 people in this great city. It has doubled in size since I was here 15 years ago. It is a city of factories and great business establishments. It is a city of beautiful homes, and lovely parks, and glorious flowers. At the present time business is in wretched condition, due to the slump in the price of coffee, which is the main crop in the state of Sao Paulo. Sao Paulo is the coffee cup of the world. And if you love good coffee, come to Sao Paulo! There is an overproduction of coffee due to the growing of coffee in India and on the western coast of South America—and due also to the Brazilian government having advanced money on coffee so as to enable the producers to hold it for better prices. And now they have two crops on their hands. There is much unemployment and considerable distress.

Our church has acted wisely in making Sao Paulo our headquarters. Here we have a strong church and here is our publishing house.

We have just adjourned the Central Brazil conference. At these conferences we are discussing plans for the autonomous Methodist Church of Brazil and electing the Brazilian members of the joint commission of twenty who are to draw up the constitution of the church and set up the Methodist Church of Brazil. Our work here has proceeded in a most satisfactory manner.

Tomorrow we start on a thousand miles trip into the south of Brazil, to Parro Fundo where we attend the third and last annual conference. Then we return to Sao Paulo where the joint commission will meet and where immediately thereafter we convene the first general conference, at which time these brethren will elect their own bishop and complete the organization of their church. This does not mean that the Southern Methodist Church is done with Brazil and that missionaries and money will no longer be required. Far from it! It only means that self-direction in church affairs will be given to these Brazilian Methodists.

The Roman church here is morally and spiritually bankrupt. It has lost the respect of the thinking people. It has been weighed in the balance and found wanting. And evangelical Christianity like a leaven is at work in

society. It is a very definite force for good. We are altogether respectable and respected. I see a marked advance since my former visit. Young leaders are being developed, fine men and women are now seen in the congregations of our Protestant people. Evangelical Christianity is now fully naturalized in Brazil. But we in North America must continue to keep in close touch with the work down here and must continue to give the best we have in men and money. Here is a most appealing missionary opportunity.

The setting up of an autonomous church in Brazil is indeed an experiment. But so was Paul's venturing to enter Europe; so was Luther's break with Rome; so was the organization of American Methodism in 1784. "We walk by faith and not by sight." And men make progress by making their own mistakes.

Having completed my work I expect to arrive in Charlotte September 15.

I shall wish as quickly as possible to put myself in personal touch with men and things looking toward the session of the annual conferences. As the time will be short before the session of the Western North Carolina conference, I am announcing that each week on Wednesdays and Thursdays I shall be in my office in First Methodist church from 3 till 5 o'clock in the afternoon. I shall be pleased to see any brother, preacher or layman, who may wish to see me.

**SOME GREAT DECISIONS**

By W. P. Watkins.

**Joshua: A Courageous Man's Decision**

Joshua 24:15: "Choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord."

The name of Joshua has come down to us indissolubly associated with the quality of courage. Every youth thrills at the courage of the scout who went to spy out the Promised Land; every man looks with admiration upon the young leader who assumes the place of leadership hitherto held by the venerable and renowned Moses. Many were his deeds of greatness and bravery as he led his people across the Jordan and into Canaan.

The most courageous act of the life of Joshua, however, came in his old age. The people were prone, as they had been under Moses, to think back to the fleshpots of Egypt, to go astray after heathen gods and to neglect Jehovah. Joshua determined to bring matters to a showdown. He reminded them of all Jehovah had done for them, the innumerable things which they took for granted and without appreciation, and then he acquainted them with the fact to be worthy of Jehovah involved a definite decision to serve him with open-eyed appreciation for his goodness to them. Then without waiting for anyone else to make a move, he made his decision first. "As for me and my house, we will serve the Lord."

Joshua had the courage to pledge his household to the service of God. He did not neglect the biggest responsibility a man has—the responsibility for the religious life of his home. Many a man's wife and children would have more respect for him, and be enabled to love him better, if he would strike out after Joshua and have the courage to say, "As for me and my house, we will serve the Lord." Only a coward and a parasite will suffer himself to live off of the religious vitality of others.

Social responsibility begins with the home today. It is there that society is made or unmade. It is there that our chief responsibility lies.

### DEDICATION OF NEW METHODIST CHURCH AT DOBSON

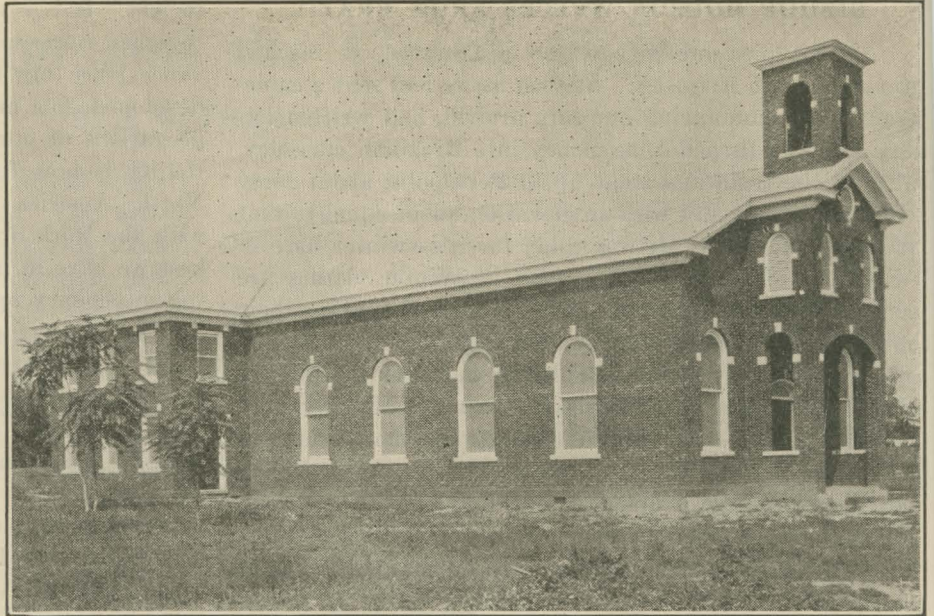
The new Methodist Episcopal Church, South, at Dobson, of which Rev. Elmer Simpson is pastor, was dedicated Sunday, August 24, at 11 o'clock. Rev. W. E. Poovey, presiding elder of the Mount Airy district, and one of the leading preachers of the Western North Carolina conference, preached the sermon and had charge of the dedication of the building. The entire service was impressive and was enjoyed by a good audience.

Rev. Mr. Poovey's sermon, the subject of which was "The Church," was a strong and eloquent plea for the brotherhood of Christians in the church, with the purpose of forming a strong, united force in the interest of the kingdom of God in the world. He presented the true church of God, of whatever denomination, first as an army, organized and operating to fight the enemies of righteousness; second, as an organism—a body, with all the members, and all the cells of those members in fine concord with the perfect plan; third, as a building, with Jesus Christ as the cornerstone; and fourth, as the bride of Christ, coming before him pure, faithful, and loving.

The formal presentation of the church was made by Prof. W. B. White, in the unavoidable absence of the chairman of the building committee, Mr. Grady Cooper.

Hon. A. D. Folger, in his delightfully interesting manner, gave an informal dedicatory speech, in which he related the history of the Methodist church in Dobson, dating from the year 1877. At that time, as stated by the speaker, Rev. Walter Creasy, pastor of the Methodist organization that had been formed, Romulus S. Folger, Henry Snow, Thomas Evans, and William Marsh, who composed the building committee, accompanied by a colored man named Hard Leake, in true pioneer fashion went with axes into the woods to cut lumber for a Methodist church in Dobson; and, standing around the first tree to be felled—before a stroke was made—knelt and prayed for the blessing and help of God in the great undertaking. William Haymore and Ice Snow gave an acre of land on which the building was erected. The builder was Frank Taylor. The bell which is being used in the new church was donated to the old church in 1877 by Major R. E. Reeves of Siloam. The spirit of these men, Mr. Folger felt, has carried through the years and has culminated in the present church building. Tribute then was made to the men and women who have given time, labor, and money to build the new church. In this connection, he spoke of the people of Dobson and their many friends and relatives of surrounding and more distant towns and communities. He praised the untiring efforts of the Woman's Missionary Society and paid tender tribute to the pastor and his wife, Rev. and Mrs. Elmer Simpson, without whom, he said, the church could not have been built.

Excellent music for the occasion was given by the young people's choir. It is



The New Dobson Methodist Church

significant here that the Epworth League is responsible for the lighting of the building. Their enthusiasm and work are to be highly commended.

The members of the Methodist church feel gratefully indebted to the Baptists of Dobson for the use of their church during the time of the construction of the new Methodist church.

The building committee is composed of Grady Cooper, chairman, Prof. W. B. White, Dr. W. M. Stone, A. D. Folger, B. F. Folger, and W. E. Reid.

The new church is an attractive brick building with a large auditorium and eight Sunday school rooms, costing over \$12,000, of which the Duke Commission contributed \$3000.

This church now stands as a monument to Methodism, not only in Dobson but also in Surry county, of which Dobson is the county seat; and it is felt that through its influence the cause of Christ will be advanced for generations to come.

J. S. Shafer.

### CAMP MEETING AT ROCK SPRINGS

The annual camp meeting at Rock Springs came to a close on the second Sunday night in August. This was one of the best meetings in the history of this old historic camp ground. Thousands of people annually return to this sacred spot as truly as the Jews journeyed to Jerusalem. The attendance was unusually large and the behavior was never better.

The choir leader this year was Rev. Fred Hedgepath, assisted by Mr. Sam Goode. These young men sing well and the people were well pleased with their services. Miss Thelma Dellinger was pianist and did her part in a most satisfactory way.

The most of the preaching was done by the presiding elder and pastors of the Gastonia district, and was of a high order, each one bringing a strong gospel message.

The ministers taking part in the services were: Revs. L. B. Hayes, J. P.

Morris, J. W. Fitzgerald, A. C. Swafford, T. V. Crouse, J. W. Vestal, W. J. Miller, Van B. Harrison, J. O. Cox, J. W. Combs, J. Frank Armstrong, Fred Hedgepath, and R. M. Courtney. These brethren brought wonderful messages and I desire to thank them for their splendid cooperation in helping to make the meeting a success. Much credit is due Brother Courtney for the planning and carrying out of the program. Bishop Edwin D. Mouzon has promised to be with us in our camp meeting next year, and we will all be looking forward with pleasure to his coming.

R. F. Huneycutt.

### METHODIST CONGREGATION WILL WITNESS BURNING OF NOTES

Waynesville Methodists plan to make next Sunday a notable day in the history of the local Methodist church. During the past two weeks the efforts of the church members to raise sufficient funds with which to discharge all of the church's obligations were crowned with success and in the presence of the congregation all notes and other cancelled legal documents will be burned.

In view of the fact that every dollar of the church's indebtedness has already been paid the service will be turned into one of jubilation and thanksgiving.

The pastor, Dr. Hutchins, and the official board of the church have planned to make Sunday an "every member" day and to this end a special effort is made to have every member of the church attend the services Sunday morning. A special invitation has also been issued to all friends of the church to be present and share in the happiness of the members.

In announcing the liquidation of the indebtedness Dr. Hutchins, the pastor, gave credit to two former pastors, Revs. J. T. Mangum and T. F. Higgins, as well as to the untiring efforts of E. J. Hyatt and J. M. Mock, who worked so faithfully in raising the necessary funds with which to retire all debts.—Waynesville Courier.

**MISS REBECCA KIRKPATRICK BRIDE OF WILLIAN SPRINKLE**

The parsonage of Central Methodist church was the scene of a very pretty home wedding at 5:30 Wednesday evening when the eldest daughter in the home, Miss Rebecca Kirkpatrick, became the bride of Mr. William Van Eaton Sprinkle, the beautiful ceremony being performed by Rev. C. S. Kirkpatrick of this city and Rev. H. C. Sprinkle of Salisbury, father of the bride and father of the groom.

The home was beautifully decorated with late summer flowers, the vows being taken before an improvised altar. The bride was given in marriage by her brother Mr. Charles A. Kirkpatrick, while the groom was attended by his brother, Dr. Henry C. Sprinkle, of Belmont as best man.

The wedding music was furnished by the bride's two little sisters, Misses Katherine and Frances Kirkpatrick, Listz's "Liebestraum" being played softly during the ceremony by the younger sister.

The bride wore an afternoon dress of blue with accessories in eggshell and carried an old fashioned bouquet.

Following the ceremony a buffet supper was served the guests, who were only the members of the immediate families of the bride and groom and a few intimate friends.

In the dining room a green and white color scheme was used, the lovely centerpieces being offset with lighted green tapers.

The bride is the daughter of Rev. and Mrs. C. S. Kirkpatrick of this city and attended Duke University and is a member of the Kappa Alpha Theta sorority. During the past year she was employed with the National City Bank of New York City.

