

A LETTER

The Walnut Presbyterian Church
James L. Hyde, Minister
Walnut, North Carolina
Nov. 22, 1926

Mr. H. L. Story,
Editor of The News-Record,
Marshall, N. C.,

My Dear Mr. Story:

We have learned to look confidently to our County Paper for a whole hearted support of the work of our churches for righteousness in our communities. The News-Record has always abundantly justified this confidence. It was therefore with some disappointment that I found in the current copy what seems to be a favorable notice, besides the paid advertisement, of what is one of the greatest obstacles to the success of the work of our churches, and that is a public dance.

I am not giving merely my own opinion. Earnest pastors everywhere who have labored to lead their people into the fullest surrender of their lives to Jesus Christ and consecration to His service have found by sad experience that when the modern dance come in spiritually and consecration go out.

Of course many church members dance. The rolls of our churches, especially of our city churches, are full of the names of those who are devoted to the modern dance and yet who are professing Christians and who attend the church services when their church duties do not conflict with their social pleasures, and provided they are not too tired from having danced half the night, and who gives for the spread of the Gospel a small fraction of what they spend upon their pleasures; in short, worldly Christians who try to hold on to the Church with one hand and to the world with the other. The sad impression given by so many of them is that if compelled to choose they would let the Church go and take the World. The glorified Lord said to such at Sardis: "I know thy works, that thou hast a name that thou livest, and art dead." I am not making a wholesale condemnation of dancers. I am only stating the experience of pastors and church workers as to the kind of Christians the modern dance tends to produce. There are of course, exceptions.

I say "the modern dance." Because dancing itself, if it be defined as the joyous and rhythmical moving to music, could be and ought to be one of the most natural and wholesome impulses of human nature. But it has been developed by modern society into a thing of Earth earthy, and of the World worldly. It used to be defended as teaching gracefulness, courtesy, and gallantry. Perhaps it did. Certainly it did not teach unselfishness, humility, or any other of the Christian virtues. But its development has been steadily away from even these ornamental qualities, emphasizing more and more what is at the root of the modern dance—the lure of sex that impels young men and women to take progressively greater liberties with each other's persons. So far has this gone that a young girl who wishes to engage in a social dance cannot do so without violating some of the finest instincts of her womanly nature and yielding her person to the embraces of man after man in attitudes she would blush to be seen in anywhere but on the dance floor. Is it any wonder if neither she nor the men can give any evidence of real vital consecration to Christ in Sunday School of Young Peoples' Society?

There are of course some that attempt to defend even the modern dance when conducted in private and with a carefully selected group of ones friends. But not many who are at all interested in godliness can be found even to try to defend a public dance. It may possibly be that in Marshall, where dancing may as yet be presumed to be more or less confined to a certain set, a public dance even with "everybody welcome" may not seem to differ greatly from a private one. But if public dances continue the time will come when Marshall will find, as older and more sophisticated communities have found, that a public dance is not a place for either a young man or a young woman who wishes to be held in the highest respect. It usually be-

comes necessary to have censors to watch the dancers and warn couples who dance in such a manner as to shock the sense of decency even of the other dancers. That alone should be a sufficient indication of the direction in which modern dancing tends to lead. What the Church is trying to build up the modern dance is insidiously tearing down.

I ask you to publish this letter, of course as a whole, not in part. I would be unfaithful to my trust if I did not express my convictions, and I feel that I have practically the unanimous support of those who are most concerned about the spirituality of the Church. You can of course publish it as a letter from me without assuming any responsibility whatever for anything in it.

With full recognition of the support that the News-Record has always given to all that was good in the County and County Seat, and regretting even to seem to criticize what was probably not intended to be more than a mere news item, I am,
Yours sincerely,
JAMES L. HYDE

Did you know that pork and beef were often receivable for taxes during early settlement of America.

REFLECTIONS OF A MOUNTAIN SCHOOL TEACHER

(By JACK V. JOYCE)

How many of us are just existing here on this earth? That is a question I have been wondering about this week. I have heard the statement several times, "I don't live there, I just exist." There is the trouble of so many of us are merely existing. What is the difference between these two words? Existing, I believe, is the spending of a human being's time on earth, merely for the recognition of man and nothing more. While living is the spending of a human being's time on earth to the glory of God and for the extension of God's Kingdom on this earth. Let us take for our motto, "QUIT EXISTING, AND LIVE YOUR LIFE."

