

Paul was adjudged insane, there were religionists who mocked Jesus even in his agony and apostles who slept in Gethsemane. This modern visitation is also thus marked. Thousands go on in the broad way, church people mock as they hear and see something of Christ's compassion and suffering in his disciples, and even ministers sleep or deny him or betray him.

#### A MEETING DESCRIBED

Sunday night, March 4, when all had been saved in the Sunday School, when many had come at the morning and afternoon services, when the people who had been praying for three and a half months, stayed on from afternoon to night asking for Pentecostal power and when both auditoriums up stairs and down, were overflowing and more people had gone away than could get in, and while the male quartette were singing, a noble and refined and modest woman arose and in a quiet way went from one to another saying "Bless the Lord, O my soul." Others began to do the same, among them some timid children speaking in clear voice, and saying "Pentecost has come! Pentecost has come." Here was a group of four young men who had come from different parts of the house standing with arms about each other weeping and praising God, here were two gray-haired fathers, there a group of children, yonder kneeling or on their faces were the others praying for the lost souls, back there a sister speaking out in clear, sweet, persuasive voice, "O, sister, why don't you come and be saved? Why don't you come? It is so sweet to trust Jesus." A little girl says, "I have always wanted the old-time religion. I was happy when I was saved, have been happier still since, but this is what I have longed for." For an hour or two this continued, and Christian rejoicing turned to earnest effort for the lost who were there.

The above speaks for itself. Let us all pray that we too may have Pentecost in all our churches this summer. It is possible. God does not love Paducah one whit less than he does us.

#### Scraps

The kindness of my churches has not been in scraps, but in bolts of large proportions. To start with, the young men's prayer meeting of Buckhorn gave me a set of books, seventeen volumes: "The Men of the Bible by the Men of the Times." If the three volumes read are fair samples, nothing awaits me but intense interest, many helpful suggestions and a larger conception of the possibilities of sanctified humanity.

Today finds me in the midst of the first vacation I have had in seven years. The churches voted heartily for me to visit the whole of July, and I am resting to the best of my ability. Nor is this all: Members of Robert's Chapel church gave me the money and said: Go on to Jack-

son Springs and enjoy the Sunday School assembly.

If so much about myself can be excused, a few words as to the Sunday School assembly. Surely one, (if not a dozen), such meetings ought to be held in N. C. every year. In some respects, Jackson Springs is an ideal place for the meeting, but if there were hotel accommodations either Wake Forest or Thomasville would be a good place to meet.

But neither the place, the people who meet, nor the program for this year are to be objected to. In the absence of many who were expected, but did not go, Bro. Moore showed wisdom in substituting ready men, and the time was filled with good things for mind and heart.

Each morning after a prayer and praise service we had the delightful feature of fifteen minutes with the word. These moments were full of suggestions and blessings.

The appointees for the noon addresses were all present and brought messages worth hearing. These addresses were by N. B. Broughton on, "A larger view of the Sunday School work." R. T. Vann on, "Christ as a preacher." F. D. Hale on, "The duty of the superintendent," to see that the distinctive doctrines of the Baptists are taught in the Sunday School. L. Johnson on, "Sunday School and State Missions" W. L. Potiat on, "Christ as a teacher," and an address by J. W. Bailey.

The sermons at night were, it seems to me, extra good. The preachers were: C. J. Thompson, C. D. Graves, J. J. Hall and J. C. Masser.

Variety was as pronounced in the discussions as it usually is in our Bertie Union meeting. While I enjoyed them all, what Prof. C. E. Brewer told us of his work on Sunday afternoons at a cotton mill, especially pleased and interested me. The truth is, no phase of the Sunday School work was more on the hearts and consciences of both speaker and people than the mission school. "Go out after the folks," must still linger in the minds of those who heard the discussions.

Saturday night we visited, and had a social gathering in the hotel. The resourceful ladies prepared quite a treat for us, and all enjoyed the recitations and music.

Sunday, the last day, came all too soon. There was the mass meeting at 10 a. m. and preaching at 11, by Oscar Haywood, a North Carolinian from New England. At 3:30 T. L. Vernon, of Tarbow, preached to a large crowd of people from the country around the Springs. These are good people and good people to preach to. Sunday night a delightful prayer service at the hotel closed this profitable meeting, and Monday morning we turned our faces homeward, with thankful hearts for the privileges enjoyed and the Lord's people whom we had met. —C. W. Scarborough.

#### A Thousand Bible Verses for Memory

To begin with: Since the whole of Scripture cannot (and, for that matter, need not) be verbally memorized, it will be well to indicate certain mountain-peak passages of Scripture worthy of a place, word for word in every mind from early youth through all of life. A suggestion is herewith offered in a list of one thousand Bible verses for memory selected because they are among the Scripture classics and so arranged in sections as to be adaptable to pupils of various grades.

