



Linville Pinnacle

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New Difficulties For the Missionary

Literary Digest.

Pictorial young pagans heckling a missionary to explain to them the mysteries of the Virgin Birth and the Atonement, to reconcile Christianity with Western business methods and to explain how the oil scandal could occur in a Christian country, and you will have an idea of the new difficulties encountered by the modern missionary. In the old days, we were told, religion was tickled and labeled and handed out to prospective converts in such doses as it was thought they were able to digest. Now, however, the young native is often abreast of the times and able to stump the missionary with a fair, but embarrassing question.

The hands of the clock have moved forward in the missionary field as in the church at home. A generation of puzzled minds, changing conditions, brains upset and new visions, says Pearl S. Buck, a missionary in Nanking, China, has resulted in a general growth of soul for both the missionary and the man he came to help. And a historic figure, whose reward is truly in heaven, is passing. Fifty years ago, writes Miss Buck, in the New York Christian Advocate (Methodist), the missionary thought of his difficulties largely in physical terms. Not for him were the conveniences of civilization. When his children died of cholera or dysentery in the wicked heat of the summer months, he never thought of a summer resort in the hills, but buried the little victims and looked upon their death as a part of his trial for the great cause. When his wife faded and fell under the burden of loneliness, inadequate medical attention and too many children, he set his lips and endeavored to be resigned. A foreigner in a benighted land, he expected hatred and enmity and persecution, and got them. He was friendly with the natives but always with the unconscious superiority of the natives, but if one who has all to give and is beyond the need of receiving anything. He never asked or accepted advice from a native as to the best methods of propagating the foreign Gospel, which he had in its final and perfected form. Yet, says the writer, the old missionary was a rare man, "a noble, high-minded, utterly consecrated sort of person, willing to sacrifice himself and all he had to the work, wearing his heart as it might." She recites the story of one who buried his wife and four children in the hills of far Szechuan. "But they were given cheerfully for the Lord," he said. A younger missionary was astounded that the other had taken the wife and family out where medical assistance was impossible. The sacrifice, he said, was the wife and children's, and he added: "I'd have gone alone all my days before I'd have taken a wife and babies when I knew I could not get a doctor anyway."

The modern young missionary, says the writer, is a decidedly different sort of person and comes to a very different foreign mission field from that of his father or grandfather. He doesn't have the physical dangers to encounter; he doesn't lack medical attention, or go without the simple conveniences and comforts of civilization. He uses a side-car or a Ford instead of an ox cart. Better transportation brings him foods and other commodities from all parts of the world. He need not send his children away at a tender age, for there are good schools in several ports. "Moreover, the very attitude toward his presence in a foreign country is changed. The natives no longer universally regard him as a supernatural and wholly evil being. He may be disliked for his personal characteristics, but so might he have been if he had stayed at home. If he has a reasonable disposition, good humor and a ready laugh, if his racial pride is properly obsolete, if he is able to see the other fellow's point of view, even tho' that other fellow be a Japanese or Chinese, he is fairly certain of being liked for himself, despite his fair hair and blue eyes. He is not utterly damned because of his race, as he once was. "And yet, after pondering over those old days again, I really believe it was easier to be a missionary in the old days. At least, it was simpler. One's religion was so clearly defined, for one thing. One had been told just what to believe about the Virgin Birth and the Atonement, for instance. One's thoughts were perfectly clear on all doctrinal questions. "The religion we came with in those early days was all neatly docketed into its proper theological files, and all one had to do when one wanted a sermon for the street chapel was to look up one's ideas under salvation or faith, or whatever was wanted for the occasion. The audience, too, was composed of comfortably ignorant people, already credulous and superstitious and who, when they became church members, found it not a very big jump to transfer their belief in the miraculous powers of a Kwanyin to the miraculous powers of a Jesus. 'What is in a name, anyway?' they reasoned. Today, however, continues Miss Beck, one has to stand before a crowd of hypercritical young students who know more about Darwin and Huxley and Dewey and Russell and all the ancient and moderns than an old missionary can ever hope to know. Stand before some of these, and, remembering the Great War and the morphine traffic and indemnities and extra-territorial demands and other things that exist alongside Christianity in your own country, try to preach with the consciousness of the old days. Here is what happens: "A back-fire of a hundred questions comes rushing at you straightway. 'How do you explain the miracles?' 'Do you believe the divinity of Jesus was from within or without?' 'Explain Jesus' consciousness of divinity.' 'How can the death of one man really save anyone else from sin?' 'Are heaven and hell concrete or abstract, and how do you know?' 'How can you prove it?' In the light of the present situation in the West, how can you prove the efficiency of Christianity in developing a moral and spiritual civilization?' 'How about the oil scandal and Christianity?' 'How about modern Business and Christianity in China?' 'How can you prove Christianity is adapted to the Chinese mind?' "How can you prove—how can you prove—the query comes at one from every angle from these restless young Orientals. I think of the old credulous, docile street-chapel congregations, so comfortable to talk to, so unquestioning. These young folks are neither credulous nor superstitious, and certainly they are not comfortable. "As far as comfort goes, I doubt whether my airy home and material adequacies make up for the new difficulties which face the missionary today. No, on the whole, I think it was easier to be an old missionary than a young one now. "For in the past our hardships were material, and we knew what they were and could face them. Today they are more subtle. They are mental and spiritual. Let no man come to the foreign field today who has not fought and won in the battle of conscientious doubt of all things. Let him retain his habit of questioning all things. Let him, in the profoundest sense, have a true reason for every faith in him. "In the past a missionary's equipment was an assortment of clothing and food, and consecration and the Bible. Today he can get food, and clothing on the spot, but with consecration and the Bible he must also have "a workable and progressive opinion on such questions as the relation of business and a growing industrialism to Christianity, on government and war and what Jesus said about them; on the interrelation of science and religion." He must also bring a healthy humility as to the achievements of his own race and a mind open to the good in other cultures and civilizations. He must drop his feelings of race superiority, for he will find it impracticable where alert young educated Chinese expect to work, and are capable of working, with him on a basis of utter equality. There is more: "He will need a mind thoroughly trained in every way, and familiar with the trends of modern thought, and above all, he will need a heart trained in the love of humanity, yellow or black or what not. These things and others like them constitute his necessary outfit. All he has in common with the outfit of the old missionary is the consecration and the Bible. The same Bible, mind you, but he must be able to interpret it anew for new sternness and sympathy, sacrificial simplicity of living and friendly hospitality; truth-telling and love without equality with all men and yet always maintaining the practical, superior idealism of Jesus—these are the hardships of the missionary at present. "No, I shouldn't say it was easier to be a missionary nowadays!"