Have you ever met a fellow who lives as if he regards himself as the only living being on earth? Do we remember that there are other people living on this earth? What do we have to do with their lives? 'Are we our brother's keeper?' is a long question. But there are various answers. I believe that there are certain relations between all human beings. We owe them certain duties, services, and love. That poem of Miss Lucy Larcom expresses the thought I am trying in such a faltering manner to express:

We need each and all to be needed,
To feel we have something to give
Towards soothing the moan of earth's hunger;
And we know that then only we live
When we feed one another, as we have been fed
From the hand that gives body and spirit their bread.

IF OUR LIVES ARE AS COLD AS THE WEATHER OUTSIDE IS, WE OUGHT TO GET NEARER TO THE FIRES OF GOD AND WARM OURSELVES.

SERIOUS THINGS ARE ALWAYS BETTER

Ecclesiastes 7:1. A good name is better than precious ointment; and the day of death than the day of one's birth.

2. It is better to go to the house of mourning, than to go to the house of feasting; for that is the end of all men; and the living will lay it to his heart.

3. Sorrow is better than laughter; for by the sadness of the countenance the heart is made better.

5. It is better to hear the rebuke of the wise, than for a man to hear the song of fools.

PRAYER. O God, have we inverted the true values of things? For we us when we have complained of our sorrows, since they are meant to bring us nearer to thee. We want a heart which is able to see things as they are, and to rejoice in their truth. Amen.

Remember the Sabbath Day, to keep it Holy—Exodus 20:8.
GO TO CHURCH SUNDAY.

FLORIDA LEADS RELIEF RECORDS

Heads Major Disasters of 1926. Red Cross Active in 62 Emergencies in Year.

ALSO SERVES FOREIGN LANDS Preparedness to Cope with Great Disturbances Gives Good Results in Action.

Facing one of the largest rehabilitation efforts of its whole history, as a result of the Florida hurricanes, the American Red Cross already had behind it a record of service in 62 disasters at home, up to the close of the fiscal year, June 30, 1926.

When the hurricane struck Florida with such devastation and loss of life, the Red Cross National Headquarters was just congratulating itself that a year had passed without a major disaster within the borders of the country. The destruction in Florida has been tentatively estimated by Director of Disaster Relief Henry L. Baker, of the American Red Cross, in terms of relief work ahead of the organization. This takes into account all sufferers who must be cared for.

Careful surveys by experienced authorities place the injured at 4,000, exclusive of the stricken Gulf Coast cities of Moorehaven and Clewiston. Of the 1,300 injured sent to Miami hospitals, 500 were suffering with major fractures. In two other east coast communities the injured numbered nearly 1,000. The homeless were conservatively estimated at 50,000. Such figures sketch only vaguely the human and material problem which the American Red Cross is still doing its utmost to solve.

For comparison the other outstanding recent disaster, the Midwest tornado of March 18, 1925, can be described in more detail. In that catastrophe the final check showed 800 dead, 3,000 injured and 6,847 families of approximately 20,000 men, women and children rendered homeless. The final relief operations of the Red Cross were brought to a close March 18, 1926, exactly a year from the day the tornado struck five states.

So terrible did the death and destruction impress itself on the experienced Red Cross forces rushed into Florida that Chairman John Barton Payne did not hesitate to call for a relief fund from the whole country of \$5,000,000. The Red Cross concentrated every resource in trained personnel on the stricken region.

The New Jersey munitions explosion, in July, while terrible as a spectacle, could not compare with either of these other two disasters in final destructiveness. It gave the Red Cross an opportunity to service in which Red Cross nurses treated 86 injured, and during the height of the emergency fed between 700 and 800 people driven from their homes. More than 400 cases were registered with the Red Cross after the explosion for assistance in regaining their hold on life through rehabilitation work. This letter is a regular part of the Red Cross relief operations in all disasters, and means a task continued long after the occurrence itself.

The year has seen a new measure of disaster relief preparedness inaugurated by the Red Cross, under which a trained reserve of medical and other relief experts is constantly on call for any service. This preparedness justified itself in both the New Jersey explosion, and in the Florida hurricane. In the latter the Red Cross had at call more than 300 experienced disaster workers with a network of prepared Chapters all over the country. This preparedness, constantly demonstrated, is cited as material assurance that the country is better protected today than ever before from the suffering such misfortunes engender.

Bad as were domestic disasters in both the last fiscal year and recent months, some of those abroad in the same time have been comparable, especially a flood in Mexico. Altogether the American Red Cross served in the name of the American people in more than 15 foreign catastrophes.