##### SECTION I—FIFTY VERSES

The Lord's Prayer—Matt. 6:9-13.  
The Shepherd Psalm—Psalm 23.  
The Golden Rule—Luke 6:31.  
The Children's Invitation—Matt. 19:14.  
The Gift of God—John 3:16.  
The Duty of Love—Luke 10:27.  
The Beatitudes—Matt. 10:2-4.  
The Apostles' Names—Matt. 10:2-4.  
The Great Commission—Matt. 28:18-20.  
The Ten Commandment—Exodus 20:3-17.

##### SECTION II—ONE HUNDRED VERSES

The First Psalm—Psalm 1.  
The Prayer of Moses—Psalm 90.  
The Messiah Foretold—Isaiah 53.  
The Old and the New—Matt. 5:17-48.  
The Life and Light of Men—John 1:1-18.  
The Returning Lord—1 Thess. 4:13-18.  
The Heavenly Multitude—Rev. 7:9-17.

##### SECTION III—ONE HUNDRED AND FIFTY VERSES

The Works and Word of God—Psalm 19.  
The Mercies of the Lord—Psalm 103.  
The Value of Wisdom—Prov. 3:1-20.  
Early Piety Commended—Eccles. 12.  
Duties in the Kingdom—Matt. 6.  
The Saviour's Farewell—John 14:1-15.  
The Traits of Love—1 Cor. 13.  
The Redemption of Saints—Rom. 8:28-39.  
The Message of Light—1 John 1:5-10.

##### SECTION IV—TWO HUNDRED VERSES

The Repose of Faith—Psalm 27.  
The Cry of Penitence—Psalm 51.  
God Everywhere and All-Wise—Psalm 139.  
The Right and the Wrong—Prov. 10.  
The Offer of Mercy—Isa 55.  
Warning and Command—Matt. 7:1-27.  
The Last Supper—Mark 14:22-25.  
The Prodigal Son—Luke 15:11-32.  
Paul at Mars Hill—Acts 17:22-31.  
The Christian Warrior—Eph. 6:10-20.  
The Love of Brethren—1 John 3:13-24.  
The Vision of the Redeemer—Rev. 1:9-20.

##### SECTION 5—FIVE HUNDRED VERSES

Forgiveness—Psalm 32.  
Worship—Psalm 84.  
Gratitude—Psalm 92.

Thanksgiving—Psalm 95.  
Praise—Psalm 145.  
The Sluggard—Prov. 6:6-11.  
A Cluster of Contrasts—Prov. 11.  
A Group of Observations—Prov. 20.  
The Rest for the Soul—Matt. 11:28-30.  
The Last Things—Matt. 25.  
A Group of Observations—Prov. 20.  
The Rich Man and Lazarus—Luke 11:19-31.  
The Intercersory Prayer—John 17.  
Last Words of Jesus—Acts 1:8.  
Paul to Ephesian Elders—Acts 20:17-38.  
Paul Before Agrippa—Acts 26:1-29.  
Justification—Romans 5:1-11.  
How to Be Saved—Rom. 10:9.  
Christian Duties—Rom. 12.  
The Resurrection—1 Cor. 15.  
The Flesh and the Spirit—Gal. 3:1-17.  
Bishops and Deacons—1 Tim. 3:1-13.  
The Grace of God—Titus 2:11-14.  
The New Man—Col. 3:1-17.  
The Triumphs of Faith—Job. 11.  
Pure Religion—Jas. 1:27.  
The Tongue—Jas. 3:1-12.  
Millennium and Judgement—Rev. 20.  
The River of Life—Rev. 22.

#### An Object Lesson to Parents That Should Give Them Pause

BY PROF. BRUCE CRAVEN

Recently in the Burke county court room, a grief-stricken mother surrendered the last cent she could rake and scrape and borrow to save her son from the chain-gang. It was a piteous spectacle and one presenting a great moral lesson. The son had been reared and encouraged in idleness and shirking and selfishness and carelessness until he had naturally and inevitably developed into a lawless disorderly citizen. The lesson is that there are hundreds and thousands of boys (ten, twelve and fourteen years of age) headed in that direction now, and traveling as fast as life allows. They drop out of school because they do not want to work and then take to the streets and the byways that lead to ruin. "They have sown the wind and they shall reap the whirlwind." They are idling on the streets and they shall work on the roads unless something is done to head them off from their logical destination. A sad day is dawning when parents acknowledge their inability to control their own boys, and these same boys ought to be kept at work at something even if the parents have to pay for the privilege otherwise there will be a harder debt to pay in later years by the boys and the parents and the community.

Nothing is more wonderful about our Lord than his perfect naturalness, his absolute balance, his reality, reasonableness, artlessness, completeness. Nothing excessive, nothing wanting; nothing artificial, nothing unsymmetrical; no underdoing, no overdoing. The goodness of Christ was like the sunshine, the breeze, the dawn, like the sweet summer rain braided with the rainbow.—William L. Watkinson.