The groom is a son of Rev. and Mrs. H. C. Sprinkle of Salisbury and is a graduate of Duke University and a member of the Sigma Chi fraternity. He is now studying architecture at Yale University and following a honeymoon of several weeks, which they will spend in western North Carolina, they will make their home in New Haven, Conn.

The bride wore a going away costume of brown tweed ensemble with accessories to match for traveling.

Out-of-town guests for the marriage were Rev. and Mrs. H. C. Sprinkle, Salisbury; Rev. and Mrs. H. C. Sprinkle, Jr., Belmont; Atty Tom Weaver Sprinkle, High Point; Miss Margie Hastings, Winston-Salem; Miss Katherine Graveley of Monroe and New York City.—Mt. Airy News.

**NOTES FROM OLD FORT**

People who have been living here for 21 years say that we had the best meeting conducted in Old Fort during that time. Mr. Sanford could not come to us on account of illness. Dargen preached the first sermon, I the second, and Routh the third. We held four prayer services in different parts of the town on Monday and Tuesday. Mrs. Steidley

came to us Tuesday and conducted the preaching services for the balance of two weeks. There were men's prayer services, women's prayer group, and for several evenings Mrs. Steidley held a conference with the young ladies. All of which just preceded the evening service. Besides this Mrs. Steidley had a service in the afternoon for the children.

Mr. Allison of the Christian church and graduate of the Bible school in Los Angeles, led the music and did effective Christian work. Only eternity will reveal total results. Some of the visible results were many conversions and many more reconsecrations.

We have received 20 into our church and several names were given to the Baptist church. There are still others

ford to honor individuals that he manifestly honors himself.

This last week end we enjoyed a double privilege and pleasure in the form of the Umberger family reunion on Saturday, then on Sunday the home coming, the starting of a revival and the showing off the remodeled church at my home church, Knox's Chapel. My aged mother is nearing her eighty-sixth birthday but is able to go about freely. There were seven preachers at the reunion, of whom four were in the family: R. S. Umberger, a superannuate of the Holston conference, an uncle; two brothers-in-law, J. M. Terrell and J. J. Edwards, and myself.

Old Knox's Chapel and her pastor deserve a great deal of credit for what they are trying to do.

For fear this is getting too long, we will ring off. J. C. Umberger.

**BROTHER S. F. NICKS WRITES OF HIS WORK**

The last week in August we had our Cokesbury training school at Brooksdale church with Mr. Carruth as our leader. The school was a success from the point of attendance, interest and number taking the work for credit. There were 30 who will get this certificate. Brother Carruth proved himself equal to the task in every way. He has tact and ability for the making of one of our leading church workers.

The ladies of Brooksdale church entertained the class on the last night of the school, serving cake and ice cream. All enjoyed an hour in a real social way. Plays, songs and stunts of various kinds were given to the pleasure of all.

The first two weeks of July the evangelist team, George, Johnson and Warren, were with us at Allensville and Webb's Chapel. They all rendered very fine and effective service. The first week Brother Johnson assisted us in the preaching at Webb's Chapel, while Brothers George and Warren made their survey and did personal work in the community of Allensville church. The last week we all came together at Allensville and as a result of the two weeks' services both church memberships were greatly revived. Three accessions at Webb's Chapel and 15 at Allensville.

The evangelistic teams and Sunday school workers the Duke Foundation fund is furnishing every summer to the churches of our state should, and we believe will work an influence for great good of untold value in the building of the Master's kingdom. It has always been a great pleasure for us to work with the young men that have been sent to our field of service.

S. F. Nicks, Pastor.

The continued dry weather in Beaufort county will cut the anticipated yield of corn, especially that planted late in the season. However, the cotton crop looks fine with few boll weevils.

Cleveland county farmers sold \$30,706.62 worth of poultry to two firms in Shelby during the four months of January, February, March and April.

# Annuity

# -- Bonds --

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type — the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

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FOR FURTHER PARTICULARS, WRITE

**J. F. RAWLS, Treasurer**

General Work, Board of Missions

M. E. Church, South

Box 510

NASHVILLE                      TENNESSEE

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## PROTECTION

## AGAINST OLD AGE

who will join some church. During the year we have received near 40 members, which is an increase of over 20 per cent. Last year we had an increase of 25 per cent in a hard field and we would love to keep up the record.

There were 14 or 15 preachers in attendance during the meeting—Dargen, Lewis and Routh were here most of the time. Our congenial presiding elder was with us twice, bringing some people from Marion. Other churches co-operated beautifully. Every one that I have heard talk has the highest regard for Mrs. Steidley. Here as in some other places there was some prejudice against women preachers. Among some of the remarks on the street was something like this: "If she was just a man wouldn't she be a great preacher!" It does look to me that puny man and puny organizations, creatures of God, could af-

# North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

## TENTH COKESBURY WEEK

We have just completed our tenth week of intensive work in Cokesbury training in which our staff has been assisted by eight fine young men of the Duke school of religion, whose services were provided by the Duke Endowment. This week, August 24-29, was one of the most successful of the summer. We had some of the largest, as well as some of the smallest, schools we have had. Even in the small ones, however, the scope of the work done was much larger than the record indicates, due to the fact that the record includes only persons officially enrolled and those earning credits, making no mention of the dozens who attended irregularly nor of the visits to homes, surveys, personal work of various sort, and so forth. Following is the tabulation for the week:

Charge-Instructor	Enrl'd	Cdts.	S.S.
Bath (Asbury): Grisham	65	52	2
Durham Ct. (McMannens):			
Council	39	22	3
Brooksdale: Carruth	34	23	3
Fairfield: Wilson	8	3	1
McKendree (Pinetops):			
Funk	9	3	1
Rocky Mount Ct. (Red Oak): Shell	23	17	2
Pink Hill (Woodington):			
Sharp	23	11	2
Hookerton: Keene	14	6	3
Totals	227	140	20

## ELLERBE CIRCUIT INSTITUTE

On the fifth Sunday in August it was our privilege to participate in a Sunday school institute for the Ellerbe circuit at Concord church. Rev. J. C. Whedbee, the pastor, had advertised the meeting for several weeks and a great throng of people were in attendance, representing not only most of the churches of the charge but charges of other denominations of the community, with at least one church from a neighboring county represented also. In the discussion of Sunday school matters the writer was assisted by Rev. John R. Carruth and Rev. Raymond E. Wilson. Along with these Sunday school matters our Methodist Orphanage at Raleigh and the Advocate came in for deserved attention. An offering was taken for the orphanage and quite a number of subscriptions to the Advocate were secured during the day.

## TEACHERS BOOST ADVOCATE

Many Sunday school teachers are taking notice of the Advocate's special trial offer. Many others should do likewise. The Advocate is one of our finest pieces of Christian literature, and Sunday school officers and teachers can well afford to do what they can to bring pupils to read this publication regularly.

## BROADWAY, SEPTEMBER 14-19

A two-teacher Cokesbury school is to be conducted for the Jonesboro circuit at Broadway church beginning Sunday evening, September 14. Rev. Ivey T. Poole, the pastor, will offer the course in "Methodism and World Service" and Rev. Raymond W. Council the course in "The Small Sunday School, Its Plans and Work." A large enrollment is expected.

## JAMESVILLE TAKES TRAINING

Rev. Harvey Hardin, assisting Rev. R. G. L. Edwards on the Plymouth charge, reports 35 attending a Cokesbury training class at Jamesville, of whom 12 finished the work for credit.

## CO-OPERATION BRINGS SUCCESS

"We were pleased in every way with Carruth," writes Rev. J. W. Autry, pastor of Mt. Tirzah circuit, concerning Rev. J. R. Carruth, who assisted in a rally day program and conducted a Cokesbury school at Hurdle Mills recently. "Rally and training school were successful. Success to you and your every interest."

Mr. Carruth was well pleased with the leadership of the pastor and the co-operation of the people. "It was very interesting as well as pleasing to notice the marked spirit of cooperation among Baptists and Methodists," says Mr. Carruth. "Several of those taking credit are of 'Baptist blood.' I had a very fine time in this school."

## INSTRUCTORS ARE GRATIFIED

Instructors working in our conference during the summer have been very much gratified with the cooperation they have received and with the helpful experience which they have derived from their services to the approximately 80 charges of our conference.

The following paragraph from Rev. Raymond W. Council is rather typical of similar expressions from other instructors:

"This last school was indeed a pleasant one. The people displayed a fine spirit of co-operation, and Mr. Stanfield certainly spared no effort to do his part as pastor to make the school a success. I want to thank you once again for the very profitable summer which you with the aid of the Duke Foundation were able to make possible for me. Not only was the constant association with Sunday school workers a real pleasure, but I feel sure that the experience gained in the field this summer will be of inestimable value in days to come."

Rev. S. W. Funk, writing from his home in Charleston, W. Va., after ten weeks of hard work in our midst, has the following to say:

"I take this opportunity to thank you for your kind and generous leadership,

the wise counsel, and the personal interest you manifested in us boys in the field this summer. I feel that you and your office force did all in your power to make things comfortable for us and our efforts a success. I personally feel that the experience has been most beneficial to me and my future work."

## NOT AS A MERE FORMALITY

Not because it is unusual but because it gives an insight into what goes on in a training school and is rather typical of other expressions of appreciation of services rendered this summer is the following resolutions printed on this page:

"Resolutions adopted by the Cokesbury training school directed by Rev. Roy A. Grisham at Asbury church, Bath circuit, Washington district, North Carolina conference:

"Not as a mere formality, but in a spirit of sincere appreciation, we, your committee, submit the following resolutions in an effort to express the convictions of all members of the class:

"Resolved first, That we express to Mr. L. L. Gobbel our thanks for his kindly co-operation in making possible the holding of the school, and for sending to us as instructor Rev. Roy A. Grisham.

"Second, That we acknowledge our indebtedness to the Duke Foundation for its contribution in men and money to the great Sunday school cause.

"Third, That we tender to Rev. Roy A. Grisham our whole-hearted gratitude for and deep appreciation of the work he has done in our midst. From the opening session of the class to its close he has radiated an earnestness and intensity that caught and has held our interest and attention. His method of conducting the class has been a revelation in simplicity and directness, and the worshipful spirit maintained has been a benediction to all. He has planted in our midst the seed of a revival and we are anticipating a great harvest.

"Fourth, That a copy of these resolutions be presented to Rev. Roy A. Grisham, a copy forwarded to Mr. L. L. Gobbel, and a copy spread upon the minutes of our quarterly conference."

Miss Gertrude Pendum,  
J. G. Mixon,  
L. L. Parrish,  
Rev. James W. Sneed.

## HENDERSON, SEPTEMBER 14-19

The first standard training school for Vance county will be conducted at First church, Henderson, September 14-19, with the following courses and instructors:

The Church and Its Work, Rev. W. C. Martin.

Training Adolescents in Worship, Mr. L. L. Gobbel.

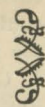
Story Telling in Religious Education, Miss Georgia Keene.

## PIKEVILLE SCHOOL HELPFUL

"Our Pikeville Cokesbury school was a great benefit," writes Rev. J. G. Phillips, the pastor, "and we wish heartily to commend the work of Mr. Carruth."



# Western N. C. Sunday School



PAUL F. EVANS, Editor, Lexington, N. C.

## REV. W. L. SCOTT

When one drives in to Rutherford College he will see a magnificent church built out of native stone. If he should stop and go into this church he will be obliged to be brought into a feeling that he is in the house of God. The interior is very beautiful and also very conducive to worship. Rev. W. L. Scott, pastor of this charge, has built and practically paid for this church this year. It is a magnificent piece of work and Brother Scott deserves praise for the erection of this temple.

He is not only a church builder but a good organizer. Recently, a Cokesbury school being cancelled, and with only eight days left to set up and promote a school, I called on him to know if he would like to work up a school on short notice. He willingly agreed to help us out and set to work to get his people lined up. As a result of the good work done by Brother Scott and Mr. D. W. Alexander, Rutherford College charge at Connelly Springs gave us one of our best Cokesbury schools for the summer. In this school there were eight different Sunday schools represented and 62 credits issued. Thanks to Scott and company for this fine support.

## LARGEST YET

A few weeks ago on this page it was stated that Lowesville, with 72 credits, was the largest one-teacher Cokesbury training school on record. Since that time this record has been broken by Rev. R. L. Bass and his co-laborers at Whittier.

On Friday night of last week it was my happy privilege to stop in at Whittier for the closing of their Cokesbury school. I found here what any preacher would be glad to find at a revival meeting—a house full of people. More than 125 people were present and all seemed intensely interested in what was going on in the class. Seventy-four of these good workers earned their certificates of credit, thereby placing them in the lead in one-teacher schools.