THE SCHOOL AND THE COMMUNITY

By Clarence M. King

You may ask any number of citizens that you wish if they care to live in a community where the school is neglected, and you will invariably receive the same answer—no one wish-

es to live where there is little or no interest in schools and churches. There is a constant drifting of people to communities where there is little or no interest in schools and churches.

If you are a citizen of a certain community, and wish to stay there, and have the proper sort of neighbors, it might be well for you to take an active interest in these things.

There are communities in our county where it is almost impossible to get the parents to show one bit of interest in the schools. They send their children to school largely because the law requires them to, but is all.

The future status of your community will depend largely upon the interest you and others take in it at the present time. If you are willing that the schoolhouse remain in an unrepaid, run-down condition, with leaky roofs, muddy yards, and unattractive in every way, it will remain thus. What is needed most in our rural communities is more civic pride. Most of us country people are suffering with ingrowing selfishness—we are all right so long as we are working for ourselves, but when it comes to doing some for the community we're all off. Let's wake up and make our rural life a bit more attractive by working together towards better schools and better churches.

TOBACCO SALES OPEN DEC. 1

Colonel Evan Rees of Washington County Warehouse Says Market Will Be Good

I am glad to report that our opening sales will be Wednesday, December 1st, said Col. Evan Rees of Johnson City. This will be good news to the growers of Madison County as it's a few days earlier than last year, and they will get their Christmas money just that much sooner.

The farmers of this section have been my friends and I certainly appreciate their friendship—they realize that I have always operated a good, clean warehouse and have done much towards getting them a good price for their tobacco. I have always been able to get more for Western North Carolina tobacco than anyone else because I like the tobacco grown here and have made the buyers see it my way, and you can bet I will always be found doing my dead level best for my North Carolina friends.

I will have with me on the floor this year a Madison County boy—Chester Cutshall—who is not only a good judge of tobacco but a hustler besides, and my Madison County friends will feel that they have some good friends looking out for them at all times. I look for prices to be good, especially on color tobacco. The factories need a good, clean crop and the man who handles his crop with care will get a fine price. Madison County has a good crop and if they will bring or ship me their tobacco I will get them the very top of the market as I have always done.

FIDDLERS WIN SEVERAL PRIZES AT MARS HILL

Three counties, Buncombe, Madison, and Yancey, were represented in the old-time fiddlers convention held Friday evening in the auditorium of the Mars Hill high school under the auspices of the local Parent-Teachers Association. The winners were as follows: violin solo, Arthur Phillip, Bull Creek, \$7.50 bow given by Dunham's Music House; guitar solo, M. G. Harris, Asheville, \$5.00 in gold given by George and Whitaker Mars Hill; banjo solo, Tom Willis, Mars Hill, \$5.00 in gold given by Ammons and Crowder and Bramlett, M. H.; autoharp selections, Thelma Cohn, local student, \$5.00 in gold given by the school. Special mention was given to the trio by Phillip,

Hensley and son, Ball Creek, and to the duet by Thelma Cohn and Herbert Hawkins, Mars Hill. "Maggie" and "Home Sweet Home" were the most popular selections among the musicians. The radio program furnished by Holcombe and Tilson Company during the intermissions and the refreshments provided by members of the Parent-Teacher Association added much to the pleasure of the evening.

—Asheville Citizen.

ANNOUNCEMENT

We, the undersigned, wish to announce to the public that we in no way sponsored, promoted, or in any way gave aid to any dance which was given in Marshall and all reports to this effect are absolutely false.

A. W. WHITEHURST,
L. H. TWEED,
E. R. TWEED,
P. V. RECTOR,
W. A. WEST,
The BANK OF FRENCH BROAD
Marshall, N. C.

Work Is a Certain Cure For the Spendthrift

By Olive Roberts Barton

"What's that, dear?" asked the Girl's mother as the Girl came into the living room with two bundles. The Girl laid one package on top of the phonograph and tossed the other on her mother's knee. "Just some little things I needed. Those are brassieres and silk stockings. Those are six new records."

Her mother opened the small package—the charge check in the handful of silk notions bore the figures "seven dollars." "It seems just a day or two since you got stockings," she said with a sigh. "And these brassieres really don't have ten cents worth of silk in them. A dollar seems high. You have about a dozen now."

"New Mums, don't grumble," said the Girl. "I got the cheapest things I can. Those other stockings ran the first time I put them on. My what a fortune!"

"What records did you get?" "Six of the peachiest things you ever heard. 'KnickKnack Gun' is just hot off the stove."