Digest of Proposed Amendments to the State Constitution

1.—Inviolability of Sinking Funds. To amend the Constitution by inserting a new section to be Section 30, Article 2, to read as follows: "Sec. 30. The General Assembly shall not use nor authorize to be used any part of the amount of any sinking fund for any purpose other than the retirement of the bonds for which said sinking fund has been created." 2.—Taxation of Homes, Homesteads, Notes and Mortgages. To amend Section 3, Article 5, of the Constitution providing that notes, mortgages and other evidences of indebtedness, given to build, repair or purchase a house, when the loan does not exceed \$5,000, from one to 33 years, shall be exempt from taxation for 50 per cent. of the value of notes and mortgages. Provided, the holder of the notes, notes, bonds or other evidences of indebtedness, in the county where the land lies and the land is for taxation. Provided, further that when said notes or mortgages are held and taxed in the county where the home is situated, then the owner of the home shall be exempt from taxation of every kind for 50 per cent. of the value of said notes and mortgages. 3.—To put a limitation on the State Debt. To amend Section 4, Article 5, so that the General Assembly shall have no power to contract any new debt or pecuniary obligation in behalf of this State, except for the refunding of valid bonded debt, and except to supply a casual deficit or for suppressing insurrections or insurrections, exceeding seven and one-half per cent. of the assessed valuation of taxable property within the State as last fixed for taxation. 4.—As to Pay of Members of the General Assembly. To amend Section 26, Article 2 of the Constitution so that the pay of members of the General Assembly shall be \$3000 for a session of sixty days. If the session exceeds sixty days the members shall serve without pay. The members shall receive ten cents per mile traveling expenses. For extra sessions the members shall receive \$200.00 for their services. An Act to Provide a World War Veterans Loan Fund. This Act briefly provides, as follows: To authorize a bond issue of two million dollars at an interest rate of not exceeding 5 per cent., the proceeds to be loaned World War Veterans in amounts not in excess of three thousand dollars at six per cent. to each veteran and not exceeding 75 per cent. of the appraised value of the real property offered as security, the loan to be used in the purchase of homes. The fund is to be administered by a board of advisors consisting of the Secretary of State, the Commissioner of Agriculture, the Attorney General and the State Treasurer who shall appoint a person known as the "Commissioner of the Veterans Loan Fund," drawing an annual salary of \$3,500. Life is cheap in America where we have seventeen mothers for one in England.

Hackensack Girls Ban Flapperism, Passaic Giggles and Stands Pat

New York World. Girls of the Hackensack, N. J., high school have voluntarily forsaken flapperism and all its works. A set of resolutions adopted yesterday at the Girls' Social Council, and presented to the faculty advisers, contains the following: "We resolve to dress moderately and appropriately and agree not to wear extremely short or loose sleeves, dresses of extreme length, tightness or in too elaborate a design. "We agree to abolish dress shoes for school wear, meaning velvet or satin slippers or French heels. "We agree to dress our hair simply, to comb it only in places provided for that purpose. "We pledge ourselves to the mild and sensible use of cosmetics and to ban use of paint, lipsticks, eyebrow pencils and powder. "We agree to abolish all gum chewing. "We will conduct ourselves properly and in a ladylike manner on the dance floor. "We will abolish smoking, boisterousness and swearing in public places. "We agree to follow the dictates of politeness and to treat those with whom we come in contact politely and thoughtfully. "Copies of the Hackensack girls' resolutions were sent to Passaic high school. The Passaic girls read them, giggled, and decided the resolutions were "not wanted, but not needed" in Passaic.

From Broadway to Schoolroom



Stated Virginia, 15-year-old New Orleans dancer, made good on Broadway. For two years she danced with Ziegfeld's Follies. But now she has turned her back on the night lights and gone back home. She is going to enter college. Here she is as the Follies girl and as the school girl.

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