Credit for this wonderful school goes to Rev. R. L. Bass, pastor of the charge, one of the most earnest and diligent workers it has ever been my privilege to work with. When Bass tells you a thing you can count on it and then some. He said before the beginning of the school that he was expecting 50 credits, but he put forth every effort possible to go beyond the goal and he did it. Mr. Bass hails from the South Fork circuit. If he has another year at Whittier, he will make South Fork circuit work to stay in the lead. Mr. Holt says that too much cannot be said about Rev. Mr. Bass and his good wife. They are leading Whittier to the front.

## THE GOAL

Knowing our conference, as I do from my work in it during a period of more than six years, and after two weeks' association with these five Duke boys at the pastors' summer school, I set our goal for Cokesbury credits during the ten weeks' period the boys were to be with us at 1250. I find at the close of our schedule that we have gone far beyond the goal. With three local training classes yet to report, we have received 1382 credits, which I consider glorious for ten weeks' work, most of which was in new territory where no training program had ever been attempted. Credit for the success of this great work should go to the five Duke boys, the pastors in charge, and the fine Sunday school workers out on these circuits. They have all done all in their power to make this work a success, and when five young men can go out for ten weeks and work on 50 different circuits without any unfavorable report from anywhere, it is one of the finest indications one could ask for that there is co-operation on the part of all concerned. Thanks to the boys, pastors and their co-workers for their part in this great training program.

## THE SCORE BOARD

August 24-29—			
School-Instructor	Enrl'd	Cdts.	S.S.
Whittier: Holt	77	74	5
Connelly Spgs.-Rutherford College: Bowles	63	62	8
New Hope (Mill Spring Ct.): Staffer	28	26	3
Stanley: Shuller	27	21	3
Lilesville: Greenwood	14	10	2

Totals .....210 193 21  
 Total enrollment for ten weeks 1634.  
 Total credits for ten weeks 1382. Total number of Sunday schools represented by those earning credit 186.

## FACTS ABOUT CHINA

Certain interesting facts about China should be fixed in the minds of our people at the beginning of this quadrennium as our schools will be asked to continue the support of our work in that great country. The schools have been supporting the dual special, and under the new organization as ordered by the General Conference they are asked to continue to do so, but we change the name from dual special to home and foreign missionary enterprise, and part of the offering will go to China as heretofore.

In China we have 69 missionaries; 63 pastoral charges; 93 societies; 89 local preachers; 60 Bible women; 13,093 church members; 14,021 adherents; 78 houses of worship; 35 Epworth Leagues, with 2334 members; 162 Sunday schools, with an enrollment of 8134; 75 women's

missionary societies, with 3,001 members; four hospitals; 52 doctors and nurses; treated 27,969 patients last year; 60 educational institutions, with 452 students. China has more than one-fourth the population of the world, and their call to us is, "Come over and help us."

## MISSIONARY DAY OFFERINGS FOR MONTH OF AUGUST

Asheville District	
Hendersonville	\$54.40
Haywood Street	12.83
Asbury Memorial	5.76
Saluda	1.89
Avery's Creek	1.78
Tabernacle	1.75
Charlotte District	
First Church, Charlotte	75.00
Harrison	5.53
Indian Trail	3.63
Waxhaw	2.51
Weddington	1.20
Gastonia District	
Smyre	14.96
Fallston	4.55
Goodsonville	1.23
Greensboro District	
Carraway Memorial	41.85
Gibsonville	24.13
College Place	12.95
Centenary	12.50
Pleasant Garden	6.44
Battle Ground	4.79
Lee's Chapel	4.17
Naomi	3.57
Gethsemane	2.59
Center	2.25
Summerfield	2.05
Whitsett	.05
Marion District	
Zion	3.00
Nebo	1.80
Mt. Airy District	
Stoneville	2.08
Mariah's Chapel	1.76
Draper	1.50
Salisbury District	
Central, Concord	8.34
Gold Hill	3.48
Forest Hill	2.50
Statesville District	
Race Street, Statesville	20.21
Maiden	5.00
New Salem	2.79
St. John's	1.86
Williamson's	1.25
Cool Springs	1.17
Waynesville District	
Long's Chapel	3.79
Union	.79
Winston-Salem District	
Mt. Tabor	14.57
Mocksville	11.74
Mt. Olivet	11.44
Brookstown	7.34
Sedge Garden	5.10
Linwood	3.58
Wesley Chapel	2.50
Farmington	2.44
Smith Grove	1.30

Mussolini says that his successor has not yet been born. We presume he is afraid to be.—Punch.

## BUSY EPWORTH LEAGUERS

### N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Mrs. J. G. Phillips, Pikeville, N. C.

### W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

### North Carolina Conference

This Sunday our Epworth League lessons centers around the great lesson of "self-denial." The great master teacher has given us the sublime example of such a life. It is to him that we turn for encouragement and strength in pursuing the course of self-sacrifice. We consider many things necessary because of the level of society in which we move. If we analyze our situation and really aspire to have only in our material possession those things which are necessary, then we will find more money and time to give to our less fortunate brother. It will be easy to sacrifice ourselves for others if we fill our minds and hearts with the thoughts of Jesus' way of life. It is for this reason that many of us fail in our attempt to be Christ-like. During the week between September 14-21 will be an excellent week for us to try harder to sacrifice our pleasures for those of others and thereby contribute of our material means a larger share to the missionary pledge on missionary budget September 21.

### TO THE DISTRICT SECRETARIES

Please remember to send me your Hi-League quarterly reports before the tenth of January, April, July, and October. Help me make my reports to the Central Office good ones.

Mrs. B. F. Boone,  
Conf. Hi-League Supt.

### MRS. BOONE AT JUNALUSKA

Mrs. B. F. Boone of Pinetops represented the work of the Hi-League at the General Epworth League Assembly at Lake Junaluska, August 8-18. She comes back with renewed interest and enthusiasm for our North Carolina Conference Hi-League work. "It was a great conference," says our representative.

### Western North Carolina Conference

#### UNION IN UNION

Under the capable leadership of Miss Ollie Hartsell, and with the united backing of the chapters, as well as the individual support of all members, which traits are already in evidence, the Union County Epworth League Union is expected to make great progress. With large representations from five of its chapters at a meeting of the entire Charlotte district on August 29 at Center church in Union county, this new organization was effected. This gives the Charlotte dis-

trict three county unions and they fully cover all leaguedom in that section. In addition to a number of adult friends of the community present there were Rev. J. Chalmus Grose and his mother, and Rev. G. G. Adams. Attendance from the Mecklenburg union was exceptionally good, and one chapter from Charlotte, Belmont Park, had 30 members there having traveled more than 25 miles.

### RURAL TRINITY

Rural Trinity League, near Charlotte, is one of the newest chapters in the Mecklenburg union and now has a membership of approximately 30. A high percentage of this enrollment greeted visitors from other chapters on August 31. Their former president, Elizabeth Beard, is leaving to attend Queens College and Mrs. Todd has been elected to take her place. This chapter is doing splendid work, and is trying to come up to the standard. Catherine Gardner talked about "The Purpose of the League in the Church and Some of Its Outside Projects." Mr. Almer Aderholt, first department superintendent of the Mecklenburg Union, spoke about the young people's revival to be held in Charlotte the third week in October. H. V. Klutz, president of Matthews League, expressed hearty greetings and best wishes.

### PARK AVENUE

On the fifth Sunday evening in August we enjoyed supper in the home of Bro. J. A. J. Farrington, pastor of Park Avenue, Salisbury. After supper Mrs. Adams met the Hi-Leaguers and led them in a study of the general program and activities of the Epworth League. The field secretary then enjoyed speaking to the evening congregation on the general theme of Christian education as allowed to give effective training through the program of the league. The league activities have only recently been reorganized in Park Avenue with Mrs. B. C. Lyerly as counselor, and Mr. H. T. Cook, assistant. Nellie Carter is the new president. They have an earnest and enthusiastic group who will delight to do the work.

### NOTES

The handbook institute as conducted at Broad Street, Mooresville, August 25-29, was enjoyable and profitable. Fifteen did the required work and received one unit of credit on the Christian culture diploma. Brother Theodore W. Hager, pastor, was one of this credit number. The welfare of his young people has a large place in his thinking and working.

A non-credit class in the study of the handbook was recently conducted by the leaguers of Center church on the Marshville charge. Miss Lucy Hinson led the study. She plans to qualify as an approved instructor and conduct other classes for credit. This study proves most helpful in the carrying forward a program which is effective.

The September issue of the Charlotte union paper, Epworth Echoes, announces

the resignation of Miss Elizabeth Woodward as editor of same. She has given faithful service and made a splendid contribution to the work of the league in the Charlotte territory. The district secretary and the union cabinet will promote this work temporarily.

Twelve chapters of the Charlotte district are on the honor roll, having furnished the district secretary a copy of their policy for 1930-31 together with up-to-date list of officers. All other chapters of the Charlotte district have reported the names of their presidents.

The leaguers of Haywood Street, Asheville, report that they are off to a good start for effective league work this new league year. A worth while cabinet meeting was held in the home of the president, Miss Hettie Craven. Plans for the year's work was discussed and a budget decided upon. They are encouraged over the prospect for a better year.

This past Sunday evening the leaguers of Central, Mooresville, held their delayed Junaluska Echo meeting. Each of the six representatives at the several assemblies told of some interesting phase of the programs. Many pictures and examples of the work in handcraft were displayed. This group recently held their monthly social, an automobile party, on the lawn of the home of Mrs. Edgar, one of the counsellors.

### SPECIAL LIST OF SUBSCRIBERS TO DATE

DURHAM DISTRICT		Number
Charge-Pastor		
Trinity—J. W. Smith		49
Bahama—W. F. Craven		28
Duke Memorial—W. A. Stanbury		22
Branson—L. C. Larkin		14
Brooksdale—S. F. Nicks		13
Carrboro—M. W. Lawrence		10
Leasburg—W. C. Jones		10
Graham—J. W. Dimmette		6
W. Burlington—B. L. Poole		5
Milton—H. E. Lance		4
Person—W. L. Maness		4
Calvary—O. I. Hinson		1
ELIZABETH CITY DISTRICT		
Columbia—G. C. Wood		21
Pasquotank—W. J. Underwood		4
FAYETTEVILLE DISTRICT		
Roseboro—C. A. Johnson		10
Parkton—J. E. Blalock		10
Stedman—C. H. Caveness		9
Elizabeth—C. M. Lance		7
Bladen—H. R. Ashmore		6
Newton Grove—J. F. Starnes		6
Hemp—L. A. Tilley		5
Pittsboro—J. A. Dailey		3
NEW BERN DISTRICT		
Newport—R. W. Barfield		4
Mt. Olive Ct.—E. N. Harrison		1
RALEIGH DISTRICT		
Tar River—R. E. Pittman		13
Fuquay—E. C. Maness		10
Oxford—B. D. Critcher		10
Smithfield—J. D. Bundy		5
Millbrook—W. F. Elliott		4
ROCKINGHAM DISTRICT		
Fairmont—F. B. Peele		31
Ellerbe—J. C. Whedbee		28
Roberdel—M. C. Ellerbe		20
Hamlet—B. P. Robinson		6
Piedmont—E. R. Clegg		5
Lumberton—R. A. Swearingen		5
Caledonia—J. T. Draper		6
WASHINGTON DISTRICT		
Stumpy Point—W. T. Cheek		22
Rocky Mount Ct.—William Towe		10
Farmville—J. W. Harrell		8
Stantonsburg—J. V. Knight		3
Robersonville—L. C. Brothers		2
WELDON DISTRICT		
Northampton—B. C. Thompson		14
Scotland Neck—B. H. Black		12
Seaboard—R. R. Grant		9
Rich Square—O. P. Fitzgerald		5
Henderson, First Church—W. C. Martin		2
Ahoskie—B. O. Merritt		1
WILMINGTON DISTRICT		
Whiteville—W. T. Phipps		27
Southport—R. H. Broom		26



Magnolia—M. D. McLamb ..... 8  
 Scott's Hill—J. K. Worthington ..... 4  
 Tabor—C. A. Jones ..... 4  
 Faison-Warsaw—Frank Culbreth ..... 1

**ASHEVILLE DISTRICT**

Oakley—G. D. Herman ..... 13  
 Flat Rock-Fletcher—R. H. Kennington ..... 10  
 Swannanoa—J. A. Baldwin ..... 5  
 Haywood Street—T. F. Higgins ..... 5

**CHARLOTTE DISTRICT**

Belmont Park, Charlotte—W. H. Willis ..... 24  
 Marshville—Geo. W. Clay ..... 23  
 Calvary—J. W. Williams ..... 18  
 Spencer Memorial—J. O. Erwin ..... 12  
 Pineville—J. N. Randall ..... 9  
 Morven—C. L. McCain ..... 9  
 Weddington—J. W. Kennedy ..... 8