"You got six a week ago!" "My lands! If I ask the kids to dance to them now, they'd walk out on me. Absolutely old, they are. Say Dick, run along along and get me ten gallons of gas. I'm taking the girls to the country. Pops, I'm sorry you have a cold, but it's jolly nice to have the car all the time."

Pops counted up. "Thirteen dollars and a half in one morning. And the day was young. Besides, there was always another day!"

The Girl had taken typewriting one time to help her with her papers at school. It was the useful thing she knew. "Pops" had an idea "My stenographer is sick and I wish you'd go to the office with me tomorrow and take some letters," he said.

She put in a busy day. At five she was very tired. He handed her three dollars. "What I always pay a new girl," he explained. He kept her for a month, gave her three dollars every night and did not permit her to spend a cent she didn't earn. She learned to darn runs, to do without records, and the old car got a rest. And she learned how hard it is to get a little bit of money. The most useful knowledge in the world!

ANOTHER DANCE LETTER
Mars Hill, N. C., Nov 23, 1926
To The News-Record:—
We are again approaching "Thanksgiving," are we really prepared to give thanks to Almighty God? I believe we must go back to the Bible and prayer before we can observe a real "Thanksgiving." I would not want to go to a dance on Thanksgiving, God won't get any glory from either the lords or the ladies who undertake to honor Him in such a manner. In the show windows of all the good Christian men, who say they have been born of God, have undertaken to follow the humble Christ. You can see the dance advertised. I don't believe Christ leads anyone to the dance hall. Boys and girls might get the idea that it is all right to dance because it was advertised in a Christian man's place of business. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." If to God we want to give thanks we must let Him have a chance at our lives.

WHERE WILL YOU BE IN ETERNITY?

Where will you be in eternity? Dear friends, this is a sad subject to think about. Where will you be? There is only two places.

The wicked shall be turned into Hell, and all the people that forget God.—Psalms 9:17. He that heareth my word and believeth Him that sent me, hath everlasting life and shall not come into condemnation; but is passed from death unto life.—John 5:24.

Dear friends, are you wicked or have you just forgotten God? If so, pray, take warning now before it is too late and turn to God, for you do not know what time God is going to call you away. It may be tonight or tomorrow—don't put it off any longer, for you might wait too long. I say, dear friends, it is a fearful thing to think about. You are running a dangerous risk.

We have only one life to live in this world, and it is a short life. Now dear friends, what kind of a life are you going to live? Are you living for God or the Devil? Oh! Just think of the long eternity. Where will you be in eternity? If you are in the broad road that leads to destruction, my prayer is, that you will turn to the straight and narrow road that leads to life eternal, where there will be peace, joy and happiness for ever. Where there will be no sad parting with our loved ones.

You, who are in the wrong road, you haven't though no doubt, but you are influencing other the wrong way. Maybe your brother, sister, or some of your friends, are being influenced by you. You are influencing someone the wrong way every time you go to a evil deed or turn God away.

Oh, friends, don't turn Him away any more.

Dear friends, you who have turned God away, may never have another chance. Dear friends, you may think you can put it off and accept Him later. You can put it off but lots of poor sinners die in sin just by that thought. Dear friends, that is what the Devil puts in your head. So accept the blessed Lord while you have a chance, for tomorrow may be too late, for we know not when God is going to call us away. Don't be too late.

Just think for a minute friends, where will you be in eternity? There are only two places. We are either giving all our service to the Lord or the Devil, for we cannot serve two masters.

Fathers and mothers, who are in sin, did you know that you are leading your dear little children the wrong way? You should turn to God and live a Christian life and train your dear little children up for Heaven. If you will train them while they are little, they will never depart from it. Although, they may go astray, but like the prodigal son, they will return some day. So dear friends, let's think before it is too late, "where will you be in eternity?"

Dear Christian, are you doing your part? Are you letting your light shine before sinners that they may see your good works and glorify your Father, who is in Heaven. We all must let our light shine brighter. We must influence sinners. We must speak some kind word to them that will cause them to turn to the Lord before it is too late, for we know not what hour the Lord cometh. We must watch and pray until the final judgment day. It may be tomorrow!

Dear friends, let's all try to do the best in this life. We can if we will, for the blessed Lord has asked nothing of us that we cannot do.

Dear friends, we have only a short time to stay in this world. We know that some day, not far away, the Death Angel is coming to take us away. Can we stand to hear the record of our lives? We should live so we shall rejoice when the Death Angel comes.

So dear friends, may God help and bless you dear sinners, to think and be ready for we know not when the hour cometh. Pray and take warning now, before it is too late, in the pray of one who loves you all.
(By "Your friend at Blue, N. C.")