**GASTONIA DISTRICT**

Rock Springs—R. F. Huneycutt ..... 21  
 Park Street, Belmont—J. C. Grose ..... 16  
 Bradley Memorial—J. T. Huggins ..... 8  
 Belwood—J. W. Fitzgerald ..... 4  
 Shelby Ct.—R. L. Forbis ..... 1

**GREENSBORO DISTRICT**

Liberty—M. S. Kincheloe ..... 105  
 Wesley Memorial—John W. Moore ..... 47  
 Calvary—E. L. Kirk ..... 21  
 Ruffin—J. W. Bennett ..... 19  
 College Place—Albea Godbold ..... 18  
 E. Greensboro—R. C. Kirk ..... 6  
 Reidsville—M. T. Smathers ..... 6  
 W. Greensboro—W. T. Albright ..... 4

**MARION DISTRICT**

Table Rock—J. L. Rayle ..... 26  
 Old Fort—J. C. Umberger ..... 11  
 Glen Alpine—M. A. Osborne ..... 8  
 Morganton Ct.—D. S. Richardson ..... 6  
 Marion Mills—J. H. Strickland ..... 4

**MT. AIRY DISTRICT**

Mt. Airy Ct.—H. M. Wellman ..... 21  
 Warrenville—S. D. Schoolfield ..... 14  
 Draper—G. E. White ..... 14  
 Ararat—Lucy T. Edens ..... 11  
 Leaksville—M. B. Woolsley ..... 11  
 Dobson—Elmer Simpson ..... 8  
 Danbury—F. E. Hartsfield ..... 7  
 Spray—D. R. Proffitt ..... 6

**SALISBURY DISTRICT**

Norwood Ct.—J. M. Brandon ..... 11  
 Concord, Kerr Street—G. L. Wilkinson ..... 13  
 Granite Quarry—E. N. Crowder ..... 12  
 Bethel—C. O. Kennerly ..... 11  
 Epworth—J. E. McSwain ..... 8  
 Coburn Memorial—T. A. Groce ..... 6

**STATESVILLE DISTRICT**

Statesville Ct.—Paul R. Rayle ..... 24  
 Balls Creek—J. A. Fry ..... 9  
 Mooresville, Broad Street—T. W. Hager ..... 8  
 Maiden—R. S. Howie ..... 6  
 Mooresville, Central—W. B. Shinn ..... 5  
 Hickory Ct.—M. A. Lewis ..... 4

**WAYNESVILLE DISTRICT**

Hayesville—O. E. Croy ..... 16  
 Franklin Ct.—H. C. Freeman ..... 7  
 Clyde-Junaluska—F. O. Dryman ..... 6  
 Franklin Ct.—H. C. Freeman ..... 5

**WINSTON-SALEM DISTRICT**

Grace—A. P. Brantley ..... 40  
 Davie—A. G. Loftin ..... 37  
 Welcome—E. P. Stabler ..... 15  
 Walkertown—W. R. Ware ..... 7  
 Thomasville Ct.—S. Taylor ..... 6  
 Davidson—S. M. Needham ..... 4

**THE BABY GOES TO CHURCH**

Our baby went to church today,  
 And say, you should have seen the way  
 The people scowled and turned to look  
 When suddenly she dropped a book.

Then daddy took her for awhile  
 And I could see the folks all smile,  
 For you could tell he felt real proud  
 Until the baby cooed so loud.

He smiled at her and shook his head  
 And then his face got just as red;  
 And mother looked so worried, too,  
 When baby said ah-goo, ah-goo.

I don't see why folks have to fuss  
 When baby goes to church with us.  
 I think it's fun, and anyway  
 Nobody took a nap today.

—Bernice W. Lubke.

An outbreak of army worms in the lower end of Currituck county has caused farmers considerable damage.

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# Children's



# Storyland

## "OLD HORSE"

By Jessie Allen.

Again and again on the way to Burke's Horse and Mule Market, Louie Fong's grip on the reins tightened spasmodically, but "Old Horse," accustomed to his master's habit of dozing, jogged placidly on.

The thought that he was deceiving Old Horse troubled Louie. For ten years, six days each week, daybreak had found the aged Chinaman driving the shambling white horse to the wholesale market for a wagon-load of fresh dewy vegetables. Today he was taking Old Horse to Burke's to be sold.

Burke had planted the idea in Louie's mind. Louie passed the Horse Market daily, and often the jovial horse-trader boomed a greeting at the Chinaman. Burke boasted that he could call every Chinaman and Negro in the city by name. Always Louie's response was the acme of dignity. To appear pleased at Burke's attention would mean loss of face, but secretly he was flattered.

Several times lately Burke had observed that Old Horse was "about ready for the bone-yard," adding that he could easily find Louie a better animal. Selling Old Horse would be, he felt, like selling his friend, his companion. But gradually Burke's disparaging comments forced Louie to realize how slow, how spiritless Old Horse had grown, what a dingy, dirty yellow-white his coat, how bedraggled his mane and tail, how uneven and broken his hooves. And at last Louie decided to follow Burke's advice.

Burke was standing near the gateway as the old Chinaman drove in. "So you've made up your mind to get rid of that old nag," he roared. "About time, before he drops in his tracks."

Louie winced. "You buy him?" he queried.

"Sure!" Teeth clamped tight on his black cigar, Burke squinted at Old Horse speculatively. "He ain't worth it, but I'll allow you ten bucks for him on a new hoss. I know just the hoss for you. Ain't got him here now, but you come round about four, Louie, and I'll have him here."

"How muchee?" demanded Louie.

"One hundred bucks and dirt cheap at that."

"Allee light. I go ketch um." Without a backward glance at Old Horse, Louie paddled away.

He was scarcely out of hearing when Burke shouted to one of his hostlers. "Hey, Pete, take this old plug and give him the works—hair-cut, manicure, touch-up—everything but a face-lift and a permanent wave. The Chinaman wants a new hoss."

"I get yuh, boss," grinning. "Can we get away with it?"

"Easy! What that old Joss knows about horse-flesh you could put on a pin-head with plenty of room for the Lord's Prayer besides."

Guffawing loudly at Burke's jocularly, the flunkey led Old Horse toward the barns.

Promptly at four o'clock Louie Fong trotted into the horse yard. Burke, on the lookout, led him to a stall where stood a trim, dapple-gray horse, his coat sleek and shining as satin.

"Beauty, ain't he?" Burke's voice was unctious. "Same weight and height as your old nag, but look at his live eye. A pretty color. I knew you liked a gray."

"Yes, I likkee glay horse," Louie agreed earnestly.

Producing a green wad, the old Chinaman carefully counted off nine ten-dollar bills. At Burke's summons Pete came running to assist in harnessing the new steed to Louie's wagon. One foot on the step, Louie hesitated. "Old Horse—" he could not finish. It seemed cruel to depart without a farewell word to his faithful servant.

"Oh, he's gone," said Burke.

"Gone—alleddy?"

"Sure, got rid of him early this morn'ing."

Louie Fong clambered into the wagon, gathered the reins in twitching fingers and, oblivious of Burke's noisy God-speed, drove through the open gate.

The farther he traveled, the deeper his dejection grew, the more he regretted his transaction. His momentary enthusiasm for this handsome new horse was outweighed by his remorse at having sold Old Horse. Poor Old Horse! Deserted, sold to some one who might even mistreat him. Louie fairly writhed at the thought.

Arriving in Chinatown, Louie Fong drove down the narrow alley where his shack and Old Horse's stable sprawled behind the Dragon Cafe. Shrilling "Whoa," he slowly descended from his high seat. He was heart-sick at his own treachery. What if Old Horse had grown old, slow. Louie realized as never before that he himself was no longer young, quick.

The new horse stood motionless as Louie fumbled at the buckles. The last strap undone, Louie lowered the shafts gently to the ground and reached for the bridle to lead the animals to his stall. To his amazement, the new horse stepped sedately from the shafts and, brushing past Louie, moved leisurely but surely around the shack into Old Horse's place and began munching oats.

For a long tense moment Louie Fong stood stock-still, his face inscrutable as

a bronze Buddha, his eyes shiny black beads. Then, pattering into the stable, he carefully examined his purchase, muttering a peculiar sing-song during the process. Convinced at last that what he suspected was true, he smiled, a bland, calm, superior smile.

The new horse was Old Horse. No doubt of that. Burke, the wily horse-dealer, had tricked him. While Louie had been engaged in a game of fantan and a call at the bank, Burke, in some miraculous manner, had rejuvenated Old Horse. Louie, as Burke said, knew nothing about horses, but he did know Old Horse. And this animal Burke had sold him, despite his beautiful sleek coat, his trimmed and shod hooves, his silky mane and tail, was Old Horse himself, marvelous, transformed, but Old Horse still.

Chuckling, Louie Fong stroked Old Horse's satin shoulder. And Old Horse; as if aware of his new desirability, whinnied and kicked up his heels skittishly.

A feeling of happiness, of infinite peace pervaded Louie Fong. There was no indignation, no animosity for Burke in his heart. For the money, Louie cared nothing. Old Horse and he would finish their lives together. Nothing else mattered. Unwittingly Burke had given a new lease of life not only to Old Horse but to Louie Fong as well.—Our Dumb Animals.

## THE EDITOR'S DREAM

By Yvonne St. Claire.

Do you know anything about rabbits?" asked the editor of his secretary, one morning.

"Rab-bits—" the secretary grew thoughtful. "If you mean Welsh rabbits—"

"I don't care whether they're Welsh or Chinese," observed the editor, "What I want is something interesting for my paper about rabbits."

The secretary was still meditating. "For Welsh rabbits," he said, "you take some grated cheese, and a little milk—"

The editor looked up smiling patiently, "I mean Molly-cotton-tails."

"Oh!" said the secretary. "Well, really, I haven't kept rabbits since I was a boy. I started with two, and, by the end of six months I think the family numbered sixteen. I remember, I accidentally left the hutch-door open one night, and next day the rabbits were gone, and so were all our neighbors' lettuces. Rabbits, eh?—rab-bits." The secretary retired to think it out, and the editor sat down in the editorial chair, propped a photograph of five bunny-rabbits, and their kind-faced owner on the desk in front of him and hunted for ideas.

"Rabbits. Now, what can we say that is new about them? Everybody knows that they belong to the same family as

the rat, that is, the ordinary rodents, or knawing mammals. Also that rabbits and hares, while very similar, have, nevertheless, distinguishing features. All that has been written many times, however, and really—really—” It was very warm. The editorial window was open, but the editor had been a busy man, working hard all day, and often far into the night, thinking about ideas, but the very air was drowsy, and—yes, in a little time the editor began to nod. He nodded, and nodded—and—Plop! Plop!

The editor blinked and stared, for on the desk in front of him sat a large, fat mother rabbit, with her four babies artistically grouped about her.

“Good afternoon, Mr. Editor,” said the rabbit.

“Good afternoon, m’am,” the editor heard himself say.

“I am Mrs. Nibbles,” announced the rabbit in matter-of-fact tones, “and these are my children. I’ll introduce them presently. I thought as you were so anxious to ‘write up’ my people, it was only courteous that one of us should grant you a personal interview.”

“Very kind of you I’m sure, m’am,” returned the editor gratefully.

“The little one beside me, on my right,” continued Mrs. Nibbles, “is my eldest son. His name is Furry-face. He is a lively boy, very like his father. He is always getting into mischief though, and quite often I have to spank him hard to teach him to behave.”

The editor thought he saw Furry-face wink.

“Behind Furry-face,” resumed the mother rabbit, with much complacency, “is ‘Floppy-Ears.’ I set great store on her appearance. Her ears are beautifully long and floppy. Indeed her father and I think she will be very good-looking, and that she will make a ‘hit’ in society when she ‘comes out.’ What should you say?”

“I should say she will make a very successful debutante,” returned the editor, “for her ears are everything that could be desired.” The editor’s answer was really quite clever, and Mrs. Nibbles looked as pleased as she felt.

“I’m so glad you think that,” she said. “Now, opposite Floppy-ears, and just behind me, sits Twitchy-nose. I feel so worried about her. She is such a nervous child. Really, you know, it is quite a task to get her to go out and play. If a twig cracks, or a leaf falls, she gets frightened directly, and comes scampering home as fast as her feet will bring her.”

“How about a nerve tonic?” suggested the editor.

“That’s what I’ve been considering,” agreed Mrs. Nibbles. “Really I must do something this spring. I have been told that celery, for instance—” She paused for a second, twitching her nose thoughtfully, then she roused herself and went on: “The other child, here by my side, is my baby. Of course he is a proper ‘mother’s pet,’ but I’m really afraid, in a little while, he will be as hard to manage as his big brother.”

“Quite a responsibility for you, m’am,” observed the editor, “to have the bringing-up of this large family.”

“Oh, I have my paws pretty full, I can tell you,” returned Mrs. Nibbles, “for, as far as my husband is concerned—oh, well, he’s a man, and, as I tell him, little better than a child grown up. After all, we live very comfortably together. We have a nice warm burrow, although the neighbors art rather close. My next-door-neighbor, Mrs. Grey-back’s little boy, bored a hole right through their kitchen wall into our larder, only this very morning. Very bad manners, I call it. But the children in our street are so rude. Besides, he nearly got away with the carrot I’d kept for dinner. I didn’t say much to Mrs. Grey-back though, she’d only get peeved, and of course, my husband filled the hole in directly.”

“Most embarrassing for you,” sympathized the editor.

“It was,” agreed Mrs. Nibbles, nodding her head till her ears flopped, “but that is the disadvantage of community life. One never knows whether one’s dinner will ultimately be eaten by oneself, or one’s neighbor, and one’s power of choice is seriously handicapped. I have suggested to my husband that we live like our cousins, the Hares, who, as I expect you know, have a country residence, and are in many ways more select.”

“Will not your husband consent?”

“No,” sniffed Mrs. Nibbles with some show of impatience. “He say his grandfather, and his great-grandfather, and great-great-grandfathers to away back—oh-I-don’t-know-when, always lived in a warren, and he wants to bring the children up to be the same. It’s very conservative, but—there’s a man for you.”

“Very trying,” murmured the editor. “Really I—”

Just then a familiar voice remarked: “According to the encyclopaedia, rabbits differ from hares in the relative length of the bones of the legs, and in the habits of the two animals. Whereas hares are solitary, rabbits are gregarious, and live in burrows.”

“Eh—?” The editor turned with a start. His secretary was standing by his chair, with a large book in his hands. On the editorial desk lay papers, pencils, blotting-paper, ink-stands, just as usual, while propped up right in front of him was the picture of five bunny-rabbits and their kind-faced owner standing behind them.

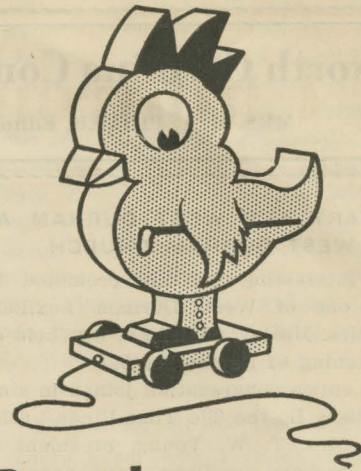
“Er-r-r thank you. Thank you very much. That’s very interesting,” said the editor. “You can leave the book right here beside me, for I do believe I’ve got some ideas at last.”

As his secretary went away the editor dipped a pen into his favorite ink-well and began to write.—New Outlook.

The teacher was putting questions to the class.

“What do we call a man,” he asked, “who keeps on talking and talking when people are no longer interested?”

“Please, sir,” replied a boy, “a teacher.”—Hyde Reporter.



## Restless CHILDREN

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## North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

### CALVARY AND WEST DURHAM AT WEST DURHAM CHURCH

An interesting meeting promoted by circle one of West Durham auxiliary with Mrs. Mosley, chairman, was held on the evening of September 5.

The entire congregation joined in singing "Bless Be the Tie That Binds," after which Mrs. T. W. Young, president of West Durham auxiliary, gave appropriate words of welcome to the visiting auxiliary. The prayer was offered by Rev. G. W. Starling and the speaker of the evening, Rev. W. A. Wilson, introduced by Rev. R. E. Brown.

Mr. Wilson has spent the past forty years in Japan as a representative of our mission board and chose for his subject, "The Progress of the Work in Japan," giving his observations and experiences in the development of Christianity in the Sunrise Kingdom. He said in part: "The first Protestant convert was a military man who found a book floating on the sea written in Dutch language. It proved to be the Bible and with the help of a missionary he was converted 60 years ago. For 30 years he lived a Christian life and made a large contribution to Christianity.

"Today there are many movements at work leading to the progress of Christianity. Among these are the Federation of Churches, promoting union in school work and Bible study; also the Kingdom of God movement led by T. Kagawa, who has set out to win one million souls for Christ. His influence is powerful in that crowds are always found at his meetings and one-fourth of the books called for at public libraries are his. His best known book is called the 'Crossing the Dead line.'

"The Japanese church is fast becoming self-supporting. In Kobe there are seven self-supporting churches. The Sunday schools are very popular in Japan, meeting on week days as well as Sunday. The country churches and the small town churches are not self-supporting, and it will be possibly a hundred years before Japan can do without help in giving Christianity to all the people."

The vocal music rendered by Mr. Frank Bennett and Mrs. L. L. Whitaker was greatly appreciated.

During the social hour refreshments were served and good cheer prevailed.

At the close Rev. O. I. Hinson of Calvary church pronounced the benediction.

September is here and soon the third quarter closes. It is time to be thinking of reports for this quarter. Everybody in the missionary society must make a report to somebody. The report that the officers make will largely depend on the account that the individual member brings in. Dues? Pledge? Bible Study? Mission Study? Publicity?

Children's Work? Young People? Social Service?

How have you met these demands during the past quarter?

Everybody has an obligation to help the North Carolina conference measure up to a standard of excellence that is worthy of the cause.

Let every auxiliary check over the subscriptions to the Voice-Advocate. This relates to missionary cultivation.

Don't fail to send reports of Voice-Advocate subscribers to your superintendent of publicity, Mrs. M. T. Plyler, Durham, N. C.

Mt. Sylvan is one of our latest organizations in the Durham district. Of this auxiliary Mrs. L. A. Maultsby writes: "There are seven members on roll, and four subscribers to the Missionary Voice, though all members have access to it and read it. We have three subscribers to the Advocate, though we expect to make immediate effort to have it in the home of each member.

Trinity auxiliary, Durham, has 46 subscribers to Missionary Voice, 30 being new subscriptions this year.

The Young Woman's Missionary Society of Weldon has 42 members with good regular attendance. The last meeting was held at the home of Mrs. W. T. Suiter.

The Scripture relating to the subject, "Reality in Worship," was read by Mrs. M. B. Craven, followed by a prayer by the president, Mrs. Suiter.

The subject of the program for the evening was "Kingdom of God Movement in Japan," and interesting articles were read and discussed by several members of the society.

During the business session it was reported that \$400 had been paid in cash by the society on the church repair fund. The society also took two shares \$100 each in the building and loan to be used on this fund. These shares are to be paid quarterly until paid in full.

The social service chairman reported the helping of several needy people.

The society has recently been divided into four circles. Two circles combined and held a lawn party and cleared \$23 to be used for local work.

After payment of dues and pledges the meeting adjourned.

### GATES COUNTY INSTITUTE MEETS

Gates county missionary institute meeting was held at Philadelphia church, Sunbury, N. C., Gates circuit, August 22, with Mrs. C. M. Early, president, in the chair.

The meeting opened with the hymn, "More Love to Thee." Mr. W. C. Ben-

son conducted the morning devotional, using for the scripture lesson the First Psalm, his theme being the Righteous and the Unrighteous Life.

The meeting was called to order by the president, who brought to those present a beautiful message on prayer and service to God.

After the reading and approval of minutes, reports from adult auxiliaries were called for. Nearly every church was represented, and judging from the reports made Gates county is active and growing in missionary work.

It was an inspiration to hear the reports and programs rendered on children's work. Although it was a rainy day we had a goodly number of children with us.

Mr. Roy Eugene Brown of the department of institutions of State Department of Charities and Public Welfare addressed the institute on the social service and welfare conditions of North Carolina, showing the needs as well as the growth in this line of work. Is there a more worthy cause confronting us today than social service and public welfare? Open our eyes, O God, and give us a discerning vision of the work that thou wouldst have us do.

Hymn "Who Is Thy Neighbor?" was sung.

A striking feature of our meeting was the presentation of a life certificate of membership in the Woman's Missionary Society to Mrs. J. E. L. Morgan, this certificate being presented by Parker's auxiliary of Parker's church.

Mr. H. B. Baum of Old Trap dismissed the meeting for the lunch hour with prayer. The afternoon session opened by singing hymn 636, Mr. H. B. Baum conducting the devotional reading from the scripture lesson "Isaiah's Call to Service."

It was indeed a pleasure to have with us our district superintendent of young people's work, who brought to us a splendid talk on our young people. We regret very much that we are behind in our young people's work, and we felt that Mrs. Baum's talk was so fitting and given at such an opportune time.

The place of meeting for the next institute was left open.

Hymn No. 654 was sung, after which Mrs. J. E. L. Morgan dismissed the meeting with prayer.

All present at this meeting felt very much honored in having Mrs. C. M. Earley, former president of the N. C. conference, as our leader or county chairman. Mrs. Earl Barnes, Sec.

In a court room the other day Judge White was reproving a colored man for deserting his wife, and dwelt at great length on the injustice he was doing. "Wife desertion is something, Rastus, that I must deal with severely, I'm afraid, and I feel very strongly on this subject."

"But, judge, you don't know that woman. I ain't no deserter, I'se a refugee." —Log.

XXXXX

## Western N. C. Conference Woman's Page

XXXXX

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

"One asked a sign from God; and day  
by day  
The sun arose in pearl; in scarlet set;  
Each night the stars appeared in bright  
array;  
Each morn the thirsty grass with dew  
was wet;  
The corn failed not its harvest, nor the  
vine—  
And yet he saw no sign."

—Unknown Author.

### WEEK OF PRAYER AND SELF-DENIAL

The 1930 Week of Prayer and Self-Denial will be celebrated November 9-15, and helpful devotional material will be mailed to the conference superintendents the last of September, or earlier if possible. The offering for this week will be for Wolff Settlement, Tampa, Fla., and College Eliza Bowman, Cienfuegos, Cuba. Both institutions need new buildings; work cannot be carried forward without them. Let us begin now to plan for a successful and inspirational observance of those days.

### SOME GRATIFYING NEWS OF SECOND QUARTER

In the comparative report issued each quarter by our Council treasurer, Mrs. Ina Davis Fulton, we always find some interesting financial news. The report of the second quarter appearing in the Bulletin of Missionary News for September should be of especial interest to those interested in the financial progress of our work. This report which is a comparison of the quarterly contributions for the years 1928, 1929 and 1930 shows that our Western North Carolina conference holds second place in amount contributed for the second quarter of this year, the amount being \$12,085.72, which in spite of the depression existent at this time is an increase of \$194.03 over the corresponding quarter of last year.

Our congratulations are extended to all who have made this record and we trust that these figures may inspire us to greater activity during the remaining month of this third quarter and during the fourth quarter, and that our year's record may be the greatest one we have ever had.

### MESSAGE FROM CONFERENCE SUPERINTENDENT MISSION STUDY

A whole envelope full of material has come to us from our conference superintendent of mission study, Mrs. M. B. Goodwin, in which we find lists of approved mission study books, hand books for mission study leaders, copies of letters issued to district secretaries, superintendents of mission study and young people's societies, as well as "Plans for

Training Day for Mission Study Leaders." At the suggestion of Mrs. B. W. Lipscombe, Council officer, training days for leaders are to be observed within the next few weeks and Mrs. Goodwin is exceedingly anxious for the co-operation of all her superintendents in the project. We give below the plans for these training days and hope that all will rally to the undertaking and make it a wonderful success.

1. Aim—To train mission study leaders of the auxiliary mission study classes. It is not intended primarily to teach the text but to give methods of teaching the text.

2. Time—One day—any convenient date in the late summer or early fall. A zone meeting may be devoted to this study or a special district-wide meeting arranged.

3. Leader—An experienced teacher or leader of mission study classes, preferably one who has studied the particular text in a school of missions during the summer. If there is no one available who has had that training, a woman of experience should be chosen who should secure the text agreed upon as early as possible and prepare her course very thoroughly, using all possible helps. She should have her teaching methods definitely arranged so that they may be given to the leaders on one day.

The mission study superintendent should notify the auxiliary leaders of the book to be used and secure their co-operation in preparation for the day.

Preparation—In order to make the day's work more effective, the auxiliaries must select their mission study leaders as early as possible. Each of these leaders should secure a copy of the selected text as soon as she receives the announcement of it and give it careful study before the training day. The day will be devoted to methods of teaching rather than to the contents of the book, hence it will be necessary to become familiar with the book before the day of the meeting.

On the day of the meeting she should make careful notes of outlines of chapters and plans for teaching that are given by the leader, and should be able to make her own contribution to the discussion.

After the day spent together, every auxiliary mission study leader can make such adaptations in the plans for teaching the text as she feels should be made for her own class.

### SOLEMN FACTS

Is the day of foreign missions over? There are 1,600,000,000 persons on the earth today. Nearly 1,000,000,000 have yet to hear the gospel. There are 42,000,000 unevangelized in Japan. Chinese Turkestan is practically without a mis-

sionary. Tibet is virgin soil. China constitutes a tremendous challenge. Groups of believers can be found in only a few villages and cities. Millions of Africa remain in ignorance of the gospel. In some regions of the Dark Continent the nearest missionary is 1,500 miles away. There are 14,000,000 human beings in South America who have never been visited by a missionary, Roman Catholic or Protestant. As long as there are persons living and dying without God or hope, the note of urgency must be sounded.—Watchman-Examiner.

### MOSLEMS READ THE BIBLE

There never was a time when there was such readiness to receive and read the printed page, or when Moslems all over the Moslem world were so eager to possess themselves of Christian literature and to study it. The unrest in Islam today is undoubtedly largely due to the fact that the Moslems have taken to reading, and as they read they realize that they themselves and Islam are behind the times and want to be brought up to date. The El-Azhar University in Cairo, the stronghold of Islam, has purchased a thousand copies of the Bible in Arabic and a thousand copies of the New Testament. They have done it to compare the Christian Scriptures with the Koran, but the sword of the Spirit has entered the heart of Islam.—Missionary Review of the World.

### PRAYER

Prayer is a privilege we should use;  
Prayer is a weapon, if you choose;  
Prayer is communion with our Lord;  
Prayer is demanded by the world;  
Prayer helps us when our faith grows faint;  
Prayer saves the sinner, aids the saint;  
Prayer leads us closer unto God;  
Prayer helps relieve the conscience prod;  
Prayer cheers us when the troubles pile;  
Prayer scatters gloom and brings the smile;  
Prayer relieves our sorrow, stills our fears;  
Prayer heals our wounds and dries our tears;  
Prayer renders thanks unto our Saviour;  
Prayer helps us keep our good behavior;  
Prayer may be worship or a plea;  
Prayer helps us all the light to see;  
Prayer strengthens us when we need strength;  
Prayer may be short or of great length;  
Prayer solves our puzzle, makes doubts go;  
Prayer cheers us when the spirit's low;  
Prayer is the ladder to the throne;  
Prayer is a wireless telephone;  
Prayer of the righteous much availeth;  
Prayer helps us when all else faileth.  
This, then, O Lord, our prayer to thee—  
Teach us to pray that we may see.  
—Bulletin of Central Methodist Church,  
Asheville, N. C.

College Lad (arrested for speeding):  
"But, your honor, I am a college boy."  
Judge: "Ignorance doesn't excuse anybody!"—Troubadour.

## Sunday School Lesson

SEPTEMBER 14

By Dr. Frank M. McKibben.

### Jeremiah, Prophet of Individual Religion

Jeremiah 1:4-10; 31:17-34.

One of the most interesting and profitable studies that can be engaged in is that of tracing the development of the Hebrews' idea of religion and of God. It has been customary to think of Moses receiving in an initial manner the full-fledged conception of the Hebrew God because of the manner in which the books of the Bible are compiled and the authorship ascribed to them. But reverent critical Biblical criticism has revealed the fact that the development of the Hebrew montheistic moral God was a slow process. Many giant adventurous souls made significant individual contributions to the growing theology of the Jews. Among these early theologians Jeremiah stands out prominently. His was a most unique contribution. Before he prophesied, the Jews considered themselves very peculiarly a unit as a race. Their life was lived as "a people." They sinned or were saved as a race. If one did wrong, the whole tribe was sinful in the eyes of Jehovah. The wrath of God was upon them all. In any one moral and spiritual achievement they all shared the glory and reward. In many ways this was a wholesome conception.

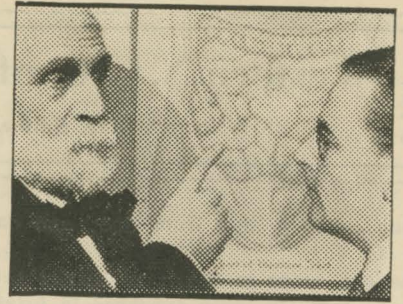
But it was becoming very easy for individual members of the race to become lost in just such social solidarity. Many people were happy to escape the results of individual sin to a certain degree by making the responsibility to rest upon the people as a whole. In addition, the responsibility of the individual person to God had never been made very clear in Hebrew thought. It was at this point that Jeremiah made his significant contribution. He became the prophet of individual religion, individual responsibility before God. With a clearness and a conviction that were challenging, Jeremiah put forth a new moral note in the theology of the Hebrews. "Every one shall die for his own iniquity." Jeremiah, like many of the other prophets, was profoundly impressed with the sinfulness of God's chosen people. His prophecies strongly reflect this sense of wrongdoing, even to such an extent that Jeremiah is popularly known as a pessimist, the gloomy preacher of the Old Testament. But he had his sunnier side. He likewise preached the gospel of individual salvation.

Does the note of individual religious responsibility need to be emphasized today? And if so, in what way? Protestantism has always placed strong emphasis upon the individual's responsibility before God. In fact, this relationship has been overemphasized to the neglect

of some other aspects of one's religious responsibility. The twentieth century will be characterized in religious history as a time when there occurred a rediscovery of the social aspects of religion, when there was developed a new sense of the unity of the race, the religious solidarity of a group of people who lived together in the same environment. It had become possible for individual people to claim individual salvation and yet live complacently in the midst of a socially irreligious community. It had become easily possible for a reputedly good Christian to count himself a fit citizen of the kingdom of heaven, but at the same time be guilty of social relationships and practices which were defeating the kingdom of heaven program. The predominant emphases of the twentieth century have been powerful correctives to these limitations and defects of individual religion. A social gospel or religion in all of its sweeping implications has resulted.

It is quite important that the individual discover his own proper relationship to the religious needs and opportunities of this present day. It would seem entirely in place to suggest that there is need for the individual to stand out more definitely and specifically for what he believes to be right and in harmony with the mind of the Father. In other words, it is desperately easy for the individual to move along unthinkingly with the crowd, with whatever happens to the predominant trend of the times and of the group with which one associates. If the crowd is conservative in theology, instead of thinking for oneself many a person will comply with the demands of his environment, however irrational and unthinking they may be. If the group is becoming liberal beyond all hope of retaining a vital throbbing faith in God, one is inclined to swing along with the crowd. If social sins are condoned by the crowd one runs with, well and good, one will also condone them. There is crying need today for striking individualism in religious thinking and acting. More people need to be out on their own religiously, adventuring, daring, seeking new countries, discovering new heights of religious experience, delving into new interpretations. The idea of God is still growing. Religion is not static, it is still developing. Moral achievements have by no means all been made. There are new religious worlds yet to be conquered. Even in these matters "Each one of us shall give account of himself to God." The words, "Well done," will have significance not in proportion to how safely we have lived, not how fully one has "conformed" to traditions, standards, and Old Testament conceptions of religion, but rather in proportion to the degree to which we have been searchers for new truth, explorers in realms of social life not yet permeated by the light of the gospel, adventurers in daring to live more fully the life of Christ under modern conditions. In this sense, prophets of individual religion are sorely needed today.

—Pittsburgh Advocate.



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**CONFERENCE BOARD OF CHRISTIAN EDUCATION**

By O. W. Woosley.

Pursuant to the action of the last General Conference the General Board of Christian Education has been created, and has organized itself for the promotion of the unified activities of the Sunday School, Education and Epworth League boards. This merger will, in the course of time, prevent duplication of activities in the local church. It is generally understood that the new board of Christian education will begin to actively function on September 1, 1930.

As an auxiliary to the general board of Christian education, and for the purpose of working in harmony with it, there will be a conference board of Christian education in each annual conference. Provision for the authorization of this board is set forth in the following action of the general conference: "At its session next following the general conference each annual conference shall elect a board of Christian education, which shall succeed to the responsibilities, powers, and assets of the three annual conference boards hitherto existing and known as the conference Sunday school board, the annual conference Epworth League board, and the annual conference board of education. That is, this board shall be charged with forwarding and supervising the entire educational program of the church within the bounds of the annual conference, except in so far as has otherwise been provided for."

It is further set forth that this board "shall be composed of one lay member from each presiding elder's district, and an equal number of ministers, and such additional members as the conference may determine. All these members shall be elected by the annual conference on the first or second day of its session. Vacancies that may occur during the quadrennium shall be filled by the conference on nomination of the board. In case a member is habitually absent from the meetings of the board or neglectful of his duties as a member, the board shall have authority to declare his place vacant and to make a nomination to the conference for his successor."

From the foregoing it is evident that the Western North Carolina conference board of Christian education must be composed of at least ten pastors and ten laymen. The conference will determine how many additional members, if any, will be added to the board. In the opinion of this writer it would probably be well for the first twenty members of this board to be selected with regard to district lines, as well as fitness for the work, and that ten additional members be selected with regard to their particular fitness without regard to district lines. The method of selecting the additional members to the first twenty is not exceedingly important, but the suggestion is made that they might be nominated to the conference by the first twenty nominated by the presiding elders and elected by the conference. It will, of course, be necessary for the con-

ference to pass on the personnel of the entire board.

Direction for organizing the board of Christian education and for its functioning activities are clearly set forth by the action of the general conference. The first and most important action will be that of the selection of an executive secretary of Christian education, whose duty it will be to nominate to the board such assistants as he and the board may think necessary. This executive secretary will be the directing agency of all conference field work previously directed by the Sunday school board, board of education, and Epworth League board. This is a big job and the board of Christian education will, without doubt, be exceedingly careful in the selection of a person for this important work.

**TOO BUSY**

If my neighbor is always so busy,  
When I ask her to come and see me,  
I think she is far too busy  
To have me come, don't you see?  
It is the busy people who love you,  
It's the busy people who care,  
When you'r sick or carrying a burden  
That is heavy and grievous to bear.

Not the ones who make vain excuses,  
And are always ready to whine,  
For the one who cares is the one who shares  
A part of his valuable time,  
God pity the one that's too busy,  
To ever go to a friend,  
Unless he is mortally stricken  
And they think he is nearing the end.

Oh! yes, they say its my duty  
And I must go right away,  
But they never render a service  
That helped him day by day.  
Your sympathy then may be wasted,  
Your words may be empty and bare,  
Your tears may fall unheeded,  
In the hour of such despair.

Life's garden is blooming with flowers,  
From the hand of our Father above,  
But those that are rarest and sweetest  
Are bright with the dew of love.  
I had rather have a few roses,  
While on my journeying here,  
Than all of the blankets of lillies,  
You can pile upon my bier.

Too busy, to visit or neighbor,  
Or to offer a friendly touch,  
In the name of our Lord and Master  
Who for us has done so much,  
Do you think He is going to excuse you,  
If you say you were busy when  
He asks how you spent your time on earth  
Regarding your fellow men.

There are lives that are starving daily  
For want of a loving word,  
But Oh, you were always too busy,  
And so it was thus deferred.  
Heart break comes in silence,  
Oh, ye relentless fate  
That the words that need to be spoken  
Should so often come too late.

**MY CREED**

By Zadok Paris.

**Article VI.—Of the Old Testament**

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard, who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity to be received in any commonwealth; yet notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

The Holy Scriptures are a continuous story of the development of the kingdom of God. Man had the most brilliant debut upon the stage of action of any creature in heaven or in earth; hence the fall of man was the greatest tragedy ever registered in the cycles of the past eternities. The Bible from Genesis to the close of the Apocalypse is a quest for the salvation of man; and the hero of the story of divine revelation is the Saviour of man.

Some time ago I heard a bishop say, "I do not regard the Old Testament on a par with the New; neither do I regard the Epistles on a par with the Gospels, but I do not see any difference in the sight of the law. A corporation is responsible for anything its agent may say or do, and Christ through the Holy Spirit and his apostles has spoken to us, and I have just as much faith in the Old Testament as the New. I cannot believe that Christ would send us a false message through his chosen representatives. And so there is a trend of harmony running through the entire Bible. At the very threshold of inspired revelation, Christ or the seed of the woman, is held up as the hope of human redemption, and through the pages of Sacred Writ prophets and apostles represent him as teh world's Redeemer.

The sacrificial and ceremonial laws that God gave to Moses for the Jews passed away with the Jewish dispensation, but the moral law given by God to Moses was continued in force by Jesus. He told the rich young ruler that if he would enter into life to keep the commandments, and quoted the Ten Commandments (Matt. 19:17-18). He told him if he would be perfect to follow him. I heard Dr. Rimmer challenge the world to show him where Jesus ever said for us to keep the Ten Commandments. Well, here it is. The civil law given to Moses was for the Jews, but the moral law was for everybody throughout all time. I believe in the Old Testament as well as the New. Its moral teachings are just as obligatory as those taught by the New. And I have just as much faith in its history as I have in the history of the New. The whole Bible stands or falls together with me.

## THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

### NEW SCHEDULE

The return of school days to the Children's Home has brought a stir and a hustle to our children. The change from the summer schedule to that of the school schedule has quickened our inter-



Everybody works at The Children's Home

est and stimulated our action. Our boys and girls are now attending school three hours of the day, working three and a half hours of the day, and in addition find time to make their beds, keep their houses in order, and indulge in some wholesome play. Our first, third, fifth, seventh, ninth, and tenth grades attend school in the morning. The second, fourth, sixth, eighth, and eleventh grades take their turn at books in the afternoon. This arrangement enables each teacher to handle two grades and also enables the rest of us to keep our work going in the laundry, mending rooms, sewing rooms, kitchens, hospital, baby cottage, printshop, wood-working plant, truck farm, farm, and dairy. In addition to these schedules some time must be left for football practice, croquet games, indoor baseball, and marbles. Then, too, our rabbits, chickens, guinea pigs, ground hog, and other pets must be looked after. The new schedule offers sufficient opportunity for our 260 children to be profitably engaged.

### AN ENJOYABLE DAY

Our singing class had an enjoyable day last Sunday as it sang at First church, Mocksville, N. C., Sunday morning and at Center on the Davie circuit Sunday afternoon. Rev. R. C. Goforth and his good congregation gave us a cordial welcome at Mocksville. Rev. A. G. Loftin and his people made us feel at home as our children sang to a tremendous crowd as it gathered under the large arbor at old Center church. Our

friends in Davie county made us happy with their welcome and with their fifth Sunday offerings. Our children thoroughly enjoyed the bountiful dinner served them at Center.

### HANDS OFF

As the approach of our annual conference draws nearer and the minds of our pastors are being turned towards their reports to be recorded, there are some indications that a few are desirous of transferring fifth Sunday offerings paid during the year to the ten per cent assessment account. Brethren, bless your hearts, keep hands off the fifth Sunday offerings. There is quite a distinction

between an offering and an assessment. Let us not mix the two. The two cannot be met by one payment.

### FIFTH SUNDAY OFFERINGS

Fifth Sunday offerings are trickling in this week in such a way as to bring smiles to our troubled financial appearances. But for these offerings we would not have been able to meet our August payroll. Cordial thanks are extended to our loyal, faithful, and in some instances, most liberal Sunday schools, which have not grown weary in their well doing.

### PLENTY OF BUTTER

The Children's Home dairy turned out 490 pounds of mighty good butter during the month of August, every bit of which went to sustain life at our Home. We are now milking 48 cows, the record of each cow's milking being regularly posted. It is interesting to note how our boys keep up with this record. Every care is given towards keeping our cows in good condition. Hats off to our dairy boys.

### TWO WILLIAMS

Somewhere on this page will appear the picture of two of our fine boys, William Brooks and William Edwards, better known to us as Billie and Pigtail. They are shown driving "Old Pete" as he pulls a wagon load of brush from our campus. Both Williams, and for that matter "Old Pete," are thoroughly dependable.

## CONSTIPATION ILLS

**Black-Draught Praised By Illinois Woman Who Tells of Its Many Uses In Her Home.**

Cairo, Ill.—"I have used Black-Draught in my home for fifteen years, and it is a splendid medicine," writes Mrs. Bernice Brack, of 230 Thirty-second Street, this city. "Sometimes I am subject to colds and constipation, and I find it to be the finest thing for this.

"My mother used Thedford's Black-Draught in her home for years, and it was there that I began taking it. She thought it was so good that she had me to use it, and I have never found any medicine that would take its place satisfactorily.

"I find Black-Draught fine for sour stomach and gas. A few doses taken for several nights rid the system of poison due to constipation and it makes me feel like a new person.

"I try to keep Black-Draught always on hand, and I treat all small illness with it. I can certainly recommend it for I have found it very good and dependable."

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### FORM OF BEQUEST

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

The past week was a busy one at the Methodist Orphanage. The boys unloaded and hauled one hundred tons of coal, and filled a one hundred ton silo besides the regular routine duties of the home and farms. If the weather is favorable we expect to save something like thirty tons of Atootan hay during this month. We have something like seventy head of cattle and this large supply of good hay will be of great help toward keeping down our expenses through the winter.

\* \* \* \*

Our school opened Tuesday, the 2nd of September. I do not recall an opening when everybody seemed so ready and anxious to take up the school work for another year. The prospects for a successful year are exceedingly encouraging. Without doubt we have an exceptionally fine corps of teachers. Possibly there is not another school in the state that is doing the same kind of work we are doing that has a better set of teachers than the Methodist Orphanage. With highly trained teachers and with ambitious boys and girls this ought to be the banner school year in the history of the Home.

\* \* \* \*

The Methodist Orphanage has an enrollment of 336 boys and girls. This is the largest number ever present before at one time. Our resources are the smallest in the face of our largest demands. Serious minded church members will ponder these facts. We did not expect to take so many, but the demands were such that only a person of a stoical nature could have declined the admission of those who were in such needy desperate circumstances. There are sixty applications here in the office that we can not consider at all. Many of these are of a distressing nature. Let me urge all to rally to our support when our resources are so limited!

\* \* \* \*

Recently I took four of the trustees to see our Caraleigh farm. Hon. Josephus Daniels stated that he had traveled from Hyde county to the western part of the state and that our corn crop was the very best he had seen except the crop in Hyde. He was of the opinion that ours was about as good as the Hyde county crop. Dr. Albert Anderson, Judge Crawford Biggs and Mr. Frank Brown were highly pleased with our corn crop also. We are endeavoring to make all

we can on our farms so as to reduce cost of operating the orphanage. This dry weather makes it difficult to get a good stand of fall and winter crops and vegetables. We hope there will be rain soon so that we may have plenty of turnips, carrots, collards, kale and spinach.

\* \* \* \*

The singing class gave sacred concerts on the fifth Sunday at Snow Hill and Rainbow churches. At the 11 o'clock hour we worshipped in the beautiful new church in Snow Hill. The building would be a credit to a much larger town than Snow Hill. In addition to the main auditorium there is a Sunday school department which will adequately meet the needs of the school for many years. There are many choice Methodists living in Snow Hill, the county seat of Greene



Boy from the Methodist Orphanage, Raleigh, N. C.

county. Brother E. B. Craven was present and gave the class a warm welcome. The congregation was very appreciative of our children.

In the afternoon we were at Rainbow church on the Hookerton circuit, which is between Snow Hill and Kinston. This is one of the oldest churches in that part of the state. It was home coming day and great preparation had been made for the occasion. Professor Ormond of Duke University, a native of Greene county, preached at the morning hour to a crowded house. A picnic dinner was served on the church ground. Friends and former members of the church came from far and near to worship and greet each other. The coming together of such a large number of friends brought back in a vivid way happy memories and associations of the years gone by. Brother J. C. Humble was very happy at the success of the day. He was very considerate of the Methodist Orphanage singing class. I was glad of an opportunity to speak to the large congregation in behalf of our home.

## A PLEA FOR THE LITTLE CHURCH

When I read your editorial on "Consolidation of Country Churches" in the Advocate, August 14, I felt that I must write a protest, but just waited. When I read the article on "Consolidation or the Highways and Hedges, Which?" by Rev. John R. Church, I could not resist the strong desire to write to your paper and let Mr. Church know that there are a great many of us on his side.

We think it a great thing for God's people to help the small country churches, and the small ones in the city, but please help them where they are. I lived in the country 40 years, and I have been a member of a small church in the city for six years, and I feel sure I know something of the conditions in these churches. I have heard different people talking, and I have observed a great many things in connection with the work.

It is true that a large number of people have cars, but what about the few who do not have them? Shall they be left alone? They need the gospel as well as the others, and the people who own cars don't always go and take all that have no cars. Even if there were only two or three children who could not go to the church "far away," they might be the very ones that could do a wonderful work if they had the gospel preached to them near home. Some parents will not take their children to church and Sunday school, but will permit them to go if they can go alone nearby.

Our country churches are sending out young men to teach and preach, and of course the younger people need training, but they can be trained in small groups.

Why move the churches when the people are scattered all over the country, and if the pastor visits them he will have to go as many miles as he would if there were more churches?

From what I have observed here in the city I am convinced that many, many people are looking on the "outward appearance" instead of trying to win souls for Christ.

Times are very hard now and it may not be long before people will be compelled to go back to a slower way of travel; then the need of more churches will be clearly seen.

Thank you, Mr. Church, for your view of this important matter. May each one of us catch a vision of what God would have us do, and then let us pray that he will give us his holy spirit to help us carry out his plans.

Some people do not understand that our small churches are doing big things spiritually. It is the general rule that as soon as our young people in the country finish their education they go to live in the cities and towns, and then the others left must be taught and encouraged to take the place of those who have gone to other fields of service.

We are commanded to "be faithful in the little things." May God help us to be faithful in "soul winning."

One Interested.

### THE OLD CAMP GROUND REVISITED

After a lapse of 25 years, I visited again last week the old camp ground at Pleasant Grove, the occasion being the one hundredth anniversary of the camp meeting at that place. The senior editor will have knowledge—intimate of connection with this festival, for he was once "in charge" there, taking his turn with the visiting preachers behind the "sacred desk."

The old camp ground, eight miles west of Monroe, in Union county, has to me an alienating fascination, an intimate nativity, the earth of the "first Adam"—something of which clings to all men—the clay from which I was formed came hence and hither, that of many to whose feet these old paths were familiar has returned. Very modest clay to be sure, such as is common to man; but God, the great refiner, has through the discipline of time, made this same soil seem sacred to me, as though for me and mine he planted again "a garden eastward in Eden," with flowers and every tree bearing fruit. "And a river went out of Eden to water the garden, and from thence it was parted"; and what a constant stream of blessing has flowed out from this place, bringing the heritage of the past from afar. The longer I live the more I realize that our life is a part of "the common lot," and the truth of the observation of the noble statesman, Paul Kruger, "He that would build a future, may not forget the past."

How good to look again into faces so like the family, and to hear again the tone of a familiar voice everywhere speaking the language in which I was born. To be sure there was change; the men who were the fathers in the other years were missing, time having gathered them all in. But within this interval of 25 years another generation had risen up to take their place and so much like their fathers that 'twas almost as if I had moved backward 25 years; for these walked and spoke with the old savor, and behind the wrinkles, with which the tale of the years is told, I could trace yet the lines of a grace, the fashion of which shall never perish.

And how good to me to sit again under the old "arbor," toward which the same old trumpet still calls the people three times each day for worship and preaching. Dr. E. K. McLarty, himself a native of the county, was the preacher. His sermons were like the man of course—tender, genuine and strong. What a center of memories! Where the angels of God ascend and descend, where holy men and women spake, where hours of triumph have been known, and men wrestled with angels alone; where I first felt the "strivings of the spirit in the strong toil of grace; where on their knees the stricken have sought heaven's forgiveness; where faces have been lit with assurance and victory guaranteed by the promise of God's holy trinity. What hours to my soul "when God came down our souls to greet," and when as in the holy of holies the "cherubims raise their wings on high."

Here I saw the expected thing, which is "according to the scriptures," the men and women of one generation gone, and their sons and daughters standing in their stead, following the example of Methodist, God-fearing, believing parents, gathered around the same altar, all "traveling home to God, in the way their fathers trod."

What untold blessings has arisen out of these annual meetings through these hundred years, where neighbors and friends and relatives have met and been refined in fellowship and worship. These associations live in memory as the fragrance of the "precious ointment on the head that ran down upon the beard, even Aaron's beard; as the dew of Hermon and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forever more."

T. R. Wolfe.

### FOUR DUKE BOYS AT SILER CITY

Not only the Methodist people but the people in general have been blessed with Duke students this summer.

The first to come was Mr. E. M. Sharp to conduct a Cokesbury training school. The school was not large, but the work was unusually interesting. Mr. Sharp endeared himself to his pupils. We decided that Duke sent out no better Cokesbury man this year.

Then immediately following came that Fayetteville evangelistic team to begin with us. Rev. S. M. Atkinson did the preaching, and he did it unusually well for a man of his age. Our folks were perfectly delighted with his messages. Mr. Floyd F. Loftin led the music for the meeting. He is a good leader, having had quite a deal of experience in this kind of work. These two young men make a strong team.

And last but not least we have also had Walter Lee Lanier for the entire summer—nearly 12 weeks—as an assistant preacher on this heavy work. He has been with us through all the meetings. He has rendered valuable service among the young people of the entire charge, and I think his work has been mutually helpful to all concerned.

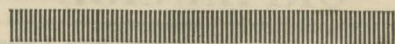
All four of these men are under the auspices of the Duke Commission, for which we are devoutly thankful.

J. W. Bradley, P. C.

### CHARITY AND CHILDREN IS REMINDED OF A STORY

The recent announcement of Senator Overman that he would vote either wet or dry as his constituency desired reminds us of the story of a young man who was very anxious for a teaching position in a district school. He met with the school committeemen, had answered all questions satisfactorily, and was on the eve of being elected when one of his examiners thought of a parting question. "Young man," he said, "do you teach the round or the flat kind of geography?" The young man was nonplussed for a moment, but he quickly rose to the occasion. "I am prepared to teach either the round or the flat kind," he replied. "I leave that entirely with the committee."

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**✕ IN MEMORIAM ✕**

**ALLEN**—Mrs. Hazel York Allen was born November 29, 1883, and died July 5, 1930. Sister Allen lived a consistent Christian life. She was a most faithful member of Creedmoor Methodist Episcopal Church South. For the last few years she suffered constantly, but through all her trials she exemplified the true traits of a devoted follower of God. Her life was one of unselfish and helpful service for others, always forgetting her own needs and thinking of the happiness of her many friends. She leaves to mourn her loss a husband, Mr. O. B. Allen, and two daughters, Marian and Ruth York; four sisters, Mrs. J. A. Pitts, Mrs. H. C. Floyd, Mrs. Emma Loyd, Creedmoor, N. C., and Mrs. Kiker, Wadesboro, N. C.; two brothers, C. W. and M. D. York, Creedmoor, N. C. W. L. Loy.

**JOHNSON**—Mrs. Elizabeth Page Johnson was born December 19, 1857, and died July 12, 1930. She was married to Julius L. Johnson February 17, 1876. She is survived by four sons and three daughters as follows: Dr. L. F. Johnson of Dillon, S. C., Hiram J. and W. B. F. Johnson of Richmond Va., John P. Johnson of Wallace, N. C.; Mrs. J. E. Johnson, Mrs. Graham Willis and Mrs. E. P. Matthews, all of Wallace, N. C. She also leaves one brother and three sisters and 26 grandchildren and four great-grandchildren. Mrs. Johnson was converted and joined Centenary M. E. Church, South, when about 15 years old and lived a faithful and loyal member till the summons came. She was teacher of a class in her Sunday school for many years until her health and eyes failed some years ago. When she could no longer see to read her Bible she found great comfort in repeating some of the favorite passages of Scripture she had memorized.

The funeral was conducted by the writer amid a large concourse of sorrowing relatives and friends who had gathered to pay a loving tribute to one they loved so much because of her pure and holy life and because of what she had meant to them. The body was laid to rest in the family cemetery.

M. D. McLamb, P. C.

**IN MEMORIAM**

Last autumn the Western North Carolina Conference, M. E. Church, South, sent Rev. W. A. Thomas to Ararat circuit, where he entered upon the work with much zeal, making a good impression upon the community.

Having heard him at a funeral service—a fit place to gauge a minister's tact and common sense—I cultivated an acquaintance, and found him to be a preacher of extraordinary ability whose style was plain and direct. Of rugged mould, his personality was suggestive of Elijah or John the Baptist. Though appreciative, he did not truckle to demigogs or social lions.

At Hunter's Chapel, on the eve of his departure for the home land of the redeemed, he preached a powerful sermon from the text, "What is thy name?" (Gen. 32:27).

Notwithstanding the approximate four score years of his pilgrimage, this veteran cavalryman of Immanuel's Army, astride his black horse—riding well—presented a unique figure long to be remembered.

On the 1th ult., amidst perhaps the largest funeral concourse ever assembled at Hunter's Chapel, after an orderly and dignified memorial service conducted by Dr. W. E. Poovey, presiding elder, the remains of the beloved pastor were laid to rest in the little wayside necrop-

olis adjoining the time honored chapel.

His demise may have been hastened by a revival effort, put forth against the enemy which he seemed to think was entrenched and fortified within the parish. We hope that in this last stand he won a decisive battle for righteousness. The martyred Bishop Hannington said: "I have purchased the road to Uganda with my life."

On the last round the wheel of fate returned the dust of Brother Thomas to the soil of his native state, the Old Dominion. In his ministry he evinced indefatigable faith: "and he being dead yet speaketh." W. S. Epperson, Presbyterian Minister.

**IN MEMORIAM**

It is with sad hearts that we, the missionary society of Hillsboro M. E. church, record the death of one of our beloved members, Mrs. George Dunn. In girlhood Mrs. Dunn joined the Methodist church and was faithful to every trust until her death. She was happily married to George Dunn and to their union were born five children, one of whom preceded her to the grave. She leaves her husband and four children to mourn her loss. Although she regretted leaving those who were so near and dear, she often spoke of that happy meeting with those gone before. A few days before she left us she called her children to her one by one and sweetly bade them goodbye, asking them to meet her in heaven.

Mrs. Dunn was born on February 12, 1863, and answered the call of her Saviour and quietly and sweetly passed from us on June 19, 1930.

Farewell, our beloved friend and sister, for a season. We expect to meet you on that beautiful golden shore, where sorrows and partings will be no more.

Mrs. N. W. Brown,  
Mrs. J. J. Ward,  
Mrs. C. C. Cole,  
Committee.

**RESOLUTIONS OF RESPECT**

Whereas, on the 21st day of August, 1930, our heavenly Father called out of this world our brother and co-laborer, J. O. Long; and whereas, we, the members of the board of stewards of the Methodist Episcopal Church, South, Morehead City, N. C., are deeply conscious of our great loss, and desire that the permanent records of this board bear testimony of the Christian life and usefulness of our departed brother; now, therefore be it resolved:

First, That in the death of Brother Long we have lost one of our most faithful and consecrated members.

Second, That his devotion to his church and his loyalty to the cause of his church made him outstanding in its membership. His simple faith and Christian living made his life an inspiration and benediction to others.

Third, That the community as a whole has lost a citizen of the first rank. Brother Long was unselfish, public-spirited, and charitable in the way most befitting Christian citizenship. The example that he set and his life's lessons taught will long bear fruit in the communities in which he lived and loved.

Fourth, That we yield submissively to the will of the all wise Providence who has translated our deceased brother from this imperfect to that all perfect and eternal abiding place, where all of the faithful ultimately shall find peace.

Fifth, That a copy of these resolutions be sent to the family of our deceased brother, a copy furnished the local newspaper for publication, and the North Carolina Christian Advocate, and that a copy be spread upon the permanent records of this body.

Jas. R. Bell,  
E. T. Webb,  
S. A. Chalk,  
Committee for the Board.

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# North Carolina Christian Advocate

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To all Preachers of the Gospel, year	1.00

Unless notified to discontinue the Advocate will not be stopped at expiration of time.

Cherryville Ct., Mary's Grove, 10	18-19
Lafayette Street, Shelby, 7:30	19
Main Street, Belmont, 11	26
Cramerton, 7:30	26

### November

East End, Gastonia, 11	2
McAdenville, 7:30	2

### GREENSBORO DISTRICT

W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C. FOURTH ROUND

Summerfield, Lee's, 11	13-14
Stokesdale, Mt. Tabor, 3	13-14
Coleridge, Mt. Olive, 11	21
Gibsonville, Gibsonville, night	21
Ramseur-Franklinville, Ramseur, 11	28
East Greensboro, Mt. Pleasant, 3	28
Bethel-Grace, Grace, night	28

### MARION DISTRICT

E. W. Fox, P.E., 29 N. Fort St., Marion, N. C. FOURTH ROUND

Table Rock, Oak Hill, 11	14
McDowell, Bethel, 3	14
Bakersville, 11, Dayton's Bend, 2:30	21
Spruce Pine, 11	28
Avery, Linnville Falls, 2:30	28

### October

Broad River, Wesley's Chapel, 11	5
Bostic, Salem, 2:30	5
Forest City, night	5
Table Rock Q. C., Oak Hill, 10:30	7
McDowell Q. C., Bethel, 3	7
Old Fort Ct., Bethel, 11	8
Burnsville, Bald Creek, night	8
Micaville, Martin's Chapel, 11	9
Mill Spring, Gray's Chapel, 11	11
Cliffside-Avondale, Avondale, night and 11	11-12
Marion Ct., Providence, 3	12
Marion Mills, Clinchfield, night	12
Elk Park, Newland, 10:30	14
Burke, Warlick's Chapel, 11	15
North Forest, Oak Forest, night	15
Morganton Ct., Mount Pleasant, 2:30	16
Rutherford College Q. C., night	16
Rutherfordton, 11	19
Gilkey, Centennial, 2:30	19
Cross Mill, night	21
Glen Alpine Q. C., night	22
Old Fort, night	23
Spindale, 11	26
Henrietta, Caroleen, night	26
Morganton, First Church Q. C., night	28
Marion, First Church Q. C., night	29

### MOUNT AIRY DISTRICT

W. E. Poovey, P.E., Mount Airy, N. C. FOURTH ROUND

Watauga, Henson's, 11 and 2	13
Creston, Mountain View, 11	14
Warrensville, Mill Creek, 3	14
Helton, Greenwood, 11 and 2	20
Jefferson, Jefferson, 11	21
NEW RIVER ZONE MEETING, W. Jefferson, 10	22
Sparta, Potato Creek, 11	27-28
Jonesville, Grassy Creek, 3	28

### October

Rural Hall, Bethel, 11	5
Pilot Mountain, Whitakers, 3	5

### SALISBURY DISTRICT

H. C. Sprinkle, P.E., Salisbury, N. C. FOURTH ROUND

Spencer, 11	14
North Main, night	14
Albemarle Ct., Stony Hill, 11, 20 and 3	21
Bethel, 11	21
First Street, night	21
Mt. Pleasant, Center Grove, 11	28
Albemarle, Central, night	28

### October

Salem, Salem, night 4 and 11	5
Gold Hill, Liberty, 11, 4 and 4:30	5
New London, night	5
Stanfield, Oakboro, 11	12
Landis, Unity, 11, 11 and 3	12
Concord, Central, night	12
Norwood Ct., Randall, 11, 18 and 3	19
Norwood, 11	19
Badin, night	19
Granite Quarry, Bethel, 11, 25 and 3	26
Woodleaf, 11	26

Kannapolis, night	26
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### STATESVILLE DISTRICT

J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C. FOURTH ROUND

Mooresville Ct., Triplett, 11	14
Shepherds, Wesley Chapel, 3	14
Dudley Shoals, Grace, 11	21
Granite Falls, night	21
Mt. Zion, 11	28
Davidson-Fairview, 3	28
Mooresville, Central, night	28

### October

Stony Point, 11	5
Hiadenite, Pisgah, 3	5
Hickory, First, 11	12
Highland, night	12
Catawba, Hopewell, 11	19
Balls Creek, Pisgah, 3	19
Lenoir, First, 11	26
Hudson, night	26

### November

Elmwood, Knox	2
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### WAYNESVILLE DISTRICT

C. M. Pickens, P.E., Waynesville, N. C. FOURTH ROUND

Fines Creek, Fines Creek, 11	14
Haywood, Crabtree, 3	14
Jonathan, Shady Grove, 11	21
Dellwood, Maple Grove, 3	21
Sylva, 11	28
Cullowhee, night	28

### October

Macon Ct., Maiden, 11	5
Franklin Ct., Iotla, 3	5
Franklin, 11	12
Webster, Webster, 3	12
Glenville, Cashiers, 11	19
Highlands, Horse Cove, 3	19
Waynesville, 11	26
Canton, night	26

### WINSTON-SALEM DISTRICT

L. D. Thompson, P.E., 898 Lynwood Ave., Winston-Salem FOURTH ROUND

Farmington, Bethlehem, 11	13
Lexington, 11	14
Thomasville, 3	14
Trinity, Bethel, 8	14
Thomasville	21
Denton, Clarksburg, 2	21
Coolemeec, 11	28
Mocksville, 8	28

### September

## RESOLUTIONS OF RESPECT

(By the Sunday school and Woman's Missionary Society of Bethany Methodist Episcopal Church, South, Winsteadville, N. C.)

Whereas, God in his infinite wisdom has called unto himself Mrs. Alice Skittleharpe, beloved adult teacher and president of our Woman's Missionary Society, whose unselfish life and noble spirit will keep alive her memory in the hearts of all who knew her. Therefore be it resolved:

That in the departure of our dear co-worker and friend we have suffered an irreparable loss; that we are thankful to God for her life and labors, which were so constant and so unselfish; for the inspiration of her happy devotion to duty and readiness to do any needful task. She was ever ready to help those in need.

We extend our sincere sympathy to the bereaved loved ones whom she left behind.

O may we meet in that fair land  
Where shadows never come,  
And worship at our Father's feet  
In our eternal home;  
In that sweet land so bright and fair  
Above the starry sky,  
Where we shall live forevermore  
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